

**COMMUNITY POLICING AND PUBLIC SAFETY: A  
STUDY OF KERALA**

*Thesis submitted to the*  
**UNIVERSITY OF CALICUT**  
*for the award of the degree of*

**DOCTOR OF PHILOSOPHY**  
**in**  
**POLITICAL SCIENCE**  
*under the Faculty of Humanities*

*by*  
**Shabeer K**

*Under the Guidance of*  
**Dr. Sunil Kumar K.**



**Post Graduate and Research Department of Political Science**  
**Sree Keralavarma College, Thrissur**  
**Affiliated to the University of Calicut**

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## CERTIFICATE

This is to certify that the thesis entitled “**COMMUNITY POLICING AND PUBLIC SAFETY: A STUDY OF KERALA**” was submitted by **Shabeer. K.** to the University of Calicut for the Degree of Doctor of Philosophy in Political Science. It is an original bona fide work of research, carried out by him under my supervision and it has not formed the basis of an award for any degree, diploma, fellowship, or any other similar titles.

Place: Thrissur

Date: 27.06.2025



**Dr. Sunil Kumar K.**

Assistant Professor & Research Guide  
PG Department and Research Centre of  
Political Science  
Sree Keralavarma College, Thrissur



Dr SUNIL KUMAR K  
Supervising Teacher Ph.D  
Assistant Professor  
PG & Research Dept of Political Science  
Sree Kerala Varma College, Thrissur-680 011

## CERTIFICATE

Certified that no corrections/modifications have been recommended by the adjudicators in the thesis entitled -“**COMMUNITY POLICING AND PUBLIC SAFETY: A STUDY OF KERALA**” submitted by **Mr. Shabeer K.**, Research Scholar of the Department of Political Science, Sree Keralavarma College, Thrissur, under my supervision and guidance, and the content of the thesis in both hard copy and the soft copy are one and same.

Place: Thrissur

Date: 27.06.2025



**Dr. Sunil Kumar K.**  
**Research Guide**



Dr SUNIL KUMAR K  
Supervising Teacher Ph D  
Assistant Professor  
PG & Research Dept of Political Science  
Sree Kerala Varma College, Thrissur-680 011

## DECLARATION

I, Shabeer K., hereby declare that the work presented in the thesis entitled “Community Policing and Public Safety: A Study of Kerala” is based on the original work done by me under the guidance of Dr. Sunil Kumar K., Assistant Professor and Research Supervisor, P.G. Department of Political Science and Research Centre, Sree Keralavarma College (Affiliated to the University of Calicut), and has not been included in any other thesis submitted previously for the award of any degree. The contents of the thesis are undergone plagiarism check using iThenticate software at C.H.M.K. Library, University of Calicut, and the similarity index was found within the permissible limit. I also declare that the thesis is free from AI-generated contents.

Place: Thrissur

Date: 27.06.2025



Shabeer. K

A handwritten signature in blue ink, appearing to read "Sunil Kumar K.", written over a horizontal line.

Dr. Sunil Kumar K.  
Research Guide

Dr SUNIL KUMAR K  
Supervising Teacher Ph D  
Assistant Professor  
PG & Research Dept of Political Science  
Sree Kerala Varma College, Thrissur-680 011

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# **Abstract**

## **Community Policing and Public Safety: A Study of Kerala**

This study, *Community Policing and Public Safety: A Study of Kerala*, critically examines the Janamaithri Suraksha Project (JSP)—Kerala’s community policing initiative—through the lenses of Riane Eisler’s Cultural Transformation Theory (CTT) and Kelling & Cole’s Broken Windows Theory (BWT). It evaluates JSP’s impact on policing culture, public participation, and media discourse in one of India’s most politically active states. Despite the significance of community policing, academic research on Kerala’s experience remains limited. The study highlights the necessity of refining policing strategies to ensure genuine community involvement and enhance public safety. While democratic policing aims to protect citizens and prevent crime, political influences often undermine its effectiveness. This research also explores how public and media narratives shape perceptions of community policing in Kerala, calling for continuous assessment and improvement of such models to foster trust and cooperation.

Using historical, descriptive, and analytical methods, the study examines the evolution of policing, community policing strategies in India, and JSP’s implementation. A comparative analysis situates JSP within broader theoretical frameworks, drawing from primary and secondary sources, including government documents, books, journals, newspapers, and online materials. Findings indicate that while JSP promotes community engagement, it falls short of CTT’s participatory governance ideals, instead positioning the public as cooperative agents in state-driven initiatives. JSP aligns more closely with BWT, emphasizing early intervention and minor crime deterrence to maintain social order. However, enforcement remains selective, with rural areas facing stricter policing, reinforcing existing social hierarchies and disparities.

Challenges to JSP’s effectiveness include limited public participation, discriminatory policing practices, training deficiencies, transparency issues, staff shortages, and

excessive workloads. Despite Kerala Police's advancements in IT, systemic issues—such as hierarchical pressures and a punitive work culture—continue to hinder progress. Marginalized communities remain skeptical due to historical discrimination and systemic bias.

Ultimately, while community policing in Kerala has strengthened public-law enforcement cooperation, structural, operational, and cultural constraints limit its full potential. Meaningful reform requires redefining policing objectives, enhancing training, addressing disparities, and fostering inclusive, transparent community engagement. This research contributes to broader police reform discussions in India, advocating for a more participatory approach to law enforcement.

**Keywords:** Community Policing, Public Safety, Janamaithri Suraksha Project, Police Attitude, Media Discourse.

## സംഗ്രഹം

### കമ്മ്യൂണിറ്റി പോലീസ് സേനയും പൊതു സുരക്ഷയും: കേരളത്തിൽ ഒരു പഠനം

കേരളത്തിലെ കമ്മ്യൂണിറ്റി പോലീസിംഗ് സംരംഭമായ ജനമൈത്രി സുരക്ഷാ പദ്ധതിയെ റിയാൻ ഐസ്റ്ററിന്റെ സാംസ്കാരിക പരിവർത്തന സിദ്ധാന്തത്തെയും, കെല്ലിംഗ് & കോൾന്റെ ബ്രോക്കൺ വിൻഡോസ് സിദ്ധാന്തത്തെയും അടിസ്ഥാനമാക്കി ഈ പഠനം വിമർശനാത്മകമായി വിശകലനം ചെയ്യുന്നു. ഇന്ത്യയിലെ രാഷ്ട്രീയപരമായി സജീവമായ സംസ്ഥാനങ്ങളിലൊന്നായ കേരളത്തിൽ, ജനമൈത്രി സുരക്ഷാ പദ്ധതി പോലീസിംഗ് സംസ്കാരത്തെ എങ്ങനെ സ്വാധീനിക്കുന്നു, പൊതുസമൂഹത്തിന്റെ പങ്കാളിത്തം എത്രത്തോളം ഫലപ്രദമാണ്, ജനമൈത്രി പദ്ധതിയെയെക്കുറിച്ചുള്ള മാധ്യമപ്രതിഫലനം എങ്ങനെ രൂപപ്പെട്ടിരിക്കുന്നു എന്നിവ ഗൗരവമായി പഠിക്കപ്പെടുന്നു. കേരളത്തിൽ കമ്മ്യൂണിറ്റി പോലീസിംഗ് സംബന്ധിച്ച ഗവേഷണങ്ങൾ ഇപ്പോഴും പരിമിതമായിരിക്കുന്ന സാഹചര്യത്തിൽ, ജനകീയ പങ്കാളിത്തം കൂടുതൽ പ്രായോഗികവും സുതാര്യവുമായ രീതിയിൽ ആക്കേണ്ടതിന്റെ ആവശ്യകത ഈ പഠനം മുന്നോട്ടുവയ്ക്കുന്നു.

ജനാധിപത്യ പോലീസിംഗിന്റെ ലക്ഷ്യം ജനങ്ങളുടെ സുരക്ഷയും കുറ്റനിയന്ത്രണവുമാണെങ്കിലും, പലപ്പോഴും രാഷ്ട്രീയ ഇടപെടലുകൾ ഇതിന്റെ ഫലപ്രാപ്തിയെ ബാധിക്കുന്നതായി ഈ പഠനം വ്യക്തമാക്കുന്നു. പൊതുജനങ്ങൾക്കും പോലീസിനുമിടയിലുള്ള ബന്ധം എങ്ങനെ രൂപപ്പെടുന്നു, ഈ പദ്ധതിയെ മാധ്യമങ്ങൾ എങ്ങനെ രീതിയിൽ അവതരിപ്പിക്കുന്നു, ജനങ്ങൾ അതിനെ എങ്ങനെ അനുഭവിക്കുന്നു എന്നിവയും വിശദമായി വിലയിരുത്തുന്നു. കമ്മ്യൂണിറ്റി പോലീസിംഗിന്റെ സിദ്ധാന്തപരമായ ചട്ടക്കൂടുകൾ ജനമൈത്രി സുരക്ഷാ പദ്ധതിയെ ആഗോള തലത്തിൽ എവിടെ നിർത്തുന്നു എന്നത് തിരിച്ചറിയുന്നതിനും താരതമ്യപരമായ സമീപനം കൈക്കൊള്ളുന്നതിനും ഈ ഗവേഷണം സഹായിക്കുന്നു. ചരിത്രപരവും വിവരണാത്മകവുമായ ഗവേഷണ രീതികൾ ഉപയോഗിച്ച്, പോലീസ് സംവിധാനം ഇന്ത്യയിൽ എങ്ങനെ പരിവർത്തനം ചെയ്തു, കമ്മ്യൂണിറ്റി പോലീസിംഗ് നയങ്ങൾ എങ്ങനെ വളർന്നു, ജനമൈത്രി സുരക്ഷാ പദ്ധതി എന്തുകൊണ്ട് പ്രാധാന്യമർഹിക്കുന്നു എന്നീ ചോദ്യങ്ങൾക്ക് മറുപടി കണ്ടെത്താൻ ഈ പഠനം ശ്രമിക്കുന്നു. ഗവേഷണത്തിനായി സർക്കാർ രേഖകൾ, പുസ്തകങ്ങൾ, ജേർണലുകൾ, പത്രങ്ങൾ, ഓൺലൈൻ ഡാറ്റ എന്നിവ ഉപയോഗിച്ചിരിക്കുന്നു.

ജനമൈത്രി സുരക്ഷാ പദ്ധതി പൊതുസമൂഹത്തിന്റെ പങ്കാളിത്തം മെച്ചപ്പെടുത്തുന്നതിൽ സഹാ-

യിച്ചെങ്കിലും, സാംസ്കാരിക പരിവർത്തന സിദ്ധാന്തം നിർദ്ദേശിക്കുന്ന രീതിയിലുള്ള പൂർണ്ണ പങ്കാളിത്തത്തിന് ഇത് പര്യാപ്തമായിട്ടില്ല. പകരം, സംസ്ഥാനം നയിക്കുന്ന ഒരു പദ്ധതിയിൽ ജനങ്ങളെ സഹകരിക്കുകയായി മാറ്റുകയാണ് ചെയ്യുന്നതെന്ന് കണ്ടെത്തി. എന്നാൽ , ബ്രോക്കൺ വിൻഡോസ് സിദ്ധാന്തവുമായി ഇത് കൂടുതൽ സാമ്യമുള്ളതായാണ് വ്യക്തമാകുന്നത്, അഥവാ ചെറിയ കുറ്റകൃത്യങ്ങൾ നേരത്തെ തടയുന്നതും സാമൂഹിക ക്രമസമാധാനം നിലനിർത്തുന്നതും പദ്ധതിയുടെ പ്രധാന ലക്ഷ്യങ്ങളാകുന്നു. എന്നാൽ, നിയമം നടപ്പാക്കൽ പ്രക്രിയ തിരഞ്ഞെടുക്കപ്പെട്ട രീതിയിലുള്ളതായതിനാൽ, ഗ്രാമീണ മേഖലകളിൽ പോലീസിംഗ് കൂടുതൽ കർശനമായി നടപ്പിലാക്കപ്പെടുകയും, ഇതിലൂടെ നിലവിലുള്ള സാമൂഹിക തരംതിരിവുകൾ കൂടുതൽ ശക്തിപ്പെടുകയും ചെയ്യുന്നു.

ജനമൈത്രി സുരക്ഷാ പദ്ധതിയുടെ പ്രവർത്തനക്ഷമതയെ ബാധിക്കുന്ന ചില പ്രധാന വെല്ലുവിളികൾ ഉണ്ട്. പരിമിതമായ പൊതു പങ്കാളിത്തം, വിവേചനപരമായ പോലീസിംഗ് സമീപനം, പോരായ്മയുള്ള പരിശീലനം, പരസ്യമായ ഇടപെടലുകളുടെ അഭാവം, സ്റ്റാഫ് ക്ഷാമം, പോലീസുകാരുടെ അമിത ജോലിഭാരം തുടങ്ങിയ ഘടകങ്ങൾ അതിൽ ഉൾപ്പെടുന്നു. കേരള പോലീസിന്റെ സാങ്കേതിക പുരോഗതികൾ ശ്രദ്ധേയമായിരുന്നാലും, ആഭ്യന്തരമായി പ്രശ്നങ്ങൾ നിലനിൽക്കുന്ന മേധാവിത്വപരമായ സമ്മർദ്ദങ്ങൾ, ശിക്ഷാത്മക ജോലിസംസ്കാരം തുടങ്ങിയവ സമഗ്രമായ പോലീസിംഗ് പരിഷ്കരണത്തിന് തടസ്സമായി തുടരുന്നു. ചരിത്രപരമായ വിവേചനങ്ങൾ കാരണം സാമൂഹ്യപരമായി പിന്നാക്കം നിൽക്കുന്ന വിഭാഗങ്ങൾ പദ്ധതിയെ സംശയത്തോടെ സമീപിക്കുന്നതും ഈ പഠനം രേഖപ്പെടുത്തുന്നു.

കേരളത്തിൽ കമ്മ്യൂണിറ്റി പോലീസിംഗ് പൊതുജന-നിയമപരിപാലന ബന്ധം ശക്തിപ്പെടുത്തിയെങ്കിലും, ഘടനാപരമായ, പ്രവർത്തനപരമായ, സാംസ്കാരികപരമായ തടസ്സങ്ങൾ ജനമൈത്രി പദ്ധതിയുടെ പരമാവധി പ്രയോജനം കൈവരിക്കാൻ അനുവദിക്കുന്നില്ല. കമ്മ്യൂണിറ്റി-പോലീസിംഗിന്റെ യഥാർത്ഥ ലക്ഷ്യങ്ങൾ തിരിച്ചറിയുകയും അവയെക്കൊണ്ട് പൊതുജനങ്ങൾക്ക് യഥാർത്ഥ നേട്ടം കൈവരിക്കാനും പോലീസിനും ജനങ്ങളുമായുള്ള ബന്ധം കൂടുതൽ വിശ്വാസയോഗ്യമാക്കാനും നടപടികൾ സ്വീകരിക്കേണ്ടതുണ്ട്. പോലീസിംഗ് പരിശീലനം മെച്ചപ്പെടുത്തൽ, വിവേചനപരമായ സമീപനങ്ങൾ ഒഴിവാക്കൽ, സമഗ്രമായ പൊതുജന ഇടപെടലുകൾ ഉറപ്പാക്കൽ എന്നിവയെക്കുറിച്ചുള്ള ചർച്ചകൾ കൂടുതൽ സജീവമാകേണ്ടതുണ്ട്. ഇന്ത്യയിലും രാജ്യാന്തര തലത്തിലുമുള്ള പോലീസിംഗ് പരിഷ്കരണ ചർച്ചകളിൽ ഒരു ശക്തമായ സംഭാവന

നൽകുകയാണ് ഈ ഗവേഷണത്തിന്റെ ലക്ഷ്യം.

**Keywords:** കമ്മ്യൂണിറ്റി പൊലീസിംഗ്, പൊതുസുരക്ഷ, ജനമൈത്രി സുരക്ഷാ പദ്ധതി, പൊലീസിന്റെ മനോഭാവം, മാധ്യമ ചർച്ച.



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## List of Abbreviations

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<b>ASI</b>	Assistant Sub Inspector
<b>CAP</b>	Children and Police
<b>CB</b>	Crime Branch
<b>CID</b>	Crime Investigation Department
<b>CMC</b>	Community Mediation Centres
<b>COP</b>	Community Oriented Policing
<b>CPO</b>	Community Police Officer
<b>DGP</b>	Director General of Police
<b>DIG</b>	Deputy Inspector General
<b>FIR</b>	First Information Report
<b>FoP</b>	Friends of Police

<b>GoM</b>	Group of Ministers
<b>IG</b>	Inspector General
<b>IPS</b>	Indian Police Service
<b>JSP</b>	Janamaithri Suraksha Project
<b>JSS</b>	Jana Suraksha Samiti
<b>KAP</b>	Kerala Armed Police
<b>KEPA</b>	Kerala Police Academy
<b>NGO</b>	Non-Governmental Organization
<b>NPC</b>	National Police Commission
<b>SAP</b>	Special Armed Police
<b>SCRB</b>	State Crime Records Bureau
<b>SHO</b>	Station House Officer
<b>SOP</b>	Standard Operating Procedure
<b>SP</b>	Superintendent of Police
<b>SPC</b>	The Student Police Cadets
<b>SRAF</b>	State Rapid Action Force
<b>TISS</b>	Tata Institute of Social Science
<b>UN</b>	United Nations
<b>UNICEF</b>	United Nations International Children's Emergency Fund

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# CHAPTER 1

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## INTRODUCTION

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### 1.1 Background of the Analysis

In political science, the state is a key subject of study. Political theorists, from the time of Aristotle to the present, have consistently emphasized the significance of the state in politics. Safeguarding life, liberty and property of citizens is the foremost obligation of every state. These principles encompass the theories of social contract as well. In the state of nature, human beings did not consider their existence or possessions. They led a nomadic existence. Subsequently, they acknowledged the significance of an authority that governed and safeguarded them. Prior to the establishment of organized public policing, communities self-regulated, members upheld and strengthened communal rules. Later, democratic or undemocratic, states would form for the preservation of law and order.

As a matter of fact, the military and police serve as instruments for upholding law

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and order in a contemporary state. They always receive more privileges than regular people as they are more devoted to their rulers than common men. “Policing remains one of our most controversial social institutions. Among the persistent issues of policing are malpractice and corruption, conflictual interactions with minorities and problems in accommodating gender” (Fielding, 2002). It has resulted in an anti-police mentality among the general populace. They believe the police force to be the worst social institution, and it always functions as a state’s weapon of tyranny. In the late 1960s the police force alerted to this issue, notably the police force in the United States of America (USA). They made substantial modifications in their general mentality and structural foundation. Community policing has been evolving steadily ever since the civil rights movement in the 1960s highlighted the limitations of the old policing strategy. The 1970s witnessed a tremendous shift in policing techniques, and they devoted considerable attention to the community in the name of community policing.

Community policing is collaboration between the police and the community that identifies and solves community problems (Bureau of Justice Assistance & U.S. Department of Justice. (1994). The system of community policing based on the partnership notion proposed by Riane Eisler in her work “The Chalice and the Blade: Our History, Our Future”, originally published in 1987, gives a conceptual framework for understanding social systems. Her Cultural Transformation Theory is regarded as the guiding premise of community policing. Cultural transformation theory has two ways in which societies tend to be organized: dominance or collaboration.

Cultures constitute a continuum between pure dominance and pure collaboration; additionally, they may shift closer to one or the other extreme in reaction to events in history. Traditional policing revolves around a dominating model. Community policing is a hopeful move from traditional policing to community-oriented policing. It is primarily based on the partnership approach. The cornerstone of cultural transformation theory grew into the eight pillars of modern community policing: (1) partnership,

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(2) problem resolution, (3) procedural fairness, (4) regulated scope, (5) protection, (6) professionalism, (7) purpose, (8) ideals. This theory presents a conceptual framework that is not unilinear (progressing from primitive to civilized), but multi-linear, which understands things do not necessarily advance in an orderly sense. Instead, it allows systems to evolve in their own manner by adapting to varied contexts (Eisler, 1987).

Further, another idea linked with community policing is the Broken Windows theory, presented by James Q. Wilson and George L. Kelling in 1982. It is built on the basis that disorder and crime are related in a developmental process. If a window in a building is damaged and left unrepaired, all the rest of the windows will eventually be broken as well (Hope, 2019). Wilson and Kelling put forth that, in areas where a property is abandoned, weeds grow, windows are broken, and people cease scolding ill-disciplined children, drive families to move out and unattached persons to move in. As a consequence, people will begin to utilize the streets less, enabling the region to become open to criminal invasion. The absence of community leads to a drastic increase in drug sales, prostitution, and mugging. Broken Windows theory has been a driving factor in community policing because of the assumption that unattended conduct leads to the collapse of community rules, therefore leading to crime. (Lombardo & Lough, 2007).

Moreover, the most recent advancement in the area of policing is community policing. It involves the empowerment of an entirely novel kind of social organization meant to act as a bridge between the police and the general public; to reduce the work load of the police force, through active participation of support groups, neighbourhoods, communities, businesses, civic groups and so forth. The theory also asserts that the effectiveness of a democratic government rests, in substantial part, on the voluntary compliance of individuals with society's rules and standards of conduct. According to Prof. David Bayley (2005), the important aspects of democratic policing are responsiveness and accountability. He describes a democratic police force as one that serves the government, private entities, and individuals. Strengthening these systems will increase the quality

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of democratic policing.

Conceptually, community policing has a philosophical and organizational approach that encourages harmonious collaboration between the people and their police. Both parties collaborate as equal partners to recognize, prioritize and resolve current issues like crime, anxiety of crime, societal and neighbourhood disorder and overall decay. The primary objective is to improve the overall quality of life in an area. The role of the officer in such a plan is to operate as a reasonably visible and available watcher, situated generally in an area that reflects differentiated social control. The officer seeks to regulate disturbance, suppress crime, and establish some sort of order maintenance. Based on this idea, the community is expected to supply problem concerns, information support and comments. In some way, they should provide the filter and screening of problems to focus police activities. The police are supposed to respond to citizens' complaints, whether stated at meetings, demonstrations, in person or by phone.

Public safety is an instrument for ensuring the welfare and protection of the general public. It is largely considered a government obligation. Modern states have a number of entities responsible for safeguarding public safety. In most cases, public safety agencies will be made up of people from various organizations, including police, emergency medical services and the fire department. There are several theories on public safety. One of these is risk theory. Risk theory is a popular scientific field that focuses on identifying hazards, defining risks and determining ways to mitigate dangers. Risk is fundamentally based on the objective reality of hazard. Moments in element behaviour can occur when elements interact directly, whether intentionally or unintentionally. Risk analysis is vastly used in quantifying risks and planning preventive measures. Another theory is crisis theory. This theory focuses on theoretic aspects of crisis studies, particularly the origins and causes of crises.

Crisis theory provides the foundation for crisis prevention and therapy. The crisis hypothesis has been systemic and dynamic in character. It is not dependent on a tangible

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reference object. It also investigates the fundamental characteristics of crisis initiation and progression. This theory serves as the foundation for an effective crisis management strategy. The theory of safety and security is another theory that is majorly influenced by the Copenhagen School of Security Studies (CSSS), risk theory, crisis theory, and causality theory. This theory provides the framework for all kinds of safety and security. The crisis theory and the theory of safety and security reflect a shared type of scientific knowledge that gives a systematic viewpoint on laws and important substantive relationships, as well as the causes and conclusions of certain types of negative impacts on reference objects. Both of these have a negative effect on the reference item. The reasons for negative outcomes vary depending on the circumstance. The primary cause of a crisis is poor control and the primary cause of a security incident is the objective presence of risk and the deliberate, inadvertent, or unintentional formation of safety and security events (Lukas, 2016).

As part of these conceptual understanding, conducting a political discourse on community policing has become relevant today. Kerala, through its unique ‘Kerala Model of Development’ has expanded basic education, improved and increased public safety measures through policing. Kerala is far ahead of other states in India in law enforcement and in formulating and successfully implementing public safety programmes and security schemes through policing. These programmes are mostly carried through collective collaboration with public participation at the forefront in providing security. One of the chief missions of the state government is the implementation of Janamaithri Suraksha Samiti Policing Project.

However, in the state of Kerala, despite numerous people-friendly reforms, people still face diverse issues. People are often victims of inhumane, indifferent, and insensitive methods and measures from police. It may be due to inadequacy in the various aspects of addressing issues. The lack of proper exercise of security measures, lack of initiatives for proper continuation of training programmes, lack of awareness among

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both the police and the public regarding sweeping reforms in policing and lack of access to documents and information pertaining to policing under the guise of confidentiality and security issues and improper implementation of legislations. The lack of minimum awareness regarding legal mechanisms heightens the vulnerability of security initiatives in law enforcement. The efficacy of laws and schemes initiated by the state needs to be identified. Still people in Kerala are far behind in availing their rights and security. Under these circumstances, it is significant to conduct a political discourse on the implementation of community policing in Kerala to identify, address and rectify the missing theoretical linkages.

## **1.2 Statement of the Problem**

Today, community policing has a key role in the protection of public safety. Administrations elected by the people strive to foster strong law enforcement-community relations to ensure effective governance and public trust. Revamping the structural and organizational functions of policing is essential to keep pace with the constant changes in society. Without gaining public's trust and active involvement, policing risks losing its purpose and effectiveness. The modern world continues to face escalating threats from radical elements and other ant-state actors, endangering the very foundation of a secure society. This growing threat underscores the need for active collaboration between law enforcement and civic society to safeguard the state and its citizens. Recognizing this, policymakers worldwide are developing and implementing strategies to engage the general populace in policing efforts, thereby strengthening the safety net. Authority-public engagement is crucial in attaining all round growth and contributing to a safer world. Policing in Kerala has undergone significant transformation over the past decade by developing a police-public partnership model called 'Janamaithri' (People-friendly) 'Suraksha' (Security), based on the findings and reports of former Justice K.T. Thomas

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Commission on ‘Kerala Police Performance and Accountability’.

A consultation process was conducted to gather public opinions and suggestions before the official inauguration of the project. Many factors were considered before the deputation of police officers as ‘Beat Police Officers’. Once selected, they underwent specialized training to adapt to the new role. Additionally, the general public was sensitized about the initiative to ensure active participation and cooperation. Government-allocated funds were utilized to cover the financial requirements. At its core, the programme aimed to identify and significantly reduce crime by establishing a police-public partnership to ensure the safety of every member of the society. Accordingly, the primary task of a beat officer, equipped with considerable demographic knowledge of the region, is to gain the complete backing and belief of the residents, whose number does not exceed one thousand. A handpicked committee, transcending ideological divisions and belonging to various sections of the designated geographical area, convenes regularly to discuss safety concerns and devise measures to address them. This project is envisioned to have the police proactively engage with the community, extending beyond legal awareness campaigns to a range of social welfare programmes. While societies face similar types of problems, the most pressing concerns vary by location. Keeping this in mind, welfare schemes are designed to address the specific needs of every region.

This study has aimed to develop a political discourse and theoretical linkages of community policing, its relevance and evaluation of community policing in Kerala, which is one of the most politically active states in India. This study is particularly pertinent today. There are no substantial studies undertaken on community policing in Kerala at the academic level. Thereby, this study seeks to point out the relevance of community-oriented policing. In a democratic society, the responsibility of the police force is to protect common people and prevent crimes and other wrongdoings. However, their commitment to the ruling class sabotages the flawless functioning of democratic institutions. It highlights the need for continuously evaluating and reworking processes to

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make the future of community policing bright and viable. The issue of public safety is also examined in the research. Public safety measures lend widespread support to the system, and they promote a tranquil atmosphere. The research is seeking to assess the future of public safety in Kerala. The research aims to investigate various situations of community policing in Kerala in general and evaluate the future feasibility of community policing in Kerala.

### **1.3 Brief Profile of the Study**

The study has focused on community policing in the state of Kerala, a state located in the southern part of India with an approximate number of inhabitants totalling 35 million according to the 2011 census. Founded in 1956, the Kerala State Police force has its central command in Thiruvananthapuram, the state capital, with police stations across the state and the 'Kerala Police Academy' in Thrissur serving as the training hub. The Director General of Police (DGP) leads the state's police force, with Shaikh Darvesh Saheb, IPS, at the helm as of February 2025.

In March 2008, the Janamaithri scheme was rolled out on a pilot basis in twenty police stations. Based on its favourable response, the project has been adopted in the majority of police stations across Kerala. Various programmes have been incorporated into the project to address specific needs. Given Kerala's extensive coastline, dedicated groups have been formed to ensure its security. Additionally, traffic safety programmes are regularly organized, as the state experiences high accident rates due to factors such as dense vehicular traffic and reckless driving. All programmes are designed and implemented with the principles of community policing as the core objective. It goes without saying that the police force must undergo specialized training to develop the necessary skills and mindset to effectively fulfil their duties.

The current study has largely centred on the historical, descriptive and analytical el-

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ements of community policing in Kerala. In this study, firstly, the researcher has aimed to bring conceptual clarity about community policing. Then, the researcher has concentrated on policing and public safety in Kerala.

## **1.4 Review of Literature**

A review of the existing literature is an important part of this research project since it serves several important purposes. It contributes to the development of a thorough understanding of behavioural patterns, recognizes potential relationships between key concepts, clarifies their definitions, identifies data sources, assists in the formulation of alternative research designs and investigates the connections between the current study and previous studies. Studies indicate that there has been little research on community policing and public safety in Kerala. The majority of the early researches focus on the technical implications of the term community policing. However, community policing in India differs significantly from that in the West.

*Police in India – Problems and Perspectives*, a book by K.M. Mathur (2010), explores the evolution and growth of policing across different societies. It highlights the various responsibilities of the police in a rapidly developing society marked by cultural, social, and economic diversity. The author examines both the personal and professional dimensions of policing in response to societal changes overtime. Major concerns such as civil unrest, organized crimes, terrorism, and rural discontent are addressed with keen insight.

Arvind Verma & K. S. Subramanian, both former senior police officers, in their book *Understanding the police in India* (2009), provide a detailed account of the functioning of the police system. The book traces the origins of policing in India, from ancient times to the British influence on its structure and operations. It highlights public scepticism towards the police, with a widespread perception that law enforcement is biased and

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serves the interests of the ruling class. The authors paint a vivid picture of contemporary policing in India, pointing out the challenges that hinder its effectiveness while also expressing hope for a new generation of highly educated youth to join the force. The book can serve as a guide to make law enforcement more transparent, fair, and people-centric.

*Challenges of Policing Democracies: A World Perspective*, edited by Dilip K. Das & Otwin Marenin (2000) is a compilation of insights from a symposium held in Onati, Spain, on the theme reflected in the book's title. The symposium brought together participants from established, developing, and emerging democracies to discuss the challenges of democratic policing. The book presents a comparative study of the functional and operational difficulties faced by police forces across different countries and cultures. A recurring concern is how law enforcement often succumbs to external influence, damaging its public image. The discussions also explore the challenge of upholding democratic principles while ensuring effective policing.

*The New World of Police Accountability* by Samuel E. Walker & Carol A. Archbold (2013), as the title suggests, examines recent changes in police accountability and reforms. Traditionally, law enforcement operated with significant autonomy, often leaving the general public vulnerable to misuse of power. The routine use of excessive, unnecessary, or even brutal force was a common concern. However, growing public resentment and awareness pushed policymakers and police agencies to reassess their approach. The book emphasizes the necessity of establishing and refining accountability frameworks, arguing that without clear regulations, meaningful change in policing practices remains unlikely. It explores the importance of introducing new rules and modifying existing ones to align law enforcement with the needs of modern society.

*Global Community Policing: Problems and Challenges*, edited by Arvind Verma, Dilip K. Das & Manoj Abraham (2012) originates from the International Police Executive Symposium (IPES) held in 2010 in Kerala. The conference focused on community

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policing, with discussions revolving around its impact, challenges, and potential for improvement. The book highlights the widespread acceptance and success of community policing, showcasing how different nations implement programmes tailored to their local needs. It also presents research findings from various regions worldwide, making it a valuable resource for understanding the evolution and effectiveness of community policing.

*Handbook of Police Administration*, edited by Jim Ruiz & Don Hummer (2008), serves as a comprehensive guide for police officers on vital aspects of law enforcement. The book maintains a neutral stance by presenting multiple interpretations on the same issues, making it a valuable reference for administrators and decision-makers striving to manage police organizations effectively. Its coverage spans a wide range of topics, from police misconduct to the integration of technology in policing.

John M. Ray's *Rethinking Community Policing* (2014) presents a thorough analysis of the origins and evolution of community policing, the role of pluralism in policing, and the applicability of deliberative democratic theory in shaping policing strategies. The book critically examines how the absence of strong theoretical frameworks has affected the implementation of community policing. A key argument in his work is the contrast between "efficiency policing" and "effective policing". He acknowledges that while crime rates have declined, public support has not increased. He attributes this to a shift in priorities, particularly after 9/11, where advancements in technology have emphasized efficiency at the expense of community engagement – the fundamental pillar of community policing. Ray ultimately argues that deliberative democratic methods can revitalize community policing by ensuring greater citizen participation in decision-making, fostering trust, and making policing more transparent and accountable. He concludes that only a balanced approach that integrates both efficiency and community engagement can community policing regain its lost or waning significance.

Ricky S. Gutierrez, in *Social Equity and the Funding of Community Policing* (2003),

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examines the allocation and utilization of federal grants in community policing projects. Using data from various agencies, he analyses whether funding favours low-crime, socially stable areas over communities struggling with crime, racial disparities, and economic inequality. The Office of Community Oriented Policing Services (COPS), under the Department of Justice, oversees the grant distribution process. Gutierrez finds that, contrary to concerns about systemic bias, COPS has not allocated funds based on racial or discriminatory preferences. While this suggests a neutral funding approach, the study raises broader questions about whether such allocations effectively address the needs of high-crime, socially disadvantaged areas, highlighting the ongoing challenge of ensuring true social equity in community policing efforts.

Zachary R. Hays, in *Police Use of Excessive Force in Disorganized Neighbourhoods* (2011), introduces a new theoretical framework that expands on previous empirical studies of police behaviour. Using data from the community survey conducted under the Human Development Project in Chicago in the mid-1990s, Hays builds on Shaw and Mackay's Social Disorganization Theory (1942) to analyse how neighbourhood conditions influence policing practices. He argues that police use of force is directly linked to the socio-economic and cultural status of a neighbourhood. Areas with high poverty, weak social cohesion, and low collective efficacy are more likely to experience excessive policing and police misconduct, while socially integrated neighbourhoods face fewer instances of force.

Alysia C. Mason thesis "*Continuity and change in the history of police technology: The case of contemporary crime analysis* (2015)", traces the evolution of policing and technology in the U.S., from the watchman system to modern law enforcement. She highlights how pre-1970s policing, focused solely on enforcement, failed to curb rising crime, leading to the adoption of community policing. The study examines key technological advancements, including 911 services and computerization, which improved efficiency with fewer personnel. While primarily focused on police technology, the thesis

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also explores police behaviour, organizational structure, and public legitimacy. Mason discusses the New Criminal Justice System, which emphasizes police-public partnerships, and examines Crime Analysis and Environmental Criminological Theory, which aim to identify crime patterns and opportunities. By analysing three months of email discussions from the International Association of Crime Analysts, Mason attempts to identify their concerns including training, research, and technical support. Ultimately, Mason concludes that while criminal behaviour remains constant, evolving technology and crime analysis are essential tools in reducing crime.

Adam J. McKee & Andre L. Lewis, in *The New Community Policing: Developing a Partnership-Based Theoretical Foundation* (2016), critique community policing as largely rhetorical, failing to deliver meaningful change. They advocate for stronger partnership models in governance, drawing on Rianne Eisler's Cultural Transformation Theory. The authors criticize expert recommendations on community policing for lacking a solid theoretical foundation and clear accountability measures. They argue that without police abandoning their "warrior mindset" and expectations of public deference, community policing efforts will fail. They conclude that true transformation in police culture is essential, as superficial initiatives will be rejected without addressing deeper structural issues.

David H. Bayley & Clifford D. Shearing in *The Future of Policing* (1996), analyse the evolution of policing in modern democracies, highlighting pluralisation and public participation as key shifts. Policing is no longer state-exclusive, with private security firms and community volunteers playing growing roles. In the U.S., private security personnel now outnumber public police forces. The authors discuss Broken Windows theory and argue that paramilitary-style policing is outdated in contemporary society. With rising crime rates and increasing youth involvement in crime, they stress the need for inclusive security measures. Written in 1996, the study strongly asserts that community policing must become the dominant policing model. Their predictions are relevant

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today, as community policing initiatives continue to expand globally, with increasing efforts dedicated to enhancing their effectiveness and impact.

Nigel G. Fielding's *Theorizing Community Policing* (2002) provides a critical examination of the theoretical underpinnings of community policing. He identifies two analytical approaches in police studies: Structural perspectives, which view policing as shaped by social, political, and institutional forces, and action-oriented perspectives, which emphasize individual officer behaviour and decision-making. Fielding argues that neither perspective on its own sufficiently explains the complexities of community policing. He suggests integration of general systems theory and structuration theory. By merging both perspectives, Fielding offers a more dynamic and adaptable understanding of community policing. His work contributes to theoretical advancements in policing studies. His study is significant in shaping debates on police reform, legitimacy, and governance.

T. Cockcroft in *Golden Ages, Red Herrings and Post-Keynesian Policing - Understanding the Role of Police Culture in the Police Professionalism Debate* (2015), examines the relationship between police professionalism and police culture, aiming to contribute to ongoing debates on the subject. He argues that efforts to professionalize lower-ranking officers have inadvertently restricted their discretionary power, thereby altering traditional police practices. Cockfort also explores how professionalization influences officer autonomy and decision-making, raising questions about balance between accountability and operational flexibility. His insights contribute to the ongoing debate on whether professionalization enhances or constrains policing effectiveness in modern law enforcement structures.

Clive Emsley in *Community Policing/Policing and Communities: Some Historical Perspectives* (2007), traces the history of community policing, arguing that while the term was formally outlined by the end of 20th century, its underlying principles and practices have been present throughout policing history. Emphasizing the British context,

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but analysing parallels and divergences from continental Europe, this study examines key principles and methods shaping community policing. In doing so, it debunks prevailing myths about English policing history and underscores that the concept emerged as a result of a specific socio-political movement rather than a purely administrative shift.

## **1.5 Objectives of the Study**

1. To examine the theoretical dimensions of Community Policing and Public Safety.
2. To explore Policing and Public Safety in India and Kerala in the historical background.
3. To analyse various Community Policing projects in India.
4. To examine the relevance of a political discourse on the idea of community policing in Kerala and its theoretical linkages.
5. To interpret the idea of public safety in Kerala under the background of Community Policing.

## **1.6 Research Questions**

1. What are the major theoretical dimensions to compare various community policing ideas and public safety at the global level?
2. What is the history of policing in India including Kerala and the respective community police strategies developed in various states?
3. How do the public safety initiatives of traditional policing compare to community policing?

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4. How far substantiated is the public safety measures of Janamaithri Suraksha Samiti in the name of community policing?
  5. Whether the Janamaithri Suraksha project implemented by Kerala under the background of community policing has refined the notion of public safety in the policing of the state?

## **1.7 Hypotheses**

1. At the global level, various theoretical dimensions compare the concept of community policing against traditional policing in addressing public safety effectively.
2. The public safety measures of traditional police systems in India mostly rely on corrective or reactive methods and not preventive methods.
3. The coming of community policing could aim to refine the inadequate and inefficient initiatives of traditional police forces in India. In continuation to it, a number of community policing ideas have widely been implemented at state level in India including Kerala.
4. The Janamaithri Suraksha Project implemented in Kerala under the background of community policing aims to increase the public's involvement in security. It also aims to strengthen the relationship between the police and the community.

## **1.8 Research Methodology**

The thesis 'Community Policing and Public Safety: A Study of Kerala' is primarily a historical, descriptive and analytical research. This research employs historical, descriptive and analytical methods to explore the theoretical dimension of the concept of

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community policing and public safety. Historical method is used to examine the evolution of policing system and the origin of community policing. Descriptive methods are used to analyse the community policing strategies in various states in India including Kerala. The analytical method is used to describe the Janamaithri Suraksha Samiti project in policing as the community policing strategy of Kerala that is successfully implemented in the state. The research also focused on the wide magnitude of political discourse about the schemes and programmes initiated as part of community policing under the banner of increasing security and expanding law enforcement with public participation in the state.

Furthermore, the analysis demands a meticulous reconstruction of the political and organizational elements of policing under the new vision that ensures collaboration between police and public for law enforcement and security and policy setting accordingly. The analysis also demands an examination of both historical and descriptive stances that influenced the policy choices towards the working of police so far, the community policing era and its future. The study also used a comparative analysis on framing the theoretical dimensions of community policing. Both primary and secondary materials have been consulted for the study. Primary data consisted of government orders and circulars, reports and official documents. Secondary data was collected from books, articles, journals, newspaper and websites. The citations and reference style used is APA 7th edition.

## **1.9 Chapterization**

The study is organized into six chapters, including introduction, conclusion and recommendations. Chapter 1 titled “Introduction” outlines the problem and provides a concise overview of community policing and public safety. It also raises significant research questions and proposes four hypotheses that will guide the study. Addition-

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ally, this chapter provides a concise explanation of the theoretical framework used in the research with particular emphasis on the public safety aspect.

Chapter 2 is titled “Community Policing and Public Safety: A Conceptual Framework” It provides an overview of the conceptual and theoretical underpinnings of community policing and public safety. It also provides an in-depth analysis of the study’s fundamental topics. The chapter has also addressed significant theories linking community policing and public safety.

Chapter 3 is titled “Policing and Community Policing in India: A Historical Framework” This chapter looks at the tradition of policing in India. It delves deeply into the several police changes that have taken place in India. The chapter also provides, an overview of differences between Western and Indian models of community policing. The chapter aims to highlight the rich heritage and creative initiatives that have created the police force in India and sheds light on various community policing frameworks in different states in India.

Chapter 4 is titled “Policing in Kerala: A Historical Profile” This chapter examines the historical milestones of police in Kerala from antiquity to the present. The chapter also looks at key police changes in Kerala as well as legislative measures. It also tried to examine the involvement of successive governments in Kerala in terms of police reforms.

Chapter 5 is titled “A Political Discourse on Janamaithri Suraksha Project in Kerala” This chapter explores the scope of a political discourse on Janamaithri Suraksha project, which is characterised by the state’s role in community policing efforts. It provides an in-depth review of community policing in Kerala with a prime emphasis on the Janamaithri Suraksha Project and allied programmes. It also looks at important policy changes in Kerala since 2008. Furthermore, it includes an assessment of the study. There have been numerous creative modifications, although the police are still using the traditional approach in some cases.

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Chapter 6 is the concluding part of study with an overview of comprehensive analysis of the topic and providing a summary of thorough investigation as well as the observations and findings. This review focuses on the outcomes of community policing programmes in Kerala. It proposes policy suggestions and offers areas for future study on community policing in Kerala. This chapter strongly advocates for openness in the police system and establishes the need to abandon authoritarian, oppressive, and corrupt practices while embracing interdependent, multicultural, and pro-people principles as the true essence of policing in Kerala.

## **1.10 Research Gap**

The literature study analysed numerous popular works on community policing. Though there is an extensive amount of literature on Community Policing in general, just a few studies specifically address the public safety element of Community Policing and Jana-maithri Policing (Community Policing in Kerala). The extant literature tends to focus more on police reforms and various approaches. The police department oversaw key studies regarding community policing. As a result, it could lose an unbiased and neutral analysis.

A more in-depth investigation of community policing in Kerala, especially an examination of political discourse concerns, might give a new perspective on Kerala's policing programmes. The existing literature has a significant research gap in its examination of public safety and political discourses. This study seeks to fill this gap by investigating the nature of community policing activities in Kerala at different levels. Exploring this study route may give useful insights into Kerala Police's future operations and help to expand the existing body of information on the subject.

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## 1.11 Limitations of Study

The research attempted to provide a fresh viewpoint on community policing in Kerala, going beyond previous analyses of community policing programmes. It intends to investigate the public safety implications of this novel police paradigm. The research focuses on Kerala's pioneering community policing experiment, the Janamaithri Suraksha experiment, which began in late 2007. However, an attempt has been made to evaluate community policing ideologies and the history of police in Kerala as well as India. The main objective is to explain the historical journey of community policing while also offering a full grasp of these new efforts in police across the world. The study made a concentrated effort throughout the analysis to investigate the community policing ideology and its Kerala variant.

However, it is critical to recognize several inherent limitations in this study. These limits originate from the examination of numerous agreements and historical records, which served as the key sources for this inquiry. Police officers maintain strict secrecy in all aspects of their work, and the majority of their directions have not been provided for study purposes. This limitation restricts the breadth of our research, restricting access to critical original sources. Furthermore, police officers' attitude impact community policing. The public is unable to grasp the true substance of the undertaking. To fully understand these features, it is necessary to explore a wider range of factors. Nonetheless, despite these acknowledged limits, a diligent effort is made to present a complete study that sheds light on the operation of community policing in Kerala.

## CHAPTER 2

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# COMMUNITY POLICING AND PUBLIC SAFETY: A CONCEPTUAL FRAMEWORK

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### 2.1 Introduction

Community policing is generally defined as a law enforcement philosophy aimed at creating a strong emotional bond with the citizens by fostering and bolstering mutual trust, reliability and collaboration. It encourages organizational tactics that assist the efficient use of multi-faceted problem-solving methods to address both immediate and not-so-immediate conditions concerning public safety and welfare. Community policing relies on collaborative partnerships to develop solutions, increase trust, and align organizational management and information systems to support the community (Office of Community Oriented Policing Services (COPS), 2009). This allows public safety officers to engage with local residents and to adopt preventive measures rather than reactive or corrective methods for uprooting crime from the community.

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In the words of John Coatman (1959), “Police are an operative agency for ensuring the essentials of civilized life and a touchstone for testing civil administration’s spirit and quality.” They are an important mechanism to maintain law and order. The civil rights movements in the USA, marked a shift towards democratization of policing, and it gradually became a widely demanded objective at the global level. Community policing traces its roots to the 1960s and has been evolving ever since. In India, however, it is a relatively recent innovation in policing, having recognized that this method of policing has proven to be a promising model of policing in the global sphere.

Today, this philosophy has gained wider appreciation and recognition. Community policing continues to receive widespread acceptance by both the police and the public while it strides ahead in both its practical application and academic deliberations, demonstrating significant progress. “The majority of the definitions focus on an increase in police and community interaction, a concentration on quality of life issues, the decentralisation of the police, strategic methods for making police practices more efficient and effective, a concentration on neighbourhood patrols, and problem-oriented or problem-solving police for the study of community policing” (Oliver & Bartgis, 1998).

Police and community relations articulate a need to understand the diversity of the community in which the police work to establish partnerships with the community and open lines of communication in order to enhance the effectiveness of the police (Oliver & Bartgis, 1998). Whereas, the existing interpretations of policing developed out of its traditional nature, visualise the indestructible obedience to their masters. In a bureaucratic perspective, policing is the most visible and interactive face of government authority (Hartley et al., 2023). The sociological perspective of policing focuses on its functionalism, conflict, and interactionism. The attitude of the ruling government is visible in the working of the police corps. Therefore, the citizens always voiced the need for transformational reforms in policing from time to time.

Historically, it has come to be recognised that policing has evolved through sev-

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eral eras of organisational changes, advancing the way police perform their duties and how they interact with the community (Oliver & Bartgis, 1998). The 1960s and 1970s were very crucial in the history of the police force. Since then, people have agitated against age-old iron-fisted customs of the police. “Citizens demanded a new standard of legitimacy based on access and voice for all. The demands extended to all levels of government, particularly the police” (Ray, 2014). Gradually, the police corps was forced to change their overall behaviour and functioning. Having started to realize the importance of popular will, they engaged in working with people’s cooperation. Needless to say, the policy makers and police officials entered into serious discussions about introducing a new version of policing. “They try to rebuild the entire police force and connect the police to the community to ensure a violence-free society and establish legitimacy” (Goldstein 1987). Therefore, the study of community policing in connection with public safety will bring new interpretations in policing.

The functions of policing are closely intertwined with the issue of public safety. The term public safety emerged from the general public’s fear of unfair and unethical practices resorted to by law enforcers in the name of policing. It refers to the coordinated actions and strategies used to protect the welfare, security, and harmony of people within a society. It stands for a crucial component that upholds the basic foundation of civilized existence—encouraging trust, facilitating advancement, and generating a setting where individuals may achieve their objectives without feeling unnecessarily threatened or afraid. Meanwhile, legal scholars define public safety as the protection of the general public and their property from peril (Austin Texas, 2021). Many governments base the foundation of their policies on principles aimed at protecting the physical welfare of their citizens.

On the other hand, the American psychologist Abraham Maslow used a much broader definition of safety in his famous “Hierarchy of Needs” model, wherein he states that one of the most fundamental needs of an individual is safety. This includes not only

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physical safety but also security for one's health, money, belongings, jobs, and families (Austin Texas, 2021). Sociological insights have important implications for public safety by considering the following areas: reducing social inequality, reducing crime, helping families, improving the nation's health, etc. The implementation of public safety includes a number of aspects like, law enforcement, emergency response, community involvement, etc.

The main focus of this chapter is to define community and policing, as well as to explore various conceptual interpretations and definitions of community policing and public safety. The chapter also tries to compare various conceptual as well as theoretical interpretations of community policing. Community policing is the collaboration of two important agencies that ensures public safety, namely the community and police.

## **2.2 Community**

Community is a broad topic in social science. Generally, it is a group of people with a high degree of interaction that often shares a common purpose, belief, or set of behaviours. The word community is derived from the Latin word *communitas* (meaning the same). It is in turn derived from *communis* (that means common or public, shared by all). *communis* emerged from the combination of the Latin prefix con and munis, which means to serve together (Siddiqui, Shaikh & Memon, 2009) Normally, community is bound by territorial units. Community as a collective of actors shares in a limited territorial area the base for carrying out the greatest share of daily activities (Sjoberg, 1955).

The Chambers Dictionary defines community as a body of people in the same locality, the public in general, people having common rights, and people having common interests, characteristics, or culture. Aristotle, the father of Political Science, who first defined the idea of "community". It was a group established by men having shared

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values. That initial definition has been refined and expanded through the years. Later, Aristotle described community as a compound of parts having functions and interests in common (Miller, 2011). Aristotle also mentioned, “Man is a social and political animal; therefore, he cannot live without community life.” The collective life of human beings originated several centuries ago. Over time, they developed a set of standards that will be later considered the basis of every community. Humans found likeness, general characteristics, cultural similarities, and interdependence and acquired a name. They enhanced amongst themselves a sense of unity and an attachment to their habitat.

Further, the term community is commonly used as a residential neighbourhood or as a city or region. It also has sentimental feelings about our personal perception of community. Ethnic, cultural, and racial groups often refer to themselves as communities, and groups with common interests consider their commonality a community. Sociologists define community as any area in which a common culture and common interests are shared. It is a cohesive sense of community. Beyond that, there are segments of the population that exhibit characteristics commonly associated with a community. Community is a paradigm that varies to some extent from one individual to another based on their background, socialization, education, and general perceptions of society.

Philosophically, communities are where people learn to start appreciating the worth of others by developing friendships that lead to mutually beneficial partnerships. Through associations, social connections, and teamwork to address needs, people started to discover a place to call home in their communities. They also learned to value collaboration. A community is basically any set of persons who share a common characteristic. “The descriptive concept of community takes a community to be a collection of individuals satisfying a particular description. The relational concept of community takes a community to consist of more than a set of members satisfying a particular trait; there must also be a relation of recognition among the members or between the members and the community as a whole” (Neely, 2012). The descriptive concept does not provide a

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sufficiently robust sense of community.

The conception of a community now is of growing significance, and it would be hard to assign a single meaning. There are many ways to reflect on the community. From a systems viewpoint, a community is comparable to a living thing with various sections representing various roles, pursuits, or interests, all of which operate within pre-determined bounds to meet the requirements of the community. A community may also be described in terms of the social and political networks that unite its members, leaders, and organisations (Clinical and Translational Science Awards Consortium & Community Engagement Key Function Committee Task Force on the Principles of Community Engagement, 2011). Even if certain communities are mapped onto clearly defined physical locations, people are now more reliant on computer-mediated communications to get information, connect with others, and make life-changing decisions. People possess a sense of belonging to a community that goes beyond the criteria of a community used by scholars and engagement leaders (Minkler, 2004).

One of the deciding elements in the growth of communities is culture. It frequently helps to create originality. Additionally, it fosters the kind of understanding that a community should have. The way that people and groups relate to one another, how it makes sense, and how power is defined are all shaped by culture. It's crucial for the development of concepts like dialogue, involvement, and trust. As a result, in order to participate and intervene in a community effectively, one has to have a grasp of the culture (Blumenthal & Djclemente, 2004).

At the advent of communal life, there was no distinct organization to oversee law and order. People regularly gathered in a public space and took coordinated action against those who broke the law. But such initiatives were not sufficient for the community's rising demands. The people with more physical strength didn't abide to the leader's choices. Thus, it resulted in the creation of the police corps, a brand-new social organisation. The police were physically fit officers with legitimate authority. They actively

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involved in maintaining societal law and order, and they were prepared to impose it by coercion.

The term ‘community’ is getting much importance and relevance in present-day policing. Now, police and people work together to ensure the safety and security of the citizens. It justifies the etymological origin of the term ‘community’ The term community is a complex global phenomenon having multifaceted meanings. It becomes relevant in the programs of police when individuals and organisations partner with traditional police forces to make their neighbourhoods safer and to minimise crime. The police adopted the meaning of community to define communities within jurisdictional, district, or within the confines of public or private housing developments. The typical police method of defining communities is quite functional and derived from a combination of socio-economic, topographical, and historic factors that collectively contribute to some level of community arrangement. Here, the notion of ‘serve together’ has become a remarkable element in the recent transformation of police programs. Further, it is a strategy of policing that focuses on forging relationships with community members.

## **2.3 Police**

The term police refer to a social institution with certain roles. By preventing criminal activity and apprehending offenders, the police play a significant role in providing security and dignity to the citizens (Goel, 2014). Formally, policing may be carried out through a number of procedures and institutional setups. It is also thought to be necessary for any social structure. Policing can take many different forms, one of which is state-organised police organisations (Reiner, 2000). The term ‘Police’ is derived from the Greek word ‘polis’, historically it has applied to the exercise of collective authority by the state (Manning, 2003). The police are the primary constitutional force for the protection of the individual in the enjoyment of their legal rights, designed to stand

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between the powerful and the weak, to prevent oppression, disorder, and crime, and to represent the case of law and order at all times and in all places (Lee, 2010).

In a broader sense, policing is typically characterised as the regulation of behaviour through legislation, surveillance, threats, physical interventions, arrests, compensation, and punishments, including fines, detention, and corporal and capital punishment (Reith, 1956). The emergence of the policing system was first identified in ancient Egypt and ancient Rome. King Louis XIV issued an ordinance in 1667 that established the first centrally administered police force in Paris. According to Horton (1995), in addition to their ordinary enforcement tasks, the Paris police was also accountable for providing food to the hungry, put out fires, maintain the streets, etc. In order to keep the public order, self-regulation was also adopted. They taught their citizens how to live with some social obligations. But in the fifth century, Greece used a more decentralized approach to maintain public order. They were far more involved in community work. It benefitted from kinship, community, and self-help. They dedicated considerable time to examine how far, using force to maintain social order was required because of early modern philosophical ideas concerning the concepts of progress and social control.

With the growing popularity of democratic governance, the police force changed its operations drastically. Currently identified glimpses of the two classical models of policing are named the Greek and Roman models. The police in the United Kingdom have been decentralised, maintaining a strong tradition of local policing. This approach follows the classical Greek model of policing, which also influenced the policing structure in the United States. The countries that have a different history than the West also have elements of policing that fall somewhere within the range of the Greek and Roman models. In the changing world, the conception of police too changed in a wider manner. Most of the time, they act as a specialist group responsible for maintaining law and order. They are an integral part of the criminal justice process of a state, and they get excessive powers in the current political environment. These changes occurred very

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recently. In tribal-based societies and other societies with a weak central government, enforcement and dispute resolution were in the hands of the people (Rawlings, 2002).

In a general sense, public constabulary forces are an integral force associated with policing. They are the primary and visible face of the state authority. Arguably, population growth leads to the decay of informal social institutions. The population explosion decreased the effectiveness of families, schools, churches and other social institutions, as it became increasingly difficult for them to maintain social control. This situation necessitated the formation of formal institutions, especially the police. However, there is no uniformity among police corps worldwide. Historically, policing strategy has differed from rural to urban, modern to traditional, and small to big.

Sir Robert Peel known as the father of modern policing. (The Origin of the Concept of COP). The London Metropolitan police was introduced in England in 1829 by Sir Robert Peel. Sir Peel was a chief of police who is credited with developing several innovations that are still practiced today (Lloyd, 2019). Sir Peel introduced nine principles of policing that are globally significant while discussing the history of police. They are:

- The purpose of law enforcement is to prevent crime and maintain public order through a proactive approach rather than using punitive measures.
- The police must gain the public's confidence and approval for effective maintenance of law and order.
- Law enforcement through a combined effort of the police and public results in the usage of minimal physical force.
- To gain public respect, police must maintain strict impartiality in upholding law and order.
- To encourage public cooperation, police must commit themselves to respect com-

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munity principles.

- Police must employ methods of persuasion and advice, failing which they may resort to the use of physical force.
- Police are citizens themselves, their authority arises from public trust and not by enforcing military power.
- To be effective, the focus must be on prevention of crime and not complete reliance on reactive measures.
- The true test of efficient and successful policing is measured by the absence of crime in society, not in visible actions taken by the police.

Through these nine principles, Sir Peel vehemently posts the uncompromised participation of the public in policing. He clearly laid out the responsibilities of police in their actions.

Further, Egon Bittner was a well-known sociologist who made important contributions to the study of policing and the science of criminology. His contributions had a profound effect on how people see the actions of law enforcement officials and how they fit into society. For example, how police work, engage with communities, and uphold order has been fundamentally shaped by Bittner's discoveries. His writings expose the intricacies and difficulties police personnel confront in their daily duties and cast doubt on conventional forms of policing. The idea of 'the functions of the police' is at the heart of Bittner's theory of policing. Bittner highlights the importance of discretion in police work. Police officers are empowered to choose when and how to interfere in certain circumstances (Bittner, 1990). This latitude gives law enforcement officers the flexibility to respond to the many situations they come across, but it also raises concerns about bias and possible abuse of power. According to his argument, the police carry out a special set of duties that set them apart from other institutions and societal positions.

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The essential roles of police, according to Bittner, could be surmised as below:

1. Force: The application of physical force to uphold law and order, safeguard citizens, and defend the public.
2. Authority: Using the moral and legal authority bestowed upon one by society to uphold and enforce the law.
3. Legitimacy: The general public's acceptance of police authority, which is essential for efficient policing.
4. Coercion: The police's ability to compel people's compliance by using their power and force.

Through these four roles of police, Bittner tried to establish the duties of police bound with the actions that represent the safety of the public, public acceptance of police authority, and also their ability to use their power and force.

Moreover, the disparity between the public's expectations of police behaviour and the real circumstances that officers experience is highlighted by Bittner's work. He contends that the inherent unpredictability and potential risk of police employment can cause officers to make choices that may not be consistent with accepted standards or goals. His police theory has several significant implications:

**The Complex Role of Police:** Bittner questions the dogmatic belief that police are mere law enforcers. His perspective emphasizes the complexity of policing, which includes social work, conflict resolution, and order maintenance.

**Discretion and Accountability:** Given the discretionary authority police officers possess, it is unclear what standards and procedures should be in place to hold them responsible for their conduct. According to Bittner, a balance between officer autonomy and oversight is required.

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**Legitimacy and Community Ties:** Bittner stresses the value of effective police-community ties while also emphasizing the importance of legitimacy. Officers must be respected by the community they serve, as genuine upholders of social order for policing to be effective.

**Ethical Considerations:** Bittner's work spurs conversations regarding the moral dilemmas that police officers encounter when exercising their discretion, particularly when faced with the use of force or the possible violation of a person's rights.

**Training and professionalism:** Bittner's observations point to the necessity of thorough training that gives police personnel the ability to handle challenging circumstances while respecting moral principles and earning the public's trust (Bittner, 1990).

Apart from that, the policing theory developed by Egon Bittner has had an impact on criminology and law enforcement research. He has helped us get a more nuanced perspective of policing as a complex social institution by focusing on the roles that the police play, the importance of discretion, and the difficulties that officers encounter. Discussions on the relationship between the police and society, the moral implications of police conduct, and the necessity of efficient training and oversight within law enforcement agencies are all sparked by Bittner's work.

John Rawls version of a 'pure democratic theory' inspires the theory that policing is a kind of redistributive mechanism resting on beliefs of trust, equality, and legitimacy. Key theorists in the field of policing and criminology, who have explicitly linked democracy and police, are George Berkeley, David Bayley, Trevor Jones, Tim Newburn, David Smith, Clifford Shearing, David Sklansky, Ian Loader, Neil Walker, and Hsi-Huey Liang. Democratic policing can be implemented in non-democratic nations also if it meets the principles governing it analytically and practically. It is carried out in rather diverse functional, structural, and image-based fashion (Bayley 1992), suggesting there is something deeply rooted in the practices and ensemble rather than the structure and function (Manning, 2015).

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The nature of police activities provides the character of a political regime. A government's evaluation of itself as democratic challenged if the police severely restricted public gatherings and political demonstrations or resorted readily to physical force and intimidation in order to prevent crime (Bayley, 1969). David Bayley argued that police affect political development by what they do in the polity at large: by maintaining stable conditions of social life, by activity in the political life of a nation, by the degree to which they use force or not, by their direct and indirect participation in political life, and by supporting police and law enforcement practices (Manning, 2015). David Bayley (2005) has identified some important principles of the concept of community policing:

**Consultation and Collaboration:** The community policing concept provides a new police mandate. It implies close collaboration with the community in which they work together to achieve common goals and promote quality of life by removing incivilities and disorderly conduct. In fact, the new mandate for the police can be summarised into consultation and collaboration, which includes public consent and accountability, identification of local problems, respectively.

**Adaptation:** This means that the police modify the deployment of their resources in order to address the problems. The problem with policing in most of the countries is that senior officers at headquarters determine the way policing at the ground level is conducted. Unfortunately, police management often does not accommodate the diversity of conditions within their jurisdiction. Community policing allows subordinate officers, such as Station House Officers (SHOs), to determine the character of policing in a particular area.

**Mobilization:** This means that the police often ask the public to help them in appropriate ways. Some of the so-called familiar ways are neighbourhood watch, crime prevention committees, telephone hotlines, village defence bodies, and so on.

**Problem Solving:** It means that the police functions proactively and not just react to

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crime post its occurrence. Instead, they try to analyse the causes of crime and disorder in particular places and help communities and governments change the conditions that generate them. In other words, problem solving means identifying the roots of crime, rectifying and eradicating it and not simply act post the occurrence of crime.

David Bayley clearly pointed out the principles of policing attached to collaboration and consultation, adaptation of resources, commitment to asking appropriate ways to help the public and inclusive deployment of resources for problem solving.

George Berkley's *Democratic Policeman* (1969) was the first work to discuss the place of policing in a democratic society. He argues that the desired democratic organization has a form of bureaucracy that provides uniform rules and procedures, chances for mobility and participation of employees in decision-making. He favoured a kind of liberal policing based on equality, political contribution of the police, centralised administration, and restrained, legalistic practice and he focuses on ways to produce a democratic police officer based on better education, training, and management (Manning, 2015).

In the 20th century, the world witnessed the absence of adequate resources, and the crime rate increased gradually. New threats like terrorism, drug trafficking, etc. emerged. Those threats are the root cause of disorder in every society. Law enforcement agencies understood their shortcomings, and that they alone cannot cope with maintaining law and order. The discussions and the keen observations pointed at the essentiality of the involvement of the community to handle not only traditional crime but modern crimes as well.

## **2.4 Definition of Community Policing**

Police organizations worldwide are developing different policing strategies. They often successfully tackle changing needs. A relatively recent concept in policing is commu-

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nity policing that was introduced during the late 1970s. The community policing philosophy gained acceptance due to the disappointment of traditional policing in terms of maintaining civic order and creating a societal tie between citizens and police (Delice & ve Duman, 2012). It is a policing philosophy that encourages and supports organizational tactics to address the causes and reduce the anxiety of crime and social disorder through problem-solving tactics and police-community partnerships (COPS, 2007). Community policing has been viewed as a revolution and a paradigm at policing (Oliver & Bartgis, 1998). In addition, a survey by the Gallup Poll organization demonstrated that even the average citizen has come to recognize the term ‘community policing’ through the media. Community policing has been widely adopted by the police through innovation and diffusion.

Community policing focuses on a close police-community interaction: concentration on quality of life issues, police decentralization, strategic changes for effective policing, vigilant neighbourhood patrols, and problem-oriented or problem-solving policing (Edwards, 2020). The majority of the top twenty democratic countries of the world have included community members in the process of overseeing the police (Nalla & Mamayek, 2013). The ideology that largely influenced the creation of the concept of community policing is to regulate the gap between the policemen and the citizens to the extent that the police attain the position of becoming a very significant part of the community it serves.

Community policing philosophy was initially developed in Britain and America. Since then, many western countries and countries from other continents have started to adopt this philosophy. Countries like Australia, Belgium, China, Russia, India, Ukraine, and Zimbabwe have adopted community-oriented policing and made it the dominant paradigm of policing globally (Casey, 2010). There is no uniform structure and common activities among community policing worldwide. Some countries implemented it at the national or sub-national level. Whereas some countries followed it by a combina-

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tion of the above two models, it depends on the level of focus and who is implementing the program.

The idea of community policing is based on three important components: (a) community partnerships, (b) organizational transformation, and (c) problem solving. Community partnerships simply mean the police force should tie up with other government agencies, community members or groups, non-profit/service providers, private businesses, and media. It has been recognised that, in a rapidly changing world, the police force needs active support from the community. Organisational transformation means the police force should change itself. Besides, police should implement a common standard of behaviour among their personnel and maintain efficiency in information systems. Rational thinking among police officers is the most essential factor for problem-solving. Scientific procedures should be followed in all issues. Scanning, analysis, response, and evaluation are different stages of problem-solving .

Accordingly, for the success of community policing, the police must have a firm understanding of community dynamics. With this understanding, police must take a leadership role in organizing homogeneous segments of the population into communities to serve as focal groups for locally policing initiatives. The ultimate goal of community policing is to ensure that police services are more responsive, responsible, efficient, and effective. In the United States, they have developed the idea of the police-community partnerships after realising that police cannot do policing and crime control alone. In Britain too, there is a significant shift towards community-focused policing strategies that was seen in the 1970s. John Alderson (Chief Constable of Devon and Cornwall) said that traditional ‘authoritarian’ policing was proving insufficient and unsuitable in a plural, libertarian society with growing levels of crime. He observed that a different community based policing model was needed (Tilley, 2003).

In the words of Abraham Kurien (2000: 3), the community is the best resource as well as its greatest ally in the fight against crime, and the establishment of a partnership

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is crucial for drawing upon this resource. The new paradigm also acknowledges that community partnership is essential for dealing with problems of disorder and fear of crime, which are of equal concern in the community as crime itself. Conceptually, the term community policing implies a drastic change in police attitude, policy, and strategy based on the notion that police officers and citizens working together in creative ways can help solve contemporary community problems.

The roles those were assigned to each Community Police Officer (CPO) included planning, problem-solving, community organisation, and acting as an information liaison between the police and the community. They are the first persons to identify the main problems in a given area and develop strategies to solve them. The next task is to implement these strategies, work with existing community organizations, or develop new ones as needed. The final element of the community police officer's duty is to keep the department informed of the nature and content of the community's problems. At the same time, the community police officer needs to inform the community how the department can support the community (Weisburd & McElroy, 1988).

According to Trojanowicz and Bucqueroux Bonnie (1998), community-oriented problem-solving policing emphasizes the value of building relationships between law enforcement agencies and the community in order to work together to prevent crime and address issues. The issues that emerged in the current social setting are not resolved through traditional policing techniques. There is a need for cooperative efforts to improve ties between the police and the community. Thereby, this approach calls for the adoption of new training techniques. Allison et al. (2005) say that training varies in tandem with policing to reflect societal changes. This approach provides law enforcement officers with the necessary training to enable them to understand the fundamentals of policing and successfully implement them in their work.

However, the negative attitude of policemen against changes in the existing system creates a huge barrier. It is important to be aware of the aforementioned challenges

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when implementing this new approach and to adjust plans appropriately. According to Russell W. Glenn (2003), a training program, in order to be successful, must incorporate four crucial elements namely, scenario development, post-activity reflection, contextual learning, and curriculum integration. Local community involvement, a problem-solving approach, and decentralization of the organization are all features of this revised police approach (Oliver, 1998).

Democratic nations like the Britain, United States and Canada have reached a landmark in the advancement of their systems of crime control and law enforcement. Policing is no longer monopolised by the public police, that is, the police founded by government, and the public police are suffering an identity crisis (Bayley & Shearing, 1996). This assumes that police must be held to a higher standard of responsibility to ensure the public must have a bigger say in decision-making and that civil rights and liberties must be prioritised.

According to Friedman (1992), the following are the three important components of community policing. They are:

**Intra-departmental changes:** Departments should operate more open systems to achieve greater community relations. Police agencies must have a more decentralized organization to allow for better deployment within the community, easier functioning of officers, and timely reactions from residents, as well as the development of network relationships with citizens. To broaden the scope of law enforcement officers' responsibilities, police supervision should improve contact at all levels. This will improve the efficiency of police investigations, the effectiveness of officers, and become active in long-term prevention efforts. There must be a differential recruitment approach that can improve the self-selection process for future police officers. It will also increase the probability of police being a valued profession as well as its parity with other social services. The officers' performance should be evaluated in terms of measurable community-oriented actions.

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**Inter-agency cooperation:** Increased breadth and level of engagement among various agencies should be encouraged through inter-agency collaboration. Agencies (police, social services, etc.) should have a better knowledge of what defines overall community needs and how they may enhance their response to those needs by working together. Agencies should have systematic information about resource availability and foster an environment that encourages cross-jurisdictional collaboration while reducing friction. Agencies must give extensive incentives for collaboration. It should serve as a dynamic link between people, social service providers, and law enforcement to concentrate efforts on eradicating crime-causing situations in the community. It is a coordinating, hands-on, implementation-oriented group rather than an extra bureaucracy.

**The community:** The community is the most important element among these three components. The close cooperation and active participation of the community are the heart and soul of community policing. If such changes do not happen within the community, the improvement of police and other community services may go in vain. Further, expanding our knowledge of the community helps to better tackle community issues. Accordingly, better crime mapping, as well as the profiling of neighbourhood population networks and resources, would be required. Significantly, there must be more reliance on communal institutions such as the family, school, church, and various civic associations to make crime-less involvement possible than it is now. More proactive planning as well as a climate that encourages broad-based coordination of community-oriented activities is necessary. It is predicted that as the number of crimes increases, society will look for new ways to assure effective policing to tackle the so-called situations.

These components can recommend a worth-seeking contribution to a scientific and bureaucratic restructuring in community policing. It would help those states that are interested to implement community policing in the deployment of police resources in a more scientific way for problem solving.

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According to Schwartz and Friedrichs (1994), community policing is a postmodernist framework of hyper reality, where people's participation and engagement with functions of policing are being constructed as a social reality. Bayley (1994) suggests that community policing represents the most serious and sustained attempt to reformulate the purpose and practices of policing since the development of a professional model in the early twentieth century.

Subsequently, community policing is based on the idea that community interaction and support can reduce crime rates. Community policing focuses on the prevention of crime and social disturbances through the effective implementation of policing tactics that rely largely on traditional community participation, prevention, and problem-solving mechanisms. Community policing provides governments with clear organizational structures that enable the systematic use of collaborations, problem-solving methodologies, and security. Criminal justice, societal order, and fear of crime all must be effectively addressed (Friedman, 1992).

Robert R. Friedman (1992), also states that "crime is caused by societal factors over which police have relatively little control, and that, as a result, crime control should focus on those societal factors that cause crime rather than on quality of life issues that are unrelated to the crime." In addition to conventional crime issues, fear of crime must be addressed.

Normandeau (1993) lays out certain theoretical factors to help explain community policing:

- The police primarily worked to maintain peace in society. They consider popularity-based rights and opportunities during their work.
- The police are given an important task, i.e., effective consultation with the local community and its affiliates.
- The police's thinking and behaviour are consistently proactive and intuitive.

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- The police devote some of their energies to the resolution of concerns related to wrongdoing and social issues; as a team with the appropriate accomplices, they strive to address the causes of specific issues by counteracting the most extreme sum as by authorisation.
  - The police, along with other significant public and private administrations, contribute to personal satisfaction by attempting to not only contain and lessen wrongdoing but also to proportionally reduce the fear of wrongdoing and promote a genuine sense of local area well-being through their local area programs.
  - Cutting-edge law enforcement officers are generalists rather than subject area experts, and they have an undeniable sense of responsibility and self-sufficiency, both of which are important in a decentralised set-up.

Normandeau tried to focus on the possibility of promotion of police through community police. In the words of Normandeau, police primarily worked to maintain peace in society. He espoused proactive and intuitive behaviour of police in the working of community policing.

According to Skogan and Harnet (1997), the basic theory of community policing leads to four general principles:

- Organisational decentralisation and reorientation of patrolling to improve communication and knowledge exchange between the police and the general public.
- A worldwide commitment to problem-oriented policing, defined as "a comprehensive plan for improving policing in which a high priority is attached to addressing substantive problems that shape the police agency, influencing all changes in personnel, organisation, and procedures" that analyse problems systematically to develop simpler ways to address them.

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- Police technique development takes into account community challenges and priorities.
  - Enabling police forces to solve internal structural and organizational problems.

According to Skogan and Harnet, organisational decentralisation helps to improve communication and knowledge exchange between the police and ensure comprehensive and systematic analysis of problems. These are getting possible in community policing.

Similarly, Kelling and Cole (1996) identified the following as the six most popular community policing principles:

- Belief during a policing duty that extends beyond enforcement.
- Recognition that the police rely on civilians in a variety of ways.
- Understanding that police investigations are complicated and need public awareness, expertise, and prudence.
- Reliance on problem-specific techniques developed in collaboration with the community rather than broad tactics like pre-emptive patrol and fast reaction.
- Delegation of power to lower levels to respond swiftly to community needs.
- Police officers' commitment to a variety of goals, ranging from lowering crime and terror to assisting residents in resolving issues (Kelling & Cole, 1996).

In the words of Kelling and Cole, policing needs public awareness, expertise, and prudence while dealing with investigations. In community policing, police place vast reliance on problem-specific techniques developed in collaboration with the community. Kelling and Cole pointed out that the scope of community policing ranged from reducing crime and terror to assisting in solving issues of residents in the local community.

The American sociologist Peter K. Manning (2003) reminds us that the police must be realistic to implement community policing at an operational level. Police departments

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tend to define communities within jurisdictional or within the confines of public or private area. As a result, the community is often defined more by police administration than by careful piloting and a thorough assessment of stakeholders. Such communities experience a high percentage of crime and have difficulty with quality-of-life issues. Therefore, the police must delineate communities that do not always conform to homogenous community structures to manage personnel, resources, and service demand.

## **2.5 Theoretical Framework of Community Policing**

The theoretical framework for community policing, attempts to answer various questions revolving around the new paradigm in policing. It is relevant to specify a theoretical dimension that analyzes and connects all factors affecting this model from macro to micro. Several theories are considered as the backbone of community policing philosophy. They are:

### **2.5.1 Cultural Transformation Theory**

The newly developed community policing approach is in reaction to Riane Eisler's cultural transformation theory, which advocates for a change toward a partnership model of social organization. According to this view, all civilisations are constituted in one of two main modes: domination or partnership. Fear and control sustain the dominant side of the spectrum, whereas societies that value mutual respect, responsibility, and shared beliefs are on the partnership side (Eisler, 1993). Under the domination model, communities tend to become dominant. Such civilisations are preserved by authoritarian control in the home and state. Controlled societies have a high level of public acceptability, and they glorify abuse and violence in order to maintain a strict hierarchy. It ignores communities and historical contributions while praising police conquests of communities in order to proclaim supremacy over nature and declare individuals as monarchs of

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countries and rulers of their own houses. In such cultures, there are only two options: dominance or subjugation.

Cultures exist on a continuum between pure domination and pure partnership. Furthermore, they may migrate closer to one or the other extreme in response to historical causes. Cultural transition theory offers a multi-linear conceptual framework rather than a unilinear one, as it goes from primitive to civilize (Eisler, 1993). It understands that systems evolve throughout time to adapt to a range of circumstances. Instead of the current dominating style, Rianne Eisler proposes a partnership model of police culture. Eisler further states that users of the partnership policing strategy should be able to achieve the following:

- Understand the situation in their context.
- Consider a diversity of stakeholders and, hence, points of view.
- Determine what defines an issue in a community, how communities identify themselves, and why police intervention is necessary.
- Differentiate what constitutes an issue in a community, how communities define themselves, and why police action is necessary.
- Facilitate deliberate conduct that is systemically desired and culturally acceptable.
- Create a mechanism for orchestrating, and understanding practices across location and time in order to solve public safety problems when it is uncertain what constitutes an improvement from the start.
- Establish the approach's continuous use in a way that does not undermine the ideas upon which it is built.

Eisler and Montuori (2002) argue that in a partnership model of communities, everyone is treated equitably in both the family and the state. Because they are not obliged to

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maintain a strict top-down hierarchy of dominance, such cultures have a low incidence of socially sanctioned abuse and violence. This form of society is more concerned with connection than status. Instead of dominant hierarchies, they use "hierarchies of actualization." In actualization hierarchies, accountability, respect, and incentives flow both up and down the chain. Thus, authority is used to empower rather than disempower (Potts & Sloan, 2010).

The partnership concept has four interacting, mutually supporting components:

- Structures are democratic and egalitarian, with flexible hierarchies that define power as "power to" and "power with" rather than power over.
- A joint effort by people, police, and communities.
- Emphasises empathy and reciprocal respect in relationships and rejects abuse and violence in society.
- This community policing approach provides a collaboration paradigm for communities. This approach employs hierarchies of actualization rather than hierarchies of domination.

As a result, this principle may be applied to both the family and the state, where everyone is treated equally.

### **2.5.2 Normative Sponsorship Theory**

Normative sponsorship theory states that people with similar interests may work together to meet their needs (Sower et al., 1957). The interests of the police and the interests of the community are similar; that is, social harmony. But community members will only work together if the goals are within accepted norms (Sower & Gist, 1994). Therefore, the more compatible the beliefs and values of the stakeholders, the more likely they will sponsor change and work together to address their issues. In this sense, the

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police and community members must cooperate to establish mutual goals, effectively mobilize community resources, and advocate changes to reduce crime.

### **2.5.3 Broken Windows Theory**

According to Wilson and Kelling's Broken Windows theory, if one window in a structure is damaged and not repaired, all of the other windows will eventually break. Social psychologists and police officers tend to agree on this. Damaged and unrepaired windows imply that no one cares; therefore, another window may be shattered without consequence; this is another argument created specifically to explain community policing (Kelling & Cole, 1996). Because the unrepaired glass sends the message that no one cares, shattering other windows will have no official repercussions. It appears to show a lack of common concern and undermine the sense of mutual respect and courtesy.

This type of vandalism may occur anywhere. Wilson and Kelling argue that in areas where property is unrestricted, weeds grow, windows are broken, and adults stop punishing misbehaving children, families depart and unattached people move in, forcing households to evacuate. Similarly, people start to use the streets less, which are vulnerable to criminal activity. Community disengagement leads to an increase in drug sales, criminal activities, and muggings. There is a belief that unregulated behaviour causes the breakdown of communal rules, which leads to crime. The Broken Windows concept has been a motivating force behind community policing programs. Wilson and Kelling have urged the police to devote significant resources to disruption and order maintenance policing (Lombardo and Lough, 2007).

Wilson and Kelling argue that police on foot patrol should focus on issues like the severe punishment of young people lingering on street corners, which undermines the quality of local life. The aggressive, raucous group of young people is an early sign of societal instability; if left unmanaged, they may cause neighbours to be concerned about their safety and give the impression that no one cares about the neighbourhood.

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Such behaviour raises the level of terror felt by law-abiding citizens over time. They tend to withdraw from their environment. Local community control dwindles when residents retire to their homes or decide to leave the area and disorderly elements take over the neighbourhood. This deterioration of the environment may eventually lead to an increase in crime. Wilson and Kelling argue that by walking the beats and focusing on early signs of social disorder, police can reduce crime fear and prevent neighbourhood disintegration.

#### **2.5.4 Social Resource Theory**

Social resource theory is another idea related to community policing. It was proposed by a prominent social scientist named Lloyd Wong. This idea aims to explain three crucial questions:

- (a) What is the function and performance of the police officers?
- (b) What is their relation with the public?
- (c) Why do individuals communicate with members of the police force?

The social resource theory handles crime and policing from the standpoint of the people rather than the state. From the people's standpoint, crime will be a personal matter. The elements behind them are:

- The unequal distribution of social capital,
- People's unmet wants, and
- The incompetence of the police.

They identify the job of the police force as to address all their concerns without bloodshed. The ideology is a doctrine of democratic government, empowerment, and self-help. The police work for the well-being of the people, for the people, and by the people

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(Wong, 2008). The social resource theory begins by pointing out that crime is forbidden entirely from the perspective of the state. However, because crime is one of life's experiences for most people, the approach marks a fundamental departure in community policing philosophy because it entirely gave people the facility in effect and converted the police influence into a social resource. It was made apparent by the state by choosing citizens to deal with societal evils.

### **2.5.5 The Community Implant Theory**

The community implant theory is based on the concept that the lack of informal group action in community areas is the primary cause of high crime rates. In communities where social control is inherently weak or non-existent, sociologists think that informal social control may be installed in a community by collective citizen activity. Rosenbaum (1987) coined the phrase 'Community Implant Hypothesis' in his essay '*Theory and Research behind Neighbourhood Watch.*' This idea has been dubbed 'community building' by Mastrofski, Worden, and Snipes (1995). According to them, community building is a process through which police increase people's capacity and resolve to oppose crime by cultivating beneficial ties with locals. Lyons (1999), in his book, *The Politics of Community Policing*, claims that creative police techniques, such as educational, recreational, and occupational options for adolescents, may be the informal processes of collective action embedded within community life.

### **2.5.6 Social Disorganization Theory**

Social disorganisation theory is a similar idea to community-oriented policing. It's based on how crime is distributed geographically. Many criminologists discovered that certain places have high crime rates while others have low crime rates while studying crime. This finding influenced criminologists like Clifford Shaw and Henry D. McKay, who

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decided to focus on groups or neighbourhoods rather than individuals. Despite demographic changes, criminal activity remained greater in specific communities, according to Shaw and McKay (Basibuyuk & Karakus, 2010).

Further, Clifford R. Shaw and Henry D. McKay studied adolescent delinquency and the link between it and different sorts of environments. They felt that people's conduct is influenced by the sort of community they reside in. They looked at neighbourhoods in terms of poverty, diversity, and mobility (Browning et al., 2004). According to them, in places with high crime rates, there is a high chance that people will commit crimes. It results in the neighbourhood's disorderly condition. To put it another way, crime arises when there is a lack of community-based collective activity. According to the social disorganisation theory, criminal activity occurs in communities where social bonds are weak. The formation of a social tie between the police and the citizens is one of the primary foundations of community policing. As a result, with this idea in mind, police organisations may attempt to establish a social relationship with citizens as well as among citizens.

Similarly, American criminology focuses on societal structural reasons for crime. It influences how a society controls its members' conduct. Criminologists from all around the world have applauded this notion. The social structural concept of community policing requires residents to take responsibility for crime prevention by reporting incidents of deviant behaviour to the police and cooperating as witnesses when a crime occurs. Today, there is general agreement that crime and delinquency are antisocial behaviours caused by individual and community instability.

Furthermore, in the social sciences, social order may be a primary theoretical focus. Rousseau, Durkheim, Parsons, and their contemporaries all reflect Aristotle's central concept of social order. It believes that, rather than external limitations, the ultimate basis of social order is compliance with particular principles and norms that individuals have somehow learned to internalize. According to this theoretical paradigm, creating

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order is typically not a problem in socially and culturally homogenous cultures since internalised values and standards are shared by everybody, resulting in a range of normative orientations. Internalisation is more likely to plant the seeds of conflict than order in a heterogeneous society (Hechter et al., 1992). Community policing projects in such different cultures should seek local order by cooperating with various local social groups to perform informal social control for their own benefit. Members of the organisation are usually obliged to maintain local order in order to achieve their own objectives. Regardless of its normative substance, this local order will help to maintain the community's general social order.

As an illustration, Robert Lombardo and Todd Lough suggest that some community police programs and community meetings can help restore informal group action mechanisms that allow locals to contribute to the preservation of social control. They believe that the majority of community policing programs are founded on two basic assumptions. They are the 'Broken Windows' notion and the 'Community Implant' concept, respectively (Lombardo and Lough, 2007). Both views are based on social disorganisation theory and contend that there is a clear relationship between crime and poor neighbourhoods. According to the social disorganisation theory, there is a direct relationship between higher rates of deviance and increased complexity in city life. Shaw and McKay (1942) suggested a structural explanation for crime, arguing that underprivileged areas with varied and residentially unstable inhabitants are more prone to lack social order, resulting in higher rates of adolescent delinquency.

Furthermore, community police prioritize crime prevention. It also acknowledges that this is not the fundamental purpose for policing. Community policing promotes the use of technology to better understand issues and improve crime prevention and detection techniques (Peak & Glensor, 1996). The typical policing system includes three forms of analysis: crime analysis, intelligence analysis, and body analysis. Community homeward-bound police must specialise in new salient possibilities with a focus on

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socioeconomic and demographic study of the community. It must focus on particular concerns such as analysing methodologies or programs and making policy decisions.

From that point, community policing provides governments with specific organised strategies to promote the scientific utilisation of community collaborations. It provides downside resolution techniques and handles people's safety and security. Problems with crime, social order, and the fear of crime are all appropriately addressed. Community policing is divided into three sections: (i) Community Partnerships; (ii) Structural Transformation; and (iii) Alternatives to Consequence Resolution. A sociologist, Randolph M. Grinc (1994), published research on the establishment of creative neighbourhood homeward-bound drug demand control initiatives. The most glaring disadvantage was the police agency's failure to prepare for and retain community engagement in them. In such context, only by ensuring the active engagement of community, can people initiatives be guaranteed success. Individual policing is policing done by individuals for individuals and for the benefit of individuals.

For this reason, community policing might offer a fresh take on public safety. It combines the best features of several tried-and-true police strategies to battle not just crime and disorder, but also the fear of crime. It enables police to collaborate with the community and other public and private groups to address local challenges and find semi-permanent solutions to crime-related issues. As a result, community policing is not a separate organization within the local police department; rather, it is an integrated element of the overall operation. In recent years, police departments have realized they cannot fight crime and fix its causes alone. As a result, community policing has lately acquired prominence across the world. Community policing has earned a lot of acceptance and validity in nations like the United Kingdom, the United States, Canada, Japan, Singapore, and others.

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## 2.6 Public Safety

The term public safety is a multi-faceted concept. Because it is a broad term, it encompasses a variety of measures to protect people and their property. It includes crime prevention, law enforcement, emergency response, public health, safety education, and infrastructure (Glen, 2019). The establishment of a safe community is the shared objective of community police and crime prevention initiatives. It is assumed that various local actors will actively collaborate to prevent violence, disturbance, and criminal activity while improving people's quality of life (Đorđević, 2009).

Moreover, the term public refers to the public ownership of any country. A country treats its citizens as its public property. That is why countries value the security of their citizens more than anything else. "All people deserve to feel safe in their homes, in their communities, and in their country. Safety is a civil and human right without which society cannot thrive and democracy cannot function" (The Leadership Conference Education Fund, 2020). "Security implies a stable, relatively predictable environment in which an individual or group may pursue its ends without disruption or harm and fear of such disturbance or injury" (Fischer et.al, 2008). The ultimate goal of the state is to liberate each individual from fear, allowing them to live and act in complete safety without causing harm to them. Thus, liberty serves as the end goal of the state.

Traditionally, political leaders and thinkers have considered public safety is the first duty of government. Though, they have defined public safety mostly in terms of the 'protection'— keeping individuals from violent harm to person or property, from third parties, but also from natural elements. Interestingly, we witness today how we valorise police and other first responders, defer to their decisions without sufficient scrutiny, and even immunize their mistakes.

In the objective sense, security measures the absence of threats to acquired values, whereas in a subjective sense, it is the absence of fear that such values will be attacked

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(Wolfers, 1963). Maslow's hierarchy of human needs demonstrates that safety and security are primary needs for the individual. The social contract theory is perhaps a fundamental aspect that defined the broader concept of security. It denotes when an individual surrenders some of their rights before the sovereign to expect the protection of their lives and property in return. Bentham described security as the main, indeed the paramount, aim of government and the main purpose of law. For Locke, the great purpose of human beings entering society was to enable them to enjoy their possessions in peace and security. The framers of the Indian Constitution also recognized the primary role of government in ensuring the security of its citizens.

Likewise, Pływaczewski (1985) describes public safety as a higher degree of public order. The concept of public safety represents a specific state of affairs, ensuring the continued operation of public resources in the state and the security of individuals' lives, including their protection, health, and property. It may be a matter of state risk. In other cases, it may occur due to a shared danger (Pikulski, 2000). The term 'police' refer to a uniformed and armed force serving the public and intended to protect individual safety as well as public safety and order (Brakonieccki, 2018).

To illustrate the above, the idea of public safety is a very wide concept. It is related to law enforcement, information management, emergency and disaster management, public administration services, inter-agency collaboration, critical infrastructure management, citizen services, immigration control, etc. The primary public security function is to maintain accepted behaviours among the community, uphold laws and regulations, and protect the general public within nation-states (Zedner, 2009).

Specifically, the greatest political philosopher, Hobbes, discussed the idea of public safety in his prominent work, *Leviathan* (1651). Hobbes identified public safety as a state of affairs that seems peaceful from the perspective of the individual who governs a commonwealth. Furthermore, human beings leave the state of nature, where life is "solitary, poor, nasty, brutish, and short," and enter into a social contract, not primarily

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in return for governance, economic development, or interpersonal trust, but, first and foremost, to gain security. Yet another political philosopher, J. J. Rousseau, says that when the government promises security, individuals often give up their liberty. Individuals in most modern democracies are ready to give up their rights in exchange for the legal system's protection from crime (Auerhahn & McGuire, 2010). Culture of safety and security is the cornerstone of any security system and gives an understanding of the importance and need of safe and secure operating environments, where safety and security are understood as intrinsic components of operations necessary to achieve programmatic goals (Flores Callejas et al., 2016).

In broad terms, ensuring public safety is the first and foremost duty of every government. When public safety becomes the responsibility of police, crime prevention and law enforcement get prime importance. Traditionally, the police force had a narrow sense to consider the issue of public safety. They ensured public safety through violent methods or through suppressive ways. The introduction of community policing, aims to transfer the traditional rigid nature of policing to a more sociable and flexible manner. This new change would create a sort of challenge in the nature of the functions of police in the execution of public safety. This hypothetical doubt is a major topic of analysis of this thesis.

On the other hand, Michel Foucault argued that surveillance, law enforcement, and the use of bio power all impacted public safety. According to Foucault, security is linked with power. The job of police, therefore, is security, which tries to work within reality by getting the components of reality to work in relation to each other through a series of analyses and specific arrangements. The tangled web of private and governmental entities, allows one another to violate private individuals' rights. In terms of the police, this breach of people's privacy is not a defect but a feature—a very necessary one that permits the police to operate. Therefore, police is an apparatus that must be coextensive with the entire social body and not only by the extreme limits that it embraces but

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also by the minuteness of the details it is concerned with. Police power must take over everything. It is a product of events, actions, behaviours, and opinions.

From the plainclothes agents of the police on the streets and their many informants in the eighteenth century to today's drones, CCTV cameras posted in public areas, and even one's own phone line, policing depends on monitoring flows of activity within society in whatever form they may take, digital or physical, in the name of security. Surveillance is just one tool it can use—admittedly a very important one—to expand its sphere of influence. The police need whatever technological or fiscal advantages they can accrue over the communities they oversee in order to maintain their level of power and control.

Conversely, the concept of security, according to the Zaragoza Conference (1996), is “a situation characterized by a climate of peace, conviviality, and mutual awareness that allows all citizens to freely exercise their individual, political, and social rights as well as the normal operation of public and private institutions” (Marcus & Vourc'h, 1998). In Montreal, in 1989, the inaugural European and North American Conference on Security and Crime Prevention approved action plans for safer communities. The principles were later enshrined in a UN resolution on crime prevention in metropolitan areas.

Therefore, the provision of security to citizens and communities is an essential function of the modern state. The police are the key state agency responsible for policing and ensuring public security. They are strongly linked with the well-being of individuals and communities through its routine provision of preventive and administrative services, including the undertaking of criminal investigation, recovering stolen property, and bringing suspects to justice. In post-authoritarian countries dismantling of regime policing and the establishment of community policing has led to democratic policing. That means policing that is professionally effective, accountable, and legitimate. It is an indicator of the consolidation of democracy. Therefore, democratic policing is characterized by an orientation toward serving civic society rather than the state.

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Further, “the security sector is defined as core security actors (e.g., armed forces, police, gendarmerie, border guards, customs and immigration, and intelligence and security services); security management and oversight bodies (e.g., ministries of defence and internal affairs, financial management bodies, and public complaints commissions); justice and law enforcement institutions (e.g., the judiciary, prisons, prosecution services, traditional justice system); and security management and oversight bodies (e.g., ministries of defence and internal affairs, financial management)” (OECD, 2007).

In the United Kingdom, community safety is a positive outcome of crime prevention, an aspect of a new quality of life. In such a positive environment, people, either individually or collectively, are protected from hazards or threats, and institutions are equipped to cope with the security problems. The International Crime Prevention Centre defines community safety in a similar way to those in the United Kingdom. The World Health Organization defines “community safety as all injury prevention, including intentional injuries such as violence, crime, and suicide, as well as unintentional injuries such as traffic and other accidents, fires, and natural disasters”. The unintentional injuries are caused by the activity of the society and people. (Dordevic, 2012). The legal definition of public safety, which is the primary responsibility and duty of the state, has not been clearly articulated. The term is frequently employed by the legislature in numerous rules, but its meaning is often unclear. This poses significant challenges in the interpretation of legal rules (Filaber, 2009).

Furthermore, threats to public safety do not discriminate by regime type. Natural disasters, violent extremism, terrorism, organized crime, cyber security, espionage, and the illicit, illegal, or undocumented movement of goods and people are just a few examples of the litany of threats to public safety that afflict unitary and federal countries alike. Max Weber poignantly observed that legal institutions have distinctive interests. Constituent and local governments in federal and multilevel governance systems are social actors in their own right. They also distribute the benefits and burdens associated with

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the use of governmental coercive authority, such as the surveillance and information-gathering used to identify deviance.

### **2.6.1 A Brief Theoretical Backdrop**

Risk theory is a widely utilised science that supports the identification of a hazard, the definition of risk, and the specification of a method to avoid danger. The objective presence of dangers is the essence of risk. The risk arises from either intentionally directed or chaotic, unrestrained behaviour on the part of a community member. The hazard is usually defined by the magnitude of the negative impact or injury, as well as the likelihood of being exposed to the threat. The hazard theory might be utilised as a tool for identifying potential negative consequences that could affect the reference item. The risk theory is well-suited to many types of safety and security. It is more suited for the types of safety or security that regulate the reference object in a lower quantity (international security, homeland security, and so on).

Also, the crisis approach borrows from all social sciences. Similar to the disaster perspective, it shares a deep connection with sociology. In the traditional learning of political development, a crisis refers to an indispensable phase of disorder in a nation's march to democracy (Zimmerman, 1983). The crisis theory is characterized by its systemic and dynamic nature. It investigates the critical characteristics of the crisis's emergence and evolution. The crisis theory is the foundation for effective crisis management. The triangle theory of public safety frames public safety technology on three sides: emergencies, disaster objects, and emergency management. The nodes connecting the three sides are called disaster elements, which include material, energy, and information. Social safety theory uses evolutionary logic to predict how people will respond psychologically, biologically, and behaviourally to different types of threats.

Conversely, the protection motivation theory deals with how people cope with times of harmful or stressful events in life. The theory attempts to explain what motivates peo-

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ple to change their behaviours. It is a widely used framework to understand responses to triggers that apprise individuals of a potential threat. Thereby, “the protection motivation theory posits that individuals evaluate potential responses through a threat appraisal and coping appraisal process” (Shillair, 2020). The United Nations Development Programme (UNDP) first stipulated the concept of human security in its 1994 Human Development Report. Human security focuses on protecting individual lives within a state rather than the state’s borders.

In addition, liberalism is a one of the major tradition in political theory that takes individual persons as its units of analysis. Liberalism has always been concerned with security, although the security of the individual. Institutions, including the state, are all established and sustained by individuals and instrumental to their desires. A core argument of liberalism is that concentrations of unaccountable violent power are the fundamental threat to individual liberty. Liberalism is centred on the moral argument that ensuring the right of an individual person to life, liberty, and property is the ultimate goal of government.

Moreover, according to sociologists, public safety is a shared responsibility that is fundamental to the well-being of communities and individuals. It is the government’s obligation to ensure people are safe and protected from threats to their safety, health, and prosperity. Further, public safety involves protecting the public and safeguarding them from crimes, disasters, and other potential dangers and threats. According to Marxist theory, public safety is undermined by capitalism and class-based societies, which they believe lead to the exploitation of the working class, laws that support the ruling class, unequal access to law, and power differences between social classes.

Additionally, social control theory assumes that people can see the benefits of crime and are capable of inventing and executing all sorts of criminal acts on the spot without special motivation or previous training. It assumes that the impulse to commit a crime is resisted because of the costs associated with such behaviour. Further that a primary

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cost of crime is the disapproval of the people about whom the potential offender cares (Schreck & Hirschi, 2009). Thomas Hobbes' civil science centres on the concept of public safety, which is closely related to the concept of peace. Hobbes believed that public safety is achieved when a sovereign uses executive power to create laws that outlaw violence and promote a prosperous collective life.

As stated by Misiuk (2011), public security refers to a condition where there is no threat to the operations and interests of a state institution, thereby ensuring unhindered and unrestricted progress. Public safety refers to a condition inside a state that permits the identification of flaws produced by human behaviour, natural forces, technology, and other factors (Zaborowski (1977). A governmental institution operates efficiently and advances its goals, safeguarding the lives, health, and property of its citizens and enabling them to exercise their rights and freedoms.

Criminological theories and research can help understand the causes and consequences of criminal behaviour, which in turn can inform public policies. Computational game theory can help to construct decision aids for effective security resource distribution. Bureaucratic management theory focuses on structuring organizations in a hierarchy with clear governance rules. Public administration theory emphasizes that governments can improve public services by adopting business management principles. In conclusion, public safety is the prevention of and protection from occasions that could threaten the safety and security of the public. This includes protecting people from violent harm, natural elements, and other significant dangers.

## **2.7 Conclusion**

Several theories have greatly influenced the development of the concept of community policing. In this regard, the Cultural Transformation Theory, as suggested by Riane Eisler, is of utmost importance. This concept proposes that the police shift from the

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current model of dominance to a model of collaboration. Normative sponsorship theory is an alternative hypothesis. The underlying principle of this theory posits that individuals with shared interests should collaborate in order to achieve a common objective. The Broken Windows Theory, created by Wilson and Kelling, is highly significant. The basis of this argument is that if any culture is not recognised and addressed before it falls into decline, it will lead to serious consequences. Community policing originated as a consequence of several transformations within the police force over a period of time. Nowadays public safety concerns have given importance to the role of police force and even recommending periodical updates within the police force for the proper implementation of public safety.

Continuously, while describing the conceptual framework of community policing and public safety, law enforcement and crime prevention are the two areas the police force has always taken into consideration. In the backdrop of increased growth of crimes, the urgent presence of law enforcement is becoming an important necessity. As a major wing of government, the police department should be ensuring public safety through the implementation of law enforcement and crime prevention procedures. They also must accept timely updates in their functions. Therefore, the study of community policing in Kerala is to be considered in this light. The nine novel principles implemented by Robert Peel in London in 1829 establish the fundamental basis for community policing. Throughout the 1960s, the civil rights movement in the United States led to certain requests that changed the American police force, including the adoption of more casual practices.

In conclusion, the majority of countries worldwide currently use community policing methods. The idea of community is particularly significant in social science. Community formation is an important milestone in human communal life. With the growth in private wealth, it became necessary to adopt suitable laws and new methods for preserving it. The circumstances give rise to the social agency known as the police. The police,

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like all other social institutions, evolved over time into an oppressive weapon of the ruling class. The conventional police system's approach to public safety was reactive. The notion of public safety involves a multitude of challenges. The police are in charge of enforcing laws and preventing crimes. To ensure public safety, the police employ the existing system to intimidate and oppress individuals. However, the new notion of community policing has boosted people's interest in police actions. The essence of the notion of public safety has grown.



## CHAPTER 3

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# POLICING AND COMMUNITY POLICING IN INDIA: A HISTORICAL FRAMEWORK

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### 3.1 Introduction

Thomas C. Hauser, an American author, once said, “Being a good police officer is one of the most difficult, dangerous, idealistic jobs in the world”. The police are one of the important government agents responsible for social transformation (Murphy, 1971). Policing was an integral component of civilization; its origins can be traced back to the beginning of ancient civilizations, though modern policing began much later in time. As outlined briefly in chapter II, prior to the introduction of police forces, neighbourhoods formed groups aimed at maintaining civic order within their communities. These groups, in essence, assumed the role of what would later evolve into organized policing. With the expansion of modern cities, crime grew more prevalent, posing threats to people’s lives and goods. Conventional law enforcement officials, largely comprising

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community leaders and people from the neighbourhoods failed to prevent or control such atrocities. In this particular context, the need for a structured police agency emerged. In the first stage, however, the police force merely acted as bodyguards of the ruling elites. They always and only protected and advanced the interests of their masters. The police often neglected to enquire about the public's various issues.

Historically, Egypt established the world's first recognized law enforcement body. Later, the Greeks and Romans adopted and adapted similar systems to establish their own forms of law enforcement. Most countries base their law enforcement apparatus on these two concepts. In 1829, the history of modern police began. Sir Robert Peel pioneered a new policing strategy for the Metropolitan Police City of London. It strengthened the police force and paved the way for a change in policing. Kelling and Moore (1988), studied the first three eras of policing, often referred to as the Political Era, Reform Era, and Community Era. As the term suggests, the birth of community policing took place in the third era. As crime rates grew out of control, realization dawned on the policy makers for the need of combined efforts from the police and public to combat crime. Community policing has been evolving ever since. Both developed and developing countries now trust and largely employ this form of law enforcement.

The origins of modern law enforcement in India can be traced back to the era of foreign encroachment. The British introduced an education policy in India, to solely further their colonial interests. They created a new class of people to act as intermediaries between the British rulers and the local masses. The introduction of English as the medium of instruction aimed to cultivate a new breed of Indians who could assist the British in efficiently managing their trade in and with India. Ironically, it also paved the way for nationalist awakening and future revolts against British rule in India. The nationalist awakening led to the First War of Independence in 1857, which ultimately prompted the British to enact the Indian Police Act of 1861. This Act established a modern and organized police administration in India for the first time. However, the

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primary purpose of the newly formed police force was to brutally suppress dissent and any movements advocating self-governance. To this date, the foundational framework established by the Police Act of 1861 remains largely intact. This chapter discourses at length, the historical context of policing and public safety in India. It includes a brief history of the development of India's police system.

## **3.2 History of Police in India**

The growth and development of an organized police force in India was a gradual process. The basic task of every country's police force is to ensure law and order. Generally, the 'law and order' are described as the art and science that ensure peace, safety, and security. The presence of a well-built and carefully maintained law-and-order apparatus can enable people to live with confidence and enjoy their lives free from worry. In India, safety has been a grave issue of concern since the dawn of civilization. The development of the police force in India may be split into four major periods. They are:

### **3.2.1 Ancient India**

The Indus Valley civilization, one of the earliest civilizations of the world, marked the beginning and development of a modernized governance framework in India. Effective law and order mechanisms are a pre-requisite of any form of organized governance. Various examinations of the archaeological remains in Harappa and Mohanjadharo <sup>1</sup> substantiate these findings. They devised methods to form armed groups for the protection of life and livestock from criminals. Based on the scant historical evidence available regarding the early Hindu period, there seem to have been four main components in the foundations of society against crime: community obligations, village watchmen, espionage, and various punitive methods. The reports of Megasthenes <sup>2</sup> in the fourth century B.C., is the primary source of law and order history in India. Kautilya's Arthashastra<sup>3</sup>

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enumerates different aspects of law and order. The Arthashastra deals with several facets of governmental affairs and national security. It claims that King had the ultimate power to select various officials in his realm; it includes police. According to Arthashastra, there were two categories of policemen; one was to guard the monarch, and the other one dealt with peacekeeping across the state (Das, 1977).

During the reign of the Mauryas, the core of the government was the king, whose authority was undeniable. Preservation of peace and order under the kingdom's policing system was maintained through two separate arms: (i) a civilian department endowed with police powers and (ii) a group of regular police personnel. The village headman, known as Gramini, was responsible for the police actions at the grassroots level. He used to execute his tasks with the support of the local community. During that era, the city was split into four parts, each commanded by an officer known as Sthanik, more or less similar to a contemporary superintendent of police. Visitors' writings, such as Megasthenes and Fa Hein, indicated that a decentralized criminal judicial system prevailed in India throughout the Gupta period. The fundamental characteristics of the ancient police system were its community emphasis, functional expertise, and decentralisation (Das, 1977). According to P. V. Kane, the difficulties of the police force in the majority of the old village communities in India were linked largely to livestock theft, murder, and adultery.

Numerous kingdoms, empires, and several smaller regional kingdoms existed in India. They were continually engaged in a ceaseless policy of expansion and aggrandisement against one another. In this backdrop, Kalhana's *Rajtarangini*<sup>4</sup> offers an insight into the workings of police in several North Indian states, notably Kashmir. Kalhana recalls that Kashmir was spared from the depredations of bandits and thieves due to Hari-  
raja (1028 AD). "He, whose orders were never infringed, cleared the land of thieves and prohibited the closing of doors in the market street at night" (Das, 1977). Through travellers' accounts, stories, inscriptions, and other writings, we learn that the system and

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circumstances of law and order remained robust throughout the rule of Harsha in the North and Pulikesi in the South.

### **3.2.2 Medieval India**

The Indian subcontinent witnessed a long era of post-classical history known as ‘medieval India’ or the age of regional configurations between ‘old time’ and the ‘modern period.’ The medieval period may be divided into two periods: the early medieval period, which lasted from the 6th to the 13th century AD, and the late medieval period, which lasted from the 13th to the 16th century AD. Medieval India was under the control of Muslim monarchs for many years. With the arrival of Muslim rulers, people from many areas and faiths coexisted with local people. The Muslim conquerors did try to implant a police system in line with one prevailing in their homeland, in accordance to the Indian social setting. They formed a centralized, single model of police, similar to the one that existed in nations like Saudi Arabia.

Under the Sultanate, the task of maintaining law and order was entrusted to individuals known as Kotwal<sup>5</sup> and Muhthasib<sup>6</sup>. The local residents and the privileged civil force were prepared to aid them. The Kotwal served as both a judicial magistrate and a fortress’ military commander. Muhthasib was responsible for the regular law enforcement duties. An exceptional characteristic feature of the sultanate period was the consolidation of the roles of the kotwal and the muhtasib under one individual. The Amir-i-dad held authority over Muhtasib and Kotwal’s positions, making them the most significant officials of that era (Hakeem et al., 2012).

### **3.2.3 Mughal Period**

The Mughals inherited certain law enforcement methods from the Sultanate; however, they introduced significant reforms to centralise and streamline governance. The Euro-

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pean visitors to India during the Mughal rule have offered a historical account of their knowledge of policing and law enforcement in the Mughal Empire. Besides this, the official records of the Mughals in Persian give a glimpse of the ‘law and order’ apparatus of that time. They implemented *Sharia law* <sup>7</sup> with the assistance of the police system until 1857. In the Mughal administration, the Amir (viceroy) was the most influential official, though the Muhtasib was the official mainly involved with police administration (Griffiths, 1971). Muhtasib’s major tasks included protecting religious moral norms and controlling commercial affairs. His junior officer, named Kotwal, compiled a registry of all the residents under their jurisdiction. The kotwals were like modern-day police inspectors. The other police staffs were known as *Thanedar*, *Pargana*, *Darogah*, etc. The *Akbarnama*, *Mirat-e-Ahmadi*, and the *Ain-e-Akbari* also discuss policing during that era. The system of policing that the Mughals established continued for more than 300 years and was gradually replaced after the Mutiny of 1857.

Moreover, the Mughals established *thanas* or *chowkies* in different strategic areas for the maintenance of internal order in a conquered territory. The *Thanedars* had a role more in the nature of military command posts of a martial law administration. They were appointed to look after the safety, security, and well-being of the inhabitants. They were also entrusted with the duty of collection of revenue. Mughal administration was essentially military in nature. It led to the creation of the ‘*mansabdari*’ system in governance that included both civilians and army officers. Every public officer held a ‘*mansab*’ or official appointment of rank and profit, and every ‘*mansabdar*’ was expected to supply a given number of troops for military service. The most important public official in the urban areas was the *Kotwal*, whose main task was preservation of peace and security in the urban areas (Griffiths, 1971).

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### **3.2.4 British Period**

The modern police system in India originated with the arrival of the British. In 1757, they laid a strong foundation of administrative power in India with the stunning victory in the battle of Plassey. The then British Viceroy Warren Hastings envisioned the need for a solid police force. In 1774, he introduced additional measures in the police force. In 1829, Robert Peel implemented his nine revolutionary changes in the operation of the British police to determine and to build an alternative type of police to govern the colonies, especially in India (Brogden, 1987).

In continuation, a Select Committee was created in 1832 to research police reforms in India. The committee placed three reports. The first report provided a detailed overview of the police's tasks and issues, the second report's findings were that, the police were unable to obtain proper oversight from magistrates as they had numerous other obligations. This report highlighted the fact that the joint operation of the offices of the Collector and the Magistrate is negatively influenced the functioning of the police force. The final report recommended the installation of a police superintendent general at the headquarters to oversee the entire police force. The revolt of 1857 or the First War of Indian Independence gave an opportunity to the British to understand the weaknesses of their dominance. In this light, in 1860, a police commission (this was the first police commission in India) under the chairmanship of H.M. Court was created to design a new police legislation. The Commission made recommendations for how to better align the police system with the needs of the people. It also made the police an effective tool for crime prevention and detection. It led to the introduction of the Police Act of 1861.

#### **3.2.4.1 Introduction of Daroga System**

Each district was divided into a police jurisdiction called *Thanas*, and each Thana, having a territorial jurisdiction of about 400 square miles, was placed under the charge of a *Daroga*. The police posts and districts were named after the central place. They were

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not to be changed without the sanctions of the Governor General in Council. The magistrates were made the appointing authority of the *darogas*. During his tenure as the Governor of Sindh (1843-1847), Sir Charles Napier, the British army officer and administrator took steps to implement various reforms in law enforcement, which were military and authoritarian in nature. Sir Frederick James Halliday, the first Lieutenant General of Bengal (1854-1859), introduced the Calcutta Municipal Act and enacted several reforms in the police services to make the police efficient and effective. Napier understood that only in a standard organization could the police task properly and produces the desired results. Napier's system was based on two principles: the police force must be completely separated from the military and they must be an independent body to assist the collectors in discharging their responsibilities for law and order. The new system constituted a separate, self-contained police organization.

#### **3.2.4.2 The Police Act of 1861**

In 1861, the new Police Act came into existence. It incorporated many of the ideas put forth by Warren Hastings. The statute established a unified police system in India. The Act of 1861 began with a preamble. The preamble indicates that the Act renders the police more effective in identifying and preventing crime. Certain important guidelines set forth in this Act were (i) to stipulate that the force shall be created in line with the legislation enacted by the state government; (ii) to assert the state government's supremacy over the police force; (iii) to deal with the authority of the Inspector General and their subordinates; (iv) states the requirements for the appointment and dismissal of subordinate officers; (v) deals with certificates to be earned by people hired as police officers; (vi) relates to the competence of the Inspector General to create new rules; (vii) allows any person to delegate extra responsibilities to aid efforts to restore peace in an area; (viii) deals with the deployment of additional forces in difficult districts in case of emergency and (ix) specifies remedies against anyone refusing the services of

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such designated officers; (x) specifies that officers appointed under this Act shall not have any authority or rights except as part of their performance; (xi) specifies that the officers designated under this Act shall be on duty 24 hours a day and be present in any section of the district at any time when they are called upon duty; (xii) deals with the duties of police officers; (xiii) outlines the criminal Action to be taken against an officer if he ignores or refuses to do his duty; (xiv) authorises the police to initiate legal action without a warrant in public places; (xv) specifies that the intervention of the police shall be limited to problems not covered by this statute; (xvi) provides that in case of any form of complaint or legal action against the acts of a police officer, before committing that act, the magistrate must verify whether a warrant has been issued in favour of that act, and if there is a warrant, the act is legitimate (The Police Act, 1861).

In short, it would be relevant even today to describe each provision of the 1861 Act because the police system in India is highly influenced by the same Act. Police reforms have undergone significant changes over time to meet contemporary needs, though the Police Act of 1861 played a pivotal role in establishing the foundational framework. In 1888, certain prominent changes, like the decision to construct police districts by uniting sections of two or more states for effective administration was made practical through the Act. The legislation helped extend the powers of the central government over the police.

A second Police Commission was constituted in 1902. This committee put forward a suggestion to start a community-based village police system instead of forming a subordinate wing of civil police in rural areas, but it was not implemented. The Commission's recommendations of 1902 contained no other major revisions to the 1861 Act. The Act of 1861 was used with minimal revisions for virtually the whole era of British administration. During that period, the police's avowed policy was to crush Indian liberation struggles. The Islington Commission was constituted to recommend reforms in the public service in India. The commission's three principal considerations were (i) maintain

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high standards of civil administration in British India; (ii) safeguard the paramount interest of British rule; and (iii) satisfy reasonable aspirations of Indians and promote friendly relations between Indians and Europeans for better governance (Shekhar, 2024). It was reported that the Islington Commission report of 1917 initially addressed the Indian Police Service (Bansal & Tripathi, 2020). The governmental topics were classified into three lists under the Government of India Act 1935: (i) the federal list, (ii) the provincial list, and (iii) the concurrent list. It laid the groundwork for the division of the central and provincial governments into separate entities, as well as the establishment of a federal system and the allocation of legislative authority between them. This Act produced a veneer of regional power and policing and law and order put under the provincial list.

### **3.2.5 Post-Independent India**

The provincial premier's conference was held in October 1946 under the chairmanship of Sardar Vallabhai Patel. A decision was taken to create two All India services, viz., the Indian Administrative Service and the Indian Police Service. The appointments for these two services were to be made through the Union Public Service Commission. When Patel (1947–1951) became India's first Deputy Prime Minister and Home Minister, he identified the urgency of implementing police reforms. He convinced the Constituent Assembly of its significance. The Indian Police Service has been assigned a significant status among the all-India services. Schedule seven of the Constitution of India, deals with division of powers and divides subjects into three lists – Union, State, and Concurrent. Article 246 of the Constitution delineates legislative powers between the Union and the States, as outlined in the Seventh Schedule. According to this public order, police and judicial administration are included in the state list. Article 355 of the Constitution lays down that, the Union is responsible for preserving the state against internal disturbances. Under Article 352 of the Constitution, the Indian President can declare an emergency anywhere in the country during internal instability (Shah, 1990).

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Most of the states in India follow a uniform organisational structure for their police force. The chief of the police force of a state was titled as the Inspector General of Police, later the designation was upgraded as Director General of the Police. The police district's head should be a person with the rank of police superintendent. The range is created by a collection of districts. The range head will be ranked as Deputy Inspector General of Police. District police are split into armed police and civil police. Armed police deal with law and order concerns, whereas civil police aim to prevent crime. The Reserve Police will also be there to react to emergency scenarios (Bureau of Police Research and Development, 2021). After India got independence, the police commission system emerged in the country.

### **3.2.5.1 Police Commissions Systems in India**

During the late 1950s to early 1970s, several states in India were assigned police commissions. In Bihar, a police reform commission was established in 1958; they published their findings in 1961. The Kerala Police Reform Commission was established in 1959 and had published their findings in 1960. The Uttar Pradesh Police Reform Commission was established in 1960, and they gave their final report in 1961. A second one was set up in 1970, and they delivered their report in 1971. The West Bengal Police Reform Commission was established in 1960 and published its findings in 1961. The Punjab Police Reform Commission was established in 1961 and published its findings in 1962. The Maharashtra Police Reform Commission was established in 1962, and they submitted their report in 1964. There is also a commission that was established in Delhi in 1966, and its report was submitted in 1968. In Assam, an equivalent commission was established in 1969. In Tamil Nadu, there was a committee set up in 1969, and they gave their findings in 1971.

In his article *Police Reforms: Retrospect and Prospect*, C.V. Narasimhan, former Director of the CBI and Member-Secretary of the National Police Commission (1977-81)

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stated that, these commissions failed to implement essential legal reforms necessary for the police to operate as unbiased enforcers of the law in a dynamic socialist democracy. Likewise, the suggestions of these commissions had an insignificant influence on improving the overall perception of the police in the country. The recommendations of these Commissions provided the police with a substantial number of infrastructural resources, including personnel, transportation, and communication systems.

Similarly, in 1966, the central government organized a police working group on behalf of the Administrative Reforms Commission. The Commission was established by the Ministry of Home Affairs, Government of India, on January 5, 1966. It was initially chaired by Morarji R. Desai and later on by Hanumanthaiya, who became its chairman. The Commission was authorized to assess the necessity of ensuring the highest standards of effectiveness and integrity in public services. It also aspired to make public administration an appropriate instrument for carrying out the government's social and economic policies and attaining social and economic development goals that are responsive to the people. The first phase of community policing might have started in India during 1964, through the Village Defence Parties Act in Karnataka, repealed later by the Karnataka Village Defence Parties Act, 2004. However, the 2004 Act was itself later repealed.

### **3.2.5.2 Gore Committee on Police Training (1971-73)**

In 1971, the Central Government constituted the Gore committee on police training. That group was set up to assess the training of the police, from the constabulary level to IPS officers. The committee analyzed the details of various dimensions of police functioning and recognized certain areas therein that acutely needed systemic reforms. In all, the committee made 186 actionable recommendations, 45 of which related to police reforms. The suggestions concerning police training have been predominantly executed. Conversely, the improvements concerning the police system's structure have

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been neglected (Ministry of Home Affairs, 2005). The committee's recommendations encompassed a wide array of topics pertaining to the necessity to:

1. Convey essential information and skills.
2. Cultivate appropriate attitudes.
3. Create effective decision-making capacity.
4. Encourage critical and inventive thought processes.
5. The main emphasis of the committee's suggestions was on increasing the curriculum of police training.

### **3.2.5.3 National Police Commission (1977-81)**

The National Police Commission (NPC), which was appointed in 1977, first mentioned the introduction of community policing in India as one of their major recommendations. This Commission was appointed under the background of heavy criticism faced during the emergency period. The sixth recommendation exactly suggested the implementations of community policing. The Janata government constituted the NPC with wide mandates to encompass astute reforms in the police organization namely, its functions, responsibilities, roles, and relationships with the population; political intervention and misuse of authority; and performance assessment. The NPC was founded with tremendous expectations in extraordinary circumstances as the first national commission after India's independence (Verma, 2005).

The major authorities and functions of the Commission are:

- (i) Matters related to recruitment and appointment of police personnel;
- (ii) To verify appointments and take action on transfers and promotions;
- (iii) To undertake duties stipulated by national legislation;

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(iv) To maintain disciplinary control; and

(v) To investigate police disparities and inequalities.

The National Police Commission presented eight reports.

- Its debut report addresses personal complaints against police officers. . The Commission presented around 663 suggestions that included investigations done by departmental authorities, including the services of an independent authority outside of the police. In addition, the Commission recommended mandatory judicial investigations into serious complaints and allegations against police officers, such as death or serious injury to a person in police custody; rape of a woman in police custody; and death of more than two people in police firing to disperse unlawful assemblies.
- The appointment of the Criminal Justice Commission is stated in the second report. According to the NPC, the police cannot attain success in their work until all wings of the criminal justice system perform successfully, analyse all departmental developments, and implement remedial procedures as needed. The study analyzes policy responsibilities, political interventions, transfer and suspension orders, and chief police appointments.
- In the third report, the NPC has advised that a dedicated investigation be created in the police force to track the performance of investigations under the Protection of Civil Rights Act and abuses against scheduled tribes and scheduled castes. The two integral points of this report are the prevention of the possible breach of public peace and providing adequate protection to the people of a weaker section from injustice and exploitation.
- The fourth report of the National Police Commission comprises the matters related to FIR registration. According to the report, the witness's statements are to be

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used as a compulsory record in any investigation. The other significant notified aspects of the fourth report are the intimation for arrest, the presence of a witness, controlled restrictions, and regular judicial inspections.

- The fifth report indicates the recruitment of police officers to the offices of the Indian Police Services (IPS). The reinforcement and involvement of women police authorities in an inquiry are indicated in the fifth report of the NPC. That report also mentions mandatory openness in all police activities, barring specific secret operations and judicial needs.
- The sixth report gave rules for public relations in the field of law enforcement. The ability for individuals to directly intervene in order to prevent crime, identify criminality, and protect social order is the core purpose of police and public collaboration. It was also suggested the implementation of community policing in India. The sixth report also suggested that the examination officer promote and build IPS cadres and other affiliated organizations. It also highlights prior reservations for minorities and weaker groups in the police force to boost their place in society.
- The seventh report covers the police station's jurisdiction criteria and regulations. The report also cites the foundation of the Central Police Committee, the enactment of regulatory rules for armed police forces, and the structuring of all Indian police institutes.
- The final report addresses police authority's accountability and the withdrawal of protection under specific statutes. It elaborates on the model police statute enactment and provides specific directions for the police to meet requirements (Verma, 2005).

However, a significant suggestion of this committee was the modification of the code of

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criminal procedure of 1973. It was examined at the Chief Ministers' Conference held in November 1992. In 1994, it was introduced in the Rajya Sabha under the name of the Code of Criminal Procedure (Amendment) Bill. In 2005, this law was passed by both houses of Parliament. Another key recommendation from this Commission was to change the syllabus for IPS probationary trainees. The Supreme Court of India had directed the central government of India to appoint a new committee for examining policing. The Ribeiro Committee on Police Reforms in 1998 was the first such kind of set up.

#### **3.2.5.4 Ribeiro Committee on Police Reforms (1998)**

The Ministry of Home Affairs, Government of India, set up a Committee on Police Reforms in pursuance of the Supreme Court's directions issued in the context of a Writ Petition. The committee proposed to review action taken to implement the recommendations of the National Police Commission (NPC), National Human Rights Commission (NHRC), and the Vohra Committee to suggest ways and means to implement the pending recommendations of the above commissions/committee. The Committee was to also consider and make recommendations regarding any other matter that the Government may refer to the Committee or that the Committee considered necessary in this behalf. The committee scrutinized the recommendations of the National Police Commission with a particular focus on a few key issues relating to police reforms, in accordance with a subsequent directive of the Supreme Court. The committee suggested establishing the Police Performance Accountability Commissions in states, setting a District Complaints Authority, and adopting the main suggestions of the National Police Commission (1978–82) with certain modifications (Ministry of Home Affairs, 2005). The Ribeiro Committee issued two reports to the Supreme Court in 1998 and 1999. The Supreme Court instructed the Union of India and state governments to respond to the Ribeiro Committee's recommendations.

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The committee's recommendations included:

- Police Establishment Board: A board in each state to monitor promotions, transfers, rewards, punishments, and other service-related issues.
- Independent Police Recruitment Board: A board in each state to recruit non-gazetted rank police officers.
- Police Performance Accountability Commissions: Commissions in states to be set up.
- District Complaints Authority: A non-statutory body in each police district to address complaints from the public.
- Judicial inquiry: A judicial inquiry should be mandatory in cases of custodial rape, death due to police firing, or excessive use of force.
- Promotion forum: The PSIC should act as a recommendatory forum for promoting police officers to the rank of Superintendent of Police and above.
- Lay-Visitors: Lay-Visitors should be instituted for jails and police lock-ups.

### **3.2.5.5 Padmanabhaiah Committee on Police Reforms (2000)**

The Ministry of Home Affairs, Government of India, established the Padmanabhaiah Committee on Police Reforms in January 2000. The findings of this committee play an important part in the present-day police system. It addressed many issues in police, such as policing in the new millennium, recruitment, training, duties and responsibilities of police, police behaviour, police administration, police infrastructure, politicisation and criminalisation of police, control over police, police investigation, prosecution, community policing, women and weaker sections, militancy and terrorism, organised crime, federal offence, accountability of police, policing in the North East, and the central role

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of Ministry of Home Affairs. This committee was formed to analyse and report on what police should look like in the future century (Ministry of Home Affairs, 2005). The organization originally pushed for limiting the escalating tendency toward criminalization.

According to the committee, bribery is the root cause of both police politics and criminal behaviour. Second, criminalisation of police is inextricably tied to criminalisation of politics. The committee attributes the growing political influence in the police administration and its operations to “recruitment and transfer policies/procedures, failure of political leadership, and failure of police leadership.” Politicians have wielded power over the police. The subject of illegitimate police control cannot be defined only in terms of postings, transfers, and employment tenure guarantees. The problem has far-reaching consequences. The wrong politicians, like the wrong police officers, have a vested interest in keeping the old system intact. According to the committee, the country’s police have traditionally had a terrible image. The situation has only become worse over time. Citizens are deeply discontented with the nature and functioning of the police.

The key ideas include:

- Elevate the status of the constabulary and upgrading their service and living conditions;
- Creating a new departmental investigative guide and a new code of conduct for police;
- Filing property returns by both gazette and non-gazette police staff;
- Increasing in-house vigilance within the police department;
- Enhancing police officers’ accessibility to the public; and
- Examining the arrest record of police station workers.

The committee generated a total of 240 findings and proposals. Out of these 240 observations and suggestions, 99 may be considered actionable. Of the 99 ideas, 54 must

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be implemented by the federal government, 69 by state governments, and 29 by police forces themselves. 18 suggestions need legislative action. 35 proposals have financial ramifications, and 64 suggestions have no monetary implications when implemented (Ministry of Home Affairs, 2005).

#### **3.2.5.6 Malimath Committee (2000 - 03)**

The Ministry of Home Affairs constituted the Committee on Reforms of the Criminal Justice System on 24th November 2000 that was headed by Justice V.S. Malimath, former Chief Justice of the Karnataka and Kerala High Courts. The Committee was tasked with examining the fundamental principles of criminal law so as to re-establish self-confidence in the criminal justice system. This involved reviewing the Code of Criminal Procedure of 1973, the Indian Evidence Act of 1872, and the Indian Penal Code of 1860. The committee's mandate was to address the arrears of criminal cases, delaying their disposal, and the low rate of conviction in cases involving serious crimes. The Commission recommended certain changes in the present criminal justice system and submitted their report in April 2003. In this complete report on the reforms of the Criminal Justice System, 55 major and actionable recommendations pertain to the field of police reforms. Of these 55 recommendations, 42 have to be implemented by the central government, 26 involve action by the state governments, and 10 by police organisations themselves have financial implications, while 45 recommendations have no financial implications involved in their implementation (Ministry of Home Affairs, 2005). The key areas of attention in this study were training, investigation, the design of the new police act, the organization of the Central Law Enforcement Agency, etc.

#### **3.2.5.7 Group of Ministers on National Security (2001-02)**

The Group of Ministers (GoM) had been set up in April 2000 to examine the national security system in its entirety and, in particular, to consider the recommendations of the

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Kargil Review Committee and formulate specific proposals for implementation. The GoM, under the chairmanship of Shri L.K. Advani, also included the defense minister, the external affairs minister, and the finance minister. The GoM held 27 meetings in order to facilitate its work. It had set up four task forces, one each on intelligence, internal security, border management, and defense management. These task forces were multi-disciplinary in character and were made up of acknowledged experts. The Cabinet Committee on Security (CCS) considered the GoM report on 11th May, 2001. It accepted all other recommendations contained in the GoM report (Ministry of Home Affairs, 2005)..

#### **3.2.5.8 Soli Sorabjee Committee 2005**

In September 2005, the Government of India formed a Police Act Drafting Committee with Shri Soli Sorabjee as Chairman to make a new Police Act to replace the Police Act of 1861. The committee has shaped a model police bill bearing in mind the evolving role/responsibility of the police and the issues facing it. The new bill also includes measures for police attitudinal adjustments as well as working methods to elicit community cooperation and aid (Capacity Building Commission, n.d.). Features of the Model Police Bill are:

- The state government will exercise supervision over the police by establishing rules and procedures, supporting their implementation, and ensuring that they conduct their work professionally and with functional autonomy.
- The state government selects the Director-General of Police from among the three most senior officers nominated for the position. The State Police Board will appoint the members.
- The Director-General of Police must complete at least two years of service, regardless of retirement date.

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- Top police officers enjoy tenure security.
  - The District Magistrate will play a coordinating role.
  - Initial appointment to Civil Police Officer Grade II and Sub-Inspector levels.
  - The Home Minister leads a State Police Board. The State Police Board is responsible for: developing broad policy guidelines to promote efficient, effective, responsive, and accountable policing by law; preparing panels for the appointment of the Director-General of Police; identifying performance parameters to evaluate the functioning of police services; and reviewing and evaluating the organizational performance of the state's police service.
  - The Police Establishment Committee's constitution.
  - The police's role, functions, tasks, and societal responsibilities are defined.
  - The formation of a State Police Accountability Commission to investigate public complaints against police.
  - Formation of a District Accountability Authority.

In elaboration, the Soli Sorabjee Committee agreed with the formulations in the proposed legislation on the grant of functional autonomy, treating the police as a service, underscore the sound insulation of the service, security of tenure, insistence on the minimum level of infrastructural facilities, and the attempt to lay down a broad charter of duties for the police personnel, etc. While adopting the overall direction outlined by the Police Act Drafting Committee, the Commission recognised that a holistic study of the functioning of the police and criminal justice system is needed for complete improvements. The Police Act Drafting Committee Draft Bill promotes 'One Police Service' for each state. The committee also acknowledged that the police force did not undertake its functions properly.

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Furthermore, the state police have been entrusted with the execution of so many laws that they are overworked. Due to it, they cannot dedicate appropriate time to their fundamental tasks. Thus, there is a need to lessen this burden by empowering the departmental agencies to enforce their policies. Undoubtedly, the state police would continue to play the key role, but the necessity for other police services should be recognised; new services must be formed to fulfil future requirements. The two most essential duties of the police and crime prevention are the investigation of crime and the maintenance of law and order. These two tasks are unique, requiring different competencies, training, and skills. More importantly, they need a variety of accountability mechanisms and government monitoring degrees. The constitution of the State Police Board, as advocated by the Police Act Drafting Committee, would allow the police the requisite degree of autonomy. But a separate structure should be put in place to isolate crime investigation, evidence collection, and prosecution from the vagaries of partisan politics. For this aim, there will have to be a distinct police service to deal with the investigation of crimes exclusively with a method to isolate the process from inappropriate involvement (Capacity Building Commission, n.d.).

### **3.2.5.9 Supreme Court Directions**

In 1996, two former DGPs filed public interest lawsuits in the Supreme Court, which constituted an important milestone in the history of the police force. The complaint's fundamental demand was that the court tells the state governments to implement the suggestions of the National Police Commission of 1977 as soon as possible. The case dragged on for years. In 2006, the court pronounced the decision on public interest litigation filed in 1996. This ruling offered a fresh direction to the reform efforts of the police force in India (Government of India, n.d.). In this case, the court made seven recommendations in its ruling. These seven proposals are:

1. In all states, establish a State Security Commission to prevent excessive interfer-

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ence by the state government in police actions. The court stated that the chairman should be the state's chief minister, or home minister, and the DGP should be its ex-officio secretary.

2. Create clear criteria for DGP selection and ensure that selected DGPs have a minimum tenure.
3. Ensure minimum tenure for the police IG and other critical officers.
4. Separate law, order, and investigation.
5. Constitute police establishment boards in all states to take decisions on policemen's transfer, posting, promotion, and other service-related affairs.
6. Establish a police complaints authority at the district level. All complaints against police officers are addressed by this authority. Similarly, complaint authorities should be created at the state level. It is advisable to have a retired district judge head the district-level authority and a retired high court or Supreme Court judge head the state-level authority.
7. Establish a Central Government National Security Commission to form a panel to select the heads of the Central Police Organisations and make proper appointments.

Furthermore, the judgement also instructed that the Central Government, State Governments, and Union Territories shall adopt these recommendations before December 31, 2006. Many states did not take these proposals seriously. As part of this, in May 2008, the Supreme Court created a three-member panel chaired by former Supreme Court Judge K. T. Thomas to examine the constitutionality of their implementation. In October 2010, this committee delivered its report to the Chief Justice, and the Supreme Court's registry transmitted it to the states and union territories. In September 2005, the

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Union Ministry of Home Affairs created an expert team to draft a new police act, aiming for a major reform of the Police Act of 1861. On 30th October 2006, this committee submitted the Model Police Act to the Ministry (Government of India, n.d.).

Illustratively, the new statute underlined the need for the police force to be more efficient, accountable, and service-orientated. The Model Police Act also specifies that the police should strongly intervene in the problems of the socially and physically disabled. The contents of the Act are aimed at highlighting functional autonomy, the promotion of professionalism, the requirement for accountability in conduct and performance, and better service conditions. This draft was issued by the Ministry of Home Affairs on 31st October 2006 for review by the States. The Model Police Act was intended to replace the Police Act of 1861. The Model Police Act also emphasized the importance of community policing and protecting vulnerable sections of society. Remarkably, the majority of states in India are very cooperative and have made revisions to their police forces abiding with the Supreme Court's instructions and guidelines.

### **3.3 Community Policing in Various States**

In the quest for police reforms, many states in India have created numerous novel techniques. As part of this, this section of the research examines the numerous articulations that have arisen at the state level under the label of community policing. It can be observed that the name, vision, and execution of such plans to maintain public safety in each state vary from each other.

#### **3.3.1 Karnataka**

Karnataka is the first state that introduced the concept of community policing in India. With regard to the official records, the Karnataka police are known for their steadfastness in upholding the peace in the state. The police try to guarantee an atmosphere of

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security and safety for all of its residents by applying a blend of conventional policing approaches, community involvement, and technological breakthroughs. Through community policing, Karnataka has brought a new tool for police modernisation in several regions of the state. Many of such projects have had a massive positive impact on the public safety programmes of police and produced remarkable results with public co-operation. In fact, Karnataka had introduced community policing by an act known as the Karnataka Village Defence Parties Act (KVDP Act) in 1964. Further. Though the Act was subsequently repealed, it became the base of community policing initiatives in Karnataka. This Act granted state authority to the district police superintendent to select dalapathis (who are village heads) with the aid of Village Defence Party members (Kapadiya, 2018). The state has developed many articulations on community policing.

Firstly, a community policing initiative was started with a team of 15 people constituted in 2005 at Sringeri in the Chikmanglore district. Two officers each from all police stations in the Koppa and Chikmanglore subdivisions were deputed as part of this squad. The initiative proved to be successful in the Naxal-affected districts.

Secondly, in Mysore, more than 400 people teamed up with the police to devise a strategy to end the menace of chain snatching. The persons chosen for the purpose were referred to as community police officers. The police had invited applications from interested persons with a two-wheeler and a mobile phone. Around thirty people, each from all police station bounds, were picked in this way. The duration of the project was two months. The police also issued identity cards to the selected individuals. The idea was to include more individuals in police activities.

Thirdly, Bengaluru police had introduced one more new system called Slum Domination. The slum domination is very unique; visiting the slums periodically and bringing down the crime trends there. The police visited persons who had previously engaged in criminal acts, on the rowdy list, and those who were involved in crime for the first time, and studied their everyday actions. Through this, it was able to bring calm to the

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neighbourhood slums. This is also a part of community policing, where police are taking initiative to control crime and other unlawful actions in the society.

Fourthly, an ambitious attempt at community policing in Karnataka was launched by Janaagraha (a non-governmental organisation in Bangalore) in affiliation with the police force in 2013. Jana Suraksha Samitis (JSS) were constituted with one police station in each zone to lead talks between the police and the public for covering numerous security topics. Such samitis were made up of volunteers known as Area Suraksha Mithra (ASM). Several awareness programmes were carried out by Jana Suraksha Samithis (JSS) meetings through various organisations like the Karnataka State Commission for Protection of Child Rights, the Karnataka State Commission for Women, the Child Welfare Committee, and the Centre for Addiction Medicine, and other organisations that presented awareness programmes. The major goal of such awareness seminars was to enlighten the areas. This allowed the Area Suraksha Mitra and the police to engage more efficiently and educate the individuals in the community they contact. As part of the project, the community policing team also organized awareness initiatives at the grassroots level. Area Suraksha Mitras and police engaged in such initiatives. Police also exploit the social media space to solidify influence among individuals and to educate people. Using these sources, of all forms of information to solve crime and law enforcement situation in the city. Here the police act as a crisis management mechanism.

Fifthly, Namma Mane Namma Police (in Bengaluru) was a project of the Bangalore City Police to increase city people's safety. To improve relationships between the police and the community, police officers visited at least 15 households each day as part of the project. Teachers from the Department of Education follow them, recording information on dropouts and those involved in criminal activity and aiding them in re-entering the school in the hopes of a bright future. To strengthen the impression of the police force and create increased public participation with the department, the project also attempted to decrease the city's crime rate (DHNS, 2011).

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### 3.3.2 Tamil Nadu

Tamil Nadu is one of the most populated and diversified Southern states in India; the Tamil Nadu Police is important to the preservation of peace and order. The police force attempts to maintain a safe and secure atmosphere for every Tamil Nadu resident by merging conventional policing practices, community interaction, and the incorporation of new technology. The Tamil Nadu Police Academy provides extensive training to police personnel. Programmes for continual professional development are in place to assure that law enforcement officers are prepared to confront modern concerns. In addition to dealing with cybercrime, addressing inter-communal conflicts, and maintaining competent law enforcement in rural regions, the Tamil Nadu Police has a variety of issues. To address these concerns, the state government is pursuing reforms aimed at modernizing the police force, increasing community relations, and improving infrastructure. The Community Policing Resource Centre (CPRC) in Tamil Nadu is committed to fostering strong relationships with the people of Tamil Nadu through meaningful collaboration with a vision to create safer and more vibrant neighbourhoods. The state has developed many articulations on community policing.

Firstly, Tamil Nadu had launched the ‘Friends of Police (FoP)’, a community policing initiative that was founded in 1993 by Philip V. Prateep, the Superintendent of Police in Ramanathapuram district. The programme was officially sanctioned by the state government in 1994. The Friends of Police (FoP) programme was intended to help citizens contribute to crime prevention and detection and to reduce corruption and police abuse of power. The programme also aimed to empower individuals and increase public awareness of crime. Its primary objective was to cultivate a stronger bond between the public and law enforcement agencies. The campaign aimed to cultivate underlying public sentiment and reduce popular animosity against the police. The FoP was established with the objective of reducing the gap between law enforcement and the people (Philip, 2006).

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Secondly, the ‘Samarth Yojna’, a community policing experiment in Coimbatore, was a new community policing initiative introduced with the objective of reducing the city’s rising crime rate by a policeman called K. Radhakrishnan, IPS, who was in command of that region. This basically focused on two things: understanding and addressing community concerns in the region and acquiring the trust of the people. Area committees were constituted as part of the initiative. They completely grasped the concept of community policing and were able to tackle small problems in the neighbourhood right away. Area committees met at regular intervals to handle current concerns. Workshops and seminars were scheduled for the fulfilment of the project. City vigilance committees are also developed as part of the scheme. The purpose behind this was to minimise property crimes. Linkages were also created with pressure organisations seeking extensions of the project. The Student Police Interface and Slum Adoption Scheme were also introduced as part of this initiative (Nalla & Newman, 2013).

Thirdly, the Trichy Police Commissioner, J. K. Tripathi (IPS), pioneered a new paradigm of community policing by expanding the traditional police job to include more customized service delivery. The project’s major aims were community building, welfare and development efforts, education about crime prevention, and settling local difficulties. In Trichy, there was a high crime rate prior to the installation of community policing (Kumar, 2020). The following community policing strategies were used in order to fight forces of extremism and lawlessness and promote a sense of security among the populace:

- Complaint/Suggestion Box System: The police had set up a ”Complaint/Suggestion Box System” in different sections of the city as part of this. This mechanism enabled citizens to transmit crucial information and complaints to the authorities. These boxes were examined daily by the duty officers, and quick action was taken.
- Beat Officers Information Network of Wide Areas (WAN) system: The police

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also set up a "Beat Officers Information Network of Wide Areas (WAN) system" connected with the police station and personnel by email. Apart from this, the public were also provided with the opportunity to contact the police. This technique helped build transparent and engaging interactions between the police and the public.

- A Slum Adoption Programme was created with the purpose of fixing criminal activities in slums and also increasing the quality of life of the people there. As part of this, the police conducted different awareness initiatives on cleanliness, drugs and alcohol, and illnesses like AIDS.
- Women's self-help groups were established. They were provided vocational training and other support. It also assisted in establishing a market for things manufactured by women.

Fourthly, in Tuticorin (Thoothukudi), police constructed camps as a community policing initiative to settle popular concerns and thereby restored calm in the region. The primary goals of these camps were to restore people's confidence, bring them closer to the police, and increase interaction among authorities and the public. The police sat with the locals, listened to their issues, and provided solutions. To some extent, this reduced law-and-order concerns in communities. The police visited people's religious ceremonies and conducted sports activities in the communities. This developed a rapport between the people and the police.

Fifthly, community centres were established with the involvement of NGOs and the public. Medical camps and youth activities were established in the slums. Moreover, a 24-hour hotline named "Helpline for Women in Distress" was established in 2000 for frightened women. They visited the victims after receiving complaints and provided counselling, legal help, medical support, and so on.

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### 3.3.3 Andhra Pradesh

Introduction of community policing in Andhra Pradesh took place in the year 2000 to foster greater relationships between law enforcement and the communities they serve. Andhra Pradesh Police Department are committed to providing specialized law enforcement services, protecting the rights of individuals, preventing crime, and building community partnerships. Police meet with individuals on a daily basis, developing awareness initiatives, and collaborating with adjacent communities to discuss challenges and find remedies together. The state has developed many articulations for community policing.

Firstly, the Andhra Pradesh Police has launched a community policing project named 'Maithri' in 2000. The basic purpose of the initiative was to build a police force that is pleasant, caring, and attentive. The police judged that such a police force would boost the confidence of any community. They determined that by maintaining peace, Andhra Pradesh could create a safer state with fewer crimes. The major objectives of this project were activating individuals to fulfil their requirements, organizing proactive measures, and providing a decentralized level of service. The Maithri project was refined with four key activities, collectively christened as CAMP. The first stage is Consultation, followed by Adaptation, then Mobilization, and finally Problem-Solving.

Secondly, Adilabad district (now part of the state of Telangana) introduced a community policing project called 'Police Mee Kosam' headed by Mahesh M. Bhagawat, who was the superintendent of police in Adilabad. The initiative won the 2004 Community Policing Finalist Award from the International Association of Chiefs of Police. The police had limited access to many of the isolated areas. Extremist groups utilised the prevailing backwardness and severe poverty in the region and rallied tribes in the region against the government. This police initiative proved to be a major step in successfully overcoming the threat posed by the extremists as most of them either surrendered or availed rehabilitation.

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Thirdly, in Nalagonda district, which again is now part of Telangana, a community policing project called ‘Project Aasara’ was introduced at the behest of a police officer called Mahesh Bagawath. This effort was intended to combat organised human trafficking and immoral trafficking. The project focused on two activities: to rehabilitate the children of sex workers by helping them achieve better lives; to secure social and economic rehabilitation of sex workers through the direct police participation.

Fourthly, the ‘Bharosa Cell’ (Support Center for Women and Children) in Hyderabad, under Telangana State, strives to give aid to women who have endured violence in their homes, communities, workplaces, and other private and public situations. The motto is to make support and restitution accessible to women who are mistreated physically, sexually, emotionally, mentally, or economically, regardless of their age, class, caste, degree of education, marital status, race, or culture (Bharosa Hyderabad police, n.d.).

Recently, a new community police initiative was launched in Hyderabad under the Telangana state named ‘CLAPP’ (Community Led Action Programme by Police) that aims to create a safe and secure situation for women in public spaces.

### **3.3.4 Goa**

Community policing initiatives in Goa aim to create awareness and prevent crimes against vulnerable groups, especially women and children. In Goa, community policing lays focus on cooperation between the police and the community with the purpose of resolving local issues and concerns. Notice and resolve problems affecting communities and neighbourhoods; regular communication, cooperation, and participation are targeted requirements. In Goa, community policing adopts an approach to problem-solving rather than only reacting to problems as and when they arise. Police personnel engage closely with community members to determine the fundamental causes of crime and disruption, and then the two groups establish plans of action to deal with these problems. The state has developed many articulations on community policing.

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Firstly, ‘Saad Samvad’ was a community policing initiative launched in 2012 by the police and the general public in many areas of Goa. Its primary aims were to: 1) bridge the communication gap between citizens and police; 2) eliminate the ignorance of lawbreakers; 3) Engaging law-abiding citizens in community policing; 4) Improve the police’s reputation; 5) Make the police more accountable and transparent. Moreover, the public get the chance to meet with all of the officers from the respective police station. Aside from that, the police chief mobilized the people to assist the police in their efforts to combat drug trafficking, human trafficking, and other illegal activities. As part of the initiative, traffic officers conducted traffic awareness workshops aimed at children. Such initiatives aimed to convert young people and students into traffic-law-abiding citizens.

Secondly, ‘Prayaas’ is a community policing system introduced by the South Goa Police in 2022. It focuses on the plight of the people in slums. This initiative was begun with the purpose of making the people living in slums aware of their basic rights, keeping the young away from criminal inclinations, and safeguarding individuals, especially women and children, from the exploitation they experience. As part of the initiative, campaigns and free medical camps were held in partnership with primary health facilities and various NGOs. Apart from this, interactive sessions were also arranged with women, children, and youth with the purpose of avoiding criminal behaviours.

Thirdly, career counselling and skill development programmes have been created to guide youngsters on the proper path. Traffic awareness initiatives, Know Your Neighbour, and drug de-addiction programmes were undertaken with the full involvement of the population. Relatively low-income slum inhabitants generally did not disclose exploitation against them as a result of their socioeconomic disadvantage. To some extent, this effort has succeeded in modifying the condition.

Fourthly, Goa police have proposed to start, ‘community policing for slums’ in around 10 slums spread across the state to avoid the criminalisation of children and youth.

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### **3.3.5 Maharashtra**

Community policing in Maharashtra involves the police working with the community to identify problems and solve them rather than just responding to calls for service. Like many other places, Maharashtra has implemented community policing as a proactive tactic to build links between the police and the neighbourhoods they serve. Moreover, the Maharashtra Police implements distinct projects and programmes based on the needs of its diverse population. The state has developed many articulations on community policing.

Firstly, in Maharashtra, the emphasis on community policing is on collaboration and collaborative ventures between the local population and police agencies. It recognizes that community members' collaboration and active engagement are critical for public safety and successful crime prevention efforts. The primary causes of crime and disorder in an area are determined and tackled by police officers in partnership with community members. This could mean investigating crime patterns, analysing the community, and implementing specific initiatives. Locals are urged to report suspicious activities, supply law enforcement with information, and participate in crime prevention efforts. To cater to the needs of a diverse population, self-defence and crime prevention, youth participation initiatives, women's safety programmes, and community surveillance programmes have been introduced. It strives to generate a feeling of safety and security by resolving the individual issues of each community.

Secondly, the 'Mohalla Committee Movement Trust' in Mumbai, Maharashtra, is a community policing initiative that followed the 1992 and 1993 communal conflicts. A variety of committees devoted to health, education, the environment, and social harmony were founded under the umbrella of the Mohalla Committee Movement Trust. The committee's aim was to enhance public awareness of crime and build stronger bonds between the people and the police. The week-long socio-cultural activities were organized to bring together representatives of many cultures. There were concerts, health camps,

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music performances, and panel debates going on all across the city (Thakkar, 2004).

Thirdly, ‘Public Concern for Governance Trust’ (PCGT) is another community policing effort. This programme targets three objectives. These involve mobilizing public opinion and improving people’s engagement and actions. More transparent and efficient governance has been made practicable through this effort. It envisioned a brilliant notion of public involvement in policing. The overall operations were carried out in three tiers. Public awareness is developed; activities are expertly backed up and lastly implemented through synergy.

Fourthly, Maharashtra Police initiated the ‘Police Mitra Project’ in an effort to improve police administration acceptability. The translation of ”Police Mitra” is ”Friends of Police.” In this initiative, law-abiding people with a clean criminal record assisted the police with a range of responsibilities. These duties included crime prevention, crowd management, traffic management, and ensuring the protection of women, children, and senior residents. Volunteering to be a police mitra is accessible to any Indian citizen over the age of eighteen who is not a political party member and has no prior history of antisocial activity. They may register as ”Police Mitra” using the Police Mitra Maharashtra app. It is vital to note that top police officers have ultimate control over how effective the Police Mitra system will be (Protector, 2021).

### **3.3.6 Gujarat**

In Gujarat, community policing is a comprehensive strategy for maintaining law and order, which aims to ensure public safety and tackle various social problems by promoting collaboration between the police and the community. It strongly prioritizes the establishment of connections between local communities and law enforcement. The state has developed many articulations on community policing.

Firstly, in order to identify and address local community problems, law enforcement agencies work closely in partnership with non-governmental organizations (NGOs),

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civic leaders, and other stakeholders. Community policing embraces a problem-solving approach instead of relying solely on law enforcement. In order to ascertain the root causes of crime, unrest, and other societal issues, police personnel engage in collaboration with local residents. With the aim of identifying lasting solutions, they collaborate to develop action plans and strategies to address these underlying problems.

Secondly, Gujarat's community policing effort empowers residents with the necessary resources to actively engage in upholding their own security and safety. These initiatives prioritize active community participation. The process reinforces ties between the police and the public, enhances communication, and increases trust. To address the distinctive difficulties that diverse communities experience, the police department has launched specialized projects and programmes. Examples of such initiatives include those related to traffic management, drug misuse prevention, women's safety, child protection, and cybercrime awareness. These initiatives address the specific needs and challenges of each community.

Thirdly, 'Police Mitra' is a community policing operation founded in Gujarat in 2003. As part of the scheme, Police Mitra groups were created in rural and urban regions. Crime prevention and issue solving were carried out collectively by the members of this group and the police.

Fourthly, 'Shanti Committees' is another community policing initiative, especially for sensitive locations. It is a committee formation established under the direction of police. The members in the committee include local leaders, spiritual leaders, and police for examining potential conflicts and fostering societal peace.

Fifthly, Gujarat police also provide a helpline number, 100, for women to report any kind of violence and seek police help immediately. Further, the police in Gujarat proposed workshops and other initiatives to sensitize the general population, especially youngsters, about cybercrime. The sum total of such initiatives has enhanced citizen trust in the police. Many felt safer, and many willingly stepped forward to report crimes.

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The scheme's success also led to a decrease in crime.

### **3.3.7 Rajasthan**

In Rajasthan, the implementation of community policing happened in a different way as they used this new modernisation for reducing the abuse against women. The state has learnt that if abuse against women goes unnoticed and normalised, it can turn into a worrisome pattern in society. Rajasthan is one of the top five Indian states with the most recorded incidences of violence against women, based on the National Crime Records Bureau's (NCRB) 2021 crime report. In 2021, Rajasthan also had the highest prevalence of rape (16.4% of all states). The state has developed many articulations on community policing.

Firstly, the Rajasthan Police Department had started collaboration with the Aajeevika Bureau<sup>8</sup> to create a community policing programme to help troubled women in the region. The purpose of this three-way cooperation between the police, the community, and an NGO is to foster active engagement and confidence between the law enforcement system and the people it serves. As part of the programme, this team picked six police stations in the southern sections of Banswara district in Rajasthan and trained six local women to become female counsellors. They provided help to needy women daily. They also stimulate discussions about the various forms of violence that women encounter. It permits people to talk about the experiences they have had. This encourages people in the community to communicate honestly about their difficulties and, if required, to ask for help from the authorities.

Secondly, yet another major issue that exists in Rajasthan is child trafficking. It has evolved into a rampant issue in Rajasthan's varied, impoverished region of Dungarpur due to a lack of basics. The state administration and UNICEF have used community policing to eradicate the threat. Social workers, educators, and other volunteers aided in monitoring the experiment. Dungarpur district borders Gujarat. According to state gov-

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ernment data, the percentage of Rajasthan's housing stock that fell below the poverty line was 50.11 percentages in 2022 and it decreased to 42.31 percentages in 2023. For this reason, the state administration is attempting to concentrate on upgrading the district's situation in partnership with UNICEF. To increase awareness about child trafficking, UNICEF and the police arrange workshops. Through Suraksha Sakhi and Police Mitra, UNICEF and the law enforcement agency stay in contact with the children and their families. These people help families learn that the police are not there to punish but to assist and safeguard.

Thirdly, another community-policing experiment was initiated in 2005. As part of the initiative, the Rajasthan government and police obtained all the police stations recognized by International Organization for Standardization. This action was taken to give better facilities to the public at police stations. Independent studies were also undertaken at regular intervals to guarantee that quality criteria were being met. This provided transparency, accountability, and quick service delivery.

Fourthly, in addition, Janasabhas and community interaction organisations were formed. It helped to sort out minor concerns and compromise issues. Such clubs also assist the police in collecting information about crimes and offenders. This has resulted in the police turning from a positive strategy of 'fighting against harmful people' to 'working with the beneficial people.'

### **3.3.8 Madhya Pradesh**

The state has developed many articulations on community policing.

Firstly, as part of the community police initiation project, Madhya Pradesh had set up 'Nagar Suraksha Samitis' in 1996. This made youngsters with appropriate physical qualifications and determination a part of the policing. There would be 10 to 15 members in such committees. The members of the committee actively participated in the police's essential tasks, such as crime control, traffic regulations, processions management, and

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other voluntary activities. The group helped the police stop communal conflicts and violence.

Secondly, 'Gram Suraksha Samiti' in rural regions was also formed as part of this. Mobile police stations were another concept used in community policing. As part of the programme that began in 1996, residents started getting police services at their doorsteps. Police and officials from various departments gather at prearranged sites and collect complaints from the public. Complaints collected in this form will be resolved as quickly as possible. Through this, the difficulties in society have diminished to a certain level, and people have come to understand the services offered by the police and other departments. This instilled more trust in the police.

Thirdly, in continuation, the Madhya Pradesh government had established another community policing project called 'Bal Mithra Police'. It is mainly aimed at children and young people. The main goal of this project is to reduce children's fear of the police and also sensitise cops to the needs of children and young people. As part of this, children are granted access to the police station and provided an opportunity to spend time with the officers on duty. That provided a platform for the youngsters to closely examine the work of the police. The police officers carefully listen to and answer each child's question. The police claimed that negative opinions and fear of the police had been reduced through the project.

Fourthly, the 'Golden Hour' is another neighbourhood policing operation developed by the Madhya Pradesh Police for accident victims. Under this scheme, accident victims are given urgent medical aid under the auspices of the police. This project was undertaken in partnership with the Trauma Management Centre under the Health Department and private nursing homes. The wounded are immediately relocated to nursing facilities with the easiest access to the location where the incident occurred. To achieve this, every hospital will require an ambulance. According to the directions of the police control centre, the ambulances of various hospitals carry the injured individual to the hospital

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after delivering first aid. Up until the point of emergency, care will be free. This project has gotten considerable acceptance from the people.

### **3.3.9 Uttar Pradesh**

The state has developed various forms of community policing.

Firstly, the government of Uttar Pradesh began a community policing operation named ‘Mahila Samman Prakoshth’ in 2014 with the objective of safeguarding women in the state. The initiative incorporates nine separate and connected projects entitled *Vikalp*, *Nav Chetna*, *Saathi*, *RU-BA-RU*, *Akshaya*, *Saarathi*, *Jagriti*, *Adhikaar*, and *Shodh Evam Samwaad*. These were tied to organizing (i) programmes with the police department, (ii) programmes related to civil society and perception building, and (iii) programmes with an academic orientation. It is built on the three ‘P’ model (prevention, problem resolution, and partnership), employing information communication technology and human resources. This project aided in fully gender-sensitive community policing. It is implemented in conjunction with local police and civil society representatives. This initiative supports women by teaching them about their rights and encouraging synergy and capacity development.

Secondly, the police of Uttar Pradesh also introduced a smartphone application named ‘C-Plan’ in Lucknow in 2019. This effort sought to curb the horrific antisocial actions going on in society. This application has profited in two ways. (i) It helps the government know about community unrest and other problems in advance. (ii) The police also seek their help to check that the information acquired is accurate. At the commencement of the study, the police chose 10 persons, each called *Sambhrant*, from every neighbourhood. They are the ones who report important information on antisocial elements to the police via the app. The approach was originally employed during the Lok Sabha elections in 2019. The objective of the initiative is to establish greater engagement between the community and the police. With the use of technology, the Police-Public Partnership

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has worked to lower the crime rate and maintain peace in society.

### **3.3.10 Delhi**

The Delhi State Police's Community Policing Wing aimed to reduce crime by engaging with the general public and the police in order to build a safer community. According to the official records, the Delhi state police introduced several programmes in the name of community policing to bring the benefits of the modernisation of policing.

Firstly, 'Sashakti'—a self-defence training programme is one such programme especially for women who are working outside the home. This programme gives self-defence training to them and orients them to report any criminal acts against them to police at once without hesitation. There have been designated self-defence training teams in the Special Police Unit for Women, Children, and Districts since 2017. In various reports of 2017, the Delhi Police have entered the 'Limca Book of Records' by training over 9,98,216 women so far in 5,172 programmes organised under this scheme (Delhi Police).

Secondly, 'Prahari' is an initiative of Delhi Police for involving various stakeholders like guards and *chowkidars* in the prevention of crime. It aims at promoting a feeling of ownership and friendship in the community to promote improved police-public relations. Prahari aims to institutionalize partnerships and collaboration between police, the public, and private sector security providers in community policing (Delhi Police.).

Thirdly, the 'Police Mithra' is another programme aimed at involving civil society in crime prevention and maintenance of law and order. The objective is to attain effective policing with active participation of local citizens to assist local police in picket duties, traffic management, collection of intelligence, law and order arrangements, etc (Delhi Police.).

Fourthly, by the report of the Delhi police department, there are a number of other platforms working in connection with community policing, such as Nirbheek, the Go-to-

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School Initiative, Shishtachar, Pehchaan, the Traffic Sentinel Scheme, Yuva: Engaging Youth in Skill Development, Naazuk, etc. In order to achieve technological growth and smart policing, Delhi Police have undertaken a variety of digital projects, like E-MV Theft, Lost Report App, Himmat plus App, etc.

### **3.3.11 Uttarakhand**

Uttarakhand police have been implementing community policing strategies in an effort to address the escalating crime rate in various districts in the state. Six departmental committees have been created by the police department of Uttarakhand in an effort to increase the capacity of police officers to manage new tasks and execute a programme called ‘SMART’ policing in Uttarakhand. They have built community policing initiatives, where their officers must have an influence (ET Government, 2020). Community policing was directed at migrant labourers in Uddam Singh Nagar, whereas in Nainital, the police are aiming to draw in diverse tourism industry participants (Kautilya Singh/TNN, 2016). In a nutshell, community policing in Uttarakhand state is a system where the local community and the police work together to maintain law and order, prevent crimes, help tourists, volunteer people, and solve local issues.

### **3.3.12 Punjab**

Community policing in Punjab is based on the philosophy of collaboration between the police and the community to address community problems and meet their aspirations. The state’s community policing programme is called Saanjh, which was started in 2011 to transform the police force’s attitude and make it more service-orientated. The ‘Saanjh Kendras’ or Community Policing Resource Centres in the state have been established as part of community policing. There are 27 District Saanjh Kendras. These centres are registered societies that are run by a police-public committee. This has made law

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enforcement more friendly, accessible, responsive, and transparent. This has boosted the public's faith in the police. That is evidenced by a three-fold increase in domestic violence complaints. Community policing began in Ludhiana as early as October, 2002, itself. In addition to what has been mentioned above, G S Sahota, Deputy Inspector General in Border Range, has created a Single Window Redressal Cell facility for the residents of Amritsar. Its primary goal was to solve people's problems. Apart from this, community policing centres have also been established in six police ranges in the state.

### **3.3.13 Haryana**

The Haryana Police have established a community policing unit at the police headquarters to give a major fillip to community policing initiatives. The Director General of Police of Haryana state, Mr. Manoj Yadav, said in a statement given to the media that the new community policing wing will not only help in bringing the police force closer to citizens, but it will also help proper monitoring of the community policing initiatives of Haryana Police. Accompanied by this, another community policing initiative called 'Uday' was launched in Haryana by the Chief Minister of Haryana in 2023. The main aims of the initiative were to promote community engagement and improve the interaction between the district administration, law and order authorities, and the people. Based on this, a community policing project was initiated in all districts under the direction of the Commissioner of Police or Superintendent of Police. The police had been instructed to ensure increased public participation in the initiative.

Furthermore, various programmes are organised in Haryana state as part of the community policing initiative. They are: 1) Village Jan Samvad; 2) Area Jan Samvad. 3) Public participation in pond cleans up. 4) Music, art, and poetry competitions under the police's guidance focused on schools and Mohalla Sports Leagues. 5) Tree sapling programme 6) Youth sansad or village sansad. 7) Cleanliness programmes with public engagement. 8) Adoption of government schools and supply of essential amenities.

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### **3.3.14 Jammu and Kashmir**

In the Indian Union territories of Jammu and Kashmir, the major law enforcement body is the Jammu and Kashmir Police. They established community policing, which has helped to mend the divide between people and law enforcement. The Civic Action Programme is one of several programs developed by the Indian government to serve as a conduit between community and security services. Various programmes were started in furtherance of community policing in Jammu and Kashmir. Such as the creation of training facilities, youth clubs, actions aimed at deterring terrorism, creating national unity, and encouraging neighbourhood peace, establishing mobile dispensaries, etc. (Two Circles, 2012).

### **3.3.15 Himachal Pradesh**

The community policing project in Himachal Pradesh began in 2000 to maintain public safety of the local people in Himachal Pradesh. At the outset, the project sought people's support and secured people's participation. Its main objective was to reduce crime and facilitate the preservation of law and order. 'Viswas Yojna' is a scheme of the Himachal Pradesh Police as part of community policing. Students were given the opportunity to attend police stations on a regular basis to lessen their fear of the police. 'Suvidha Yojna' is another police-led project to provide unarmed martial arts training to female students studying in schools and universities. This provides girls with confidence and the ability to defend themselves against attacks. Sanrakshan Yojna is a project launched with the purpose of promoting the welfare of the elderly. Women's cells headed by a woman police officer have been formed in all districts of Himachal Pradesh. This made it feasible for women to approach the police for any necessity without fear.

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### **3.3.16 Chhattisgarh**

In Chhattisgarh, Parivar Paramarsh Kendras have been created as part of the community policing project in the district of Raigarh. Such institutes are developed to understand and address family disputes, particularly matrimonial conflicts. . This project was initiated on October 26, 1996. The police also collaborated with community leaders on similar initiatives. Such efforts helped the police achieve more acceptances among the population. Gram/Nagar Raksha Samiti is another community policing project launched in the Rajnandagaon district of Chhattisgarh. The police rely on the community to prevent crime and be aware of antisocial or illegal activity taking place nearby. The police ensure the cooperation of the community to ensure security in the villages, and actively promote public participation in disaster management, general law and order, drug de-addiction, blood donation, and other activities of societal welfare.

### **3.3.17 Jharkhand**

A community policing operation has been established in the Maoist-infested parts of Jharkhand to remove the growing rebel nature and educate the population. This made the cops quite popular among the peasants. The people drew closer to the police and began collaborating with them to maintain law and order. The police organised several awareness-raising efforts to prevent the rise in Maoist activities. The police offered the children the needed help to strengthen their talents. In 2017, the then Director General of Police, D. K. Pandey, started a project called Police Aapke Dwar for preserving law and order. Members of the committee used WhatsApp groups and telephonic communication to contact the police.

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### **3.3.18 Bihar**

The police in Bihar have made several efforts to adopt community policing. Women Community Police is an initiative done by the CID Branch of Bihar Police in partnership with the Ladli Foundation. Through this effort, an attempt was made to ensure a safe existence for women. This project aims to help women understand the police and their work properly, as well as eliminate the habit of keeping them away. Girl students of several colleges in Patna are trained as part of the scheme. Such individuals became known as Ladli police. In 2010, a campaign to popularise the Bihar Police was initiated under the direction of Police Headquarters. Its primary goal was to dispel the public's fear of khaki uniforms. As part of the project, the police gained trust among the population, and people started communicating everything to the police. The police started reaching several regions that were not possible to access until then. As part of the project, a free medical camp and the distribution of medicines and other necessary things were undertaken.

### **3.3.19 West Bengal**

In West Bengal, a community police scheme began in 1950 to deal with criminal gangs by organizing local resistance organizations with the help of the public. In 1995, another community policing programme was launched in the Bolpur district to get rapid police help and to enhance the relationship between the community and the police. Secondly, 'Pronam,' another project, was started in the name of community policing to meet the requirements of older people and make sure they don't feel alone or powerless (Marik, 2022). 'Nabadisha' is another project aimed at helping street children. The initiative was carried out under the aegis of the Rotary Club, Lions Club, Vikramshila Education Resource Society, and Police. The Detective Department and Kolkata Police have also introduced courage and honesty awards every year for the general public. Apart from

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this, counselling clinics have been developed for women, juveniles, elders, and drug or alcohol users. The Claude Martin Fund is a fund founded by the Kolkata Police to support worthy ex-prisoners. Auditor General will be trustee; Commissioner of Police will be administrator. Poor Box is an initiative conducted by the Kolkata Police since 1934. With the cooperation of the public and contractors, the project is progressing. Community involvement enables problem solving to be faster and less expensive. In 2001, sahayata centres were built in all police stations.

### **3.3.20 Tripura**

According to the official records, the Tripura state police launched a community policing project called 'Prayaas' to boost law enforcement activities in the community. This programme came into effect in 2011. This has resulted in a solid bond between the police and the citizens. The police have moved away from their previous reactive attitude and toward a proactive one. The police hoped that such a scheme would help them attain their slogans, 'seva,' 'veertha,' and 'bandhuth.' During the initial phase of the project, the concept was tested at stations around the state capital, district heads, and sub-divisional headquarters. Later, it was decided to expand the experiment to new locations by conducting periodic assessments.

In fact, the project aimed to create a platform for collaboration and understanding between police and the public, available 24/7. This project aimed to change the perception of police as tough law enforcers by making them more approachable to the public and implement effective and forward-thinking strategies to prevent road traffic accidents; consult with people from all walks of life about traffic reform; improve coordination among government departments, committees, and law enforcement to prevent crimes against women.

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### **3.3.21 Arunachal Pradesh**

During the period 2014–15, several community policing initiatives took effect in Arunachal Pradesh. The state government of Arunachal Pradesh has included a young leadership training programme created in partnership with the NGO 'Art of Living' that focused on self-development and stress removal. The project also benefitted children. Another effort was led by an NGO named 'The Way to Happiness.' They developed moral videos and spread them among the public. The police also organized numerous workshops at school. Through these programmes, the police tried to dissuade the kids from drugs and crime.

'Children and Police for Community Policing (CAP)' is an initiative begun under the direction of Arunachal Pradesh Director General of Police. The experiment emphasized student-police interactions. Its proponents argued that a comprehensive education would make children worthy citizens in the future. Various programmes were implemented as part of the project. The aim was to diminish children's fear of the police. Another activity is for the youngsters to tour police stations and other police offices, witnessing and understanding police activities. As a part of the project, the interested college students were supplied with the facility for an internship in the police department. Programmes were also established to discuss how to discover answers to new-age concerns such as cyber security and online abuse.

### **3.3.22 Odisha**

Based on the official record of state of Odisha, 'Surakhya Samithi' is a community policing project begun in Odisha in 1999. The project's fundamental purpose was to create community support to uphold law and order and provide greater security. This was a system similar to the Janamaithri Suraksha scheme in Kerala. In 2005, the Ministry of Home Affairs introduced the Community Policing Scheme. Its main objective is to

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increase public participation in crime prevention and enhance communication and collaboration between the police and the community. The Community Policing Scheme intends to foster a community-based approach to policing. To stimulate community participation and engagement, the police often plan community gatherings, awareness campaigns, and other outreach programs.

### **3.3.23 Meghalaya**

With respect to the official records, Meghalaya has a better police-public link than other states due to its distinctive customary rules. Despite the official community policing programmes not being conducted in the state, the policing concept has been initiated in a few regions that often execute raids with the police and help them to catch criminals. In 2017, the Meghalaya Police collaborated to host a community awareness session on ‘crime against women and girls.’ The session talked about a variety of themes, including legal remedies, adolescent pregnancy, gaps between the community and the police, domestic violence, and services that are now accessible to treat various sorts of abuse.

### **3.3.24 Mizoram**

In Mizoram, with regard to the implementation of community policing, the Mizoram Police Act of 2011 calls for the construction of a village police system for all of Mizoram. As per the official records, Village Defence Parties (VDPs) were constituted under the Mizoram Police Act, 2011. In several countries around the world, VDP is equivalent to neighbourhood watching in community policing. The responsibilities of this committee are to assess the situation of policing in the area and comprehend the difficulties of policing.

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### **3.3.25 Assam**

The community policing project in Assam officially started in 1996. A combined meeting of the public and the police was held to examine the neighbourhood watch plan and the need to improve community participation in police operations. Its objectives are to transform the unfavourable views of a common policeman toward the public and to develop a cordial climate between the people and the police. Along with police and community cooperation, it sought to solve social issues.

## **3.4 Conclusion**

Community policing is a policing strategy that is geared toward public friendliness between the public and the police. Like many other democratic countries, India has adopted this police strategy in a positive way. India is a country where public involvement in policing has existed since early times. In addition, most modern Indian leaders, like Mahatma Gandhi, believed that the police should serve the people. The policing system used here by the foreign countries, including Britain, that came to India was contradictory to this. They employed the police force to exploit the Indians and repress any dissent from the Indians. Many states in India have developed community policing in their own style. Most of the community policing programmes undertaken in various states to deal with a specific problem or isolated issues within a police station area are under the guidance of the officer who is in charge. There are very few states in India that have implemented community policing in a state-wide manner. Kerala is one of the best examples of a state that implemented community policing on a state-wide level. Such states are even recommending a complete reformation in the functions of police departments.

According to official records, modern people-friendly policing started in India in the 1960s. At present, this technique of policing is being systematically applied in various

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Indian states, including Kerala. In brief, there are various community policing models in India. Most of the community policing initiatives are meant to address and resolve comparatively various localised issues in the states. Public and police collaboration in handling cases and crisis situations may have led states to think about the implementation of community policing. Thus the latest development in India in policing is the introduction of community policing. Nowadays, the governments and folks have understood that policing is too serious and significant business to be left to policemen alone.

To sum up, the practice of people and the police joining hands to investigate crimes has existed in India since early times under different names. However, as the police system in India changed to the British style, the relationship between the police and the people was severed. In the 1960s there were attempts to restore it again on the part of several state governments. Many subsequent police commissions have suggested implementing this method in India. Currently, community policing is being implemented in many states of India under different names.

## Notes

<sup>1</sup> Harappa and Mohenjadharo were two large cities in the Indus Valley Civilisation that flourished from 2600 BCE to 1900 BCE.

<sup>2</sup> Megasthenes was an ancient Greek historian, Indologist, diplomat, ethnographer.

<sup>3</sup> Kautilya's Arthashastra is an ancient Indian Sanskrit treatise on statecraft, politics, economic policy, and military strategy.

<sup>4</sup> Rajatarangini is a metrical legendary and historical chronicle of the northwestern part of the Indian subcontinent, particularly the kings of Kashmir. It was written in Sanskrit by Kalhana in the 12th century CE.

<sup>5</sup> A Kotwal is a chief police officer or town magistrate in India. The word comes from the Hindi word kotwāl, which comes from Persian. It can also be spelt as cotwal.

<sup>6</sup> Muhthasib was supervisor of bazaars and trade; they also act as the inspector of public places and behaviour in towns in the medieval Islamic countries.

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<sup>7</sup> Sharia is a religious law that governs the lives of Muslims, providing guidance on spiritual, mental, and physical behaviour. Sharia is derived from the Quran. Sharia's primary aims are to achieve justice, fairness, and mercy. It also protects life, sanity, the family, and personal and communal wealth.

<sup>8</sup> Aajeevika Bureau is an organisation committed to labour rights and advocacy that works with migrant labourers in Kushalgarh.



## CHAPTER 4

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# POLICING IN KERALA: A HISTORICAL PROFILE

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### 4.1 Introduction

This chapter makes earnest efforts to examine the evolution of law enforcement in Kerala. However, a significant roadblock in this endeavour is the dearth of authentic records and reliable materials related to policing in ancient times. The earliest literary classics of the Sangham Period (AD 200), such as *Akamkriti*, *Patitupathu*, and *Chilapathikaram*<sup>9</sup>, contain occasional references to the law enforcement practices of the time, though these are few and far between. These works indicate that watchmen were employed along the main roads to protect travellers and traders. They also reveal details about men assigned specific duties to serve the king, like - *Kaval* (guard), *Kanjukil* (one who wears a uniform or *kanjuka*), *Karyakaran* (official assigned to perform certain duties), *Vetradharan* (King's bodyguard) etc. The feudal system was replaced with a new structure by

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the Cheras, who ruled over the area corresponding to present-day Kerala.

The Institutional History of Kerala Police elaborately describes the individuals assigned to the secret intelligence department as spies, messengers, and undercover men. Archived reports suggest that the nineteenth century saw the emergence of a nascent modern police system in Kerala under British rule. The police structure was specifically designed to serve the interests of the British. The history of Kerala Police from that period pertains to records of the police force in the Travancore, Kochi, and Malabar provinces. Needless to say, the law-and-order system during that era was entirely under British authority.

## 4.2 Police in Travancore

The Kingdom of Travancore (also known as the Kingdom of Thiruvithamkoor<sup>10</sup> or Travancore State<sup>11</sup> was a South Indian Kingdom (1729-1949) that was ruled by the Travancore Royal Family from Padmanabhapuram (a historical town in present-day Tamil Nadu), before Thiruvananthapuram was made the capital. Travancore was a prominent kingdom in the early history of Kerala. In the mid-18th century, the area was integrated to form the independent state of Travancore, which associated with the British in their wars in southern India

Moreover, it was during the reign of Maharaja Marthandavarma (1729-1758)<sup>12</sup> that the need for a better-armed force was first realised for the maintenance of law and order. Maharaja Marthandavarma used the services of the *Marava* army to quell the occasional local riots (Ganesh, 1990). Police duties were performed by the aforementioned army. Written records available from AD 1757 onwards make reference to the composition, numbers, and other additional information of the police force that existed in erstwhile Travancore. These records reveal that the kingdom was divided into different divisions and new titles such as *Sarvadhi-karyakar*, *Karikar*, and *Parvathyaar* were cre-

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ated. These officers were responsible for maintaining law and order as well as performing judicial functions. Any problems disrupting law and order like, murders, robberies, thefts, etc., were handled by the above authorities with the active participation of the locals (Ganesh, 1990).

Furthermore, Shungoanni Menon, in his work titled 'A History of Travancore: From the Earliest Times (1878), provides a comprehensive account of the history of the former princely state of Travancore. In his work, Menon also mentions about the appointment of various people entrusted with maintaining law and order. In 1881, the post of Superintendent of Police was created to head the entire Travancore State police and Oliver H. Bansley was appointed as the first Superintendent of Police of Travancore. After creation of a new Police Commissioner post in Travancore State in the year 1919, C.B.Cunningham was appointed as the first commissioner for general supervision of railway canal work, public work etc. In 1921, during the tenure of William S. Paul, a criminal intelligence wing was started. In 1939, the police system was largely reorganised, and a new post of Inspector General of Police was created.

T. Madhavarao commented in his administrative report in the year 1867 AD, (Malayalam year 1042) that Travancore had achieved a better standard in terms of people and property safety. Both men and women—women in particular—adorned expensive jewellery and roamed the public streets day and night at will. Single-turn markets and the like were observed as putting boys or girls in charge. In the Travancore State Manual (first published in 1940) by Mr. T. K. Velupilla (1882-1950), it is mentioned that only educated people were recruited into the police force (Menon, 1878).

In 1729, Marthanda Verma had rebuilt the previous Nair army<sup>13</sup>, equipped them with good weaponry, and introduced discipline among them. These fundamental changes enabled him to dominate the Battle of Kulachil against the Dutch. When the army was restructured, Marthanda Verma had recruited troops from all castes and religions. He selected De Lannoy, who had been beaten in the Battle of Kulachil, as commander in chief.

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De Lannoy posted his forces in Padmanabhapuram, Thiruvananthapuram, and Kollam. Karthika Tirunal Rama Verma also modernized and improved the existing army's civic, police, and revenue functions. In 1798, King Balarama Varma requested the British's support to direct British intervention in Travancore's governance. With the support of Macaulay<sup>14</sup>, Divan Ummini Thampi organised a 200-man police troop called '*Kaval*' (guard). At that time, prisons called '*Thanaavu*' were built to house trial inmates. Rani Parvathi Bayi became the regent after Bala Rama Verma's death. Colonel Munroe, a resident at the time, made reforms to the police. The strength of the police force was increased to 500. The misuse of power by revenue officials was put to an end (Nair, 1996).

Swathi Thirunal came to power in 1829. In 1835, he dissolved the feudal system. The army, known as the Travancore Nair Brigade, was also given the job of upholding domestic law and order. By 1844, in most places, there were police stations, and officials (zipoys & nayiks) had been hired. A superintendent of police and a kotwal were appointed in Kollam. In Thiruvananthapuram, a town superintendent of police and two Kotwals were appointed. In Nagarcovil, a superintendent and a kotwal (term used to identify the subordinate position of Chief of Police) were appointed in 1854. For better administrative control, Travancore was partitioned into four revenue divisions under four *Diwan Peshkars*. They were also in command of the police. Thahasildars did the same throughout the taluk (Menon, 1878).

Besides, in 1861, under the Police Act enacted by the British Government, certain serious attempts were undertaken to pass a new police statute in Travancore. Important among them was to remove the police from the jurisdiction of the judiciary and place them under the supervision of the superintendent of police. Accordingly new police regulations were enforced in Travancore in 1881. The Royal Travancore Police was founded by O. M. Bensley, the first police superintendent of Travancore. He is regarded as the father of the police force in Kerala. By 1882, the reform of the police had been

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accomplished. The number of troops had increased. People with educational qualifications and physical fitness were taken into the army and given modern training (Girija Devi, 1988). In 1900, the Thiruvithamkoor Fingerprint Bureau, the predecessor to the current Kerala State Fingerprint Bureau, was established by Srimoolam Thirunal in the erstwhile princely state of Travancore. Interestingly, the world's first fingerprint bureau was set up in Kolkata in 1897.

Under William Paul's leadership, the police became more powerful and were able to suppress the freedom struggles. The police used this authority to quell the 1921 student rebellion. There were several administrative reforms introduced in the police force – A Criminal Intelligence Wing (mentioned earlier); communication via telegrams; punishment of corrupt police officers; division of Travancore into three police districts namely Trivandrum, Quilon, and Allepey. Following William Paul, L.A. Bishop was appointed commissioner (Sreedharan, 2017).

During the time of L. A. Bishop, specific territorial jurisdiction of the police stations was decided. He also brought the idea of stations that were mandated to preserve a crime history. It was also at that time that the Police Club for Police Officers was formed. The next Commissioner, B. Narayana Pillai, was a skilled bureaucrat. He founded the Criminal Intelligence Bureau under an Assistant Superintendent of Police (ASP). The Fingerprint Bureau was also moved under the Crime Investigation Department (CID). In addition, the traffic and CID were placed under the authority of the appropriate district superintendents. The Department of Motor Vehicles was brought under the Inspector General (IG). At the same time, all the armed forces were unified to become the Armed Reserve Police force in the state. The number of troops substantially increased (Uma-dathan, 2017).

Later, when Pichhu Ayyankar took over as the commissioner he established the Criminal Intelligence Bureau and moved the Fingerprint Bureau under the supervision of a superintendent. Later, Ramachandra Rao became the Commissioner of Police. In 1939,

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the Police Gazette was created. Then, in 1939, the head of the police force was named Inspector General, and Khan Bahadur Syed Abdul Karim Suhra Wardi was appointed as the first Inspector General. A deputy inspector general was also appointed at the time to assist the inspector general (Sreedharan, 2017).

Notably, the Travancore Police Manual came into force in 1940. Based on the Manual, a women's police unit consisting of a chief constable and 20 constables was formed. In 1943, the Police Training College was founded in Thiruvananthapuram. During its inception, Diwan C. P. Ramaswamy Iyer announced that the police motto should be 'Mridhubhave Dhridhakrite'. In 1944, Parthasarathi Ayyangar took charge as the Inspector General. It was during his tenure that the tumultuous Punnapra-Vayalar uprising took place, followed by police firings that led to the deaths of many. Around the same time, the freedom struggle had intensified and was at its peak. The Diwan formed a private police force under the supervision of Colonel Simson. He was an Anglo-Indian from South Travancore. In 1947, after an attempt on his life by a social activist, the Diwan left Travancore (Sreedharan, 2017).

Later, Mr Keene (a British man from the Madras service) became the inspector general. In 1948, elections were conducted in Travancore. After the election, the Indian National Congress came to power. During this time, Inspector General Keene resigned and was replaced by Sivasankara Pillai as Inspector General for a short duration. In turn, Chandrasekaran Nair became the Inspector General. He was in charge during the Travancore-Cochin unification in July 1949. It was at that time that a few police personnel were killed in Sooranadu and Edappally. He efficiently countered such attacks. When the state of Kerala was founded in 1956, P. S. Rao was appointed as the acting Governor and Chandrasekharan Nair as the first Inspector General. In 1957, he retired from service. Later, he authored the book 'I. G. Smaranakal' (Gurukkal & Varrier, 2018).

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### 4.3 Police in Kochi

The kingdom of Kochi, commonly referred to as *Perumpadappu Swarupam*, was a small princely state located between Travancore and Malabar. It extended from Ponnani in the north to Purakkad in the south. Upon ascension to the throne, Shakthan Thampuran put an end to the abuses committed by the *desavazhis* by dismantling their stronghold, similar to Marthanda Varma's actions over the feudal lords in Travancore. In 1896, Rama Varma, the king of Cochin, commenced local self-governance in Mattancherry and Ernakulam. The Cochin Legislative Council Act of 1923 laid the foundation for a 45-member Legislative Council that started functioning year 1925 until the merger of Cochin and Travancore in 1948. Thiru-Kochi was integrated during the reign of King Kerala Varma (Umadathan, 2017). Dr. B. Umadathan, (He was a renowned forensic surgeon and medico legal advisor to the Kerala Police) shared his vast experience through his books and writings.

In fact, the present-day police force in Kochi was created by Colonel Monroe (Divan of Kochi in 1812). There was a *thana* (term used for police station) with *thanadars* and *thananaiks* on a taluk basis. Kochi had a police system comparable to the province of Travancore. Colonel Monroe formed distinct departments for revenue, justice, and police. During the reign of Maharaja Rama Varma (1864–1888), an independent police force was founded in Kochi on the basis of a report by a British officer named George Gurter (who was the first police superintendent of Kochi). George Gurter had six inspectors, head constables, and constables working for him. The complete region was divided into six zones, and the duties of each zone were divided among the inspectors. Head constables were in command of police stations. During that period, a reserve force and a police training school were started. In 1884, a police force was created exclusively for Kochi (Umadathan, 2017).

Similarly, in 1904, military training was introduced to the Reserve Police. Later, they

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evolved into what became known as the Military Police. There was one reserve inspector, 13 senior officers, and 96 junior officers in this force. That year, a fingerprint bureau started working in Kochi. In 1908, the six regions were reduced to three. Thirteen police sub-inspectors were picked and given responsibility for important police stations. Police stations with less workload were reduced to outposts. The strength of the force was boosted from 63 constables to 477. In 1911, the roles of Superintendent of Police and Commander of the Nair Army were united. The post of prosecuting inspector was formed to take matters to the courts. River Police was developed to deter criminality in the backwaters and rivers of Kochi. In 1921, the Chief of Police was given the position of Commissioner. In 1922, the Port Police Force was founded to preserve law and order in the port. In 1930, all inspectors were made deputy superintendents. All sub-inspectors were elevated to the rank of inspectors (Umadathan, 2017).

In 1932, whole region was divided into two Police divisions, with headquarters at Ernakulam and Thrissur. Every village had a Village Vigilance Committee, which served as a platform for police-people interaction. The Cochin Police Manual, drafted in 1941, outlined guidelines and specific rules to be followed by police personnel. Accordingly, administration of particular regions in the state was placed under the District Superintendents of Police. Inspectors were given responsibility for police stations. In 1942, the Kochi Police went on strike for the first time, demanding a pay hike to improve their meagre wages. The administration, however, ignored the strike and suppressed it. As punishment, seven officers were dismissed, 140 were suspended, four were downgraded, and 73 were fined. Before formation of the state of Kerala, separate fire services operated in Travancore, Kochi and Malabar. All of these were under the control of the police department. These forces were united in the year 1956, though it continued to function under an Inspector General of Police till 1963.

Notably, at the time of the union with Travancore in 1949, Kochi had one thousand six hundred and fourteen police officers. With the unification of the states, the state armies

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were integrated into the Indian Army. The Armed Reserve Police became responsible for internal security. This force was known as the Cochin State Royal Police. When the Tiru-Kochi merger took place, the High Court remained in Kochi. But Cochin's police, which was just one-fifth of Travancore's police force, was combined with Travancore Police, and Chandrasekaran Nair, who was IG of Travancore, became the first Chief of Police of Thiru-Cochin (Umadathan, 2017).

#### **4.4 Police in Malabar**

The Malabar region is geographically situated between the Western Ghats to the east and the Arabian Sea to the west. After the British conquest of Malabar in 1792, the British East India Company established a systematic police administration in the region. It prioritized colonial control over people's welfare, leading to much resentment among the local population. By 1800, a proper police system was in place. Police officers were designated different roles, each with specific duties. They were known as *Kolkar*, *Safedar*, and *Jamedar*. The force comprised of two Jamedars, eight Safedars, and 277 Kolkars. However, the existing police force was not adequate enough to cope with the rebellion put up by the likes of Pazhassi Raja. In 1816, adjustments were made in the structure of the police force. In villages, village headmen, and in taluks, tahasildars were assigned the role of monitoring the police. In the towns, an officer named Police Amin was tasked with the management of the police. These changes, however, failed to achieve law and order. Following this, the British government instructed the Governor of Madras to build a formidable police force. As a result, a police force of 31 officers and 150 sepoy was formed (Umadathan, 2017).

Notably, the roots of the Malabar Rebellion of 1921 can be traced back to 1836, when the first Mappila revolt against British agrarian policies and oppressive landlordism took place. The British rulers decided to have an armed police force in the Madras Residency

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and separated the Presidency into two zones. Henry Valentine Connolly was appointed collector and district magistrate of Kozhikode, the main component of the southern region, which comprised Malabar. He played a significant role in crushing the Malabar Rebellion. As a result, Connolly was assassinated in his collector's house in September 1855. Those involved in the murder suffered persecution and were ultimately murdered by British troops (Nair, 1987).

In 1858, an Englishman named William Robinson, a member of the Indian Civil Services and an expert in police administration and governance was appointed as the Chief Police Commissioner. This resulted in the modernisation of police in 1859. As part of this, 108 police stations were created. Among them, 188 officers, 1278 constables, and a special armed police force were organised to subdue the rioting. But this force could not subdue the Malabar Rebellion of 1921–22. The incidents that followed the illegal arrest of Muhammad, who was the secretary of the Khilafat Committee, led to a huge movement. Although there were terrible deaths on both sides, the insurrection was subdued before the end of 1921. Ali Musliar, the leader of the *Mappilas*, was caught and later hanged (Nair, 1987).

Specifically, the British in furtherance of their divisive strategies organized a separate armed regiment that consisted of only Hindus and Christians. Malappuram was made their permanent headquarters. Hitchcock, who was the superintendent of police in Malabar, was the originator of the Malabar Special Police. Initially, there were six British officers, eight subedars, sixteen jamedars, sixty havildars, and six hundred constables. There was growing unrest in the region against the oppression and exploitation by the British colonial rulers and the local *Jenmis*. This culminated in the Malabar Insurrection. According to official numbers, forty-three members of the British army were killed and 126 were injured during the revolt. The revolted suffered heavy losses. Around 2337 rioters were slain and around 1652 people were injured. Around 4504 individuals were imprisoned. The unofficial figure is many times that number. One of

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the tragic aftermaths of this uprising was the Wagon Tragedy, which led to the death of about 67 prisoners due to suffocation. It was a direct result of Hitchcock's grossly inhuman and flagrant action. This is etched as one of the darkest events in Indian history (Madhavan, 1987).

The police administration in Malabar became increasingly stringent after 1920, while the Khilafat Agitation and freedom struggles gained momentum and strength. In 1937, the size of the Malabar Special Armed Police was expanded. In the same year, for the first time in the Malabar Police, an intelligence section began operating with its headquarters at Kozhikode. Around the time, the communist party was a banned entity in Kerala, and people having links to the party were subjected to severe harassment by the police. Police firings were the norm rather than the exception, and in numerous instances they enforced silence through the use of guns. The much documented Morazha strike took place in 1940. A sub-inspector and a head constable were slain in the encounter with the demonstrators. Around this time, the communist movement was gaining popularity in Malabar, and more police stations were created to control them. The Malabar Special Police were tasked with suppressing the farmers' protests that erupted in many places in Malabar. The situation remained grim long after independence. Malabar was combined with Thiru-Kochi in 1956 as part of the creation of the Kerala State. The Malabar Special Police was combined with the Thiru-Kochi Special Police but remained based at Malappuram. The Malabar Special Police was also in the vanguard of suppressing the liberation struggle in 1959 (Gurukkal & Varrier, 2018).

## **4.5 After the Formation of Kerala**

On November 1, 1956, the state of Kerala officially came into existence. Subsequently, the previously established police system in Kerala saw significant transformations. However, throughout that time, the police forces in Kerala were directly controlled by feudal

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lords and other privileged members of the society. Law enforcement agencies were frequently employed as a means to repel and repress peasant uprisings and popular social movements. As stated previously, N. Chandrasekaran Nair, who served as the Inspector General of Thiru-Kochi, became the first Inspector General (IG) of Kerala. Vellayambalam Palace in Vazhuthakadu was selected as the new police headquarters. After the establishment of the Kerala state, the Tamil officers in the police department were allowed to return to Tamil Nadu, and the Malayali officers who were there returned to Kerala. A new police handbook in four volumes was published in 1956, outlining the principles and approach to modern policing (Umadathan, 2017).

## **4.6 Police Reforms in Various Ministries in Kerala**

Kerala was one of the first states to address the need for comprehensive police reforms. While the primary focus of this section is to highlight significant police reforms implemented by various ministries over time, it also includes references to events that contributed to political upheavals in the state.

### **4.6.1 E.M.S. Namboodiripad Ministry (1957-59)**

In 1957, Palakkad, Alappuzha, and Kannur Police Districts were created. With effect from 28th June 1957, a new post of Superintendent of Police was created, and was put in charge of the Crime Branch. In the same year, the administrative control of the Railway Police attached to the Railway Police Stations in Thiruvananthapuram and Kollam, which was under the jurisdiction of the SP (SBCID) until 2nd June 1957, was transferred to the newly created post of SP, Railways. At the end of 1957, new designations were created in policing, like the post of special Inspector general was created. N. R. Srinivasayyar was the first to be elected to the post. Palace Guards, Traffic, Taxation, Fire Force, Armed Police, including Malabar Special Police (MSP), Criminal Investigation

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Department (CID), Railway Police, Fingerprint Bureau, Training, and Special Branch functioned under the supervision of the Inspector General.

Notably, the structure of the Crime Branch, Special Branch, and Fire Service was established in a manner comparable to that of other states. The Palace Guard was absorbed into the District Armed Police. After the Kerala State formation, the police stations of the four southern taluks of Travancore and Chenkota became part of Madras State. Police stations in Malabar and Kasaragod were incorporated into Kerala. The state was divided into two Ranges, with headquarters at Trichur and Thiruvananthapuram and placed under Deputy Inspector Generals (DIG) (Northern and Southern Range). These two posts were subsequently abolished, only to be reintroduced later in the year 1960 with headquarters at Kozhikode and Thiruvananthapuram. After the retirement of Chandrasekaran Nair, M. Krishna Menon (1957–61) was appointed as Inspector General. It was during his time that the regiment of Home Guards was founded. A force of 148 people in each district was constituted in the then nine districts (Umadathan, 2017).

The Special Armed Police (SAP) Battalion was established in the year 1958. The then existing 'State General Armed Reserve Training Team' was abolished and integrated into the newly formed SAP. The SAP functions as a reserve police unit that steps in to support the district police forces when they face resource challenges in maintaining law and order, especially during situations that require specialized skills. In the same year, the first reorganization was implemented in the Crime Branch and Fingerprint Bureau. The post of Director Finger Print Bureau was created to head the department. Apart from Kerala police, its services are currently utilized by other state police departments as well as national investigative agencies like the CBI and NIA. In 1958 and 59, four individuals were killed in police firing incidents at Chandanathop and Munnar in Kottayam district. The police resorted to firing to suppress anti-government protests against the education bill and land reforms bill. There were casualties in police firings in Angamaly and at Pulluvilla, in Thiruvananthapuram. A pregnant woman named Flory

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was also slain in a police firing in Cheriyaathura. These incidents led to the liberation struggle conducted by opposition parties and communal organisations to gain significant attention. Eventually, it resulted in dismissal of the state government.

Additionally, in 1959, the first ever Police Reforms Committee in the country was formed in Kerala. That year the Police Training School was upgraded to 'Police Training College, and an officer in the rank of Superintendent of Police was posted as the principal. The same year, the Police Dog Squad of Kerala State started functioning. The government reorganised the Special Branch on the pattern prevailing in other states in that period. At the end of 1959, the President dissolved the existing government as a consequence of the liberation struggle<sup>15</sup>. Kerala came under the president's rule for some time until fresh elections were held the following year.

#### **4.6.2 Pattom A. Thanu Pillai Ministry (1960-62)**

The Kerala Police Act was put into effect in 1960. In the same year, Kochi City Police was established. Also in the same year, the Government of Kerala re-designated the ministerial post of Lower Division Clerk-Upper Division Clerk as Special Branch Assistant. The Kerala State Forensic Science Laboratory was established in the year 1961 at Trivandrum. In 1961, the Mounted Police Unit was established in Trivandrum. In 1961, V. P. Nair became Inspector General. That year, the Police Recruit School was established. In the same year, the Kerala Police Motor Transport Wing was established. The government also created the post of Deputy Inspector General (DIG), Crime Investigation Department and Railways. The railway police in the state were put under the supervision of a superintendent in that period. In 1962, the government created an immigration unit at Cochin Seaport. Later, an immigration check post was also created at Calicut Airport. In 1962, the Crime Branch Police station was set up. That year, the Kochi City Police Commissioner Office came into existence, and the Ernakulum Rural Police District was formed. (Umadathan, 2017)

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### **4.6.3 R. Sankar Ministry (1962-64)**

In 1963, the Thiruvananthapuram Rural Police District was formed by adding Neyyattinkara, Nedumangad, and Attingal and giving control to a superintendent of police. Now, there are a total of 19 police districts in Kerala. The Government Railway Police (GRP) or Kerala Railway Police (KRP) was set up in 1963. The Second Battalion of SAP, was formed in September 1963, and was assigned the task of fighting insurgency in Nagaland. In the course of time, Ramayer, who was previously part of the Madras Service, was the IG from 1964 to 1967. In 1964, the office of Director of Vigilance was introduced at par with the rank of IG. The old Excise Branch was absorbed into the Vigilance Department.

Notably, Kerala was under President's rule from 1964 to 1967. No major reforms took place during this period. The central government created the Immigration Wing at Thiruvananthapuram in 1966.

### **4.6.4 E.M.S Namboodiripad Ministry (1967-1969)**

The next Inspector General was M. Gopalan (1967–72). Since that time, an Inspector General was assigned the roles of commandant of home guards and Director of the fire force. In 1967, the Kerala Police Dog Manual came into force. In 1968, the Central Government established the Central Reserve Police Force. In addition, two posts of Superintendents of Police were created during 1969, and the same were allotted to Head Crime Branch I and Crime Branch II. The years 1968 to 1976 were known as an 'age of challenges' in the history of the Kerala Police due to the frequent attacks of Naxalites on police stations at Thalasseri (1968), Pulpally (1968), Kuttyadi (1969), and Kayanna (1976). The landlords were also attacked by Naxalites in Wayanad (1970), Kannur (1970), Palakkad (1970), Kottayam (1970), Kasaragod (1970), Kollam (1970), and Thiruvananthapuram (1970). Such attacks had resulted in serious destruction and

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loss of life. In the meantime, a team headed by Jayaram Patikal, who was then the crime branch police superintendent, performed the case inquiry of the Naxalite attack. The police succeeded in tackling the issue by arresting the offenders.

#### **4.6.5 C. Achutha Menon Ministries (1969-70, 1970-77)**

In 1970, the first Kerala Armed Police (KAP-I) Battalion was formed. In the same year, a computer centre using a modern processing system was introduced under the Crime Investigation Department. In 1972, Singaravelu (who was in the Tamil Nadu cadre of the IPS) was appointed as Inspector General of Kerala. His innovations include the concept of ‘a model police station’ (Umadathan, 2016). He asked the police personnel to treat the public with decency and prevent delays in the investigation. In the same year, the police computer centre (PCC) was set up. Central Range was created in Ernakulam that year. In 1972, Idukki District Police came into existence.

In addition, a special unit dubbed Crime Branch CID was formed in 1973. The first all women police station in Asia at Kozhikode was inaugurated by the then Prime Minister Indira Gandhi. As an experimental measure, in April 1973, the investigation of grave crime cases in Thiruvananthapuram Rural, Kottayam, and Palakkad districts was handed over to the Crime Branch. In the same year, a single-digit fingerprint print bureau for Thiruvananthapuram and Ernakulam cities was sanctioned, and the headquarters of the Fingerprint Bureau was shifted from Ernakulam to Thiruvananthapuram. In 1973, reorganisation of the Crime Branch was ordered. That year, the district radio units were brought under one roof under the Superintendent of Police, Crime Branch, (Crime Investigation Department).

Meanwhile, Singaravelu resigned in June 1974. On that vacancy, V. N. Rajan was appointed as Inspector General. In 1974, the Kerala Police Telecommunication wing was constituted. An internal emergency was proclaimed in India in 1975. In 1975, the post of Deputy Inspector General (Emergency) was created. In the same year, the

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Trivandrum city police band came into existence. In 1976, the reorganisation of the Crime Branch was ordered by merging the existing CB-I and CB-II, and altogether 4 posts of superintendents of police were created in the Crime Branch. Kayanna Police Station<sup>16</sup> was attacked at that time. The emergency ended in March 1977. In the same year, the Kerala Armed Police (KAP II) Battalion was formed. In 1977, the post of DIG (Crimes) was re-designated as DIG (Crime Investigation). In the subsequent elections, the Congress Front retained power in Kerala. The federal government gave instructions to the officials in each state to investigate the crimes committed during the emergency. In Kerala, the investigating officer was Raja Gopal Narayan, who was DIG at the time (Umadathan, 2017).

#### **4.6.6 K. Karunakaran Ministry (1977)**

When the police brutality during the emergency came to light, it led to the resignation of the Karunakaran-led cabinet. That ministry was in power only for a short time. Throughout the internal emergency period, the police were engaged in many human rights violations. The sudden disappearance of Rajan, who was an engineering student, is a significant one. The case placed K. Karunakaran, the home minister during the emergency, and Jayaram Patikal, a police officer, in the shadow of suspicion. Three suspects, including Jayaram Patikal, were sentenced to one year in jail, but the High Court annulled the conviction on appeal.

#### **4.6.7 A.K. Antony Ministry (1977-78)**

In this period, two people named Varkala Vijayan Nair and Nadapuram Kannan, who went missing in police custody during the emergency, were investigated by DIG John Mathai. The judicial probe into the cases was conducted by Justice Viswanathayyar of the Kerala High Court. A DySP was sentenced to one year's imprisonment but was later

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commuted by the Division Bench. In 1978, police recruitment was handed over to the Public Service Commission (PSC). In the same year, a single-digit fingerprint Bureau was created in Kerala. In July 1978, IG Rajan moved to central service. Instead, Ananda Shankarayyar was chosen as IG.

#### **4.6.8 P. K. Vasudevan Nair Ministry (1978-79)**

In 1979, a temporary ex-cadre post of special IG (Intelligence & Railways) was created. In the same year, Kozhikode Rural Police District was formed. In that year, the Kerala Armed Police (KAP III) Battalion was formed and the 'Teleprinter' service was established. In 1979, the Kerala Police Association was formed.

#### **4.6.9 C. H. Mohammed Koya Ministry (1979)**

This ministry was in power only for a short time due to differences of opinion in the ruling front. There were no reforms in policing during this period. Yet, the ministry could be continued only with what existed in policing.

#### **4.6.10 E. K. Nayanar Ministry (1980-81)**

In 1980, the Wayanad Police District was formed. In the same year, the Kerala Armed Police (KAP IV) Battalion was formed. That year, the Kerala Police Association was formally approved by the government. In 1980 there was unrest at Vizhinjam; one perished in a police firing. In 1981, the title of Chief of Police was upgraded to Director General of Police. Ananda Shankaraiyyar, was the first DGP. The same year, the post of DIG, Armed Police Battalions, was created.

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#### **4.6.11 K. Karunakaran Ministries (1981-82, 1982-87)**

In 1982, there was a change in uniforms up to the rank of sub-inspector, from knickers to trousers. In the same year, the Police Reorganisation Commission was set up. The Crime Branch was again reorganised during 1982. In 1983, the Pathanamthitta Police District was formed. In the same year, the Kerala Armed Police (KAP V) Battalion was formed. During the year 1983, the number of cases related to counterfeit currencies rose to 233, and hence to investigate these cases, an Economic Offences wing was set up in Thiruvananthapuram under the Crime Branch. That year, there was a fight between police and citizens during a Muslim religious event in Alappuzha. One individual was killed in the ensuing police shooting. The Alappuzha events had a reflection in Thiruvananthapuram as well.

Secondly, Vijayan became DGP to fill the void of T.A.S. Iyyar's appointment to Police Administrative Reforms Commission. In 1983, M. K. Joseph became DGP. He modified the police constable outfit as it is seen today (Umadathan, 2017). A police force known as the White Patrol was created to ensure law and order in Thiruvananthapuram City. Following Prime Minister Indira Gandhi's assassination on October 31, 1984, the police faced the enormous challenge of controlling widespread riots. In 1985, the Armed Police Training Centre (APTC) was established. In May 1985, women's police stations were opened in Thiruvananthapuram and Kochi. In 1986, the Armed Reserve Training School (ARTS) was created.

#### **4.6.12 E.K. Nayanar Ministry (1987-91)**

In 1987, a special cell, viz. Blade Squad, was formed in the Crime Branch for the investigation of cases registered against non-banking financial institutions. A special cell with personnel on working arrangements was formed in the Crime Branch to deal with property matters. Mr. Raja Gopal Narayanan, who was the MD of CIDCO, became the

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DGP in 1988, succeeding M. K. Joseph. He stressed that at least twice a year, top police officers should visit the police stations to examine the operations. In 1989, the State Crime Records Bureau (SCRB) was established. In the same year, the Kerala State Fingerprint Bureau, which was part of the Crime Branch, shifted to SCRB. In 1989, 4 new subunits of the Crime Branch were started. A Special Investigation Group (SIG) was formed by amalgamating Special Investigation Team 1, Team II, the Temple squad, and the Economic Offences wing-3 units; viz., SIG I, SIG II, and SIG III were created. That year, there was a reorganisation process initiated in the Photographic Bureau. The same year, the Police Computer Centre was made a part of SCRB. In 1990, the Crime Branch was divided into two ranges, namely the Southern Range and the Central Range. In that year, 'Tele-printer' was upgraded to 'Automex.' In 1990, the Kerala Police Housing and Construction Corporation (KPHCC), a government of Kerala undertaking, was formed.

#### **4.6.13 K. Karunakaran Ministry (1991-95)**

Firstly, A.V. Venkatachalam became the police chief after Raja Gopal Narayanan. He spent a brief term with the Central Intelligence Bureau (1962–1979). He served as DGP from July 1991 to November 1991. In the year 1991, ARTS and APTC were abolished, and the tourism police was started. In 1992, the first PC (personal computer) was installed in Kerala Police in the Central Police Station, and Control Room Vehicles ('4 Flying Squads') system was introduced in Kochi City. In the meantime, C. Subramanian was appointed as Venkatachalam's replacement. He was also the chief of police for a brief time. He was succeeded by Jayaram Patikal as the Chief of Police (1993–94).

Secondly, in the year 1993, three L. & O. Zones (SZCZ & NZ) were created. Eastern Range was formed at Kottayam, comprising Kottayam, Idukki, and Pathanamthitta Districts. The headquarters of Southern Range shifted to Kollam; Central Range to Thrissur and Northern Range to Kannur. That year, the Traffic Warden System was introduced in Kochi. It was during his tenure that the Highway Patrol began. Approximately 20 cars

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were deployed to manage traffic on national highways (Umadathan, 2017). In 1994, an analysis wing was also accommodated in Crime Branch Headquarters to supervise Blade Cell with a Superintendent of Police as its head. After Jayaram Patikal, T. V. Madhusudan became DGP. He created various projects for the police force's well-being. He played a crucial role in the development of the police housing plan. His achievements include the repair of the Chandrasekaran Nair Stadium and the creation of the M. K. Joseph Pavilion. He also set up the security mechanism at Sabarimala.

#### **4.6.14 A. K. Antony Ministry (1995-96)**

In 1995, the State Rapid Action Force (SRAF) was formed. In the same year, the government sanctioned the setting up of Kerala Police Academy (KEPA) and started functioning from 2001 onwards. The academy is Kerala's premier police training institution. In 1996, Women Cells and Narcotic Cells were started on behalf of the police.

#### **4.6.15 E. K. Nayanar Ministry (1996-2001)**

Meanwhile, Mr. Madhusudan was succeeded by K.V. Rajagopalan Nair as the Chief of Police (1995–96). He was in that post for a relatively brief time. Radhakrishnan became the DGP after Rajagopalan Nair. In 1997, the post of Inspector General of Police was created (Kerala Police). In the same year, armed police battalions were created. That year, the Bomb Detection Unit was started in SBCID. In 1997, the Central Zone was abolished, and the headquarters of various Ranges were refixed, and the Ranges were renamed. The next police head was Abdul Sattar Kunju, who was earlier the chief of the criminal branch for a long time. He retired after serving as DGP for a month. He was the one who resolved Sivagiri Matam's problems. It was also during that period that BSF was awarded a base in Kerala.

BS Shastri, who eventually became DGP, was highly interested in overhauling the

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police. He played a significant role in the development of police computerization. In 1998, the Kalamasserry Police Station was officially declared as a Model Police Station. It was considered an important step in community policing initiatives in Kerala. After Sasthri, PR Chandran was appointed as DGP. He was also an engineer, using his extensive knowledge to improve the police force. In 1999, the government decentralised the SBCID headquarters and delegated to range SBCIDs in Ernakulam, Thrissur, and Kozhikode. The government also created an immigration unit at Cochin International Airport Ltd. (CIAL). In the same year, the Police Museum in Kollam was established.

#### **4.6.16 A. K. Antony Ministry (2001-04)**

In 2001, the Kerala Police Academy started functioning. In the same year, the headquarters of SBCID, housed in Bank House in the premises of Police Headquarters at Vazhuthacaud till 2001, got shifted. Joseph Dawson was the next DGP. In 2002, the posts were created in the Tourism Police. Later, K. J. Joseph became DGP. He was the one who revived and modernised the Highway Patrol. He appointed female police officers at all police stations. In 2003, the CBCID was again reorganised. In the same year, the Kerala Armed Police Battalion was shifted from Ramavarmapuram to Maniyar Camp and Pathanamthitta District. The CoB (DATA transfer system—communication backbone) was introduced. Hormis Tharakan was named the next DGP. Because he was an academic, he took the initiative to develop the Kerala Police Academy. He also brought about timely reforms in the police curriculum. He stressed that all policemen should be taught computer skills and driving. He also built a state-wide unified vigilance system (Behera, 2020). In 2004, the syllabus for police constable training was revised. In the same year, the regional forensic science laboratory was established in the Kannur district. That year, POLNET, a satellite-based interstate communication system, was introduced by Directorate of Coordination Police Wireless (DCPW).

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#### **4.6.17 Oommen Chandy Ministry (2004-06)**

In 2004, the state police chief constituted the 'Accident Liaison & Emergency Response Tele (ALERT) service team as a state-wide response system. At the same time, the Computer Literacy Programme for police personnel was started. In 2005, the post of ADGP, Armed Police Battalions, was created. Same year, an NRI cell was constituted in the Police Department. Raman Srivastava became the Kerala DGP in 2005. He was DGP for three years later on he went on to serve the BSF as its Director General. In 2006, the Hi-Tech Crime Enquiry Cell was created as a special cell of the Kerala Police and started functioning with effect from 5th May 2006 by a special order of the DGP of Kerala (Kerala Police). In the same year, the system of grade designation was implemented in police.

#### **4.6.18 V. S. Achuthanandan Ministry (2006-11)**

In 2006, the Regional Forensic Science Laboratory was established at Thrissur. In 2007, the Kerala State Dog Training School started functioning at the Kerala Police Academy. The same year, the Special Internal Security Wing was formed. That year, CIPA Help Desk was started. When Raman Srivastava was DGP, a community policing project called 'Janamaithri Police' was initiated in Kerala, in 2008 (Balasubramanian, 2013). The fundamental aim envisioned in this scheme is people-friendly policing. Police should be people's friends and helpers. They should engage with the people creating an amiable environment, and the police should strive to obtain the people's support and cooperation in maintaining law and order. Apart from this, Srivastava took the initiative to execute the Gangster Act in the state and to form a Police Complaints Authority under the chairmanship of a retired High Court judge (Behera, 2020).

After Srivastava, the state police head was Jacob Punnoos. He played a major role in coming up with the New Kerala Police Act in 2011. Also, the widely acclaimed Student

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Police Cadets (SPC) project, conceived by P. Vijayan, the then Kochi city police commissioner, was launched state-wide in August, 2010. Recognizing its impact, UNICEF declared SPCs as 'Child Rights Ambassadors'. Inspired by project's success, several other states in the country have adopted similar initiatives. The project gained national recognition with its rollout across India in 2018. The purpose of this initiative is to impart police training to adolescent children and educate them to become law-abiding, exemplary citizens of character who can stand as role models and actively oppose societal evils. As part of the digitalization process, computerization of all the police stations in the state with internet connectivity was implemented. This initiative accelerated the modernization drive.

Today, all the police stations in Kerala are computer networked with each other and with all police headquarters. He also believed that, as part of making the activities of the police transparent, the first information report should be logged on the computer and registered. It was during this period that the first coastal police station was created and sea patrolling began. At Sabarimala, Punnoos was also the inventor of the camera surveillance system, virtual queue system, traffic enforcement video system, digital control rooms, and the commando troop known as the Thunder Bolts. It was during this period that the Badge of Excellence was introduced to be awarded to experienced detectives, and the India Reserve Battalion and the State Industrial Security Force were formed. (Umadathan, 2017)

#### **4.6.19 Oommen Chandy Ministry (2011-16)**

In 2011, the Armed Reserve and the local police were amalgamated into a unified Kerala Civil Police, and the constables employment designations were changed to Civil Police Officers. Similarly, the formal name of the DGP, who is in charge of the administration of the state, was changed to State Police Chief. Thus, the District Superintendent of Police was renamed as District Police Chief. In August 2012, K. S. Balasubramanian

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became the chief of police. He had previously served as Superintendent of Police in numerous areas of the state and had a reputation as an excellent police officer. Later, T. P. Senkumar became Chief of Police. When the new government came to power in 2016, he was reassigned to another post.

#### **4.6.20 Pinarayi Vijayan Ministries (2016-21, 2021-Present)**

Later, Loknath Behra became the chief of police. Even during the COVID epidemic, the Kerala Police served as front-line fighters under him. In Kerala, Anil Kant became the next chief of police. The 'Pink Protection' effort is a unique effort developed by the Kerala Police based on complaints that violence against women is growing during the COVID period. As part of this, Pink Patrol, Pink Janamaithri Beats, Pink Control Room, Pink Shadow, Pink Romeo, Pink Digital Drive, Vanita Sales and Counselling Centres, and the Digital App have been organised. Shaikh Darvesh Saheb is the current DGP of Kerala. The Kerala Police is marching forward with their mission to achieve modernization while maintaining a human touch.

### **4.7 Major Legislations of Police in Kerala**

The Kerala Legislature can be proud of the fact that it has been able to enact much legislation that is exemplary to other states in India. The laws passed by the Kerala Legislature since its inception to transform the police force and other uniformed departments in the state are praiseworthy and stand as a true testament to the foresight of both the legislators and the officers.

#### **4.7.1 Kerala Police Act 1960**

After the formation of Kerala, the cabinet led by E.M.S. Namboothiripad appointed the First Police Service Commission, headed by N. C. Chatterjee, to reform the police

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department. The Commission made several recommendations for revolutionary changes in the police. Based on this, efforts were made to formulate the Kerala Police Act. Three years after the formation of Kerala, the Travancore-Cochin Police Act of 1951 was in force in the Travancore-Cochin regions, and the Madras District Police Act, 1859, was in the Malabar Territories. The Indian Police Act of 1861 and the Madras City Police Act of 1888 were the existing ones. This Act was passed in 1960 and brings a single Act effective for Kerala.

Secondly, at the national level, around eight states have modelled the Kerala Police Act of 1960. According to this Act, the police in the states are working under the control of the Inspector General of Police. The District Superintendent of Police Act under the general direction of the District Magistrate. The Act also contains provisions for control of public places, crowd control, and preventive detention under Section 48 (c). The Section 62-1 has given special protection to the actions of magistrates or police officers with good intentions, which empowered the police to search without a warrant to control liquor, intoxicants, and gambling establishments. In short, this particular police act becomes a model in many ways.

#### **4.7.2 The Kerala Police (Amendment) Act 1963**

The Kerala Police (Amendment) Act 1963 is an act declaring the city of Thiruvananthapuram to be a police commissionerate. The post of Superintendent of Police was created for the first time in Kerala in 1881.

Furthermore, in 1963, when P. T. Chacko was the home minister, the Kerala Police Amendment Act of 1963 was enacted, to establish separate commissionerates for Thiruvananthapuram City and Thiruvananthapuram District to enhance administrative efficiency and improve law enforcement. The Superintendent of Police was named as the Commissioner where the commissionerate existed. The Commissioner of Police under the Criminal Procedure Code has the powers of an executive magistrate. In about 40

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towns in India, the Commissioner of Police has the powers of an executive magistrate. But in Kerala, for the last 67 years, the commissioners have not been given the power of the executive magistrate. This is a huge drawback. The post of commissioner, which came into being in accordance with this act of 1963, was later extended to the cities of Kochi, Kozhikode, Kollam, and Thrissur.

#### **4.7.3 Cochin Abkari (Extension and Amendment) Act, 1967 (Act No. 10 of 1967)**

On July 25, 1967, the Kerala Legislative Assembly altered Section 51 of the Kerala Police Act 1960. This amendment was targeted to control abnormal behaviour in public places as a result of intoxication causing public nuisance. This amendment ensured public safety especially safety of women and children.

#### **4.7.4 Kerala Police (Amendment) Act, 1979 (Act 33 of 1979)**

This law was promulgated to deter coordinated breaches by certain radical groups in Kerala who were using cross sticks and engaging in violent behaviour. This modification allowed the District Magistrate to monitor such activities for three months following publication in the Gazette. The Act was changed to provide the government the ability to extend the duration to six months.

#### **4.7.5 Kerala Police (Second Amendment) Act, 1979 (Act 36 of 1979)**

There was no legislation in the Police Act that allowed the police officers to take action against people who fraudulently seized control of property without sufficient documentation, as well as those who illegally possessed it. The purpose of this amendment was to bring such offenders to trial. The amendment aimed at protecting people's property, thereby ensuring social security.

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#### **4.7.6 Kerala Police (Amendment) Act, 2000 (Act 7 of 2000)**

This amendment regulates armed and sporting activities in public locations in order to maintain public peace and security. The Kerala Police Amendment Ordinance was implemented on January 18, 2000. Sections 18-A, 18-C, and 53-B were inserted after Section 53-A, following Section 18 of the Kerala Police Act. Clauses C (A) and C (B) were added after Clause C in Subsection 1 of Section 69.

#### **4.7.7 Kerala Police (Amendment) Act, 2007 (Act 21 of 2007)**

Some writ petitions were filed in the Supreme Court for reforming the functions of the police. The Supreme Court, vide its judgement dated 22/09/2006 in the case WP(C)310/96, issued an order to implement these directions. The court also directed that the Police Act should be passed in the respective states in accordance with the Supreme Court orders. The order was to implement the Supreme Court directives till it is passed. As per the judgement dated 11/01/2007, it was directed to implement the judgement before 31/03/2007 and inform the Supreme Court before 10th April 2007. As the Legislative Assembly was not in session the Kerala Police Amendment Act came into force on 12th February as Ordinance No. 23 of 2007.

After some delay and multiple ordinances, it came into force as an Act. Thus, after section 3 of the Kerala Police Act, 1960, section 3(A) was added which mandated the bifurcation of police duties, separating case investigation from the responsibility of maintaining law and order by different officers. Unfortunately, the Kerala Police have not been able to implement this in the last few years, the main reason being shortage of adequate personnel. Section 4(A) of the Kerala Police Act was added to make the law regarding the election and appointment of the DGP. The Director General of Police, along with the Station House Officer, Police Circle, Police Sub-Division, Police District, Police Range, and Police Region, each have fixed tenures for their charge officers.

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With the aim of streamlining police functions, after Chapter 3 of the Kerala Police Act, the State Security Commission, Police Establishment Board, and Police Complaints Authority were brought into existence by adding Police Act 3(A). However, no concrete steps have been taken so far to implement them effectively.

#### **4.7.8 Kerala Police Rules, which could not be passed**

Once an Act is enacted, rules must be passed for its enforcement. The biggest failure of the Kerala Police is that even though the Kerala Legislative Assembly passed the Kerala Police Act in 1961 rules are yet to be framed. In 1964, the police rules were compiled and made into 4 volumes called Police Manual. However, efforts to get it passed in the assembly have not materialised. Therefore, when the case reached the High Court regarding the uniform and the incident in which a man was shot dead by a head constable, the High Court did not accept the contention that action was taken according to the police manual. The High Court ruled that because the police manual was issued as a government order, it lacked statutory authority.

In continuation, after the Kerala Police Act came into force in 2010, there were three attempts to make police rules. It was headed by former DGPs Sukumaran Nair, Jacob Punnoose, and Dr. Alexander Jacob. However, those efforts were in vain and ended with the retirement of all three officers. Former DGP Loknath Behra appointed a 19-member committee to address this issue. According to the Kerala Police Act 2011 given by the Kerala Legislative Assembly to the Kerala Police, the Kerala Police should be able to draft the Kerala Police Rules and get them passed by the Kerala Legislative Assembly.

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#### **4.7.9 Kerala, Prevention of Disturbance of Public Meetings Act, 1961 (Act 35 of 1961).**

Following the 1959 liberation movement, it became common practice of opposition party workers to disrupt public gatherings organised by a different political party by engaging in physical altercations and commotion. There were no laws to restrict such disruptions in Travancore or Malabar. But there was a law in Kochi prior to the state of Kerala formation, which explicitly dealt with prevention of disturbances at public meetings. This Act of 1961 made the legislation effective across Kerala. The penalty was one month of rigorous imprisonment or a fine of one hundred rupees. This was a statute that allowed any police officer to arrest someone for committing this crime without a warrant.

#### **4.7.10 The Opium (Kerala Amendment) Act, 1963 (Act 16 of 1963)**

It authorized the Excise Department to conduct searches for unlawful opium possession under Sections 15 and 16 of the Opium Act, 1878. However, after the arrest, the individual had to be turned over to the police for inquiry. This particular amendment replaced the earlier position and transferred all rights to the Excise and Prohibition Departments, in opium related cases. Section 20-A was placed after Section 20 of the Opium Act to address this.

#### **4.7.11 Kerala Prohibition of Ragging Act (Act 10 of 1998)**

It is a legislation that declared ragging in educational institutions as a criminal act and punishable. This Act empowers the police to enter any educational institution or hostels in response to complaints of ragging. Offenders, who violate the Ragging Act, face up to two years in prison and Rs 10,000 fine. Students found guilty will be removed from the college or university and prevented from enrolling in any other educational institution

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for three years. Failure on part of a school administration or tutors to report ragging complaints to the police authorities will invite legal action.

#### **4.7.12 Kerala Anti-Social Activities (Prevention) Act, 2007 (Act 34 of 2007)**

The Kerala Prevention of Anti-Social Activities Ordinance, 2007 (Ordinance 44 of 2007) is its predecessor. This act was brought in because the existing laws were found lacking to prevent and control organised crime. Anti-social and criminal activities such as destroying the peaceful environment in the society, threatening people, blocking traffic with weapons, and destroying public property; minting counterfeit currency; dealing in drugs; and engaging in gangsterism, committing hawala fraud, and being a mercenary, engaging in immoral trafficking, extortion and land grabbing, etc. were on the rise. Detention of such persons is prescribed under Sections 3, 4, 5, 6, and 7 of this Act. The Act prescribes setting up of Advisory boards chaired by a High Court judge or a retired judge. According to the law, a person can be remanded in custody for up to six months. All orders to this effect shall bear the signature and seal of the Home Secretary.

### **4.8 Acts Relating to Jail**

#### **4.8.1 Kerala Identification of Prisoners Act, 1963 (Act 39 of 1963)**

This is an Act that deals with recording body measurements, photographs, and other identification marks of the accused persons upon admission to jail. It was provided for in the Tiru-Kochi Act of 1950 and the Malabar Act of 1920. This new Act was introduced to bring these provisions under one Act and implement them all over Kerala. With the coming into force of this Act, both the old Acts were repealed. It grants police officers the authority to record the identification marks of offenders, while a first-class

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magistrate has the power to issue orders for this purpose in the case of habitual offenders. Failure to do so is punishable under Section 186 of the Indian Penal Code. If a prisoner so measured and marked is released without trial or is found innocent, the records shall then be returned to the prisoner or destroyed. In a 2013 case request for disclosure of the measurements and identification markings of prisoners under the RTI Act was rejected. The State Information Commission has ruled that these are confidential and shall not be disclosed. Over the years amendments have been made to the rules to meet evolving needs and challenges.

#### **4.8.2 The Prisons Laws (Amendment) Act, 1976 (Act 10 of 1976)**

In 1969, the Kerala High Court, in a general order, ruled that the Kerala Prison Rules, 1958, superseded the Kerala Subordinate Special Rules, and therefore there was a technical problem in the appointment of four posts, and this Act was brought in to address this issue.

#### **4.8.3 Kerala Borstal Schools Act, 1961 (Act 31 of 1961)**

Borstal schools are correctional schools for criminals under 21. This experiment was first carried out in a village called Borstal in England. In Kerala, Travancore had no borstal school, even though the Travancore Borstal School Act of 1944 was in force. The only borstal school in Kerala was in Kannur. It was functioning under the Borstal Schools Act, 1925. The Kerala Borstal Schools Act was enacted in 1961 to codify all these laws. Borstal School in Kannur has been shifted to Ernakulam. In 1993, Kakkanad Borstal School came to a standstill. In 2013, Kakkanad Borstal School started functioning again. In addition, Kerala has introduced a number of rules relating to the day-to-day functioning of these schools. The school houses convicted offenders between the age of 18 and 21 and rehabilitates them through education, training and moral influence.

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## **4.9 Rules of Kerala Police**

### **4.9.1 Kerala Police Department Inquiry, Punishment, and Appeal Rules 1958**

Police operates as a highly disciplined organization. These rules cover procedures to be followed by the police department with regards to departmental disciplinary proceedings of police personnel. It was passed during the first Kerala Legislative Assembly's term in office. The distinguishing factor is that the onus is on the accused police officers to prove their innocence and exonerate themselves.

### **4.9.2 Kerala Police Service and Kerala Police Subordinate Uniform Service 1965**

Rules regarding police uniform are codified here. Uniform rules were framed here except for the post of ASI, which came into existence in 1973, and the post of DGP, which came into existence in 1980. It was later revised in 1986–87.

### **4.9.3 Kerala Police Service Special Rules 1966**

These rules have been brought into existence to bring clarity into certain matters like age eligibility for direct recruitment in the police service.

### **4.9.4 Kerala Police Subordinate Service (Armed Police Battalions) Special Rules, 1984**

These are rules pertaining to the recruitment and promotions in the Armed Police Battalions of Kerala Police. The provisions cover promotions based on performances in sports. This is known as the 4/84 and 6/84 rules. Having special recruitment rules for the armed

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police but none for the rest, including the general executive, has created huge confusion among the subordinate officers in the Kerala police and gave birth to 100s of cases in the High Court. This problem can be effectively addressed and permanently resolved only if comprehensive rules for the Kerala Police are formulated and implemented.

#### **4.9.5 Kerala Police Band Performance and Fund Rules 1985**

It is a rule to consolidate the armed forces of Kerala into 7 battalions, each with a band, and a separate band for Thiruvananthapuram City Armed Reserve to form 8 band units in total. These bands perform at various official and cultural programs across the state. It has helped in fostering community engagement and in turn alleviating public fear of the police.

#### **4.9.6 Women Police Constable Recruitment Rules 1986**

The first women police force was recruited in Kerala in 1939 when Akamma Cherian, Rosamma Punnoos, and others who fought for the freedom of India were arrested. In 1961, a woman officer was appointed to the ASI rank for the first time. Her name is Padminiyamma. In 1973, Asia's first all-women police station was established in Kozhikode. However, the total strength of women police was only around 100. They were part of the Armed Reserve Camp. As part of increasing the number of women personnel in the force, rules were laid down in 1986, to appoint 180 new women police officers. The Public Service Commission completed the recruitment and made a new syllabus for women police officers. In 1990, training was started at the Police Training College. As of May 2023, there were 3,067 women police officers out of a total of 47,782 police officers in the state.

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#### **4.9.7 Kerala Police Registration of Physical Training Rules 2006**

These are the rules made as per the Kerala Police Amendment Act 2000. Physical training was specially designed in such a manner to equip police officers to handle rowdies and hooligans effectively.

#### **4.9.8 Kerala Police Recruitment Malayalam Translation Special Rules 2007**

Secret documents of the Kerala Police had to be translated from English to Malayalam and vice versa. While filing affidavits in the Supreme Court, etc., there was a requirement to submit the original in Malayalam and its English translation. These rules helped resolve all such problems.

Meanwhile, the Kerala Home Guards Act of 1960 mandated the recruitment of police officers on a daily wage basis. Similar appointments had been made in the Fire Services department. Dr. Alexander Jacob, then Director General of the Fire Service, resurrected the Home Guards in 2009, shortly after the introduction of community policing. Kerala now employs around 3000 home guards. It is a voluntary service and the Home Guards support the police efforts in law enforcement, disaster management, and traffic control in Kerala. Home Guards are a vital cog in the wheel of community policing and law enforcement, playing a vital role in maintaining public safety.

### **4.10 Conclusion**

In conclusion, this chapter has examined the evolution of policing in Kerala and implementation of various laws and guidelines issued by various ministries aimed at meeting the changing needs of law enforcement in the state. The chapter specifically notes that much prior to the launch of community policing in 2008, successive Kerala governments

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had been committed to introducing a variety of people-friendly policies and programs for the benefit of the society at large. While acknowledging the positive efforts, it would be imprudent not to point out the draw backs in policy-making and governance. The police forces, especially the subordinate officers, are one of the most over-worked and over-stressed in the state. There certainly have not been effective measures to lower their enormous burden. The main factor is the lack of timely recruitment and filling up of vacant posts. To make matters worse, there is a very low percentage representation of officers from the Other Backward Communities, Scheduled Tribes and Scheduled Castes.

In a study conducted by the Tata Trusts, the philanthropic arm of the Tata Group, it was found that Muslim representation in police forces remained consistently low. There have been complaints raised from within the police force in Kerala, often highlighted by the media, regarding disparity and favouritism. However, strict actions or monitoring mechanisms to eliminate these issues remain lacking, largely due to the dismissive attitude of the higher echelons – both top police officials and policymakers. Though, Kerala ranks among the top in most social welfare indices and was the first in Asia to establish an all-women police station, the size of women representation in the force remains minimal. This disparity is particularly stark considering the state's female-to-male sex ratio, which currently stands at 1084 females per 1000 males. This clearly underscores the need for significantly higher representation of women in the police force, as it would enable empathetic handling of crimes against women and children, reduce gender bias, promote community policing, ensure equal work opportunities, and facilitate the proper handling of women protestors and prisoners. If these gaps and shortcomings are addressed, the state and its police officers can achieve even greater heights and accomplishments. This is despite the fact that Kerala has often been a forerunner in implementing progressive initiatives, particularly those related to public safety and law enforcement.

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## Notes

<sup>9</sup> These are the earliest literatures of the Sangam age, which were written mostly in the form of prose.

<sup>10</sup> Malayalam term

<sup>11</sup> The term used by the British

<sup>12</sup> Marthanda Varma was the founding monarch of Travancore (previously Venadu) from 1729 until his death in 1758.

<sup>13</sup> The Nair Brigade was the army of the kingdom of Travancore. They were also called Thiruvithamkoor Nair Pattalam or Travancore Nair Army.

<sup>14</sup> Thomas Babington Macaulay is the name of the British politician who served on the Governor-General's Council and was instrumental in making English the medium of instruction for higher education in India.

<sup>15</sup> The Liberation Struggle was a political agitation that started in 1959 against the first cabinet in the state of Kerala. This agitation against the communist cabinet led by EMS Namboodiripad resulted in the dismissal of the cabinet in 1959.

<sup>16</sup> Police station in Kozhikode district in Kerala.



## **CHAPTER 5**

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# **A POLITICAL DISCOURSE ON JANAMAITHRI SURAKSHA PROJECT IN KERALA**

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### **5.1 Introduction**

Police is an integral part of state administration. In the words of Robert Peel, “The police are the public and the public are the police” (Ray, 2012). Consistent with this principle, community policing forges a working partnership between the police and the community to resolve the difficulties of crime, and the anxiety of crime and disorder, thereby enhancing the overall quality of life in their neighbourhoods. The state and the public alike have now begun to understand that police stations are accessible points and frequently visited places, playing a vital role in providing relief to those in need of legal assistance. It contributes hugely in building a positive image of the police, thereby

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promoting cordial and reciprocal police-community relations, which are the cornerstone of effective and efficient policing. The idea of community policing was then introduced as an official governmental strategy.

Community policing requires extensive training and sensitization of police officers to recognize citizens as major stakeholders in policing, marking a shift away from traditional law enforcement approaches. Although the police are accountable to citizens, viewing them as service providers directly engaged with the community is often unfamiliar. This shift requires cultural change within the organisation and an attitudinal transformation at the personal level. It also calls for instructing training to the people for a meaningful involvement and changing their mind set of 'leaving to the enforcers' instead of joining in the process. Community policing is not a new concept in Kerala. Many people-friendly approaches in policing have been implemented even before 2008 by police officials under various successive governments in Kerala. Most of these initiatives were also quite successful. Nevertheless, constant changes in ministries and top police officials have side lined many of these initiatives. The recent deployment of community policing in 2008 as part of modernisation of policing in Kerala under the name Janamaithri Suraksha Project has aimed to bridge the gap between police and the public in tackling crime and anti-social behaviour (Kerala Police & The Research Institute Rajagiri College of Social Sciences, 2010).

## **5.2 Janamaithri Suraksha Project**

The Janamaithri Suraksha Project 2008 ushered in a revolutionary change in the Kerala police. Rather, it is a new policing system developed by members of the police force that completely differs from traditional and out-dated methods. The ultimate aim of this scheme is to effectively prevent crime by initiating and maintaining healthy relations with the public. It is a path-breaking project which aims to successfully bridge the gap

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among police and public through involvement of residents in matters of crime prevention, intelligence sharing and prioritizing policing areas at the level of police beats. One of the significant objectives of the programme is to reduce and prevent the incidence of crime and law and order problems through collaborated efforts by the police and the people. Other problems cited include political clashes and communal disputes in certain pockets, local skirmishes largely under the influence of liquor, boundary disputes, smuggling of sand, domestic violence and thefts (Kerala Police).

The first phase of this project had started in 2008 with the incorporation of 20 police stations in various districts in Kerala (Kerala Government Order dated 23.11.2007). In the second phase-building on the success of the first phase and continuing its impact-the project was implemented in 23 more police stations. Later the project was extended to 248 police stations in four phases. In the fourth phase 50 police stations being incorporated in the project targeted at the welfare and security of the Scheduled Tribes. So far, the project has implemented several projects and activities for the well-being and safety of people in the tribal belt. Currently, the scheme has been implemented in all the police stations across the state. The project involves active public participation in ensuring safety and security. This aim is achieved by strengthening the relationship between the police and public; making citizens aware of the police and public's coordinated efforts; increasing police accessibility to the public; promoting public to take responsibility for public safety and crime prevention. The project uses a variety of strategies to achieve its aims, including training and discussion with police, NGOs and voluntary associations, using audio-visual media to spread the message to educational institutions and other stakeholders (Kerala Police, 2009). Now, it is time for a political discourse, assessing these activities to improve the quality of the project

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### 5.3 Justice K T Thomas Commission

The Kerala model of community policing has been implemented under the name Jana-maithri Suraksha Project based on the observations of the Justice K T Thomas Commission<sup>17</sup>. In 2006, they suggested the Government of Kerala introduce community policing strategies on an experimental basis after they understood that the major challenge facing police systems then was the prevalence of crime and the lack of essential laws (Kerala Police). People's trust in the police had eroded significantly. In such a situation, it became necessary to address the problems posed by changing times and prevent crime with the cooperation of the public. By adopting a cooperative spirit with the public, the police force can approach various societal issues with greater insight (Kerala Police, 2009).

In connection with this, the Commission outlined certain recommendations to make policing more meaningful and impactful by implementing community policing. (1) The police should try to pool the resources from the community and use them properly; (2) effective implementation of community policing requires three core components: (i) understanding value of community partnerships ; (ii) identifying and understanding community interests and implementing them; (iii) after achieving the above, the police system will naturally undergo major changes. For this police-public partnership to work, police officers had to go out into the community from the police stations. This led to the posting of regular beat officers<sup>18</sup> in all areas. They were to understand the overall characteristics of the area assigned to them and identify the problems existing in that particular area. Constant contact with the public helps build rapport, facilitating the resolution of many issues at the ground level. Any problems left unresolved by beat officers should be brought to the attention of their superiors.

Furthermore, the Commission recommended the inclusion of a chapter on community policing and its established objectives in the state police manual. It also recom-

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mended distribution of booklets to educate the public. The Commission directed the state Government to issue Orders from time to time for the implementation of community policing programmes. To achieve this purpose, the state police chief appointed a senior officer as the coordinator of the community policing programme. Based on such suggestions, a new community policing project called the ‘Janamaithri Suraksha Project’ (JSP)<sup>19</sup> was implemented in Kerala on March 28, 2008 (George & Krishnan, 2013). The aims of Janamaithri Suraksha Project are: prevention of crimes, promoting co-operation among police and the community and security-related mutual collaboration among citizenry. The philosophy behind this paradigm is building and preserving public trust is the foundation of successful policing and ethical law enforcement. The Janamaithri Suraksha Project, is a community policing scheme of Kerala Police launched in the year 2008. This is a comprehensive community policing model of Kerala; and it has a structure with the Beat/Community Police Officer at the bottom, Janamaithri Suraksha Samithi (JSS) in the middle and District Advisory Samithi at the top(Kerala Police).

## **5.4 Janamaithri Beat/Beat Officer**

The Janamaithri security scheme is implemented by dividing a police station area into various Janamaithri beats<sup>20</sup>. Each beat area shall be within three square kilometres and contain around 500 households, to ensure that a beat officer can effectively perform their tasks within a given time frame. A woman officer is deputed by the Station House Officer on beat duty whenever possible to assist the beat officer. Each Janamaithri beat officer is assigned certain duties. It is precisely stated that an Assistant Sub Inspector (ASI) or a Senior Civil Police Officer formerly known as Head Constable is in charge of each Janamaithri beat. The beat officer is responsible for the execution and coordination of all policing tasks in the respective beat area, such as summons, warrant execution, address verification, address tracing, complaint box management, etc. at the police station.

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Each beat officer is must personally know at least one member of each household in his beat area within three months of assuming office. The beat officer should have personal knowledge of all houses and other establishments in the area. He must have kept in his beat diary a rough map of all the important places in the beat area. All-important phone numbers and addresses are to be recorded in the beat diary, a copy of which shall also be kept at the station (Kerala Police, 2009).

#### **5.4.1 Janamaithri Beat Officer**

For the effective functioning of the Police Station/JB, each ‘Janamaithri Beat’<sup>21</sup> will have a Beat Officer. Placing the name and identity of the beat officer on the beat helps people to know who the beat officer of their area is. At least three times a week, the beat officer shall meet the people at a place and time notified in advance to receive their grievances. These details are to be recorded in the beat diary and signed by the Station House Officer (SHO). Additionally, the Beat Register must be maintained by the Beat Officer recording important information, complaints received and instructions of the respective day should be countersigned by the Station House Officer (SHO). A beat officer is required to spend a minimum of twenty hours a week, on foot in the assigned beat area working closely with the people. The beat officer shall earn the trust of the people in such a way that anyone can approach them without fear. He should be a role model to others in character and behaviour (Kerala Police, 2009).

The Station House Officer shall utilise the information/intelligence from Beat officers to ensure law and order and public safety within the limits of the Police Station. In addition, the SHO shall utilise the services of Janamaithri Beat Officers and Community Relations Officers to reduce and detect crime, engage with the community and utilise the trust of the community . The Station House officer shall monitor the visits of the beat officers to the Local Panchayat offices at regular intervals and assist them in the proper discharge of their assigned duties. In order to ensure In order to ensure

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police presence throughout the station limits and to instill public confidence and ensure their safety, the Station House Officer shall arrange for motorcycle patrols (Circular No. 8/2004), mobile patrols and night patrols in addition to beat patrols (Kerala Police). The Sub Inspector deutes officers for Beat duty. The duties of all beat officers include, assigning Woman Panchayat Beat Officers to maintain the smooth functioning of the Police machinery. Beat patrolling shall be done both day and night to instill confidence in the public that they are safe and secure around the clock.

Furthermore, it is the duty of a beat officer to collect information regarding the movement of strangers and habitual offenders; regional and political issues which may lead to serious law and order problems. Besides this they are expected to look into a multitude of issues like, gambling, brothels, illegal money lending institutions, illegal explosives units, institutions hiring child labour etc. and shall timely intimate it to the Station House Officer. Keeping in mind the utmost necessity of protecting and ensuring the safety of women and children, a new scheme was introduced in 2017 to enhance the outreach of the Janamaithri Suraksha Project. Under this scheme, implemented through Executive Directive No. 19/2017, Women Police Officers designated as ‘Panchayat Beat Officers’ for each Grama Panchayat were assigned specific duties. The designated officer shall make weekly visits to listen to grievances and receive petitions from women and children. Issues that can be resolved immediately should be addressed on the spot, while other petitions, including those referencing the commission of cognizable offenses, shall be reported to the SHO.

One of the most persistent challenges is the lack of awareness among people, especially women, about the laws that protect them and the appropriate authorities to approach. To address this, the officers are directed to conduct legal awareness classes every month, empowering women with the knowledge to fight for their rights rather than suffer in silence. Additionally, the officer’s responsibilities extend to gathering information on drug abuse, antisocial elements, and communal and political tensions,

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promptly reporting such matters to higher officials for swift action. Elderly individuals, particularly women living alone, are among the most vulnerable in the society. It is the officer's duty to identify and maintain a list of such individuals and conduct regular welfare checks. Thus, this scheme has been designed for the welfare and protection of women and children. As part of meeting specific needs, the Janamaithri Suraksha Project was also carried out in 50 Janamaithri Tribal Police Stations across the state in 2013. The project is a social initiative and a commitment to safeguarding the rights, safety, and welfare of the tribal communities in Kerala. These police stations extend the duties of beat officers to cover tribal colonies to enquire problems/ to report issues observed in tribal colonies; investigate crimes committed against Scheduled Tribes; spread awareness; and note the impact of Janamaithri Project on the Tribal Communities.

## **5.5 Janamaithri Suraksha Samithi**

Janamaithri Suraksha Samithis are committees formed in all police stations for the successful implementation of the project. The members of this committee are nominated by the respective circle inspectors with the help of the station house officer. After verification, the Sub-Divisional police officer presents it before the District Superintendent of Police. The District Superintendent of Police forms the committee on the basis of this list. The list ensures proportional representation of people like senior citizens, women, members of Scheduled Castes and Scheduled Tribes etc. Besides, the committee includes people from various spheres such as social and cultural workers, teachers, retired officials, representatives of local self-government bodies, businessmen, trade union representatives, etc. (George & Krishnan, 2013). Persons involved in criminal cases or persons who are merely political party office-bearers are strictly excluded from the committee. A committee has around 10 to 25 members with the District Superintendent of Police as its convener. The Chairman of the Committee will be the Circle Inspector

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and the Station House Officer (SHO), the Secretary. An Assistant Sub Inspector of the police station is appointed by the SHO as Community Relations Officer, whose responsibility it is to evaluate the implementation of the scheme. A committee is reconstituted every two years. The District Superintendent of Police can expel the members of the committee if they are found to be involved in any crime or misbehaviour.

### **5.5.1 Meeting of JSS**

The Janamaithri Samithi will meet at least once a month at a pre-decided place and time. The meeting is held mainly for hearing complaints and suggestions. If public participation is low, the reason should be investigated and appropriate advice should be given to the beat officers. The minutes of the meetings of the Janamaithri Samithi should be prepared by the secretary of the Samithi with one copy sent to the Deputy Superintendent of Police and one copy to the Superintendent of Police. These officers review the meeting minutes and make recommendations regarding changes to be made to the meeting. It has also been ruled that Sub-Divisional Police Officers are required to attend any beat meeting within a station once every three months and SPs once a year (George & Krishnan, 2013). In such meetings, the topics that can and cannot be discussed in the Janamaithri Police Samithi meetings are clearly categorized. The main agenda of a meeting will be related to security issues in the area and its solutions; regular police patrols to prevent crime; awareness programmes to integrate security measures and prevention of crime etc. However, if there is dissent from more than 20 percent of the attendees in a meeting, then the following shall not be included in discussions (1) Cases under investigation or trial and the accused persons involved; (2) Disputes between private persons or their remedies; (3) Cases filed or proposed to be filed by individuals or organizations in the police station; (4) Behaviour of individuals and their actions. Decisions that are legal and acceptable to the meeting as a whole must be implemented. Only issues that can be settled amicably should be implemented (Kerala

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Police, 2009).

### **5.5.2 Activities of JSS**

The Samithi voluntarily takes up a number of remarkable activities for dealing with the public as well as private lives of individuals to reduce crimes and maintain law and security in the society. One of the main activities of the Samithi is to confirm the participation of people in 'night patrolling with co-operation'; 'coordinating private security guards' to ensure security. The committee assists local residents in properly watching out for new comers and strangers in the locality. Private individuals are encouraged to install security systems such as burglar alarms in their residences and business establishments for effective surveillance (Kerala Police, 2013). In addition, the Samithi extends its helping hands to meet the needs of the vulnerable and needy, especially the senior citizens, physically challenged persons, women and children. The Samithi organises counseling centers to resolve family disputes and address drinking habits. They also intervene in repairing and upkeep of street lights, traffic signal lights, organise self-defence courses etc and bring issues to the attention of the departments in charge of public maintenance. The Samithi even arranges counselling for victims of crime. (Kerala Police, 2013).

In addition, the committee conducts campaigns to spread awareness regarding the importance of blood donation, eye donation, organ donation, etc. The committee also undertakes the planning and implementation of school-based safety and vigilance programmes, in co-operation with Kudumbasree units, to prevent the illegal sale of liquor, tobacco products, and drugs. The committee steadfastly acts in matters such as the grievance card system, disaster relief volunteer work, rescue work and first aid (Ibid). The Samithi's actions varies district wise. 'Nanma Counselling centres'<sup>22</sup> utilises the services of a team of volunteers such as professional psychologists, psychiatrists, counsellors, NGOs, SC/ST promoters and kudumbasree workers to create awareness regarding mental wellness and, to curb crimes rates.

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However, studies conducted by Tata Institute of Social Sciences reveal that the Janamaithri Maithri Suraksha Project has lost much of its initial momentum and appeal. Some of the findings of that study are: Beat visits are gradually decreasing, and committee meetings, although they are held, are not as frequent as before. Committee meetings are called by the police; non-police committee members have little role in this regard. As per the norms, JM committee meetings should be convened with maximum participation of people from the beat area. This however, is not the case now as public participation has dwindled considerably, reducing the meetings to a mere formality.

Although its intention was to increase the space for people participation, an inherent contradiction in its design is that its members are selected by police officers. Therefore, it's argued that the Janamaitri Samiti cannot be seen as a democratic body (Kotwal and Patil 2012). The Samiti has 20 members, including police officers, elected ward councillors, former councillors, members of residents associations, executive members of the Kudumbasree system, prominent social workers, etc. The members are mostly identified by police officers. The convenor and the secretary of the Samiti are police officers. The Janamaithri Samiti not only formed by the police department, but also decides its responsibilities. The role of most Samiti members in the project is to bring issues to the attention of the concerned beat officers, act as mediators between the public and the police, attend Samiti meetings, and in assist in the organization of Janamaithri programmes (Kerala Police).

## **5.6 District Advisory Committee**

A 'District Advisory Committee of Janamaithri Suraksha Project' refers to a committee established at the district level within the Kerala Police department. It is constituted to guide and oversee the implementation of the 'Janamaithri Suraksha Project,' as a community policing initiative. It is aimed at fostering better interaction and understanding

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between the police and local communities in Kerala. The Committee is headed by the SP at the district level to ensure the smooth functioning of the Janamaithri scheme. An advisory committee comprises a Member of Parliament, a Member of Legislative Assembly and Chairman/Mayor of Municipality/Corporation and such other persons nominated by the SP of the area covered by the police station. The committee also includes social workers, people from educational institutions and media alongside police officers from the district. There is also a provision that the said committee can have ten to twenty members. This committee should meet once every three months to review the activities of the police station committees and formulate and send recommendations to improve their functioning. It also provided new recommendations for the effective implementation and enhancement of the programme (George & Krishnan, 2013).

Janamaithri Kendra, was established to create awareness about the Janamaithri programme . Its aim is to encourage people to participate and interact in the various classes and activities organised at such centres. It functions as an information and development centre with activities such as youth sports training, counselling for women, career planning, self-employment training, campaigns against alcohol and drug abuse, palliative care training, lessons on transport and civic awareness. It seeks to involve the youth in personal and social welfare activities and thus effectively utilise their energy and resources for the betterment of the individual and the society. (Sandhya, 2010).

This committee provides advice and feedback on the functioning of the Janamaithri Suraksha Project within a district, including strategies to enhance community engagement, identify local issues and monitor the effectiveness of policing activities. Essentially, it acts as a local advisory body to ensure the project effectively addresses the needs of the community within a district. While not directly responsible for police operations, the committee can influence policy decisions related to the Janamaithri project by providing insights and suggestions based on community needs.

These three programmes are the major components of the Janamaithri Suraksha Project

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of Kerala. The victory of Janamaithri Suraksha Project is measured on the successful performance of these programmes. The management of JSP is guided by its mission and philosophy.

## **5.7 Philosophy of JSP**

According to the mission statement of Janamaithri Suraksha Project, the Kerala Police is dedicated to advance partnership between the community and the police. This partnership ensures safety and confidence of the public in Kerala to the best possible level. Its aim is to prevent crime without touching the rights of citizens and protecting the human rights of each citizen (section 3 of Kerala Police Act). Under this project, police are devoted to serve and safeguard and will continue to strive for strong community relationship to enhance the quality of life of the people. The main motto of the project is 'Kerala Police is committed to People Police Partnership for Security'. The police state the vision of the project as follows: 'The Kerala Police shall develop a trusting working relationship based on mutual trust and respect with the public, so that each and every citizen enjoys the highest possible quality of life strengthened by a sense of meaningful and democratic security through policing'.

The 'leadership' is committed to the philosophy of Community Policing and frames Community Policing goals as the core policing strategy. The leadership is dedicated to deliver technological and financial aids for the community oriented activities. The District Police Chiefs are responsible to inspire subordinates to be creative with problem solving techniques and implement the projects, taking responsibility for the physical and operational aspects of the project. The Inspectors and Sub Divisional Police Officers (SDPOs) will be responsible for ensuing house visits and arranging regular training programmes for the community members and police personnel with the philosophy of Community Policing. Beat Officers, Community Relations Officers and

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Station House Officer's will be responsible to make house visits and meet frequently the Janamaithri Suraksha Samithi members. These intensive efforts target to transform community policing into the core policing approach for law enforcement.

'Partnership' or 'collaboration' is another key philosophy. Every Police Station range will be divided into Beats as per section 64 of the Kerala Police Act. The Beat Officers will be educated to forge meaningful partnership with the community. The Station House Officer will be responsible for extending the operational support to the Beat Officers and Community Relation Officers. Thus, the project is effectively implemented in partnership with the community.

'Community empowerment' is a pillar of the Janamaithri Suraksha Police project. The community should realize that by working in the partnership with the police, the security of the community can definitely be improved. Citizens should come forward to work with the police in resolving security issues. To achieve this, the police will organize programmes to create awareness within the community and instill confidence in the public about their role. Under the Janamaithri project, the police will continuously and conscientiously strive to develop a good relationship with the community. Efforts will be scaled up to establish equitable partnerships with marginalized communities, including the poor, downtrodden, scheduled caste & scheduled tribe communities to ensure their safety and educate them on leading a quality life free from fear and harm.

'Decentralisation and democratisation' have been the main objectives of transformation processes that have been introduced in various segments of governance. The implementation of Community Policing emphasizes the same doctrines of democratization and participation, wherein the community assumes centre stage in policing activities. Like all other attempts at the democratisation of sectors that were hitherto centralised, the community policing effort carries with it the promise of a new approach. An approach, wherein people's voices matter, and where people's needs are taken seriously (Kerala Police).

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## 5.8 Key Implications of JSP

- JSP can bridge the gap between Police and Public. The system of 'house visit' by beat officer made policing personalised and helped transform the police from a force marked by anonymity and apprehension into a humane and community-oriented organisation.
- JSP has succeeded in providing security to the vulnerable sections of the society, who were previously unaware or unwilling to approach the police force. The JSP advocated a pro-active involvement of the community police officer with the senior citizens, women, students, destitute, SC/ST, children, slum dwellers etc. of the area so that their sense of security and overall well-being is improved significantly.
- A pivotal outcome of JSP is its transformation of public perception about policing. Residents had a first-hand opportunity to interact closely with the beat police officer and could freely share their concerns with the officer during house visits. The house visits by the beat officer enabled the process of familiarity and faith. Residents felt confident that the police are just a call away at any time of need and would definitely offer help. This resulted in building a conscious awareness of safety in the neighbourhood.
- The introduction of JSP increased police mediation roles and in the public availing basic services. A beat police officer by close interaction with residents of their Beat not only gets the public's good will and trust but is also observed as the visible representative of the state in protecting its citizens.
- The three tier structure of the JSP ensures the democratic decentralisation of the police force; it has opened up a tremendous scope of policing on security and law enforcement in the present day complex situation of society.

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- The Beat Officers under Janamaithri scheme are commonly from the ranks of Civil Police Officers and Senior Civil Police Officers. They form the bottom rung of the police hierarchy, and suffered from low motivation, lack of initiatives and were never been part of the decision making processes. Janamaithri provided Beat Officers the much needed opportunity to earn visibility, recognition, respect and self-esteem and in the process developed better policing skills, emotional quotient and become an integral part of the police force.

## **5.9 Best Programmes of JSP**

Apart from the three tier structural programmes, various other initiatives of policing are identified and implemented as part of JSP or as extension programmes of JSP. The Janamaithri Suraksha Project has introduced a number of thoughtful projects with public collaboration for security and law enforcement. Modern technologies are a major component of effective policing in the community. It is extensively used for the safety and security of the public. Through community policing, the role of police in public sphere has become more appreciative and effective. The earlier image of police as an unkind, unfriendly, unjust force has largely been eliminated from the minds of the common man.

### **5.9.1 M-Beat System**

The Kerala police have been consistently using modern technology to improve law enforcement efficiency in everyday policing. The KELTRON<sup>23</sup> has developed an integrated beat application called M-Beat System to enhance the Janamaithri beat system and use the collected data for effective law enforcement.

Traditionally, beat books and point books were used to gather information during home inspections. The M-Beat programme is Kerala police's environment friendly endeavour to create a digital repository via a mobile application. During house visits,

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beat police personnel collect data of houses, public-private institutions, tribal colonies, guest labourers/migrant labourers, phone numbers and ID cards, resident's educational qualifications, vehicle details, information of lower-income groups, the elderly women living alone, tribal settlements and so on with this mobile application for documentation. The application helps the beat officer to store the details of offenders, ex-convicts, and anti-social elements and can preserve the information in a database repository. The application is capable of storing, evaluating and delivering accurate digitally recorded information via a GPS system. This Integrated Beat Application has online and mobile solutions for beat patrolling creating a consolidated digital library. The project comprises a web interface that extends the crime mapping tool as well as a mobile app. The programme's standout features include beat management, repository administration, dashboards, and reporting. To meet the official needs of the police, the user log-in has been divided into multiple levels of official hierarchy, including police station, subdivision, district, range, zone, and state (Kerala Police).

### **5.9.2 Prasanthi Senior Citizen Helpdesk**

The Prasanthi helpline is a 24-hour helpline in Kerala that provides support to senior citizens who live alone. The helpline run by the Kerala Police maintains a 'Register of Senior Citizens' in every police station containing the addresses and phone numbers of all senior persons within the police station's jurisdiction. In light of this, the State Police Chief established the 'Prasanthi senior Citizen Help Desk' under the Janamaithri Suraksha Project in 2020 (vid order C4/13058/2020/PHQ). Prasanthi Help Desk collects data from police stations and reaches out to the elderly on a regular basis to keep track of their whereabouts and needs. Prasanthi functions as a multi-service community geriatric care facility that provides health care, legal and psychological support services to the elderly people. This programme provides social security measures to the older persons who live in social isolation, creates opportunities for social involvement of senior citizens, facili-

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tating various activities like meditation, counselling, physiotherapy, medical camps and check-ups, thus promoting awareness to establish a friendly conducive environment for geriatric care (Kerala Police).

### **5.9.3 Tribal Janamaithri Project**

Tribal Janamaithri is an offshoot of the Janamaithri Suraksha Project that aims to empower and protect Scheduled Tribe population in the state. In connection with this, the Kerala police have designed a pioneer scheme known as ‘Tribal Janamaithri’. The project’s primary goal is to assign specially trained beat police officers to identify the difficulties faced by the tribal community and to facilitate communication between the government and the tribes. The beat officers work diligently to address community concerns by engaging the appropriate agencies directly or via their higher officers. It is critical for these officers to earn the tribes trust and build positive relationships. Anti-drug programs, educational awareness campaigns, job fairs and other social welfare activities are carried out in these communities in collaboration and cooperation with different government departments and agencies. The execution of Project HOPE<sup>24</sup>, which provides necessary psycho-social assistance to school dropouts in tribal settlements, is yet another shining example highlighting the role of beat officers in these communities (Kerala Police).

### **5.9.4 Migrant Labour Janamaithri Project**

A ‘Migrant Labour Janamaithri Project’ refers to a specific initiative under the broader ‘Janamaithri Suraksha Project’ by the Kerala Police. It is aimed at actively engaging with and protecting the rights of migrant labourers within the state by facilitating closer community interaction and addressing their specific needs through dedicated police personnel. Under this programme, the police conducted an inventory of migrant labourers,

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euphemistically referred to as 'guest workers' in the state, to collect personal details, including addresses and contact information from various labour camps. Adequate preparation and response procedures are taken to provide vital amenities such as food, clean drinking water, and pharmaceuticals in the labour camps. As part of this scheme, a district wise control centre was established to facilitate the Labour Department and the Health Department to collaboratively conduct periodical medical screenings and health check-ups. Group counselling was offered at labour camps to raise awareness of cleanliness and contagious diseases and the risk of community spread. Identity cards were distributed to these workers for quick identification. Further, district authorities and police have called for meetings of contractors, sponsors, and house owners (who have given houses on rent) to reassure workers and reduce tensions (Kerala Police).

### **5.9.5 Women Self-Defence Training Programme**

This Program is an excellent example of community policing. Unfortunately, crimes against women and young girls are prevalent and increasing due to their vulnerability. JMSP launched a campaign to teach self-defence skills to women and young girls across all districts, aiming to boost their self-worth and self-esteem while fostering their integration into society, thereby reducing crime. The programme envisions to instill a tremendous deal of optimism and enthusiasm across a wide range of women, including homemakers, professionals, and students. The programme uses resources to build confidence, educate on legal rights regarding crimes against women. The programme addresses a wide range of physical and sexual assaults against women, including eve-teasing, outraging modesty, threats in buses, metros, ATMs, elevators, domestic violence, bag snatching, chain snatching, and more (Kerala Police).

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### **5.9.6 E-Vidyarambham**

E-Vidyarambham is a scheme launched by the Kerala Police to help students participate in online classes. The Janamaithri Police assisted in implementing the E-Vidyarambham initiative. It emphasizes the importance of education, discipline, and continuous learning. The objective is to promote e-learning with the help of digital devices among students in the Kerala (Kerala Police).

### **5.9.7 Transportation of Medicines by Beat Police Officers**

During the pandemic, the sick and infirm faced severe hardships in accessing life-saving drugs as there was no transit facilities, courier or speed post to provide crucial medicines. The Kerala Police and its community police wing functioned efficiently to deliver individuals the needed medications. Janamaithri Police has made plans to supply life-saving medications to persons in critical condition or suffering from major health conditions. Citizens receive essential/emergency medications through Emergency Response Support System (ERSS) (122) and the Highway Patrol Team in collaboration with Janamaithri Beat Police Officers (Kerala Police).

### **5.9.8 Community Mediation Centre (CMC)**

The Community Mediation Centre (CMC) of the police in Kerala is a part of the Janamaithri Suraksha Project (JMSP). The CMC is a dispute resolution mechanism that helps resolve disputes that does not amount to an arrestable offense. The Kerala State Mediation and Conciliation Centre (KSMCC) provide training to Community Mediation Volunteers (CMVs). If a complaint is registered in a Janamaithri police station, the Station House Officer (SHO) refers the complaints to the CMC for mediation. The CMC uses a panel of community mediators to resolve disputes. The mediators are trained volunteers who are respected members of the society. The CMC helps resolve disputes amicably.

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This significantly reduces lengthy and unnecessary litigation at police stations and courts (Kerala Police).

### **5.9.9 The Student Police Cadet Project (SPC)**

The Student Police Cadet (SPC) Project is a school-based project of Kerala Police launched in 2010. It is performed in partnership with the Departments of Home and Education. It is supported by the Departments of Transport, Forest, Excise and Local Self-Government. This programme aims to create responsible citizens through education and training on law, discipline, civic consciousness, empathy for vulnerable people of society and resistance to social problems. The project also helps young people to find and develop their intrinsic abilities, preparing them to prevent the development of unwanted dispositions such as social intolerance, vandalism substance addiction, deviant conduct and anti-establishment violence. Similarly, it boosts their devotion to their family, community, and environment. It argues that it can develop a generation of youth that happily follow law, civic sense, democratic behaviour and selfless dedication to society. It enables young people to engage with police to prevent crime, maintain law and order and enhance internal security (Kerala Police).

### **5.9.10 Child Friendly Police Stations & Children & Police (CAP) Programmes**

Children and Police (CAP) is a unique platform of the Kerala Police for co-ordinating different child-oriented programmes to provide care, safety and development for children. The 'CAP House'<sup>25</sup> was launched by the Chief Minister Pinarayi Vijayan, Government of Kerala, on 26th January 2020. CAP House is envisioned as a State-Level Resource Centre of Kerala Police to continue its commitment towards establishing a favourable and nurturing environment for the children of Kerala by guaranteeing stronger

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execution of its child-related projects (Bureau of Police Research and Development, 2021). CAP is an umbrella project comprising numerous police efforts to prevent abuse and violence against children and to promote greater child protection. The typical image of police among the people is that they are distant, insensitive and harsh.

This programme will help children to change existing attitude towards police. It argues that a child friendly police station can promote a safe, protective and caring environment for children. They can promptly investigate any abuse or atrocities against children and bring culprits to justice. It can help police stations to serve as a safe place for children, parents and anyone in need of assistance. Every Child Friendly Police Station will use an affection-driven partnership model to improve coordination between government and non-government entities responsible for children's care and safety, as well as civil society. Earlier, in 2012, the Snehapoorvam Scheme, a welfare initiative by the Kerala government that provides financial assistance and social support to children from economically disadvantaged families started its operations. The scheme is implemented through the Social Security Mission under the Social Welfare Department (Kerala Police).

### **5.9.11 Pink beat and Pink Protection**

Pink police patrol system is a new women-friendly initiative launched on the occasion of Women's Day 2016. It was started to ensure safety of women in public places and redressal of complaints of women immediately on the spot. The entire beat is manned by women police officers. It will be on the roads for 12 hours continuously (8 am to 8 pm). The system also has been named 'Pink Janamaithri Beat' under which police officials will conduct frequent house visits to collect information on domestic violence abuses. They will gather information from panchayat members, neighbours and other locals and hand it over to the Station House Officers for further action. The 'Pink Protection' project aims to prevent dowry related issues, cyber bullying, humiliation in public

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places. Besides, a 24 hours women helpline phone programme has been launched for women safety. The number 1091 can be dialed by any woman for quick solution to any problem. It works in conjunction with various control rooms. It works in such a way that police help reaches women in trouble within a maximum of 10 minutes (Kerala Police).

### **5.9.12 Nirbhaya Project**

Nirbhaya Kerala - Safe Kerala is a project that started in 2014 for women's safety. It envisages a method of working in harmony with the women's collective. Nirbhaya volunteers go from house to house and ensure legal assistance to any women or children who have any problems. As part of this project, women-friendly Nirbhaya autorickshaws and Nirbhaya taxis are operating in many districts. The drivers of these vehicles are either women, or gender-sensitive men. These vehicles will display a sticker of Nirbhaya vehicles. This programme proclaims that women can bravely ride vehicles at any hours without fear. Under JSP a women friendly environment at Police Stations is set to receive complaints from women and to take statements of women victims. As part of JSP, women friendly rooms have been created at selected police stations in Kerala. It is specially prepared for nursing mothers, elderly women, children etc (Kerala Police).

**Table 5.1:** Major Milestones of Janamaithri Suraksha Project

<b>Year</b>	<b>Milestones</b>
2008	<ul style="list-style-type: none"><li>- Established District Cyber Cells.</li><li>- State Rapid Action Force (SRAF) renamed as Rapid Response and Rescue Force (RRF).</li><li>- Highway Police Standard Operating Procedure (SOP) issued.</li></ul>
2009	<ul style="list-style-type: none"><li>- First Coastal Police Station started in the State.</li><li>- Government of Kerala created the post of Inspector General of Police, Traffic and Road Safety Management.</li><li>- State Police Media Centre functioning at police headquarters under a Deputy Director of Public Relations.</li><li>- The Crime Branch was again reorganized.</li><li>- Traffic Mascot Pappu Zebra was designed and launched.</li></ul>
2010	<ul style="list-style-type: none"><li>- Formally launched Students Police Cadet Scheme state-wide.</li><li>- India Reserved Battalion (IRB) was formed.</li></ul>
2011	<ul style="list-style-type: none"><li>- Enacted Kerala Police Act 2011.</li><li>- Two posts of Superintendent of Police (Traffic) South Zone and North Zone created.</li><li>- State Industrial Security Force (SISF) formed in the state.</li><li>- Created anti-piracy cell in CB.</li><li>- Kollam Rural and Thrissur Rural districts formed.</li><li>- Sree Padmanabha Swamy temple special security zone and post sanctioned.</li></ul>

2012	<ul style="list-style-type: none"> <li>- Crime and Criminal Tracking Network and Systems (CCTNS) help desk office started.</li> <li>- Research and Publication wing of Kerala Police Academy (KEPA) started.</li> </ul>
2013	<ul style="list-style-type: none"> <li>- Driving school of Kerala Police Academy started functioning.</li> <li>- Government banned mounted police unit horses for non-governmental functions.</li> </ul>
2014	<ul style="list-style-type: none"> <li>- Established cyber dome at Techno Park, Thiruvananthapuram. Kerala Police cyber dome is India's first and only ISO 27001-2013 certification unit.</li> </ul>
2015	<ul style="list-style-type: none"> <li>- Police personnel and ministerial staff deployed in Cochin International Airport Limited (CIAL), Nedumbassery were sent back to Special Branch Assistant (SBCID) Headquarters by Bureau of Investigation BOI in November 2015.</li> </ul>
2016	<ul style="list-style-type: none"> <li>- Dog breeding centre was started in KEPA.</li> <li>- Study Centre of the Indira Gandhi National Open University (IGNOU) was established at the police training college.</li> <li>- Hon. Chief Minister flagged off Pink Patrols vehicles on 15-8-2016</li> <li>- Project Management Nodal Committee (PMNC) for SPC project created.</li> </ul>
2017	<ul style="list-style-type: none"> <li>- KAWPBn ie. All Women Armed Battalion formed.</li> <li>- e-VIP passport verification system started.</li> <li>- Digital Knowledge Management System (DKMS) introduced at KEPA. Learning Management system titled "Kel. S" (Kerala Police Academy e-learning system).</li> <li>- Highway Police Standard Operating Procedure (SOP) revised.</li> </ul>

	<ul style="list-style-type: none"> <li>- Traffic Guru, a traffic awareness simulator with realistic physics is made available in popular platforms.</li> <li>- Kochi metro police was inaugurated.</li> <li>- A new woman self-defence training program showcased in Kerala Trade and Cultural Fest, 2017.</li> </ul>
2018	<ul style="list-style-type: none"> <li>- National roll out of SPC Project by GOI.</li> <li>- Created 3 cyber-crime police stations in Ernakulum, Thrissur and Kozhikode.</li> <li>- CBCID was again reorganized and was known as Crime Branch.</li> <li>- All the police circles (196) in the state were abolished and ISHO (Inspector SHO) system introduced e-VIP Quick Passport verification programmes started in all districts</li> <li>- Centre of Excellence in police research at KEPA.</li> <li>- Government allowed transfer the investigation of traffic accidents cases from traffic police stations to local police stations for better traffic management and existing traffic police stations and traffic units were also renamed as Traffic Enforcement Units.</li> <li>- Body worn cameras were pressed into service in Thiruvananthapuram and Kochi to minimize conflicts during traffic checks.</li> <li>- Dog squad of Kerala police is renamed as K9 squad.</li> <li>- Swimming Pool and Physiotherapy centre at CSN stadium started Kerala Police did outstanding work in rescue, rehabilitation during Kerala Floods 2018 and became Brothers and Sisters of People.</li> </ul>

2019	<ul style="list-style-type: none"> <li>- Established cyber dome at Kochi. On the recommendation of Sri. Lokanath Behera IPS, State Police Chief, Kerala, the nomenclature of SBCID was changed to State Special Branch (SSB) on 31st August 2019.</li> <li>- Since 2019, law &amp; order of the state is under the control of an Additional Director General of Police, Law and Order. Commissioners of Police of Thiruvananthapuram city &amp; Kochi City who are in the ranks of IGP report directly to the ADGP (L&amp;O). IGP rank officer has been designated to hold the charge of each zone.</li> <li>- Notified new police district Kannur Rural.</li> <li>- Period of service counted for Grade Designation has been reduced.</li> <li>- New Women Police Stations in Pathanamthitta, Idukki, Palakkad and Kasaragod sanctioned.</li> <li>- Integrated Police Recruit Training Centre (IPRTC) established in Thrissur.</li> <li>- M.Sc. Forensic Science course, Student Internship Programme started at KEPA.</li> <li>- Cyber Forensic lab cum training centre at KEPA started.</li> <li>- Aquatic Training Complex with a swimming Pool at KEPA.</li> <li>- Retirement rehabilitation centre (Vishranthi) for Police Dogs was inaugurated.</li> <li>- Regional Forensic Science Laboratory started functioning at Kochi.</li> <li>- Automated Finger Print Identification System (AFIS) installed in FPB.</li> <li>- High end video conferencing and 4K digital system connecting all police stations and other police offices.</li> </ul>
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	<ul style="list-style-type: none"> <li>- Highway Police standard Operating Procedure (SOP) revised.</li> <li>-Jurisdiction of a Highway Police team was confined to the territorial jurisdiction of the police district.</li> <li>- Kerala police won an award for the best game based police app, traffic guru, in the world Government Summit held in Dubai, UAE.</li> <li>- Kochi Metro Police station became operational.</li> <li>- Government notified a special police station known as anti-terrorist squad police station.</li> </ul>
2020	<ul style="list-style-type: none"> <li>- Established cyber dome at Kozhikode.</li> <li>- POLNET installed with quick pan India connection, Domestic Conflict Resolution Centre (DCRC) and Aparajitha Online programmes launched during the year of women security -2020.</li> <li>- Women e-Cops introduced in 2020 for combating crimes against women in the virtual world now and in the future.</li> <li>- Modern SoP was issued by DGP for K-9 squad management.</li> <li>- CAP House and CHIRI project started.</li> <li>- 15 District Cyber Cells were converted into Cyber Police Stations. Every police district has one cyber police station.</li> <li>- Excellent work was done by Kerala police during COVID 19 pandemic. Kerala Model Pandemic Policing became a much talked subject.</li> </ul>
2021	<ul style="list-style-type: none"> <li>- ISO approval for Kozhikode Town Police Station which implemented public friendly policing.</li> <li>- State Haritha Kerala Mission award, to the Office of the Chief of Police.</li> <li>- Emergency number 112, a scheme to ensure police assistance within 7 minutes of receiving a call.</li> </ul>

	<ul style="list-style-type: none"> <li>- Guidelines issued to make Police Stations functions more effective.</li> <li>- Pink Protection Project, a new initiative of the Kerala Police to ensure the safety of women, has been launched.</li> <li>- Police Cyberdom is ISO 27001 certified.</li> <li>- Online Money Fraud: Call center came into being to register complaints.</li> <li>- 46 new police jeeps have been handed over to various stations to help them travel in difficult terrains.</li> <li>- National E-Governance Award for Kerala Police Social Media Wing's Covid Awareness Activities</li> <li>- Operation Kaval to prevent acts of violence</li> </ul>
2022	<ul style="list-style-type: none"> <li>- The State Police Chief Mr. Anil Kant conducted an online adalat on July 7, 15 and 23 to resolve the grievances of the police officers.</li> <li>- Ministry of External Affairs recognizes Kerala Police for excellence in checking passport applications.</li> <li>- New website launched for all 20 police districts</li> <li>- Five sections of the Kerala Police have received the Smart Policing Award 2021 by the Federation of Indian Chambers of Commerce and Industry (FICCI).</li> <li>- Kerala Police awarded at national level in recognition for use of Fingerprint Science in Case Investigation.</li> </ul>
2023	<ul style="list-style-type: none"> <li>- Chief Minister Pinarayi Vijayan inaugurated the building constructed in Thiruvananthapuram for Janamaitri Police Directorate and Social Policing Department.</li> </ul>

	<p>- A campaign titled "Ithiri neram ... Othiri karyam" was launched through the official social media platforms of the Kerala Police to create awareness among the public about the services provided by the police.</p> <p>Officers to meet and check grievances of people without any delay. Special treatment to women and the elderly.</p>
2024	<p>- Inauguration of Cyber Division</p> <p>- Union Home Ministry Award for Proactive Intervention to Prevent Online Crimes Against Women and Children</p>

## 5.10 Major Legislations After 2008

(i) Kerala Prisons and Correctional Services (Management) Act 2010: The first Prison Act was drafted in 2008 under K P Somarajan the then DGP of Jails. The Prison Act was introduced and passed by the then Home Minister Mr. Kodyeri Balakrishnan on 18th March 2010. Until then, the State just followed the Acts that existed in erstwhile princely states. This Act of 2010 has removed many of the redundant and inhuman sections of the old Acts like the prisoners must be put in a dark room, tied to iron poles, beaten with whips and starved. All these are excluded in the new Act and the legislature passed a Prisons Act which embodies the essence of the Constitution of India. The new Act spells out how new electronic devices can be used in prison administration. Many other states in India have followed the footsteps of Kerala's new Prisons Act and implemented it in their states. The Kerala Prisons Act 2010 is a historic and visionary Act passed by the Kerala Legislative Assembly.

(ii) Kerala Prisons and Correctional Services Management Rules 2010: These rules

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are made as per the Kerala Prisons Act 2010. When Dr. Alexander Jacob was the D.G.P of Jails, the draft Jail Rules containing about 900 sections was written and submitted in 2014. These rules were scrutinized thoroughly and have been subsequently passed by the legislature containing 835 sections. These rules have played a major role in modernizing the jails in Kerala. Many other states in India have followed suit and have taken it as a model for making their prison rules.

(iii) Section 64 in Kerala Police Act 2011: Section 64 of the Kerala Police Act of 2011 established Community Contact Committees for each police station. These committees are made up of local residents who support the police with their duties. The committees are intended to:

- To provide general assistance to the Police in the discharge of their duties, the District Police Chief shall constitute Community Contact Committees in each police station. The committee shall be formed by, including the people of the area as representatives of the community..
- The Community Contact Committee will identify the existing and emerging needs for Police services of a general nature in an area requiring police consideration and develop action plans to ensure the safety of the area or any part thereof.
- The Community Contact Committees should have fair representation of people from all sections of the society, including those from the service and professional sectors under the jurisdiction of the police station, women and those belonging to Scheduled Castes/Scheduled Tribes..
- The Community Contact Committee shall meet as may be required.
- No one who has been convicted by a criminal court, dismissed, expelled, or forcibly retired for corruption, moral turpitude or misconduct in the last five

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years shall be nominated as a member of the Community Contact Committee.

- The Community Contact Committee may form sub-committees for any specific purpose, specific areas or specific activities.
- The public in that area can attend the meetings of the Committee.
- The Community Contact Committee may formulate programmes to promote security awareness, safety awareness, crime prevention , legal literacy, etc.
- The Community Contact Committee should encourage every citizen to bring to the attention of the police information about the crimes that have already occurred and the possibility of future crimes.
- Community Contact Committee shall not assume the roles of police officers and conduct investigation of crimes or maintenance of law and order, as these strictly fall under the purview of the police force.

(iv) Kerala Police Act 2010 (Act 8 of 2011): The Supreme Court delivered a landmark judgment in 2006, directing all the states and union territories to implement policing reforms. The judgment was based on a Public Interest Litigation initiated by Prakash Singh, a former DGP. The Bureau of Police Research and Development (BPR&D), which is part of the Ministry of Home Affairs and whose main role is to draft and review police acts and legislation, submitted a Model Police Act at the national level. A Police Act Review Committee was appointed in Kerala under with former DGP Sukumaran Nair as its Chairman. The committee prepared the initial draft. A year later, after Sukumaran Nair's retirement, Jacob Punnoose IPS took over as the committee's chairman. The new Committee members included Dr. Alexander Jacob IPS, Mr. Hemachandran IPS, Dr. B Sandhya IPS and Dr. N C Asthana IPS.

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After thorough analysis and extensive deliberation, the committee submitted the proposed Kerala Police Act to the government in 2008. This proposed Act was passed by the Kerala Legislative Assembly as the 'Kerala Police Act 2010'. The Act was the first of its kind enacted in India as per the judgment of the Supreme Court. At present, eight states have adopted the Kerala Police Act as a model and passed their respective State Police Acts. The new Act is comprehensive and redefines the roles, functions, responsibilities, rights, and duties of the police. The Police Act broadly covers the following points:

- Duties of police are stated in detail.
- Citizen's rights when contacting the police.
- Separate personnel for case investigation and law and order maintenance.
- Codification of State Security Commission.
- Police Performance Evaluation.
- Procedures to be followed upon arrest of a person.
- Defined as service providers.
- Introduced concept of community policing.
- New traffic control rules.
- Laws to regulate armed exercises.
- Police Welfare Bureau for implementation of welfare measures.
- Police Complaints Authority came into existence.
- Rules for determining penalty came into force.

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Thus, the new Police Act has made fundamental changes to the existing Police Act. The Kerala Police Act 2010, as stated above is the most comprehensive law passed by the Kerala Legislative Assembly regarding the police. The then Minister of Home affairs Mr. Kodyeri Balakrishnan introduced the Bill before the assembly. Section 57 (6) of the new Police Act describes the duty of the police in locating missing persons. If the missing person is a woman or a child, then upon being produced before the magistrate, the magistrate shall take necessary steps to protect their privacy and interests. Another section that directly deals with protection of women is Section 119. The section provides imprisonment for up to 3 years, a fine of up to 10,000 rupees or both for doing anything that harms the dignity of women in public. According to this section, if the person in charge of a public place does not report such crimes to the police, a fine of 5,000 rupees will be imposed. These two sections stand in favour of women in the new Kerala Police Act.

## **5.11 Political Discourse on the Questions of JSP as a Failure**

Kerala is the most literate state in India, and the people here have a high level of political awareness and tolerance. The state has a considerable amount of media surveillance with the presence of many print and visual media. The state has a diverse, multi-religious population they closely watch the government and police actions. The police force of Kerala is highly paid and most of the police officers, even those at the lowest ranks are highly qualified. Any act of bias in the administration of justice is highly criticized by the media and public alike, while all the good efforts by the police to strengthen the law and order are equally appreciated. It is against such a social backdrop that the Kerala police's community policing programme, the Janamaithri Suraksha Project was introduced (Sandhya, 2010).

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This study focuses on seeking a political discourse, looking into the complex dynamics of community policing and its dormant status in Kerala. The aim is to begin a dialogue for developing an integrated approach to the framework and for the guidance of future policy makers and implementers of JSP. Thus, it is critical to discourse the current status of JSP in Kerala.

While going through the implementation of JSP and the district wise differences in the management of this project, it is clear that there exist major concerns regarding the potential inconsistencies in the project's implementation across different police stations and districts impacting its overall effectiveness. The project aims to engage diverse communities, but often people from marginalised groups like women, transgender, tribal people etc., are not adequately represented in the decision making process in any of the three components of JSP. Also, the project might not be fully equipped to address complex deep-rooted social issues like domestic violence, organised crime of various kinds including robbery or drug abuse that require multi-level approaches.

Some critical discourse on the project opines that the prime emphasis is on community cooperation and not on the police's responsibility to proactively investigate and address criminal activity. Some other discourse correctly points out that the effectiveness of the project can significantly vary depending upon the commitment and capabilities of local police officers, leading to a lack of uniformity in implementation of the project across different areas of Kerala. Another pertinent dialogue nowadays is regarding the close interaction between police and community members within the Janamaithri system and how it could lead to misuse of power by police officers, particularly in situations where local politics might influence their actions.

While there is evidence of the programme's positive impact especially at its initial phase, consistent evaluation and comprehensive public auditing is necessary for the successful continuation and future of the project, which unfortunately is absent. Needless to say, the absence of proper checks and balances is clearly evident from the current

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paralysed status of JSP. Thereby, to mitigate potential tensions in the management of JSP, regular assessments and improvements to the project's implementation, training programs, and accountability mechanisms are crucial.

### **5.11.1 Current Status of Janamaithri Beat/Beat Officer System**

The successful working of Janamaithri Suraksha Police predominantly relied on the grass root level activities of beat police officers. At its inception and for over a period of time the system functioned admirably. However, the initial success has waned due to various factors. It is essential to understand the current scenario of Janamaithri areas/beat police system. The regular beat process, which is a characteristic of JSP, is reportedly declining. Today, the people in Janamaithri areas expressed their discontent by stating that the police do not arrive when called. Police cite the non-availability of sufficient personnel or vehicles as reasons for not being able to address public concerns. This problem is confirmed by a study conducted by Tata Institute of Social Sciences withbeat officers of some stations who were unable to handle complaints reported from the beat area due to un-availability of vehicles or having to attend to other works. The study also found that on many occasions there is police inaction, no follow-up action and or no timely action. Such incidents indicate that the beat visits that marked the presence of the Janamaitri programme have nowdeclined greatly.

The beat officers acknowledge the decline of beat office system. It has been widely reported, that during the initial phase beat officers could complete visits in their respective beat areas. The JM beat officers who replaced the old officers have not been able to do that. So people are of the opinion that the previous beat officers werepunctual and , the new officers are not as committed. Many have reported that, in most stations, when beat officers are on beat duty, they are called back to the station to look into law and order issues or other official responsibilities and this cannot be ignored. Meanwhile, during the study conducted by TISS, some beat officers on assurance of anonymity claimed,

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“they are not allowed to go for beat duty, as there is so much of other pending works”. They further said, “Since JM, people have begun to report problems in greater numbers. Some stations do not have the staff strength to cater to their demands. Vehicles are less in number, especially 2 wheelers. Computer training has not been given to all, only 2 people in the station are computer trained, as a result of which paper work takes time. All this keeps us away from the beat area” ( Kerala police & Tata Institute of Social Sciences).

Today, JM is managing operations mostly through the phone, as people call beat officers when in need. From a situation when the police reached out to people, the people now call them over the phone. It is not a method characteristic of JM. The people and also some Samithi members illustrated the irregular beat visits of police (Kozhikode district) since the new appointees are burdened with a number of tasks. This distances the public from the police. A report in a newspaper noted the concerns of a few JM Samithi Members, “earlier, people used to call the police whenever there was a problem, and the police used to come. However, now the police do not come, neither do the people call the police”. “At one time, all the people in our area had the phone numbers of the JM officers, now that is a thing of the past”. The following statements depict the current status of the project. In the words of a tribal woman (Mananthavadi), she does not know about JM, but her husband may know. Another tribal member (Wayanad) said, that police used to come there once in a while, now they have not seen them for more than a year. A Tribal person (Mundakkayam in Idukki district) said that the police visited initially and did a kind of survey but ‘now they do not come here’.

In fact, effective communication is the key instrument of Janamaithri Suraksha Project. Some of the responses from people about the Janamaitri programme profess the requirement for more effective communication. Though irregular, beat officers visit Janamaithri areas and collect information, but residents complain that they are often not informed about the officer’s purpose of visit. People say that in majority of the stations,

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over the past 1-2 years the project has just a token presence. In a few areas, people have reported that they come once a month, but they are far out-numbered by the number of people who say that beat officer visits are irregular. In some areas, people are not even aware that the Beat Officer in their area has already been transferred.

As per the guidelines, beat officers are supposed to travel through the beat area on foot. The aim is to increase interaction between the police and the public. The public feels that the police drive on the main road during beat visits. This reduces the chances of interacting with the locals. Beat officers also confirmed that they do not visit the inner areas due to lack of time. Another beat officer said they complete their beat visits like a postman delivering letters. They spend very little time at each house; they say a 'hello' and move on to the next. Beat officers are often selective when visiting houses in the beat area. This may be they are not assigned exclusively to JM duties. Beat officer's mark a few houses or shops for visits and maintain contact only with a few key people such as shop owners, kudumbashree workers, members of resident's associations, social workers who regularly visited by many people in the area. To save time, beat officers now rely only on a limited group of people for collecting information regarding the JM programme. This invariably leaves others in the dark. As a result, when visits are made to beats within the limits of a police station, not all residents are aware of the Janamaithri programme or of beat visits. JM progressed very well in the initial phase, but it has stalled as house visits have decreased., Even in areas where JM has been implemented. people are now reluctant to approach police officers as the first option when faced with public nuisance It shows that the public's trust in the police has diminished which was not the case in the initial phase of Janamaithri Suraksha Project.

Beat officers, like all other civil police officers are assigned multiple duties. Other duties such as station duty or court or prisoner escort and or traffic duty takes precedence over JM. The JM reports now sent to the higher-ups are purely documentary in nature. Beat duty has become merely statistical, reports are filed only to meet the daily quota

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and for record-keeping purposes. “When beat officers are about to go on beat visits, their superiors ask, Who assigned you JM duty today? There is much more important work to do”. The underlying impression is that JM duty is neither important nor urgent. It is demoted as a duty that is to be taken up when there is nothing else to do.

Further, reports from several stations indicate that women beat officers are receiving a raw deal. While beat duty is allotted to all officers, women CPOs are often restricted with most of the paper work at stations, preventing them from making beat visits. Women police officers had another crucial dimension to add. Some of them feel that they lack the freedom to express their opinions as opposed to their male counterparts. More often than not, the male officers dictate the course of action in a JM beat area, leaving women officers feeling inhibited and side lined.

The approach and interests of higher officers play an main role in JM implementation. Beat officers say that certain SHOs give JM the least priority, allowing beat visits only after completion of all their other work. This clearly denotes that the interest is waning at the higher levels. Beat officers confess that higher officers give the least priority to JM duty, instructing them to complete it alongside other duties, in order to meet mandatory requirements. Thus making beat visits namesake and a mere formality for SHOs to avoid memos from their superiors while thrusting JM duty upon the beat officers who are already overworked. Beat officers are seldom assigned regular beat areas, rendering the whole process, in effective, inconsistent, and irregular.

Meanwhile, some beat officers complained about the lack of support from superior officers while organizing programmes. Programme dates are fixed based on availability of superior officers, but there is no guarantee of their participation. With beat visits becoming irregular, beat diaries remain outdated making the entire process ineffective. During Janamaithri Suraksha Project’s initial phase, beat officers were retained in a particular station for a period of three years which enabled them to develop strong ties with the community. However, this is not followed strictly at present. Frequent transfers

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of beat officers lead to a discontinuity in the beat process, as new officers take time to familiarize themselves with the community's needs and concerns. Certain stations have reported non availability of vehicles as a factor slowing down the beat process. Adequate vehicular support was given during JM's initial phase; subsequently they were taken over for other routine activities. Lack of funds is another important issue beat officers face today while engaging in their beat area.

### **5.11.2 Declining Impact of Janamaithri Suraksha Samithi**

Janamaithri Samithi is the second primary component of Janamaithri Suraksha Project. Thereby, it is important to analyse and understand its role and influence at present. JSP Samithi is a mid-level programme of JSP. Members of certain police stations recall that during Janamaitri's heyday, the Samithi was active and played a major role in the project's success. Now beat visits have declined considerably, and while Samithi meetings are still held, they are not as frequent as before. Since it is the police who organize Samithi meetings, the non-police Samithi members have limited influence in this regard. Some others assert that the Samithi meetings gain recognition and purpose only with police participation. It is indicative of complete control exercised by police in organizing meetings.

The location of JM meetings plays a crucial role in eliciting people's participation. People are circumspect, when meetings are held in police stations. This barrier to expressing honest opinion is reduced to a large extent when the JM meetings are held in the beat area, in a community hall or a similar place. The core principle of JSP is to ensure maximum people participation from the beat area in JM Samithi meetings. Unfortunately, participation has dwindled to a minimal level. Unsurprisingly, people's awareness about the Samithi and its functions has dropped significantly. . Among people who know the Samithi's existence, only around 41percent are today aware of the Samithi's social welfare activities. Even then, their understanding of the the JM Samithi function-

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ing is largely peripheral now. This shows that the Samithi has failed to establish itself as a major entity, and have been unsuccessful in effectively communicating their role to the people. Today, most local people are under the impression that the main role of JM Samithi members is to organise events and to mobilize people for the same. They regard that the JM Samithi has a very limited role in resolving local problems.

Existing members were asked to comment on the selection process of JM Samithi members. Since it is the police who identify and nominate people, they had nothing to comment in this regard. Besides, a section of Samithi members raised concerns about over representation of elected representatives, whose thinking leaned towards their political beliefs, and used the JM Samithi to air their political opinions. The members expressed their displeasure over the over-politicization and overcrowding of JM Samithi with political representatives. In a similar vein, a police officer remarked that the poor are not included on the Samithi as there is a general belief that it would increase chances of fighting among the members. Such statements reflect commonly held stereotypes and play spoilsport in promoting inclusiveness, a basic tenet of the project.

A woman JM Samithi member from Thrissur shared her experience, which reinforces the regressive beliefs prevalent among people. A member from a lower income group cited an incident where the police had asked the committee members to include 'good youth' in the JM programme. The woman who said to have objected this request, saying that not only 'good youth' but also the youth from difficult socio-economic situations, should be included, as they are more likely to get involved in anti-social activities. Further, beat officers say that people from economically weaker sections are more welcoming when they visit homes, while the economically better-off sections, who have direct links to higher ranking police officers do not value the connection with someone of the rank of the Civil Police Officer. This lack of interest and disregard shown, act as a dampener for many beat officers, de-motivating them from making house visits.

According to some police officers, a major flaw of the entire process is that JM

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Samithi members use their proximity to police personnel to influence them for personal gains. Some Samithi members approach the police station demanding the release of people in custody. Beat officers say that, the JM process has given the members of the Samithi the opportunity to establish close relation with superior officers, which some see as an opportunity to influence junior officers. Beat officers admit that in the early stages of JM, they tried to gain the cooperation of the resident's association, which may have led them to think that the police were under their control.

The people are complaining of multiple issues disrupting the programme: beat officers being unable to make regular beat visits due to other work responsibilities, of JM meetings not being held regularly, of beat officers not being able to respond to people's grievances, of officers failing to arrive when summoned to a problem area, etc. Many Samithi Members are of the opinion that the Samithi is not a people's Samithi anymore as the police now operate unilaterally. Adding to the woes, people are reluctant to express their opinions in the presence of the police. Some agree that now the Samithi is just a silent onlooker, with no power. This section of people criticize that JM's focus has shifted to organizing big programmes and gaining publicity, rather than spending time on doing actual ground work, which was the main feature of the programme's success during its initial stages.

Moreover, a more serious objection raised by some is their dissatisfaction and disagreement with the content of programmes conducted under JM. A pertinent remark in this regard is about the nature of social welfare activities undertaken under the JM programme. It is the responsibility of elected representatives to build houses for people, not of the police. Allow them to do their job efficiently. The police should concentrate on making people aware of safety measures, educate them to avert social hazards, and ensure people's safety.

The Samithi does not appear to play any significant role in Janamaitri implementation. In most Samithis, the same members tend to continue with minimal rotation. As

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a result, the Samithi faces two major challenges. First, it is largely controlled by the police, which limits public participation within the framework set by law enforcement. Second, it has struggled to engage all sections of society. In a complex and stratified society like ours, where class, caste, and gender disparities exist, organizations like the Janamaitri Samithi must take special measures to strengthen their outreach and ensure equitable representation and participation from all segments of the community.

### **5.11.3 The Question of District Advisory Committee**

District Advisory Committees, as the name suggests, often only have advisory roles without the authority to enforce changes in policies and practices in policing. The major impediment of this committee is that their recommendations may not be seriously considered by the police leadership. The DAC is also influenced by political interests or political affiliations rather than genuine community representation. This can lead to favouritism, bias in decision making and suppression of dissenting voices. The DACs in various districts have failed to include marginalized groups, minorities and even youth. The member selection processes lacks transparency and it has led to the lack of participation at the grassroots level. Critics argue that these committees serve more as public relations tools for the police rather than the mechanism for meaningful community engagement. The meeting proceedings of the committee are not always open to public scrutiny, limiting its transparency. Certain officers utilize the committee as a means for interference rather than collaboration between police and public. The suggestions of the committee are not considered for implementation. Today, insufficient funding, coupled with limited administrative support, bureaucratic red tape, etc. are slowing down their initiatives and reducing their relevance. The committees are partly defunct, limited to conducting awareness programmes without focusing on core issues. Some criticize that genuine police cooperation is negligible or absent in the committees.

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#### **5.11.4 Furthering the Political Discourse**

A criterion for a participatory programme is that participants must possess clear comprehension of the availability and utilisation of finances. Both Janamaithri beat officers and the Janamaithri Suraksha Samithi members who are entrusted with responsibilities of JSP do not have a correct idea of the availability of funds. Beat officers often have discussions among themselves about adequacy of funds. The most common response, at the time of organizing various programmes, is that funds are inadequate, due to which the beat officers have to mobilise money. There are some beat officers who stated that they have no knowledge about the fund status, that it was the CRO and the CI who knew about fund availability. Most of the beat officers stated that fund shortage forced them to either use money from their own pouches or to mobilize fund through the JM Samithi members. Beat officers have had to use their own money to arrange backing resources during classes or programmes organised under JM, pay the rental for sound systems, and to pay payment to resource people who led classes for the people. In certain cases, these bills were not reimbursed (Kerala Police).

A wide range of awareness classes are organized under the JM programme. Beat officers have reported that funds are provided for organizing only a few specific programmes, such as awareness classes for women and children. The burden of mobilising funds to organize other programmes fall on the beat officers. Fund allocation is late, and as the total expenditure has to be incurred by the end of the financial year, they are left with little or no funds for programmes organized during the rest of the year. In the words of a beat officer, ‘the fund we get is a mockery. We just do something for namesake’. Beat officers are mostly unaware of the total plan fund availability and the categories under which the funds are to be spent. There is also a lack of clarity about various provisions under the Janamaithri programme.

Similarly, beat officers’ report that Janamaithri funds are available only for awards and not for organizing programmes. The lack of transparency in the release of funds

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and its expenditure could generate confusions about the actual fund status. The fund inadequacy is not limited to organizing programmes. Beat officers had to buy beat diaries with their own money, as the department had not purchased it for them. Their plight is further compounded by the fact that even their phone bills are not reimbursed, whereas they have to make phone calls to the beat area, an expense that needs to be factored in the JM accounts (Kerala Police).

Further, the inadequacy of funds is one of the prime issues notified by JM Samithi members as well. Samithi members have little idea about the plan fund allocation for Janamaithri. Samithi members are actively involved in fund mobilization. Some of them personally contribute as well, either in cash or by arranging food resources for programmes. The lack of funds is also a reason for a reduction in the number of participants in JM programmes. Samithi members have admitted that when funds are less, they try to reduce the number of participants in order to bring down total costs. There appears to be no clear accounts for the money collected through sponsorship. The availability of adequate funds needs to be tied up with the annual plan for Janamaithri in each police station. Currently fund mobilization, like Janamaithri activities are arbitrarily undertaken. Each station needs to have an annual plan that reflects issues that are specific to the area. It also requires a clear understanding of the available plan funds and the areas in which it has to be spent (Kerala Police).

While looking at police-people interaction it is important to discourse how people are treated when they approached the police stations with grievances. Though the overall behaviour and approach of the police has undergone changes, the police, it appears, have been pressurised to do so. Has the Janamaithri programme led to any significant changes in police behaviour within police station precincts? The answer is no, it hasn't. This is evident from the way people have been treated inside police stations in numerous instances. The Janamaithri police system does not appear to have made much difference in the way police handle complaints. In fact a large percentage of complainants in

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Janamaithri stations felt that they were subjected to mistreatment and suffered a loss of self-esteem. This clearly goes on to show that the adoption of Janamaithri has had little impact on police behaviour with clients inside police stations.

A large portion of the police leadership including the middle management, are sceptical of the Janamaithri initiatives on two aspects. Firstly, the tendency among police officers to, 'resist the intrusions of civilian into their professional affairs'. Secondly, to look down upon community policing measures 'as-going-soft and a futile exercise'. Many of them promptly blamed Janamaithri for the rise in crime statistics, citing diversion of manpower to 'non-core' policing activities.

### **5.11.5 Media Reports**

Though JSP was implemented as a new paradigm in Kerala police, there are number of police atrocities reported by mainstream media that highlights the increase in police atrocities in Kerala even after the implementation of community policing.

- On March 2008, a 19 years old boy (deaf from birth) who belonged to a scheduled caste community was severely tortured by police in Pattanakkadu in Alappuzha district. A noticeable report came in the Asian Human Rights Commission website titled 'police tortured man in Kerala'.
- On May 17, 2009, a police shooting in Beemapally, Thiruvananthapuram district, resulted in the deaths of six individuals and injuries to 42 others. In response, four police officers were suspended, and the city police commissioner was transferred. A judicial commission, led by District Judge K. Ramakrishnan, was appointed to investigate the incident. The commission submitted its findings to then-Chief Minister Oommen Chandy in January 2012.
- In 2010, about 100 people, including policemen, suffered injuries in a pitched battle between the police and local people at Kinaloor in Kozhikodue district after a

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few hundred people prevented a team of revenue officers from conducting a feasibility survey for a proposed four-lane road to the KSIDC (Kerala State Industrial Development Corporation) industrial park located on the Kinaloor industrial park (The Hindu).

- In December 2012, a couple named Rajesh and his wife Rashmi who were talking near the canal in Alappuzha district were taken to the police station and interrogated for hours. Rashmi says that despite saying that they are married, they were abused and arrested by the police without the presence of a female police officer (Asianet news).
- In April 2016, police brutally beat up a young man who was taken into custody for allegedly possessing a packet of ganja. Palarivattam police beat up the young man named Sarath who was working in a private company in Ernakulam district (Media One).
- In October 2017, in an incident that took place at Tirur in Malappuram district, the police broke down the door of the house to arrest the accused. Abdul Rasheed, a resident of Tirur, was arrested on the complaint that he stopped and beat up a 12-year-old neighbour on the road. The police also abused the family members including the women who tried to stop the police violence (Asianet news).
- In 2017, a 19-year-old Dalit youth named Vinayakan committed suicide after being brutally beaten up at Pavaratti police station in Thrissur district. According to Vinayakan's post-mortem report, there were brutal beating marks on many parts of his body. Sajan and Sreejith of Pavaratti station, who led the beating, were suspended but reinstated after 6 months. (News Minute & The Hindu).
- In March 2018, bikers died in an accident caused by police stopping a police jeep across the road. The police chased the bike on which Shaibu and his wife, natives

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of Kanjikuzhi, was riding and stopped their vehicle across the road. Shaibu's bike was hit by another bike coming from behind. Vichu, a native of Pathirapally, who was riding the bike, and Sumi, wife of Shaibu died in the incident (Asianet news)

- In October 2018, a disabled person was accused and beaten up by the police during Koratti church festival in Thrissur district. The disabled man was kicked with a boot and sprayed with pepper spray in his eyes. The youths who questioned the incident were taken to the station and beaten up and threatened with jail if they disclosed the incident (Dool News).
- In 2018, Sreejith (another victim of police atrocity), a resident of Varapuzha, was taken into police custody in connection with the suicide of a person named K M Vasudevan. Sreejith died in a private hospital. The post-mortem report revealed that the cause of death was an abdominal injury and the injuries on 18 parts of the body – news reported in all mainstream media in Kerala.
- A Hindustan Times report on November 13, 2024, stated that between 2016 and May 31, 2024, a total of 108 police officials were dismissed from service for their involvement in criminal activities. Authorities are closely monitoring officials linked to corruption, anti-social activities, and mafia connections, with strict directives issued to take stern action against those involved.
- A First Information Report (FIR) was registered against police officer Vinod Kumar based on a complaint filed by the mother of two minor girls, alleging sexual harassment. The charges include Section 354 (assault on a woman) of the Indian Penal Code (IPC), now replaced by Section 74 of the Bharatiya Nyaya Sanhita (BNS), along with Sections 7 (read with 8), 9 (read with 10), and 11 (read with 12) of the POCSO Act. The officer has been absconding since the case was filed.

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- On November 12, Assistant Sub-Inspector (ASI) TG Babu of Ambalavayal police station in Wayanad was suspended for allegedly sexually harassing a minor girl, who is a rape survivor. Reports indicate that Babu misbehaved with her while escorting her from a shelter home for evidence collection. The Kerala State Commission for Scheduled Castes and Scheduled Tribes has also registered a case against him. Babu has been absconding since the case was filed (The News Minute).
  - A police officer was arrested for allegedly blackmailing and sexually abusing a woman for seven years. Sabu Panicker, a Senior Civil Police Officer (SCPO) in the Vigilance Department, Thiruvananthapuram, reportedly raped the 40-year-old woman by threatening to release her nude video (The News Minute).
  - Former Kerala State Human Rights Commission chairman, Justice J.B. Koshy, revealed that during his tenure, there were instances where the police recorded an accused person's arrest only after detaining and torturing them for several days (The New Indian Express).

Similarly, there are many cases available in the public domain, which can easily be accessed from media websites. This study advocates the need for a political discourse for evaluating how policing is beneficial to democratic and decentralised governance. To that extent entities in the public sphere, including media, can step forward for an urgent need of a political discourse and its implications today.

In addition to the above, this study also analysed the crime statistics stated on the district-wise police department websites. Information regarding yearly progress report of the Janamaithri project is ambiguous. The websites only contain data of yearly crime reports registered in general which is that of a few years alone.

- In Thrissur rural, the total crime reports registered and uploaded on the website are from 2019 to 2022. In 2019, 12908 crime reports were uploaded, 22737 for 2020,

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15282 for 2021 and in 2022 the number stood at \*9299. Whereas in Thrissur city zone, the total crime reports uploaded are from 2019 to 2023. The numbers and years within brackets are as follows: \*9754 (2019), 21762 (2020), 19079 (2022) and 22519 (2023);

- In Palakkad district, the report of the total crimes registered and uploaded on the website is from 2016 to 2024. 27027 in 2016, 31592 in 2017 but in 2023 it is 31102 and in 2024 it is \*18550;
- In Malappuram district, the total crime report information on the website is from 2021 to 2024. \*19045 (2021), 26959 (2022), 40428 (2023) and \*22816 (2024);
- In Kozhikode district, the data pertains to the city and rural zones from 2020 to 2024. City – 18866 (2020), 27936 (2023) and 14338 (2024). Rural – 15785 (2020), 20765 (2023) and 12962 (2024);
- In Kannur district, the data is from 2021 to 2024. 17112 (2021), 18593 (2023), \*5793 (2024);
- Kasaragode district data available from 2020 to 2024 is as follows, 14376 (2020), 13467 (2023) and \*8273 (2024);
- Ernakulam district rural zone also has information from 2019 to 2024. 35789 (2019), 36464 (2020), 33187 (2023) and 24067 (2024). In Kochi city, the data is from 2021 to 2024. 34033 (2021), 55803 (2023) and 5853 (2024);
- In Idukki district, data on the website is from 2020 to 2024. 21882 (2020), 24003 (2021), 24676 (2022), 26268 (2023) and \*19852 (2024);
- In Kottayam district, data on the website is from 2021 to 2023. 52571 (2021), 21985 (2022), and 3029\* (2023);

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- In Alappuzha district, the total crime report registered uploaded in the website is for 2021 and 2022 in which, in 2021 - 36714 crime reports uploaded, and in 2022 -\*7451 crime report uploaded on the website;
  - Pathanamthitta district data is from 2017 to 2023. \*601 (2017), 29100 (2018), 37741 (2020), 25997 (2021), \*8662 (2022) and \*770 (2023);
  - In Kollam district, the data from the city and rural zones are uploaded on the website. Kollam city 2019 to 2022: 20243 (2019), \*5573 (2021) and \*2160 (2022). Kollam rural 2020 to 2022: 34600 (2020) and 29061 (2022);
  - In Thiruvananthapuram district, the total crime report registered and uploaded in the website for Trivandrum city is from 2018 to 2023. 12800 (2018) and \*9016 (2023). Whereas, in the rural zone the data is from 2018 to 2024. 51999 (2018), 40161 (2019), 92196 (2020), 77080 (2021), 13878 (2022), 49960 (2023) and \*37193 (2024).

\* (indicates partial data)

From 2016 to 2019, the total number of recorded crimes in Kerala has consistently declined each year. Nonetheless, the incidence of recorded crimes in 2020 has risen in comparison to the preceding year. Despite a decline in incidents between 2021 and 2022, there was a resurgence of crime reported in 2023. This signifies that the successful execution of the Janamaithri Police Scheme and its related beat policing, during pre-COVID resulted in a substantial reduction in crime rates. However, it rose once again during the COVID era, when proactive enforcement was not feasible. Subsequently, as the situation stabilized, the incidence of crimes diminished. It is essential to examine the factors contributing to the resurgence of criminal activity in 2023. When the websites of all the 20 police districts were studied, several of them only supplied crime statistics for a few years. The number of crimes is estimated to have grown in numerous regions in 2023. These results show the lack of effective policing that the Janamaithri Suraksha

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Project originally promised. It has to be observed that the Janamaithri police have not been able to secure the notion of public safety in its real sense even after 16 years of its creation.

The people of Kochi, the first city in Kerala where JSP was introduced, have lost trust in Janamaithri police which was started with great expectations. Once, proud of the project, they now are wary of it. Resident associations have time and again raised concerns about the deterioration of the JSP. Further, a resident association president said, that while JSP was active, the police officers were ready to listen to issues brought by the residents and cooperated with them to find amicable solutions. However, the current situation has changed. When someone approaches the police with a complaint, they often do nothing and instead attempt to frame the informer or complainant as the accused, a source alleged. A resident association member further claimed, “Almost all resident association members provide information to the police, but action is taken only if we repeatedly follow up. The Janamaithri project was first launched in Kochi and, after its success, was expanded statewide. However, it has now largely failed in Kochi”.

In 2008, Palarivattom police station was designated as one of the first Janamaithri police stations in the state. However, the project has lost its effectiveness in recent years. “The police are no longer interested in engaging with the public, and little effort is made to resolve local issues within their jurisdiction unless we repeatedly follow up,” a resident alleged. The spate of burglary cases in Ernakulam and nearby areas, and rising crime rates in almost all of Kerala nowadays shows that Janamaithri project has failed in achieving its objectives here is another repeated allegation against the failure of JSP. However, the police officials blame that, the frequent relocations of officers has affected the functioning of the Janamaithiri police stations. (New Indian Express)

Most of the sub inspectors (Station House Officer) at the police stations get transferred after they complete the one year time period. During this limited time period these officers don't get sufficient time to interact with the public. Hence, they are unable to

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develop cordial relations with them. Besides, these sub inspectors also have to investigate various crimes taking place under the station limit. A Police officer said that a bifurcation of the police force le similar to the division into separate law and order units and crime investigation units is required for solving these issues (New Indian Express).

Taking into account the above issues, Janamaithri Suraksha Project's present status needs to be carefully reviewed and a political discourse on potential reforms should be initiated. Needless to say, the JSP in Kerala was implemented after facing constant backlash of the failure of police to earn the trust and regard of the populace. The reforms were aimed as an effective tool for the state administration to curb the misuse of power by police and to enforce responsibility and accountability among the police force. The project was started to instil public faith in policing as the general perception among law abiding citizens was that police indulged in atrocities and sided with crime and criminals rather than maintaining law and order and protecting public safety.

## **5.12 Conclusion**

To comprehend fully, the Janamaithri Suraksha Project was implemented with the vision of reducing and preventing law and order problems through coordinated police-public efforts. Over the changing course of time, Kerala has faced a number of issues relating to public safety. The state, with the joint efforts of the police and public has been able to tackle the issue to an extent. At present, Kerala witnesses a plethora of issues that warrants the immediate attention of police. Besides attending routine assigned tasks, police are compelled to allocate their precious time to handle a gamut of problems emerging in the current social landscape of Kerala. Drug trafficking, substance abuse, and cyber-crimes are grave issues that the police must closely monitor today. To eradicate such problems, the police department formulates various new projects. Most of these are connected with the existing Janamaithri Suraksha Project in Kerala.

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Community policing is a state-wide police reformation concept. Kerala's community policing endeavours rely heavily on the Janamaithri Suraksha Project. The establishment of Janamaithri Police Stations and thereby promoting better ties between the police and the community are the primary goals of this project. The purpose of Janamaithri Police Stations (JPS) is to operate as people-friendly, easily approachable institutions for the general public. Their aim is to cultivate public cooperation and trust by emphasizing problem-solving through community engagement. Through outreach initiatives, awareness campaigns and community gatherings, JPSs serve as a platform for regular exchanges between law enforcement and community. Through these exchanges, locals can seek help, express concerns and work with the police to resolve neighbourhood problems. Janamaithri Police Stations provide a variety of services that centres on the needs of the citizenry, such as facilitating redress of grievances and complaints, awarding certificates and offering support with legal issues.

In addition to encouraging citizen participation in crime prevention initiatives, JSP support the formation of neighbourhood watch groups. The project works towards expanding police officers' ability to apply community policing concepts in an efficient manner. To develop better problem-solving methods, cultural sensitivity and effective communication skills, training programmes and workshops are held. As part of the state's modernization initiatives, Janamaithri Police Stations effectively use modern technology tools such as online portals, social media sites and mobile applications to report incidents, request assistance, public awareness messages, thereby maintaining an open stream of public communication and participation in service delivery. The policemen in charge of community policing in Kerala take great care while discharging their duties today. Kerala is far ahead in terms of community policing initiatives than other Indian states in areas of law enforcement and public safety. Barring a few stray incidents that have portrayed the police force negatively, the general perception is that police in the state function professionally. As Kerala finds itself in the limelight for setting ex-

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amples in governance, healthcare, policing etc., it is under constant media glare as well. Therefore, any new police endeavour will be closely examined and harshly criticized in the public sphere. In India, Kerala is one among the most well educated and well-paid police forces. Given its distinct social milieu, the public always support the community policing initiatives the state and the police machinery design.

In conclusion, Kerala's unique socio-cultural environment influences the general public's perception about police actions. Many people agree that community policing initiatives are beneficial because they strengthen the bond between the community and law enforcement machineries. Community policing has been successful in handling local problems because it involves the public's active participation in problem identification and resolution. It aligns with the state's values of *mutual support* and *shared responsibility*. Kerala's strong *sense of community* and *social cohesion* can have a positive attitude towards it. However, the development of trust between the police and the community is hampered by traditional hierarchical structures and beliefs. Notably, trust and confidence in community policing initiatives may be damaged if they do not yield noticeable results. Furthermore, a study of TISS Kerala Centre observed, "in areas where the beat officer has developed personal relationships with a large number of people, people hold her/him in great trust". Post implementation of the Janamaithri Police Scheme, people no longer hold back from the police stations for resolving their issues and even women often visit police stations alone, that was once unheard of or considered taboo. The people first approach their beat officer at the police station with grievances or complaints. It proves that proper management of JSP would create holistic development and a positive impact in law enforcement.

However, Kerala police is no stranger to haphazard and impulsive policing, as is evident from various accounts on usage of excessive force and custodial torture. The police often physically torture suspects as a strategy for extracting confessions. The police are notorious for using inhumane and brutal methods on detainees held in custody

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for criminal conduct as well as innocent citizens questioned during their everyday tasks. The use of unjustified force by local police is so pervasive that it is now a routine for them to slap everybody they talk to. In Kerala, it is usual practice for police officers to strike an individual even before starting discussion conversation. This method has received approval from senior police authorities as a "shortcut" to psychologically dominate the individual with whom the officer deals with. It is also a regular practice for police officers across the state to take into custody anyone whom they suspect of being found at places 'where they cannot justify the cause for their presence'. It would hamper the developing trust of public towards police. The police training curriculum on law enforcement must undergo changes to develop a decentralised and democratic form of policing for eliminating crime and ensuring safety of the public with maximum public cooperation. It will be a revolutionary step, making Kerala a pioneer in shaping a new paradigm for policing in India.

## Notes

<sup>17</sup>The Kerala Police Performance and Accountability Commission was set up in November 2003 by a Government Order on the initiative of A.K Anthony - the then Chief Minister of Kerala.

<sup>18</sup>A beat officer is a police officer who is responsible for patrolling a specific area, or beat, within a law enforcement agency's jurisdiction. The term "on the beat" refers to a police officer who is on duty and walking around their assigned area instead of driving a police car. Their duties include maintaining law and order, gathering intelligence, educating the public, resolving disputes, managing traffic, building community relations.

<sup>19</sup>The Janamaithri Suraksha Project is a community policing initiative by the Kerala Police that aims to reduce crime through citizen participation. The project was launched in 2008 and has since been adopted by many police stations in the state.

<sup>20</sup>A local area within a police station jurisdiction

<sup>21</sup>A 'Janamaithri Beat' refers to a designated geographical area within a police station's jurisdiction in Kerala, India, where a specially appointed police officer, called a 'Janamaithri Beat Officer', actively engages with the local community to prevent crime and build trust through a community policing initiative

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called the ‘Janamaithri Suraksha Project’ - essentially meaning ‘people-friendly protection’ in Malayalam; where ‘beat’ signifies the specific area the officer is responsible for patrolling and interacting with residents within.

<sup>22</sup>Nanma Counselling Centre is a counseling service offered by Snehatheeram Charitable Trust. The center provides counseling and emotional support to people who are sick and their families.

<sup>23</sup>Kerala State Electronics Development Corporation Ltd., popularly known as KELTRON was established in 1973 with the aim of the development of electronic industry in Kerala.

<sup>24</sup>The project HOPE is an education initiative that helps students who have dropped out of school or are in police custody. The project aims to help children to complete their primary education, improve their physical, mental and social health, and to prevent unhealthy behavioural changes.

<sup>25</sup> CAP House is a resource center for children in Kerala, India, that is part of the Children and Police (CAP) program. The CAP program is a Kerala Police initiative that aims to protect and develop children by the then Chief Minister of Kerala on January 26, 2020.



## CHAPTER 6

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### CONCLUSION

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Police reforms today are incomplete without embracing the concept of community policing. Major nations around the world profess, practice, and advocate this groundbreaking philosophy in law enforcement. With the passage of time, crime has evolved in shape, size, and magnitude, making it increasingly difficult for state machinery to tackle it effectively alone. Policymakers have recognized the necessity of community support in addressing these challenges. As the name suggests, the primary objective behind this concept is to tackle the law and order problems by fostering close collaboration between the police and the community. The framework of community is fundamental in social science. A community is generally described as a collection of individuals who share similar interests and views. In modern culture, the notion of community has many distinct interpretations. After man developed community life, existence continued on quietly for some time. Eventually, humans transitioned from being wanderers to gatherers. The idea of accumulating and owning private property caught their attention.

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This, one could say, led to the emergence of problems previously unheard of, necessitating an organized structure to protect people and their possessions. Thus, the social institution called police came into being. The police did succeed to some extent in safeguarding the dignity and safety of the people in society. However, gradually they became prone to misuse the powers entrusted to them, alienating themselves from the people. The police have gone from being a service provider to an intruder into people's private affairs. Such police measures were justified and endured during the heyday of colonialism, but as democracy replaced autocracy around the world, and elected governments took charge, public outrage emerged against the police began to grow. Various reforms have been undertaken in the police force throughout time to address such issues. Community policing is one of the latest innovations introduced in such a way.

Community policing began as a result of many developments within the police force over a period of time. Kerala has been at the forefront with regards to introducing social welfare measures. The state spearheaded its community policing initiatives with the aim of modernizing and reforming its police force. Today, the police forces operate with public safety as their top priority and have periodically adapted their style and substance of operations. While discussing the conceptual framework of community policing and public safety, assuring law enforcement and crime prevention are the two areas the police force must constantly take into account. In the backdrop of the growing rise of crimes, the urgent presence of law enforcement is vital. As the government's visible arm of law enforcement, the police department should take responsibility for protecting public safety by implementing effective and people-friendly crime prevention methods. They also must be concerned and accept timely updates in their functions. Thus, studies about Kerala's community policing projects should be interpreted in this context.

The nine unique concepts introduced by Robert Peel in London in 1829 created the essential framework for community policing. Throughout the 1960s, the civil rights movement in the United States led to specific requirements that transformed the Amer-

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ican police force, including the adoption of more informal methods. Several theories have substantially contributed to the progression of the notion of community policing. In this regard, the Cultural Transformation Theory, as articulated by Rianne Eisler, is of the highest relevance. This proposal recommends that the police move from the existing model of dominance to one of partnership. Normative sponsorship theory offers an alternative hypothesis. The core idea of this theory proposes that persons with shared interests may collaborate with each other in order to attain a common aim. The Broken Windows Theory, proposed by Wilson and Kelling, is very relevant. The essence of this theory is that if any culture is not identified and handled before it slips into decline, it will lead to catastrophic repercussions.

The cultural transformation theory suggests that societies once followed a ‘partnership model’ of civilization, which over time evolved into today’s ‘dominator model’. According to this theory, a dominator-oriented society often replaces a partnership society, subsequently reshaping its culture to align with its own religious values. In the partnership model, conflict is approached as an opportunity for productive resolution, focusing on cooperation rather than destruction. In contrast, the dominator model views conflict through oppositional dualism, with power dynamics and inequality dividing societies into ‘us’ and ‘them’, or ‘winners’ and ‘losers’, rather than fostering ‘both/and’ solutions and coexistence.

Supporters of the Broken Windows Theory (BWT) maintain that addressing minor crimes helps prevent major offences, while critics reject this notion. The critics of BWT argue that focusing heavily on minor crimes may oversimplify the causes of major crimes, potentially leading to excessive policing of marginalized communities. The neglect of deeper social and economic issues potentially creates unintended negative consequences like increased racial profiling and erosion of public trust in law enforcement. The cultural transformation theory opposes the dominator perception of intelligence and criticizes the belief that intelligence is limited to expressing structural relations of dom-

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inance and subordination. It strongly advocates for dismantling domination hierarchies, which impose obedience and restrict human potential, thereby undermining respect for diversity and sustainable mutual relations. The cultural transformation theory also rejects violent metaphors of combat and warfare, instead emphasizing cooperation and connection as fundamental principles. As Mary Elizabeth Perry highlights, in societies that primarily follow a domination model, elements of partnership are co-opted and exploited while simultaneously being distorted and suppressed. In such societies, caring and nonviolent behaviours are often relegated to ‘inferior’ groups.

The majority of nations worldwide today adopt community policing strategies. With the development of private wealth, it became necessary to create acceptable laws and new means for safeguarding it. These circumstances gave rise to the social agency known as the police. The police, like all other social institutions, evolved over time into an oppressive instrument of the ruling class. The conventional police system’s approach to public safety was reactive. The idea of public safety encompasses a multiplicity of issues. The police are in charge of enforcing laws and preventing crimes. To preserve public safety, the police exploit the current system to instill fear and oppress citizens. However, the new idea of community policing has enhanced people’s interest in police activities. The core of the idea of public safety has expanded. The formation and development of an organized police force in India was a slow process.

Policing in its elementary form in India can be traced back to ancient times. Various monarchies ruled different parts of the Indian subcontinent at different periods of time until the arrival of the British. Before gaining independence from British colonial rule, India was largely a loose federation of kingdoms and princely states. Historians consider the Indus Valley Civilization the beginning of law and order processes in India, albeit in a crude form. The accounts of Megasthenes, the Greek traveller and historian, in the fourth century B.C. are believed to be the earliest legitimate source of history. Kautilya’s Arthashastra, a treatise on administration, provides insights into law and or-

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der. The Mauryan Empire and the Gupta Empire are cited often for introducing law enforcement measures during the ancient period. The medieval period, under the Delhi Sultanate and the Mughals, established policing systems in accordance with the one prevalent in their nation. Though considered oppressive and framed solely to further their interests, the British are credited with modernising law enforcement in India. As discussed in detail previously in the chapter tracing the evolutionary history of policing in India, the mid of 19th century through the early 20th century witnessed multiple reforms in police modernization.

Sardhar Vallabhai Patel was instrumental in establishing the Indian Police Service (IPS) and the Indian Administrative Service (IAS). He played a crucial role in police reorganization. The Seventh Schedule of the Indian Constitution delineates the rights and duties that are exclusive to the states and the Union and those to be governed concurrently. Public order, police, and judicial administration are included in the State List. Many panels were appointed for the purpose of police reforms, however, those efforts failed to provide the desired results. Karnataka enacted the Village Defence Parties Act in 1964, probably the first attempt at community policing in India.

The National Police Commission of 1977, constituted due to intense backlash policing received during Emergency, originally proposed the adoption of community policing in India as one of their primary recommendations. Subsequently, various committees submitted their reports on police reforms. These reports received little to no attention. In 2006, the Supreme Court issued directives to the states and union territories, intended for the protection of police officers from political interference and to improve police performance. However, as no concrete efforts were taken for its implementation, the Supreme Court of India appointed a committee to investigate it. In October 2010, this Committee handed its findings to the Chief Justice, and the Supreme Court's registry communicated it to the states and union territories. Like many previous committees, panels, reports, and recommendations, this too lies in cold storage.

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India is a relatively new adopter of the concept of community policing and continues to develop its vision for its implementation. It is widely acknowledged that political leaders have repeatedly emphasized the need for the police to serve the public without discrimination. In many states, community policing initiatives have been limited to specific causes or areas and are mostly ad hoc in nature. Kerala, however, has been a flag bearer of several community policing schemes, implementing them for the benefit of people across the state. The limited scope of many community policing projects curtail its sustainability. Lack of efficient leadership and the absence of regular training of the community police personnel have affected effective implementation. Limited community engagement combined with structural flaws within police organizations has severely dealt a blow to community policing projects. Gradually, these projects, instead of being proactive tools function merely to meet statistical targets.

According to Eisler, history evolves through the interaction of two fundamental evolutionary movements. The first is the progression of social systems from primitive to more complex organizational forms. The second is the cultural shift between two basic models of social and ideological organization: dominance and partnership. Among multiple theories, community policing has been influenced by the Broken Windows Theory (BWT). However, this theory can lead to disproportionate policing, as visible signs of disorder do not always reflect higher crime rates. By focusing on minor offenses, the theory may neglect addressing underlying social issues like poverty, unemployment, and lack of access to education, which are often considered significant contributors to crime rates. The emphasis on maintaining order through aggressive policing can lead to excessive use of force and violations of civil liberties. Strict enforcement of minor offenses can create resentment within communities, further damaging relationships between police and residents. BWT style policing has been criticized for criminalizing the poor and homeless for minor infractions.

How does Cultural Transformation Theory align with Kerala's Janamaithri Surak-

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sha Project? Let's look into the commonalities. Both advocate a quantum shift from hierarchical governance to a partnership model of functioning. Both emphasize the importance of collaboration over coercion. Cultural Transformation Theory differentiates societies into two broad categories: 'Domination Model' (based on hierarchical power, fear, and control) and 'Partnership Model' (based on mutual respect, trust, and collaboration). This theory suggests that societal progress occurs through abstinence from dominance-based structures and adopting more participatory, cooperative models. Through JSP, the police point out the benefits of shifting from traditional authoritative policing to community collaboration. Both CTT and JSP challenge traditional power dynamics. They stress the importance of sharing responsibilities, mutual respect, and empowering the community.

The Broken Windows Theory has influenced the Janamaithri Suraksha Project. The study analyses how community policing in Kerala ensures crime prevention through maintenance of public order. The JSP tried to build trust between police and the community for preventing crimes proactively through police-public collaboration. It addresses local safety issues like substance abuse, domestic violence, and neighbourhood disputes before they escalate. Similarly the Broken Windows theory enlists the idea that visible signs of disorder encourage further damage. The potential risk of ignoring minor crimes and disorder is that they can escalate into more serious criminal activities. Proactive policing through community involvement ensures social order through crime prevention. The beat policing system, by involving citizens, resident's associations, and local leaders, transforms law and order into a shared community responsibility rather than leaving it solely to the police force. Janamaithri police officers used proactive approaches, such as regular visits in communities, listening to their concerns, and taking necessary actions on minor issues before they worsen. If you look into JSP, it improves police-public relations, through which it can make people feel safer and reduce fear of crime from their minds.

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The history of police in Kerala dates back to several centuries, having been referenced to in the literary works of the Sangham period. Before independence and prior to its formation in 1956, Kerala was divided into three princely states – Travancore, Kochi (Travancore and Kochi unified and became the Thiru-Kochi state in 1949), and Malabar – each with its own distinct police systems. It can be argued that efforts to introduce police reforms in Kerala began immediately after its accession to the Indian Union. Kerala was among the first states to replace old police legislation with new reforms. Successive governments in the state, with support from the police department, focused on reform-oriented policing policies. As a result, several progressive legislations and ordinances were enacted. However, deeply rooted in traditionalism and often influenced by political pressures, the role of the police force frequently conflicted with the principles of a democratic society. During the imposition of Emergency and periods of intense political and public agitation, the police resorted to strong-arm tactics, often functioning as adversaries of the people rather than as protectors. The public viewed the police with fear, distrust, and disrespect. In 2005, the Kerala government created a committee headed by Justice K.T. Thomas with the objective of ushering in significant police reforms. This Committee advocated the introduction of the Western model of community policing in Kerala. The Kerala model of community policing came into being at the end of 2007 under the name of the Janamaithri Suraksha Project.

The Janamaithri Suraksha Project resulted in a drastic transformation of the Kerala police. Initially started on an experimental basis in 20 police stations, the project though not full-fledged, is a feature of all the police stations across Kerala. The Janamaithri project's objectives, structure, components, initial success, early momentum, gradual downfall, and shortcomings have been detailed in the previous chapter. Without a doubt, the project was a step in the right direction. It has helped bring changes in the mindset of both people and the police. Kerala, known for its inclusivity, has become a favoured destination for people from economically weaker sections across the country seeking

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livelihood opportunities. While the state welcomed them with open arms, this diversity presents challenges for policing and law enforcement due to significant differences in culture and habits. Community policing extends beyond the state's native population to include all residents and visitors. However, effective law enforcement remains a challenge due to limited community policing resources.

The state is under constant media scrutiny, with both supporters and critics of its government policies, which largely prioritize public welfare. Whether these policies have been effectively implemented remains a topic of debate. A significant portion of the state's population has migrated abroad for employment and education. Additionally, with its near-total literacy rate, any flaws in innovative policies quickly attract attention and become subjects of widespread discussion (George & Krishnan, 2013). The state is also unique in its high level of political awareness. It is common to find people with diametrically opposing political views living together amicably under the same roof. In India, Kerala boasts one of the well-educated and well-paid police forces. It is essential for the state to carefully analyse and secure public support for its community policing projects given its specific social context.

Legislations fail when implementation is ineffective. Despite policy changes and the introduction of the Janamaithri Suraksha Project, policing has been a disappointment on multiple occasions. While criminal behaviour, brutality, and other malpractices have decreased, the mindset of at least a section of the police force remains unchanged. This undermines the very purpose of community policing legislations. As a general concept, the more centralized and hierarchical the policing system, the more difficult it will be to establish community policing.

Many internal challenges to community policing in India are rooted in the country's policing system, which is inherited from colonial rulers. This system is characterized by a rigid bureaucratic-militaristic structure, a reactive rather than proactive work culture, and a state-owned rather than community-owned organization. The management style

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is authoritarian, with decision-making centralized at the top. Over ninety percent of personnel are constables, who are underpaid, undertrained, and overworked, leading to low motivation levels. The organization also suffers from a resource shortage, and the acute lack of manpower, coupled with a wide range of duties, makes it difficult for police leaders to experiment with initiatives like community policing, which is manpower-intensive. Community policing demands significant changes in how the police interact with the public. Officers must balance multiple roles: law enforcer, peacekeeper, symbol of authority, and, at times, part-time social worker.

The police organization operates at an optimal level with limited resources to handle an overwhelming number of tasks. There is a considerable gap between the department's aspirations and the resources available to fulfill them. Any new mandate adds further strain to already scarce resources, whether in terms of logistics, manpower, transport, or budget. Janamaithri, like any other community policing initiative, is particularly manpower-intensive. The inception and expansion of Kerala's Janamaithri Suraksha Project can be attributed to a multitude of scholarly and institutional endeavours that foster community policing and citizen participation. Kerala Police collaborated with educational establishments such as colleges, universities, and research centres to design and implement the Janamaithri Suraksha Project.

Researchers and academic experts who take part in these partnerships often offer insights into community dynamics, law enforcement strategies, and best practices in community policing. Academic institutions have conducted studies and assessments to determine whether Kerala's community policing initiatives are effective and to identify areas that could be improved. These studies offer valuable data and analysis that goes towards developing the policies and strategies for the Janamaithri Suraksha Project.

Similarly, academic institutions can offer training programmes, workshops, and other services specifically designed to meet the needs of law enforcement personnel involved in community policing campaigns. The main goals of these training programs must

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be to improve the soft skills—communication, conflict resolution, cultural sensitivity, and other skills—that are necessary to establish a good rapport with the community. A few universities have included community policing ideas into their criminology and law enforcement curricula. These institutions emphasize community engagement and problem-solving as they prepare students for careers in law enforcement through the integration of theoretical frameworks and case studies related to community policing.

Significantly, certain facets of community policing, such as the function of technology, community involvement, or the influence of socioeconomic factors on crime prevention, may be the subject of cooperative research projects between Kerala Police and academic institutions. These collaborative efforts promote innovation and knowledge sharing in the field of law enforcement. In order to support community policing and citizen involvement in public safety initiatives, academic institutions may participate in advocacy campaigns. Academics play a significant role in shaping the institutional and legal framework for community-oriented policing in Kerala through their policy analysis and research-based recommendations.

## **6.1 Limitations of Study**

The research attempted to provide a fresh viewpoint on community policing in Kerala, going beyond previous analyses of community policing programmes. It intends to investigate the public safety implications of this novel police paradigm. The research focuses on Kerala's pioneering community policing experiment, the Janamaithri Suraksha experiment, which began in late 2007. An attempt has been made to evaluate community policing ideologies and the history of police in Kerala as well as India. The main objective is to explain the historical journey of community policing while also offering a grasp of these new efforts in police across the world. The study made a concentrated effort throughout the analysis to investigate the community policing ideology and its

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Kerala variant.

However, it is crucial to acknowledge several inherent limitations in this study. These limits originate from the examination of numerous agreements and historical records, which served as the key sources for this inquiry. Police officers maintain strict secrecy in all aspects of their work, and the majority of their directions have not been provided for study purposes. This limitation restricts the breadth of our research, restricting access to critical original sources. Furthermore, police officers' attitudes impact community policing. The public is unable to grasp the true substance of the undertaking. To fully understand these features, it is necessary to explore a wider range of factors. Nonetheless, despite these acknowledged limits, a diligent effort is made to present a complete study that sheds light on the operation of community policing in Kerala.

## **6.2 Major Findings**

- Community policing is an innovative policing method in the global police system. Its modus operandi is to ensure more safety for the public with the cooperation of the community.
- The major theories that are closest to this policing method are Rianne Eisler's Cultural Transformation Theory and Kelling & Cole's Broken Windows Theory.
- The Cultural Transformation Theory provides a framework to understand how Janamaithri Suraksha represents a progressive shift in policing culture. This transformation aligns with Eisler's vision of moving towards a more cooperative, trust-based governance system. Instead of hierarchical policing, the community becomes an active partner in ensuring security.
- Janamaithri policing follows the Broken Windows approach by focusing on early intervention, disorder control, and community participation. By addressing minor

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offenses and social issues early, JSP helps prevent the spread of serious crime. Police and citizens work together to maintain order, creating a safer and more cooperative society.

- Kerala's community policing initiative, 'Janamaithri Suraksha Project' draws inspiration from Cultural Transformation Theory (CTT) by emphasizing public participation in policing. However, it deviates from CTT's prime objective – public participation in decision-making processes. Instead of engaging communities in framing the project's rules and objectives, Janamaithri is introduced as an additional policing initiative designed by the state, with public involvement limited to implementation and cooperation rather than policy formulation. Thus, the state continues to assume the role of a dominator, maintaining control over law enforcement policies while limiting public participation to prescribed roles.
- The contemporary police execution of law enforcement shows they are still not ready to ensure the cooperation of the public. The police seek the help of the public when it necessitates the situation only. They do not consider the participation of the public equal to theirs. They still utilise their own strategies while they deal with the public. It shows that they are not transparent even after the implementation of community policing. Police often apply different standards when dealing with people from rural and urban areas. While they tend to be deferential towards urban residents, they frequently exhibit indifference towards those from rural backgrounds. Police discrimination-enforcing a strategy of fear and a zero-tolerance approach towards rural populations, while adopting lenient and accommodating methods for the urban educated and political upper classes-creates a stark divide. This selective enforcement reflects the influence of BWT, reinforcing social hierarchies rather than fostering equitable policing.
- The differential treatment in maintaining public safety between rural and urban

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people will create a visible sign of disorder and misbehaviour in an environment that encourages further disorder and misbehaviour, leading to serious crimes. It deals with theoretical linkage between contemporary police actions in the name of public safety and the broken windows theory. This principle is developed to explain the decay of neighbourhoods.

- Upon inquiry with newly appointed police personnel, it was found that they neither had clear answers about the project nor any understanding of its direction, except that it was discussed in their orientation seminars. It seems urgent for police academies to incorporate the content of community policing into the curriculum of police training before enrolment as police officers.
- Modern policing in India began during British rule. Many of the current state police acts are modelled after the Police Act of 1861. Although community policing has been introduced in many states in India, most of them were aimed at addressing a specific crime or for a specific purpose. Kerala's launch of Janamaithri Policing laid the groundwork for comprehensive police reforms in India.
- The implementation of community policing in Kerala is an evolving process, with adjustments made to address shortcomings. Several circulars and government orders were issued to control the behaviour of police officers. It highlights the importance given to community policing. However, the circulars mean that the attitude of some police officers remain unchanged. The community policing has minimised the gap between people and police, increasing mutual cooperation. At the same time, police argue that part of the issue stems from people's wilful disregard of police directives on law and order.
- The study shows that the police in Kerala are still far behind in ensuring public safety. When the study examined the crime statistics in Kerala, it was seen that crime is increasing every year. It reflects the lack of proactive policing in Kerala.

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- Most of the reforms implemented before 2008 were structural changes in the police force. However, after 2008, positive changes were made in the daily operations of the police, and they became more proactive.
  - The study identifies that the Kerala Legislative Assembly has been attentive to the reforms that need to be made in the police force in accordance with the times. Successive governments have made many changes to the Police Act passed in 1960. In 2010, the existing Police Act was radically revised, and a new Police Act was implemented.
  - The study explores how the unique socio-cultural environment of Kerala has a great influence on the public discourses towards different policing strategies in Kerala. The media and people closely monitor police activities and do not hesitate to voice their criticisms.
  - The Janamaithri Suraksha Policing endeavour has resulted in the implementation of a range of projects focused on addressing various segments of the community, including women, children, the elderly, guest workers, tribal groups, and others. However, the underprivileged populations' opinions toward law enforcement stay unaltered. According to the media, it is so because the police, people at the top of the caste ladder, the rich and powerful have committed innumerable crimes against them.
  - The study indicates that the state has failed to accomplish enough gains due to a lack of understanding of community policing objectives among police officers and the broader public and to some extent the government itself.
  - The study reveals that Kerala uses information technology in a positive and effective way in police operations. The Kerala Police have received several awards from the Central Government in this regard.

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- The study identified that the police department is still a closed system. Excessive secrecy within the police department alienates the public from the force.
  - The study found that staff shortages and overwork continues to be problems for the Kerala Police. In fact, this has been a problem since the inception of the police. This has a detrimental effect on the mental health of police officers. This is one of the reasons why the Janamaithri Suraksha Project has failed to achieve its desired goals.
  - Police officers – particularly subordinates and lower ranked personnel- operate under constant pressure. Punitive measures imposed by superiors often demoralize them, creating a sense of insecurity within the force, which in turn affects law enforcement.
  - Through community policing, an improved partnership between the police and the community can achieve better results in combating crime in Kerala.
  - Community policing is an organizational strategy that necessitates redefining the goals of law enforcement.

### **6.3 Policy Suggestions**

- The inquiry indicates that the state does not do enough to enhance awareness concerning community policing among police officers and the broader public. Therefore, providing arrangements for executing awareness activities is crucial to the program's success by leveraging local self-government bodies and other state entities.
- Staff shortages/overwork has been a recurring concern for Kerala Police since its inception. It has harmed the mental health of police officers. Unsurprisingly, it

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affects the way they treat the public in the police stations. It is hence vital to recruit sufficient number of police officers and train them to treat the general community with dignity.

- Police department still operates as a closed system, making it unsuitable for the success of Janamaithri Suraksha Project and similar projects. Furthermore, excessive secrecy may alienate the public from the force, fostering doubt and reducing cooperation. Addressing the issue is critical for better policing.
- Political interference in police operations poses a significant threat to the police force. Historically, there has been a belief that police officers serve as tools to further the interests of the ruling party. The government or state legislature should take the issue seriously and implement measures to avoid unnecessary interference.
- Police brutality, especially against those without political influence or financial power, remains prevalent. It is critical to develop a mechanism to solve the problem. Senior police officers must report such atrocities to the appropriate authorities. Police personnel who violate human rights should face departmental actions and legal proceedings. Erring officers must be given exemplary punishment.
- A project's success lies in regular evaluation for correcting flaws, modifying methods and effectively implementing changes. This investigation also found that programs associated with the Janamaithri Suraksha Project were not evaluated on a regular basis. Although the government devised a variety of activities, the absence of effective monitoring led to the failure of many associated schemes. It is critical to regularly assess each project's success.

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## 6.4 Recommendations for Further Research

- This study tries to analyse different community policing techniques followed by Kerala Police as stated. It also describes public reception of the projects. Further research can be done on their socio-cultural implications.
- Police is a global institution intended to ensure law and order. Every societal change influences policing. In this light, the scope of future researches could benefit from assessing such changes both in the society and the police across different times and places.

In conclusion, the Janamaithri Suraksha Project establishes a new level of consultation between public authorities and individual citizens, particularly through neighborhood gatherings where dialogue, participation, and accountability are fostered organically. Consequently, making police actively operational due to new source of appeals it creates. Police have previously been, and in many cases still are, politically responsible to the government/authorities whereas limiting its responsibility to the public only from an operational point of view. Community policing realigns traditional power dynamics and establishes a new relationship in the social contract between the police and society.

This thesis is a political discourse on the community police paradigm called the Janamaithri Suraksha Project and its status today. The study assessed a number of theories to examine their links to community policing in a local context. It concluded that no single theory fully captures the diversity, complexity, strategy, and impact of community policing at the local level. The study proposes the need for an integrated approach to apply theoretical concepts in practice to develop a comprehensive model of community policing as a policy implementation. The study also recognizes that, from a citizen's perspective, the key considerations in community policing are: (i) having a say in defining problems, and actively participating in planning and implementing solutions, and (ii) assessing whether their needs are being met. . The inference of this thesis tries to teach

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the relevance of the implementation of community policing as a new transformation in policing advocating for a fundamental shift in society's deeply ingrained beliefs on the one hand and rigid, out dated policing on the other. It reveals the significance of the efforts of implementation of community policing must be rooted in partnerships built on trust, respect, shared ideas, and mutual understanding.

Inequalities – of race, of class, of gender, of power are all socially constructed rather than a natural phenomenon. Democracy, though successful in eliminating absolute oppression had by and large remained a mute spectator about the various divides prevailing in the society. It alienated the common man from participation in the process of governance, simply viewing them as obedient servitudes of the governments of any form. This led to the growth of rebelliousness in people, especially the youth – gradually giving way to rise in crimes and lawlessness. It is at this juncture political leaders, social reformers and thinkers concluded that societal harmony and development should focus on participation of the community in sync with state machineries. Community policing obtains its relevance thus.



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## APPENDIX - I



### GOVERNMENT OF KERALA

#### Abstract

Home Department-Working Group on Plan Schemes of Police Department for 2007-08- Community Policing Scheme- Administrative Sanction accorded— Orders issued

#### Home (E) Department

G.o.(Rt) No.3161/2007/Home

Dated , Thiruvananthapuram 23-11-2007

- Read:- 1) Letter No:34577/2007 dated 20-09-2007 from the Director General of Police, Thiruvananthapuram.  
2) Minutes of the working Group Meeting held on 15-10-2007 at the Chamber of Additional Chief Secretary (Home & Vigilance) Department

#### ORDER

'Community Policing' is both a way of thinking and an organizational strategy that allows the Police and Community to work closely together in creative way to solve problems of ,Crime, illicit drugs, fear of Crime physical and social disorder (from graffiti\ addiction) neighbourhood degeneration and the overall quality of life in the community. The philosophy of Community Policing rests on the brief that people deserve input into the Police process, in exchange for their participation and support.

The Director General of Police vide his letter read as first paper above has furnished a detailed proposal for Administrative Sanction under the Annual Plan 2007-2008.The working Group which met on 15- 10-2007 discussed the proposal in detail and observed that the community policing would minimize the gap between policeman and citizens and to such an extent that the Police man becomes an integrated part of the community they serve. The individual Policemen should know each member of the community and he should in turn be known to them. Such a relationship is vital for the development of their abilities and initiatives to solve problems of crimes and social disorder.

Police Department has furnished a proposal to the tune of Rs.5.6 lakhs for the procurement of Publicity material. After discussion, the working Group agreed to limit the amount to Rs: 3.5. lakhs i.e Rs. 2 lakhs for procuring pamphlets and Rs. 1.5. lakhs for Booklets. The booklets may contain successful stories and best practices from other states also.

Police Department also presented a proposal for conducting District level Seminars and workshops on community Policing and Police Public interface. The working Group meeting agreed to the proposal conduct seminars and workshops in 10 selected districts as a first step viz. Thiruvanthapuram, Ernakulam, Kozhikode, Thrissur , Kannur, Kollam, Kottayam, Palakkad, Alappuzha and Kasargod . An amount of Rs. 5 lakhs is approved for this purpose.

The Working Group meeting has also agreed to conduct the training programme for the community Liason Groups in 10 districts in the first phase at a total cost of Rs 2 lakhs.

In the above circumstances Administrative Sanction is accorded to execute the Community Policing Scheme for a total amount of Rs 10.5 lakhs as detailed below.

#### a) Publicity Materials

Pamphlets :- Rs 2 lakhs  
(Rupees Two lakhs)

Booklets :- Rs 1.5 lakhs  
(Rupees one lakhs fifty thousand only)

#### b) Seminar and Workshop

Seminars/Workshops at Thiruvananthapuram, Ernakulam, Kozhikode. Thrissur, Kannur, Kollam, Kottayam, Palakkad Alappuzha and Kasargode. Rs 5 lakhs  
(Rupees five lakhs)

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**C) Training the Community Liason Groups (CLGS)**

17 Training sessions lasting 3—5 days in 17 Police  
Districts (CLGS)

Rs 2 lakhs  
(Rupees Two lakhs)

**Total Rs 10.5 lakhs (Rupees Ten lakhs fifty thousand only)**

The above expenditure will be met from the head of account "2055-Police-00-800-84 MoPF"

**By order of the Governor  
K.J. MATHEW**

**Additional Chief Secretary to Government**

To

The Director General of Police, Thiruvananthapuram.  
The Accountant General Audit/A&E Kerala,  
Thiruvananthapuram.  
The District Treasury Officer, Thiruvananthapuram.  
The Finance Department  
Store Purchase Department  
Stock File/Office Copy.

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**APPENDIX - II**



**GOVERNMENT OF KERALA**  
**Abstract**

**HOME DEPARTMENT-JANAMAITHRI SURAKSHA PROJECT-MANNER AND  
MODALITIES - APPROVED- ORDERS ISSUED**  
**Home (E) Department**

G.o.(P) No.107/2008/Home

Dated , Thiruvananthapuram 21<sup>st</sup> June,2008

Read:- 1) G.o.(Rt) No.3161/2007/Home Dated 23-11-2007  
2) Letter No:C3-11792/2004 dated 10-01-2008 from the Director General  
of Police, Thiruvananthapuram.

**ORDER**

Government have initiated various activities to bring about People Friendly Policing initiatives in the day to functioning of the Police, which is an abiding concern of the Government of the Government of Kerala. The Comprehensive Community Policing Initiative being implemented by the Government envisages integrating the aspirations of the local community in the style and system of local policing. The draft scheme thus formulated to implement the community policing has been placed before the representatives of political parties, Leaders of Public Opinion, social Activists, Media, Public Administrators and Police Officers from across the country . Based on their perceptions and comments, suitable modifications have been incorporated in the scheme. Based on the aforesaid exercises, an elaborate scheme has been formulated to implement the scheme which will be known as Janamaithri Suraksha Project. As such, Government are pleased to accord formal approval, of the project "Janamaithri Suraksha Project" and also to lay down the manner and modalities for the implementation of the scheme as appended as Annexure to this Order

2. Expenditure for the project will be incurred only under budgetary provision and if any expenditure is additionally incurred, the same will be met only after obtaining separate financial sanction.

**By order of the Governor**  
**K.J. MATHEW**  
**Additional Chief Secretary to Government**

To

The Director General of Police, Thiruvananthapuram,  
The Accountant General Audit/A&E Kerala,  
Thiruvananthapuram, The Public Relations Department,  
Stock File/Office Copy.

## APPENDIX - III



### GOVERNMENT OF KERALA

#### Abstract

Home Department-Implementation of "Janamaithri suraksha project in 21 more Police Stations-  
Orders issued

#### Home (E) Department

G.o.(Rt) No.1452/2009/Home

Dated , Thiruvananthapuram 25-05-2009

Read:- 1) G.o.(Rt) No.3161/2007/Home Dated 23-11-2007  
2) G.o.(P) No.107/2008/Home Dated 21-06-2008  
3) Letter No:C3-/62202/08 dated 06-02-2009 from the Director General  
of Police, Thiruvananthapuram.

#### ORDER

As per Government Order read as first paper above "Janamaithri Suraksha Project" a community policing initiation of Kerala Police was implemented in 3 cities 11 Municipalities(20 Police Stations) for the prevention of crimes, furthering operation and mutual understanding between Police and community and for furthering security related mutual co-operation among citizen. The Director General of Police his letter read as 3<sup>rd</sup> above has forwarded a proposal for the implementation of Janamaithri Suraksha Project in 21 more Police Stations, in 17 Police Districts addition to the existing 20 Police Stations and requested for administrative sanction.

Govt have examined the matter in detail and are pleased to accord administrative sanction for the implementation of Janamaithri Suraksha Project in 21 more Police Stations, in 17 Police Districts as detailed below in addition to the existing 20 Police Stations.

1. Medical College PS	Thiruvananthapuram City
2. Kazhakuttam PS	Thiruvananthapuram Rural
3. Attingal PS	Thiruvananthapuram Rural
4. Town East PS	Kollam
5. Thiruvalla PS	Pathanamthitta
6. Town North PS	Alappuzha
7. Town East PS	Kottayam
8. Pala PS	Kottayam
9. Kattappana PS	Idukki
10. Thoppumpady PS	Kochi City
11. Hill Palalce PS	Kochi City
12. Aluva PS	Ernakulam Rural
13. Town East PS	Thrissur
14. TownSouth PS	Palakkad
15. Marad PS	Kozhikode City
16. Nadakkavu PS	Kozhikode City
17. Vadakara PS	Kozhikode Rural
18. Thirur PS	Malappuram
19. Thalassery PS	Kannur
20. Mananthavady	Wayanad
21. Hosdurg	Kasargod

By order of the Governor

S.B.USHAKUMARI

Additional Secretary to Government

To

The Director General of Police, Thiruvananthapuram,  
The Accountant General Audit/A&E Kerala,

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Thiruvananthapuram, The Inspector General of Police, (AP  
Battalion & Traffic),  
Tvm, Stock File/Office Copy.

## APPENDIX - IV



### GOVERNMENT OF KERALA

#### Abstract

Home Department-Implementation of Janamaithri suraksha project in 105 Police Stations-  
Sanction accorded- Orders issued

#### Home (E) Department

G.o.(Rt) No.3472/2010/Home Dated , Thiruvananthapuram 18-11-  
2010 Read:- 1) G.o.(Rt) No.3161/2007/Home Dated 23-11-2007  
2) G.o.(Rt) No.1452/2009/Home Dated 22-05-2009  
3) Letter No: C3-/62202/08 dated 07-06-2010 & 07/2010 from the Director  
General of Police, Thiruvananthapuram.

#### ORDER

As per the Government Orders read as first and second paper above "Janamaithri Suraksha Project" a Community Policing Programme was implemented in 41 Police Stations. In addition to the 41 Police Stations, the project started functioning in two more Police Stations in Kottayam Town West and Thrissur Town West. Thus at present the programme has been implemented in 43 Police Stations altogether.

The Director General of Police vide his letter read as 3<sup>rd</sup> paper above has proposed 105 more Police Stations for implementing 'Janamaithri Suraksha Project' in addition to the existing, 43 Police Stations. He has reported that the proposed 105 Police Stations along with the 43 already started would cover existing 140 Assembly Constituencies in Kerala.

Government have examined the matter in detail and are pleased to accord administrative sanction for the implementation of 'Janamaithri Suraksha Project' to 105 Police Stations on Legislative Assembly Constituency basis as appended to this order.

**By order of the Governor**

**K.JAYAKUMAR**

**Additional Chief Secretary to Government**

To

The Director General of Police, Thiruvananthapuram,  
The Accountant General Audit/A&E Kerala,  
Thiruvananthapuram, The Inspector General of Police,(AP  
Battalion & Traffic),  
Tvm, Stock File/Office Copy.

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## APPENDIX - V



### GOVERNMENT OF KERALA

#### Abstract

Home Department-Plan Scheme-2010-11-Global Community Policing Conclave 2010 from 3<sup>rd</sup> to 4<sup>th</sup> November 2010-Additional fund- Sanctioned- Orders issued.

#### Home (E) Department

G.O.(Rt) No.3216/2010/Home

Dated , Thiruvananthapuram 21-10-

2010 Read:- 1) G.O.(Rt) No.2178/2010/Home

Dated 30-06-2010

2) Letter No: S8/41989/2010 dated 20-08-2010 from the Director General of Police, Kerala,  
Thiruvananthapuram.

#### ORDER

As per Government Orders read 1<sup>st</sup> above administrative sanction was interalia accorded for wide spread dissemination of Community Policing initiatives by organizing International Seminar. An amount of 8.15 lakhs was also earmarked for the purpose. The Director General of Police as per his letter read as 2<sup>nd</sup> above has requested to sanction an additional amount of 12 lakhs since the amount already sanctioned is insufficient to meet the expenditure for conducting the international seminar on Community Policing which is scheduled to be held on 3<sup>rd</sup> and 4<sup>th</sup> November 2010 at Hotel Le Meridian, Kochi and requested to accord sanction for meeting the same for the time being from the amount of 173.25 lakhs earmarked for the procurement of Motor Cycles & Scooters for the Beat Officers and Assistant Beat Officers under the Community Policing scheme.

Government have examined the matter in detail and are pleased to accord sanction to incur an additional expenditure of 12 lakhs for conducting the international seminar on Community Policing subject to the conditions that expenses should be met from the current year's budget provision of 254 lakhs earmarked for Community Policing under the Scheme Modernization of Police Department under the State Plan 2010-11 from head of Account "2055-00-800-84-MPD" and also on the condition that no additional fund would be provided for this activity.

**By order of the Governor P.K.THOMAS**

**Joint Secretary to Government**

To

The Direct General of Police, Thiruvananthapuram,

The Accountant General Audit/A&E Kerala, Thiruvananthapuram,

The Finance Department (Vide UO Note No.76068/Exp/B2/10/plg Dated.20.10.10

The Planning & EA Department

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## APPENDIX - VI



### GOVERNMENT OF KERALA Abstract

Home Department-Police Establishment- Effective Implementation of "Janamaithri Suraksha project" - Creation of additional Strength of 740 Posts of Civil Police Officers- Sanction accorded- Orders issued.

#### Home (A) Department

G.O.(MS) No.201/2011/Home Dated , Thiruvananthapuram 03-09-

2011 Read:- 1) G.O.(Rt) No.3161/2007/Home Dated 23-11-2007

2) G.O.(Rt) No.1452/2009/Home Dated 22-05-2009

3) G.O.(Rt) No.3472/2010/Home Dated 18-11-2010

4) G.O(Rt) No. 1861/2011/Home Dated 23-06-2011

5) Letter No: S1/33521/2009 dated 27-05-2011 , 30-05-2011 and 13.06.2011 from the State Police Chief, Kerala, Thiruvananthapuram.

#### ORDER

As per Government Orders read above 'Janamaithri Suraksha Project', a Community Policing Programme had been implemented in 148 Police Stations in Kerala for the prevention of crimes, furthering co-operation and mutual understanding between Police and Community and also for furthering security related mutual co-operation among citizens.

2. The State Police Chief in his letter read above has reported that each Janamaithri Police Station area is Divided into 8 to 12 beats and Beat Officer and an Assistant Beat Officer are entrusted with the area. This means that 16 to 24 Senior Civil Police Officers/Civil Police Officers including Women Civil Police officers are to be posted for duty everyday. This kind of manpower cannot be spared by the Police Stations everyday without sanctioning of additional manpower. This acute shortage of manpower is adversely affecting the effective implementation of 'Janamaithri Suraksha Project' envisaged in the State.

3. Therefore, the State Police Chief has informed Government that an additional strength of 5 Civil Police Officers in each Police Station where 'Janamaithri Suraksha Project' is implemented, are required for the smooth functioning of the project. Hence the State Police Chief has requested sanction for creation of 740 posts of Civil Police Officers, in the Department.

4. Government have examined the matter in detail and are pleased to accord sanction for the creation of 740 posts of Civil Police Officers in the ratio of 1:4(ie, 148 Women Civil Police Officers and 592 Civil Police Officers)

for the effective implementation of the 'Janamaithri Suraksha Project' in the 148 Police Stations in the State.

**By order of the Governor**

**K.JAYAKUMAR**

**Additional Chief Secretary to Government**

To

The State Police Chief, Thiruvananthapuram,  
The Accountant General Audit/A&E Kerala, Thiruvananthapuram,  
The Finance Department (Vide UO Note No.61738/Exp/A3/2011/Fin  
Dated.18.08.2011) The GA(SC) Department  
The Home(E/K) Department  
The Inspector General of Police,(AP Battalion & Traffic),Tvm,  
Stock File/Office Copy

## APPENDIX - VII.



### GOVERNMENT OF KERALA

#### Abstract

Home Department-Implementation of "Janamaithri suraksha project" in 100 more Police Stations-  
Sanction accorded- Orders issued

#### Home (E) Department

G.o.(Rt) No.3424/2012/Home Dated , Thiruvananthapuram 20-11-  
2012 Read:- 1) G.o.(Rt) No.3161/2007/Home Dated 23-11-2007  
2) G.o.(P) No.107/2008/Home Dated 21-06-2008  
3) G.o.(Rt) No.1452/2009/Home Dated 22-05-2009  
4) G.o.(Rt) No.3472/2010/Home Dated 18-11.2010  
5) Letter No: C3-/62202/08 dated 29-05-2012 & 07-11-2012 & Letter No.  
S1/33521/2009 dated 12.06.2012 from the State Police Chief, Kerala, Thiruvananthapuram.

#### ORDER

As per the Government Order read as first paper above, administrative sanction was accorded to execute the Janamaithri Suraksha Project (Community Policing Scheme) in the State.

2) As per the Government Orders read as second, third and fourth paper above, the "Janamaithri Suraksha Project" was implemented in 148 Police Stations.

3) The State Police Chief vide his letters read above has proposed to extend the "Janamaithri Suraksha Project" in 50 Tribal Police Stations and also to implement the scheme in 50 more Police Stations

, in addition to the existing 148 Police Stations. The State Police Chief has also reported that an amount of 200 lakh has been provided under the Plan Scheme, for the year 2012 for Community Policing Scheme, which is also meant for starting the project in 100 more Police Stations.

4) Government have examined the matter in detail and are pleased to accord Administrative Sanction for the extension of Janamaithri Suraksha Project to 50 Tribal Police Stations and to implement the scheme in 50 Police Stations.

The list of new Police Stations wherein the Janamaithri Suraksha Project is to be implemented including the 50 Tribal Police Stations is appended to this order.

6) The expenditure in the regard will be met from the head of account "2055-00-800-77- Plan"

(By order of the Governor) '

SAJEN PETER

Principal Secretary to Government

To

- 1) The State Police Chief, Thiruvananthapuram,
- 2) The Principal Accountant General ( Audit) Kerala, Thiruvananthapuram,
- 3) The Accountant General (A&E) Kerala, Thiruvananthapuram.
- 4) The Inspector General of Police ( AP Battalion & Traffic ) , Thiruvananthapuram,
- 5) The Finance Department
- 6) The planning & Economic Affairs Department ,
- 7) The SC/ST Development Department.
- 8) The Director, Information & Public Relations Department (for publishing in the website)
- 9) Stock File/Office Copy.

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## APPENDIX - VIII

### CIRCULAR No. 34 / 2009

Sub : - Janamithri Suraksha Project of Kerala Police – Guidelines  
prepared for the successful implementation – reg:-

Ref : - G.O.(Rt).No. 3161/2007/Home Dt: 23.11.2007

'**Janamaithri Suraksha**' Project is the Community Policing Programme being adopted by the Kerala Police. Community Policing seeks the active co-operation of the public in performance of police duties, so that the process of Law Enforcement becomes far more effective.

The project envisages to achieve the following objectives.

1. Prevention of Crimes.
2. Furthering co-operation and mutual understanding between Police and the Community.
3. Furthering Security-related mutual co-operation among Citizenry.

#### **Janamaithri Suraksha Samithi:**

In every Police Station where the Janamaithri Suraksha Project is being implemented a 'Janamaithri Suraksha Samithi' should be formed. The Samithi should endeavor to undertake implementation of 'Janamaithri Suraksha Project' within the limit of the respective Home Station;

With the help of the Station House Officer, the Circle Inspector suggests the names of members to be included in the Samithi. The Sub Divisional Police Officer may examine such names and submit such list of names to the District Police Superintendent and the District Police Superintendent will constitute the Samithi.

The samithi should have proportionate representation from among women and the Schedules Castes and Tribes. Respectable citizens from locality who are active in the educational and cultural field should be included in the committee. High School/ College Headmaster/ Principals, Teachers, Retired Officers, Ex- servicemen, Corporation/ Ward councilor, Merchants, NGOs, Workers' representatives, Residents' Association representatives, Postmen, Kudumbasree office bearers etc. may be included in the Committee. Preference may be given to include office bearers of Residential Associations.

Those who are involved in any criminal case should not be included in the Committee. Office bearers of any Political party need not be included in the Committee in that capacity. However, if they fulfill other conditions they need not be excluded just because one is a political party member. Care should be taken to pre-empt allegations that any communal or political organisation is treated with any special advantage. The structure of the Samithi should be in such a way that, ordinary citizens with civic sense and sense of social responsibility get an opportunity to utilize their talents for the greater safety of society at the local level. The process of constitution of the Samithi should be above board, and the members should be persons who command the respect of the community.

The Samithi should have at least ten members, and preferably need not exceed 25. From amongst the Samithi members, the District Superintendent of Police may nominate one member as the Convener. The meetings of the Samithi will be chaired by a person about whom a consensus is reached. This can be decided by Samithi members in each meeting. The Circle Inspector of Police and the Station House Officer will officiate as Convener and Secretary respectively. An Additional Sub Inspector or an Assistant Sub Inspector from the Police Station may be designated as the Community Relations Officer by the Station House Officer. The Community Relations Officer should dedicate himself to the cause of implementation of the Janamaithri Suraksha Project and should render all help to the Station House Officer for the success of the programme.

The Samithi may be reconstituted every two years. The District Superintendent of Police may remove any member, who involves himself in any crime case or acts involving moral turpitude.

#### **Meetings of the Samithi:**

The Samithi should meet at least once a month, at a pre-announced date and place. The public residing in the Beat of that area can attend and give their suggestions. The participation of maximum number of people from the local Beat may be ensured. In case the participation of the public is very meagre, the Samithi may examine the reason for the same and give necessary advice to the Beat Officer.

The minutes of such meetings should be prepared by the Station House Officer ( Secretary) and a copy of the minutes should be sent to Deputy Superintendent of Police and the Superintendent of Police. Supervisory Officers should examine the minutes, assess the quality of meeting, and in case it is felt necessary provide advice to the Station House Officer.

The Sub-Divisional Police Officers may attend such meetings once in three months, and the Superintendents of Police may attend such meetings; The Samithi may hold such other meetings as and when need arises.

#### **Subject for Discussion in Samithi Meetings**

The following matters may be discussed:-

- 
1. Any matter concerned with security of the area- problems like theft, robbery, bootlegging, traffic offences etc. and the remedial measures.
  2. Introducing patrolling with a view to preventing crime, traffic warden system etc.
  3. Organizing awareness programmes to educate the public about reducing crime and about security measures to be installed / introduced.
  4. Information regarding organised crimes, environmental crime etc. in the area.

Disputes between individuals or groups, cases under investigation, cases under trial etc. should not be discussed.

Decisions which are generally acceptable and which are lawful may be taken up for implementation. As far as possible, implementation should be through consensus. If it is felt that more than 20% of the members oppose any matter such an item need not be implemented as Samithi activity. As the Samithi does not have any statutory authority and is only meant to facilitate better policing, the method of putting matters to vote should not be resorted to. Matters may be decided in a friendly atmosphere and divisive and partisan discussions may be avoided. In case undesirably heated discussions occur in a meeting, the next meeting may be presided over by the Sub-Divisional Police Officer.

#### **Activities of the Janamaithri Samithi:-**

Different projects, chosen as per need, may be implemented after discussion and decision in the Samithi meetings. As per local needs, special projects, inter alia, may be implemented.

If so required, for the implementation of a particular project, committees may be appointed for a particular area or for particular project. Formation of such sub-committees can be done during the same meetings and such Sub Committees can include persons appropriate to task intended. The membership of such sub committees need not be confined to the members of the Station Level Samithi.

#### **Janamaithri Beat Officer and his duties:-**

Each 'Janamaithri Beat' will be in charge of an Assistant Sub-Inspector or a Head Constable / Constable.

Within three months of taking charge, every Beat Officer should personally know at least one member of every household in his beat. Every road, lane and by-lane in the beat should be well known to the Beat Officer. The Beat Officer should know not only the houses but also all other establishments in the beat area. The Beat Officer should also keep a rough map marking the major junctions, buildings etc. of the area. He should also keep a diary containing the phone numbers and address of all important establishments and persons. A copy of the map and the diary should be kept in the Police Station.

The name and identity of the Beat Officer may be exhibited at important places in the Beat area. This will help the public to know their Beat Officer.

At least thrice a week the Beat Officer should reach a pre-announced place at pre-announced time so as to contact the public as well as to receive complaints from them. The details of such public contact received etc. may be entered in the beat diary by the beat officer, who may get it countersigned by the Station House Officer. This register, containing the details of daily matters, petitioners etc., should be countersigned daily by the Station House Officer. The beat register should be kept in the Police Station.

For at least 20 hours a week, the Beat Officer should go around the beat area on foot and do his work by contacting the public. The Beat Officer should gain the confidence of the public in his area in such a manner that every common citizen should feel free to approach him and talk to him without any fear and with confidence in a comfortable manner. The Beat Officer should be a role model to any one as far as his manners, etiquettes and characters are concerned.

#### **Subjects which shall not be discussed in Janamaithri Samithi Meeting**

(To be exhibited at the meeting place)

1. No discussion should be done about cases which are under investigation or trial or about the accused in such cases.
2. Any private dispute between individuals and remedial measures for such disputes should not be discussed.
3. No discussion, accusing any individual or organization, should be held about any petition/crime case which is already registered/given to the Police Station.
4. The behavior, conduct or working of any individual should not be discussed.
5. The deeds of any political/social organisation should not be criticized.
6. Under no circumstances, the Samithi Meeting should function like an unofficial Court. Hence no effort should be made to resolve the problem relating to criminal activities of any person during the Committee meeting.
7. Discussion as to who are to be included in rowdy history sheets/ Police records/under provisions of Goonda Act, or as to who are to be treated as accused in crime case shall not be permitted in the meeting.

#### **Activities to be undertaken by a Beat Officer**

1. The beat officer may talk to the public frequently near schools, ration shop, post office premises, community halls etc regarding programmes to be implemented / already being implemented under

- 
- the 'Janamaithri Suraksha Project'.
2. From the knowledge gained through experience and contacts, the Beat Officer may find out appropriate project for his beat area and such projects may be presented in the Samithi Meeting by him. He may also take the lead in implementing such projects.
  3. Whenever there is some natural calamity, out break of contagious diseases etc. in his beat area, the Beat Officer may immediately inform the same to the concerned authorities and also give leadership in taking remedial actions.
  4. In case the Beat Officer gets any intelligence regarding communal tensions, social unrest etc. in his beat, The Beat Officer may immediately inform the same to the concerned authorities and also pass such information to the Station House Officer.
  5. In case any information is received with regard to development of problems in connection with festivals, melas etc. the same may be informed to the Station House Officer.
  6. The Beat Officer may inform the Station House Officer about any type of crime or dangerous activity taking place within his beat area
  7. The Beat Officer may visit internet cafes, phone booths, parallel educational institutions, cinema theatres, video shops and other places where students and youngsters may gather and he may keep a friendly watch to prevent any wrong tendencies in such places.
  8. Incase the Beat Officer notices school children visiting video cassette shops, pan masala shops etc. or smoking in public places the Beat Officer may give them proper advice and if necessary, alert parents appropriately.
  9. When taxi drivers go for trips especially at night along with strangers the drivers may be advised to record the name, address and signature of such persons in the taxi stand to ensure the safety of the drivers.
  10. The name and address of all the strangers who come and stay in the area for doing construction work, jewellery work etc. may be collected with the help of the contractors who bring them. Such information can be handed over to the Station House Officer.
  11. The names and address of persons who come and stay as household help etc. from outside the locality may be collected and kept.

#### **What should not be done by a Beat Officer**

1. He should not discuss or pass on information, publicly or privately about any case under investigation or trial in the Police Station/Court
2. He should not pass on any information about any person to be arrested by the police / to be included in the array of accused/ goonda list etc.
3. Secret information or personal information regarding any person should not be collected or discussed.
4. The Beat Officer's opinion about any of the individuals or organizations in the locality should not be discussed either publicly or privately by the Beat Officer.
5. Under no circumstance should a Beat Officer enter a woman's house in his area without the presence of a Woman Police Officer or a woman Samithi Member.
6. The Beat Officer should not try to negotiate and settle any issue connected with a criminal case registered already. However in case an accused in a criminal case again troubles the victim, the Beat Officer should take immediate remedial measures to help the Station House Officer in preventing the same.
7. The Beat Officer should not make public the names of any person who gives him secret information. He should never share such information with the public even during private conversations.
8. Regarding investigation of crime cases, political issues etc. the Beat Officer should not share his views with members of the public.
9. In case an individual in the area violates any traffic rule or indulges in any criminal activity, he should never try to help such persons escape from the clutches of law.
10. The Beat Officer may receive petitions from the public; He should enter the same in the beat register and hand over the same to the Station House Officer on the evening of the same day itself. Under no circumstances should the Beat Officer show the petition to the counter petitioner or keep to himself.
11. On the petitions asked to be enquired, by the SHO, the Beat Officer should, conduct enquiries about the petition matter on the petitioner, counter petitioner, and the local people. But the petition should not be shown to any other person. He should not speak to the petitioner or counter petitioner in a threatening manner. It is the duty of the Beat Officer to assist the SHO to dispose the petition at the Station. The Beat Officer should not discuss or dispose these matters in the presence of others at the meeting place or so.
12. If persons in the Beat come to the Police Station, if needed, they can contact the Beat Officer. They can contact any other Police Officials also. They do not need any permission from the Beat Officer to see the SHO or the other Officials.
13. The Beat Officer should work among the people, wearing Police Uniform. As far as possible he should patrol by foot for at least 20 hrs. a week. The Beat Officer should win the confidence of the people in such a manner that any ordinary citizen can approach and speak to him freely without any

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14. Every officer should extend their service to the maximum to make the Community Policing Scheme namely **Janamaithri Suraksha Project** being implemented by the Kerala Police, a success.

**Director General of Police**

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## APPENDIX - IX

### CIRCULAR No.35/2009

Sub : - Janamithri Suraksha Project of Kerala Police –  
Guidelines prepared for administration – reg:-  
Ref : - PHQ Circular No. 34/2009 Dt: 20.08.2009

For the effective implementation of the Janamithri Suraksha Project following guidelines are issued for strict compliance by the officers and superiors of the stations where the project is implemented.

1. A local area which includes around 1000 houses may be considered as a Janamithri Beat. A Police Station Jurisdiction may be divided into as many 'Janamithri Beat' as required. One beat area should not exceed three to five square kilometers.
2. One Addl.SI/ASI should be posted as Community Relations Officer. An ASI/HC should be posted as in charge of each 'Janamithri Beat' The SHO should depute a woman Police Constable (Assistant Beat Officer) also to assist the 'Beat Officer'.
3. The posted Beat Officer, Community Relations Officer, SHO of Police Station, Circle Inspector and DySP should be trained personnel of the Janamithri Project.
4. A Beat Officer should be a role model to any one as far as his manners, etiquettes and character are concerned. Only such personnel should be selected as Beat Officers.
5. As and when any objectionable act is noticed from the part of Beat Officer it should be reported. If any laxity to report the same is noticed, action should be initiated against the concerned SHO by the District Superintendent of Police.
6. The station duties in the beat area like process service, checking of address, handling of complaints in complaint boxes and night patrol etc. can also be done through the Beat Officers. Besides the Beat Officer can be detailed to other station duties whenever necessary but ensuring that the Beat Officer has also been deputed to the beat duty for three days a week.
7. As and when any laxity or dereliction in implementing the Janamithri Suraksha Project is noticed from the part of any Station House Officer of Police Station or Circle Inspector, the concerned Deputy Superintendent of Police/District Superintend of Police /Commissioner of Police should intimate this fact to the superiors including Director General of Police in time and take further steps.
8. The District Police Superintendent should conduct a special training course for the selected Janamithri Suraksha Samithi members.
9. The Beat Officers performing well should be recognized and rewarded suitably. Special attention of DSP / CP and Range IGP should be applied in this case.
10. As and when vacancy arise at the Police Station in which Janamithri Suraksha Project is implemented, it should be filled urgently and additional strength should also be posted. The special attention of District Police Superintendent should apply in this case.
11. Janamithri Suraksha Project training should be given to all other Police personnel of Police Station where the Janamithri Suraksha Project is implemented.
12. Janamithri Suraksha Samithi has to be formed in the Police Station for the implementation of the project. It is the responsibility of the Samithy to implement the Janamithri Suraksha Project in the jurisdiction of that Police Station. The Samithi should be reconstituted within two years. The Circle Inspector and Station House Officer are Convener and the Secretary of the Samithi respectively. Besides a Sub-Inspector  
/ Assistant Sub-Inspector will perform as Community Relations Officer. Samithi meeting should be convened once a month. The Samithi does not have any statutory power. If any member of Samithi is involved in any crime or bad conduct, the Station House Officer should inform the fact to the District Superintendent of Police /Commissioner of Police urgently and such member should be expelled from the Samithi.
13. The District Police Superintendents should pay special attention in ensuring that crime rate is reduced in the Project Police Station and neighbouring areas. The complaints like neighbouring areas became more crime prone due to police concentration on the project area should be avoided.

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14. The Beat Officers, Assistant Beat Officers and Community Relations Officer and Station House Officer should not be transferred except when it is found that they are indulging in misconduct and the Beat Officers require urgent transfer after completing at least two years. The prior sanction of DGP should be obtained in such special cases.
  15. Concerned Circle Inspectors and Deputy Superintendent of Police should strictly observe the performance of the Station where the Janamaithri Suraksha Project is implemented and they should attend the Janamaithri Suraksha Samithi Meetings as far as possible.
  16. The monthly work done report should be prepared and forwarded to the Nodal Officer so as to reach on or before 10<sup>th</sup> of every succeeding month. This report should be sent with special remarks of District Superintendent of Police /Commissioner of Police. In cases where at least three beats within one week cannot be provided, the reason for the same should be specified in the working report. It is the responsibility of the District Superintendent of Police /Commissioner of Police to avoid such instances.
  17. It is the responsibility of District Superintendent of Police /Commissioner of Police to ensure that the allotted money from Plan fund or other Govt. funds are utilized fully for the actual purpose. The review report should contain the actual utilization of these funds and the nature of work conducted.
  18. The motor cycle allotted for the beat duty should be maintained so as to use it on a daily basis and steps should also be taken to avail the sanctioned fuel.
  19. During the time of inspection the superior officers (of and above the rank of CI) should verify the beat register and record suggestions while they visit / inspect the Station.
  20. District Advisory Samithi:- At the District level, an Advisory Committee headed by the District Police Superintendent should be formed to ensure proper supervision regarding the functioning of Janamaithri Suraksha Project. Member of Parliament, Members of Legislative Assembly, Municipal Chairman, Mayor as well as other important personalities nominated by Superintendent of Police may be included in the Committee. The committee may consist of 10 to 20 members. This committee may convene meeting once in three months and review the working of Janamaithri Suraksha Samithies of the concerned District and give necessary suggestions, instructions etc. for improvement of their performance.

The District Police Superintendents should ensure that the instructions are strictly complied with. The project helps to reduce the crimes and ensures proper handling of law and order. Hence the argument, that due to the law and order issues, the implementation of the project is difficult is baseless. It is the duty of the District Police Superintendents /Commissioners of Police / Range IGPs, Zonal ADGPs to clearly understand the endeavor of these instructions and ensure the successful implementation of the Janamaithri Project.

**Director General of Police**