# Measures of Community Policing

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**ABSTRACT:** *Community policing, in various forms, has become the operational concept that underpins much of today's police activity. Furthermore, community policing has evolved into a powerful organizational motif that continues to influence how police agencies provide services, particularly at the local level. The scope and complexity of community policing initiatives are vast, and they have frequently eluded rigorous scientific examination. Nonetheless, in the United States and abroad, community policing has and continues to alter modern police. In ancient India, communal policing was commonplace. In reality, the old police system's most distinguishing trait was its focus on the community. Kautilya is credited with the establishment of a police organization and particular law enforcement authorities, including preventative, investigative, and prosecutorial functions. This article examines how community policing came to be and how it was established. Above all, it analyzes the role of community policing in India, as well as its techniques, disadvantages, and efficacy.*

*KEYWORDS: Community, Criminals, Media, Policing, Violence.*

## 1. INTRODUCTION

Community policing covers a wide range of conceptual and practical methods, and it is still in the early stages of development. Community policing tactics differ based on the needs and reactions of the communities involved; nevertheless, all community police programs share some basic concepts and concerns[1]. As police and community leaders look for more effective strategies to promote public safety and improve the quality of life in their communities, the trend toward community policing has gained traction in recent years. Chiefs, sheriffs, and other law enforcement officials are now evaluating whether changes in orientation, structure, and operations will enable them to better serve the communities they serve by enhancing the quality of services they deliver [2]–[4].

Community policing is based on the idea of the police as a multipurpose social service organization dedicated to alleviating poverty's misery. It is based on the assumption that having a conventional officer on the beat will bring the police and the general population closer together. Rather than only reacting to emergencies and arresting criminals, community police officers spend a significant amount of time doing social work, working autonomously and creatively to solve problems on their beats. As a result, they establish significant personal relationships both within and outside of their agency. All of this runs counter to a police culture that prioritizes crime prevention, regular operating procedures, and a militaristic command structure.

Although the data is mostly anecdotal, community policing appears to have widespread support from politicians, scholars, administrators, and the media on a conceptual level. It also appeals to the general people on an intuitive level. Despite this, community policing has run into severe operational challenges virtually wherever it has been tried.

## 2. DISCUSSION

### 2.1 History

The notion of community policing has been around for a long time, dating back to the nineteenth century in the United States. The major goal of its establishment was to have police interact with communities in order to foster strong bonds between citizens and law enforcement. Officers traveling on foot patrols across the neighborhoods they serve was one of the first and most common forms of community policing. This has developed to departments using social media and/or community engagement tools to share pertinent local information with citizens in today's modern day.

Cities that have sought to combat violence, narcotics, and other illegal activities have used it as a key approach. The police have battled to strike a balance between the requirement to be efficient and successful while still being lawful since their establishment in the nineteenth century in the United States and England. The practice of policing is firmly founded in Western political theory, which stresses equality, fairness, and justice. Although the police began as "thief takers," their traditional function has been to maintain local order[5].

The police have traditionally concentrated their efforts on maintaining social order, suppressing violence, and reducing civil unrest in their historic mission of safeguarding public peace. In recent years, the police have been linked to lowering public fear of crime and increasing neighborhood "quality of life." Although the police's aims of maintaining public order and peace are admirable, policing has been condemned for its bad effects, including being ineffective, violent, corrupt, and politicized[6].

### 2.2 In India, the evolution of community policing:

In the 1970s and 1980s, the notion of community policing gained traction in a number of nations around the world. Community policing was common in ancient India, dating back to the Maurya dynasty. In medieval India, a village head known as Mukaddam or Sarpanch served as a police official and was responsible for maintaining law and order with the assistance of the local population. The Muhasil or Gumastha, who were representatives of Fauzdar, Khwaza, and Musarif at higher levels, used to assist in community policing.

Policing became secondary during the Sultanate and Mughal periods. The government forces' main interests were warfare and money collecting. The provinces were placed under the administration of hereditary Subedars, who were in charge of criminal justice and law and order. Sarkars, essentially equal to today's districts, were used to partition the provinces. In Sarkar, a Fauzdar was in charge of maintaining law and order as well as suppressing crime and insurrection. Depending on the size of the Sarkar, a Fauzdar had 500-1500 troops under him.

In addition, the local community employs Chowkidars, or village watchmen. In cities, the chief of police was known as Kotwal. As a result of reforms implemented by Lord Cornwallis, law and order moved into the hands of Zamindars during the British rule. Darogah developed a unified police force in each district. District judges were assigned to the Darogahs. Community policing, on the other hand, had lost any relevance. Law and order was designated a state issue in independent India, and several governments attempted to adopt community policing.

To cope with dacoits in rural areas, West Bengal developed a program called the Village Resistance Group. Gram Rakshak Dal, a community policing initiative, was formed in Gujarat and Maharashtra. Similarly, the Karnataka Village Defense Parties Act of 1964, which went into effect in 1975, was intended to establish community policing[7].

### 2.3 In India, the role of community policing:

The democratic system is based on the idea of equal application of the law without prejudice. Almost every government has created a law enforcement agency dubbed "police" for this reason. This agency is supposed to provide law enforcement with unbiased assistance. However, the role of police in executing these responsibilities has always been contentious. It has been observed all across the world that police officers are more than willing to misuse their authority. People continue to anticipate that police organizations will be people-friendly. People should be involved in the operational activity of the police. It's referred to as "community policing." It keeps them in the spotlight. It operates in a non-discriminatory and equitable manner. It is incorruptible and encourages transparency in its operations. It demonstrates willingness to aid those in need by providing timely assistance, thus staying loyal to the concept that "Police is always with us.[8]"

While recommending a model for community policing in 2003, the Bureau of Police Research and Development (BPRD) described it as "normal policing of a society in consultation, collaboration, and partnership with the community at large." According to the Bureau, the goals of community policing are to "minimize the gap between police officers and citizens to such an extent that police officers become integrated members of the communities they serve and earn the community's acceptance and trust, resulting in spontaneous co-operation from people in crime prevention and security in the local area and resulting in a long-term partnership between the two." The Bureau proposes the following for the community policing mission: To work in collaboration with the people to prevent and detect crime, preserve order, and protect the community's safety and security, as well as to offer the community with efficient, transparent, and responsive law-enforcement apparatus that upholds the rule of law.

Predictive Policing: Predictive policing is when law enforcement uses statistical, predictive, and analytical tools to identify probable criminal behavior. Techniques for forecasting crimes, methods for predicting offenders,

methods for predicting perpetrators' identities, and methods for predicting victims of crime fall under four main categories. The device has been dubbed a "revolutionary breakthrough" capable of "preventing crime before it begins" by the media. Predictive policing employs data on the times, locations, and nature of previous crimes to inform police strategists about where and when patrols should patrol or maintain a presence in order to make the most efficient use of resources or to have the best chance of deterring or preventing future crimes.

Proactive policing is the technique of discouraging criminal behavior by displaying police presence and engaging the public in order to learn about their problems, thereby preventing crime from occurring in the first place. Responding to a complaint after a crime has been committed, on the other hand, is reactive policing. A police officer's proclivity to be actively involved in preventing and investigating crime is typically characterized as proactive enforcement. Because police patrol work is mostly unsupervised, most officers have a great deal of discretion or personal initiative when it comes to how proactive they are on the streets. Again, it seems reasonable that the higher the amount of perceived community alienation among cops, the lower their sense of mastery and willingness to participate in proactive law enforcement behavior. Community policing and proactive policing are inextricably linked.

### 2.4 In Urban Slums, Community Policing:

Policing in urban areas also presents unique problems. The existence of substantial portions of the city's population living in slums, which are often tiny houses with no power, running water, or basic utilities, is common to all Indian cities, as it is in many other Asian nations. In large metro cities, the percentage of the people living in slums ranges from 10% to 20%. This equates to about a million and a half people out of a total population of 14 million. Slums account for 10% of the population in Delhi alone.

Slum residents are believed to account for over half of the population of Mumbai, with some families living in tiny areas of approximately 50 square feet and earning less than $50 per month. Slum Police Panchayats, or community policing initiatives, began in five slums in the city of Pune, Maharashtra, in 2003. The major job of the panchayat is to patrol the neighbourhood and communicate with the designated police officers. Each panchayat keeps track of who is on duty and what issues are resolved in the center[9].

### 2.5 In Rural India, Community Policing:

As previously stated, India's rural land mass and people account for about 70% of the country's total. As demonstrated in instances from urban community police programs, the primary membership for village defense programs in rural India is selected from the local community to serve and aid with community law-and-order concerns. The majority of programs have minimal participation criteria. These requirements include community membership in good standing with age restrictions ranging from 18 to 70 years.

The project Aasara was launched in the predominantly rural district of Nalgonda in Andhra Pradesh, in collaboration with the police department, and included government agencies such as the Revenue Department, the District Rural Development Agency (DRDA), the State Government departments of Women and Child Welfare, Education, and Health, as well as businesses such as the State Bank of Hyderabad and the BC Corporation. Many NGOs, including local branches of the Red Cross and the Prajwala women's group, are also active participants. While the Red Cross funded several health camps, a local member of the State Legislative Assembly pledged support for a grant of 20 acre houses and farm land for horticulture for victims rescued from criminal trafficking as an alternative source of work.

### 2.6 Tribal India's Community Policing:

The rural population of India is likewise highly varied. Tribal regions are home to about 8% of India's population, or more than 70 million people. The tribal population in India is distributed differently in each state. The majority of India's tribal people lives in wooded areas with little political or economic relevance, reflecting some of the country's most undeveloped and impoverished regions. Project Prahari is an Assam-based community policing program. This necessitated collaboration with both the locals and the police officials. The procedure started with the formation of Community Management Groups at the district, state, and local police station levels. Interestingly, the CMGs' strategy was to approach the witchcraft issue indirectly through community participation in self-help projects such as developing community wells and canals to obtain water for agriculture and sinking bore wells for community water needs, among other things, as a way to establish

community support. By fixing roads and bridges, building community centers, and providing work opportunities for local children, the police enhanced their image[10].

### 2.7 In India, Community Policing Issues:

In India, residents' dread of policing authority is firmly ingrained. After more than a century of colonial-style police, the uniformed officer has a reputation for being oppressive and arbitrary, rather than a supporter or defender of the people. At a time when crime rates are rising in India's rapidly growing cities, such beliefs do little to improve community sense of safety. Annual crime rates in India's megacities increased by 9% between 2009 and 2013, from 343,749 to 556,024. In 2014, Delhi alone accounted for 22.7 percent of all crimes reported in the country's 53 megacities.

There are numerous flaws in the police's operation that are eroding the public's trust in them. The processing of First Information Reports (FIRs) in police stations is a major issue. Though filing a FIR is required by law, the average citizen finds it extremely difficult to do so because it takes two weeks to have a FIR registered." The recent example in which a Supreme Court judge spent two hours to have a FIR lodged in the capital is enough to show the difficulty with FIR registration. A Bench comprising of Justice B.N. Agarwal and Justice P.P. Naolekar...ruled that if a police officer refuses to submit a FIR after receiving a complaint, he should be suspended immediately.

Furthermore, there are several additional instances in which the police abuse their authority, commit excesses, and mistreat with the general public, let alone the indicted and those in custody. This is supported by many inquiry reports, judicial declarations, media stories, survey reports, and other sources. In addition, police forces lack the resources and capacity to deal with security issues on their own. According to a United Nations research, although there is one police officer for every 333 citizens worldwide, the Indian ratio is one officer for every 761 civilians. Furthermore, national work force surveys show that state police agencies have significant vacancy rates, as well as low morale and weariness among current officers. Community policing can be used to strengthen police-citizen relations and supplement law enforcement's current capabilities. It has been endorsed by a number of state authorities and commissions[11].

## 3. CONCLUSION

To a significant extent, India's community policing initiatives differ from those seen in industrialized Western countries. Civil society organizations, as well as innovative and determined chief executives and top police administrators, have worked diligently to improve community-police synergy. Clearly, community support for regular enforcement activities tends to flow naturally in regions where police organizations have chosen a more "social work" approach to building connections with local communities. These instances also point to the need to reconsider the notion of community policing.

As a result, community policing in India, as well as worldwide, necessitates cultural transformation, as most countries' policing models are semi-military and extremely hierarchical. It entails extensive training and sensitization of police officers in order for them to embrace citizens' equal participation. Police as a service provider directly accountable to residents is a foreign idea that necessitates organizational culture change as well as personal attitudinal adjustment for officers. It also entails preparing individuals for meaningful involvement and a shift in mindset, since the community frequently "looks up" to law enforcement rather than participating as partners in the decision-making process.

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