

COMMUNITY POLICING SYSTEM IN MIZORAM

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Submitted

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in Political Science of Mizoram University, Aizawl.**

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This is to certify that the thesis entitled “COMMUNITY POLICING SYSTEM IN MIZORAM” submitted by Lalthanmawia for the award of the degree of DOCTOR OF PHILOSOPHY, is a research work, done under my supervision and guidance. The thesis, submitted by him has not formed the basis of the award to the scholar for any degree or any other similar title and it has not yet been submitted as a dissertation or thesis in any University. I also certify that the thesis represents objective study and independent work of the scholar.

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CHAPTER 1

INTRODUCTION

The vision of the Mizoram Police declares that the fundamental obligations of police department are maintenance and application of laws without discrimination; protecting the right, freedom, dignity and property of the people; and creation and preservation of social setting conducive to the growth and development of individual personality. Realising that police alone cannot achieve the goals of this vision, it strives to win confidence, trust, active and voluntary cooperation of all members of the community¹. The present study attempts to explore and analyse the role of community policing in the maintenance of law and order in Mizoram.

1.1 Concept of Police

In every society there are individuals known as policemen who mediate between people and solve conflicts among them. The word, ‘police’ came from Greek words ‘polis’ and ‘politeuein’ implying residents of the city who take active part in the management of affairs of the city². The first formal police department was established in London when British Parliament passed the London Metropolitan Police Act of 1829, thanks to the efforts of Robert Peel, the then Home Secretary of Britain. According to Robert Peel, police were citizens financially supported by the community to perform, on full time basis, policing functions which were entrusted upon every member of the society. Their primary function was prevention of crime and incivility rather than responding to crime and disorder. To be specific, peace keeping is the first duty of police and then fighting crime³. In the words of Egon Bittner, police were the most noticeable and repressive arm of government available to the people all the time⁴.

¹ Mizoram Police, “Mission Statement,” accessed October 20, 2023, <https://police.mizoram.gov.in/mission-statement>

² Steven M. Cox, William P. McCamey, and Gene L. Scaramella, *Introduction to Policing*, 2nd ed. (Sage Publications: India Pvt. Ltd., New Delhi, 2014), 3.

³ P.J. Ortmeier, and Josehp J. Davis, *Police Administration: A Leadership Approach* (McGraw-Hill: New York, 2012), 6.

⁴ Egon Bittner, *Aspects of Police Work* (Boston: Northeastern University Press, 1990), 19.

1.1.1 Functions of Police

The police perform a myriad of functions which differ from one place to another. The functions performed by the police are the following⁵:

- (i) **Enforcing Laws:** The police are basically identified as law enforcement agency and 'crime fighters'. But the time devoted by police to crime fighting is only a small fraction of their working hours. Majority of their time and energy are spent for dealing with problems that do not involve criminal behaviour.
- (ii) **Regulatory Functions:** The regulatory powers of the police include traffic control and management and other behaviours restrained and regulated by government.
- (iii) **Maintaining Peace:** An essential business of police that demands the largest amount of man power and resources is maintenance of peace and tranquillity. Peacekeeping roles of police are diverse ranging from helping victims of disasters, prevention of anarchy and physical violence to dealing with mentally ill persons, domestic quarrels and unruly behaviour of the youths.

1.1.2 Different Models of Policing

In his article, "Reading about Community (oriented) Policing and Police Models," Paul Ponsaers classified policing into three different models viz., modern, post-modern and globalising models. Every model was to be judged in terms of its ability to reduce crime⁶.

Modern model included 'military-bureaucratic and lawful policing model' introduced to check police corruption during 1950s and 1960s. The military bureaucratic model was marked by impartial law enforcement, strict discipline, centralised decision making, distance between police and people, spirit of profession, use of violent methods, crime suppression and reactive policing. Lawful policing gave primacy to implementation of law. Its chief features were no discretion for

⁵ Bittner, *Aspects of Police Work*, 19-25.

⁶ Paul Ponsaers, "Reading About Community (Oriented) Policing and Policing Models," *An International Journal of Police Strategies & Management* 24, no. 4 (2001): 470-497.

police, enforcement of law, law is a source of police authority, fear of police, severe punishment and post-incident policing.

Post-modern policing model implied community-oriented or problem-solving policing which was a new policing strategy that attempted to provide better policing services. The role of the police was to find out the underlying causes of crime and formulation of plans to remove them. Under this model, lower-level police personnel enjoyed discretion, enforcement of law was intended to increase public faith in police and community participation, police were answerable to people, policing was no longer viewed as a specialised domain of police agency, legitimisation was achieved through public participation and it was prevention-focused and proactive.

Globalising model was primarily ‘private policing’ consisting of ‘commercial policing’ and ‘civil policing’. There were three types of ‘commercial policing’, viz., (1) corporate security agencies; (2) independent investigative and detective firms; and (3) safety consultation forum. Civil policing denotes policing service rendered by willing citizens and community members independent of police. The origin of this non-state policing could be attributed to the influence of liberal capitalism. The private police officers were responsible to the institutions and to the consumers or contract holders. Rigorous training was essential to give police service to the clients. Legitimacy was based on contract or consumers’ satisfaction. The aim of this model was to prevent crime rather than to respond to criminal incident after it occurred.

1.2 Concept of Community Policing

The term community policing is a ‘plastic concept’. Its meaning varies from one person to another. Systematic literatures on this subject started to grow since 1980s with the appearance of Greene and Mastrofski’s book ‘Community Policing: Rhetoric or Reality’ in 1988 which aimed to bring about radical changes in police-community interrelationships⁷. The American Community Policing Consortium of Bureau of Justice Association defined ‘community policing’ as ‘democracy in

⁷ John E. Eck and Dennis P. Rosenbaum, “The New Police Order: Effectiveness, Equity, and Efficiency in Community Policing,” in *The Challenge of Community Policing: Testing the Promises*, ed. Dennis P Rosenbaum (New Delhi: SAGE Publication, 1994), 3, 4.

action'. It signified participation in policing works of local governments, business, community, schools, churches and hospitals. It also implied formation of an alliance between police and community to identify problems of the society which lead to crime and disorder and find solutions to these problems⁸. It was police-public partnership in crime fighting, shifting police priorities from crime-centred services to provision of non-criminal services to the community, holding police responsible to the community, and decentralised police organisation⁹. It was a policing strategy that emphasised on developing police-community relationship. It was a new police philosophy which centred on the assumption that police should work with the people in identification, prioritisation and solution of social problems such as criminal offences, fear of crime, disorder, misdemeanour and deterioration of the community with a view to enhancing safety and improving the living standard of the people¹⁰. Trojanowicz defines it as "a philosophy of policing, based on the concept that police officers and private citizens working together in creative ways can help solve contemporary community problems related to crime, fear of crime, social and physical disorder, and neighbourhood decay"¹¹. In Kenya it is perceived as "one of the key drivers of police reform and a proposed shift to democratic and 'people-centred' policing."¹²

Ferrandino argued that in order to understand the meaning of community policing, it is imperative to know what it is not¹³. According to him:

⁸ Community Policing Consortium, *Understanding Community Policing: A framework for Action* (Washington D.C: Bureau of Justice Assistance, 1994), 4.

⁹ Jerome H. Skolnick and David H. Bayley, "Theme and Variation in Community Policing," *Crime and Justice* 10, (1988): 1-37.

¹⁰ Michael J. Palmiotto, *Community Policing: A Policing Strategy for the 21st Century* (Gaithersburg: Aspen Publishers, Inc., 2000), 201.

¹¹ Robert C. Trojanowicz and Bonnie Bucqueroux, *Community Policing: A contemporary Perspective* (Cincinnati: Anderson Press, 1990), 5.

¹² Tessa Diphoorn and Naomi van Staple, "What is Community Policing?: Divergent Agendas, Practices, and Experiences of Transforming the Police in Kenya," *Policing: A Journal of Policy and Practice* 15, no. 1 (2021): 408.

¹³ Joseph Ferrandino, "Community Policing: What It Is Not," in *Encyclopedia of Community Policing and Problem Solving*, ed. Kenneth J. Peak (Los Angeles / London / New Delhi / Singapore / Washington DC: Sage Publications Ltd., 2013), 61-64.

- (i) It is not simply problem-oriented policing because police department can involve in problem solving without a commitment to the concept of community policing.
- (ii) It cannot be equated with a specific programme. It is an innovative approach to policing adopted to meet specific needs of the particular area.
- (iii) It is not a soft policing policy because law and order maintenance is still police function. But police are soft towards active law-abiding citizens.
- (iv) It does not mean public control over the police.
- (v) It is not a community relations programme.
- (vi) It is not an answer to all problems.

1.2.1 Core Components of Community Policing

Community policing has two core components- community partnership and problem solving. The first component of community policing i.e. community partnership, implies that police should develop positive relationship with the people so as to work together in preventing crimes. Police officer spends his time in his beat talking to local residents, undertakes home visits, participate in local events and functions. Community policing involves activities such as helping crime victims and the poor, providing emergency services during disaster of various kinds, solving domestic problems, cleaning the streets, maintaining street lights, controlling automobiles and pedestrian movement, taking care of runaway and dropped-out students, homeless persons, habitual drunkards and mentally ill persons.

Problem solving policing is premised on the assumption that crime and disorder can be checked or prevented by identifying the underlying causes which give rise to the problems and by taking appropriate course of actions to remove them. The causes of problems not the symptoms (crimes) are to be removed by police-community joint efforts.¹⁴ Problem solving helps in the solution of the problems thereby preventing occurrence of crime in the future.¹⁵

¹⁴Community Policing Consortium, *Understanding Community Policing*, 13-22.

¹⁵ Lorie Fridell, "The Defining Characteristics of Community Policing," in *Community Policing: The Past, Present, Future*, eds. Lorie Fridell and Marry Ann Wycoff (Washington DC: Annie E Casey Foundation & Police Executive Research Forum, 2004), 6.

1.2.2 Four Facets of Community Policing

There are four major facets of community policing. They are:

- (i) Philosophical dimension which broadens the scope of police functions from mere law enforcement and crime fighting to reduction of crime and fear of crime, maintenance of order and community security.
- (ii) Organisational facet which insists on structural changes in police organisation. The police department must be decentralised allowing even the line officers to make decisions depending upon the requirement of the community.
- (iii) Strategic facet implies a strategy for implementing community policing programmes. One such strategy is assignment of police to beat on a permanent basis. This will enable them to become friends of the community.
- (iv) Programmatic dimension of community policing involves formulating innovative programmes and activities like foot patrols, directed patrols, surveys and other alternatives to reactionary policing policy. Problem solving, another ingredient of programmatic facet, involves identification and analysis of problems, formulation and implementation of solutions and evaluation of the programme. It also includes situational crime prevention tactic which signifies reduction of opportunities and conditions which entice criminals to commit crime. Community engagement is another programmatic spectrum of community policing. This programme encourages police to abandon professional policing variant which separates them from community. Under this programme, people protect themselves because they realise that crime is not the exclusive domain of the police and government¹⁶.

1.2.3 Emergence of Community Policing

The credit for the emergence of modern community policing is given to Sir Robert Peel, the founder of London's Police force and father of modern police, who

¹⁶ Victor E. Kappeler and Larry K. Gaines, *Community Policing: A Contemporary Perspective* (Cincinnati: Anderson Publishing, 2009), 1-19.

said in 1829 that “the police are the public and the public are the police”¹⁷. In USA community policing emerged challenging professionalisation of policing which alienated police from the community during 1960s and 1970s. The police reform movement which endeavoured to do away with corruption among the police was initiated by Vollmer in 1930s. Such reform movement resulted in the professionalisation of policing. During this period police department was organised on the assumptions of scientific management theory. The trained and educated police personnel patrolled the street using cars. They relied on reacting to 911 calls. But the weaknesses of professional policing outweighed its merits soon. There was a gap between the police and the people with the result that people lost confidence in the credibility of police. Moreover, despite various attempts to bridge police-community gap during 1950s through Police Community Relations programmes and introduction of crime prevention units, law and order situation could not improve. The civil rights movement and anti-Vietnam war movement during the 1960s and 1970s also revealed the inadequacies of police forces to solve problems of the community without active support of the people¹⁸. In 1967 the President of USA constituted Commission on Law Enforcement and Administration of Justice which recommended introduction of team policing to improve police relations with the people. Meanwhile researchers conducted experiments on community policing. Kansas patrol experiment, 1974 was one such initial experiment. This experiment concluded that traditional method of patrolling was inadequate to reduce and prevent crime. Thus, community policing began during 1970s as result of the social movement for equality in USA¹⁹.

1.3 Community Policing in India

India is known for the existence of the best of traditional community policing institutions like panchayats since ancient times. Nevertheless, it is a big surprise that Indian community policing pioneers have adopted the US model of community

¹⁷ Kenneth J. Peak, ed., *Encyclopedia of Community Policing and Problem Solving* (Los Angeles / London / New Delhi / Singapore / Washington DC: Sage Publications Ltd., 2013). Introduction section para 6.

¹⁸ Kappeler and Larry K. Gaines, *Community Policing*, 66-72.

¹⁹ Kappeler and Larry K. Gaines, 78-57.

policing. Today different states have adopted different variants of community policing without conducting an empirical test²⁰. Some community policing institutions found in India are the Neighbourhood Watch Scheme of Delhi Police (1989), Mohalla Committees of Maharashtra (1990), Friends of Police Movement (1993) of Tamil Nadu, Maithri in Andhra Pradesh, Ashwas and Prahari of Assam etc²¹.

1.4 Community Policing in Mizoram

In the pre-British era, villages protected themselves from their enemies and wild animals in Mizoram. Fending and sheltering people were deemed to be the shared responsibility of all young male villagers. Today in Mizoram there are formal and informal community policing institutions that are working with the state police department for crime prevention or reduction as well as solving the problems of the community. Village Defence Parties (VDPs) established in 1971 under the Assam Village Defence Organisation Act, 1966 and the Mizoram Village Defence Organisation Rules, 1981, in many towns and villages, serve as formal institution of community policing. Hence, it can be said that VDPs are the formal community policing institutions in Mizoram²². There are also several community-initiated bodies which deliver basic and simple police services to the people alongside the police. They are Young Mizo Association (YMA), Young Lai Association (YLA), Joint Action Committees (JACs) etc., These local people-initiated policing bodies are the eyes and ears of the police. They maintain law and order, and preserve security and safety either single handed or with the support of the police. They are ready to help the police for the prevention and reduction of crime throughout Mizoram²³.

²⁰ A. Abraham Kurien, "The Concept and Practice of Community Policing in the Indian Context," PhD diss., (Sardar Vallabhai Patel National Police Academy, 2000), 54.

²¹ Veerendra Mishra, *Community Policing: Misnomer or Fact* (New Delhi: SAGE Publications India Pvt. Ltd., 2011), 177.

²² Purnanand Nagappa Sangalad, "The Role of Community Policing in the Prevention of Farmers Suicides: A study of Dharwad District," *International Multidisciplinary Research Journal* 2. no. 3 (2012): 65-68.

²³ Lalthanmawia and Harendra Sinha, "Zawlbuk or Bachelors' Dormitory: An Indigenous Community Policing Institution in Mizoram," *Mizo Studies* 12, no. 2 (2023): 275.

1.5 Profile of Mizoram

Mizoram, one of the 28 states of Indian Union, is located in the rugged region of North East India. It has been the most peaceful state of India since 1987. Prior to 1954, Mizoram was called the 'Lushai Hills District'²⁴. It is lying between 21°.58 'N to 24°.35' N Latitude and 92°.15' E to 93°.29' E Longitude. Its whole area is 21,081 square kilometres. It shares 404 kilometres long international border with Myanmar in the east and 318 kilometres with Bangladesh in the west²⁵. The international borders between Mizoram and Myanmar, and Bangladesh are crime prone areas. Different trafficking and criminal activities are taking place in these regions.

An aerial photographic picture of Mizoram gives the impression that it looks like a 'bitter gourd' or 'squash' which is cut several times along the horizontal lines²⁶. The whole area is divided into two regions- eastern region with an average height of 2000 metres above the sea level and western region full of ridges with a normal height of 1000 metres and petty valleys²⁷. Due to rough terrain, the Mizoram Police has been facing the problems of transportation and communication.

According to 2011 census, the total population of Mizoram is 1,097,206, of which 555,339 are males and 541,867 females. About 525,435 people live in rural areas and 571,771 in urban areas²⁸. Ethnically, Mizoram is a land of diversity. Its population consists of two main ethnic groups. The first group includes Lusei, Hmar, Ralte, Paite, Thadou, Pangkhua and others with their sub clans inhabiting the central and northern parts of Mizoram. The second group consists of Pawis (Lais) and Lakhers (Maras) with their sub clans who settle in southern region of the state. Apart from these two groups, there are Brus and Chakmas in the south west and western

²⁴ V. Venkata Rao, H. Thansanga and Niru Hazarika, *A Century of Government and Politics in North East India*, Vol III-Mizoram (New Delhi: S Chand & Company (Pvt.) LTD, 1987), 1.

²⁵ Government of Mizoram, Directorate of Economics and Statistics, *Statistical Handbook of Mizoram, 2020* (Aizawl: Directorate of Economics and Statistics, 2020), xii.

²⁶ S.N. Singh, *Mizoram: Historical, Geographical, Social, Economic, Political and Administrative* (New Delhi: Mittal Publications, 1994), 2.

²⁷ N.N. Bhattacharyya, *North East India: A Systematic Geography*, 5th ed. (New Delhi: Rajesh Publications, 2018), 210-212.

²⁸ Government of Mizoram, *Statistical Handbook of Mizoram*, 2020, xiii.

parts of the state²⁹. Brus also live in north western region which borders Tripura state. Other minority ethnic groups like Hmar and Paite are living in the north eastern part of Mizoram. In addition, other minority groups such as Pang, Bawm and Tlanglau settle in the south and south eastern corners of the state, generally within the areas inhabited by Lai and Chakma³⁰. It has been said that majority and minority ethnic groups of Mizoram have been ethno-phobic and xenophobic³¹. In terms of religion, Christians form majority group with 87.16 percent, Hindus constitute 2.75 percent, Muslim 1.35 percent, Sikh 0.5 percent, Buddhist 8.51 percent, and Jain 0.03 percent³².

There is a relation between demographic composition of the state and its crime rate. Younger individuals are more disposed to commit crimes. The age-crime relations reach its peak during teens age period and start to decline rapidly after twenty due different reasons and gradually in the later period³³. Crime rate decreased with senescence. Old aged criminals are often first-time offenders and the most common crimes committed by them are drinking, sexual offence, bribery and other non-violent physical crimes³⁴. In Mizoram, as per the 2011 census, there are 116,981 persons falling in the age group of 10 to 14, 110,343 persons in 15 to 19 group, 111,708 in 20 to 24, 102,346 in 25 to 29, 218,938 in 30 to 44, 128,608 in 45 to 59, and 68,628 in 60 to 80 above group³⁵. Though census statistics do not show the exact number of teenagers yet there are more than one lakh teenaged persons. In Mizoram, as Table 1.1 indicates the greatest number of crimes are committed by persons falling in the age group of 18 to 29 followed by those in the group of 30 to 44, and 45 to 59.

²⁹ Lalsiamhnuna, *Political Problems in Mizoram* (Aizawl: Lenchhawn Press, 2011), 4.

³⁰ Singh, *Mizoram*, 34

³¹ Jangkhogam Dounel, "Ethnicity in Mizoram: A case Study of Ethnic Issues in the Sixth Schedule Area of the State," paper presented at *International Level Seminar on Ethnicity, Identity and Literature*, Guwahati, Assam, March 22, 2019.

https://www.researchgate.net/publication/331951169_ETHNICITY_IN_MIZORAM_A_CASE_STUDY_OF_ETHNIC_ISSUES_IN_THE_SIXTH_SCHEDULE_AREA_OF_THE_STATE

³² Zarzozuali, "Bond of Unity Amidst Diversity in Mizoram," *Mizoram University Journal of Humanities & Social Sciences* 6, no. 1 (2020): 79.

³³ David P. Farrington, "Age and Crime," *Crime and Justice*, 7 (1986): 189–250.

³⁴ David O. Moberg, "Old Age and Crime," *The Journal of Criminal Law, Criminology, and Police Science* 43, no. 6 (1953): 764–776.

³⁵ Government of Mizoram, *Statistical Handbook of Mizoram*, 2020, 9.

Table 1.1: Crimes Committed by Persons of Different Ages (IPC & SLL) in Mizoram

SI No	Year	Juveniles		18 - 29		30 - 44		45 - 59		60 & Above		Total
		IPC	SLL	IPC	SLL	IPC	SLL	IPC	SLL	IPC	SLL	
1												
2	2016	58	4	1557	196	907	907	176	29	5	5	3128
3	2017	15	7	1264	326	707	280	183	112	18	25	2937
4	2018	20	17	1083	302	671	671	169	101	14	11	2696
5	2019	19	6	1204	281	842	842	211	83	25	19	2928
6	2020	12	10	765	258	643	643	108	84	12	8	2178
7	2021	29	10	954	341	698	698	130	66	9	14	2662
8	2022	47	5	1662	218	1259	1259	183	74	25	12	3874
Total		200	59	8489	1922	5727	5300	1160	549	108	94	20403

Source: Crime in India (2016-2022)

1.6 Brief Political History of Mizoram

Before the arrival of British into the erstwhile Lushai District, an indigenous tribal political system had flourished among the Lushais. This system survived the onslaught of British invaders who had adopted it with slight modifications in their administration of Lushais. Under the native political system, each village was independent having a chief known as ‘Lal’ in vernacular language. The chief was the law giver, executive head and judicial organ of the village government. He was the guardian and protector of the villagers, fountain of justice and commander of village police or army. The entire village land belonged to him³⁶. The pre-British Lushai political system was monarchic in nature and the chief was always the strongest man of his clan³⁷. However, all matters pertaining to village administration were decided

³⁶ Rao, Thansanga and Hazarika, *A Century of Government and Politics in North East India*, 64.

³⁷ Suhas Chatterjee, *Mizoram Under the British Rule* (Delhi: Mittal Publications, 1985), 4.

with the assistance of the council of ministers called 'upas'. These upas were selected by the chief through pick and choose method and he could dismiss them at will. The power of the chief was absolute in theory but in practice he seldom took decision on important issues without consulting his ministers³⁸.

In the pre-British era, Lushais or Mizos had never been subjugated by any foreign power. But consequent upon a series of provocative raid into the British territories by the Lushai chiefs, the attention of the British officials was focused on maintaining relations with them. The first known incursion of the Lushais into the British Indian province took place in 1826³⁹. In September 1826 a group of woodchoppers belonging to Sylhet frontier was butchered by the Kookies led by the chief, Buangtheua in the hills ten miles away from Dullesuri (Tlawng River)⁴⁰. But the first Anglo-Lushai contact occurred in 1844 when Captain Blackwood carried out the first expedition against the Paihte Chief, Lalsutthlaha for his alleged complicity in the Lushai's attack on Kachu Bari, a Manipuri village under Sylhet District of British India. Lalsutthlaha surrendered before Captain Blackwood and he was tried and was given life imprisonment by British authorities⁴¹. In course of time, Lushai chiefs were defeated one by one by the British. Rothangpuia, a Thangluah chief, was the first Mizo Chief who surrendered without offering resistance to the British authority in 1861⁴².

Lushai's country was annexed by British after successful completion of Chin Lushai Expedition of 1889-90. The Chin Lushai Expedition completed its military operations in March, 1890. Two districts such as North Lushai Hills District with its headquarters at Aizawl and South Lushai Hills District having headquarters at Lunglei, were created. The former was put under the control of Assam while latter

³⁸ N.E. Parry, *A Monograph on Lushai Customs & Ceremonies* (Aizawl: Tribal Research Institute, 2009), 1.

³⁹ C.U. Aitchison, "Treaties, Engagements and Sanads Relating to the Territories Comprised Within the Province of Assam and to the States, etc., in Political Relations with the Government of India Through the Government of Assam," in *A Collection of Treaties, Engagements and Sanads Relating to India and Neighbouring Countries* (Government of India: Calcutta 1931), 12:94.

⁴⁰ A Mackenzie, *The North-East Frontier of India* (Delhi: Mittal Publications, 1981), 279.

⁴¹ E.B Elly, *Military Report on the Chin-Lushai Country* (Calcutta: Firma KLM (P) LTD, 1978), 1, 2.

⁴² Chatterjee, *Mizoram Under the British Rule*, 49.

was under Bengal⁴³. Captain Herbert Browne, a Political Officer for North Lushai Hills District, was empowered to exercise the power of Deputy Commissioner over 300 strong Frontier Police stationed at Aizawl⁴⁴. Meanwhile, Charles Steward Murray was designated as Superintendent of the South Lushai Hills and Chittagong Frontier Police forces were posted to maintain law and order⁴⁵. The Lushai Hills was formally annexed into British Indian Empire by Governor General-in-Council by means of Proclamation on 6th September, 1895⁴⁶. Later, on the recommendation of the second Chin-Lushai Hills Conference held in 1896, the two districts were amalgamated on 1st April, 1898 into a single administrative unit known as the Lushai Hills District. It was placed under the control of Chief Commissioner of Assam who ruled through the Superintendent of Lushai Hills. The first Superintendent was Major John Shakespeare. In the meantime, police forces of the two districts were also combined into a single force under the supervision of Major Loch⁴⁷.

British policy towards Lushai Hills District was based on the principle of least interference into the administration of local affairs. The superintendent ruled with the assistance of village chiefs who were entrusted with the responsibility of keeping law and order. Under Bengal Eastern Frontier Regulation of 1873, Inner Line Regulation was proclaimed to protect the interest of tribal population in Assam. It empowered Lt. Governor to fix the line known as 'Inner Line' in the Hill areas and no British Indian citizens and foreigners could cross such a line without a valid pass⁴⁸.

Soon after the annexation, the Scheduled District Act, 1874 was enforced in the Lushai Hills District from 1898 up to 1919. Under this Act, the provincial government was free to decide what laws should be applied within its own area.

⁴³ Robert Reid, *The Lushai Hills* (Calcutta: Firma KLM Private Limited, 1978), 17-19.

⁴⁴ Reid, *The Lushai Hills*, 19, 20.

⁴⁵ J. Zorema, *Indirect Rule in Mizoram 1890-1954: The Bureaucracy and the Chiefs* (New Delhi: Mittal Publications, 2007), 35, 36.

⁴⁶ Zorema, *Indirect Rule in Mizoram 1890-1954*, 47.

⁴⁷ Chatterjee, *Mizoram Under the British Rule*, 127.

⁴⁸ Rao, Thansanga and Hazarika, *A Century of Government and Politics in North East India*, 6,7.

Accordingly, Lt. Governor of Eastern Bengal and Assam ruled Lushai Hills District with Chin Hills Regulations of 1896⁴⁹.

Government of India Act, 1919 empowered the Governor-General-in-Council to declare any areas within the British Indian Empire as 'backward tracts'⁵⁰. The so-called backward tracts should be excluded from the scope of constitutional reform. The legislative council could pass neither legislation nor resolution affecting management of these areas. The only permissible legislation was Regulations issued by Governor General-in-Council⁵¹. Consequent upon this Act, the whole area occupied by Lushai people was declared a 'backward area' by the Governor-General-in-Council on January 3, 1921. The Act stated that any laws passed for backward areas would apply to them with or without modifications as the Governor General may think fit. The Governor was given power to apply to Lushai Hills District any laws passed by the Legislative Council as he deemed appropriate. The Assam Frontier Tract Regulation, 1880 authorised the Governor to withdraw any laws or regulations that were in force from the backward tracts. In short, under the Government of India Act 1919, Lushai Hills was administered by the Governor. The people of Lushai Hills did not send any member to Assam Legislative Council between 1921 and 1927. The Council of Ministers did not play any role in the administration of Lushai Hills⁵².

Under Government of India Act 1935, Lushai Hills was proclaimed 'Excluded Area' on March 3, 1936. Lushai Hills was still viewed as a backward area unsuitable for any form of democratic government. Its administration was carried on not by the provincial legislature of Assam but by Governor of Assam acting as an agent of Governor General-in-Council from 1937 to 1947. The ministers did not have constitutional obligations to render advice to Governor. Central and Provincial

⁴⁹ Sangkima, *Mizos: Society and Social Change -1890-1947* (Guwahati: Spectrum Publications, 1992), 102.

⁵⁰ Arthur Berriedale Keith, *A Constitutional History of India 1600-1935* (London: Methuen & Co. LTD., 1936), 265.

⁵¹ V. Venkata Rao, H. Thansanga and Niru Hazarika, *A Century of Tribal Politics in North East India, 1874-1974* (New Delhi: Chand & Company LTD, 1976), 47.

⁵² Rao, Thansanga and Hazarika, *A Century of Tribal Politics in North East India*, 10.

legislations were not automatically extended to Lushai Hills. The applicability of these laws in this region was dependent upon the personal judgement of Governor⁵³.

In 1946 Macdonald, the political head of Lushai Hills District, introduced District Conference to assist the Superintendent in the management of Lushai affairs. The District Conference would consist of 40 members, of which 20 would represent the chiefs and another 20 would be elected from the commoners. This new political body could not function effectively because its second election held in 1947 was boycotted by Mizo Union⁵⁴. But it could be called the first democratic institution ever introduced by the British in Lushai Hills District.

After India achieved independence, the Constituent Assembly incorporated VI Schedule into the Indian Constitution providing for the constitution of District Councils for hills districts of North East India⁵⁵. The main objectives of VI Schedule were to provide cheap and suitable administrative arrangement that would protect customary practices and ways of life of the tribal population; and to prevent assimilation of the hill tribes by the plain people⁵⁶. Nevertheless, it was not possible to constitute the District Council immediately after the Indian Constitution came into force in 1950. Meanwhile, Government of Assam wanted to associate the Lushais with the art of modern administration. Therefore, Tribal Advisory Council comprising of 35 members was constituted for the people of Lushai Hills. It was regarded as a provisional District Council headed by LL Peters, the then Superintendent of Lushai Hills District. It was terminated on November 12, 1951⁵⁷.

In pursuance of the provisions of the VI Schedule to the Indian Constitution, Government of Assam passed the Assam Autonomous District (Constitution of District Council) Act, 1951⁵⁸. Thereafter, the Lushai Hills District Council and the

⁵³ Rao, Thansanga and Hazarika, 29-31.

⁵⁴ Rao, Thansanga and Hazarika, 40-42.

⁵⁵ Jangkhongam DOUNGEL, "Autonomous District Councils: A Study of the Implications of the Sixth Schedule in Mizoram," in *Mizoram: Dimensions & Perspectives- Society, Economy and Polity*, ed. Jagadish K. Patnaik (New Delhi: Concept Publishing Company, 2008), 208.

⁵⁶ Rao, Thansanga and Hazarika, *A Century of Tribal Politics in North East India*, 59.

⁵⁷ Rao, Thansanga and Hazarika, 159.

⁵⁸ Singh, *Mizoram*, 145.

Pawi-Lakher Regional Council were established in 1952 and 1953 respectively. The first general elections to Lushai Hills District Council were held in January 1952⁵⁹. It was inaugurated by Bishnuram Medhi on 25th April, 1952⁶⁰. And Pawi-Lakher Regional Council constituted for minority sections of Pawis and Lakhers was inaugurated by Ch Saprawnga, Parliamentary Secretary, Government of Assam, at Lunglei on April 23, 1953. Lushai Hills District was renamed as Mizo Hills District in 1954⁶¹.

Significant development took place in Lushai Hills when Lushai Hills District Council passed the Lushai Hills (Chieftainship Abolition) Act, 1952 which came into force on January 1, 1953. The Act deprived the then existing chiefs of their right to rule the villages. It also adopted the Lushai Hills District (Village Council) Act or Act V of 1953 in 1953. The Act provided for the constitution of local self-government units known as 'Village Councils' at the village level throughout the Lushai Hills District. Following this, Government of Assam enacted the Assam Lushai Hills District (Acquisition of Chiefs' Rights) Act, 1954. Consequently, with the introduction of new administrative system at the village level, the chiefs were divested of their traditional right to rule and power of taxation. The official date of abolition of the chieftainship was April 1, 1955⁶². Thus, the hereditary institution of chieftainship was being replaced abruptly by the democratic body of village council. Simultaneously, Pawi-Lakher Regional Council enacted the Pawi-Lakher Regional Council (Village Council) Act in 1954 that led to the birth of village councils in its area⁶³.

In the aftermath of Mautam famine of 1959, Mizo National Front (MNF) party was born on 28th October, 1961. One of the objectives of MNF party was to create an independent state. With this end in mind, it started insurgency movement at midnight of 28th February, 1966 against Government of India. Then Mizo Hills District was declared 'disturbed area' under Assam Disturbed Area Act, 1955, and

⁵⁹ HC. Thanhanga, *District Councils in the Mizo Hills* (Aizawl: Lengchhawn Press, 2007), 89.

⁶⁰ Sangkima, *Mizos*, 174.

⁶¹ Doungel, *Autonomous District Councils*, 209.

⁶² Sangkima, *Mizos*, 175-177.

⁶³ Singh, *Mizoram*, 149.

Armed Forces Special Power Act, 1958. Following the outbreak of insurgency, the period from 1966 to 1970 was called a 'dark period' in the historical account of Mizoram⁶⁴. During this period, both the Mizo Union and the Congress Party persistently demanded statehood status. When an insurgency movement was at its height, Government of India took a landmark political decision by passing North-Eastern Areas (Reorganisation) Act in 1971. Under this Act, Mizo Hills District was promoted to Union Territory on January 21, 1972 with its own Legislative Assembly consisting of 30 members⁶⁵. The first General Elections to the Legislative Assembly of Mizoram were held on 12th April, 1972. The Mizo Union party won majority of seats and formed government on 13th May, 1972 with CH Chhunga as the first Chief Minister of Mizoram⁶⁶. Concurrent with the termination of Mizo District Council, the Pawi-Lakher Regional Council was split up into three bodies viz., the Pawi Regional Council, the Lakher Regional Council, and the Chakma Regional Council on 2nd April, 1972. Furthermore, with the formal abolition of Mizo District Council on 29th April, 1972, the three existing Regional Councils became full-fledged Autonomous District Councils⁶⁷. Currently, there are three Autonomous District Councils in Mizoram viz., Lai Autonomous District Council having headquarters at Lawngtlai, Mara Autonomous District Council with Siaha (Saiha) as its headquarters, and Chakma Autonomous District Council with its headquarters located at Chawngte.

In 1986, Indian Parliament passed the 53rd Constitution Amendment Act which conferred statehood status on Union Territory of Mizoram. Mizoram became the 23rd state of Indian Union on 20th February, 1987. The first Mizoram State Legislative Assembly elections were held on February 16, 1987. The MNF party emerged victorious and formed the ministry on February 20, 1987 with Laldenga as the first Chief Minister of the state⁶⁸.

⁶⁴ Sangkima, *Mizos*, 178, 179.

⁶⁵ RN Prasad and AK Agarwal, *Political and Economic Development of Mizoram* (New Delhi: Mittal Publications, 1991), 18, 19.

⁶⁶ Sangkima, *Mizos*, 180.

⁶⁷ Doungel, *Autonomous District Councils*, 210.

⁶⁸ Prasad and Agarwal, *Political and Economic Development of Mizoram*, 75.

In pursuance of the 74th Constitutional Amendment Act, 1992, Government of Mizoram passed the Mizoram Municipalities Act in 2007. As a result, Aizawl Municipal Council was established on July 1, 2008. With an increase in the number of city dwellers it became Aizawl Municipal Corporation on October 15, 2015⁶⁹. The second urban local body of Mizoram, Lunglei Municipal Council having eleven Wards was inaugurated on 13th January, 2023 in Lunglei town.

There are eleven administrative districts in Mizoram namely Aizawl, Champhai, Hnahthial, Khawzawl, Kolasib, Lunglei, Lawngtlai, Mamit, Saitual, Serchhip and Siaha. There are 550 Village Councils, the grass root local government bodies, in various districts of Mizoram⁷⁰.

1.7 Review of Literature

Though scholarly writings on Indian policing and community policing are available in different journals yet books are not available until recently. The first known work on the concept and working of community policing in India was the work of R. K. Raghavan. Raghavan (1999) in his book, 'Policing a Democracy: A Comparative Study of India and the US,' gave a comparative account of policing and community policing between India and USA. He pointed out that caste system in India and increasing divorce rate in USA gave rise to law and order problems respectively. In India police were regarded as friends of the Hindus by Muslims and Dalits while in USA they were viewed as friends of the whites. The police forces of these two countries had been driven by criminal incidents for several years which estranged police forces from the people that led some individual police officers and state governments to initiate community policing programmes. He found that USA was doing better than India in implementing community policing because in USA academic researchers took keen interest in the subject of policing which was virtually

⁶⁹ LH Chhuanawma, Lalthakima, Lal Lawmzuali, *Government and Politics of Mizoram*, 2nd ed. (Guwahati: Scientific Book Centre, 2016), 221.

⁷⁰ Saithantluangi Zote, "Elected Candidates of General Elections to Village Councils, 2020," accessed August 29, 2020, <https://dipr.mizoram.gov.in/post/elected-candidates-of-general-election-to-village-councils-2020>

non-existent in India. This book is one pioneering work of comparative analysis in the field of community policing that no one can ignore.

However, the first known systematic study on this subject was carried out by A. Abraham Kurien, an IPS Officer. In his thesis, 'The Concept and Practice of Community Policing in the Indian Context (2000), Kurien dealt with the origin of community policing in USA and in India. According to him, the Indian policing system was plagued with the old colonial police legacy which was based on reactionary response to crimes without much attention to preventive policing. Hence, policing by community founded on the spirit of long cherished tradition of panchayat was advocated as a panacea for policing problems in the country.

Tapan Chakraborty (2003) in his 'Prospect of Community Policing: An Indian Approach,' mentioned that community policing implied permanent assignment of beat to police officers, proactive policing and decentralisation of decision making in police department. He believed that the tenets of community policing could be a panacea for different kinds of crimes and problems of the community in India. He argued that in Assam, Odhisa, Kerala, Maharashtra, Delhi and Madhya Pradesh community policing institutions worked very well in the beginning but suffered setback due to various reasons. He showed that it helped in solving many problems including drug trafficking and its abuse which posed many law and order problems.

Tumpa Mukherjee (2005), in her paper, 'Community Policing in Kolkata,' dealt with community policing schemes started by Kolkata Police like Jano Sano Sabha, Nabadhisa, Probaha, Friendship Cup Football Tournament, Women Grievance Cell, Community Traffic Management and Drug De-Addiction Awareness Programme. She observed that these community policing wings of Kolkata Police achieved tangible results like improvement of law and order situation, police-public partnership and prevention of crimes. However, they faced several problems like absence of enough personnel and lack of legal measures, dependence upon particular police officers and frequent transfer of police officers, non-cooperation from persons of middle class and lack of awareness about the programmes among the public.

Rajvir Sharma (2006), in his research paper, 'Prevention of Crime and Community Policing in India: An Empirical Evaluation of the Strategies and Practices of the Delhi Police,' found that community assistance is of paramount importance for successful enforcement of law and preservation of order. Generally, community policing was a result of rising crime rate, deterioration of law and order condition, and lack of confidence in the police. Some community policing projects launched by Delhi police were beat policing system, Honorary Special Police Officers Scheme, Senior Citizens Protection Scheme, Community Liaison Group, and Neighbourhood Watch Scheme. He found that poorer sections of the community were not willing to cooperate with police because they felt that police were not dependable and worthy of trust. Community policing failed due to frequent transfer of police officers, rating community policing as a mere adjunct to the crime fighting role of police, ignorance of the people about the projects and misuse of powers by community volunteers.

M.A. Saleem (2006) in his article 'Community Policing in Bangalore City,' asserted that Indian police were not trustworthy because of colonial police image worn by them in their work. The fearful image of Indian police generated fear among the people even in the post-independent period. The result was that citizens were unwilling to cooperate with police. Generally, they did not usually come into contact with police unless they were compelled by the circumstances to do so. Bangalore City Police roped in the people to start partnership policing by starting programmes like Hoysalla Patrolling Team, Neighbourhood Watch Scheme, Traffic Warden Association, Students' Association for Road Safety, Vanitha Sahaia Vani and Parihar.

George Vincentnathan and Lynn Vincentnathan (2009), in their paper, 'The Police, Community and Community Justice Institutions in India,' dealt with relationship between the traditional justice institutions like village panchayats and the modern police against the backdrop of the influence of modernisation. They found that community policing model borrowed from the west did not work well in India due to the in-built characters of the police. In the meantime, policing services rendered by the village panchayats had been better than those of formal police forces.

But modernisation reduced the effectiveness of both panchayats and police. Young people who were exposed to the forces of modernisation loved freedom from the intricacies of traditional and caste controls, and challenged the authorities of the panchayats. The scholars appreciated the policing work done by the informal institutions which played an unfathomable role in law enforcement, crime fighting and prevention, and problem solving. Thus, the article is relevant to the present research problem.

Bruce Baker (2010) in his article 'Non-State Policing: Expanding the Scope for Tackling Africa's Urban Violence' neatly summed up the importance of non-state actors in Africa. He stated that urban violent crime was an endemic feature of African community and increasing at an alarming rate. This dismal situation was a result of poverty and internal conflicts or civil wars which nurtured violent political cultures among the people. Thus, African police were not able to provide credible services to the people. As a result, non-state actors like community leaders, religions, ethnic associations, commercial organisations, youth groups, local police forums, watch groups, local security companies and entrepreneurs provided the much-needed police service in Africa. It was calculated that 80 per cent of justice services were provided by these informal institutions in Africa. In Mizoram also, non-state actors help police in keeping peace and tranquillity.

In his thesis, 'An Analytical Study of Community Policing in India: Problems and Prospects,' Ashwani Kumar (2010) compared impact of community policing between the two states of Himachal Pradesh and Punjab. He found that community-oriented policing improved security of the community, ensured community participation in policing, helped in the maintenance of law and order, reduced crimes and strengthened weaker sections including women in these two states. He found that it had stronger impacts in Himachal Pradesh than in Punjab. But he found some lacunae in the working of community policing system such as lack of training on community policing for policemen and members of community and over-reliance upon the mercy and patronage of particular police officers.

Swapna S. Prabhu (2010) in her thesis, 'Community Policing in a Democratic Society: A Study of Cyberabad Police Commissionerate in Andhra Pradesh,' studied the effects of community policing in Jeedimethla and Madhapur police stations areas from 2004 to 2007. Her studies focused on the factors responsible for the decline of community policing in the areas. Under Cyberabad Police Strategic Policing Plan of 2005-2007, every police station area was divided into 6 to 8 sectors each having one or two police officers of the rank of constable or head constable as Community Policing Officer/Officers (CPOs). The CPOs formed community policing teams known as Maithri Committees. Even though community policing commenced with much fanfare in this region, it was hampered by different factors like misuse of power and position by Maithri members, maintenance of distance from community by police and repeated transfer of CPOs, declining number of Maithri members as well as police personnel participating in community policing ventures, lack of training for all stakeholders, heavy work assignment other than community policing activities and frequent change and transfer of police leadership.

Mahesh K. Nalla and Manish Madan (2011) examined police-community relations in India in their paper, "Determinants of Citizens' Perceptions of Police-Community Cooperation in India: Implications for Community Policing." According to them there were several factors that influenced attitude of citizens towards police-community relations. They were happiness of the people with police, police work culture, sense of security and police honesty. Their findings supported the another finding in India that if people were happy with the police, they would develop positive opinion towards them. Unfortunately, the authors found that Indian police are corrupted and they are prone to taking bribe to act on FIRs filed by the people.

Virendra Mishra (2011), in his book, 'Community Policing: Misnomer or Fact,' talked about the importance of conceptual literacy and structural changes in police organisation as a precondition for the success of community policing. He argued that apart from the negative influence of Police Act of 1861, Indian police were afflicted by policing syndrome like corruption, suspicion, incompetence, misbehaviour and highhandedness. He stated that the poor image of Indian police

was attributable to various factors like ‘image distortion’ which means false idea that police can do anything; ‘displacement syndrome’ which is the tendency to blame others for the mistakes committed by a single individual; and ‘generalisation syndrome’ implying that the whole police organisation was condemned for the wrong deeds done by a particular policeman. Meanwhile, long working hours, low salary, gloomy promotion prospect, stressful nature of work, etc., had negative impact on the attitude of police towards their work. Thus owing to growing dissatisfaction of people with the existing traditional policing method and rising crime, community policing was introduced. The author upheld the idea that traditional policing and community policing are complementary and supplementary. The book is one of a few literatures written on community policing in India which is helpful for researcher in the area.

Arpita Mitra (2012), in her paper, ‘Community Policing in Action: A Study of the Police Commissionerate of Bhubaneswar and Cuttack,’ briefly summed up the working of community policing in the two cities of Bhubaneswar and Cuttack of Odisha. She found that the programmes like Police-Public Interface, Special Police Officers, and Senior Citizens Security Cells established by Police Commissionerate of Bhubaneswar and Cuttack helped in narrowing the gap between the police and the local residents of the state.

In his article ‘Differing Services, Rising Expectations, and Greater Demands: Patterns in Variations of Police-Public Dynamics Across Areas with Conventional and Community Policing in India,’ T.K. Vinod Kumar (2014) found that Calicut Janamaitri project has an edge over the traditional reactionary policing because it improves police-community relations. His work is an attempt to compare the influence of personal and contextual variables upon public perception of police in the areas where community policing is implemented and where it is not. In a neighbourhood that does not implement community policing, rich people influence police with their riches and are more satisfied with police. Easy access to police service, politeness and visibility of police and feeling of security improved police image. But in a place where community policing is in vogue, women rate police

achievements higher than men because community policing brings police closer to women. The predictors such as ease of access to police and visibility of police do not have statistical significance for determining public perception of the police. The author also finds that improved police-community relations demand more services from the police.

In her article, 'Janamaithri Suraksha Project: Community Policing Project of the Government of Kerala,' B Sandhya (2013) summed up the success story of community policing programmes in Kerala. She stated that Janamaithri Suraksha Project consisting of Janamaithri Suraksha Paddathi and Janamaithri Suraksha Samithis was started by Kerala Police on the recommendation of Justice KT Thomas Commission appointed by the state government. While the former, working within police department, aimed to earn trust and confidence of the citizens the latter included committees of local residents that worked hand in glove with the police to prevent crimes. The existence of community policing institution such as District Advisory Samithi was unique to the state since it was rarely established at this level.

Deepak Sharma, (2013), in his article, 'An Appraisal of Community Policing Practices: A Case Study of Chandigarh, India,' like Mishra (2011) expressed the view that acquiring theoretical knowledge must precede action in the world of community policing. He revealed that police alone could not handle problems of crime, law and order situation in Chandigarh city without active participation of the people. The city police observed the behaviour and status of domestic servants and migrant labours, monitored and reported suspected persons, interacted with the local people, undertook door-to-door visit of the households, organised cricket league for the locals, organised public meetings with residents and business organisations, organised police stations visitor's week and Traffic Road Safety Week. He found that there were several obstacles to successful implementation of community policing. They are persistence of colonial police image, lack of skills, lack of motivation, corruption, centralisation, police misbehaviour and lack of sufficient personnel.

Mahesh K. Nalla and Graeme R. Newman (2013), in their book 'Community Policing in Indigenous Communities,' traced the origin and implementation of

community policing programmes in different states of India. According to them, the first community policing programme known as Gram Rashak Dal (Village Defence Parties) were established in Maharashtra and Gujarat. The Bombay Police Act of 1951 authorised the District Superintendent of Police to constitute the VDPs with members appointed from local volunteers. Orissa started Gram Rakhis (Village Defence Parties) in 1963 followed by Karnataka in 1964. Later, community policing institutions were started in big cities like Samarth Yojna in Coimbatore, Tamil Nadu and Mohallas Committees in Bombay which addressed the problems of communal tensions. The Kadalora Jagratha Samithies of Kerala helped the Indian Coast Guard in the preservation of Indian coastal areas. Even the slum dwellers in cities offered basic safety services to their fellow human beings. The Assara Project dealt with women and children trafficking in rural district of Nalgonda, Andhra Pradesh. The spirit of community policing had always been found among the tribal people in India. Project Prahari which fought against the practice of witchcraft in Assam is one such example. The article is one important source of theoretical and practical knowledge which gives an insight to researchers and is relevant to the present work.

Prateep V. Philip (2013) in his work, 'Friends of the Police (FOP): A Concept for Empowerment and a Movement in Community Policing,' analysed the functioning of Friends of the Police (FOP) in Tamil Nadu. He stated that FOP started in 1993 in Ramanathapuram District was extended to all other districts by government order the following year. The FOP bridged the gulf between police and community. It was the most successful and the largest community policing initiative in the world. Inspired by the Queen's Award for Innovation in Police Training and Development in 2002, the Government of Tamil Nadu set up the Citizens Community Policing Academy which imparted training among the people on community policing.

Manavpreet Kaur Dhindsa (2013) in his thesis, 'Community Policing in India: An Analysis of Police-Public Relations with Special Reference to Punjab,' concluded that Indian police were inefficient, rude, corrupted and partial. They were not techno-savvy. Consequently, they lost confidence of the community members.

Then with a view to improving and sustaining police-community relations, community policing was embraced by different states including Punjab. In Punjab, it was implemented under Community Policing Resource Centres since 2002 and it was supported by Punjab Police Act, 2007. Dhindsa found that community policing helped in the improvement of cooperation and trust between police and citizens in Punjab.

Deepak Sinde (2014) in his research paper titled 'Proactive Policing for Maintaining Communal Harmony with the Help of Journalism' asserted that community policing helped in achieving communal harmony in the plural society of India. He argued that India is a land of Hinduism, Muslim, Christianity, Buddhism, Jainism, Sikhism and other minor religions. Unfortunately, communal riots broke out frequently resulting in the destruction of valuable properties and in the loss of life of citizens. Deepak Sinde said that media could play an effective role for the preservation of communal harmony. However, mass media is like a medicine. If it is not carefully utilised it becomes poison. Thus, he found that mass media used by Mohalla Committees and Police Mitra were useful for controlling communal riot.

Miharu Yui (2015) in her paper 'Effectiveness of Riot Prevention Through Community Policing in India: The Practices of the Mohalla Committees,' found that police-community partnership could help in easing tensions between the two communities of India- Hindu and Muslim. She stated that when Suresh Khopade, an IPS officer arrived in Bhiwandi in 1990, he organised Mohalla Committees to bring about reconciliation between the two warring communities and to win public trust in the aftermath of 1970 and 1984 communal riots. Thus, when communal violence hit different states after demolition of Brabi Masjid on December 6, 1992, at Ayodhya, Bhiwandi was a peaceful place due to the efforts of Mohalla committees. The achievements of Mohalla committees in averting communal violence convinced Julio Ribeiro (Commissioner of Bombay Police), Sushobha Barve (social activist), and Satish Sahney (the then Police Commissioner of Bombay) to establish Mohalla Committees Movement Trust in Bombay.

Pujar and Mangoli (2015), in their article, 'The Emergence of Community Policing in Karnataka: An Analysis,' neatly summed up the implementation and problems of community policing in Karnataka. They found that police-community interface team did a commendable job in fighting against Naxalism in Chigmagalur District. Community Police Officers also helped in fighting against the incidents of purse theft in Mysore. Slum Domination project checked criminal activities in slum areas and Janagraaha helped in the improvement of neighbourhood security. Karnataka does so well in community policing that every researcher should learn its success story.

S. Bala Krishnam Raju (2015), in his thesis, 'A Study on Community Policing Initiatives in Andhra Pradesh,' argued that origin of community policing in America was ineffectiveness of traditional policing in 1970s. But in India it was about 3000 years old because policing was the common responsibility of villagers since ancient period. This thesis was an evaluation of Maithri project launched on April 5, 2000 in Andhra Pradesh. Raju came up with the conclusion that Maithri programme resulted in reduction of crime rate in the state. It helped in reducing such problems as burglaries, eave-teasing, prostitution, juvenile delinquency, disobedience to traffic rules, drinking and different civil cases. It also helped in the improvement of police-community ties. However, the achievement of the programme was far from satisfactory for several reasons like political intervention, lack of knowledge about community policing, misuse of the programme for personal benefits, lack of funds etc. The result was that people were still afraid of police and were unwilling to provide information to them for fear of backlash from criminals.

Balasaheb G. Pawar (n.d) in his article, 'Role of Community Policing in India: Issues and Challenges,' pointed out different challenges faced by Indian police to maintain relations with the people. He pointed out different issues which stood in the way of effective execution of community policing programmes in India. They are colonial legacy, negative role of media, unaccountable police, false investigation reports and unfavourable working environment. He suggested a few measures for the success of community policing viz., mutual trust between police and community;

police should be freed from the control of politicians; better recruitment and training facilities; more avenues for promotion for constable; decent living and working standard; no use of torture or third-degree method.

Santosh R. Pujar (2016), in his thesis, 'Role of Community Policing in Prevention of Crime in Bengaluru,' studied efficacy of community policing in containing the problems of purse theft in Bengaluru. His finding was that community policing was successful in preventing crime in general and in containing incidents of chain-snatching in particular in Bengaluru. However, there were some problems responsible for the poor performance of community policing schemes such as fear of the police, low police-population ratio and lack of enough time for police personnel.

In her book, 'Internal Security and Community Policing: Police Initiatives and Community Participation in Hyderabad,' Vinita Pandey (2018) discussed significance of community policing in dealing with problems of internal security in Hyderabad city. She argued that communal violence and terrorism threatened internal security of Hyderabad which had always seen communal conflicts and wars between Hindus and Muslims. It had also been a safe haven for the terrorist outfits like Lashkar-e-Taiba who operated across the border from Pakistan. Police alone could not cope with problems of internal security without participation of the people. Thus community policing projects like Maithri and Mohalla committees played an important role to maintain internal security in this city.

A. Kumara Swamy (2018), in his thesis, 'Community Policing in Andhra Pradesh: A Case Study of Hyderabad Police,' gave a dismal picture of Indian police. He argued that police had always been oppressive and repressive for the common people in India. They were the powerful arms of the rulers. He traced genesis of public engagement in policing to the village policing system. Today police departments implemented community policing programmes known by different names. Maithri introduced by Government of Andhra Pradesh on April 5, 2000, was one of them. He came out with the conclusion that Maithri programme improved law and order situation, crime scenario and communal harmony in Hyderabad.

Rohit Raj (2021) in his thesis, 'Police Administration and Citizen-Centric Reforms: A Study of Community Policing in Bokaro and Hazaribagh Districts of Jharkhan,' studied the role of community policing in containing Naxalite movement in Jharkhan. He found that community policing schemes of Jharkhan Police involved participation of people in police activities, organising health check-up programmes and awareness campaign, and Naxalites Surrender Policy. The police studied culture and ways of life of Adivasi people to cultivate an atmosphere of friendship. But community policing measures were not successful because they were focused merely on gathering information on Naxal violence, rather than identifying the underlying factors that gave rise to such violence and finding solutions to the problems. Majority people in these two districts were found unaware of community policing initiatives. They regarded them as image beautification measures of the police.

1.8 Research Gap

Today community policing becomes a 'buzz word' among police and people because it has been implemented across the world. It is often considered as the ready answer to the problem of shortage of man power in police department which cannot be easily overcome due to paucity of financial resources particularly in developing countries like India. Even police department having sufficient number of personnel cannot achieve desirable success without active participation of the people in police functions⁷¹. Thus, no one can deny the ever-growing importance of the concept of community policing. Today both police officers and researchers carried out research on this important subject which resulted in the publication of articles and books on theory and practices of community policing in India. But no research has ever been carried out so far on the subject of community policing in Mizoram. The present study would fill this research gap.

⁷¹ Jerome H. Skolnick and David H. Bayley, *The New Blue Line: Police Innovation in Six American Cities* (New York: The Free Press, 1986), 127.

1.9 Statement of the Problem

The notion of community participation in policing was embraced by the Mizos since primitive period. It had been an inherent part of Mizo traditional practice of criminal administration even before formal police system was introduced. In Mizoram not only police department and its Village Defence Parties (VDPs) but also civil society engaged in the work of policing. On the whole, VDPs and different institutions of civil society like Young Mizo Association (YMA), Young Lai Association (YLA), Mara Thyutlia Py (MTP), Joint Action Committees (JACs) etc., apart from their specific basic functions, are helping police. They are also performing several basic police functions on their own. The well-known police maxim that ‘the public are the police and the police are the public in uniform’, is the well accepted principle among the people. All law-abiding citizens of Mizoram are ready to help the police or willing to police their community.

Apart from VDP, there are several civil society organisations like YMA, YLA and JACs, to mention a few, established by local leaders that provide basic police services. On several occasions, due to absence of police forces, local citizens turn to YMA or JACs for solving their petty disputes. This point led P.L. Sanjeev Reddy and P.C. Shekar Reddy to remark that very often criminal complaints were decided by Joint Action Committees or VDPs in Mizoram. They settled the problems and if the accused persons were proved guilty, they were fined.⁷²

Village Defence Parties were formed at the initiative of Aizawl Police Station in Mizoram in 1971 under Assam Village Defence Organisation Act, 1966. Later on, this Act of 1966 was incorporated into the Mizoram Village Defence Organisation Rules, 1981. In addition, Sections 49 to 58, Chapter VI of the Mizoram Police Act, 2011 (Act No. 58 of 2011) determines composition and functions of VDPs⁷³. The VDPs are established at the village or local level under the guidance of

⁷² Sanjeev P.L. Reddy and Sekhar P.C. Reddy, *Peace and Development in North East* (New Delhi: Mittal Publications, 2007), 96.

⁷³ Mizoram Legislative Assembly, *The Mizoram Police Act, 2011*, 58 Of 2011, adopted December 20, 2012, sec 49-58, https://www.mizoramassembly.in/governmentbill?_token=oLGL88tetmtlcsQDqfGWqLbq5DSkH1pbgkMG4Hq4&period_id=3&assembly_id=8&page=3.

Superintendent of Police to provide security and to maintain law and order in partnership with police. The Village Defence Officer (VDO) is entrusted with the task of supervising and monitoring VDPs in the district.

Every VDP usually has its own duty office which serves as information centre occupied by members on rotational basis. The VDP members are on duty mostly at night because they are not permanent employees like the police personnel. But there are some units (like VDP of Electric Veng, Aizawl) which are working 24 hours a day throughout the year. They deal with crimes ranging from minor ones to heinous crimes of various kinds. The minor cases are always decided and settled by members of VDP without referring them to the police. Depending upon the nature of crime, criminals arrested by VDPs are handed over to police stations or to the Rehabilitation Centres.⁷⁴ Thus, VDPs perform law and order maintenance, crime prevention and problem-solving functions. Their role during the festive seasons is especially appreciated.

VDPs are given financial and material support by state government. But government gives assistance only to the active units while nonperforming units are not entitled to receive aid. Recently, it is found that due to problem of financial resources and police support, many VDPs have become inactive. Lalrokhuma, (2008) who was the former Director General of Police (DGP) announced that VDPs which had been lying dormant for years should be revived to strengthen community policing system.⁷⁵ Some VDPs support themselves with financial aid donated by responsible citizens.

There have always been adverse remarks against the VPDs and civil policing institutions. They have always been accused of misusing their powers and position when dealing with law-and-order problems. On many occasions, they resorted to physical violence against suspects and criminals. The police officers, particularly Village Defence Officers, though tacitly acknowledging their contribution,

⁷⁴ Chanchinthar-Mizo, "Aizawl SP-in Khawpui Chhung VDP te Meeting a Neihpui," Facebook, August 30, 2014, <http://hi-in.facebook.com>chanchintharMizo>post>.

⁷⁵ "Mizoram Police Cracked 96.55 % Crimes," *Times of India* (Aizawl), February 26, 2008.

occasionally experienced that there are situations when certain VDPs refused to cooperate with police. They decided many criminal issues according to their own convenience⁷⁶. This resulted in misunderstanding between them and police department. At times, members of the society lost faith in the effectiveness of police and VDPs. If this problem is not addressed in time the police department and VDPs will be left alone to deal with crime.

To make the VDPs financially viable, Government of Mizoram passed the Mizoram Village Defence Organisation (Amendment) Act, 2017. The Amendment increased financial assistance given to VDPs from Rs 500 to Rs 1000. It stated that VDPs would receive Rs 1,000 per month to meet their expenses on items like kerosene, flash-light torches, stationeries, batteries etc. Payment may be made through Thana Village Defence Officer only to the active VDP units. All dormant VPD units are not allowed to receive this financial aid⁷⁷.

The VDPs and civil society actors are expected to bring peace in the community. They help police by patrolling the street, engaging in search and rescue operations during calamities. By their very presence on the street, they dispel fear from public mind. But they encounter different problems which contribute to their poor image and functioning. Thus, the present study is an attempt to study the nature, functions and achievements of community policing bodies such as Village Defence Parties and civil society organisations in Mizoram. It also attempts to find out the problems faced by them and suggest measures for their improvement.

1.10. Objectives of Study

- I. To study the nature of community policing in Mizoram.
- II. To examine the roles of community policing in India and North East India.
- III. To study the structure and roles of community policing in Mizoram.
- IV. To analyse the problems and prospects of community policing in Mizoram

⁷⁶ Vanlalruata Sailo, (Village Defence Officer, Lunglei District), interviewed by the scholar, Office of the Superintendent of Police, Lunglei, Lunglei District, February 1, 2021.

⁷⁷ The Mizoram Gazette, Extraordinary, vol. xlvi, Aizawl, no. 283, notified June 29, 2017, <https://printingstationery.mizoram.go.in/gazettes>.

- V. To discuss measures for improvement in the working of the community policing in Mizoram.

1.11 Research Questions

- I. What is the nature and structure of community policing system in Mizoram?
- II. What are the roles of community policing in India and North East India?
- III. What are the roles of Village Defence Party in Mizoram?
- IV. What are the determinants of perception of VDP in Mizoram?
- V. What are the problems and challenges of community policing in Mizoram?

1.12 Research Methodology

The present research is a descriptive study as it attempts to describe the origin, development, structure, working and achievements of community policing bodies in Mizoram as they exist in the past and at present. It can also be called '*Ex post facto research*'⁷⁸ as it deals with the past or present events as they occur in the society because it is not possible to conduct scientific experiments on this subject. It is also an analytical study because it utilised information and data to examine and analyse the structure and workings of community policing system. Over and above, it is both qualitative and quantitative research. It is more of qualitative research which can also be termed as an attitudinal and opinion research in that it tries to estimate the views of the people about community policing system in Mizoram.

Sources of Data

The present study relied on primary as well as secondary sources. Primary data were collected through semi-structured interviews, questionnaires and observations from selected respondents. In short, sources of primary data were responses to the questionnaires from selected persons such as (i) police officers, (ii) community leaders which include leaders and members of VDP, YMA, and YLA, members of village or local councils, and (iii) general population. Secondary data

⁷⁸ C.R. Kothari and Gaurav Garg, *Research Methodology: Methods and Techniques* (New Delhi: New Age International Publishers, 2019), 2.

were collected from published works, journals, newspaper, magazines, articles, government documents, reports of police commissions, reports of National Crime Records Bureau, Police Acts, Police Manuals, internet and other relevant sources.

Method of Data Collection

In order to collect primary data, personal and telephone interviews were conducted, and three distinct sets of questionnaires were administered, one set each to police personnel, to VDP/YMA/YLA leaders and members of Village Councils or Local Councils, and to general public which included four separate groups such as women, senior citizens, young citizens, and business persons. Three different sets of questionnaires were prepared for these three categories of respondent with the expectation of drawing balanced data so that the research findings are impartial.

The attitude of the people toward VDP system was measured on a dichotomous scale that required respondents to choose one suitable answer. This dichotomous scaling technique, i.e., ‘Yes’ or ‘No’, ‘Agree’ or ‘Disagree’, was preferred to Likert Scales because the present research was an attempt to find out if the people held an optimistic or pessimistic attitude towards the VDP system in the state. Further, in case of binary dependent variable, dichotomous scaling technique is always adopted in criminology and criminal research programmes⁷⁹.

Sampling Design

The present study employed a combination of non-random (purposive) and random or probability sampling methods for data collection. The universe of study comprised of total population of Mizoram i.e., 1,097,206⁸⁰. Firstly, using purposive or deliberate sampling, as shown by Figure 1.1, four districts viz., Aizawl, Champhai, Lawngtlai and Lunglei are selected to represent the universe. These sample districts are chosen after taking several factors into consideration that include

⁷⁹ David Weisburd et al., *Advanced Statistics in Criminology and Criminal Justice*, 5th ed. (Cham: Springer, 2022), 129.

⁸⁰ Government of Mizoram, Directorate of Economics and Statistics, *Statistical Handbook of Mizoram, 2018* (Aizawl: Directorate of Economics and Statistics, 2018), 1.

crime rate, location of districts and convenience of the researcher. Aizawl District is selected because it is the original home of VDP in Mizoram. Being the most populous district, it consistently witnessed the highest number of crimes under Indian Penal Code (IPC) and Special and Local Laws (SLL). Lawngtlai District is also deliberately selected because it has comparatively the least number of IPC and SLL crimes vis-à-vis others despite the existence of only a handful of VDP in the district. But recently, this district took measures to create more VPDs which resulted in the growth of VDP within the district. Champhai and Lawngtlai districts are selected due to their geographical proximity to Myanmar. Most importantly, an international border shared by Lawngtlai and Champhai Districts with Myanmar is a crime-prone zone where drug trafficking and illegal trade of different kinds are taking place on a large scale. Lastly, Lunglei District is included because it is the second most populated district in Mizoram. The crime records of different districts for five years, starting from 2015 to 2020, is shown below in Table 1.2. However, the selected districts are not true representatives of the universe in the strict sense of the term. But they have several similar characteristics which are found in other districts as well.

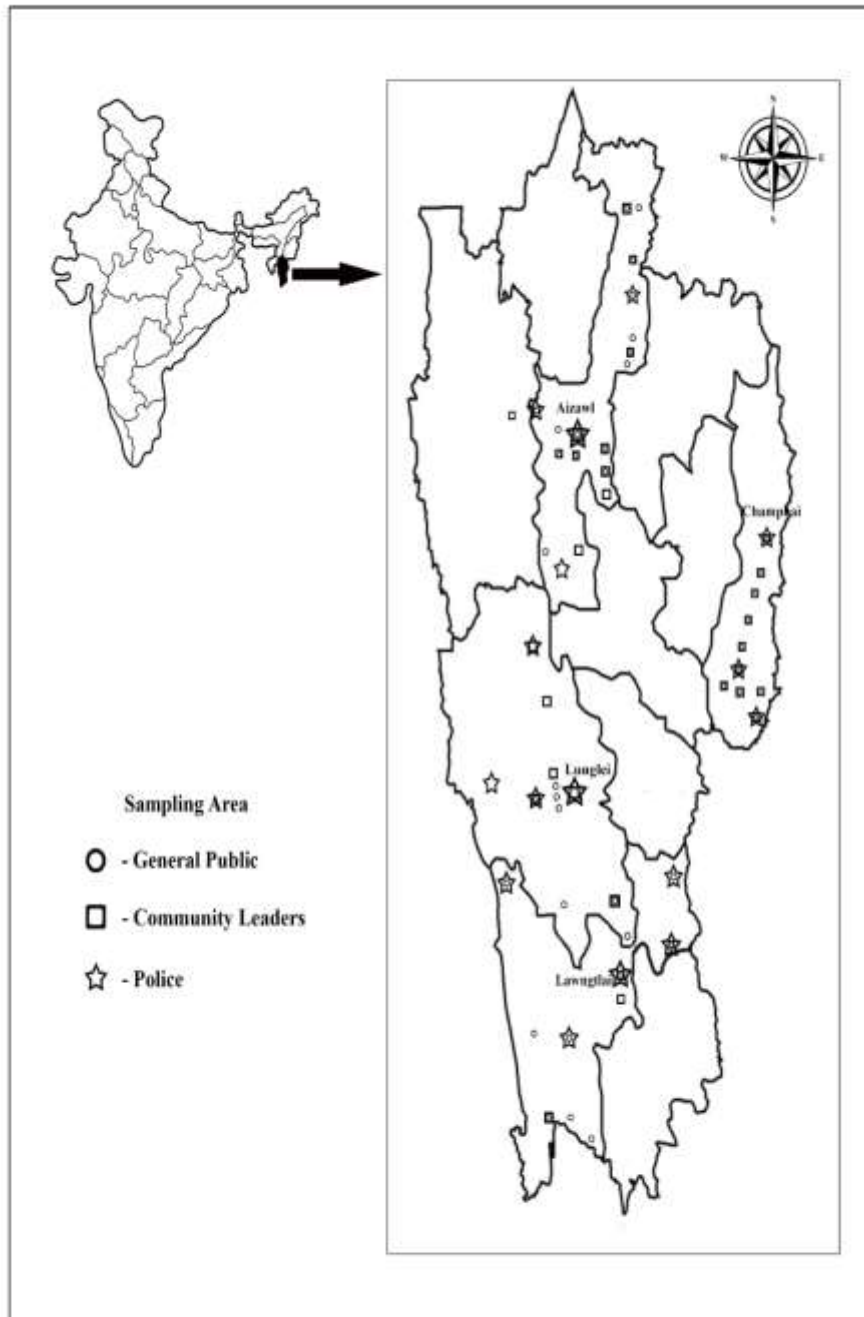


Figure 1.1: *Sampling Area*

Table 1.2: District-wise Crime (IPC & SLL) Statistic of Mizoram, 2015-2020

SI. No.	District	2015	2016	IPC in 2017	2018	2019	2020
1	Aizawl	1358	1383	1076	1022	1662	1361
2	Champhai	288	228	96	204	182	159
3	Kolasib	297	351	302	370	340	178
4	Lawngtlai	90	98	76	43	80	76
5	Lunglei	188	290	222	259	210	132
6	Mamit	135	125	132	162	198	134
7	Saiha	72	142	148	102	74	75
8	Serchhip	102	153	66	161	100	83
9	Saitual	-		-	-	-	0
10	Khawzawl	-	-	-	-	-	29
11	Hnahthial	-	-	-	-	-	31
12	Total	2530	2770	2118	2323	2846	2258

Source: National Crime Records Bureau, 2015-2022

Unit of Analysis

The whole area of Mizoram is divided into eleven districts. The unit of analysis for this research is District Executive Police. Each district is headed by Superintendent of Police assisted by other subordinate police officers who are responsible for the maintenance of law and order within each district. In each district, there are police stations or police out-posts in rural and urban areas according to the requirement of the people. In urban areas, police stations are headed by Inspectors, while in rural areas they are under Sub-Inspectors.

Distribution of Sample

Using quota sampling method, each district is assigned an equal number of respondents irrespective of the territorial size and population strength. The sample size is shown in Table No. 1.3. Sampling frame consisted of 80 respondents from each district and total number of samples was 320.

Table 1.3: Districtwise Sample Distribution

SI. No.	District	Sample Size	Percentage of Sample
1	Aizawl	80	25
2	Champhai	80	25
3	Lunglei	80	25
4	Lawngtlai	80	25
5	Total	320	100

Source: Primary Data

The selected 80 respondents in each district consisted of three main categories. As shown by Table No. 1.4, in every district 20 respondents were selected from police department, 40 from general public (10 women, 10 young citizens, 10 senior citizens and 10 business community), and 20 from community leaders such as VDP/YMA/YLA members or leaders, members of village / local councils.

Table 1.4: District-wise Sample Size

District	Respondents	Sample Size
Aizawl	Police	20
	General Public	40
	Community Leaders	20
Champhai	Police	20
	General Public	40
	Community Leaders	20
Lunglei	Police	20
	General Public	40
	Community Leaders	20
Lawngtlai	Police	20
	General Public	40
	Community Leaders	20
Total		320

Source: Primary Data

Further, simple random sampling method was used for selection of respondents. Table No. 1.5 showed that police respondents were randomly selected from various police stations across the four sampling units. Moreover, as depicted by

Table No. 1.6 general public respondents in each district include 10 women, 10 senior citizens, 10 young citizens, and 10 business persons; community leaders consisting of 6 VDP members/leaders, 7 YMA/YLA leaders and 7 members of Village Councils or Local Councils. Respondents are selected from different villages of the four districts.

Method of Data Analysis

After data were collected, descriptive analysis, i.e. the most common technique of analysis in qualitative research for measuring unexplained parameters of the universe, was used. In a nutshell, data were edited and analysed using Computer Software like Microsoft Office Excel and IBM Statistical Package for Social Sciences (SPSS). Moreover, apart from using simple statistical method of analysis such as mean and percentile, Binary Logistic Regression Method of Analysis was used to analyse the impact of different factors on the perception of the people about VDPs.

Table 1.5: *Police Respondents Selected from Police Stations*

District	Police Stations	Police Respondents
Aizawl	Aizawl	7
	Bawngkawn	4
	Kulikawn	2
	Darlawn	0
	Sialsuk	2
	Sairang	1
	Zonum OP	2
	Vaivakawn	2
	Total	20
Champhai	Champhai	14
	Zotlang OP	2
	Dungtlang	4
	Farkawn OP	0
	Total	20
	Lunglei	13

Lunglei	Lungsen	3
	Tlabung	2
	Bunghmun	2
	Total	20
Lawngtlai	Bawranpansury	2
	Bualpui	2
	Bungtlang S	1
	Lawngtlai	13
	Sangau	2
	Total	20
Grand Total		80

Source: Primary Data

Table 1.6: General Public & Community Leaders Respondents

General Public	Women	10
	Senior Citizens	10
	Young Citizens	10
	Business Persons	10
Community Leaders	VDP	6
	YMA/YLA	7
	VC/LC	7
Total		60

Source: Primary Data

1.13 Scope of Study

The present study traced and analysed origin and role of community policing system in Mizoram. It is an endeavour to study the historical development and evolution of policing system and its structures and organisation in Mizoram. In fact, it is an enquiry into the subject of policing system in the pre-British and British occupation era and in the period after India achieved independence as well. It is an

attempt to study how police department and community worked together to maintain peace, law and order and also to prevent or reduce crimes in Mizoram.

The present study focused its attention on the subjects of policing and community policing in rural and urban areas because VDPs are established not only in the villages but also in town and cities throughout Mizoram. It relied on the views and observations of different sections of the community which included police personnel, members and leaders of VDP and other civil society organisations like YMA/YLA/JAC. Besides, it gathered information from different persons belonging to different age groups, gender, economic status, and educational levels which are regarded as independent variables in themselves that have a considerable influence on the police-community relations.

This work studies various parameters that shape public perspectives on the principles and practices of police-community cooperation. For instance, the influence of individual characters like gender, age, education, economic position and educational attainment are taken into account while studying public attitude toward the VDP system. Moreover, it also studies how environmental variables like physical contact with the police or VDP, patrol, performance of the VDP against drug abuse, illegal manufacturing and sell of liquor, crime prevention and reduction ability of the VDP and willingness to help the police, determine perception of the VDP.

The present study analysed community policing system in Mizoram starting from 1981 when Government of Mizoram adopted the Mizoram Village Defence Organisation Rules, 1981 up to 2023. It confined to four selected districts such as Aizawl, Champhai, Lawngtlai, and Lunglei. Thus, scope of the present study is considered wide enough so as to offer a proper perspective on the theoretical and practical aspects of policing and community participation in it.

1.14 Significance of Study

Modern police forces required systematic research that could provide knowledge about better method of operation⁸¹. The present study is the first systematic attempt of its kind to analyse the working of community policing institutions in Mizoram. Baring occasional reports and comments on the achievements of police department made by a few police officers and criticisms on police misdeeds by certain individuals which appeared in the mass media, no systematic study has been conducted so far in this important area of policing in Mizoram. The chief significance of the present work lies in the fact that it would throw light on the nature and problems of community policing so that every stakeholder would be desirous of improving it. The police department and policy makers may utilise the findings of this research to streamline organisation and structures of community policing system.

Above all, this study is expected to arouse the interest of young researchers to pursue further research in this area which will enrich scientific knowledge about the significance of community participation in policing activities in Mizoram. The importance of scientific knowledge cannot be discounted because success of community policing depends upon prior knowledge of the concept.

1.15 Limitations of the Study

The present research may not give accurate picture of the working of community policing system in Mizoram due to several limitations. Firstly, the study is confined only within the four districts of Mizoram leaving out seven districts. Secondly, the respondents may not give their real views about VDP system. Thirdly, lack of official documents and records by the concern departments of government and VDPs themselves is another serious defect of this research.

⁸¹ Jerome H. Skolnick and David H. Bayley, *The New Blue Line*, 133.

1.16 Chapterisation

The present study is organised into seven chapters. They are:

Chapter 1-Introduction

The first chapter is an introduction about concept of police, concept of community policing, profile of Mizoram, political history of Mizoram, review of literature, research gap, statement of problems, objectives of study, research questions, research methodology, scope, significance and limitations of the study, chapterisation.

Chapter 2- Concept of Community Policing

Chapter 2 deals with theoretical and practical aspects of concept of community policing, origin and development of the concept of community policing. It also gives a brief account of the working and problems community policing in different countries of the world.

Chapter 3- Community Policing in India

The third chapter deals with evolution, origin and development of police in India. It also includes evolution of community policing in India, and implementation and achievements of community policing programmes of different states and Union Territories of India.

Chapter 4- Role of Mizoram Police

The fourth chapter deals with origin, growth and development, roles and functions and organisational structure of police in Mizoram. It also contains common crimes and the manner in which these crimes had been dealt with under British administration. It also covers crime fighting tactics of Mizoram Police and crime rate since 1970s.

Chapter 5- Community Policing in Mizoram

Chapter 5 deals with historical evolution of the concept of community policing system in Mizoram. It describes the role of Zawlbuk as collective police force of the Mizo community. Its main focus is on the nature and working of the VDP system. Apart from the subject of VDP, a brief overview of the role of civil society organisations as community self-policing entities is given. It also includes comparative analysis of the working of VDP system in Mizoram and Assam.

Chapter 6-Perceptions of Community Policing in Mizoram

In this chapter an attempt is made to describe how VDPs are perceived by stake holders such as police, community leaders and general public. It also presents various factors which determine society's perception of VDPs. It is also an analysis of problems of community policing.

Chapter 7- Conclusion

The last chapter includes conclusions, observation and findings about the working of community policing bodies in Mizoram. It also includes suggestions for improvement in the working of community policing in Mizoram.

CHAPTER 2

CONCEPT OF COMMUNITY POLICING

Community policing is a recent policing model devised as an alternative or supplement to traditional policing philosophy across the world. In Asia, Africa, Australia, Europe and America it has been accepted as a policing canon which is based on the maxim that both police and public are the architect of community safety and order¹. In simple terms, community policing is an umbrella term for the new police projects implemented in USA since 1960s. These programmes included community involvement in police work, permanent assignment of police officers to their beats, and serving the needs and desires of the community by optimum use of police resources². In Britain it is called problem-solving policing or intelligence-led policing³. This chapter deals with the concept of community policing.

2.1 Concept of Community Policing

Though the term community policing is a fuzzy concept, it has become a police terminology since 1980s denoting various police programmes and activities to improve policing by means of cultivating better cooperation with the community, and focusing on the needs and problems of the community⁴. Both the academics and the police personnel agreed that it is a flexible concept that is evasive of a single and universally acceptable definition, and a comprehensive definition of the term community policing is yet to be formulated⁵. However, different scholars defined community policing in various ways. Some of them are:

According to Lee P. Brown, community policing is an “interactive process between police and community to mutually identify and resolve community

¹ Jerome H. Skolnick and David H. Bayley, *Theme and Variation in Community Policing*, 1.

² Herman Goldstein, “Toward Community-Oriented Policing: Potential, Basic Requirements, and Threshold Questions,” *Crime & Delinquency* 33, no. 1 (1987): 7.

³ Mike Brogden and Preeti Nijhar, *Community Policing: National and International Models and Approaches* (Devon: Willan Publishing, 2005), 2.

⁴ Robert R. Friedman, “Community Policing: Promises and Challenges,” *Journal of Contemporary Criminal Justice* 6, no. 2 (1990): 79.

⁵ Jayne Seagrave, “Defining Community Policing,” *American Journal of Police* 2, (1996): 1.

problems”.⁶ In the words of David H. Bayley, it is “the new philosophy of professional law enforcement” which aims at reduction of criminal incidents and misgiving about crime, enhancement of public safety, bringing police closer to the community, boosting the ethic of professionalism and making police responsible to the community⁷. Trojanowicz defines it as “a philosophy of policing, based on the concept that police officers and private citizens working together in creative ways can help solve contemporary community problems related to crime, fear of crime, social and physical disorder, and neighbourhood decay”⁸.

The American Community Policing Consortium defines community policing as ‘democracy in action’. It implies continuous involvement in policing works of local government agencies, businessmen, community members, educational institutions, religious leaders and hospitals. It also signifies joint endeavour of police and community to identify causes of crime and disorder and also find solutions to the community problems⁹. Friedman defines it as “a policy and a strategy aimed at achieving more efficient and effective crime control, reduced fear of crime, improved quality of life, improved police services and police legitimacy, through a proactive reliance on community resources that seeks to change crime causing conditions”¹⁰. Skogan defined it as “a commitment to helping neighbourhoods solve crime problems on their own, through community organisations and crime prevention programmes”¹¹.

⁶ Lee P. Brown, “Community Policing: A Practical Guide for Police Officials,” *Perspective on Policing* no. 12 (September, 1989): 7.

⁷ David H. Bailey, “Community Policing: A Report From the Devil’s Advocate,” in *Community Policing: Rhetoric or Reality*, eds. Jack R. Greene and Stephen D. Mastrofski (New York: Praeger, 1988), 225.

⁸ Robert C. Trojanowicz, and Bonnie Bucqueroux, *Community Policing*, 5.

⁹ Community Policing Consortium, *Understanding Community Policing: A framework for Action* (Washington D.C: Bureau of Justice Assistance, 1994), 4.

¹⁰ Robert R Friedman, *Community Policing: Comparative Perspectives and Prospects* (New York: St Martin’s Press, 1992), 4.

¹¹ Wesley G Skogan, “Community Policing in the United States,” in *Comparison in Policing: An International Perspective*, ed. Jean-Paul-Brodeur (Aldershot: Avebury Press, 1995), 90.

2.1.1 Features of Community Policing

Community policing has four major features which may be found in police agency that implements it. They are briefly discussed as under¹²:

A New Police Philosophy

Community policing is a new police ideology which cannot be identified with a particular police strategy. It emerges due to inadequacy of traditional policing which emphasised application of law to solve problems of society. It is based on the idea that police must cooperate with the community to solve the contemporary problems like criminality, fear of crime and community health issues. It enlarges police functions from traditional function of enforcing laws and combatting crimes to the mitigation of sense of insecurity and peace keeping. Under it, police works must be planned with the help of information received from people to solve problems of the community. Police become responsive to the needs of community focussing not only on prevention of infraction of law and crime fighting but also dealing with misdemeanour, vagrancy, drinking in public places and other social problems¹³.

A New Organisational Strategy

Community policing is a novel organisational strategy that redefines objectives of policing, methods of operation as well as organisation of police departments. It implies adoption of new police mission statements and plans for achieving them with minimum resources¹⁴. Police organisation must be decentralised and de-specialised whereby decision-making power is shared among managers, cutting-edge level police officers and community members¹⁵. The police offer customised services to the community with the result that every member of the community is becoming active participant in the problem-

¹² Victor E. Kappeler and Larry K. Gaines, *Community Policing: A Contemporary Perspective*, 5th ed. (Cincinnati: Anderson publishing, 2009), 4.

¹³ Kappeler and Gaines, *Community Policing*, 5-11.

¹⁴ Mark Harrison Moore, "Problem-Solving and Community Policing," *Crime and Justice* 15 (1992): 103, 104.

¹⁵ Gary Gordner, "Community Policing: Principles and Elements," *MDLE.net*, June 16, 2021, 9-11, https://www.mdle.net/pdf/Appendix_B.pdf

solving task of the community. Consequently, people are willing to cooperate with police to fight against crime or fear of crime and to give information relating to crime¹⁶.

New Operational Strategies

Community policing has three operational strategies. First, it involves assigning police officers to a particular geographical area on a quasi-permanent basis so that they can acquaint themselves with local residents and their problems. Second, size of beat differs depending upon racial composition and geographical terrain of the state. The ideal size is that it should be small and compact enough so that police officer can maintain close contact with local residents thereby earning faith and backing of the people. Third, community policing is prevention-oriented and problem-solving approach to policing¹⁷.

New Policing Programmes

Another aspect of community policing is programmatic dimension that translates new police strategies into programmatic goals and action plans. Community policing involves adoption of three operational programmes. First, it requires changes in police operation. Under it police would not only respond to call for service but also engage in activities to identify crime-inducing problems and accordingly formulate suitable plans for solving them¹⁸. Second, 'problem solving' and 'situational crime prevention' are another programmatic schemes of community policing. Problem-oriented policing has four essential elements: (1) finding problems of the community, (2) examination of problems, (3) suggestion of alternative remedies and (4) application and evaluation of remedial measures so as to highlight their impact on the community. Situational crime prevention implies reduction of crime opportunities and control of immediate environment which is conducive to criminal activities¹⁹. The third ingredient of community policing programme is 'community engagement' implying community self-policing under which people form neighbourhood watch groups. Police department

¹⁶ Kappeler and Gaines, *Community Policing*, 12, 13.

¹⁷ Kappeler and Gaines, 13-16.

¹⁸ Kappeler and Gaines, 16, 17.

¹⁹ Kappeler and Gaines, 17, 18.

develops working partnership with the religious and civic leaders, private agencies and businessmen²⁰.

In order to understand the concept of community policing, it is crucial to know what it is not²¹.

- (i) Community policing does not imply a particular policing approach and scheme formulated for the solution of a given problem and terminated later if it fails.
- (ii) It is not synonymous with public relations improvement policing. It focuses on delivering police services that the community needs.
- (iii) It is not intimidating policing. It demands police to work with local residents.
- (iv) It is not gentle policing. Apprehending criminal is still one important component of policing to deal with problems of the community.
- (v) It is not an elegant policing which makes it to the headlines of newspapers. But it supplements traditional sweeping policing to solve community problems.
- (vi) It is not regimented policing. It entrusts police officers and members of the community with the responsibility of making their community a better place.
- (vii) It is not superficial policing which aims at improving police image and cosmetic activities. Rather, it deals with the real problems facing the community.
- (viii) It is not hierarchic. It delegates decision making power to line level officers.
- (ix) It is not synonymous with community service. It reinforces and buttresses traditional law enforcement and crime fighting duties of the police.
- (x) It is not about caring for outcomes only. Both the goals and the instruments are equally important. It promotes equity, justice, transparency and cooperation with the result that everyone is responsible for the success and failure of the programme.
- (xi) It is not the work of small circle of elite members.
- (xii) It is not for poor class only. But it addresses the plight of the poorer or minority sections of the community to make neighbourhood safe for everyone.
- (xiii) It is not harmless policing.

²⁰ Kappeler and Gaines, 18, 19.

²¹ Robert C Trojanowicz and Bonnie Bucqueroux, *Community Policing: How to Get Started*, 2nd ed. (Cincinnati: Anderson Publishing Co., 1998), 9-12.

- (xiv) It is not an immediate cure for all problems of the community
- (xv) It is not interchangeable with problem-oriented policing.
- (xvi) It is not an enemy of technology.
- (xvii) It is not simply an array of programmes. The community policing programmes can be implemented in the departments which have undergone structural changes.

2.1.2 Ten Principles of Community Policing

According to Trojanowicz and Bucqueroux, community policing has the following ten principles²²:

- (i) **Philosophy and Organisational Strategy:** It is a new police creed and the organisational blueprint to realise new policing objectives which brings police and local residents together. The conception of community policing is based on two assumptions. First, community is free to determine police agenda according to its need. Second, the combined forces of police and community must not only stick to the traditional method of fighting crimes but also must develop new ways to deal with problems of the community.
- (ii) **Community Empowerment:** Community policing requires organisational change which delegates decision making powers and grants autonomy to the line officers. Besides, it also envisions that people must share the police burden of finding solutions to the problems of the community.
- (iii) **Decentralised and Personalised Policing:** Under community policing, Community Police Officers come into close contact with community members within a beat to offer customised service instead of spending times in patrol cars.
- (iv) **Immediate and Long-Term Proactive Problem Solving Policing:** Community policing involves offering immediate and perennial police services to solve problems of the people. Under it, community police officers and private citizens move beyond reactive police strategy. They design solutions to the community problems like crimes, fear of criminalities and incivilities.

²² Trojanowicz and Bucqueroux (1998), *Community Policing*, 109-111.

- (v) **Ethics, Responsibility and Trust:** Community policing promotes a new ethical relationship based on mutual understanding between police and individual citizens. Community members are entrusted with responsibilities to solve minor problems, thereby freeing police to solve more critical problems of the community.
- (vi) **Expanding Police Mandate:** It supplements traditional police operational strategy of responding to criminal incidents with dynamic policing approach. It widens functions of police which now include all measures taken to make community a better and secure place to live in.
- (vii) **Meeting Needs of Helpless People:** It attempts to explore methods and means to safeguard life and interest of the most helpless segments like youths, minorities, old aged, downtrodden people and vagrants.
- (viii) **Grass-Roots Creativity and Support:** Though appreciative of the utility of technological devices, community policing is dependent mainly upon competencies and abilities of human beings for policing the community.
- (ix) **Internal Change:** Community policing involves change in the internal organisation of police department. Instead of establishing separate units within the department, community policing programmes should be implemented department-wide with some designated police personnel.
- (x) **Building for the Future:** It delivers individualised and segregated police services to the community. It is a new approach to policing and a new ideology that insists on changing the structure of police department so as to meet the policing demands of the community.

2.1.3 Basic Elements of Community Policing

There are two essential ingredients of community policing viz., ‘community partnership’ and ‘problem solving’²³.

Community Partnership: This is one essential constituent of community policing. Without active cooperation of the community, it cannot achieve its aims and objectives²⁴.

²³ Community Policing Consortium, *Understanding Community Policing*, 13.

It involves building and sustaining cooperative spirit between police and community. The police encourage members of the community to come forward with their local resources and join hands with them. They visit households, schools, and hospitals frequently; they talk to local citizens and organise sport events. They help victims of crime, provide first aid to victims of accident, settle domestic problems and work with social service agencies to help the poor, drunkard and drug abusers²⁵.

Problem Solving: The concept of problem solving is based on the idea that crime and disorder are merely surface manifestation of the problems, and removal of causes of the problems as a routine affair is the policy of community policing. Reactively dealing with criminal incident hardly deters and prevents future criminal activities²⁶. However, there is no unanimity between police and community over the issues that beg for instant police intervention. What receives police priority is not always the immediate problem of the community. What matters most to the community are not usually violent crimes but minor ones (disorder) ignored by traditional policing method²⁷.

2.1.4 Origin of Community Policing

The idea of community policing existed in the primitive period when community and police worked together to solve the local problems. This period was aptly remembered as a ‘Golden Age’²⁸. For instance, in the Anglo-Saxon period of Britain during the 9th century AD, the whole community members acted as policemen. In fact, if citizens did not help the ruler to apprehend the criminals, they would be fined or punished. People were grouped into ‘tithings’, ‘hundreds’, and ‘shires’. Every ten people living in a neighbourhood formed ‘tithing’ and each ten ‘tithings’ constituted a ‘hundred’. The local noble appointed a constable to take care of each hundred and his primary function was to ensure that people reported and

²⁴ Linda S. Miller and Karen M. Hess, *Community Policing: Partnerships for Problem Solving*, 5th ed. (New York: Delmar Cengage Learning, 2008), 167.

²⁵ Community Policing Consortium, *Understanding Community Policing*, 15-17.

²⁶ John E. Eck and William Spelman, *Problem Solving: Problem Oriented Policing in Newport News* (Washington DC: Police Executive Forum, 1987), xvi-xviii.

²⁷ Malcom K. Sparrow, Mark H. Moore, and David M. Kennedy, *Beyond 911: A New Era for Policing* (New York: Basic Books, 1990), 175,176.

²⁸ Brogden and Nijhar, *Community Policing*, 24.

tracked down the criminals. Similarly, a shire-reeve or sheriff was appointed to perform the same task within the area of a shire (district)²⁹.

During the 12th century AD, ‘frankpledge’ policing was in force in England where all male members of the community who were above 12 were legally bound to play policing role. They were called tithingmen. They were collectively responsible to the King. If one of them was in need of help, other tithingmen would come to his help. Similarly, if any one of them involved in illegal activities, the entire member of ‘tithing’ were given punishment. This system was followed by ‘parish constable system’ whereby police constable was appointed for one year. He was not a paid policeman. At night he was helped by temporary policemen known as watchmen. By 14th century AD, these policemen were the arms of Office of Justice of Peace. They not only supervised the works of night watchmen, they began to investigate crimes, issued summons and arrest warrant, and looked after prisons³⁰.

The modern conception of community policing owed its origin to Sir Robert Peel of England, father of modern policing. Thanks to his initiative, the British Parliament passed the Metropolitan Police Act, 1829 which led to the birth of professional police force in England. According to Peel, “police are the public, and the public are the police”³¹. Peel’s policing was prevention-oriented rather than reactionary. The modern police are still called ‘Bobbies’, in honour of Peel. Peel introduced the practice of assigning patrol officers to a beat on permanent basis to increase police presence on the street so as to deter crime³². During the 19th century, every citizen possessed power to arrest wrong doers and prosecute them in the courts. Police were regarded as ‘citizens-in-uniform’ responsible to the local people and appointed to exercise common power of arresting and prosecuting criminals. The basic assumption of Peel’s Metropolitan Police Force was policing by consent. Thus,

²⁹ Kappeler & Gaines, *Community Policing*, 41.

³⁰ Quint Thurman, Jihong Zhao and Andrew L. Giacomazzi, *Community Policing in a Community Era: An Introduction and Exploration* (Los Angeles: Roxbury Publishing Company, 2001), 22, 23.

³¹ Kenneth J. Peak, ed., *Encyclopedia of Community Policing and Problem Solving* (Los Angeles / London / New Delhi / Singapore / Washington DC: Sage Publications Ltd., 2013), Introduction section para 6.

³² Samuel Walker and Charles M. Katz, *The Police in America: An Introduction*, 9th ed. (New York: McGraw-Hill Education, 2018), 31.

the present community policing is an attempt to recapture this golden age of policing³³. Put differently, it is regarded as an incarnation of the old ‘bobby-on-the-beat’ who was foot patrol officer guided by pragmatic conscience to deal with crime and maintain closed contact with local citizens³⁴. Thus, Chris Braiden contended that community policing is not a new or modern origin, it is rather the revival or re-birth of Peelian police philosophy that affirmed, among other things, that community must police itself with full term paid police officers and unpaid un-uniformed local residents devoting a fraction of their time³⁵.

As the modern concept of community policing is originated in USA³⁶, it is imperative to study American history of policing. In USA community policing arose in the latter half of 1970s and early period of 1980s as result of the crisis in traditional policing. Early policing of America was patterned on the British model. During the colonial era since 17th century, police services were provided by ‘Slave Patrols’ and ‘Night Watches’ consisting of citizen volunteers. These slave patrols functioned well under the supervision of constables as long as American society was primarily agrarian and they were forerunner of the present American police. Later at the turn of the 19th century, due to population growth and rising crime, night watches lost its significance. As a result, different cities began to form their own 24-hours-a-day police forces to maintain law and order³⁷. In short, modern police forces emerged in America during 1830s and 1840s due to industrialisation, urbanisation and immigration³⁸.

The history of American policing was classified into three different stages, viz. the ‘political era’ (1840s to 1900s), the ‘reform era’ (1930s to 1970s), and the ‘community policing’ era (1980s onwards)³⁹. During the ‘political era’, police jobs

³³ Brogden and Nijhar, *Community Policing*, 25.

³⁴ Brogden and Nijhar, *Community Policing*, 2.

³⁵ Chris Braiden. “Community Policing: Nothing New Under the Sun,” *Problem Solving Quarterly* (1990), 1-11.

³⁶ Brogden and Nijhar, *Community Policing*, 26.

³⁷ Kappeler & Gaines, *Community Policing*, 45-52.

³⁸ Walker and Katz, *The Police in America*, 33.

³⁹ George L. Kelling and Mark H. Moore, “From Political to Reform to Community: The Evolving Strategy of Policing,” in *Community Policing: Rhetoric or Reality*, eds. Jack R. Greene and Stephen D. Mastrofski (New York: Praeger Publishers, 1988): 3-25.

were distributed among supporters of the party in power. Police departments became exclusive government agencies controlled by dominant ethnic groups⁴⁰. The ‘spoils system’ prevailed and the entire police personnel were removed from office when a new party came into power. Eventually, corruption was the common feature of policing⁴¹. But this policing era had positive aspects such as police were integrated with community, they resided in the beat they patrolled, and they enjoyed wide discretion in making decisions. They performed not only functions of law and order keeping but also provided social services on an individual basis⁴².

The reform era began in 1930s reaching its zenith during 1950s and 1960s and declined in 1970s. August Vollmer, who was California Police Chief and the first American professor of police administration, pioneered police reform based on the ten principles during 1930s. The important features of this era were paid and professionalised police combatting criminality, primacy of law enforcement over order maintenance, response to call for service, random patrol, investigation of crime, insulation of police from the influence of political parties, and organising police forces on the principles of scientific management theory. But this police reform movement resulted in the isolation of the police from the community⁴³. On the whole, the movement of professionalism had changed the nature of police from being social service provider into law enforcement agency⁴⁴.

The inadequacy of specialised police to cope with social problems was revealed by the ‘civil rights movement’ and anti-Vietnam war protest during 1960s and 1970s⁴⁵. Under these conditions, public relations units were established in police departments in 1960s in order to bridge the gap between police and people. In addition, team policing approach was also adopted during 1970s. The goal of team

⁴⁰ Gary W. Corder, *Police Administration*, 9th ed. (New York and London: Routledge, 2016), 26.

⁴¹ Charles R. Swanson, Leonard Territo & Robert W. Taylor, *Police Administration: Structures, Processes and Behaviours*, 9th ed. (Boston: Pearson Education, 2017), 9,10.

⁴² Kenneth J. Peak & Ronald W. Glensor, *Community Policing and Problem Solving: Strategies and Practices*, 2nd ed. (New Jersey: Prentice Hall, 1999), 6.

⁴³ Jack R. Greene “Community Policing in America: Changing the Nature, Structure, and Function of the Police,” *Criminal Justice* 3, (2000): 299-370.

⁴⁴ Jack E. Whitehouse, “Historical Perspectives on the Police Community Service Function,” *Journal of Police Science and Administration* 1, no. 1 (1973): 87-92.

⁴⁵ Walker and Katz, *The Police in America*, 48-52.

policing was provision of refined quality police assistance to the community by building better cooperation with local residents for prevention of crime and keeping order. But public relations units and team policing failed to improve police-community relations because they did not change basic police organisational structure⁴⁶.

The growing social crisis eventually prompted Federal Government and researchers to evaluate the effectiveness of traditional policing method of foot patrol. Keeping this in mind, Federal Government funded researches in this area through Law Enforcement Assistance Administration (LEAA, 1968-1976) and National Institute of Justice. The Police Executive Research Forum (PERF) also conducted studies on policing. The Kansas City Preventive Patrol Experiment (1972-1973), most notable police research funded by Police Foundation revealed the inefficiency of traditional policing tactic of random patrol to prevent criminalities and disorderliness. In the long run, different researches on policing resulted in the emergence of alternative method of policing, i.e., community policing⁴⁷. Community policing is a silent revolution in American policing that challenged and improved the traditional policing method of crime fighting⁴⁸. Thus, community policing emerges because of failure of previous models of policing to address problems of the community⁴⁹.

2.2 Theoretical Development of Community Policing

According to Willard M. Oliver, community policing passed through three phases- 'innovation' (1979 to 1986), 'diffusion' (1987 to 1994), and 'institutionalisation' 1995 onward)⁵⁰. During the phase of 'innovation', Goldstein's problem-oriented policing and Wilson and Kelling's 'Broken Windows' theories

⁴⁶ Michael M. Berlin, "Evolution of Community Policing," in *Encyclopedia of Community Policing and Problem Solving*, ed. Kenneth J. Peak (Los Angeles / London / New Delhi / Singapore / Washington DC: Sage Publications Ltd., 2013), 52-58.

⁴⁷ George L. Kelling, et al., *The Kansas City Preventive Patrol Experiment: A Technical Report*. (Washington DC: Police Foundation, 1974), 533-535.

⁴⁸ George L. Kelling, "Police and Communities: The Quite Revolution," *Perspective on Policing* no. 1 (1988): 1-8.

⁴⁹ Jeremy M. Wilson, *Community Policing in America* (New York/London: Routledge, 2006), 7.

⁵⁰ Willard M. Oliver, *Community-Oriented Policing: A Systematic Approach to Policing*, 3rd ed. (New York, Boston, San Francisco: Pearson Custom Publishing, 2004), 16-18.

provided the theoretical framework of community policing with an emphasis on strategies like foot patrols, problem solving and community substations⁵¹.

During 'diffusion' era, it became popular not only among the big cities but also among the smaller cities as well as rural areas. The community-oriented policing was implemented in various cities. Some of them were: Cartographic Oriented Management Programme for the Abatement of Street Sales (COMPASS) in Hartford, Connecticut; the Community Oriented Policing and Problem Solving in (COPPS) in Hayward, California; Community Patrol Officer Programme (CPOP) in New York City; Citizen Oriented Police Enforcement (COPE) in Baltimore, Maryland.

The third era in the development of community policing, institutionalisation period began in 1995 and continued till today. During this period, many police agencies implemented community oriented policing⁵². Community policing gained nation-wide acceptance owing to the favourable attitude of President Clinton's Government which passed Violent Crime Control and Law Enforcement Act, 1994. The law provided 30 billion dollars for the purpose of executing community policing schemes in the country. Later, Office of Community Oriented Policing Services or COPS Office) was established for coordinating and supervising the implementation of community policing programmes. More recently, over 30 Regional Community Policing Institutes (RCPIs) were established across America⁵³.

2.3 Theory of Community Policing

Scholars of police administration have propounded two theoretical frameworks that underpinned the growth and development of the concept of community policing. They are Broken Windows Theory and Problem Oriented Policing.

⁵¹ Willard M. Oliver, "The Third Generation of Community Policing: Moving Through Innovation, Diffusion, and Institutionalization," *Police Quarterly* 3, no. 4, (2000): 374, 375.

⁵² Oliver, *The Third Generation of Community Policing*, 378-381.

⁵³ Jihong Zhao, Nicholas P. Lovrich and Quint Thurman, "The Status of Community Policing in American Cities: Facilitators and Impediments Revisited," *Policing: An International Journal of Police Strategies & Management* 22, no. 1(1999): 74-92.

2.3.1 Broken Windows Theory

Broken windows theory is regarded as the theoretical foundation of the concept of community policing⁵⁴. In 1982, Wilson and Kelling published their article, 'The Police and Neighbourhood Safety: Broken Windows', in *Atlantic Monthly* magazine⁵⁵. This article contained the ideas which became the theoretical basis of community policing⁵⁶. Drawing upon the findings of Newark Foot Patrol Experiment, Wilson and Kelling argued that not only crime but also disorder was a source of fear in the community⁵⁷. Crime fighting and order maintenance functions could not be separated. Negligence of trivial crime and misdemeanours in the neighbourhood would have severe consequences for the community. Metaphorically, they assume that if one broken window of a building is kept unrepaired for a long time, it is a sign of negligence that no one cares for it and then more windows will be broken soon. Even good men are likely to join in the destruction of windows because their action may not arouse serious concern of the community. The theory attempts to show that mere presence of criminals at a particular location does not automatically lead to criminal offence unless the situation is so conducive for crime and crime takes place when there is a feeling among the criminals that no one cares for order⁵⁸.

Wilson and Kelling believed that undesirable behaviours of the people which were non-criminal like panhandling, vagrancy, drinking liquor and taking drugs at public places, prostitutions and formation of gangs must be taken care of. If these incivilities remain unchecked, disorder would prevail and the community may cease to enforce its informal rules with the result that obstreperous persons get emboldened. In such a situation crime is likely to take place. If people feel that crime rate is growing at an alarming proportion they may change their behaviour. Both

⁵⁴ Jack R. Greene and Ralph B. Taylor, "Community-Based Policing and Foot Patrol: Issues of Theory and Evaluation," in *Community Policing: Rhetoric or Reality*, eds. Jack R. Greene and Stephen D. Mastrofski (New York: Praeger Publishers, 1988), 195-223.

⁵⁵ James Q. Wilson and George L. Kelling, "The Police and Neighbourhood Safety: Broken Windows," *The Atlantic Monthly* (March, 1982): 29-38.

⁵⁶ Steven G. Brandl, *Police in America* (Los Angeles / London / New Delhi / Singapore / Washington DC / Melbourne: Sage Publications, 2018), 569.

⁵⁷ Wilson and Kelling, *The Police and Neighbourhood Safety*, 29.

⁵⁸ Wilson and Kelling, 30,31.

crime and disorder generate fear. By and large, people may become fearful of using the street, or even when they are out in the street they try to avoid each other. In extreme cases, people may flee while new neighbours may move in. This is an ideal situation for criminal elements to flourish⁵⁹. In other words, decline in neighbourhood conditions generated fear among the people⁶⁰. In the same vein, Skogan argued that there is a close relationship between disorder and crime. Fear of crime may lead to deterioration of neighbourhood condition wherein people may withdraw themselves from community life. Consequently, unchecked disorder and fear of crime hamper an informal social control technique which in turn results in further neighbourhood decline⁶¹.

Broken windows theory suggests that police should strengthen community's informal method of social control to maintain peace. Wilson and Kelling affirmed that foot patrol is appropriate for exercising informal control in the community. Since positive laws are not adequate to deal with disorder, police frequently step out to solve problems of disorder by means of informal standards. In short, police should perform order maintenance function in collaboration with the community. But the basic responsibility for maintaining order rests with uniformed police because people often refuse to accept this responsibility. Finally, though they lay stress on the significance of order maintenance function yet they do admit that arrest, investigation of crimes and responding to 911 calls are still police functions. But they are not ends-in-themselves but a means to achieve the ends, i.e. order⁶².

The broken windows theory is criticised on different grounds. Firstly, its presumption that incivilities lead to crime is not supported by scientific research⁶³. Both disorder and crime are the product of the same forces or structural constraints of the community such as poverty, unemployment, inequality of wealth and absence

⁵⁹ Wilson and Kelling, 32,33.

⁶⁰ Wesley G. Skogan and Michael G. Maxfield, *Coping with Crime: Individual and Neighbourhood Reactions*, (London: Sage Publications, 1982), 121.

⁶¹ Wesley G. Skogan, "Fear of Crime and Neighbourhood Change," in *Communities and Crime*, eds. A. J. Reiss and M. Tonry (Chicago: The University of Chicago Press, 1986), 203-230.

⁶² Wilson and Kelling, *The Police and Neighbourhood Safety*, 37, 38.

⁶³ Ralph B. Taylor and S. Gottfredson, "Neighbourhood-level Linkages between Physical Features and Local Sentiments: Deterioration, Fear of Crime, and Confidence," *Journal of Architectural Planning and Research* 2, (1985): 261-275.

of adequate opportunity for investment. However, these forces are always held in check by ‘collective efficacy’ which implies concerted efforts of the people to exercise informal authority to protect their area against disorder and crime. In a neighbourhood where the people do not make any collective efforts to maintain order and safety, disorder and crime are likely to occur. The magnitude of disorder and crime are interrelated to the level of collective efficacy of the people. In such places where there is a high level of collective efficacy, level of crime and disorder are automatically decreased and vice-versa. There is a direct link between disorder and robbery because robbers steal under the condition of social and physical disorder and this will reduce collective efficacy leading to more serious disorder and more robberies⁶⁴. Thus, disorder policing has a little influence on the reduction of crime. But it is believed that community-oriented disorder policing strategy is having greater significance than police aggressive technique in reducing crime⁶⁵.

Secondly, the broken windows thesis indicates that physical problems and social incivilities increase fear of being a victim of crime. This premise is supported by some research findings. In Australia it is found that as social incivilities increased there is a corresponding increase in fear of crime. Solving these incivilities reduces fear of crime and improves perception of safety⁶⁶. However, the theory ignores the fact that relationship between disorderliness and fear of victimisation is ‘context-sensitive’ and it depends upon other factors such as demographic composition of community⁶⁷. Signs of disorder diminish effectiveness of informal social control but increase fear of crime. Generally, collective efficacy can change the level of crime and improve the capacity of the neighbourhood to exercise informal control⁶⁸.

⁶⁴ Robert J. Sampson and Stephen W. Raudenbush, *Disorder in Urban Neighbourhood: Does it lead to Crime?* (Washington DC: National Institute of Justice, 2001).

⁶⁵ Anthony A. Braga, Brandon C. Welsh and Cory Schnell, “Can Policing Disorder Reduce Crime? A Systematic Review and Meta-Analysis,” *Journal of Research in Crime and Delinquency* 52, no.4 (2015): 581.

⁶⁶ Lynne D. Roberts and David Indermaur, “Are Neighbourhood Incivilities Associated with Fear of Crime?” in *Australia: Identity, Fear and Governance in the 21st Century*, eds. Juliet Pietsch and Haydn Aarons (Canberra: ANU Press, 2012), 75.

⁶⁷ Greene and Taylor, *Community-Based Policing and Foot Patrol*, 202.

⁶⁸ Aldrin Abdullah et al., “Broken Windows and Collective Efficacy: Do They Affect Fear of Crime?” *SAGE Open* 5, no. 1 (2015): 1-11.

Thirdly, theory of broken windows has been indicted for encouraging ‘zero tolerance’ policing approach to social and physical disorder⁶⁹. It also led to harsh-policing which worked against minority communities like the poor, black people and Hispanics. For instance, in 2014 the attempts of New York Police to maintain order resulted in the killing of Eric Garner who died of chokehold when he was arrested by police for selling illegal cigarettes. Hence, Alex Vitale, Professor of Sociology in Brooklyn College, said that engaging the police to deal with pretty offense is expensive and it may lead to a situation where public confidence in the police may fall apart. The death of Garner in the hands of police led Steve Zeidman, Director of Criminal Defence Clinic at City University School of Law to remark that setting police officers to maintain order on the street may eventually result in police excess⁷⁰.

2.3.2 Problem-Oriented Policing

Community policing and problem-oriented policing are the two police innovations during 1980s⁷¹ which redefine police mission, operational methods and organisational structure of the department⁷².

The concept of problem-oriented policing was conceived and developed by Herman Goldstein in 1979 in his seminal article, ‘Improving Policing: A Problem–Oriented Approach’. Goldstein argued that till 1960s the police were infected with ‘the means over ends syndrome’. This policing syndrome implied that traditional policing was pre-occupied with improvement of means of policing such as personnel, organisation, management, equipment and technology, and operational tactics. The end product of policing, i.e., solving problems of the community was ignored. By problems, Goldstein meant a variety of incidents and behaviours that make people asking for police help, viz., robberies, burglaries, domestic violence, vagrancies,

⁶⁹ Sampson & Raudenbush, *Disorder in Urban Neighbourhood*, 1.

⁷⁰ Sam Roberts, “Author of ‘Broken Windows’ Policing Defends His Theory,” *The New York Times* (New York), August 10, 2014, <http://www.nytimes.com/2014/08/11/nyregion/author-of-broken-windows-policing-defends-his-theory.html>.

⁷¹ Michael E. Buerger, “The Challenge of Reinventing Police and Community,” in *Police Innovation and Control of the Police: Problems of Law, Order, and Community*, eds. David Weisburd, Craig Uchida and Lorraine Green (New York: Springer-Verlag, 1993), 104.

⁷² Moore, *Problem-Solving and Community Policing*, 103.

vandalism, juvenile delinquency, street racing, fear of being victimised and all kinds of incivility. Fighting these issues was the obligation of police. Despite this, the police had so far been preoccupied with law enforcement functions as their primary task. In short, problem oriented policing implied not only law enforcement but also solution of problems of the community⁷³.

The theoretical assumption of problem-oriented policing was that problems arose due to certain conditions like physical nature of individuals (criminals, victims and others), social contexts, social relations and the manner in which people dealt with the problems. These problems resulted in one or more criminal incidents. Crimes were merely symptoms of the underlying problems. The traditional incident-driven policing method concerned only with curing the symptoms. But problem-oriented policing, while still committed to responding to public request for service, would deal with the conditions or factors that cause problems for the community⁷⁴.

Madison Police Department, Wisconsin was the first to apply problem-oriented policing approach in 1981 when Goldstein and his friends attempted to address the problem of drunken driving and sexual offence. In 1982 London Police also adopted its own problem-oriented policing. The Baltimore County Police Department (Maryland) started COPE in 1983 and New Port News Police Department (Virginia) experimented with it 1984. Today police forces all over the world such as USA, Canada, United Kingdom, Australia, New Zealand, South Africa and others adopted problem-oriented policing⁷⁵.

⁷³ Goldstein, *Improving Policing*, 238-247.

⁷⁴ John E. Eck and William Spelman, *Problem Solving: Problem Oriented Policing in New Port News* (Washington DC: Police Executive Research Forum, 1987), 3.

⁷⁵ Michael S. Scott, *Problem Oriented Policing: Reflections on the First 20 Years* (Washington D.C.: US Department of Justice, Office of Community Oriented Policing Services, 2000), 1.

Process of Problem-Oriented Policing

Problem oriented policing follows a process consisting of four stages known as SARA model developed by researchers who experimented it in New Port News, Virginia in 1984⁷⁶. SARA stands for Scanning, Analysis, Response and Assessment.

Scanning: Scanning implies a process under which police department and local residents scan the community to find out recurring problems and their consequences which call for police attention. Of all problems, ones which are considered worthy of immediate action are prioritised.

Analysis: At this stage, police officers collect information about the problem. They make attempts to find out sources of the problems, identify their victims and offenders, when and where problems occur, and how the community and the police respond to them and the efficacy of such responses. Police work with the people, businessmen, local leaders and social service agencies to find solutions.

Response: After problems are identified and analysed, police propose measures and implement them to resolve the problems. The response may not necessarily be foot patrol or police investigation. The police may utilise the resources and expertise of private and public agencies for solving the problems.

Assessment: The final step of problem-oriented policing is assessment, i.e., assessing the significance of solutions employed. It gives feedback on the effectiveness of response to the problems. Accordingly, the problems may be redefined, re-prioritised, new response and solutions may be suggested and implemented.

2.4 Difference Between Problem-Oriented Policing and Community Policing

Problem-oriented policing is an important ingredient of community policing. Though the two have some common features they are not synonymous⁷⁷. According

⁷⁶ Eck and William Spelman, *Problem Solving*, 42-51.

⁷⁷ Brandl, *Police in America*, 563.

to Michael S. Scott, there are clear cut distinctions between the two concepts⁷⁸. First, problem oriented policing lays emphasis on solution of problems of the community whereas community policing signifies that police should engage community in police works. Second, problem-oriented policing involves meticulous analysis of problems with a view to designing appropriate policing operational strategies but community policing is not simply analysing and solving the problems. Third, mobilisation of community is the main thrust of community policing while problem-oriented policing makes such effort only to the extent that it is needed to address a particular problem. Fourth, decentralisation and permanent assignment of police officers to beats are essential components of community policing but problem-oriented policing can be implemented without these components. Fifth, success of community policing relies heavily on interpersonal skills while problem-oriented policing draws upon the inquisitive talents of the police officers.

2.5 Operational Strategies of Community Policing

According to Wycoff, the following are operational strategies of community policing- store fronts, foot patrol, combination of foot and motor patrols, citizens contact, newsletters, community survey, community organising, community meetings, establishing neighbourhood watches, organising and taking part in neighbourhood sport events, working with other government and social service agencies⁷⁹.

2.6 Traditional Policing

Since community policing arises in 1980s due to the inefficiency of traditional policing to check the increasing crime trend, it is virtually impossible to have a comprehensive view on it without understanding traditional policing⁸⁰. Since

⁷⁸ Scott, *Problem Oriented Policing*, 98, 99.

⁷⁹ Mary Ann Wycoff, "The Benefits of Community Policing: Evidence and Conjecture," in *Community Policing: Rhetoric or Reality*, eds. Jack R. Greene and Stephen D. Mastrofski (New York: Praeger Publishers, 1988), 107.

⁸⁰ Caroline G. Nicholl, *Community Policing, Community Justice, and Restorative Justice: Exploring the Links for the Delivery of Balanced Approach to Public Safety* (Washington DC: US Department of Justice, Office of Community Oriented Policing Services, 1999), 21.

its inception from 1930s traditional policing paradigm has different characteristic features. They are:

- (i) **Reactive Policing:** This implied that the police became active only when they respond to calls for service and after criminal incidents occurred⁸¹.
- (ii) **Recruitment and Training:** Police recruitment and training focused on rules and operating procedure. The spirit of service and its delivery to the people was ignored. Training aimed at improving law enforcement ability of the police⁸².
- (iii) **Absence of Creativity:** The roles and functions of police officers were restricted and prescribed by law⁸³.
- (iv) **Negligence of Law-Abiding Citizens:** Traditional policing centred on arresting bad guys while innocent people were regarded as onlookers⁸⁴.
- (v) **Three Divisions of Police Organisation:** Traditional police department was divided into patrolling unit, detective force and special squads⁸⁵.
- (vi) **Crime Fighting:** Enforcing law to fight against crime was the mission of traditional policing. Arrest and incapacitation were the means to deter and prevent crime and to put the criminals at bay⁸⁶.
- (vii) **Hierarchical Structure of Police Organisation:** Traditional policing was hierarchical and quasi-military. Each officer had a rank and the lower ranked officers received order from immediate superiors. Policies and planning were made at the top level and flowed downward in the forms of rules and order⁸⁷.
- (viii) **Legitimacy:** The traditional police derived their authority and right to use physical force from law⁸⁸.

⁸¹ Lee P Brown, "Community Policing: A Practical Guide for Police Officials," *Perspective on Policing* 12 (September, 1989): 2.

⁸² Brown, *Community Policing*, 2.

⁸³ Brown, 2.

⁸⁴ Robert Trojanowicz and Bonnie Bucqueroux, *Community Policing and the Challenge of Diversity* (Washington D.C: U.S Department of Justice, National Institute of Justice, 1991), 14.

⁸⁵ Mark Harrison Moore, *Problem-Solving and Community Policing*, 107.

⁸⁶ Trojanowicz and Bucqueroux (1991), *Community Policing*, 14.

⁸⁷ Trojanowicz and Bucqueroux (1991), 107, 108.

⁸⁸ Trojanowicz and Bucqueroux (1991), 109.

- (ix) **Minimisation of External Control:** Police forces were insulated against unscrupulous politicians and kept aloof from the community. Besides, they were sceptical about the ability of neighbourhoods to police themselves⁸⁹.
- (x) **Primacy of Means Over Ends:** The main concerns of traditional policing were improving management system, better working conditions, strengthening police department and strict discipline to regulate the behaviour of personnel. They discounted the end result of policing. i.e., safe community⁹⁰.
- (xi) **Evaluation:** Police performances were evaluated on certain criteria like number of criminals arrested, citations issued and falling crime rate⁹¹.

2.6.1 Traditional Policing and Community Policing

The following are the points of difference between the two policing paradigms- traditional and community policing⁹²:

- (i) Under traditional policing model, police are the only agent to enforce law whereas in community policing citizens also perform police functions.
- (ii) Traditional policing is based on the assumption that police dealt with conflicts alone while community policing takes police as one of the many agencies that work for the improvement of life of the people.
- (iii) The main function of traditional police is fighting against serious crimes like murder, theft, robberies etc., while community policing's main focus is problem solving.
- (iv) Traditional policing is reactive in nature since it deals with criminal incidents but community policing is prevention-oriented dealing with problems of the citizens.

⁸⁹ Jack R. Greene, *Community Policing in America*, 310.

⁹⁰ Herman Goldstein, "Improving Policing: A Problem-Oriented Approach," *Crime and Delinquency* 25, no.2 (1979): 238, 239.

⁹¹ P.J. Ortmeier and Joseph J. Davis, *Police Administration: A Leadership Approach* (New York: McGraw-Hills Companies, 2012), 31.

⁹² Malcolm K. Sparrow, "Implementing Community Policing," *Perspectives on Policing* 9, (November, 1988):1-11, <https://www.ncjrs.gov/pdffiles1/nij/114217.pdf>

- (v) The effectiveness of traditional policing is measured by the time taken to respond to call for service. On the contrary, community policing is evaluated on the criterion of police-community cooperation.
- (vi) Call for service is not a part of traditional policing when there is no criminal incident but is a vital part of police function under community policing.
- (vii) Traditional policing system is centralised, police are under strict rules and they are accountable to rules. Community policing is decentralised and receptive to the demands and requirements of the people.
- (viii) The duty of police headquarters is to issue rules and policies to the lower ranking officers under traditional policing while community policing necessitates changing such structure of police organisation.
- (ix) Prosecution of criminals is a goal of traditional policing method but it is only one important means of community policing to achieve police objectives.

Despite the above differences between traditional policing and community policing, they are not mutually exclusive concepts⁹³. Community policing does not reject traditional crime fighting and law enforcement strategies altogether. It rather integrates them with the order maintenance function in a new setting⁹⁴. It is a police model designed to reduce crime, drug problem, incivility and dissatisfaction of the people with their police under traditional policing practices⁹⁵.

2.7 Advantages of Community Policing

Skolnick and Bayley (1988) spelt out the blessings of community policing both for the people and the police department⁹⁶.

Benefits to the Community: The chief merits of community policing for the community are discussed as under:

⁹³ Brown, *Community Policing*, 3.

⁹⁴ Peter K. Manning, "Community Policing As a Drama of Control," in *Community Policing: Rhetoric or Reality*, eds. Jack R. Greene and Stephen D. Mastrofski (New York: Praeger Publishers, 1991), 32.

⁹⁵ Dennis P. Rosenbaum and Arthur J. Lurigio, "An Inside Look at Community Policing Reform: Definitions, Organisational Changes, and Evaluation Findings," *Crime and Delinquency* 40, no. 3 (1994): 299-314.

⁹⁶ Jerome H. Skolnick and David H. Bayley, "*Community Policing: Issues and Practices Around the World* (Washington D.C: National Institute of Justice, 1998), 67.

- (i) **Crime Prevention:** In some countries like Singapore, it reduced serious crime. But some studies like fear-reduction experiments of Houston and Newark cities in 1983-1984 showed that they had only modest effect on reduction of crime but the increasing police presence resulted in reduction of fear of crime and disorder⁹⁷. Moreover, local residents were satisfied with police and felt more secure because they learnt that police were effective to deal with crime⁹⁸.
- (ii) **Public Evaluation:** It enables the people to discuss and evaluate police effectiveness. According to Skogan, community policing helped in improving citizens' perception of police service⁹⁹.
- (iii) **Accountability of Police to the Community:** Community policing involves making the police responsible to the community.
- (iv) **Representative Recruitment:** It calls for recruitment of more women and minorities into police agency to deal with different sections of the community.

Benefits to Police: Police receive the following benefits from community policing:

- (i) **Political Advantage:** Community policing is adopted by police in a place where traditional policing fails to reduce crime and fear of crime.
- (ii) **Greater Community Support:** It helps the police to receive legitimacy from the community.
- (iii) **Better Consensus Between Police and Community:** It is helpful for building the spirit of mutual trust and good will between police and local residents.
- (iv) **Increasing Police Morale:** It boosts the police morale by virtue of maintaining more positive contact with local residents.
- (v) **Job Satisfaction:** It is satisfying for the police officers and they derive job satisfaction from working with the people.

⁹⁷ Antony M. Pate et al., *Reducing Fear of Crime in Houston and Newark: A Summary Report* (Washington D.C.: Police Foundation, 1986), 29,30.

⁹⁸ Wesley G. Skogan and Susan M. Hartnett, *Community Policing, Chicago Style* (New York: Oxford University Press, 1997), 208.

⁹⁹ Wesley G. Skogan, "Community Policing in the United States," 102, 103.

- (vi) **Better Professional Image:** It improves police image because they are physically and mentally fit, creative, flexible, responsive, and accessible.

Benefits to Police Organisation: Since community police officers are satisfied, they are not likely to have disciplinary problems. Thus community policing results in job satisfaction and it will reduce the problem of absenteeism¹⁰⁰.

2.8 Disadvantages of Community Policing

After studying the operations of community policing in Asia, Europe and North America, Bayley (1988) summed up the weaknesses of community policing¹⁰¹.

- (i) No where in the world, excluding Singapore, community policing resulted in a decline in crime rate.
- (ii) Due to police-community close relationship, police may decline to take strong action against the public even if the situation so demands.
- (iii) Community policing concentrated on reduction of fear of crime, empowerment of people, improvement of police-community relations, etc. which are not regarded as basic police functions.
- (iv) Under community policing, people may act as pressure group for police.
- (v) It is likely to increase the status and authority of police in comparison with other government agencies.
- (vi) It allows police invasion into the privacy of local residents of the community in the name of law enforcement and security inspections.
- (vii) It promotes informal policing that suits local norms of the community.
- (viii) When the police officers attempt to maintain order their actions lead to vigilantism rather than protection for some sections of the community.
- (ix) It is favoured by middle class and educated sections of community while the poor and uneducated people preferred 'fire brigade' policing.

¹⁰⁰ Wycoff, *The Benefits of Community Policing*, 115.

¹⁰¹ David H. Bayley, "Community Policing: A Report From the Devil's Advocate," in *Community Policing: Rhetoric or Reality*, eds. Jack R. Greene and Stephen D. Mastrofski (New York/Westport/Connecticut/London: Praeger, 1988), 225-236.

- (x) Under it, supervision becomes an end not a means to achieve police objectives.
- (xi) Police officers are less accountable for their action or inaction to the organisation because they are more autonomous in their work.
- (xii) It kills police professionalism because policing is no longer regarded as professional activity reserved exclusively for the trained officers.

2.9 Impediments to Success of Community Policing

Skolnick and Bayley gave an account of factors responsible for the failure of community policing. They are police culture, resistance from young police officers and police unions, 911 calls for service and centralised police organisation¹⁰². According to Skogan, opposition from middle level police officers¹⁰³, lack of cooperation between community police officers and other government agencies, police misconduct, employment of undue force, and transfer of police leadership are some obstacles to the successful implementation of community policing¹⁰⁴.

2.10 Community Policing in the World

Of late, community policing is accepted and implemented worldwide as an improved version of policing to cope with the problems of crimes and uncivilised behaviour in the community. Different police agencies of the world claim that they have started either their own local brand or Western genre of community policing. Here, an attempt is made to give a brief account of the working of community policing system in different regions of the world.

2.10.1 Community Policing in Britain

Britain has implemented a variety of programmes under the banner of community policing. Before the emergence of modern police all members of the

¹⁰² Skolnick and Bayley, *Community Policing*, 18-28.

¹⁰³ Wesley G. Skogan, "Impact of Community Policing on Neighbourhood Residents: A Cross-Site Analysis," in *The Challenge of Community Policing: Testing the Promises*, ed. Dennis P. Rosenbaum (Thousand Oaks/London/New Delhi: SAGE Publications, 1994), 177.

¹⁰⁴ Wesley G. Skogan, "Community Policing: Common Impediments to Success," in *Community Policing: The Past, Present, and Future*, eds. Lorie Fridell and Marry Ann Wycoff (Washington D.C.: Police Executive Forum, 2004), 159-167.

community acted as policemen. For instance, during the reign of Alfred the Great (870-901) every local resident was responsible to help the authority to arrest criminals or else they would be fined. Soon, law and order problems associated with the process of industrialisation in the 19th century revealed the weaknesses of the old policing system. Many people living in the countryside were forced by an 'enclosure movement' to move to the urban areas in search of suitable jobs. But only a handful of workers were employed by the industrialists. Consequently, there was widespread unemployment and extreme poverty leading to frequent confrontations between the poor people and the rich industrialists. Amidst the prevailing anarchy, Sir Robert Peel, Home Secretary introduced the Metropolitan Police Act in 1822 and it was passed in 1829¹⁰⁵.

Later, uniformed civil police force emerged in each county and borough from 1860s. They were regarded as 'citizens in uniform'. The prime focus of the modern British police force was prevention of crime with foot patrol as the best strategy of police operation. But due to structural changes in police organisation like professionalisation, specialisation and red-tapism along with the application of technology in policing and emphasis on law enforcement through motorised patrol, foot patrol was being relegated to secondary position. Consequently, police corruption, police high handedness and rising crime rate during the 1980s resulted in the widening of the gulf between police and community. Thus, the sore police-community relations during this period called for community policing in Britain¹⁰⁶.

The move toward the community-oriented policing was hastened by the violent riots that broke out in 1981 between police and young black community in Brixton, London. An enquiry committee appointed to look into the causes of riot came up with the report known as Scarman Report, 1981 which recommended, among others, constitution of Police Community Consultative Groups to facilitate dialogue between police and community. A few years later, Section 106 of Police and Criminal Evidence Act 1984 made it mandatory for all local police forces to

¹⁰⁵ Kappeler and Gaines, *Community Policing*, 41, 42.

¹⁰⁶ Anita Kalunta-Crumpton, "Patterns of Community Policing in Britain," in *Community Policing: International Patterns and Comparative Perspectives*, eds. Dominique Wisler and Ihekwoaba D. Onwudiwe (Boca Raton/ London/ London: CRC Press, 2009), 149-151.

establish consultative committees in their areas and this was later reiterated by the Crime and Disorder Act of 1998¹⁰⁷. Moreover, after the publications of police reports such as the Operational Policing Review, 1990 by three police associations and Strategic Policy Document issued by Association of Chiefs of Police Officers in 1990, the police forces declared their policing philosophies expressing commitment to the policies of engagement and collaboration with the local citizens¹⁰⁸. Thus, they implemented decentralised policing known as ‘sector policing’. ‘Sector policing’ was an umbrella term that covered various community-oriented policing programmes based on the division of policing areas into smaller areas, zones and neighbourhoods¹⁰⁹.

Trevor Bennet identified the following policing strategies adopted by the police forces of Britain to execute community policing programmes¹¹⁰.

(i) Community Meetings: Community meetings provided the forum where police and citizens discuss matters relevant to policing. Since 1990, constitution of consultative committees became a legal duty of every police force in Britain. Besides, most police forces adopted neighbourhood watch schemes and they appointed liaison officers who manned activities of neighbourhood watch in their own respective jurisdictions.

(ii) Community Contact Programmes: Bennet pointed out the following four strategies used by the British police forces to maintain contact with the people:

(a) *Community Constables:* Community constables or community officers were police officers assigned to a particular beat permanently or for a fixed period. They provided 24-hours police service to identify members of the households, to acquire knowledge about their beat and to improve police relations with the community. They were exempted from other general police duties.

¹⁰⁷ Kalunta-Crumpton, *Patterns of Community Policing in Britain*, 154.

¹⁰⁸ Trevor Bennet, “Community Policing on the Ground: Developments in Britain,” in *The Challenge of Community Policing: Testing the Promises*, ed. Dennis P. Rosenbaum (Thousand Oaks/London/New Delhi: Sage Publications, Inc., 1994), 230, 231.

¹⁰⁹ Bennet, *Community Policing on the Ground*, 232.

¹¹⁰ Bennet, 234-242.

- (b) *Contact Patrols*: This programme involved formation of a patrol team consisting of four constables and one sergeant with an objective of providing better police service to neighbourhood
- (c) *Police Shops*: Police shops were set up at various places. In the town centres, they were available either in mobile vans or buildings to disseminate crime information among the people. In shopping areas, they remained active during shopping period. In the residential areas, police shops were set up in buildings and they served as mini-stations or meeting places for police officers and residents of the community.
- (d) *Police Surgeries*: British police surgeries were an equivalent of storefront of USA. They were scaled down version of the police shops. But unlike police shops, they were headed by single police officer and they were opened only for a few hours in a week. When the officer attended the surgery, people were invited to come and discuss policing issues of the area.

(iii) Community Crime Prevention: Some community crime prevention programmes employed to carry out crime prevention activities included neighbourhood watch, patrols, home security survey, property marking and cooperation between community and other social formations.

(iv) Proactive Policing: Proactive policing or targeted policing may involve two different approaches. Firstly, local inhabitants identify the problems confronting the society and approaching police forces for solving them. Secondly, problems are identified by the police and then approach the community residents to seek their approval and cooperation to solve the problems.

There were problems standing in the way of success of community policing programmes in Britain. First, community policing initiatives were often resisted by the lower-ranking police officers. Of all policing strategies, sector policing met the stiffest opposition from the cutting-edge level police officers. Second, lack of knowledge about the new method of policing by superior officers was another headache of community policing. Third, due to lack of practical knowledge, superior police officers were not in a position to plan and manage community-oriented

policing schemes. Finally, lack of understanding and cooperative spirit between police and other groups were another obstacles to community policing implementation¹¹¹.

2.10.2 Community Policing System in Canada

In Canada community policing was adopted during 1980s as an alternative policing tactic to the existing professional crime fighting policing prototype. Both professional crime fighting policing and community policing were imported from USA. Though there was no police crisis, no serious law and order problem under traditional policing method yet community policing saw the light of the day. Federal and provincial governments as well as police officials embarked on community policing system. The Research Division of Ministry of Solicitor General and the Police College of Canada funded several community policing programmes and police researches. Moreover, police themselves preferred community policing as functional and organisational principle of policing¹¹². During the second half of the 20th century, Canadian police agencies, more than 400 in number, accepted community policing. Though Canadian police imitated researched-based police philosophy of USA but they did not abandon their indigenous policing principles. Thus, it is said that by adopting community policing, Canadian police moved back to their policing traditions rooted in London Metropolitan Police founded by Robert Peel¹¹³.

At the national level, the Federal Government and the Royal Canadian Mounted Police (RCMP) officially proclaimed community policing as the country's policing ideology. In 1989 the RCMP issued a statement that all police agencies must set up Community Advisory Committees. Police personnel were sensitised towards

¹¹¹ Trevor Bennet, "Recent Developments in Community Policing" in *Police Force, Police Service: Care and Control in Britain*, eds. Mike Stephens and Saul Becker (London: The Macmillan Press LTD, 1994), 123-127.

¹¹² Chris Murphy, "The Development, Impact, and Implications of Community Policing in Canada," in *Community Policing: Rhetoric or Reality*, eds. Jack R. Greene and Stephen D. Mastrofski (New York: Praeger Publishers, 1991), 177-180.

¹¹³ Barry N. Leighton, "Community Policing in Canada: An Overview of Experience and Evaluations," in *The Challenge of Community Policing: Testing the Promises*, ed. Dennis P. Rosenbaum (Thousand Oaks/London/New Delhi: Sage Publications Inc., 1994), 209- 211.

problem-solving policing and community policing doctrines. At the provincial level, many governments adopted community policing policies. For instance, Government of Ontario passed the Police Services Act, 1990 which declared that community policing was police ideology of the province. The Police Academy of British Columbia offered a course on problem solving policing. The Ontario Province Police worked hard to activate community policing in rural areas and small towns and monitored its implementation. Another provincial police, Surete du Quebec in Quebec also endeavoured to change police culture and attitude by means of training¹¹⁴.

Since 1980s several Canadian urban police departments underwent structural changes which included decentralisation, creation of police zones, foot patrol and establishment of storefronts. In Fredericton, the capital city of New Brunswick province, police resorted to community-oriented policing to confront domestic violence, sexual offences, and exploitation of children. Storefront was opened among the poor people. Other cities such as Edmonton in Alberta, Montreal in Quebec, Winnipeg in Manitoba, Victoria in British Columbia and Toronto in Ontario implemented community policing programmes like foot patrols, door-to-door visits, storefront mini-stations and community organisations, directed patrols and zone policing¹¹⁵. In Halifax, capital city of Nova Scotia Province, police department introduced zone-policing system whereby a group of police officers offered decentralised services to the people. Consultative committees were formed and storefront mini-stations were established in the city. Decentralisation of power was also affected in the jurisdictions of crime prevention and analysis¹¹⁶.

2.10.3 Community Policing in France

France adopted centralised policing model inherited from Napoleonic era. It was not a fertile soil for community policing to take root for different reasons. First, provision of public safety had been the exclusive role of national police forces. Second, police recruitment, transfer and posting were the prerogatives of national

¹¹⁴ Leighton, *Community Policing in Canada*, 214-215.

¹¹⁵ Friedman (1992), *Community Policing*, 104-108.

¹¹⁶ Leighton, *Community Policing in Canada*, 215.

government. Police were never assigned to a particular jurisdiction for a long period to prevent them from building close relationship with the local people. Third, the police forces acted as protector of the government rather than saviour of the people¹¹⁷.

In France, there are two national police forces having centralised and military-like top-down organisation. One is the *Police Nationale*, i.e. a civil police or urban police operating in 424 police districts across the country. Another is *Gendarmerie* which is military police consisting of 3,000 brigades working in the suburbs and rural areas¹¹⁸. Only after 1980s urban municipal governments established their own police forces. But they are a mere supplementary police force that performed functions which are not considered falling within the scope of real police tasks¹¹⁹.

The centralised police of France perform functions like law and order maintenance, investigation of crimes and gathering of information. But lack of concern about the problems of disorder and ill behaviour of unruly youths generated negative attitude among the people toward the police. This prompted Government to introduce community policing programme known as '*police de proximite*' or 'proximity policing' in 1997. The '*police de proximite*' had five features. First, reorganisation of police forces to increase police presence on the street and making them responsive to local demands. Second, decentralisation. Third, expansion of police roles from being crime prevention and criminal investigation to provision of social service functions. Fourth, maintaining close partnership with local agencies. Last, serving the people, particularly crime victims through identification of their problems and finding suitable solutions to the problems in a better manner¹²⁰.

¹¹⁷ Christian Mouhanna, "The French Centralised Model of Policing: Control of the Citizens," in *Community Policing: International Patterns and Comparative Perspectives*, eds. Dominique Wisler and Ihekwoaba D. Onwudiwe (Boca Raton/London/New York: CRC Press, 2009) 104-107.

¹¹⁸ Mouhanna, *The French Centralised Model of Policing*, 113, 114.

¹¹⁹ Brogden and Nijhar, *Community Policing*, 111.

¹²⁰ Benoid Dupont, 2002, "Implementing Community Policing in a Centralised Criminal Justice System: Another French Paradox," *Working Paper*. (University of Montreal, 2002), <http://benoitdupont.openum.ca/files/sites/31/2015/07/French-Com-Pol.pdf>.

Another French police reform was Local Security Contract (LSC). The goal of integrated LSC method was to initiate joint endeavour whereby both rural and urban police forces would maintain collaboration with other governmental bodies like judiciary, education department, health department, prison authorities, municipal governments and civil society organisations. Immediately, more than 700 LSCs were signed in France. After the contract is signed, (between state and local governments) the task of identifying factors responsible for increasing crime and incivilities is entrusted to expert persons. These experts inquired into the effectiveness of existing policing strategy employed to deal with crime, fear of crime and chaos. Finally, on the basis of this assessment, all agencies involved in the contract formulated goals and action plan¹²¹. In 2018, Government of France started a “*Police de Sécurité du Quotidien*” (PSQ). Its main objectives were establishing partnership with people in crime prone areas, effective instruction on policing, giving more power to police and sharing of policy formulating power.¹²²

However, in spite of the formulation of community policing plans by Government of France, the centralised police forces have not been ready to change their work culture that prioritised the task of arresting criminals and bringing them over to the courts. Today, the main focus of their attention is not on building partnership with local population but on strengthening central command.

2.10.4 Community Policing in Belgium

Like USA, Britain and some European countries, Belgium adopted community policing as an alternative to the traditional policing system¹²³. The centralised structure of Belgium police, a legacy of Napoleonic era, was gradually being replaced. Up to 1990s the essence of Belgium police structure was a three-

¹²¹ Dupont, *Implementing Community Policing in a Centralised Criminal Justice System*,

¹²² Jacques de Maillard and Mathieu Zagrodzki, “Community Policing Initiatives in France,” in *Policing in France*, eds. J. de Maillard & Wesley Skogan (New York: Routledge, 2020), 306.

¹²³ Isabel Verwee, “Community Policing and Public Perceptions: Belgian Expectations and Images of Police,” in *Community Policing-A European Perspective: Strategies, Best Practices and Guidelines*, eds. P Saskia Bayerl, et al. (Cham: Springer, 2017), 100.

layered organisation- *gendarmerie* at national level, provincial police at provincial level, and municipal polices at the local level¹²⁴.

Smeets and Tange stated that Belgian model of community policing was an outcome of two waves of police reforms induced by increasing crime rate and political problems. First, in 1990 Federal Government introduced measures to check the rising crime. One such notable measure was signing of security contracts, under which municipal governments improved municipal police organisation. Then municipal police implemented 'proximity policing' system which implied keeping more police personnel on duty in the neighbourhood and implementation of beat policing system (*ilotage*). Simultaneously, *gendarmerie* inaugurated a new police programme inspired by Neighbourhood Watch Scheme for the improvement of police services¹²⁵.

Second, in 1994 the Interior Ministry launched community policing programme by publishing document declaring community-oriented policing as the organising principle of police in Belgium. This document emphasised police-community cooperation, problem solving oriented policing, more police presence in the community, transparency and openness and decentralisation of powers¹²⁶. Further, in 2003, Government published another policy document called CP1. The CP1 emphasised five basic foundations of community policing such as police-public companionship, problem-oriented policing, alliance with social service agencies, responsiveness of police to the people and public empowerment. The CP1 was buttressed by CP2 promulgated in 2003. The CP2 was regarded as a frame of reference for execution of community policing schemes. Its purposes were integration of police with community agencies, better management of fiscal

¹²⁴ Brogden and Nijhar, *Community policing*, 117.

¹²⁵ Sybille Smeets and Carrol Tange, "Community Policing in Belgium: The Vicissitudes of the Development of a Police Model," in *Community Policing: International Patterns and Comparative Perspectives*, eds. Dominique Wisler and Ihekwoaba D. Onwudiwe (Boca Raton/London/New York: CRC Press, 2009), 126-129.

¹²⁶ Smeets and Tange, 129, 130.

resources, knowledge sharing among police personnel and delegation of some minor police works to social agencies so that police may focus on real policing tasks¹²⁷.

Another critical juncture in the development of Belgian community policing system was promulgation of the concept of ‘excellent police function’ which outlined a new common policing framework for all levels of police forces. The new-fashioned police frame of reference included¹²⁸:

- (i) Five sequences of safety consisting of proactive policing, crime deterrence, planning, reactive policing and investigation of crime.
- (ii) Information-driven policing having five ingredients namely planning the objectives, preventive and incident driven policing, upgraded services, knowledge sharing and purpose-driven policing.
- (iii) Five ideals of effective administration which include outcome driven policing, transparency, durable progress, working partnership and visionary leaders.

Despite a series of measures taken by Federal Government and local governments to put community policing into operation, traditional reactive and crime fighting-oriented prototype continued to dominate Belgian policing system. Community policing was viewed as a window dressing mechanism to improve police image. The tasks associated with proximity policing, for instances watching parks and contacting residents, were regarded as low profile police functions. However, Belgian model of community policing was imported by several developing countries through European Police College. Its police agencies shared their experiences with other countries by way of organising training courses on community policing¹²⁹.

2.10.5 Community Policing in Japan - Koban

Japanese community policing model is one vibrant non-western variant of community-oriented policing. The fixed police boxes known as Koban in the cities and Chuzaisho in the small towns and villages embody the Japanese community

¹²⁷ Smeets and Tange, 132, 134.

¹²⁸ Smeets and Tange, 134.

¹²⁹ Smeets and Tange, 137-146.

policing system. In Japan, before Meiji Restoration of 1868, justice was viewed as the affairs of the community in that the entire community members were held responsible for the criminal behaviour of any of its members¹³⁰. During an Edo period (1600 to 1868), every five families constituted a group whose members were responsible to government for all crimes, law and order problems caused by any of its members. During Meiji period, Japan police system was patterned after French and Prussian centralised model. The whole prefectural police forces were looked after by Home Ministry through governors appointed by it. In the post-World War II period police organisation was decentralised leading to the emergence of many independent police forces in towns and cities. Presently, Japanese police are controlled by a centralised National Police Agency (NPA). The entire country is divided into police divisions known as prefectures. The prefectural police are independent in functions within their own respective jurisdictions but they are supervised by the NPA¹³¹.

The origin of Koban can be traced to Meiji period when the Tokyo Metropolitan Police Department started the Koban in 1874 and other prefectural police forces soon introduced the same in cities. Later in 1888, the Japanese Government directed all prefectures excluding Tokyo to introduce Chuzaisho in towns and villages. Gradually the police boxes have grown into the Koban system. Today there are about 6300 Kobans and 6200 Chuzaishos in Japan¹³².

Chuzaisho as the Rural Community Policing Institutions

Chuzaisho is the provider of basic police services in rural areas. A chuzaisho is a homelike village police post where the police officer known as chuzai san lives with his family. It is a police office-cum-residence. The chuzai san visits the police station three or four times per month to attend meetings and for other purposes. One Chuzai san would render security services to 500 to 1500 people in small towns and 1500 to 3000 in the far-flung areas. He is an agent of Home Ministry in the

¹³⁰ Brogden and Nijhar, *Community policing*, 84-88.

¹³¹ Walter L. Ames, *Police and Community in Japan* (Berkeley, Los Angeles and London: University of California Press, 1981), 9.

¹³² National Police Agency, *Police of Japan, 2021* (Tokyo: National Police Agency, 2021), 13.

countryside. He is one among the three dignified personalities in the village, the other two are head of the village (*soncho*) and village school principal (*kocho*)¹³³.

A *chuzai san* may work together with various organisations formed by the villagers (*burakkai*) such as those dealing with crime (*bohan kumiai*) and also traffic associations (*kotsu anzen kyokai*). He carries out home visit (*junkai renraku*) two times every year in order to collect information about residents and their property and to add new data to the records. During *junkai renraku* he circulates important messages among the people about preventive measures. He employs motorcycle to visit villages lying in the remote and distant places six or seven times every month. Though he is received well by every household, there are some families that are more open-minded which he may visit more frequently than others. These households are chosen to be 'crime prevention checkpoints' (*bohan renrakusho*). He is invited to all public gatherings such as wedding, public meetings, school graduation days, festivals and funeral services. He is helped by all members of the family, particularly by his wife. If he is without wife, marriage is often arranged in haste for him. His wife takes his place on many occasions during his absence. When he is on duty away from home, his wife responds or attends to calls from victims and police station and then apprises him of the location of criminal incidents and traffic problems¹³⁴.

A *chuzai san* interferes into the internal administration of the village when there is a clear violation of laws. But strict enforcement of criminal laws and traffic laws and domineering attitude of *chuzai san* may amount to violation of local customs (*fubunritsu*) which is often inimical to the healthy community-police relations. The non-intrusive police are rewarded with fruits and vegetables by the happy villagers. They are treated to dinner and drinks. However, giving gifts to the *chuzai san* may give rise to corruption at a certain point in the process. In anticipation of this situation, *chuzai sans* are transferred from one *chuzasho* to another at periodic intervals¹³⁵.

¹³³ Ames, *Police and Community in Japan*, 17-24.

¹³⁴ Ames, 25-30.

¹³⁵ Ames, 30.

Koban

The Kobans are police posts in the cities manned by police officers. The Koban police officers work shifts, report to the police station and thenceforth proceed to Koban. In one shift a Koban is manned by two to twelve officers. No two Kobans have the same physical appearances and structures. A Koban may be a two storey or single storey or a small building. It is established at busy streets, road junctions, in downtown and on the bank of canal. Kobans have certain similar physical attributes like a red and shining globe-like object hanging over the main door, pictures of fugitives pasted on notice board fastened to the front wall and the colour of wall is usually grey¹³⁶.

Koban performs several important functions. First, Koban keeps a record of information about the location and address of the households. The significance of this information lies in the fact that neighbourhoods are identified with a series of small paths, single direction avenues and congested houses. To make the situation more confusing, most of the streets are nameless and numbers are assigned to each house according to the time of construction. For instance, houses which are constructed during the same period are given the same block number. Second, Koban serves as an agency providing emergency services to the people. About one-thirds of the population seeking police help approach the Koban. People visit Koban mainly to report lost property and traffic or parking problems, and asking for road directions, and seeking counselling or guidance. The Koban provides valuable services to the community. For instance, Kobans are equipped with outdoor public address system to disseminate information among the citizens. Some of them have a wall-clock which helps daily labourers to report for work in time. Some have a fishpond in their yard and television set in the public park. Third, Koban staffs are the first to react to crimes. They charge out to the scene of crimes and arrest suspected criminals. Minor crimes are investigated by Koban police. But an investigation of serious crimes is handed over to the specialist detectives of the police station. The responsibility of Koban officers is often restricted to the task of fencing off (preserving) the crime

¹³⁶ David H. Bayley, *Forces of Order: Policing Modern Japan* (Berkeley: University of California Press, 1991), 11.

scene and to arrest suspected persons. Fourth, Koban inculcates the spirit of citizenship or civic sense among the children. It is worth noting that if a child finds the lost money or any valuable object, he shall bring it to the Koban. On receiving it, the Koban officer may issue a card which contains information about the name, date and time and action done by the child. The card requests the parents to appreciate such good deed of their child. The Koban officer may reward such a child by giving out of his pocket the same amount of lost money or its equivalent in case of object. The idea is based on Japanese moral principle that “lost money belongs to the loser but virtue has tangible rewards”. Moreover, Koban is a home to homeless persons including hangers-on, daily labourers, habitual but innocuous drunkards and old or retired government servants¹³⁷.

The Koban officers are called ‘*o mawari san*’ (Mr. Walkabout). One crucial function of Koban officers is to conduct home visit (*junkai renraku*) two times every year. The main purposes of such visit are to obtain information about families such as origin, names of family members along with date of birth, nature of work and their employers if they are regular residents and to maintain contact with members of the community. Another objective of *junkai renraku* is to ascertain if criminal incidents take place. The information thus obtained is used only for serving the public, i.e. telling guests and travellers about the address of families in the neighbourhood¹³⁸.

Both Chuzasho and Koban help in the establishment and sustenance of effective police-community cooperation. Most importantly, they act as information depositories and clearing houses¹³⁹. However, they have been criticised for being the repressive and intrusive agents spying on and regulating people on behalf of national government. It is also believed that Koban becomes a destiny for young and incompetent police personnel. Lastly, an information on individuals and households

¹³⁷ Bayley, *Forces of Order*, 14-26.

¹³⁸ Ames, *Police and Community in Japan*, 37.

¹³⁹ A.J. Finch, “The Japanese Police’s Claim to Efficiency: A Critical Review,” *Modern Asian Studies* 33, no. 2 (1999): 493.

may be misused by police for invading the private life of local citizens. This may result in the violation of private space and freedom of the individuals¹⁴⁰.

2.10.6 Community Policing in China

The Chinese conception of policing has been revolved around collective participation of citizens in law and order enforcement activities. The essence of policing in People's Republic of China since 1949 has been community policing though the term itself is employed only recently. But mass participation in policing business suffers a brief setback after the country has undergone economic reform that opens up Chinese economy since 1978. The rapid economic development has been accompanied by a sudden spurt in crime rates. The policing tactic of this period, i.e. 'strike hard' is found too impotent to achieve desirable results. Therefore, since 1990s police forces have introduced (or reintroduced) community policing. It is said that the present Chinese community policing is nothing but 'old wine in new bottles',¹⁴¹.

Chinese Philosophy of Community Policing

In China, maintenance of order and provision of security are not the exclusive prerogatives of the police. In a nutshell, policing is everyone's duty¹⁴². The Chinese philosophy of crime deterrence or social control is based on the following assumptions¹⁴³: combatting crime is an obligation of all social institutions including family; prevention is the first step of fighting crime; causes of crime must be dealt with; prevention of crime is holistic as it requires an involvement of all citizens, families, communities and government; crime fighting and prevention is done through moral education, reward, model behaviour, persuasion and correctional institution.

¹⁴⁰ Brogden and Nijhar, *Community policing*, 90-92.

¹⁴¹ Lena Y. Zhong, "Community Policing in China: Old Wine in New Bottles," *Police Practice and Research* 10, no. 2 (2009): 157, <https://dx.doi.org/10.1080/15614260802264594>.

¹⁴² Luo, "On People's Public Security Work" (Beijing: Qunzhong chubanshe, 1995) 57, quoted in Kam C. Wong, "Community Policing in China: Philosophy, Law and Practice," *International Journal of the Sociology of Law* 29, no. 2 (2001): 129.

¹⁴³ Kam C. Wong, "Community Policing in China: Philosophy, Law and Practice," *International Journal of the Sociology of Law* 29, no. 2 (2001): 130.

The Chinese traditional practices of policing and social control were based on Confucianism. Confucianism affirmed that controlling human behaviour began in the family which imparted moral education and discipline among its members. After the family, neighbours acted as another agent of social control. The behaviour of men was also shaped and regulated by the community through its morality and customary practices. Lastly, government was the final and coercive agent of social control that exercised control through punitive sanctions for violation of laws¹⁴⁴.

Another aspect of Chinese policing philosophy is that it is based on the principles of 'Mass Line Policing'. In China, police are called 'renmin jingcha' meaning people's police. The Chinese version of Peelian policing principle is that 'police and people' are the twin brothers or children of the same parentage, who have similar political leaning and interest and the same world view. As police are members of the society, so they share similar responsibilities with people in all respect¹⁴⁵.

Chinese policing is classified into three periods- Mass Line Policing (1949-1980), Strike-Hard Policing (1981-2001) and Community Policing (2002 till date). The theoretical underpinning of the police forces since 1949 has been community policing¹⁴⁶.

Mass Line Policing (1949-1980)

Mass Line Policing (MPL) was based on the principle of mass participation in the prevention of crime. The most common techniques of MPL were formation of local community organisations, workers' union and 'social order joint protection teams'. Article 111 of the 1982 Constitution of People's Republic of China provided for the formation of community committees in all urban regions. All members of

¹⁴⁴ Wong (2001), *Community Policing in China*, 130, 131.

¹⁴⁵ Kam C. Wong, "A Chinese Theory of Community Policing," in *Community Policing: International Patterns and Comparative Perspectives*, eds. Dominique Wisler and Ihekwoaba D. Onwudiwe (New York: CRC Press, 2009), 223, 224.

¹⁴⁶ Lena Y. Zhong, "Community Policing in China: A New Era of Mass Line Policing," in *Community Policing and Peace Keeping*, ed. Peter Grabosky (Boca Raton/London/New York: CRC Press, 2009), 170.

community committees were elected by local citizens. Under the local community committees, there were Public Security Committees and Mediation Committees¹⁴⁷.

Public Security Committees consisted of members elected by the people from local police officers and voluntary residents of the community. The main function of these committees was to help police. Primarily, their duty was removal of factors responsible for criminal activity. They mobilised the local residents to form security squads to patrol the streets. They solved the problems of domestic violence like spousal abuse, fighting, drinking, noisy residents and inter-family disputes¹⁴⁸.

In China, people habitually preferred the method of conciliation to legal action for solving their problems. The members of Mediation Committees, varying from 7 to 11, were elected for three years by the local citizens from among the members of police cadres as well as law-abiding citizens. The Mediation Committee interposed to solve civil cases and negotiated agreement between parties to the conflict over minor issues. It imparted legal education and social responsibilities among the people. But it was not authorised to award criminal punishment. At most, the punitive actions it could take were restoration of the stolen property to the owner, social admonition and giving monetary compensation to the victims of crime. But if the victims were not happy with decision of the Mediation Committee, they could challenge it in the court¹⁴⁹.

Household Registration System (HRS) or ‘hukou’

The main purposes of Household Registration System (HRS) were preservation and maintenance of order, protection of individual rights, and promotion of socialism. Under HRS, Household Registration Section was formed in all police stations. A special police officer designated as ‘Census Police Officer’ maintained a record of all families, register of births and deaths, and movement of the people. If any individual wanted to travel, he would take authorisation letter from nearby police

¹⁴⁷ Zhong, *Community Policing in China*, 158.

¹⁴⁸ Xiaoming Chen, “Community and Policing Strategies: A Chinese Approach to Crime Control,” *Policing and Society: An International Journal of Research and Policy* 12, no. 1 (2002): 2, 3. <http://dx.doi.org/10.1080/10439460290006646>.

¹⁴⁹ Chen, *Community and Policing Strategies*, 4, 5.

station. Concomitantly, visitors must register with the concern police officer of the area. In 1985, government introduced new registration system under which identity cards were issued to all adult citizens. Thus, people were identified and their movements monitored with their identity cards¹⁵⁰.

Strike-Hard Policing (1981-2001)

In view of an increasing crime rate, in 1983 Chinese Government adopted a 'strike-hard' policing which implied arresting criminals and meting out severe punishments to them. It also initiated several measures like Comprehensive Management of Social Order (CMSO), patrol, 110 emergency calling system and private security agency. The CMSO, launched in 1991, set up committees at all levels of government. Strike-hard policing was the punishment strategy of CMSO¹⁵¹.

Community Policing (2002 till date)

In the second half of the 20th century, the 'fish and water' police-community relationship turned into 'oil and water' relations. Eventually, with an eye to improving police-community relations and arresting the increasing crime trend, Chinese police imported community policing model from the West. A new concept, 'shegu jinwu' was coined. As an initial move, Chinese police forces formed 'Building Little Safe and Civilised Communities' (BLSCC) in different cities during 1990s. The Ministry of Public Security officially inaugurated it in March 2002 by announcing that community policing would be implemented in all big and medium cities by 2004. In August 2002, Ministry of Public Security and Ministry of Civil Affairs issued joint statement which stated that each police station should select one police officer to supervise the operation of neighbourhood committees within its area¹⁵².

¹⁵⁰ Chen, 6-8.

¹⁵¹ Zhong, *Community Policing in China*, 158.

¹⁵² Zhong, 162.

BLSCC, a preventive component of national crime prevention policy of CMSO, is originated in Shenzhen city in 1990s. It has the following four features¹⁵³:

- (i) **Organisational Aspect:** This implies that leaders of all levels of government, private companies and corporations are responsible for preservation of social order. It also involves mobilisation of all members of society to fight against crime and deviant behaviour in the families.
- (ii) **Safety Measures:** Under BLSCC, police forces take safety measures such as keeping vigil in the vicinity of entertainment industry, sauna, inns, guesthouses etc. Private residential premises and government buildings are fortified with fencing; neighbourhood entry and exit points are equipped with some electronic devices; anti-theft doors and CCTV cameras are installed; and unoccupied and illegal buildings are removed.
- (iii) **Measures for Civilisation:** Under BLSCC, measures taken by the police to encourage civilised spirit included promotion of moral education which may help people conform to socialist moral standards and party rules; promotion of cooperative behaviour among the people; nurturing common culture to promote peaceful coexistence; and preservation of environment like removal of waste, reparation of roads etc.
- (iv) **Rating System:** BLSCC has an efficient evaluation system consisting of different criteria viz., how much money is spent, what kinds of electronic devices are installed and how many people participate.

The philosophy of mass line policing underscored the gravity of popular participation in policing activities throughout the history of China. But Chinese police had been criticised for being the arm of Communist Party and agent of Central Government. Chinese traditional community policing institutions became dysfunctional in the aftermath of economic reform¹⁵⁴. In the backdrop of the inability of police to cope with the problems of crime and social disorder, the community policing was imported from the West in beginning of the 21st century.

¹⁵³ Zhong, 163-165.

¹⁵⁴ Wong (2001), *Community Policing in China*, 135-140.

2.10.7 Community Policing in South Africa

South Africa is one of the transitional states where ideology of community policing has been exported and implanted by developed countries in the post-apartheid regime as police elixir for increasing crime¹⁵⁵. Government of South Africa and South African Police Services (SAPS) took numerous steps to implement it. But due to the negative perception of police and native self-policing traditions of the country, community policing could not function well. It was finally surpassed by traditional native policing practices of the country in the 21st century.

Community Self-Policing Before 1994

During the apartheid regime, the people of South Africa adopted the method of community self-policing. Having lost confidence in colonial South African Police (SAP), they started informal community police known as ‘street committees’, and ‘People’s Court’ to protect themselves during 1970s and 1980s. An essential aspect of this community self-policing was that local warriors set up community police agencies and local courts in squatter settlements around the cities. But the existence of these native community self-defence forces created problems later for the working of imported community policing model in the post-1994 free South Africa. In addition, South African existing social and traditional police practices were not suitable for western community policing model¹⁵⁶.

Legal Frameworks of Community Policing in South Africa

South African Government took various measures to implement the western model of community policing. Some of them are Interim Constitution of 1993 providing for Community Policing Forums; Green Paper on Safety and Security, 1994; South African Police Services Act, 1995; the National Crime Prevention Strategy of 1996; the Community Policing Policy Framework and Guidelines

¹⁵⁵ Mike Brogden, “Community Policing: A Panacea from the West,” *The Royal African Society* 103, no. 413 (2004): 640.

¹⁵⁶ Anthony Minnaar, “Community Policing in a High Crime Transitional State: The Case of South Africa Since Democratization in 1994,” in *Community Policing: International Patterns and Comparative Perspectives*, eds. Dominique Wisler and Ihekwoaba D. Onwudiwe (Boca Raton/London/New York: CRC Press, 2009), 20-23.

(CPPFG, 1997); and White Paper adopted by Department for Safety and Security in 1998¹⁵⁷.

Implementing Community Policing in South Africa

Since 1998 the SAP took initiatives for the implementation of philosophy of community policing. Training programmes were organised for police personnel so as to sensitise them to the principles and practices of community policing.

Community Policing Forums (CPFs): One structural component of South African community policing is Community Policing Forums (CPFs). Comprising of police representatives and local residents, CPFs were established in 1991. Later, the Interim Constitution of 1993, and the Police Act of 1995 also provided for formation of CPFs. The primary objects of CPFs were promotion of police-community cooperation; to deliver quality police assistance to society; collective efforts in identifying and solving community problems; maintaining control on police by the community and transparent policing; joint deliberation of policies and sharing of knowledge between police and community¹⁵⁸. According to the CPPFG, 1997, each commissioner of police station established CPFs in all police districts. They were entrusted with the duty to explore ways for utilising public resources for crime deterrent and fighting purposes.

Street Committees: When implementation of overseas model of community-oriented policing was well under way, there were mixed reactions from the stakeholders. The police had some qualms that community policing would enable the people to control and dictate their actions¹⁵⁹. For them, community policing implied that people were merely a source of information for the police¹⁶⁰. Contrary to this, the community members received this policing policy with much fanfare because they saw in it a

¹⁵⁷ Minnaar (1994), *Community Policing in a High Crime Transitional State*, 25-30.

¹⁵⁸ Kris Pillay, "Democratizing the South African Police Service: The Role of Community Policing Forums," *Acta Criminologica* 11, no. 2 (1998): 103, https://journals.co.za/doi/pdf/10.10520/AJA10128093_389.

¹⁵⁹ Duxita Mistry, "A Review of Community Policing," in *Policing the Transformation: Further Issues in South Africa's Crime Debate*, eds. M. Shaw et al., (Pretoria: Institute for Security Studies, 1997), 47.

¹⁶⁰ Wilfried Sharf, "Community Justice and Community Policing in Post-Apartheid South Africa," *IDS Bulletin* 32, no.1 (2001): 75.

suitable mechanism by which police would give more attention to the safety of community and were accountable to the people¹⁶¹. Simultaneously, amid the increasing incidence of crimes, some provincial governments reintroduced the old self-policing system of street committees and block committees as an auxiliary to the formal community policing institutions. The Gauteng provincial government's edition of community policing structure consisted of CPF at the apex, with sub-forums and block committees at middle level and street committees at the bottom. The community policing liaison officers were expected to play the role of coordinator among these different crime prevention units of the community¹⁶².

However, in no time, an alien community policing system suffered a setback for various reasons. The police personnel were not given enough training on it. The effectiveness of both CPFs and street committees were also challenged since they did not have meaningful impact on crime rate. Consequently, the SAPS discarded community policing on account of being too 'soft' to deal with serious crimes¹⁶³.

Alternative Arrangements

After five years of its operation in South Africa, community policing began to recede into the background. It was absorbed into another form of policing viz., 'visible policing' and 'sector policing'. Visible policing was introduced to narrow down the chasm between crime deterrent and crime tackling jobs of the SAP. It had three components- preventive patrol, directed patrol and sector policing¹⁶⁴. The SAPS formally inaugurated sector policing in 2001 on an experimental basis in Johannesburg region. It implied division of police precinct area into a number of sectors with each sector being manned by the police officers on a more or less permanent basis. The sector police officers were invested with the task of identifying the basic factors behind the occurrence of criminal incidents and accordingly suggesting suitable solutions to the problems. It also involved participation of

¹⁶¹ Brogden and Nijhar, *Community policing*, 138.

¹⁶² Minnaar (1994), *Community Policing in a High Crime Transitional State*, 33, 34.

¹⁶³ Minnaar (1994), 35, 36.

¹⁶⁴ Anthony Minnaar, "South Africa," in *Community Policing in Indigenous Communities*, eds. Mahesh K. Nalla and Graeme R. Newman (Boca Raton/London/New York: CRC Press, 2013), 65.

general public in policing business that was obtained through CPFs in the regions where they were active¹⁶⁵.

Role of Private Security Industry

In South Africa, private security industry came into being in quick succession in the post democratic era from 1994. The emergence of this industry was ascribed to the poor delivery of safety service by police agencies and also to the failure of visible or sector policing. The rich people purchased service of these companies to defend their house and business establishments. Besides, people set up security villages or gated communities and installed boom gates and Closed-Circuit Televisions (CCTVs). These private security groups helped in the rejuvenation of joint policing venture between the SAPS and the community. They patrolled the streets and installed CCTVs in the towns and cities. They were out on the streets deterring criminal incidents and also darting to the crime scene to arrest criminals¹⁶⁶.

On the whole, South African community policing model is multi-centric approach in that there are different governmental and non-governmental actors that engage in security management. But what is needed is proper delineation of partnership areas and clear-cut division of powers and responsibilities among these actors¹⁶⁷. These non-governmental agencies also provide visible police services in different parts of the world including Latin America and China¹⁶⁸. Though community policing was accepted, it failed to achieve substantial results because it was implemented by politicians in haste¹⁶⁹. Another reason of its failure was that it was initiated and managed by the SAPS without active participation of community in the formulation of policies and planning. Thus its failure led to the re-emergence of street committees. People began to reconstitute street committees and CPFs without

¹⁶⁵ Minnaar, "South Africa" in *Community Policing in Indigenous Communities*, 37-43.

¹⁶⁶ Minnaar, "South Africa" in *Community Policing in Indigenous Communities*, 45-49.

¹⁶⁷ Monique Marks, Clifford Shearing, and Jennifer Wood, "Who Should the Police Be? Finding a New Narrative for Community Policing in South Africa," *Police Practice and Research: An International Journal* 10, no. 2 (2009): 150.

¹⁶⁸ Dominique Wisler and Ihekwoaba D. Onwudiwe, "Community Policing in Comparison." *Police Quarterly* 11, no. 4 (2008): 441.

¹⁶⁹ Shaka Yesufu, "The Stalemate of Community Policing in South Africa," *EUREKA: Social and Humanities* no. 2 (2021): 64, <http://doi.org/10.21303/2504-5571.2021.001721>.

any partnership with SAPS. This amounted to a return to the old practice of self-policing¹⁷⁰. Finally, as Burger observed, the main attention of community policing was concentrated on controlling and tracking police behaviour rather than resolving the real problems of the community¹⁷¹.

2.10.8 Community Policing in Latin America

Most Latin American countries are unsafe due to the prevalence of physical violence. In order to find a remedy for the cult of violence, they imported both traditional policing and community policing from Anglo-Saxon countries¹⁷². Different states of Latin America embarked on police reforms from 1990 onwards. The principle component of such reforms was introduction of community policing. Here, there were two categories of community policing- one that aimed at transforming police organisation and another focusing on the improvement of police image. The first community policing programme in Latin America was initiated in 1994 in Copacabana, Rio de Janeiro. The two largest community policing programmes in the region were in Sao Paulo, Brazil and Bogota, Colombia¹⁷³.

Community Policing in Sao Paulo, Brazil

The Military Police of Sao Paulo launched community policing programme on December 10, 1997. In short time, it was implemented in selected areas where patrols were conducted and mobile police stations were set up for improving sense of security and preventing drug-related problems. Both police personnel and community members were given training in collective policing. The Community Security Councils consisted of representatives of police and local people, responsible for its implementation, were established by government. They served as forums

¹⁷⁰ Minnaar (2014), “South Africa” in *Community Policing in Indigenous Communities*, 52.

¹⁷¹ Johan Burger, *Strategic Perspectives on Crime and Policing in South Africa* (Pretoria: Van Schaik Publishers, 2007), 102.

¹⁷² Markus-Michael Muller, “Community Policing in Latin America: Lessons from Mexican City,” *European Review of Latin American and Caribbean Studies* no. 88 (2010): 21.

¹⁷³ Hugo Fruhling, “A realistic Look at Latin American Community Policing Programmes,” *Policing and Society: An International Journal of Research and Policy* 22, no. 1 (2012): 76-79, <http://dx.doi.org/10.1080/10439463.2011.636816>.

where police and community representatives discussed security problems and proposed measures to address the problems¹⁷⁴.

Community Policing in Belo Horizonte, Brazil

Belo Horizonte is the capital city of Minas Gerais of Brazil. The Military Police of Minas Gerais introduced community policing programme in 1999. The Community Security Councils identified problems and needs of the community and accordingly formulated crime prevention policies. All members of the councils were drawn from police officers, Mayor's Office and interested social groups. The principal ends of the councils were to give training to police, to persuade people to join the councils, to teach people about the art of self-protection and to evaluate comments about the quality of police services provided to the society. The Federal University of Minas Gerais played an effective role in promoting community policing by way of imparting training among the police and members of the Security Councils¹⁷⁵.

Community Policing in Villa Nueva, Guatemala

The American International Institute of Human Rights funded diverse community policing programmes in Latin American countries including Guatemala from 1998 to 2004. In Villa Nueva, a Municipal Citizen Security Council consisting of members representing different social groups was established. Under it, the main activity of police was focused on saturate patrols in crime hotspot areas. A special care was taken to ensure that alcoholic drinks were not freely sold at places nearby schools and public parks. Police held meetings with judges, public prosecutors and

¹⁷⁴ Hugo Fruhling, "Community Policing and Police Reform in Latin America," in *Community Policing: International Patterns and Comparative Perspectives*, eds. Dominique Wisler and Ihekwoaba D. Onwudiwe (Boca Raton/London/New York: CRC Press, 2009), 294,295.

¹⁷⁵ Claudio C. Beato, "Reinventar La Policia: La Experiencia de Belo Horizonte," in *Calles Mas Seguras: Estudios de Policia Comunitaria en America Latina*, ed. Hugo Fruhling (Washington DC: Inter-American Development Bank, 2004), 139-143 "quoted in" Hugo Fruhling, "Community Policing and Police Reform in Latin America," in *Community Policing: International Patterns and Comparative Perspectives*, eds. Dominique Wisler & Ihekwoaba D. Onwudiwe (Boca Raton/London/New York: CRC Press, 2009), 298, 299.

lawyers. They worked with community leaders and teachers to bring drug abusers back to a normal and rehabilitated life¹⁷⁶.

In 2004, Model Precinct (MP) approach to community policing was started by Narcotics Affairs Section in Villa Nueva. The MP approach focussed on improvement of police skills, problem-solving policing, upgradation of safety equipment, setting up of offices for crime victims and intensive neighbourhood patrols. Its components included *Juzgados de turno* (courts opened 24 hours a day), a National Criminal Information Analysis Centre, and a National Anti-Gang Unit (PANDA). The success of the MP approach in Villa Nueva led to its adoption in Mexico, and suburban areas of Guatemala City, Lourdes, El Salvador, Colon and Honduras in 2009¹⁷⁷.

Community Policing in Bogota, Colombia

In Colombia, police forces, municipal government and private security companies joined hands to develop community policing scheme. In Bogota, the Office of Community Police picked up 1064 community police personnel from amongst the willing officers recommended by superior police officers to man community policing wing. Initially 21 police personnel were chosen to form the Community Police Force. The selected members of Community Police Force were sent abroad to receive first-hand information on neighbourhood policing system of Barcelona. Internally, Javeriana University provided training to the community police officers. These trained police forces prepared action plan for the implementation of community policing in Bogota city. Bogota model of community policing had three broad objectives- crime prevention, reconciliation of conflicts and inviting complaints and suggestions for the improvement of police service. These objectives were realised through beat system which required permanent assignment of police personnel to a particular area¹⁷⁸.

¹⁷⁶ Fruhling, *Community Policing and Police Reform in Latin America*, 296, 297.

¹⁷⁷ Gerard Martin, *Community Policing in Central America: The Way Forward* (USA: United States Agency for International Development or the United States Government, 2011), 6-9.

¹⁷⁸ Maria Victoria Llorente, "La Experiencia de Bogota: Contexto y Balance", in *Calles Mas Seguras: Estudios de Policia Comunitaria en America Latina*, ed. Hugo Fruhling (Washington DC: Inter-

Thus, community policing is a new police operational doctrine adopted all over the world chiefly due to the failure of traditional reactive policing to check the rising crime. It is based on the Peelian maxim that ‘public are police and police are public in uniform’. The broken windows theory and problem-oriented policing are the two theoretical underpinings of the concept of community policing. In some Asian countries like China, every social institution including the family were responsible to ensure that social norms and laws were obeyed by every member of the community.

CHAPTER 3

COMMUNITY POLICING IN INDIA

Policing in India has been community responsibility since ancient times. The account of Indian administration written by Megasthenes, an Ambassador of Alexander the Great and Arthashastra of Kautilya pointed out that prevention of crime was the collective business of all residents of the village in the 4th century BC. The villagers chose their officials who protected the village with the assistance of the whole village residents. This ancient principle of conjunct village policing was retained even by the successive rulers in India¹. The present chapter deals with operation of community policing in India from ancient to contemporary period.

3.1 Origin and Development of Indian Police

Since ancient times maintenance of law and order was the common responsibility of the community in India. Every villager acted as a guard and defender of his neighbours². Village headman and village council protected the members of the village³. Village was the basic unit of police administration in India. Every village had a headman who policed the village with the aid of a watchman or a special police officer. The status of village headman was associated with land holding system. In a place where there was a big land owner, zamindar was vested with police power and the village headman acted as his agent. But where land was evenly distributed or a dominant zamindar was far away or uninterested in police duties, village headman was the top police officer. This traditional community-driven police system flourished and remained intact in India despite a series of foreign conquest. But it suffered a setback under British rule in the 19th century⁴.

¹ Sankar Sen, *Community Policing: Rhetoric & Reality* (Hyderabad: SVP National Police Academy, 2012), 110.

² Percival Griffiths, *To Guard My People: The History of Indian Police* (London: Ernest Benn Limited, 1971), 7.

³ A.L. Basham, *The Wonder that was India: A Survey of the Culture of the Indian Sub-Continent Before the Coming of the Muslims* (New York: The Macmillan Co., 1959), 105, 106.

⁴ David H. Bayley, *Police and Political Development in India* (New Jersey: Princeton University Press, 1969), 38, 39.

It is imperative to study the origin and growth of Indian police system to gain an insight into community policing system which flourished in the pre-British India. A simple form of police system existed in India during Vedic Age (1500 BC to 500 BC) before 4th century BC⁵. Curry mentioned that like medieval England, native Indian police system was closely related with ownership of land. Zamindars maintained law and order in their jurisdictions by arresting persons who disturbed peace and restoring properties stolen by thieves to the owners. If they failed to recover these stolen goods they should compensate the owners from their own resources. Under big zamindars there were subordinate land holders who performed police functions within their areas. At village level, it was the common responsibility of all members of the village to watch over and arrest criminals. All inhabitants of the village were watchmen acting as policemen supervised by headman. These watchmen remained active and they protected people and reported arrival and departure of strangers within the village⁶.

Laws of Manu (200 BC to 200 AD) referred to the existence of primitive police system in India. Manu stated that it was the duty of the chief to prevent conflicts and punish criminals. The king maintained police stations and had his territory patrolled by his subjects. He relied heavily on the strong spy system for criminal administration⁷.

Kautilya's Arthashastra also contained valuable information on early police administration. According to Kautilya, during Mauryan period (322 BC-185 BC) the king appointed Collector General entrusted with the responsibility of collecting revenue and looking after general administration of the kingdom. Under Collector General, there were three Commissioners of Divisions, and further under each commissioner there were nagarikas or kotwals who looked after security of people in the cities. Kotwals maintained law and order. Every member of household was enjoined to report about the strangers moving in and out of the town. Any dereliction

⁵ R.K Raghavan, *Policing A Democracy: A Comparative Study of India and the US* (New Delhi: Manohar Publishers, 1999), 40.

⁶ J.C. Curry, *Indian Police* (London: Faber and Faber, 1932), 17-19.

⁷ Curry, *Indian Police*, 19.

of duties by watchmen was a sin equivalent to an act of crime. Simultaneously, in the villages the whole community was responsible to maintain law and order⁸.

During the 15th Century AD, the Mughal Empire continued the previous community-based policing style, though with minor modifications⁹. The Mughal police system followed the pattern of native police model¹⁰. The Mughal Empire was divided into provinces ruled by Governors or Subhedar or Nazim. Each province was subdivided into numerous subdivisions (districts) wherein the officials known as faujdars exercised police functions. The function of faujdar was primarily revenue collection but he was also given the subsidiary responsibility to preserve peace and fight against highway robberies and rebellious groups. Each faujdar was helped by subordinate officers called thanadars who manned police posts at various places. The name of thanadar is used to denote police officer in charge of police station today in India¹¹. Thanadars were appointed by faujdar but remunerated by zamindars¹².

Theoretically, faujdar was to provide police service in the rural areas as well. But his jurisdiction was too large that he himself could not deliver law and order keeping service. As a result, policing in the hinterland was the responsibility of community. Village police were called local chaukidars who took upon themselves the duty of maintaining peace and security in the village. They were village employees supported by local residents. All members of the village were charged with the duty to protect their property and to ensure safety of the travellers in their own area¹³.

In the city, administration of police was vested in an officer known as kotwal who is an equivalent of modern police inspector. All watchmen and sweepers of the city would submit daily report to the kotwal. He appointed night watchmen and his

⁸ Griffiths, *To Guard My People*, 9,10.

⁹ Raghavan, *Policing A Democracy*, 41.

¹⁰ Andrew H.L. Fraser, *Report of the Indian Police Commission* (Shimla: Government Central Printing Office, 1903), 5.

¹¹ Curry, *Indian Police*, 20, 21.

¹² Anandswarup Gupta, *Crime and Police in India (Upto 1861)* (Agra: Sahitya Bhawan, 1974), 7

¹³ Jadunath Sarkar, *Mughal Administration: Patna University Lecture Series, 1920* (Calcutta: M.C Sarkars & Sons, 1920), 16.

officers protected people from pick pockets and thieves at public gatherings. He also exercised control over the problems of prostitution, production and sale of liquor in the city¹⁴. He maintained a record of households and encouraged companionship to protect each other in times of trouble. He appointed secret spies who would submit reports to him. Unknown strangers were searched by detectives and lodged in 'Serai' (Inn) established by kotwal. He regulated and controlled selling and purchasing of goods within the city, fixed the prices of commodities, and forbade selling and buying outside the city. He also kept an eye on the movement of people and prohibited people to enter and leave the city after nightfall¹⁵.

This indigenous policing system which functioned well in simple agricultural society, lost its significance during the declining period of Mughal Empire. Corruption permeated all levels of official who maintained law and order. Police officials including faujdars, thanadars, kotwals and chaukidars intentionally overlooked acts of criminals expecting a share of spoils in return. They shirked their duty to trace and restore stolen goods to the owners. More often than not, they hardly fulfilled their obligation to repay the value of stolen property¹⁶. But the British took over this Mughal police system which was unsatisfactory and moribund. It is no exaggeration to say that policing in the Mughal Empire was the responsibility of the community¹⁷.

The development of police during the early era of British administration was not uniform in the three Presidencies of Calcutta, Bombay and Madras. In Bombay, the primordial police emerged when a body of militia was formed in 1672 which performed the function of night watches. In 1771 it was re-christened as the Bhandari Militia to discharge police functions. In 1779 the first known executive police officer

¹⁴ Sarkar, *Mughal Administration*, 21, 22.

¹⁵ H.S Jarrett, "The Kotwal," in *Ain-I-Akbari* (Calcutta: The Asiatic Society of Bengal, 1891), 2:41-43.

¹⁶ Fraser, *Report of the Indian Police Commission*, 5.

¹⁷ Griffiths, *To Guard My People*, 17.

known as Lieutenant of Police was appointed in Bombay. In the meantime, Superintendent of Police was appointed in Calcutta¹⁸.

In Bengal after the acquisition of diwani in 1765, though primarily concerned with acquiring profits from trade, the British realised an urgency of controlling law and order so that trade could thrive in India. In 1772 Civil and Criminal Courts were established in all districts to improve judicial administration. In 1774, Warren Hastings, the then Governor-in-Council of Bengal took a considerable interest in police subject. He revived the Mughal police system to curb violence and crime. He encouraged zamindars to help faujdars in police administration. He set up a 'special office' for the purpose of collecting intelligence and information from faujdars. This office was regarded as the germ of modern Indian police. However, faujdari police system proved unfruitful to curb the rising crime. One reason of the failure of this police system was that zamindars and tax farmers were unwilling to cooperate with the faujdars. Consequently, faujdari police system was discontinued and all four faujdars were disbanded in 1781¹⁹.

Meanwhile the British felt that the native police system was inadequate to curb the rising crime. Then they assumed direct authority over the maintenance of law and peace²⁰. Lord Cornwallis, the next Governor General of East Indian Company, established the first paid police force in India in 1792. He introduced darogah system which relieved zamindars and thanadars of their police duties. Every district was divided into police jurisdictions, with each jurisdiction placed under the supervision of a new police officer known as darogah. Darogahs were appointed by magistrate but could be removed only by Governor General-in-Council. They were accountable to and submitted report to the District Magistrate. In the villages, watchmen were selected to help and inform their respective darogahs²¹.

Lord Cornwallis was given credit for introducing the first organised and regular police force in India through the Police Regulations of 1792 when there was

¹⁸ Curry, *Indian Police*, 23, 24.

¹⁹ Curry, 24, 25.

²⁰ Bayley, *Police and Political Development in India*, 41.

²¹ Curry, *Indian Police*, 26.

no such police agency at any other places in the world except Dublin²². However, the police reforms failed to ensure public peace and security. Wellesley and Bentinck made attempts to improve the police system in Bengal and Madras. Despite the initiatives taken by them, anarchy prevailed which attracted the attention of the Court of Directors of East India Company. The Court then issued orders in 1814 eliminating darogah system while retaining village police system. It believed that people were willing to help the village police which was in consonant with local tradition and custom of the country. Preservation of peace was possible only when darogahs and their peons worked together with local residents. Another important outcome of the orders of the Court of Directors was that control of both the police and the district magistrate was transferred from the hands of the District Judge to those of Collector, head of revenue administration. A little later, Regulation XI of 1816 and Regulation XII of 1827 were passed in Madras and Bombay respectively to implement the orders of the Court which restored the indigenous self-policing system. However, in Bengal darogah system could not be abolished due to the existence of permanent land settlement. But a few steps were taken to improve police administration in 1808 when a Superintendent of Police was appointed for each of the three divisions of Bengal, viz. Calcutta, Dacca and Murshidabad. But as years went by, this office was removed. Collector-Magistrate emerged as head of the Presidency Police while Divisional Commissioner replaced the Superintendent of Police in each division of the province²³.

Till the middle of the 19th century the East India Company failed to establish an efficient police force in India. Despite numerous attempts taken to improve police system, crime flourished unchecked, torture and violence by police force continued. Under these circumstances, the Court of Directors, Government of India and Governors of Presidencies felt that something must be done to improve policing. But it was Charles Napier who introduced modern police in India after an annexation of Sindh in 1843. Napier's Police was an archetype of Irish Constabulary Police. It was a separate and well organised semi-military police who had nothing to do with

²² Gupta, *Crime and Police in India*, 46.

²³ Fraser, *Report of the Indian Police Commission*, 7-9.

revenue collection. George Clerk, Governor of Bombay was impressed by Napier's police precepts and he reorganised Bombay Police on those lines²⁴. In 1853 Superintendent of Police was appointed as the sole police authority within a district and was placed under the supervision of Magistrate. Each administrative district was split into divisions or taluks where Indian officers were appointed to look after the police. The police administration of Bombay province was transferred from Sadr Fouzdari Adawlat (Chief Criminal Court) to Home Department of the Provincial Government. Later, Sind Police model was further adopted in Madras and Oudh²⁵.

On August 17, 1860, Government of India appointed the first Police Commission to suggest measures for the improvement of police and reduction of expenditure. The commission proposed to get rid of the military police which, though very useful during the Revolt of 1857, were very expensive to maintain and support. It rather favoured a single provincial integrated civil police. It proposed that in every district there should be District Superintendent with Assistant District Superintendent in large districts. Below the Superintendent were inspectors, head constables, sergeants and constables. Head constable was to look after one police station while a group of police stations were to be under one inspector. Emulating the principles of Madras Police Act, the British Parliament enacted the Police Act of 1861 or Act V of 1861²⁶. This Act of 1861 is the beginning of the present Indian police system²⁷.

The Police Act of 1861 spelled out principles of police organisation in India. Its chief features were: (1) military police should be disbanded and civil constabulary police should be entrusted with the responsibility of policing; (2) civil police should have its own distinct organisation with Inspector General as its head in every province; (3) Inspector General was accountable to provincial government as Superintendent of Police was to District Magistrate; (4) villages were put under the control and supervision of Superintendent of Police. However, it must be noted that

²⁴ Griffiths, *To Guard My People*, 67.

²⁵ Curry, *Indian Police*, 31-33.

²⁶ Fraser, *Report of the Indian Police Commission*, 10, 11.

²⁷ Curry, *Indian Police*, 35.

the Act of 1861 contained nothing new as these principles were an embodiment of the practices already found in certain parts of India²⁸. The office of darogah or station officer was not abolished instead he became a sub-inspector under new arrangement²⁹.

The working of the Indian police after an enactment of Police Act, 1861 was analysed by the Second Police Commission established in 1902 by Lord Curzon, the Governor General of India. The Commission found that people were afraid of police. Police were inefficient, corrupt and oppressive³⁰.

According to Bayley, freedom movement against British imperialism left a negative impression of Indian police. The role of Indian police for the suppression of Indian freedom movement had an inefaceable negative impact which still influenced public attitude in an independent India³¹. In addition, critics pointed out that the main aim of Police Act of 1861 was to maintain and preserve British colonies in India. Police were accountable to their superior officers, not to the community. It did not contain any provision for public participation in policing activities³². Though Section 17 of the Police Act, 1861 authorised any police officer not below the rank of Inspector to request District Magistrate to appoint any persons as special police officers yet it may be wrong to say that the Act truly recognised importance of community participation in policing. The duty of these special police officers was protection of the community only during the period of disturbances like riot and unlawful assembly³³.

²⁸ Bayley, *Police and Political Development in India*, 45.

²⁹ Philip Woodruff, *The Men Who Ruled India: The Guardians* (London: Alden Press, 1954), 2:52.

³⁰ Fraser, *Report of the Indian Police Commission*, 14, 15.

³¹ Bayley, *Police and Political Development in India*, 49.

³² G.P Joshi, *Policing in India: Some Unpleasant Essays* (New Delhi: Atlantic Publishers and Distributions (P) Ltd., 2013), 8, 9.

³³ Police Act, 1861, 9.

3.2 Police in Independent India

In an independent India, maintenance of peace and security and police are state subjects (Article 245)³⁴. The present Indian police system is shaped by the Police Act of 1861³⁵. The police organisation inherited from colonial masters by an independent India is controlled by the executive, not accountable to the community but to police supervisor and executives. It is military and authoritarian in its organisational structure and its *raison d'être* is enforcement of law and peace keeping, not protection of the community. As a result, police forces are far removed from the community in India and remain detached from the community many years after independence³⁶.

3.3 Origin of Community Policing in India

Several ethos of community policing were found in ancient rural police system wherein the whole villagers acted as watchmen to preserve law and order³⁷. In India police are governed for many years by Police Act of 1861 enacted by British rulers to serve their own interest. Though this Act does not envision introduction of community policing in India yet many states have started community-oriented policing either through legislation or individual initiatives of some police officers³⁸.

The first formal community policing institution in India was Gram Rakshak Dal or Village Defence Party (VDP) started in Maharashtra and Gujarat³⁹. Section 63-B, inserted in 1956 into The Bombay Police Act, 1951 authorised Superintendent of Police to establish VDPs consisting of volunteers to aid the police. The Superintendent could appoint any persons between the ages of 18 and 50 as members

³⁴ Durga Das Basu, *Shorter Constitution of India*, 10th ed. (New Delhi: Prentice Hall of India Private Limited, 1989), 708.

³⁵ David H. Bayley, "The Police and Political Change in Comparative Perspectives," *Law and Society Review* 6, no. 1 (1971): 97.

³⁶ Joshi, *Policing in India*, 10,11.

³⁷ Rohit Raj, "Police in Democracy: Community Policing as A Policy for Good Governance in India," *International Journal of Research in Social Sciences and Humanities* 7, no. 2 (2017): 57-66.

³⁸ Satyajit Mohanty and Rabindra K. Mohanty, *Community Policing as a Public Policy: Challenges and Recommendations* (UK: Cambridge Scholars Publishing, 2014), 92, 93.

³⁹ Mahesh K. Nalla and Graeme R. Newman, "India," in *Community Policing in Indigenous Communities* (Boca Raton/London/New York: CRC Press, 2013), 180.

who were fit to perform the duties of VDP. Each VDP was placed under the leadership of honorary commandant called kotwal at every village. At the sub-divisional level, there was Taluka Village Defence Officer not below the rank of Head constable. Superintendent of Police may appoint District Village Defence Officer from persons not below the rank of Sub Inspector to supervise and coordinate the work of all Village Defence Parties within district. While discharging their responsibilities, members of the VDP were entitled to the same privileges, powers and protection as police officers⁴⁰.

The Third Report of National Police Commission of 1977 mentioned the existence of hereditary village police (chowkidars) in Orissa. But in 1963-64 Government replaced them with 1,500 regular police constables to look after 50,000 villages manned by 25,000 chowkidars in the past. Later about 11,000 Gram Rakhis were appointed to perform police functions in the rural areas. In addition, in Karnataka village community police system was introduced under the Karnataka Village Defence Parties Act of 1964 in 1964. The Act authorised Superintendent of Police to institute Village Defence Party for every village under the leadership of a head known as dalapati. The commission also found that in West Bengal, there were Village Resistant Groups which dealt with violent gangs and other criminals in some villages in 1950s⁴¹.

3.3.1 Initiatives Taken by Government of India

A variety of community policing schemes were implemented during 1960s and 1970s by various states of India⁴². There were some initiatives taken by Government of India for implementation of community policing. For instance, National Police Commission, 1977 recommended that Village Defence Party and chowkidari system should be retained to promote community self-policing⁴³.

⁴⁰ *The Bombay Police Act, 1951*, XXII of 1951, sec 63-B, 43, 44, <http://mahasecurity.gov.in>

⁴¹ Dharma Vira, *Third Report of the National Police Commission* (New Delhi: Controller of Publications, 1980), 12 -18.

⁴² Pramod Kumar, *Institutionalising Community Policing: An Experiment in Community Police Resource Center (CPRC), Punjab, India* (Chandigarh: Institute for Development and Communication, 2003), 4.

⁴³ Vira, *Third Report of the National Police Commission*, 16.

Recently, Padmanabhaia Committee, 2000 proposed that police forces should embrace the tenets of community policing all over India⁴⁴. The Union Government should take the lead in this matter by preparing handbook on the subject of community policing, providing training facilities and funding the projects for the implementation of community policing⁴⁵.

Later, the 34th All India Police Science Congress of 2002 emphasised the importance of public participation in policing enterprise for enhancing the quality of services offered by police forces throughout the country. It also suggested that all state police departments should strive to enlarge the area of public participation in policing⁴⁶. Further, National Police Mission, 2005 also endorsed the importance of introducing community policing schemes in India. It suggested that Indian police should be people-friendly and service-oriented. Police departments should be persuaded to adopt problem solving approach in policing⁴⁷. It also proposed creation of 'Pan-India Overarching Community Policing Model'. The Indian model of community policing consisted of beat system whereby police and citizens should work together to perform the work of policing. Jurisdiction of every police station was to be divided into beats depending upon the requirement. In each police beat about 100 to 200 citizens should be enrolled as volunteer police known as the 'Police Mitras'⁴⁸.

3.4 Community Policing Programmes or Institutions in India

Different community policing programmes bearing different names have been started in India. Some of them have been initiated by police department or

⁴⁴ Prakash Singh, *The Struggle for Police Reforms in India: Ruler's Police to People's Police* (New Delhi: Rupa Publications India Pvt. Ltd, 2022), 91.

⁴⁵ Nyaya Chetana Staff, "The Padmanabhaiah Committee on Police Reforms," May 2014, <https://nyayachetana.org/criminal-justice/the-padmanabhaiah>

⁴⁶ Rohit Choudhary, *Policing: Reinvention Strategies in a Marketing Framework* (New Delhi: SAGE Publications India Pvt Ltd, 2009), 38.

⁴⁷ Government of India, Ministry of Home Affairs, *National Police Mission: Compendium on Projects* (New Delhi: BPR&D, 2013), 31.

⁴⁸ Government of India, Ministry of Home Affairs, *National Police Mission*, 51.

police officers while some of them are the handiworks of local residents or community⁴⁹.

3.4.1 Community Policing in Andhra Pradesh

Andhra Pradesh police initiated several community policing programmes. Some of them are:

3.4.1.1 Maithri

Maithri was introduced on April 5, 2000 by Andhra Pradesh Police under the leadership of Chandra Babu Naidu, the then Chief Minister of the state. Under Maithri programme, function of the police was widened from a narrow mandate of crime fighting to the reduction of fear of criminalities and disorderliness. The objectives of Maithri included identification of problems of the people, serving the community through participation of the people; to take dynamic measures to prevent and investigate crime; and to deliver personalised police service among the people. Under Maithri project, law-abiding citizens were organised into Maithri Committees, each committee consisting of about 50 local citizens in both rural and urban areas. There were two kinds of Maithri Committee such as Law and Order Maithri Committees and Traffic Maithri Committees. The members were appointed by Station House Officers (SHOs) of the police stations. All superior police officers of the state guide SHOs and coordinate with other governmental departments and non-governmental organisations to make Mathri Committees successful⁵⁰.

The Maithri Committees diagnosed problems of the society and devised schemes to solve them. They helped in crime reduction and deterrence, and elimination of superstitions like black and white magic. They provided family

⁴⁹ Veerendra Mishra, *Community Policing: Misnomer or Fact?* (New Delhi: SAGE Publications India Pvt Ltd, 2011), 117.

⁵⁰ C Ramachandra Naidu "Community Policing in Andhra Pradesh," *SVP National Police Academy Journal* 54, no. 2 (2002): 42- 44.

guidance services and other community services like organisation of blood donation camps⁵¹.

3.4.1.2 Police Mee Kosam

Police Mee Kosam, or ‘Police for You’ programme was introduced in Adilabad District of Andhra Pradesh (now Telangana) in 2001 under the aegis of Mr. Mahesh M Bhagwat, the then Superintendent of Police. Its main aim was to fight against the extremist elements of Communist Party of India (M) in the region. It was so successful that it received the 2004 Community Policing Finalist Award from the US International Association of Chiefs of Police⁵². The District of Adilabad was known for reluctance of local citizens to help police. Thus, with a view to making the police more approachable to local residents and improving standard of police service, district police started this community policing scheme. They displayed contact numbers of police officers on the walls of panchayat building and other suitable places. Police officer designated as Village Police Officer (VPO) was assigned to specific areas or village. Each VPO conducted periodic visit in their respective areas to study the local problems and obtain knowledge about the criminal activities in the far-off places⁵³.

3.4.2 Community Policing in Bihar

Government of Bihar took significant measures to launch community policing programmes. Of various measures, Ladli Cops Scheme is the most popular community policing project in the state. It is introduced in 2015 in Patna City by Bihar Police under the leadership of Alok Raj, IPS (ADG) in collaboration with Ladli Foundation. It is one of the women community policing programmes in India. Under this scheme, Bihar Police and Ladli Foundation would provide self-defence training to girl students in various schools and colleges. These trained students formed Ladli Cops or women community police. The Ladli Cops thus formed in

⁵¹ Sen, *Community Policing*, 120.

⁵² Mohanty and Mohanty, *Community Policing as a Public Policy*, 95.

⁵³ S. Harpal Singh, “Moving Closer to People with ‘Mee Kosam,’” *The Hindu* (Adilabad), March 27, 2015.

schools and colleges in Patna work together with Patna Police and state police headquarters. All girl students can register complaint relating to sexual abuse with any member of Ladli Cops. The idea behind formation of Ladli Cops is to prevent sexual harassment against women⁵⁴.

3.4.3 Community Policing in Chhattisgarh

Some community policing schemes started by Chhattisgarh Police are as follows:

3.4.3.1 Amcho-Bastar and Amcho-Police

The Bastar District of Chhattisgarh frequently witnessed violent incidents from left wing extremists, Maoists. But villagers predominantly tribal were reluctant to give support to the police in their fight against the Maoist elements. Thus in order to wean away the local individuals from Maoists influence, Chhattisgarh Police started Amcho-Bastar and Amcho-Police (Our Bastar-Our Police) Project in 2009. The main focus of this scheme was to win the support and confidence of local villagers of Bastar District. At police station level, police officers in charge of police stations were responsible for implementing the scheme. At district level, Superintendent of Police was the nodal officer. The scheme was so successful that public support to the police had been phenomenally increased and it received Oscar of Community Policing in 2017⁵⁵.

3.4.3.2 Navodaya Mission

Navodaya Mission is started by young IPS officer, Arif Sheikh in November 2015 in Balod District of Chhattisgarh. It had become so famous that in October 2016 it won the CISCO International Association of Chiefs of Police's international award for community policing that can be rightly called 'Oscar' of community

⁵⁴ Vithika Salomi, "Ladli Cops'to Curb Crime Against Women," *The Times of India* (Patna), August 1, 2015.

⁵⁵ FICCI, *Smart Policing Awards: Compendium of Best Practices in Smart Policing* (New Delhi: FICCI, 2018), 33.

policing. The Mission consists of three programmes viz., Mission E-Raksha, Mission Jeev-Daya, and Mission Poorna-Shakti⁵⁶.

Mission E-Raksha: The main intent of Mission E-Raksha is to prevent cybercrimes. The people of Chhattisgarh were vulnerable to the problems of phishing and other cyber fraud which resulted in an online money theft from bank account of the victims. Thus, under Mission E-Raksha cybercrime awareness classes were organised in 80 different educational institutions including Indian Institute of Technology (IIT), universities, colleges and schools. After successful conclusion of classes, exams were held and those students who scored above 50 per cent of the total marks were recruited into the mission as E-Rakshaks. At the beginning, about 400-500 E-Rakshaks joined the mission which began awareness campaign among the citizens about online scams from phishing and crimes arising out of Facebook and WhatsApp applications, etc.

Mission Jeev-Daya: The mission of Jeev-Daya aimed at reducing road accidents in the Balod District. The police identified accident prone areas where they fixed hoardings to warn the road users about the possible danger. And local residents living in the vicinity of such areas were given training in first aid kits to give timely help to the victims. The mission reduced accident-related death by 22 per cent in 2016.

Mission Poorna-Shakti: The basic aim of the Mission Poorna-Shakti is to help the police for prevention of sexual abuse and human trafficking. The Balod District Police trained and taught women to make use of simple and ready items like hairpin, bags, mobile phones etc., for self-defence purpose. They formed women self-help groups called women commandoes to patrol the street. The outcome of the mission was that about 30 girls were rescued from the hands of traffickers in 2016 alone.

⁵⁶ Asmita Sarkar, "Did You Know This Chhattisgarh Police Officer Bagged the 'Oscar' of Community Policing?" *International Business Times*, April 7, 2017, <https://www.ibitimes.co.in/community-policing-chhattisgarh-police-balod-district-under-arif-sheik-ips-empowered-locals-got-722347>.

3.4.4 Community Policing in Delhi

Delhi police has implemented various community policing programmes. Some of them are:

3.4.4.1 Scheme of Special Police Officers

In 1985 Special Police Officers (SPOs) were appointed from local residents to help the police. More than 1,500 SPOs were recruited from adult citizens who did not have crime record. The SPOs performed various tasks such as patrolling the city, establishing rehabilitation centres for drug abuse, helping young girls against sexual abuse and assisting victims of property crime⁵⁷. The SPOs and the police joined hands to fight against drug abuse, crime against women and other issues relating to crime. Deputy Commissioner of Police / Crime or Women Cell held meeting once every month with all the SPOs⁵⁸.

3.4.4.2 Neighbourhood Watch Scheme

Neighbourhood Watch Scheme was started by Delhi Police in 1989 with the purposes of preventing property crime and juvenile delinquency and building better relations with local residents. SPOs and Delhi Police organised meetings where they explained the scheme to the local people. Neighbourhood Watch Committee (NWC) was constituted for every block of 500 residents. These NWCs undertook certain measures like improving physical security of the house, registration of household servants and street vendors⁵⁹.

3.4.4.3 AABHAS

This is another community policing programme introduced by Delhi Police in partnership with 'The Help Foundation'. Its main objective was to render active help, care and protection to the old-aged people. It utilised the talents and skills of young people like students of schools and colleges and others to create a feeling of

⁵⁷ Raghavan, *Policing A Democracy*, 167.

⁵⁸ Tapan Chakraborty, *Community Policing in Delhi* (New Delhi: Radha Publications, 2003), 71, 72.

⁵⁹ Raghavan, *Policing A Democracy*, 167.

security and safety among the older section of the society and also a feeling that they were being loved and taken care of by their own kits and kin. Meetings were held between AABHAS's workers and old aged citizens at frequent intervals to observe and identify physical and emotional problems faced by senior citizens⁶⁰.

3.4.4.4 Parivartan

Parivartan, an 'Initiative for Safety of Women in the City' was kick-started by Delhi Police in 2005 to prevent violence against women especially rape. The project owed its origin to a steep increase in the rate of rape in the city of New Delhi especially in its North-West District in the 21st century. The immediate cause of the project was two incidents of rape in 2005. One such incident took place inside vehicle in Dhaula Kuan and another in Mayapuri region. Under these circumstances, Mr Hooda, the then Additional DCP was requested by Delhi Police Commissioner to take preventive measure. The result was Parivartan project⁶¹.

The project of Parivartan was officially launched by B.L. Joshi, Lt. Governor of Delhi on August 29, 2005 with the introduction of the first Women Beat System in North-West District of Delhi. This was a common endeavour where Women Police Constables (WPCs), students, different professional groups, JAGRAN (NGO) and community members were actively involved. The WPCs were nodal officers of the project. They undertook home visits in the beats to listen and entertain problems of women. They also imparted training on self-protection for women folk. They took various measures like pantomimes, lectures, painting and public speech contests, and physical safety training programmes for school and college-going students. The project was successful initially in reducing incidence of sexual assaults against women and it was extended gradually to other districts of the city in due course of time⁶².

⁶⁰ Sen, *Community Policing*, 144.

⁶¹ M Rashekhar and Kim Arora "How Delhi Police Launched 'Parivartan' to Prevent Rape and Quietly Buried it in 2010," *The Economic Times* (New Delhi), January 02, 2013.

⁶² Sen, *Community Policing*, 144-147.

3.4.4.5 Ummeed

Ummeed was launched on 18th August, 2021 by Rakesh Asthana, the then Delhi Police Commissioner in North Eastern District of Delhi. The genesis of the programme was communal violence between supporters and opponents of Citizenship Amendment Act, 2019 in north eastern part of Delhi in February 2020 that claimed the lives of at least 53 people and hundreds were injured. The objectives of Ummeed are to unify different communities and to promote peaceful co-existence⁶³.

3.4.5 Goa Community Policing Projects

Police department of Goa has adopted different community policing projects. Some of them are:

3.4.5.1 Saad Samvad

Saad Samvad introduced by Goa Police in 2012 has the following objectives (1) to narrow the gap between police and community, (2) to persuade innocent citizens to participate in policing activities, (3) to put police image in the right perspectives, (4) to hold the police accountable to community, and (5) to identify criminals. To achieve these objectives, police officers arranged meetings with the local residents especially those living along the coastal regions. They organised sensitisation programmes about the menace of drug and human trafficking and other issues which posed danger to law-and-order situation. Attempts were made to rope in responsible citizens to team up with police for the reduction and prevention of crime. Side by side, traffic police disseminated traffic education and regulations among the students and young people with an eye to making them conform to traffic rules⁶⁴.

⁶³ “Delhi Police Commissioner Launches ‘Ummeed’ Programme to Promote Communal Harmony,” ANI (New Delhi), August 19, 2021, <https://sg.news.yahoo.com/delhi-police-commissioner-launches-ummeed-033229633.html#:~:text=The%20Programmeme%20'Ummeed%3A%20A%20step,an%20initiative%20of%20Northeast%20district>

⁶⁴ “Vjvjakshaynaik, “SAAD-SAMVAD: A Community Policing Initiative of Goa Police,” *Goan Reporter* (Panjim), December 10, 2012, <https://www.goanreporter.com/saad-samvad-a-community-policing-initiative-of-go-a-police/>

3.4.5.2 Little Police

Little Police project is introduced by Goa Police in August, 2015. Under this project, high school students are enrolled as members of Little Police. Inspector of Police approaches high school principals in his area and collects names of student willing to be a part of Little Police. Their names are, therefore, forwarded to the SDPO, a nodal officer at the sub-divisional level, for final approval. Then the SDPO issues identity cards to every member and T-shirts with police logo on them are distributed among the members. The prime purposes of this project include to educate students about functions of police, laws and traffic rules and ‘Swatch Bharat’; to warn them against social evils; to encourage them to be a source of information for the police; and above all to narrow the gulf between police and community. The project helps the youth to become responsible citizens and they are imbued with civic sense⁶⁵.

3.4.5.3 PRAYAAS

PRAYAAS is introduced by South Goa Police on December 6, 2022 in Davorlim town of South Goa District⁶⁶. The basic aims of the programme are to sensitise slum dwellers (Prayaas) about the significance of their rights, and to protect the youth, women and children against exploitation. The rationale for the introduction of this project is that slum residents are often victims of crimes and they have been inclined to commit crimes because of their socio-economic backwardness. But by sheer dint of their ignorance, crimes have gone unreported frequently. As a consequence, they remain a prey to the criminals. Thus, PRAYAAS is launched in order to protect the poor urban people who live in the ghetto areas of the cities⁶⁷.

⁶⁵ FICCI, *Smart Policing Awards: Compendium of Best Practices in Smart Policing* (New Delhi: FICCI, 2016), 32-34

⁶⁶ “South Goa Police Launch PRAYAAS Initiative,” *The Goa (Margao)*, December 9, 2022, <https://www.thegoan.net/goa-news/south-go-a-police-launch-prayaas-initiative/92403.html>.

⁶⁷ “South Goa Police Introduce Community Policing Programmeme to Curb Crimes,” *The Times of India (Margao)*, December 9, 2022.

3.4.6 Community Policing in Gujarat

The following are some community policing programmes implemented by the Gujarat Police:

3.4.6.1 Gram Rakshak Dal (Village Defence Party)

Gram Rakshak Dal, an early community policing initiative was started by Gujarat Police. Its main objective is prevention of crime in the village. Its members are selected from innocent adult citizens⁶⁸. Each Gram Rakshak Dal, consisting of 20 members, is handled by Taluk Rakshak Dal Officer at the taluk (sub-divisional) level while the District Gram Rakshak Dal Officer monitors the working of Dals at district level. All the Gram Rakshak Dals within a particular district are under an overall supervision of Superintendent of Police of the district who is helped by police officer of the rank of Inspector. In actual practice, it is the Inspector who acts on behalf of Superintendent on any matters relating to enforcement of law and peace keeping in the villages. Further, an Inspector General of Police is entrusted with the responsibility of coordinating the various Gram Rakshak Dals within the state⁶⁹.

3.4.6.2 Suraksha Setu

Suraksha Setu is a safety project launched by Gujarat Government in Surat city in 2012. The main aims of the Setu are to put the city under constant surveillance, prevention of crime, apprehension and prosecution of criminals, enforcement of traffic rules, helping victims of natural disaster and prevention of environmental pollution in the city. Since there is no fund from government, private corporations, companies, civic groups and cooperative societies finance the project. Under the project, day and night cameras are installed in selected sensitive places. These cameras are linked with Command and Control Centre by high quality optic fibre. This centre is equipped with computer devices like video wall. The state of the art technology installed in the Centre helps police to detect violations of traffic rules

⁶⁸ Ajay Kumar Yadav, "Transformation in Police Functioning: Indian Perspective of Community Policing," *International Journal of Applied Business and Economic Research* 17, no. 1 (2019): 5, https://serialsjournals.com/abstract/40623_chap-1_ajay_kumar_yadav-chapter_1.pdf.

⁶⁹ Chakraborty, *Community Policing in Delhi*, 47.

like over-speeding and ignorance of red light signal. The project has been useful for identifying criminals and investigating cases of car theft, burglaries, murder etc. with the help of video footages⁷⁰.

Due to an increase in crimes against women, Women Cell of Gujarat Police appointed 1,100 volunteers under Suraksha Setu project. Crime Department of Gujarat Police organised training programme for all 1,100 'Friends for Women and Children' volunteers (FFWC) in 2022. Thus, FFWC volunteers give legal education among the women and they are acting as an unpaid wing of police department⁷¹.

3.4.7 Community Policing in Haryana

Haryana Police also introduced several community policing schemes within the state. Some of them are:

3.4.7.1 Community Policing 2.0

The Community Policing 2.0 is launched by Gurugram Police in 2015. Under the project, police create the internet portal to bring police forces closer to the community. The project enables local citizens to disseminate information about crimes and impending dangers for the community. Using this portal common citizens can bring their complaints to the notice of police department without much difficulty⁷².

3.4.7.2 Apki Sangini

Apki Sangini is launched by Haryana Police in partnership with Dvinity Serves and MSC Agency India in Palwal District in 2017. The basic objective of this project is to improve women security. Under this project, police carried out awareness programmes on Prevention of Sexual Harassment at Workplace Act

⁷⁰ FICCI, *Smart Policing Awards* (2016), 25-28.

⁷¹ Vaibhav Jha, "Police Start Training for Volunteers to Prevent Crime Against Women," *The Indian Express*, (Gandhinagar), March 31, 2022, <https://indianexpress.com/article/cities/gandhinagar/police-start-training-for-volunteers-to-prevent-crime-against-women-7845288/>

⁷² Janaagraha Centre for Citizenship and Democracy, *Safe Neighbourhoods, Safe Cities: A Handbook on Neighbourhood Safety through Community Policing* (Begaluru: Janaagraha, 2019), 10.

(POSH), Protection of Children from Sexual Offences Act (POCSO) and Cybercrime twice every month in schools and colleges. Women were trained in self-defence and protection. Apki Sangini received Smart Policing award instituted by FICCI in 2019⁷³.

3.4.7.3 Community Policing Wing

Haryana police set up a Community Policing Wing in each Police Headquarters in March 2020 and they are under an administrative control of Additional Director General of Police (ADGP). The basic objectives of this wing are to promote community-oriented policing and to build closer police-community relations. It is created to encourage and coordinate various community policing schemes of the state like Community Liaison Groups, Student Police Cadet Programme, Raahgiri and Marathons, and Mitra Kaksh⁷⁴.

3.4.8 Community Policing in Himachal Pradesh

Since 2000 Himachal Pradesh Police has started community policing institutions at various levels- beat, police station, sub-divisional and district levels⁷⁵:

3.4.8.1 Beat Level Community Policing

Firstly, Beat Team Policing involves creation of Active Group comprising of six or seven citizens, one Home Guard, one chowkidar and one beat police officer. Active Group helps in crime control and prevention, in traffic control and solving minor disputes. Secondly, under Sanrakshan Yojna, police officers and local volunteers visit old aged citizens to identify their problems so as to render help. Thirdly, under Police Sahayta Kakhs, Police Assistance Centres are set up at important public places like bus stand, tourist resorts, places of public worship,

⁷³ Sanjeev K. Ahuja, "Haryana Police Bags Two FICCI Smart Policing Awards," *Asian Community News Network* (New Delhi), August 24, 2019,

<https://www.asiancommunitynews.com/haryana-police-bags-ficci-smart-policing-award/>

⁷⁴ Y.S. Rana, "Haryana Set Up 'Community Policing Wing' at Each Police HQs," *Tribune*, March 18, 2020,

<http://tribunenewslines.com/haryana-set-up-community-policing-wing-at-each-police-hqs/>

⁷⁵ Nilam Kumari and Jagmed Bawa, "Community Policing in Himachal Pradesh: A Study of Solan Police District," *South Asian Academic Research Journals* 4, no.5 (2014): 179-192.

markets, hospitals, etc. to provide assistance to visitors and residents who are in troubles.

3.4.8.2 Police Station Level Community Policing

There are two community policing schemes at police station level. Firstly, Samudayak (Community) Police Samiti is established by Station House Officer in police station. Its members are selected from retired government servants, members of village panchayat and municipal committee. Secondly, under Vishvas Yojna policy, students of various schools are taken on excursion to the police stations with the objective of making them familiar with the nature and functioning of police forces. This helps in allaying or removing fear of police among the children.

3.4.8.3 Sub-Divisional Level Community Policing

First, Sahyog Yojna requires Gazetted police officers to visit villages, schools and colleges with the intention of building cooperation between police officers and other government institutions and seeking public participation in crime prevention activities of the police. Second, under Samarth Yojna policing scheme, girls in schools and colleges are given self-defence and martial art training to prepare them for efficient handling of the problems of women abuse like eve-teasing and rape.

3.4.8.4 District Level Community Policing

Maitri Yojna (Friendship Project) was instituted within district. It provides guidance and counselling services to victims of crime in an effort to increase conviction rate of criminals and to boost public confidence in criminal justice system of the government. In addition, the Himachal Pradesh Police established Women Cells in every district throughout the state. These cells are supervised by women police officers so that women who have been victimised would come to air their grievances or approach them to file complaints⁷⁶.

⁷⁶ Vinita Pandey, "Community Policing and Women Safety in India," *International Journal of Humanities & Social Science* 2, no. 2 (2015): 236

3.4.9 Community Policing Initiatives of Jammu and Kashmir

The government of Jammu and Kashmir also implemented certain community policing programmes. Some of them are:

3.4.9.1 Village Defence Councils (VDCs)

Village Defence Councils were introduced by the erstwhile state of Jammu and Kashmir to counter terrorist activities. They were formed in the mid-1990s in Chenab Valley region to give arms and training to villagers or members of VDCs to defend themselves. Members of VDCs included villagers and police officers. There were 4125 VDCs in Jammu and Kashmir in 2021⁷⁷.

Each VDC consists of five villagers and two Special Police Officers and they are given wages at the rate of Rupees 18,000 every month. The VDCs help in the protection of villages lying along the border and also actively help in the installation of development and infrastructure facilities⁷⁸. Today the Indian Army revitalises the VDCs by giving training in weapons handling to the members to countercheck the terrorists using drones along the Line of Control in Jammu and Kashmir region⁷⁹.

3.4.9.2 Police-Public Squads

Police-Public Squad is a model of community policing project inaugurated in Jammu city. The main aims of the project are to promote camaraderie between police and people and to associate local citizens with crime prevention burden of police. Under the project, police-public squads are formed for each colony depending upon the population. A group of 100 households form a team which is placed under the leadership of one police constable. A Sub-Inspector of Police who is designated as beat officer would be in charge of four teams each. There should be at least one

⁷⁷ Ravi Krishnan Khajuria, "Army Imparts Training to VDC Members," *Hindustan Times* (New Delhi), April 11, 2021.

⁷⁸ Dinesh Manhotra, "J & K to Revive Village Defence Committees to Contain Terrorism in Remotest Areas," *The International Business Times*, July 112, 2021, <https://www.ibtimes.co.in/jk-revive-village-defence-committees-containr-terrorism-remotest-areas-details-838581>

⁷⁹ "Village Defence Committees Being Rejuvenated to Counter Terrorism in J&K," *The Statesman*, (Jammu), August 12, 2021.

meeting every week between volunteers and beat officer and SHO/SDPO would chair such meeting. The squad members are responsible for crime prevention activities which include watching strangers and suspected persons, gathering information relating to drug trafficking and abuse, and violence against women⁸⁰.

3.4.10 Community Policing Programmes of Karnataka

Government of Karnataka has implemented different community policing projects since 1960s. Some of its well-known community policing schemes are:

3.4.10.1 Village Defence Party (VDP)

As per the Karnataka Village Defence Party Act 1964, Village Defence Party was formed at village level. The Superintendent of Police could appoint its head or Dalapathi from amongst the members of VDP. Dalapathi was helped by all members of the VDP in crime prevention and order maintaining functions. However, after the passage of Panchayati Raj Act, 1983, the dalapathi system (VDPs) became an instrument of political parties to serve their own narrow interest. It was officially removed in 2004 due to unnecessary political interference⁸¹.

3.4.10.2 Slum Domination

Slum Domination project is adopted by Mangaluru Police to check crime rate in the slum areas of the city. Police hold meeting with habitual criminals and novice offenders and observe their behaviour constantly. They promise them that if there is nothing suspicious in their character their names will be deleted from the black list of the police or the number of allegations against them must be lessened⁸².

⁸⁰ Chakraborty, *Community Policing in Delhi*, 257

⁸¹ Eeshita Kapadiya, "Dalapathi: Community-Oriented Police Practices in Karnataka," *Sahapedia*, December 10, 2018, <https://www.sahapedia.org/dalapathi-community-oriented-police-practices-karnataka>.

⁸² Santosh R. Pujar and Mangoli R.N, "The Emergence of Community Policing in Karnataka: An Analysis," *Protector*, April 14, 2017, <https://www.theprotector.in/the-emergence-of-community-policing-in-karnataka-an-analysis>

3.4.10.3 Jana Suraksha Samithi (JSS)

Jana Suraksha Samithi (JSS) is a joint community policing project of Bengaluru City Police and Janaagraha, an NGO having its base in the city. The origin of the JSS can be traced to two factors viz., terrorist attack on the Indian Institute of Science in 2008 and intermingling of members of Liberation Tigers of Tamil Eelam (LTTE) with the common citizens in the city. Under these circumstances, Janaagraha and Bengaluru City Police chalked out the plan to improve security of the people. Thus, JSS was formally launched on 20th June, 2013 by KJ George, the then Home Minister of the state. At the beginning it was started as a pilot project in seven police stations. Today it has been extended to all police stations in the city. In all police stations, JSS is established. It consists of Area Suraksha Mitras (citizen volunteers) and police forces of respective police stations. Taking the opinion of beat officer into account, Station House Officer suggests the names to be appointed as Area Suraksha Mitras, members of the JSS⁸³.

Jana Suraksha Samithi conducted meetings where police and local citizens discussed security problems of community. These meetings were useful for sharing information about problems of the community and for building closer rapport between them. In addition, Area Suraksha Mitras and police forces met the people regularly⁸⁴.

3.4.11 Community Policing in Kerala

In Kerala both individual police officers and state government took initiatives to establish community policing programmes⁸⁵. Some of them are discussed as under:

⁸³ Janaagraha, *Safe Neighbourhoods, Safe Cities: A Handbook on Neighbourhood Safety through Community Policing* (2017), <https://www.janaagraha.org/community-policing>.

⁸⁴ Santosh R. Pujar and Mangoli R.N, "The Emergence of Community Policing in Karnataka: An Analysis," *Journal of Forensic Research* 6, no. 4, (2015): 1-3.

⁸⁵ B. Sandhya, "Janamaithri Suraksha Project: Community Policing Project of the Government of Kerala," in *Global Community Policing: Problems and Challenges*, eds. Arvind Verma, Dilip K. Das, and Manoj Abraham (Boca Raton, London, New York: CRC Press, 2013), 119.

3.4.11.1 Crime Prevention Committees

Crime Prevention Committees were formed in 1998 at police station level. The committees were a forum where police and local residents discussed various issues relating to crime. Police also held meetings with local non-governmental organisations to establish cordial relations with people in Trivandrum⁸⁶.

3.4.11.2 Janamaitri Suraksha Project (JSP)

Janamaitri Suraksha Project (JSP) was launched by Kerala Police in 2008 on the recommendations of KT Thomas Commission constituted to evaluate police performance in the state. Initially JSP was experimented in twenty selected police stations⁸⁷. It was an attempt to improve relationship between police and community through common participation of citizens in crime prevention activities and information sharing as well⁸⁸.

The main goals of the JSP are crime prevention, cooperation between police and community to ensure security of the people. To attain these goals, Janamaitri Suraksha Committees (JSCs) consisting of citizens are constituted in every police station. Every beat officer is to take care of 1000 households within a radius of three kilometers. Beat officer should know the name of at least one member of every family within his jurisdiction and should organise family visit programme every week⁸⁹.

It is the responsibility of Inspectors and Sub-Divisional Police Officers (SDPOs) to ensure that house visits are conducted by Beat Officers and Station House Officers. They are also responsible for organising training for members of the community on the principles of community policing. Circle Inspector may, in consultation with Station House Officer, select persons for members of the JSCs and

⁸⁶ Chakraborty, *Prospect of Community Policing*, 251-262.

⁸⁷ Tata Institute of Social Science, *An Evaluation of the Community Policing Programme in Kerala* (Thiruvananthapuram: TISS, 2013), 7.

⁸⁸ Kerala Police. "Janamaitri Suraksha," accessed January 13, 2022, <https://www.keralapolice.gov.in>

⁸⁹ Janaagraha Centre for Citizenship and Democracy, *Safe Neighbourhoods, Safe Cities*, 12,13, <http://www.janaagraha.org/files/publications/handbook-on-community-policing-2019>, retrieved on 13.01.2022.

send a list of selected persons to Sub-Divisional Police Officer who scrutinises the credentials of such persons and then forward such list to District Superintendent of Police. Then Superintendent of Police appoints them members of the JSCs. The project has become popular among the people after achieving its objectives with the result that by 2017 it is being implemented by all police stations of the state⁹⁰.

3.4.11.3 Student Police Cadet (SPC)

Student Police Cadet (SPC), a school-based community policing project, has been launched in 2010 by Kerala Police. It implants in children, by means of two years training in school, the constitutional values of equality, freedom, justice, virtues, humanism etc. It also helps police to cope with problems of terrorism and fundamentalism, crime, declining civic sense, violence against women, environmental degradation and misuse of information technology.

The project is administered by State Level Advisory Committee under the chairmanship of DGP, State Nodal Officer. The District Level Advisory Committee with Superintendent of Police as its Chairman is also set up. At school level, School Level Advisory Committee under the guidance of the principal is constituted. Circle Inspector of School is designated Police Student Liaison Officer to execute the scheme. Two senior and agile teachers are appointed as Community Policing Officers in each school to look after the programme. The success story of SPC of Kerala convinced delegates of the 41st All India Police Science Congress in 2011 to pass a resolution that SPC should be established by all other states of India⁹¹.

3.4.12 Madhya Pradesh Community Policing Practices

Madhya Pradesh is one of the states of Indian Union that are doing well in terms of implementation of community policing. Some important community policing schemes implemented in Madhya Pradesh are as follows:

⁹⁰ B. Sandhya, "Role of Community Policing in Responding to Natural Disasters- A Study Based on Kerala Floods-2018," *SVP National Police Academy Journal* 68, no. 2 (2019): 1-40.

⁹¹ FICCI, *Smart Policing Awards, 2016: Compendium of Best Practices in Smart Policing* (New Delhi: FICCI, 2016), 29-31.

3.4.12.1 Family Counselling Centres (FCCs)

In 1995 Madhya Pradesh Police established its first Family Counselling Centre or Parivar Paramarsh Kendra at Indore to deal with problem of domestic violence. Separate community policing branch was set up in Police Headquarters with senior police officer appointed as a nodal officer. The objectives of FCC are to protect woman from oppression and violence; to give legal and psychological assistance to victims of violence against woman and their families; to give referral services to victims of violence; and to protect children of victims of domestic violence from physical and mental abuse⁹². The complaints relating to domestic violence are either brought straight to the FCCs or they are sent to them by police officers and some cases are redirected from police stations. Once the complaint is received, victims are given hearing by the counsellors. To settle the disputes, members of the family or parties are summoned to the counselling centres by police officers⁹³.

3.4.12.2 Town Defence Committee/Nagar Rakhsa Samitis

In Madhya Pradesh, Gram Thatha Nagar Raksha Samiti Adhiniyam (Act), 1999 authorises the Superintendent of Police to establish Nagar Rakhsa Samitis in rural and urban areas. The DGP and IGP are responsible for the management of all Nagar Raksha Samitis. At district level, the Superintendent of Police heads all Nagar Raksha Samitis. Members of Nagar Raksha Samitis are appointed by Superintendent of Police from local citizens between 20 and 45 years of age. The functions of Samitis are to guard their locality in urban areas; to patrol their area; to protect the people; to assist police in keeping law and order; to arrest criminals and produce them to the nearest police station; to inform police about suspicious persons and to help police during emergencies like natural disasters⁹⁴.

⁹² Veerendra Mishra, *Community Policing: Misnomer or Fact?* (New Delhi, SAGE Publications India Pvt. Ltd., 2011) pp 194-196.

⁹³ Mishra, *Community Policing*, 197, 198.

⁹⁴ The M.P Gram Tatha Nagar Raksha Samiti Adhiniyam, 1999: M.P. Act No. 4 of 2000 <http://www.baeactslive.com.MP>.

3.4.12.3 Bal Mitra Thana

Bal Mitra Thana is a child-friendly community policing scheme introduced by Madhya Pradesh at Indore police station in 1997. The motives behind the scheme were removal of fear of police from children and to orient the police towards the needs of children. Under this scheme, children were brought to the police stations where they interacted with police officers. The scheme was found successful in dispelling negative feeling and fear of police from the minds of children. The Indian Institute of Technology evaluated the scheme and it came up with the conclusion that police friendly gesture improved positive perception of police among the adolescents⁹⁵.

3.4.12.4 Rustam Ka Bagicha

Rustam Ka Bagicha was inaugurated in January, 1996 in the crime-ridden and conflict-prone area of Indore. It was similar to Japanese 'KOBAN' system in various respects. Where this scheme was implemented, the police undertook intensive home visits to gain familiarity with the local residents and to associate themselves with problems of the people. The implementation of this scheme led to the decline of crimes relating to alcoholic abuse and violence against women by twenty-five percent⁹⁶.

3.4.13 Community Policing in Maharashtra

Maharashtra is known for its community policing institutions known as Mohalla Committees.

3.4.13.1 Mohalla Committees in Bhiwandi

The origin of Mohalla Committees can be traced to communal riots that broke out between Hindus and Muslims in 1984 in Bhiwandi town. Following these communal riots, Suresh Khopade, the Deputy Commissioner of Police established

⁹⁵ Vinita Pandey, *Internal Security and Community Policing: Police Initiatives and Community Participation in Hyderabad* (New Delhi / Mumbai / Kolkata / Lucknow / Chennai / Nagpur / Bangalore / Hyderabad / Ahmedabad, Allied Publishers PTV. LTD., 2018), 173,174.

⁹⁶ Chakraborty, *Community Policing in Delhi*, 60.

the peace committees consisting of members of both communities to defuse the tensions between them. Initially, he set up one central committee and 75 Mohalla Committees in each municipal ward of Bhiwandi. Each local Mohalla Committee consisted of 12 members including both Hindus and Muslims⁹⁷.

Members of Mohalla Committees patrolled their jurisdictions to ensure communal harmony. There was an improvement in the level of peace and tranquillity due to the efforts of these committees, and police began to give patient attention to the grievances raised by the people. Police activities included not only law and order enforcement functions but also problems solving. They often solved minor and non-cognisable crimes peacefully⁹⁸.

3.4.13.2 Mohalla Committees in Mumbai

The success of peace committees in Bhiwandi town inspired a few individuals like Khorakiwala, (sheriff of Mumbai), Julio Ribeiro (former Director General of Punjab Police), and Sushobha Bave (social activist) in the wake of communal tensions in Mumbai. They mooted the idea of conceiving the same for reduction of communal tensions. After the demolition of Brabi Masjid in December 1992 and the ensuing communal tensions in the early period of 1993, people lost faith in police. They refused to bring complaint to the police even when they fell prey to the criminals. In essence, there was a wide gulf between police and local people. To bridge this ever-widening gulf, Mohalla Committees (24 in number) were formed in the communal riot prone areas of Mumbai under the aegis of Satish Sahney, the then Police Commissioner of Mumbai. The jurisdiction of each police station was divided into a certain number of beats and each beat should have a Mohalla Committee supervised by beat officer. Members of the committee were drawn from different sections of the community including lawyers, doctors, teachers and all responsible citizens. The committee did not have office bearers. Instead, the members would choose facilitator who would decide and fix meeting schedule and

⁹⁷ Usha Thakkar, "Mohalla Committees of Mumbai: Candles in Ominous Darkness," *Economic and Political Weekly* 39, no. 6 (2004): 582.

⁹⁸ Sen, *Community Policing*, 113.

place and also take necessary actions following the meetings. The attention of the committee was focused on various issues including complaints of the people relating police highhandedness; health and sanitation; water supply; waste collection and disposal; provision of education and skill training to the residents; joint celebration of religious festivals like Diwali and Id to promote communal harmony⁹⁹. The main purposes of Mohalla Committee were to establish cordial relations between police and local residents and to establish multicultural society through initiatives taken by the police organisation¹⁰⁰.

To defuse Hindu-Muslim tensions in the city, the Mohalla Committees employed different strategies which included organising sport events like cricket, volleyball, table tennis; providing vocational training to the youths; performing drama on the streets; and holding bicycle rally¹⁰¹.

However, the growth and development of Mohalla Committee movement was hampered by formation of the same in each police station. The members of these committees are selected by the concern officers-in-charge of police stations. As a consequence, proper Mohalla Committee movement has lost momentum vis-à-vis the Mohalla Committees of police stations. However, they still continue to exist¹⁰².

3.4.14 Community Policing Programmes in Odisha

Some popular community policing programmes of Odisha Police are briefly discussed as under:

3.4.14.1 Surkhya Samiti

Surkhya Samiti project is launched by Government of Odisha (Orissa) in 1999. On the recommendation of members of panchayats and municipal bodies, members of Surkhya Samiti were selected by SP or DIG from local citizens in

⁹⁹ Thakkar, *Mohalla Committees of Mumbai*, 582.

¹⁰⁰ Miharui Yui, "Effectiveness of Riot Prevention Through Community Policing in India: The Practices of the Mohalla Committees," *International Journal Social Science and Humanity* 4, no.10 (2015): 865-871.

¹⁰¹ Thakkar, *Mohalla Committees of Mumbai*, 582-584.

¹⁰² Sen, *Community Policing*, 115.

consultation with district magistrates. The aim of the scheme is to improve police-public cahoots in the fight against crime, for improving law and order condition and also for prevention of crimes against women and other vulnerable sections of the community¹⁰³.

3.4.14.2 Ama Police

Ama Police project is launched on 1st April, 2013 by Naveen Patnaik, the then Chief Minister of Odhisa at Markat Nagar Police Station, Commissionerate of Cuttack Urban Police District. The objectives of Ama Police project are crime prevention, improving police-community relations, strengthening the spirit of partnership among the people on security issues, house call by Community Police Officer, giving more power to the community and subordinate police officers, enhancing trust between police and community, better utilisation of community resources for crime prevention, improved sense of safety and achieving internal security¹⁰⁴.

Under the Ama project, police station area is divided into different Ama police beats. Each beat is controlled by beat officer appointed by Deputy Commissioner of Police (DCP) or Superintendent of Police (SP). The duty of beat officer is to win the confidence of local inhabitants so that they may look up to him as their role model.¹⁰⁵

Ama Police Samiti, consisting of members of the community and police, is constituted for a period of two years in every police station. A Sub-Inspector or Assistant Sub-Inspector is appointed as Community Police Officer to manage it. Its activities include night patrol, cooperation with private security agencies, identification of strangers and regular residents, improving physical security system like installation of burglary alarm, street lighting and traffic signal lights, helping the elders and physically handicapped persons, ensuring safety for women and children,

¹⁰³ Chakraborty, *Prospect of Community Policing*, 257.

¹⁰⁴ Odisha Police, "AMA Police: Community Policing Project of Odisha Police," accessed January 15, 2022, <https://www.odishapolice.gov.in>

¹⁰⁵ Odisha Police, "AMA Police".

training the youths in self-defence, organising safety programmes in schools, checking fake financial institutions, helping victims of disaster, cooperation with other government agencies like Fire and Hospital¹⁰⁶.

To supervise Ama Police Samitis in each district, District Advisory Committee comprising 10 to 20 members, is formed. Each District Advisory Committee is headed by Deputy Commissioner of Police or Superintendent of Police¹⁰⁷.

The project improves law and order situation in the state. There is a better sense of security among the general public. Women security is improved. Even the police constables are empowered and motivated by the project. Problems relating to drinking, gambling, vagrancy, domestic scuffle, street brawling, women teasing etc. have been mitigated. There has been better cooperation between police and people resulting in an easy flow and sharing of crime-related information between them¹⁰⁸.

3.4.14.3 APOSSA Yojna

The Odisha Police launched APOSSA Yojna in February, 2019 in the slum areas of the two cities of Bhubaneswar and Cuttack. The main aims of the project were to check crimes and to eradicate the menace of drug abuse by arranging awareness campaign among the people. Unfortunately, the scheme was deactivated after its fervent proponent, Satyajit Mohanty the then Police Commissioner, was transferred¹⁰⁹.

3.4.15 Community Policing in Puducherry

Puducherry Government has introduced different community policing programmes. Some of them are¹¹⁰:

¹⁰⁶ Odisha Police, “AMA Police”.

¹⁰⁷ Odisha Police, “AMA Police”.

¹⁰⁸ Odisha Police, “AMA Police”.

¹⁰⁹ Debabrata Mohapatra, “8 Projects Launched by Odisha Cops in Last Seven Years Shelved Owing to Transfers, Poor Monitoring,” *The Times of India* (Bhubaneswar), August 24, 2021.

¹¹⁰ Puducherry Police, “Community Policing,” accessed January 12, 2022, <https://police.py.gov.in>

3.4.15.1 Community Liaisoning Group

In all police stations of Puducherry, Community Liaisoning Group has been established since 1991. It comprises of members taken from prominent local citizens, leaders of different associations including women, business persons, drivers, government school teachers and principals and any other interested persons. It holds meeting frequently to discuss matters relating to measures for face-lifting police image and police-community relations, better traffic control, effective law enforcement and order maintenance and all issues affecting the community.

3.4.15.2 Fishermen Watch Groups

These groups are formed in the coastal areas of Puducherry to keep a close eye on the security arrangement. The members of the groups are to give information to police about the strangers and suspicious ships moving along the coastal area.

3.4.15.3 Eyes and Ears of Police

In 2009 Eyes and Ears of the Police units have been set up in all police stations. Innocent citizens are invited to come forward as friends of the police and to act as a source of information to the police. Different groups of people like parking lot attendants, private security guards or watchmen, street vendors, drivers and others have thus become reliable friends of the police.

3.4.16 Punjab Experiences in Community Policing (Saanjh)

Punjab is one of the states of India which have allocated a portion of the government budget to the development of community policing programme. Saanjh is a six layered community policing institution introduced by Punjab Police in 2011 under Punjab Police Act, 2007. First, at the apex, there is Community Affairs Division (CAD) at Police Headquarters (Chandigarh) which formulates policies and coordinates community policing institutions of the state. Second, Community Policing Monitoring and Evaluation Units exist at the zone level. Third, at the range level Community Policing Monitoring Units exist which are responsible for receiving evaluation reports from lower units and submitting the same to the zone

level institution. Fourth, in all districts, District Saanjh Kendras or Community Police Resource Centres (CPRCs) are established. Each CPRC is headed by Chief Administrative Officer who is of the rank of Superintendent. Each CPRC will coordinate with other government agencies. It gives training to the community police personnel and supervises the working of Saanjh within district Fifth, at the sub-divisional level there are Sub-Division Saanjh Kendras or Community Police Suvidha Centres (CPSCs). Last, Police Station Saanjh Kendras or Police Station Outreach Centres (PSOCs) exist at police station level. All CPRCs, CPSCs and PSOCs are independent societies registered with government under Societies Act 1860. They are managed jointly by police, NGOs, professionals and government agencies at all levels¹¹¹.

CPRCs are opened in every district in conjunction with VERA Institute of Justice, New York, and Institute for Development and Communication based in Chandigarh. They are not located in the police premises. They are rather placed in other government buildings or any buildings constructed for the purpose with the expectation that people would not hesitate to step in. The VERA Institute of Justice monitors and evaluates the scheme to ascertain the possibility of duplicating the same in other countries of the world. The CPRCs have set up the following cells to offer essential services to the people throughout the state¹¹²:

Grievances Redressing Unit: It attends to the problems of dissatisfied crime victims.

Verification Counter: It handles different matters like giving no objection certificate to persons applying for arms license, granting pass for religious gatherings and for using loud speakers, identifying and registering all local residents etc.

Victims Assistance Cell: It gives help to victims or relatives of victims of accident. It also gives counselling to victims of different kinds of brutalities against female members of the society and of exploitation of children.

¹¹¹ Pramod Kumar, *Community Policing Programmeme in Punjab: A Guide* (Chandigarh: Institute for Development and Communication, 2011), 22-32.

¹¹² Pramod Kumar, *Community Policing Programmeme in Punjab*, 134-138

Child Protection Unit: This cell protects children from exploitation by providing child help line and children library.

The Saanjh project increases efficiency of police service delivery mechanism and improves police-community partnership thereby improving people's perception of police. All Saanjh Kendras are interconnected by state-wide online portal where citizens can upload and access information. This portal contains copies of First Information Report, important certificates and other important reports which are accessible to citizens. It has separate section to deal with verification of Non-Resident Indians and foreigners. Presently, there are 27 Saanjh units at district level, 114 at sub-divisional level and 363 at police station level¹¹³.

3.4.17 Community Policing Implementation in Tamil Nadu

A brief overview of community policing initiatives of Tamil Nadu is given hereunder:

3.4.17.1 Friends of the Police (FOP)

The Friends of the Police (FOP) Movement of Tamil Nadu was initiated in 1993 by young police officer, Prateep Philip, District Superintendent of Police. At the beginning, FOP movement emerged in the coastal area of Ramanathapuram of Ramnad District. Later it was replicated in Chennai and Madurai cities¹¹⁴. But within a short period of time, Government of Tamil Nadu introduced it throughout the state in 1994 by issuing order to this effect. Thus it has been one of the largest community policing ventures in the world. The objectives of the FOP movement are to distinguish between friends and enemies of police; to strengthen rapport between people and police; to utilise community resources for crime prevention; to improve public perception of police; to aware people about their roles and duties on crime prevention; and to promote transparency in police department.

¹¹³ FICCI, *Smart Policing Awards, 2016*, 35-37

¹¹⁴ Raghavan, *Policing A Democracy*, 169.

All innocent persons between the ages of 18 and 70, subject to residential qualification, can apply for FOP membership. There is no educational qualification. All applicants must send letter to the Superintendent of Police pledging that they are friends of the police. The movement has become successful in cultivating positive attitude of the public towards the police. The common people no longer dread the police¹¹⁵. They are willing to cooperate with police because they trust them. In the same way, fear of crime is also affected and reduced by public trust in the police effectiveness¹¹⁶. But today Government has suspended the movement because of involvement of its members in Sattankulam custodial death case in 2020.

3.4.17.2 Samarth Yojna

Samarth Yojna was started under Radha Krishanan (IPS) in Coimbatore city that was ripped by communal violence on several occasions. Under this programme, ‘area committees’ were formed to prevent communal violence. Under the programme, citizens worked together with the police to gather and share intelligence information for the pupose of reducing communal hatred¹¹⁷.

3.4.17.3 Trichy Community Policing

The city of Tiruchirappalli (Trichy) was always torn up by communal tensions between Hindus and Muslims. The police credibility and impartiality were challenged by minority communities like Muslims and Christians in the city. Then community policing scheme was started to deal with racial animosities, communal violence and other serious crimes. An initiative in this regard was taken by Jalad

¹¹⁵ Prateep V. Philip, “Friends of Police (FOP): A Concept for Empowerment and a Movement in Community Policing,” in *Global Community Policing: Problems and Challenges*, eds. Arvind Verma, Dilip K. Das and Manoj Abraham (Boca Raton/London/New Work: CRC Press, 2013), 103-116.

¹¹⁶ Amit Gopal Thakre, K. Jaishankar and R. Sivakumar, “Public Perceptions of Community Policing: An Empirical Analysis of Friends of Police Movement in Tirunelveli City, Tamil Nadu,” *The Indian Police Journal* 62, no. 2 (2015): 82-96.

¹¹⁷ Farrukh B. Hakem, M.R. Haberfeld and Arvind Verma, *Policing Muslim Communities: Comparative International Context* (New York/Heidelberg/Dordrecht/London: Springer, 2012), 90.

Kumar Tripathy, the then Commissioner of Police. Thus under the leadership of Jalad Kumar Tripathy the following community policing programmes are started¹¹⁸.

Wide Area Network: Under this programme, all police stations and offices were equipped with internet facilities to bring police nearer to the people. It also aimed at improving transparency and efficiency in police department.

Beat Officers System: Police jurisdiction of the city was divided into 57 beats and four constables designated as beat officers were appointed for each beat. Beat officers were entrusted with the responsibility of prevention of crime with mass participation. They undertook house-to-house visits to maintain contact with the people.

Complaint Box System: The police department placed a considerable number of complaint boxes at certain places throughout the city in order to seek information on criminals and complaint about police from the general public. The people who did not want to reveal their identity for fear of reprisal from the criminals could now pass on information and complaint to police without hesitation. The letters found in the boxes were collected daily and the police acted accordingly.

Slum Adoption Programme: The slums were regarded as a breeding ground of various crimes. But the police could not easily enter the area to arrest the criminals without public cooperation. This scheme was introduced to win over confidence of the people. Through this scheme the police provided help to the slum dwellers. They conducted awareness programmes on various issues like drug abuse, alcoholism, HIV AIDS, health problems and so on. The service rendered by the members of the scheme was appreciated by International Association of Chiefs of Police (IACP) and the International Community Policing Award was conferred upon it in 2001 in Toronto¹¹⁹.

¹¹⁸ Joshua N. Aston, *Torture Behind Bars: Role of the Police Force in India* (New Delhi: Oxford University Press, 2020), 181, 182.

¹¹⁹ Satyajit Mohanty and Rabindra K. Mohanty, *Community Policing as a Public Policy*, 93, 94.

3.4.18 West Bengal Community Policing Experiences

Some community policing projects undertaken by West Bengal Police are discussed as under:

3.4.18.1 Village Resistance Groups

In 1950 Village Resistance Groups were established in villages of West Bengal on experimental basis. During 1950s these groups worked so well in fighting the problems posed by the armed criminals, thieves and organised group of gangs¹²⁰.

3.4.18.2 Community Policing Project

Community Policing Project (CPP) was introduced on 18th March, 1995 by police at Bolpur. Under this project, police patrolled the community in mobile van with one police officer and two constables. They took steps to rein in on verbal abuse against women, bootlegging and violation of traffic rules. Unoccupied houses were visited regularly by police to ensure that no criminal activities take place. In addition to receiving and responding to 911 calls, the police dealt with disorder problems like eve teasing and other anti-social behaviour¹²¹.

3.4.18.3 Kolkata (Calcutta) Community Policing Schemes

Kolkata Police has adopted different community policing schemes to enhance public participation in policing work. First, Kolkata Police started Nabadisha project in 1999 to combat young criminals. The project aimed to boost physical fitness and mental health of the children with a view to preventing them from joining the rank of criminals. Free health camps were organised in the police stations for stray children. Parents were invited to bring their children to the police stations where doctors would diagnose them. Nabadisha is a forum where police, parents, local people, non-governmental organisations like Vikramshila Educational Resource Society and Women Interlink Foundation and business groups join hands. Around 400 schools

¹²⁰ Chakraborty, *Prospect of Community Policing*, 47.

¹²¹ Chakraborty, 48.

are run and more than 2500 students are given free education and free medical care¹²².

Second, Friendship Cup Football Tournament was another community policing initiative of Kolkata Police. Football tournaments were organised by Kolkata Police with Star Sport channels, State Bank of India, Coca Cola and several private sectors. It also kicked off Kolkata Goalz, a community policing project, with Premier League and Kolkata Municipal Corporation as the working partners. Under this project, football training programmes were conducted for marginalised children living in the crime hotspot areas of the city¹²³.

Third, under PRONAM, Kolkata Police offers free medical and legal help to senior citizens. Fourth, it also embarked upon SAMPARK programme for reducing misperception of police among the young citizens. The students are brought to police stations to learn subjects including FIR lodging procedure, maintenance of General Diary, police history and ranks and responsibilities of police officers¹²⁴.

Fifth, under JANO SANJOG SABHA, Kolkata Police organises meetings where local residents raise their grievances and express their views about local problems. At thana, there should be an Advisory Committee consisting of members like doctors, lawyers, teachers and MLAs to aid and advise the SHO of police station. Last, SUKANYA is adopted by Kolkata Police to impart self-defence training among the girls. Initially it was introduced in 2014 as pilot project in 34 schools within 8 divisions of Kolkata Police. Today the services of eight popular martial arts training institutes are hired by the police to impart such training among the girls¹²⁵.

¹²² Sen, *Community Policing*, 115, 116.

¹²³ Kolkata Police, "Community Policing," accessed January 24, 2022, <https://www.kolkatapolic.gov.in>CommunityPolicing>.

¹²⁴ Kolkata Police, *Community Policing*.

¹²⁵ Kolkata Police, *Community Policing*.

3.5 Community Policing in North East India

Several community-oriented policing schemes have been implemented in different parts of North East India. Some community policing programmes in North East India are discussed in this section.

3.5.1 Arunachal Pradesh Community Policing Initiatives

Arunachal Pradesh Police implemented a few schemes of community policing. Under the leadership of Rajneesh Gupta (IPS), SP of Roing, police department started various community policing programmes during 2014-15. One such initiative was ‘Youth Leadership Training Programme’, organised jointly with ‘Art of Living’ (NGO) to prepare youths for self-development and fighting against stress-related problems. Secondly, in collaboration with ‘The Way to Happiness’, another NGO, Roing Police organised workshops in schools and colleges on drug abuse¹²⁶. Thirdly, Naagrik Baichara Samiti (Citizens Brotherhood Society) is another community policing initiative of police of Arunachal Pradesh to improve public security and to tackle communal conflicts and drug menace through community involvement¹²⁷.

3.5.2 Community Policing in Assam

Government of Assam is one among the earliest Indian states which implemented community policing projects. Some community policing programmes implemented in Assam are pointed out as under:

Meira Paibi

Women in Manipuri dominated area of Guwahati city volunteered themselves to prevent crimes and drug abuse in their area. They are called Meira Paibi or Torch Bearers. They try to ensure that youths do not leave their basti or neighbourhood after

¹²⁶ Arunachal Pradesh Police, “Community Policing Initiatives in Lower Dibang Valley District,” accessed January 26, 2022, <https://arunpol.nic.in/pdf/ldv-2.pdf>

¹²⁷ “Arunachal Pradesh Deputy Chief Minister Attends Programme on Day Against Drug Abuse and Illicit Trafficking,” *Northeast Today*, June 26, 2020.

sun set. At night, holding torches in their hand they patrol their locality and watch movement of people entering and leaving their basti¹²⁸.

Village Defence Organisation (VDO)

An initiative to establish Village Defence Organisation (VDO) was taken by Harinarayan Baruah when he assembled young villagers to defend their village in 1949. Owing to the founding father's hard work and unceasing support of the members, Government of Assam passed the Village Defence Organisation Act in 1966. This Act was supplemented by Assam Village Defence Rules, 1986. The primary aims of VDO are to help police for preservation of law and order, and prevention of crime in rural areas. The Village Defence Party (VDP) headed by the Nayak is the basic unit of VDO. A VDP has 20 to 25 members appointed on voluntary basis. In 2022, there are 19,881 recognised and 4058 unrecognised VDPs in Assam. The functions of VDP include patrolling, assisting police in crime prevention, helping electoral machinery, offering social services and addressing other relevant issues¹²⁹.

Community Liaison Group (CLG)

In Assam, Community Liaison Group (CLG) was established at three levels-state, district and police station. At each level, police organise police-citizens meeting where people express their complaint about police misconduct and suggest ways to improve policing. The formation of CLG was attributed to the project of Bureau of Police Research and Development (BPRD) and United Nations Development Programme (UNDP), 'Improvement of Organisation and Management of Law Enforcement Agencies in India'. Initially, the project was implemented in Guwahati Pan Bazar area and Titabor Police Station of Jorhat District. Police officers were selected from each rank to act as 'change agents' who were dispatched to England and Singapore where they studied policing system and public attitude toward police. At home they trained local officers to bring about improvement in

¹²⁸ Chakraborty, *Prospect of Community Policing*, 254, 255.

¹²⁹ Government of Assam, "Village Defence Organisation," accessed January 24, 2022, <https://police.assam.gov.in/portlet-innerpage/village-defence-organisation>.

their behaviour. As a result of its success, it has been extended to all other districts of Assam¹³⁰.

Nagarik Samiti or Citizens Committee

On July 3, 1996 Kuladhar Saikia (IPS), the then Superintendent of Police, started Nagarik Samiti in Pan Bazar Police Station in Guwahati city. Today, Nagarik Committees are set up in all 60 wards of Guwahati Municipal Corporation and in all police stations of Assam. Its President and all other members are chosen from eminent members of the community. The officer-in-charge of police station is the ex-officio secretary of the Nagarik Committee. Each SP of every district and Commissioner of Police in Guwahati would attend meetings of the Nagarik Committees within their jurisdictions. The objectives of Nagarik Committee are to preserve peace and security; to assist police for crime prevention and detection, law and order maintenance; to enhance partnership between police and community; and to ensure peace during celebration of festivals. The Nagarik Committees along with VDPs have rendered a good service for the maintenance of law and order throughout the state¹³¹.

Project Prahari (People for Progress)

The main factor leading to the introduction of Prahari Project is killing of five villagers as a part of witch hunting in 2000 at a small village called Thaigarguri in Kokrajhar District of Assam. The villagers who lived at the foothills of Himalayas depended mainly upon the mercy of quacks for medication due to the absence of professional doctors in the region. Therefore, when many children died of strange disease in this small village, the quack held those five persons (witches) responsible for the death of these children. Subsequently, the people feeling exasperated, killed

¹³⁰ Government of Assam, "Community Liaison Group," accessed January 25, 2022, <https://police.assam.gov.in/portlet-innerpage/community-liaison-group-clg>.

¹³¹ Assam Police, "Citizen Committees: An Innovative Model of Community Policing in Assam," accessed January 25, 2022, https://police.assam.gov.in/sites/default/files/swf_folder/departments/assampolice_webcomindia_org_oid_8/this_comm/nagarik_committee_english.pdf.

the five witches. However, shortly after the killing of these innocent men, the real reason was found out that the children were died of malarial disease¹³².

This incident convinced police forces about the impotency of traditional approach to policing. The ineficacy of the police was compounded by the presence of terrorists and problem of communication. Against the backdrop of this situation, Kuladhar Saikia, the then Deputy Inspector General of Police, initiated Project Prahari to curb social evils. Due to its initial success, Harekrishna Deka, DGP of Assam declared it a state level project. Since then it became an instrument for utilising local resources for development work and prevention of crime in the state. Police officers selected villages for inclusion within the project on the basis of certain criteria such as the presence of terrorists and criminals, occurrence of communal violence and number of underprivileged sections in the area. The aims of Project Prahari were prevention of social evils and superstitions, economic growth and development, community involvement in decision making, decentralisation, formation and utilisation of community resources, cooperation between community and government and to change public attitude toward the police¹³³.

Under Prahari Project, Community Management Groups (CMGs) were established at various levels- state, district and police station. Members of CMGs were selected from local residents, particularly prominent politicians. CMGs approached the problem of witchcraft in Assam in an indirect manner i.e., by taking actions to improve socio-economic conditions of the people. They dug and cleaned water canals and public wells for drinking and irrigational purposes. They also repaired village roads and bridges and helped young villagers to find better jobs¹³⁴.

SAHAYOG

Assam police started Sahayog (Assistance) project in April, 2003. Under this project, every police battalion picked up any village located within the perimeter ten

¹³² Sen, *Community Policing*, 124.

¹³³ Assam Police, "Project Prahari," accessed January 25, 2022, <https://police.assam.go.in/portlet-innerpage/project-prahari>.

¹³⁴ Nalla and Newman, *Community Policing in Indigenous Communities*, 185, 186.

kilometres of its headquarters wherein they studied an educational and socio-economic position of the residents and deplored the possibilities of skills development among young citizens. Each police battalion encouraged jobless young villagers to form self-help groups to make plans for economic development¹³⁵. The aims of the project were to find schemes of development that could be implemented with local resources; to train unemployed workforce in woodwork, sewing, machines repair etc., by utilising the expertise of police personnel in various professions; to work with citizens and government agencies to devise goals of development¹³⁶.

3.5.3 Manipur Community Policing

Village Defence Force (VDF) was a community policing scheme of Manipur. The genesis of VDF could be traced to 2008 when some underground outfits opened fire killing some local residents during Holi festival at Heirok village in Thoubal District. In response to the incident, local villagers of Heirok demanded arms to meet any further menace from such outfits. Conceding to their demand, Government of Manipur recruited 300 strong Special Police Force from the youngsters of Heirok. In January 2009 Special Police Force was converted into Village Defence Force (VDF) by Government of Manipur. In course of time, VDF was established in each district of Manipur. The VDF personnel were stationed at different villages depending upon the number of village population. Its main aims were protection of the villages, preservation of law and order, crisis management, helping police and other security forces and linking police with the community. But it is observed that despite the good intention of the people who conceived it, VDF failed to achieve its stated purposes. It had rather been a problem or burden to the local people¹³⁷.

3.5.4 Community Policing in Meghalaya

In Meghalaya, police-public relations have been cordial due to the existence of effective tribal customs which regulate social behaviour. For this reason,

¹³⁵ Anup Kr. Ray, "Assam Police and Its Organisational Structure," *Annual International Journal on Analysis of Contemporary Legal Affairs*, 1, no. (2021): 229-272.

¹³⁶ Sen, *Community Policing*, 126.

¹³⁷ Moirangmayum Sanjeev Singh, "Relevance of Community Policing in Manipur," *The Indian Police Journal* 62, no. 2 (2015): 67-81.

Meghalaya Police has hardly taken steps to organise community policing scheme. But in some districts, community policing institutions known as Village Defence Parties exist¹³⁸.

The Meghalaya Village Defence Organisation Rules, 2008 provides for the formation of Village Defence Parties to help police in checking crime and enforcement of law and order. The Rules state that a Village Defence Primary Committee shall be constituted in each village or a group of villages. It consists of members, one member taken from each family, appointed by District Village Defence Officer in consultation with the Thana and the Sub-Divisional Village Defence Officer. The Village Defence Primary Committee is authorised to form Village Defence Party (VDP). Each VDP consists of not less than 25 members selected from amongst the persons between 18 and 50 years of age. The VDP thus established must be registered with the District Village Defence Officer. The fundamental obligations of the VDP are to help police, to patrol village with police forces, to prevent crime, to arrest criminals, to give suggestion and report to the police, to carry out social service functions, to help victims of natural and man-made disaster and to follow all directives of the District Village Defence Officer¹³⁹. The VDPs have conducted raids and helped police in apprehension of criminals. The West Khasi Hills District alone has 216 registered VDPs with 3000 volunteers¹⁴⁰.

3.5.5 Community Policing in Tripura

Prayaas was launched in 2011 by Tripura Police to improve law and order enforcement service system in the state. At first it was started only in police stations of the police headquarters, district and sub-divisions. However, as a consequence of its initial success, it has been established in all police stations throughout the state. The aims and objectives of Prayaas project are prevention of road accidents, prevention of crime against women, elimination of residual elements of insurgencies,

¹³⁸ Arun Kumar Singh, "A Socio Legal Study of Community Policing in India with Special Reference to the State of Meghalaya," *Indian Journal of Law and Justice* 12, no. 1 (2021): 174-189.

¹³⁹ Meghalaya Police, *The Meghalaya Village Defence Organisation Rules, 2008*, accessed January 26, 2022, <https://megpolice.gov.in/meghalaya-village-defence-organization-rules-2008>.

¹⁴⁰ Meghalaya Police, "Welfare and Community Policing," accessed January 26, 2022, <https://megpolice.gov.in/welfare-community-policing>.

educating people about rights and duties and Tripura Police Act, 2007. Under the project, the area of each police station is partitioned into different police beats covering a specific number of village panchayats or wards, depending upon crime history of the area. One police officer belonging to the rank of SI/ASI/Head Constable/Constable is designated as Beat Officer. One Prayaas Beat Committee is instituted in each beat area. The members of Prayaas Beat Committee are selected by officer-in-charge of police station from innocent local people. Besides, the SP and Additional Superintendents of Police are empowered to form Prayaas Committee at police station level. The officers-in-charge of the police stations are the heads of their respective Prayaas Committees. Members of this committee are taken from teachers, sportsmen, women, SCs and STs, etc. The Prayaas project has been successful, since its inception, in reducing road accidents, rate of criminal offence against women and in generating legal awareness among the people¹⁴¹.

3.5.6 Nagaland

In Nagaland responsibility of the village to administer and protect itself was well recognised principle of policing. Interestingly, as long as insurgents were in control of the state, police were regarded as anti-insurgency force. But after 20 years since peace had been restored, police forces began to focus more on the maintenance of law and order, prevention and investigation of crime. Beat Policing System was introduced as a community policing programme in 2016 in Kohima. In the words of Vishal, Deputy Commissioner of Police, Zone II Dimapur, a particular police officer is designated as beat officer who is entrusted with the responsibility of patrolling a definite geographical area, visiting families and identifying persons who are ready and willing to work with police. It is also the duty of beat officer to identify the problems of the people and accordingly deliver services to the community. He would attend public meetings and co-operate with community and government agencies to solve community problems and takes enquiry into minor crimes¹⁴².

¹⁴¹ FICCI, *Smart Policing Awards: Compendium of Best Practices in Smart Policing* (New Delhi: FICCI, 2017), 31-33.

¹⁴² "Village Councils' Role Key to Community Policing," *Eastern Mirror*, Oct 20, 2018, <https://easternmirrornagaland.com/213-2/>.

3.6 Impediments to the Success of Community Policing System in India

In India, community policing institutions have been doing well in achieving their goals. However, Mishra pointed out the following impediments to the successful working of community-oriented policing in India¹⁴³:

- (i) **Gap Between Formulators and Executors:** There is a wide gulf between police officers who implement and superior officers who supervise community policing. Police officers who operate the programme are at the bottom of police organisation while its originators and planners occupy top position. The intentions and goals of community policing have not adequately been communicated to the executors.
- (ii) **‘Victim of Predecessor and Successor Syndrome’:** In India community policing programmes have been identified with the names of particular police officers. Generally, success of a community policing project has always been credited to its initiator. In a nutshell, when a programme is started by a particular police officer, it has uncertain future with the coming of new officer.
- (iii) **Lack of Knowledge About the Concept:** The police officers who are executing community policing schemes do not possess enough knowledge about the concept.
- (iv) **Predominant Position of Police Officers:** The pre-eminent position of the police authorities in choosing their working partners has negative impacts on the achievements of community policing. They select persons they believe would toe their line, intentionally leaving out many willing and innocent persons.
- (v) **Lack of Partnership Between Police Officers and Community:** In India, community always holds the police department responsible for the sustenance and operation of the programmes. Consequently, many community policing endeavours lay dormant throughout the year though they exist on paper.
- (vi) **Negative Police Image:** The present police forces of all state governments inherited bad image from colonial police. This image of the police compelled people to have reluctance to work with the police.

¹⁴³ Mishra, *Community Policing*, 117-121.

(vii)Low Self-Efficacy of Police: Throughout India, police forces do not have self-esteem that has serious implications for the performance of their task. Since they are lacking in self-respect, they cannot perform policing activities satisfactorily.

In conclusion, in India policing has been accepted as the joint responsibility of every member of the community since ancient times. Before the emergence of formal police system after the adoption of Police Act in 1861, members of the community often assisted police to keep law and order. After independence, the first known formal community policing institutions, i.e. Gram Rakshak Dal or Village Defence Parties were introduced in Maharashtra and Gujarat under the Bombay Police Act, 1951. Presently, there are more than 68 community policing programmes in India which helped the police in the maintenance of law and order.

CHAPTER 4

ROLE OF MIZORAM POLICE

An Annexation of Lushai Hills into the British India led to the formation of military and civil police in Lushai Hills. This chapter deals with an indigenous police system i.e. community self-policing system. It is also a brief historical account of the evolution and development of the present Mizoram Police. It also discusses Mizoram Police's 'Mission Statement', objectives, roles and functions, organisational structure and different units. An attempt has also been made to showcase most common crimes found among the Mizos before they had formal police system and also crime scenario after Indian independence. It also describes crime fighting strategy adopted by Mizoram Police.

4.1 Origin and Development of Police in Mizoram

In this section an attempt is made to trace the origin, development and role of police in Mizoram.

4.1.1 Indigenous Police System

Before the Mizos came into contact with an outside world, every village was an independent political unit having its own chief who was called 'Lal' in local language. The chief was protector of the people, chief commander of the village army consisting of all able young citizens and a fountain of justice¹. There was neither paid policeman nor formal policing institution among the Mizos till the territory occupied by them were annexed by the British. When there were law and order problems in the community, the village chief and his council of elders usually solved them. In simple terms, an indigenous police system comprised of the chief, upas and the whole residents of the village which usually performed police

¹ Rao, Thansanga and Hazarika, *A Century of Government and Politics in North-East India*, 64.

functions². This kind of village administration had been in operation since 1700 AD up to 1889 AD³.

After the annexation of Lushai Hills by British, as per the ‘Standing Orders’ of Government, administration of the village was in the hands of the chiefs who ruled according to tribal customs and traditions as far as possible. The chief and his elders were responsible for prevention of crime, misconduct and ill-behaviour. Problems faced by the people should be communicated by the chiefs to the Superintendent or his assistants. It was the duty of the chiefs to see that orders issued by the government were observed by the people. The chiefs and the council of elders were entrusted with the responsibility of reporting to the Superintendent about pandemics, all serious crimes, murder and any unfortunate incidents. Villagers were also expected to assist the Superintendent to preserve peace and arrest the criminals⁴.

4.1.2 Birth of Police System During British Period

It was only after British annexation of Lushai Hills that a formal police system was born in Mizoram. The first Lushai contact with formal police system occurred in 1844 when Sylhet Light Infantry (1824) led by Captain Blackwood carried out the first expedition against Paihte chief, Lalsutthlaha for his alleged complicity in the Lushai’s attack on Kachu Bari, a Manipuri village under Sylhet District. Lalsutthlaha surrendered before Captain Blackwood and he was trialled and was given life imprisonment by British authorities. In 1849, Ngura of Sentlang village invited the wrath of British when he invaded the three Thado villages and captivated people. Then the same infantry commanded by Colonel Frederick Lister (Political Agent of Khasi and Jaintia Hills) came to Sentlang and burned down the village of Ngura in 1850⁵. It is pertinent to mention here that in 1861 Government of British took retaliatory action against Rothangpuia, Thangluah chief, for his incursion and raiding into the British territory near the Tripura border killing 186

² Lalrinmawia, *Mizoram: History and Cultural Identity* (Guwahati/Delhi: Spectrum Publications, 1995), 102.

³ V.L. Siama, *Mizo History* (Aizawl: Lengchhawn Press, 1991), 25.

⁴ A.G. McCall, *The Lushai Hills District Cover* (Aizawl: Maranatha Printing Press, 1980), 22-26.

⁵ Elly, *Military Report on the Chin-Lushai Country*, 1, 2.

British subjects⁶. Rothangpuia surrendered without offering much resistance before Native Regiment of Chittagong led by Major Raban⁷.

Frontier Police Post (1872) in Tlabung During Lushai Expedition of 1871-72

Historians are of the view that Lushai Expedition of 1871-72 led to the establishment of British Frontier Police post in Mizoram. The immediate cause of this expedition was a series of Lushai foray into the British Indian territory during 1870-71. In December 1870, 200 strong Howlongs or Sendhus raided Chittagong Hills Tract. On January 23, 1871, Ainerkhal village, west of Cachar District, was set on fire, 23 persons were killed and 37 taken captive. On the same day, Howlong clan led by Bengkhuaia and Sangvunga stormed the tea estate of Alexandrapore resulting in the killing of Mr Winchester and his six years old daughter Marry Winchester was taken as slave. Another tea estate at Jhalnacherra was also ravaged by the Lushais killing some coolies. A few hours later, Kutlichera was also attacked on that day. On 26th January, 1871, Monierkhal tea garden was also attacked by the Lushais who killed one military personnel and inflicted injury upon one policeman and one military personnel. Some villages within the jurisdiction of Sylhet and Hills Tiperah were ransacked coincidentally by the Lushai raiders. The British authorities were certain that South Cachar areas were raided by Sailos and Howlongs while Eastern Cachar was overrun by Vanhnuaiana assisted by Vanpuilala and Pawibawiha. Meanwhile, Suakpuilala and people of Vanhnuaithangi, sister of Suakpuilala, organised attacks in Sylhet and Tiperah region. But the raiders of the Chittagong areas were not known⁸.

Thus, after taking some precautionary measures, military expedition began on 1st November, 1871 from two sides. The Left or Cachar Column comprising of Half Peshawar Mountain Battery, No. 1 Company, Sappers and Miners, 22nd Punjab Native Infantry, 42nd Native Infantry and 44th Sylhet Native Infantry, was led by General G. Bouchier. The Right or Chittagong Column was commanded by General

⁶ A.G. McCall, *Lushai Chrysallis* (Aizawl: Pachuau Offset Press, 2015), 43.

⁷ L.W. Shakespear, *History of the Assam Rifles* (Calcutta: Firma KLM Private LTD., 1977), 64, 65.

⁸ Elly, *Military Report on the Chin-Lushai Country*, 6-8.

C.A. Brownlow. It consisted of Half Peshawar Mountain Battery, No. 3 Company, Sappers and Miners, 27th Punjab Native Infantry, 2nd Gurkhas and 4th Gurkhas⁹.

In the run-up to the Lushai Expedition of 1871-72, in November 1871, T.H. Lewin sent his personal assistant, Mr. Crouch and 150 forces to construct a stockade and clear the jungle to accommodate the invading troops at Tlabung (Demagiri). In this expedition, British authorities were helped by their Lushai ally known as Rothangpuia. When Chittagong Column led by General Brownlow and T.H. Lewin came to his village located three miles away from Tlabung seeking his help for the expedition, he showed a great reluctance for fear of reprisals from his fellow Lushai tribes. But he relented to the demand of TH Lewin on receiving an assurance that his village should be protected by fifteen English policemen¹⁰.

But immediately after the expedition, such an assurance given by the English officers to Rothangpuia came to naught. His village was ransacked by the Howlongs and Sendus for his role in the British Expedition which resulted in the liberation of Marry Winchester from the village of Bengkhuaia in 1872. In the meantime, Government of Bengal agreed to the proposal of Mr. Hankey, the Commissioner of Chittagong, to establish a police post at Tlabung for the safety of Chittagong Frontier areas. Henceforth, Tlabung became one important centre of British India¹¹. Thus, in 1872 the Frontier Police Post was established at Tlabung (Demagiri) where Gordon and Crouch built houses for Lewin and his men and also for hospital and bazar. Chittagong frontier police post was transferred from Kassalong to Tlabung. Simultaneously, Frontier police were posted along the newly established border areas. Apart from 200 policemen posted at Tlabung, 50 such men were posted at Sirthay (Sirte), 50 each at Oiphum I and Oiphum II, and another 50 at Saichel¹². Thus, Tlabung police post could be rightly considered the first police station in Mizoram. Another historical account on the origin of police in Mizoram also mentioned that in 1872 Lewin shifted the headquarters from Rangamati to Tlabung

⁹ Elly, 8,9.

¹⁰ T.H Lewin, *A Fly on the Wheel or How I Helped To Govern India* (New Delhi: Elephant Industries, 2005), 263, 264.

¹¹ Chatterjee, *Mizoram Under the British Rule*, 78.

¹² Shakespear, *History of the Assam Rifles*, 76.

where he constructed police out post. This was the beginning of police establishment in Tlabung¹³.

Formation of Two Lushai Hills Military Police Battalions During Lushai Expedition of 1889-90

The Lushai Expeditionary force led by Colonel Vincent Tregear reached Tlabung in 1889. In March, 1889 after construction of road from Tlabung to Lunglei had been completed, a wooden stockade known as 'Fort Lunglei' was built¹⁴. The post accommodated 3 officers and 250 Frontier policemen. It was called "Frontier Police Central Post, Lungleh" and the post was later occupied by one British Officer and 212 Frontier Police personnel¹⁵. Later, the Chittagong Hill Tract Frontier Police stationed at Lunglei was renamed as South Lushai Hills Military Police Battalion in 1891 and Lunglei became its headquarters¹⁶.

In the meantime, Surma Valey Military Police led by WW Daly, proceeded from Cachar to help the Lushai Column led by Colonel G J Skinner who started the operation from Chittagong frontier. On arriving at Aizawl on February 4, 1890, he built a small wooden police blockhouse known as 'Fort Aizawl'¹⁷. In 1893, Surma Valey Military Police deployed at Aizawl was rechristened as the North Lushai Hills Military Police Battalion with Captain Loch as its commandant¹⁸.

Establishment of Lushai Hills Military Police Battalion

Lushai Hills was annexed by the British after the Chin Lushai Expedition of 1889-90 with South Lushai Hills coming under the control of Bengal while North Lushai Hills was administered by Assam. Before the two administrative divisions- North Lushai Hills and South Lushai Hills, were amalgamated into one

¹³ Lalhmangaiha Chawngthu, "TH Lewina Din- Tlabung Zin Kawng," in Suarherawt ed. C Vanlalhraia (Aizawl: Lois Bet Print & Publication, 2021), 5.

¹⁴ C Lalthlengliana, *The Lushai Hills: Annexation, Resistance and Pacification 1886-1898* (New Delhi: Akansha Publishing House, 2007), 28.

¹⁵ Mizoram Police, "Lunglei DEF," accessed January 23, 2022, <https://police.mizoram.gov.in/>

¹⁶ Shakespear, *History of the Assam Rifles*, 97.

¹⁷ Lalthlengliana, *The Lushai Hills*, 35.

¹⁸ Shakespear, *History of the Assam Rifles*, 99.

administrative unit known as Lushai Hills District, there were two units of Military Police such as Lunglei Battalion and Aizawl Battalion. In 1896 Lunglei Battalion demanded higher wages and revolted against the authorities who could not pacify the angry police personnel for a short while. But after due efforts were taken this military uprising was suppressed. In the meantime, Chin-Lushai Hills Conference was convened at Lunglei in December, 1896 wherein the executive heads of North Lushai Hills, South Lushai Hills, and Chin Hills suggested that two Lushai Hills would be united. They also recommended that the two military police forces would be amalgamated¹⁹. As a result, North and South Military Police Battalions were merged on April 13, 1898 to form a single police force known as the Lushai Hills Military Police Battalion with Major Loch as its Commandant²⁰. This force consisting of 970 personnel became popular in Lushai Hills²¹.

Before 1898 the Lushai Military Police had smaller posts at various places. It had southern headquarters at Lunglei and military posts were established at Tlabung, Lungsien, Lalthuama and Fort Tregear. The Northern Headquarters of the Military Police was Aizawl and police posts were established at Serchhip, Changsil and Kolasib. Serchhip post was shifted to Thenzawl in 1898²². But after an amalgamation of the two Military Police Battalions, there were only two posts of Military Police in Lushai Hills viz., Lunglei and Tuipang. The number of police force at Lunglei decreased from 100 to 50. On the whole, the total strength of Lushai Hills Military Police was reduced from 10 to 8 companies consisting of 850 rifles in 1901 due to an amicable position of the Lushai people towards the British rule in Lushai Hills²³.

After the formation of unified Lushai Hills placed under Assam, the Superintendent (political officer) did hardly face law and order problems. The subdued local chiefs complied with orders of Government of Assam in all matters like collection of revenue and arms control. Hence government decided to form civil

¹⁹ Chatterjee, *Mizoram Under the British Rule*, 129.

²⁰ Shakespear, *History of the Assam Rifles*, 107, 108.

²¹ Lalthlengliana, *The Lushai Hills*, 152.

²² Shakespear, *History of the Assam Rifles*, 105.

²³ Shakespear, 108.

police because military police outlived its utility in Lushai Hills²⁴. Accordingly, the civil police was established in 1898-99 as an auxiliary to the military police and the strength of the police including both civil and military was 1,106²⁵. In 1901-02, the number of military police was further reduced to 840²⁶. The civil police consisted of 2 sub-inspectors, 49 constables including head-constables²⁷.

The organisation of Lushai Hills Police was influenced by the Police Act of 1861 and the Assam Police Regulation. The Superintendent of Lushai Hills and Chief Commissioner of Assam were authorised to control and direct the operation and administration of police forces while the ultimate authority was rested with the Inspector General of Police. All the native residents of the Lushai Hills were obliged to render help to police for the maintenance of law and order²⁸.

Though civil police were available but functions of police relating to minor crimes were exercised by the chiefs and Circle Inspectors in Lushai Hills. By the later part of 1930s police were posted at Aizawl, Lunglei, Kolasib, Sairang and Tlabung. The main function of police was to control all non-Lushai outsiders. Regulation of native population was left to the Superintendent who exercised this power through his agents viz., village chiefs and Circle Officer within Aizawl jurisdiction, and Sub-Divisional Officer (SDO) in Lunglei area. As the normal simple police functions were performed by the chiefs and Circle Officers, the police intervened into law and order affairs only under difficult circumstances. Civil police did not normally deal with local citizens except under the orders issued by the Superintendent. It is interesting to mention here that unlike the police in other provinces of India, the police were not to act as an instrument of revenue collection in Lushai Hills²⁹.

²⁴ Lalthlengliana, *The Lushai Hills*, 130.

²⁵ Chatterjee, *Mizoram Under the British Rule*, 130.

²⁶ Robert Reid, *History of the Frontier Areas Bordering Assam from 1883-1941* (Delhi: Eastern Publishing House, 1983), 44.

²⁷ B.C. Allen et al., *Gazetteer of Bengal and North-east India* (Delhi: Mittal Publications, 1857), 466.

²⁸ Lalrinmawia, *Mizoram*, 59.

²⁹ McCall, *The Lushai Hills District Cover*, 48.

It was the usual practice during 1930s that as far as possible only educated Lushais were recruited into Lushai Police Force. If or when any Lushai constable, who could not read and write Bengali or Assamese, was promoted to the rank of Assistant Sub-Inspector of Police through promotion examination, he was sent to the plain areas of Assam for the purpose of learning languages on deputation basis for two years. After successful completion of language proficiency examination at the end of two years, with the consent of Inspector General he would be posted as Assistant Sub-Inspector of Police in the plain areas for another three years to supplement and consolidate his language ability and then would come back to Lushai Hills³⁰.

The Superintendent of Lushai Hills was Superintendent of Police for the entire Lushai Hills District. The Assistant Superintendent and the Sub-Divisional Officer (SDO) of Lunglei were the Assistant Superintendents of Police. The SDO was the head of police at Lunglei. The Sub-Inspector of Aizawl was responsible to report to the Superintendent on persons moving in and out of Aizawl area while the Sub-Inspector of Lunglei would submit the same report to the Sub-Divisional Officer. It was the duty of Sub-Inspectors to visit all villages within their respective jurisdictions once every month and to brief higher authorities about the suspicious behaviour of the people. They should check and regulate illegal construction of houses by foreigners, unauthorised felling of trees, jhum cultivation and any issues that affect the well being of the people. They would censor newspapers, books and journals. They also dealt with the problems relating to manufacturing of 'Rak Zu' (native liquor) within five miles of Aizawl and Lunglei Police Station areas³¹. The Police Stations of Sairang, Kolasib and Tlabung were responsible for checking illegal entry of foreigners and outsiders into the Lushai Hills area without valid permission. The chiefs of all villages were to report to the Officer-in-Charge of Thana about the presence of foreigners, failure of which amounted to harbouring them against the British Rule³².

³⁰ McCall, 49.

³¹ McCall, 51-53.

³² McCall, 66.

4.2 Police in the Post-Independent Period

Immediately after India achieved independence, the Aizawl police station that had been occupied by Assam Military Police (Assam Rifle from 1917) since 1890 was handed over to the hands of Assam Police in 1947. The police force was manned by Deputy Commissioner and its strength improved in a short while. Meanwhile, Government of Assam proceeded to establish another police stations at Lunglei, Saiha, Kolasib, Champhai and Tlabung. Each police station having 12 constables was managed by a Sub-Inspector of Police helped by one or two Assistant Sub-Inspectors. In 1959, the Mizoram Police consisted of 402- 2 Deputy Superintendents of Police, 2 Inspectors and Sergeant Majors, 14 Sub-Inspectors, 47 Assistant Sub-Inspectors and Head Constables, and 337 constables³³. Later on, Government of Assam created the post of Superintendent of Police for Lushai Hills in 1960. Henceforth, administration of police was now given to the Superintendent of Police in Lushai Hills³⁴.

Following an insurgency movement started by Mizo National Front at midnight of 28th February, 1966, Mizo Hills District was declared 'disturbed area' under Assam Disturbed Area Act, 1955 and Armed Forces Special Power Act, 1958. The period from 1966 to 1970 was called the 'dark period' in the history of Mizoram³⁵. Central police forces such as Indian Army, Central Reserve Police Force, Border Security Force, Provincial Armed Constabulary and others were sent to put law and order under control³⁶.

4.3 Birth of Mizoram Police

When Mizo Hills District was elevated to the status of Union Territory on January 21, 1972 following the passage of North Eastern Areas (Reorganisation) Act, 1971 by Indian Parliament, the then Assam Police was rechristened as Mizoram

³³ David Zothansanga, "Police Administration in Mizoram 1987-2005," PhD diss., (Mizoram University, 2012), 225, 226.

³⁴ Lalneihzovi, *District Administration in Mizoram: A Study of the Aizawl District* (New Delhi: Mittal Publications, 2006), 62.

³⁵ Sangkima, *Mizos*, 178, 179.

³⁶ Zothansanga, "Police Administration in Mizoram 1987-2005", 226.

Police. Inderjit Verma (1972-74), an IPS officer, became the first DGP of Mizoram. This is the beginning of the present Mizoram Police. Mizoram Police consisted of four units and six police stations and 200 police personnel at time of its inception³⁷.

4.4 Mission of Mizoram Police

Mizoram Police strives to keep and maintain law and order without discrimination, and to defend and preserve freedom, life, rights, integrity, personal possessions and public property. It promises to create and sustain conditions for physical and personality improvement of the people within the state. The fundamental responsibilities of Mizoram Police are to maintain law and order, peace and tranquillity, crime prevention and arrest, and regulation of traffic. The Mizoram Police undertakes to achieve the following objectives³⁸:

- (i) Maintenance of justice among the people and improvement of living standard of the people.
- (ii) Promoting and protecting rights of individuals, righteousness, fairness and talent of the people.
- (iii) Promotion of equality without discrimination of any kind on grounds of caste, religion, socio-economic status and party affiliation.
- (iv) Promotion of esprit de corps and improvement of commitment and competency among police personnel, and utilisation of modern technological devices.
- (v) Winning over the confidence and reliable help of the people.
- (vi) To work with impartiality, sympathy and respect to the community.
- (vii) To cooperate with other arms of government for administration of justice.
- (viii) Provision of active supervision and promotion of openness and holding the police accountable to the community.

³⁷ Mizoram Police, “50th Anniversary of Mizoram Police Raising Day Celebrated,” accessed January 31, 2022, <https://police.mizoram.gov.in/50-th-anniversary-of-mizoram-police-raising-day-celebrated/>.

³⁸ Mizoram Police, “Mission Statement,” accessed December 19, 2023, <https://police.mizoram.gov.in/mission-statement/>.

4.5 Roles and Functions of Mizoram Police

Mizoram Police performs the following functions³⁹:

- (i) Enforcement of law, and protection of people, freedom, goods, rights and integrity of the individuals.
- (ii) Promotion and preservation of public well-being and security.
- (iii) Preventing and checking terrorism, communalism, sectarian violence and other violent behaviour which may harm social harmony.
- (iv) Protection of public assets like highway, railroads, bridges and government buildings against defacement or destruction and all kinds of disfigurement.
- (v) Prevention of crime and removal of criminogenic environment either singlehanded or in collaboration with other agencies of government.
- (vi) To entertain and record First Information Report (FIR) without any discrimination submitted by people in person or through post or online and immediately take necessary actions.
- (vii) Investigating cases of 'conisable offences' brought to them by plaintiffs or their representatives and give a copy of FIR to petitioners and arrested persons.
- (viii) Maintenance of safety, prevention of disputes and promotion of friendship among the people.
- (ix) To help victims of disasters and to extend helping hand to other government agencies or centres offering recuperative services to victims of disasters.
- (x) To expedite systematic and peaceful movement of people and to manage traffic or vehicular movements.
- (xi) Collection of information about any issues which have bearing on peace, and also about criminal offences including communal tensions, extremist tendencies, terrorist activities and others harmful to the integrity of nation and circulate the same among all institutions of government.
- (xii) Keeping and disposal of properties which are not claimed by anyone according to the well-established law.

³⁹ Government of Mizoram, *The Mizoram Police Act 2011*, 19, 20.

4.6 Organisation of Mizoram Police

Till 2005 the organisation and operation of Mizoram Police were guided by Assam Police Manual, 1931. Government of Mizoram adopted the Mizoram Police Manual in 2005 which superseded Assam Police Manual. Both the Police Act of 1861 (Act V of 1861) and the Criminal Procedure Code of 1973 (Bharatiya Nagarik Suraksha Sanhita) had also been the legal foundations of the Mizoram Police. The Police Act of 1861 determined the organisational pattern, powers and responsibilities of the police. The Criminal Procedure Code or Bharatiya Nagarik Suraksha Sanhita laid down the working procedure of Mizoram Police in the performance of its functions to prevent and detect crimes and to investigate and prosecute criminals⁴⁰.

For the purpose of police administration, the entire area of Mizoram constitutes a single 'General Police District'. Conforming to Police Act of 1861, the Mizoram Police Manual, 2006 puts management of 'General Police District' in the hands of Director General of Police (DGP), Inspector General of Police (IGP), Deputy Inspector General of Police (DIGP), Assistant Inspector General of Police (AIGP), Superintendent of Police (SP) and other subordinate police officers. The Director General of Police stands at the apex of police hierarchy in Mizoram. But he is designated as Director General-cum-Inspector General of Police as required by Section IV of the Police Act of 1861⁴¹. Recently, Government of Mizoram passed the Mizoram Police Act in 2011 which replaced the old colonial Police Act of 1861.

Director General is appointed for a minimum period of two years by State Government from amongst the three longest serving superior police officers empanelled by State Security Commission⁴². For the purpose of maintaining law and order, the General Police District is divided into three ranges- Northern Range, Southern Range and Eastern Range. The Deputy Inspector General of Police, Northern Range directs and controls offices of Superintendent of Police Aizawl District, Kolasib District and Mamit District. Besides, SP Traffic, 1st and 3rd

⁴⁰ Government of Mizoram, *Mizoram Police Manual-2006, Volume I (Principal Rules)* (Aizawl: Printing and Stationery, 2006), 1.

⁴¹ Government of Mizoram, *Mizoram Police Manual-2006*, 3.

⁴² *The Mizoram Police Act, 2011*, sec 5, 6.

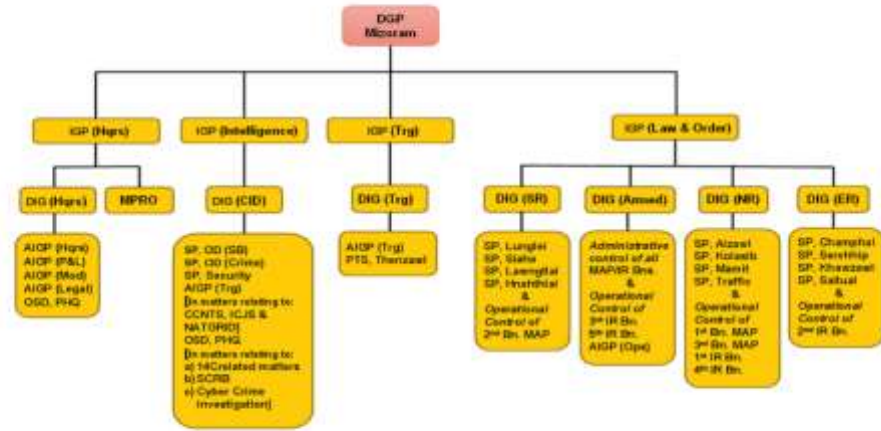
Battalions of Mizoram Armed Police (MAP), and 1st and 4th Battalions of Indian Reserve Police are managed by DIG (NR). DIG (Southern Range) superintends police of four districts viz. Lunglei, Hnahthial, Lawngtlai and Siahla including 2nd Battallion of MAP and IR 3rd Battallion. The Office of DIG (Eastern Range) looks after police forces in four districts of north eastern part of Mizoram viz., Champhai, Serchhip, Khawzawl and Saitual including 2nd IR Battallion. In 2020 there are eleven District Executive Forces (DEFs) viz. Aizawl DEF, Champhai DEF, Hnahthial DEF, Khawzawl DEF, Kolasib DEF, Lawngtlai DEF, Lunglei DEF, Mamit DEF, Saiha DEF, Saitual DEF and Serchhip DEF. Apart from the District Executive Forces, there are three Battalions of Mizoram Armed Police and five Indian Reserve Battalions⁴³. As shown by Figure 2.1, apart from IGP (Law and Order), there are IGP (Hqrs.), IGP (Intelligence), and IGP (Training) in the hierarchical structure of Mizoram Police.

There are 40 police stations, three special police stations- Cyber Crime, Narcotic, and All Women Police and 16 police out posts in Mizoram (*see Table 4.1 below*)⁴⁴.

⁴³ Mizoram Police, *E-Book 2019-2020* (Aizawl: PHQ, 2020), 5, <https://police.mizoram.gov.in/wp-content/uploads/2020/05/Mizoram-Police-E-Book-for-the-year-2019-2020>.

⁴⁴ Mizoram Police, *E-Book 2019-2020* (Aizawl: PHQ, 2020), 5, <https://police.mizoram.gov.in/wp-content/uploads/2020/05/Mizoram-Police-E-Book-for-the-year-2019-2020>.

Figure 2.1: Organisational Chart of Mizoram Police



Source: Mizoram Police, Govt. of Mizoram, 2022

Table 4.1: Number of Police Stations in Mizoram

SI	District	Police Stations
1	Mamit	5
2	Kolasib	4
3	Aizawl	8
4	Champhai	3
5	Serchhip	3
6	Lunglei	4
7	Lawngtlai	5
8	Siaha	3
9	Khawzawl	1
10	Saitual	2
11	Hnahthial	2
Total		40

Source: Mizoram Police, E-Book 2019-2020.

At district level, police department is headed by Superintendent of Police who shall be assisted by Additional Superintendents of Police or Deputy Superintendents of Police. Each district is further subdivided into an appropriate number of sub-divisions as may be determined by state government as and when it is

required. A Sub-Divisional Police Officer (SDPO), who is similar in rank to Deputy Superintendent, is in charge of sub-divisional police organisation. Each SDPO is aided by Inspector of Police, Sub-Inspector of Police and Assistant Sub-Inspector of Police. Within each Sub-Division there may be one or more police stations, each being headed by one Inspector of Police or a Sub-Inspector of Police, designated as Station House Officer (SHO) or Officer-in-Charge (OC). Down at the lower level, within the area of each police station, government may set up one or more Police Outposts with Sub-Inspector of Police or Assistant Sub-Inspector of Police or Head Constable at the helm. Finally, Beat Posts or Patrol Posts are set up at certain places which are infected with different criminal activities. Each beat or patrol post is manned by Assistant Sub-Inspector of Police or Head Constable as may be appointed by the SP or SDPO⁴⁵.

4.7 Special Units of Mizoram Police

There are five special units of Mizoram Police. They are Criminal Investigation Department (CID), Special Branch (SB), the Mizoram Police Radio Organisation (MPRO), the Traffic Police, Security, and the Mizoram Fire and Emergency Services (MFES) which is now separated from Mizoram Police Department.

Criminal Investigation Department (Crime)

Criminal Investigation Department (Crime) was established in 1975 and became functional since 1977 under Superintendent of Police (Crime). Today it is managed by one SP (Crime) with the assistance of one Additional SP (Crime) and one DSP (Crime) who are working under the leadership of DIG (CID). The main functions of CID are as follows:

- (i) To keep both State Government and Union Government, DGP and other agencies informed about crime and offenders.
- (ii) To prepare and publish 'Criminal Intelligence Gazette'.

⁴⁵ Government of Mizoram, *Mizoram Police Manual-2006*, 3.

- (iii) To monitor crime situation and to assist District Executive Police in crime deterrence, arresting criminals and crime inquiry.
- (iv) To manage and maintain Crime Record Bureau of Mizoram.
- (v) To prepare periodic reports on criminal incidents and offenders.
- (vi) To perform any functions as may be assigned to it by DGP from time to time⁴⁶.

CID Special Branch

CID Special Branch was formed in 1972 with A.K. Roy, Assam Police Service, as its first Superintendent. Presently, it is headed by Senior Superintendent of Police under the administrative authority of DIG (CID). Its primary function is to collect and disseminate information about the activities of rebels, armed traffickers and all subversive persons who threaten law and order situation. There are 16 Sector Offices of CID Special Branch across the state. Its Confidential Branch is an information resource centre of Mizoram Police. All data relating to crime and other related issues are collected, examined and kept in this branch. Foreigners Regional Registration Office (FRRO), another important branch of CID Special Branch is entrusted with the following important functions⁴⁷:

- (i) Registration of foreign tourists visiting Mizoram on arrival and departure, and tracking their movements during their stay in the state.
- (ii) It verifies and authenticates character and personal details of persons applying for passport.
- (iii) It also verifies character and personal information of newly recruited or appointed government servants.

Mizoram Police Radio Organisation (MPRO)

The Mizoram Police Radio Organisation (MPRO) was set up in 1972. Management and control of MPRO is in the hands of SP (Wireless) under the

⁴⁶ Mizoram Police, "CID Crime," accessed December 19, 2023, <https://police.mizoram.gov.in/cid-crime/>

⁴⁷ Mizoram Police, "CID Special Branch," accessed December 19, 2023, <https://police.mizoram.gov.in/cid-sb/>

supervision of SP (Headquarters) from Police Headquarters (PHQ) Aizawl. The basic function of MPRO is to provide wireless communication services for controlling crimes and keeping peace and security in Mizoram. In the absence of other means of communication, it renders useful services to other government agencies and Non-Governmental Organisations by way of receiving and relaying information to them. In 2023, MRPO has 747 personnel working in 85 Police Radio Stations⁴⁸.

Traffic Unit

Traffic Unit was formed on 23rd July, 2007 in Aizawl and it became operational since 2008. Aizawl Traffic Unit is supervised by Senior Superintendent of Police with the aid and advice of one Additional Superintendent of Police, one Deputy Superintendent of Police, Officer-in-Charge and other low ranking police officers. The functions of Traffic police are:

- (i) Promotion of road safety.
- (ii) Handling and direction of traffic movement and safety.
- (iii) Promotion of traffic awareness amongst the students and drivers.

Mizoram Traffic police are working hard to ensure traffic safety. They deal with violators of traffic rules impartially. By sheer dint of their hard work and dedication, Mizoram drivers received nation-wide laurels for their well-disciplined driving manner. Aizawl city is rightly described a ‘No Honking City’ which is worthy of emulation⁴⁹.

Security

The Office of Superintendent of Police (Security) was born out of the Office of Superintendent of Police (CID/SB) on September 26, 1994. Its functions include provision of security services to important persons or government officials, Raj Bhawan, Office and Bungalow of Chief Minister, Civil Secretariat, Lengpui Airport, and Thuampui Helipad. A few security personnel are selected as Police Support

⁴⁸ Mizoram Police, “MPRO,” accessed December 20, 2023, <https://police.mizoram.gov.in/mpro/>

⁴⁹ Mizoram Police, “SP Traffic,” accessed December 20, 2023, <https://police.mizoram.gov.in/traffic/>

Officer to important persons such as ministers, speakers, MLAs and any Officials of Government of India on duty in Mizoram⁵⁰.

Mizoram Fire and Emergency Services

Fire Brigade was set up in 1972 in Aizawl as one unit of Mizoram Police. Later, Fire Stations were established in other districts. In 1992 Fire Brigade was called Mizoram Fire Service Organisation and it was supervised by Superintendent of Police. Its name was further changed to Mizoram Fire and Emergency Services in 2004 having its own Directorate separated from Police Department. Its headquarters, located at Hunthar Veng, Aizawl, is headed by Director who is assisted by Superintendent of Police, Additional Superintendent of Police, Deputy Superintendent of Police, Chief Fire Officer, Deputy Chief Fire Officer and Assistant Chief Fire Officer. It has two divisions. The Northern Division comprises of five districts such as Aizawl, Champhai, Mamit, Kolasib and Serchhip while Southern Division encompasses Lunglei, Lawngtlai, and Siaha districts. Divisional Office is controlled and managed by Divisional Fire Officer under the supervision of Chief Fire Officer⁵¹.

4.8 Crime in Pre-Independent Period

As crime is a burden of every society and nation, there are different ways of coping with crimes across the world. In this section, an attempt is made to give a birds' eye view of crime patterns in Mizo society in the pre-independent period. In the pre-British and British era, the Mizos did not have any knowledge about modern legal jurisprudence. Both judicial and executive powers were concentrated in the hands of local chiefs to maintain law and order in their own jurisdictions⁵². They had their own conception of crime which was peculiar to them. A number of social behaviour prescribed and acceptable under the customary practices were no longer

⁵⁰ Mizoram Police, "Security," accessed December 21, 2023, <https://police.mizoram.gov.in/security/>

⁵¹ Fire and Emergency Services Department, "Brief History of F & ES," accessed December 21, 2023, <https://fireservice.mizoram.gov.in/uploads/attachments/5a475e7d0a957b076361efd52f1484f2/brief-history-of-fes-2020.pdf>.

⁵² Lalhmingliani Ralte, "The Mizo Chief and His Administration Before 1890," in *A Modern History of Mizoram*, ed. Sangkima (Guwahati: Spectrum Publications, 2004), 3.

justifiable under modern democratic law. The chiefs and their council of elders constituted the only machinery that manned every aspect of village administration including criminal administration. The common legal problems of the Mizo society during this period were mostly civil by nature. According to C. Lianthanga, the common problems were those relating to divorce, unpaid price of wife by husband, killing and torture of domesticated animals. Nevertheless, it was not a crime-free society. Several crimes like adultery, rape, theft, murder and street brawling were found among the Mizos⁵³.

Some conventional social behaviour among the Mizos in the pre-British era are crimes under modern legal yardstick. Crimes that were found in the pre-independent period Mizo community and the procedures that were followed to control them can be pointed out as under⁵⁴:

Murder

Murder was one of the heinous criminal offences found in Mizo society. But there was no systematic and common procedure to deal with problem of murder. Tackling this problem depended largely upon the intention of family of the victim. If such a family was bold enough to take revenge, 'tit-for-tat policy' was usually resorted to. When an individual killed any person, he was under constant danger of violent attack from other persons. Such fear of impending revenge from the kith and kin of the victim always compelled the murderer to flee and approach the chief of the village with the hope of getting asylum and protection from him. On reaching the house of the village chief, he would touch and cling to the 'Sutpui' i.e., a strong upright beam supporting rooftop of the chief's house. This action signified that such person enslaved himself to the chief for the rest of his life. Consequently, the chief was bound by convention and usage to offer him protection. Since the chief became his saviour, he became family slave known as 'chem sem bawih' of the chief. Therefore, no one would endanger his life and he was now entitled to the right to live.

⁵³ C. Lianthanga, *Hmanlai Mizo Nun* (Aizawl: Mizoram Publication Board, 1994), 85.

⁵⁴ Lianthanga, *Hmanlai Mizo Nun*, 85-91.

Property Theft

Different kinds of theft were committed by the Mizos since primitive period. An act of theft included stealing vegetables and fruits from jhum field, clandestine killing and eating of animals like hen, goat etc., (ran phil), pilferage of cloths and pinching of wild animals trapped in the forest. Anyone found guilty of vegetable theft by the chief were punished with a fine, called 'Salam' (ranging from a pig or Rupees 5 to a mother mithun and a calf or Rupees 60). With respect to animal theft, convicted persons were made to pay in cash or kind equivalent to the worth of animal.

Sexual Offences

Offences relating to sex were of various types. They are discussed briefly as follows:

- (i) **Pawngsual** (Rape): Paradoxically, sexual crimes were the most frequent and contemptible crime in the past Mizo society but there was a rare incident of rape. This can be attributed to the peculiar primordial Mizo conception of rape which was no longer in accord with modern legal jurisprudence. Judged by this primitive conceptual standard, some sexual offences could not be called rape if they occurred between man and unwilling woman who had occasional intimate relations. By and large, rape was defined as physical and forcible sexual relations of man with a woman whom the perpetrator had never courted before and when there was no intimacy between them. The punishment prescribed for this hateful crime was 'Sepui' (Mithun) or Rupees 40.
- (ii) **Minu Lawithlem** (Sleeping with newly married women by impersonation): It was the traditional practice of the Mizo that young men including the newly married ones would sleep together in Zawlbuk at night. As required by this practice the newly wedded couple hardly spent their time together for the whole night till they have a child. The young married man would continue to sleep in Zawlbuk along with others as if he were single. At night when all

family members had gone asleep, such person would approach his wife to have sexual relations for a brief period. After he accomplished his sexual action, he would go back to Zawlbuk. But it happened more often than not that while such a person was found sleeping soundly at Zawlbuk, another person usually his enemy would go and sleep with his wife under the cover of darkness. This sexual offence of sleeping with another man's wife was called '*Minu Lawithlem*'. If a man committed this offence, his nose or ear must be cut.

- (iii) **Thlim:** 'Thlim' implied a sexual offence which involved an act of copulating a woman by a man without her consent at a time when she was falling asleep at night. The punishment for this crime was a Mithun to the victim.
- (iv) **Problem of Sexual Defamation:** According to the well-established convention of the Mizos, every male member of the society wanted to have pre-marital sexual relations at least with one woman. However, if a young man had sexual intercourse with any woman, their relations became widely known through his mouth among the villagers. Time after time, this insidious practice was misused by crooked persons to defame women whom they could not sleep with. These wicked and senseless persons spread the rumour that they had sexual union with such women. To defend themselves against this nasty practice, women would rise up and fight against this issue by approaching the court of chief of the village. This is referred to as 'Defamation Case'. The chief would try this defamation case in an open court. After each party to the case was heard by the court, they were directed to drink the dirty water as a conclusive proof that their statement in the court was right. To prepare dirty water, water was poured into the scoop (Fenthilir) and pubic hairs of both the party were dipped into water. It was believed that only truthful persons would be ready to drink this dirty water. Nonetheless, persons who were untruthful would refrain from drinking such water for fear of death. At the end, if a young man was found guilty, he was fined a Mithun. But there was no punishment of any kind for woman even when the court found that she was lying in the court.

- (v) **Touching Breast of Women:** Touching breast of women without their consent had been one of the most pernicious crimes in Mizoram. In the past, a fine of Rupees 40 was imposed for touching breast of married women and Rupees 20 for unmarried ones.

During the period following the annexation of Lushai Hills by the British, administration of criminal justice was the joint responsibility of Commissioner of Assam, the Superintendent of Lushai Hills and his Assistants (acting on behalf of the Commissioner of Assam), and the village chiefs and their elders⁵⁵. The chiefs were given power to deal with minor crimes according to Lushai customary practices⁵⁶. But all grave and heinous offences such as rape, murder, suicide, offences against government officials and infrastructures were dealt with by the Superintendent of Lushai Hills⁵⁷. Thus, it can be inferred that the British followed two-pronged strategy of criminal administration in Lushai Hills. Both the Lushai customs and the modern legislations were followed to maintain peace and order. Some of the modern criminal legislations that had been extended to Lushai Hills District included Indian Penal Code (IPC) or Act XIV of 1860, and Section 144 of Code of Criminal Procedure (CrPC) or Act of 1898⁵⁸. On the whole, the Lushai Hills Superintendent was guided by the Lushai Customary Practices, IPC and CrPC⁵⁹.

In the annals of criminal administration of Mizoram, the period between 1890 and 1947 could rightly be called the 'Golden Period'. The combined efforts of Superintendent and chiefs of all villages paid dividends in the maintenance of peace and tranquillity in Lushai Hills District. Though people were not completely free from criminals, criminal incidents hardly took place. The problems of disorder and flagrant violation of law were few and far between. Violent and heinous crimes like rape, murder and extortion rarely occurred. The people were ordinarily faithful and honest to each other. They had an enormous amount of integrity, honesty and

⁵⁵ Rao, Thansanga and Hazarika, *A Century of Government and Politics in North-East India*, 226.

⁵⁶ N.E Parry, *A Monograph on Lushai Customs & Ceremonies* (Aizawl: Tribal Research Institute, 2009), 1.

⁵⁷ *A Century of Government and Politics in North-East India*, 225.

⁵⁸ Sangkima, *Mizos*, 103, 104.

⁵⁹ Suhas Chatterjee, *Mizoram Encyclopaedia*, (Bombay: Jaico Publishing House, 1990), 1: 5.

fidelity. They fastened their doors with simple instrument like firewood⁶⁰. They seldom took protective and security measures while leaving their home for paddy field.

Despite the innocuous nature of the people, the earliest known incident of murder among the Mizos took place in 1897 when Lamsuaka and his two accomplices viz., Chala and Taikhama murdered two Paite merchants at a place between Lalburha's village known as Zawngtah and Thingtlubuan. Of the three paite merchants, the one targeted by Taikhama escaped safe and sound because Taikhama was reluctant to butcher him. Both Lamsuaka and Chala were arrested and hanged to death in February, 1900 at Aizawl by H.W.G. Cole. But their accomplice, Taikhama was sentenced to a 10-year imprisonment for his involvement in the murder⁶¹. Henceforth, the award of death penalty to Lamsuaka and his friend implanted fear of committing murder among the Lushais in every nook and corner of Lushai Hills District⁶².

4.9 Crime Prevention Strategy of Mizoram Police

Crime prevention and reduction is the most conspicuous role of police everywhere. Mizoram Police adopts different methods for the prevention and control of crimes committed by individuals and a group of persons. In order to prevent and contain crime, Mizoram Police resorts to the following four courses of actions⁶³:

- (i) Maintenance of Village Crime Records.
- (ii) Monitoring and watching over accused and convicted persons.
- (iii) Walking the beat or patrol.
- (iv) Binding down persons under Code of Criminal Procedure, 1973 or other laws.

⁶⁰ L.R. Dingliana Sailo, *Some Aspects of Policing in Mizoram* in Mizoram Police- 50th Anniversary Souvenir 2021, 172.

⁶¹ B. Lalthangliana, *Zoram Encyclopedia* (Aizawl: RTM Press, 2003), 358-364.

⁶² Dingliana Sailo, *Some Aspects of Policing in Mizoram*, 172.

⁶³ Government of Mizoram, *Mizoram Police Manual-2006*, 202.

Maintenance of Crime Records

First and foremost, as a measure to prevent crime, Mizoram Police maintains ‘Village Crime Note Book’ (VCNB) which is a record of crimes committed by inhabitants of the village. Data in VCNB are secret and not opened to the public. Only police officers and magistrate can access such data. VCNB consists of five parts⁶⁴:

- (i) **Part I (Village Directory):** It contains information about the villages, i.e. name, geographical features, police station, post office, government offices, educational institutions, names of leaders of local governments, demographic composition, arms sellers, liquor shops etc.
- (ii) **Part II (Crime Register):** All crimes that took place in the village are entered in the Crime Register of the village. It is a record of crimes under IPC and SLL. In the beginning, important opening data are entered by Sherista and other related matters by Investigating Officers. Crime Register contains:
 - (a) personal information about complainants and number of FIR;
 - (b) date and time of occurrence of crimes and settlement of the case;
 - (c) nature of crimes and instruments employed by criminals;
 - (d) personal details of the accused criminals;
 - (e) designation of investigating officer and magistrate.
- (iii) **Part III (Conviction Register):** Conviction Register contains data such as:
 - (a) names and other important information about convicted persons; name of court and magistrate that convict them with date; name of police station and Investigating Officer; number of FIR; name and address of persons who filed FIR; and brief report of the case;
 - (b) on receiving release order, name of jail from which a prisoner is released and Personal Recognisance Bond.

Dead persons and individuals above 60 years of age who have been innocent during the past 10 years or persons above 50 years who have been innocent in the

⁶⁴ Government of Mizoram, *Mizoram Police Manual-2006*, 202-208.

past 20 years shall be deleted from the Conviction Register on the recommendation of the Superintendent of Police.

(iv) Part IV (Village History): Village History is a record of:

- (a) common crimes faced by residents;
- (b) presence of law-breakers, famous criminals, suspicious individuals, escaped convicts and illicit drug dealers;
- (c) List and contact number of leaders of Village Defence Party, Young Mizo Association, Mizo Hmeichhe Insuihkhawm Pawl (Mizo Women Union) and other civil society groups and governmental bodies.

(v) Part V and V-A (History Sheets): Prepared on the suggestion of the SP or any other police officer, history sheet is a brief description of one's life history and his relatives and matters relating to his past criminal behaviour. It is drawn up for all habitual criminals and beneficiaries or custodians of stolen goods. When writing report on judgement, the court official must mention if a history sheet is essential for criminal.

Part V History sheet having a proper format, is a record of:

- (a) a person's associations with criminals and place of dwelling;
- (b) occupation of his family members and family assets;
- (c) information about persons whose bonds are accepted in case of individuals bound down under CrPC;
- (d) chronology of convictions and types of punishment and name of court that has tried and proclaimed the sentences;
- (e) the manner in which crime is committed and weapons used.

Part V-A is a distinct document but affixed to Part V. It encompasses a report (note sheet) of police officers who undertake daily visit to observe the conduct of villains likely to commit crimes. The information in Part V-A are analysed at the interval of three months by Sub-Divisional Police Officer. Accordingly, the SDPO may transfer any items of Part V-A to Part V at the close of the year. After one year an old Part V-A sheet may be removed and new one be prepared and added to Part V.

Surveillance

Surveillance is another crime prevention and reduction strategy adopted by Mizoram Police since its inception. With the help of crime records, police forces carry out the work of keeping a close eye on the movement of suspected criminals. There are two different types of person whose conduct and movement are monitored by the police. They are convicted criminals and suspected persons⁶⁵.

- (i) **Convicted Criminals:** Convicted criminals include those who, in the last five years, have been convicted of criminal offences such as homicide, theft, forgery, incivilities and all crimes under Narcotic and Psychotropic Substances Act.
- (ii) **Suspected Persons:** Suspected persons are:
 - (a) those who have been involved in any of the above offences mentioned in (i) in the past five years;
 - (b) persons who habitually commit offences like burglary, theft, gambling, and those who purchase stolen goods and who harbour criminals;
 - (c) members of gang.

In order to track movement of convicted persons, Surveillance Register must be maintained in police station. But list of accused or suspected persons shall be written in the register only if a History Sheet is maintained for them and order is received from SP. Section III of Mizoram Police Manual 2006 obliges the court to issue order requiring convicted criminals to intimate police station about their address or change of address and movements for five years from the day of their discharge from the prison. The task relating to monitoring the movement of these persons is entrusted to police in towns and to VDPs and Village Councils in villages. Police officers like Sub-Inspector or Assistant Sub-Inspector are entrusted to visit the house of persons under observation at least once every month to study their behaviour. In case an observed person moves away from his place, it is the responsibility of VDPs or VCs to give information to the police station. On receipt of such report, an officer-in-charge of police station shall forward a copy of Bad

⁶⁵ Government of Mizoram, *Mizoram Police Manual-2006*, 208-213.

Character Roll 'A' and a brief account of his behaviour to the officer-in-charge of police station towards which he is moving. In case his whereabouts is not known, Bad Character Roll 'A' shall be circulated among all police stations.

Walking the Beat or Patrol

Patrol is another operative tactic of Mizoram Police for fighting against crime and for ensuring that law is observed. It is defined as keeping a watch over a particular area by uniformed policemen by walking or driving around at periodic intervals. Patrolling may be done on foot, bicycle or two wheelers or cars. The chief importance of patrolling is that it improves visibility of police on the street which is expected to prevent and control crime. Again, it is considered the finest instrument of cultivating close friendship and cooperation with the people⁶⁶.

In order to implement beat patrol system, jurisdiction of all police stations shall be partitioned into smaller divisions known as beats depending upon the number of population and crime rate of the area. In town there shall be one beat for every 5,000 people with six constables working under the leadership of one head constable. But in the rural regions, beats are to be established on the basis of geographical features and contiguity as population requirement is not applicable. Each rural beat is put under four constables and two rural beats are supervised by one head constable⁶⁷.

Beat police officers are responsible for keeping peace, crime prevention and dealing with problems of disorder within their jurisdictions. They shall identify citizens including innocent and criminals and write their particulars in Beat Note Books. An officer-in-charge of police station is authorised to check the Beat Note Book of beat policemen and may inform the Superintendent of Police by issuing certificate testifying that all beat officers maintained their Note Books properly.

⁶⁶ Government of Mizoram, *Mizoram Police Manual-2006*, 213.

⁶⁷ Government of Mizoram, 214.

During day time, beat policemen shall patrol their beat carefully to acquaint themselves with residents. At night patrolling shall be noiseless and non-invasive⁶⁸.

In addition, 'Flying Squads' are created in big towns and cities to deal with problems of order keeping and roadside offences which occur on a large scale. Each 'Flying Squad' is composed of three constables and one Head Constable. Under certain situations, Superintendent of Police may select police personnel to patrol on the highway (known as highway patrol). He may also take measures like temporary road blockade for the purpose of prevention of crimes and apprehension of criminals⁶⁹.

Preventive Measures under Code of Criminal Procedure (CrPC), 1973

There are some sections of CrPC 1973 that provide for inhibitory steps to be taken by police for crime control and peace keeping. For instance, under Section 107 of CrPC 1973, person who is anticipated to pose threat to peace and security, may be 'bound down' not to disrupt peace and tranquillity. An officer-in-charge of the police station shall take initiative and may arrest such person. According to Section 109 of CrPC 1973, if an individual disguise himself with an intention to commit any serious crimes, he may be compelled to 'execute a bond for his good behaviour for a period not exceeding one year'. In simple words, on the basis of initiative taken by police officer, the executive magistrate may direct such person to execute a 'peace bond' for a definite period of time. The police may arrest and may produce him before the magistrate within the stipulated time if he is not 'enlarged on bail'⁷⁰.

4.10 Police and Crime in Mizoram in Post-Independent Period

The performance of police is traditionally measured by number of criminals arrested and convicted. Government of India started publication of annual report of crime, 'Crime in India', in 1953. During its initial period, it was prepared by Bureau of Police Research and Development (BPRD). But from 1988 onwards, National

⁶⁸ Government of Mizoram, 214, 215.

⁶⁹ Government of Mizoram, 216.

⁷⁰ Government of Mizoram, 216-219.

Crime Records Bureau (NCRB) is entrusted with the responsibility of publishing it. Thus, NCRB prepares ‘Crime in India’ according to the information received from different state police departments which in turn depend upon the district police headquarters for crime data⁷¹.

4.10.1 Police and Crime in Union Territory of Mizoram (1972-1986)

The crime report for Mizoram appeared in ‘Crime in India’ for the first time in 1974. As per the report of ‘Crime in India’ in 1974, the total incidents of cognisable offence under IPC in Mizoram were 501. Meanwhile the total number of cognisable offences under State and Special Laws (SSL) was 140. The volume of crime per lakh population stood at 137.3. The total police strength in 1974 was 2030, 1337 civil police and 693 armed police. A simple analysis of crime data from 1974 to 1986 showed that the volume of crime had been increased in Mizoram despite increase in the strength of police. The number of civil police personnel was increased to 1627 in 1986⁷².

As shown in Table No. 4.2, an average number of incidents of cognisable crime under IPC between 1974 and 1986 were 1064.6.

Table 4.2: Incidence of Cognisable Crime under IPC in Union Territory of Mizoram, (1974-1986)

Sl No.	Name of Crime	Case Registered													
		1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
1	Murder	35	28	34	22	21	27	32	19	28	22	29	19	37	
2	Culpable Homicide	1	2	1	6	4	2	-	-	9	7	-	3	4	
3	Rape	13	19	22	31	29	29	-	-	31	38	34	51	46	
4	Dacoity	7	6	3	5	8	6	5	4	7	3	3	2	2	

⁷¹ Raghavan, *Policing a Democracy*, 104.

⁷² National Crime Records Bureau, “Crime in India Table Contents 1986,” accessed February 20, 2021, <https://ncrb.gov.in/crime-in-india-table-content?year=1986>.

5	Robbery	54	24	49	28	39	57	28	31	33	23	42	23	18
6	Burglary	60	49	60	46	71	63	64	46	51	81	71	85	112
7	Theft	262	167	198	265	229	213	181	254	183	262	208	225	205
8	Misappropriation	41	52	32	49	62	30	20	26	42	53	40	25	32
9	Cheating	12	10	26	16	26	33	26	20	26	34	23	38	22
10	Counterfeiting	-	-	-	-	-	-	-	5	6	5	6	13	7
11	Kidnapping & Abduction	13	5	2	6	7	7	8	5	9	11	11	4	5
12	Riot	3		2	7	2	20	-	5	2	1	1	2	2
13	Mischief	-		-	-	-	-	-	-	-	-	-	-	-
14	Other IPC	-	-	-	256	273	790	691	1091	1282	1156	1069	723	514
Total		501	362	429	737	771	1277	1055	1506	1709	1696	1537	1213	1006

Source: Crime in India, National Crimes Record Bureau

Meanwhile, on an average, 193.2 SLL crimes took place annually during the said period as given in Table No. 4.3.

Table 4.3: Incidence of Cognisable Crime under Local and Special Laws in Mizoram (1974-1986)

Sl No	Name of Crime	Case Registered												
		1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Arms Act	34	8	8	13	21	24	11	9	29	10	9	17	20
2	Gambling	2	2	-	-	-	-	-	-	4	25	17	10	13
3	Opium Act	2	-	2	-	1	-	-	-	1	-	-	-	-
4	ND & PS Act		-	-	-	-	-	-	-	-	-	-	-	22
5	Explosive Substances Act	3	8	6	1	4	4	6	10	12	5	7		5
6	Prevention of Corruption Act	-	-	-	2	1	-	-	-	-	-	-	-	-
7	Excise Act	-	-	-	2	-	-	-	-	-	-	-	-	-
8	MV Act	8	11	9	-	-	-	-	-	-	-	-	5	85

9	Other Offences	91	151	211	134	96	84	106	109	295	177	175	155	219
Total		140	180	236	152	123	112	123	128	341	217	208	187	364

Source: Crime in India, National Crimes Record Bureau.

4.10.2 Police and Crime in Mizoram (1991-2000)

When Mizoram attained full-fledged statehood status in 1987, the police strength was 3039. The police recorded 1157 cases under IPC and 482 incidents of crime under SLL in 1987. In 1991 the number of police was 4386- 2460 civil and 1926 armed⁷³. In 1999 the total police strength was 6362- 2642 civil and 3720 armed.

The police recorded a swift increase in the incidence of crime both under IPC and SLL between 1991 and 2000. The average number of criminal incident under IPC during the period was 2294.2 with sharp increase by 53.5 percent in 2000 over 1999. The detail report is shown in Table No. 4.4. During the same period there were 1049.2 cases under SLL, on average, registered by the state police and the actual figure is shown in Table No. 4.5.

Table 4.4: *Crime in Mizoram under IPC, (1991-2000)*

Sl. No	Name of Crime	Case Registered									
		1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
1	2	3	4	5	6	7	8	9	10	11	12
1	Murder	26	29	39	35	37	43	30	41	34	104
2	Attempt to Murder	24	12	11	25	32	18	27	17	21	41
3	Culpable Homicide	7	7	2		5	8	5	3	3	15
4	Rape	46	35	40	44	41	49	52	84	71	97
5	Dacoity	19	9	4	153	9+2	6	6	18	6	69

⁷³ National Crime Records Bureau, "Crime in India Table Contents 1986," accessed February 21, 2021, <https://ncrb.gov.in/crime-in-india-table-content?year=1991&category>.

6	Robbery	42	35	11	10	18	22	23	22	10	61
7	Burglary	304	270	239	212	324	347	412	479	474	676
8	Theft	615	582	544	563	864	967	815	1058	937	1557
9	Misappropriation	40	37	21	23	29	51	28	39	35	195
10	Cheating	57	59	61	53	76	72	62	95	80	187
11	Counterfeiting Currency	12	5	6	4	12	10	5	13	18	20
12	Kidnapping & Abduction	10	1	7	7	9	7	10	10	3	31
13	Hurt					88	114	77	87	82	122
14	Arson					34	32	35	31	27	5
15	Riot			3	2		0	5		5	11
16	Molestation					59	54	56	53	74	139
17	Cruelty by Husband/relatives						0	1			
18	Other IPC	579	621	477	588	757	441	471	481	340	1437
Total		1781	1702	1465	1719	2396	2241	2120	2531	2220	4767

Source: Crime in India, National Crimes Record Bureau.

Table 4.5: Crime Figures under Local and Special Laws (1991-2000)

Sl. No	Name of Crime	Case Registered									
		1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
1	2	2	3	4	5	6	7	8	9	10	11
1	Arms Act	19	18	11	17	33	NA	12	NA	16	26
2	Gambling	3	3	5	17	-	NA	8	NA	10	7
3	ND & PS Act	100	188	158	97	67	NA	81	NA	34	143
4	Immoral Traffic Act	-	-	-	-	-	NA	1	NA	-	12
5	Essential Commodity Act	2	-	-	1	-	NA	9	NA	6	2
6	Indian Passport Act	-	-	-	-	-	NA	75	NA	42	32

8	TADA Act	6	1	1	-	-	NA	-	NA	-	-
9	Prohibition/MLTP Act	-	-	-	-	-	NA	1134	NA	-	-
10	Foreigner Act	103	78	88	21	66	NA	139	NA	80	981
11	Explosive Substances Act	6	3	-	15	18	NA	10	NA	2	10
12	Other Offences	433	285	185	261	57	NA	174	NA	771	1497
Total		672	576	448	429	241	1528	1643	1284	961	2710

Source: Crime in India, National Crimes Record Bureau

An analysis of crime rate during the period between 1991 and 2000 vis-à-vis number of police forces shows that despite an increase in the numerical strength of police forces, crime rate could not decline in Mizoram.

4.10.3 Police and Crime in Mizoram (2001-2010)

From 2001 to 2010 there was a slight reduction in an overall incidence of crime in Mizoram. In this period, an average number of crime under IPC was 2255.9 whereas that of SLL crime was 930.5. But it is to be noted that though there was a little improvement in crime incidence yet in 2003 Mizoram ranked number 2, next only to Pondicherry in terms of criminality under IPC among the different states of India. Table No. 4.6 and Table No. 4.7 showed incidence of crime in Mizoram for one decade, i.e., 2001 to 2010 under IPC and SLL respectively.

Table 4.6: Crime in Mizoram under IPC, (2001-2010)

Sl. No	Name of Crime	Case Registered									
		2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
1	2	3	4	5	6	7	8	9	10	11	12
1	Murder	31	29	46	35	24	25	43	35	31	48
2	Attempt to Murder	15	26	36	21	24	19	21	10	14	27
3	Culpable Homicide	5	5	3	2	5	7	4	6	8	7

4	Rape	52	76	54	20	37	72	83	77	83	92
5	Dacoity	3	5	5	10	3	7		4	2	3
6	Robbery	23	7	21	6	6	10	5	6	4	16
7	Burglary	417	446	487	250	442	422	457	338	381	425
8	Theft	878	999	1303	610	777	758	808	747	761	823
9	Misappropriation	23	26	19	30	11	30	20	34	30	25
10	Cheating	71	85	60	20	58	78	66	57	61	79
11	Counterfeiting Currency	12	16	12	6	5	10	16	15	9	12
12	Kidnapping & Abduction	2	7	8	15	13	6	4	9	9	9
13	Dowry Death	-	-	-	-	4	-	-	-	-	-
14	Hurt	94	112	142	80	77	72	85	118	120	116
15	Affray	-	-	-	-	-	-	-	-	-	-
16	Arson	24	27	23	22	20	25	38	18	24	15
17	Riot	3	1	3	2	35	-	1	1	1	-
18	Sexual harassment	-	-	-	-	4	-	-	-	1	-
19	Molestation	52	73	88	66	49	51	66	78	61	75
20	Cruelty by Husband/relatives	16	3	3	-	-	1	2	5	4	3
21	Importation of Girls	3	-	-	-	-	-	-	-	-	-
22	Death by Negligence	23	13	11		4	26	34	53	36	44
23	Other IPC	499	864	1132	320	558	454	330	378	407	355
Total		2246	2820	3456	1515	2156	2073	2083	1989	2047	2174

Source: Crime in India, National Crimes Record Bureau

Table 4.7: Crime Figures under Local and Special Laws (2001-2010)

No	Name of Crime	Case Registered

		2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
1	2	3	4	5	6	7	8	9	10	11	12
1	Arms Act	28	22	16	12	18	20	28	28	26	27
2	Gambling	2	-	3	5	1	-	2	54	54	-
3	ND & PS Act	43	74	122	212	-	36	35	27	97	87
4	Immoral Traffic Act	2	-	-	5	1	-	-	1	1	-
5	Essential Commodity Act	-	-	-	5	-	-	-	-	-	14
6	Indian Passport Act	15	30	-	12	45	40	33	50	29	29
8	TADA Act	-	-	-	-	-	-	-	-	-	-
9	Prohibition/ML TP Act	228	180	-	-	262	221	169	116	110	146
10	Foreigner Act	159	106	135	2	72	90	79	16	19	37
11	Explosive Substances Act	7	4	11	3	8	8	6	8	1	2
12	Other Offences	649	780	721	520	718	562	472	392	405	490
Total		1133	1196	1008	776	1125	977	824	692	742	832

Source: Crime in India, National Crimes Record Bureau

For one decade, i.e., 2001 to 2010, it might be presumed that rate of crime declined due to the increasing strength of police. The actual strength of the police

was 6376- 2686 civil and 3690 armed in 2001. It had been increased to 10, 341- 3558 district civil and armed police and 6783 state armed police personnel in 2010⁷⁴.

4.10.4 Police and Crime in Mizoram (2011-2020)

During the next ten years, 2011-2020, the incidence of crime had comparatively been reduced. The average number of both IPC crime and SLL crime were 2014.7 and 552.5 respectively. There was a decline in the number of FIRs registered by the police during the decade. The actual number of crimes under IPC and SLL were mentioned in the following respective Table No. 4.8 and Table No. 4.9. The strength of Mizoram Police decreased from 10, 563 in 2011⁷⁵ to 8,081 (3421 civil police + 1985 state armed police + 2675 State IRB personnel) against the sanctioned post of 11,286⁷⁶. It had been further decreased to 7,940 i.e., 3313 civil police, 1945 state armed police and 2682 IRB personnel in 2021⁷⁷. Thus, during this period crime rate and number of police forces go down together.

In 2021 the Mizoram Police registered 2467 cases under IPC and 729 under SLL. The rate of cognisable crimes under IPC and SLL for Mizoram was 262.2 which were lower than all India crime rate, i.e., 445.9. In 2020 Mizoram ranks 15th in terms of criminality among the different states and Union Territories of India. The number of Mizoram Police was 9006 against the sanctioned post of 12292⁷⁸. In 2022, Kerala is the most criminal state with 1477.2 crime rate⁷⁹.

⁷⁴ Bureau of Police Research and Development, *Data on Police Organisations as on January 1, 2010* (New Delhi: BPR&D, 2022), 40, <https://bprd.nic.in/WriteReadData/News/DoPO-21f%20%20.pdf>.

⁷⁵ Bureau of Police Research and Development, 40.

⁷⁶ Bureau of Police Research and Development, 66.

⁷⁷ Bureau of Police Research and Development, 82, 83.

⁷⁸ Mizoram Police, *E-Book 2019-2020*, 5, <file:///D:/PHD%20Important%20F/Chapter%20IV/Mizoram%20police%20Profile/Mizoram-Police-E-Book-for-the-year-2019-2020.pdf>.

⁷⁹ Government of India, National Crime Records Bureau, *Crime in India 2021, Statistics vol. I* (National Crime Records Bureau, Government of India, 2022), 1-10.

Table 4.8: Crime in Mizoram under IPC, (2011-2020)

Sl. No	Name of Crime	Case Registered									
		2011	2012	2013	2014	2015	2016	2017	2018	2019	2020
1	2	3	4	5	6	7	8	9	10	11	12
1	Murder	26	30	27	42	36	29	21	27	22	28
2	Attempt to Murder	24	21	19	22	24	17	13	9	14	10
3	Culpable Homicide	8	7	2	7	10	8	7	4	6	8
4	Rape	77	103	89	121	64	23	26	50	42	34
5	Dacoity	1	2	4	8	3	6	-	1		1
6	Robbery	6	4	3	6	5	4	5	5	7	8
7	Burglary	336	347	374	470	632	678	564	459	646	421
8	Theft	734	605	643	852	855	961	931	721	1057	676
9	Unlawful Assembly	-	-	-	-	2	1	-	-	-	-
10	Misappropriation	21	12	17	18	23	31	17	17	34	25
11	Cheating	66	42	55	61	71	71		10	25	1
12	Counterfeiting Currency	2	6	6	7	11	6	12	4	5	-
13	Kidnapping & Abduction	6	8	7	7	15	6	4	3	5	3
14	Human Trafficking	-	-	-	-	-	-	1	2	7	-
15	Promoting Group Hatred	-	-	-	1	-	-	1	1	1	1
16	Offences Against State	-	-	-	1	7	-	-	-	1	-
17	Assault on Women	-	85	81	97	75	71	64	67	35	26
18	Insult to Women	-	-	-	29	2	1	2	1	-	3
19	Forgery	-	-	-	5	12	11	62	48	92	101
20	Extortion	-	-	-	21	22	15	6	11	7	11
21	Injuries for Driving/Road Rage	-	-	-	20	18	23	12	13	18	22

22	Hurt	97	103	70	100	75	118	99	95	72	104
23	Wrongful Restrained	-	-	-	-	-	-	6	8	14	8
24	Affray	-	-	-	-	-	-	1	-	-	-
25	Arson	19	12	27	22	17	27	18	14	20	22
26	Riot	-	1	1		3	3	2		2	1
27	Sexual harassment	1	-	-	-	-	-	-	-	-	-
28	Molestation	72	-	-	-	-	-	-	-	-	-
29	Cruelty by Husband/relatives	9	8	5	8	9	19	20	6	5	7
30	Unnatural Offences	-	-	-	4	-	-	2	1	2	2
31	Death by Negligence	37	34	49	65	46	49	51	46	50	36
32	Mischief	-	-	-	-	-	-	24	19	21	37
33	Criminal Trespass	-	-	-	-	-	-	24	26	44	30
34	Criminal Intimidation	-	-	-	-	-	-	63	56	42	31
35	Disobedience to Order	-	-	-	-	-	-	24	14	42	56
36	Other IPC	279	336	230	146	191	247	36	36	41	74
Total		1821	1766	1709	2140	2228	2425	2118	1774	2379	1787

Source: Crime in India, National Crimes Record Bureau

Table 4.9: Crime Figures under Local and Special Laws in Mizoram (2011-2020)

Sl. No	Name of Crime	Case Registered									
		2011	2012	2013	2014	2015	2016	2017	2018	2019	2020
1	2	3	4	5	6	7	8	9	10	11	12
1	Arms Act	38	37	37	20	31	12	10	3	9	5
2	ND & PS Act	69	155	194	118	96	105	139	164	160	97
3	Immoral Traffic Act	8	-	-	-	-	3	1	-	-	-
3	Essential Commodity Act	10	-	1	6	3	3	-	-	2	6
4	Indian Passport Act	17	11	8	3	1	-	1	2	-	4

5	Juvenile Justice Act	-	-	-	-	4	12	10	8	6	10
6	TADA Act	-	-	-	-	-	-	-	-	-	-
7	MLTP Act/ MLPC	91	55	133	51	64	93	242	236	219	251
8	Foreigner Act	49	18	15	5	6	4+1	5	12	9	5
9	SC/ST Act	-	-	-	1	-	-	-	-	-	-
10	Explosive Substances Act	13	4	6	20	6	6	3	4	7	8
11	IT Act	-	-	-	22	7	1	10	6	6	7
12	Copyright Act	-	-	-	-	-	3	-	-	-	1
13	Forest Act/WP Act	-	-	1	-	1	1	1	1	2	1
14	POCSO	-	-	-	-	114	-	194	138	79	105
15	Excise Act	-	-	2	-	-	-	-	-	-	-
16	Domestic Violence Act, 2005	-	-	-	-	-	-	-	1	-	-
17	Other Offences	613	416	167	189	14	131	4	2	2	3
Total		908	696	564	435	347	375	620	577	501	502

Source: Crime in India, National Crimes Record Bureau

4.11 Performance Evaluation Criteria of Mizoram Police

The Mizoram Police Act, 2011 prescribes several criteria for assessing police achievements. In Mizoram, police performance is measured on the basis of functional competence, attitude of people toward the police, happiness of crime victims with police investigative works and police promptness to solve the problems, police accountability, efficient use of police assets and compliance to rules of human rights. The State Security Commission is entrusted with the responsibility of making preparation for evaluation of police⁸⁰.

Mizoram Police forces are one of the best in India. The total number of cases registered against them is negligible. In the last decade, the number of complaints registered against police forces for violation of laws are 3 in 2010, 4 in 2011, 6 each in 2012 and 2013, 7 in 2015, 1 in 2017, 3 in 2018, and 2 in 2022. There has been no such case in 2014, 2016, 2019 and 2020. Interestingly, there has been no reported

⁸⁰ Mizoram Police Act, 2011, 15, 16.

blatant violation of human rights by police such as police violence, unlawful detention and arrest, fake encounters, brutalities on minorities and blackmail.

Custodial death is another key indicator of police performance in India. Though NCRB data showed that death in police custody is found virtually everywhere in India yet in Mizoram it has been minimal. For instance, in 2016 the number of persons who died in police custody were three persons (one on remand and two not on remand)⁸¹. The reason for such police custodial death was suicide. In 2017 two jail inmates committed suicide inside the prison⁸². In 2022 two prisoners died due to illness⁸³.

The efficiency of Mizoram Police in terms of its ability to register, investigate and dispose of the criminal cases during the last decade 2012 to 2021 is shown in Table 4.10. It is shown that the number of IPC cases investigated by the police decreased from 92.6 percent in 2012 to 69 percent in 2021. Similarly, total number of SLL cases investigated declined from 99.7 percent in 2012 to 97.7 percent in 2021. But in both cases the chargesheet rate of Mizoram Police was better than that of national level. An overall national chargesheet rate for IPC was 78.8 percent (Mizoram 92.6 percent) and for SLL crime 93.4 percent (Mizoram 99.7 percent) in 2012. But in 2021 national level charge sheer rate of 72.3 percent for IPC was higher than that of Mizoram (69 percent) whereas in case of SLL Mizoram Police chargesheet rate of 97.7 percent was a little better than that of 96 percent at national level. Meanwhile, percentage of IPC cases pending investigation at the end of 2012 was 37 percent (26.1 percent at national level) while SLL pendency percentage was 11.8 percent (6 percent at national level). But the number of pendency percentage declined in 2021 for both IPC and SLL cases. It was 27.3 percent against national level of 35.1 percent in IPC cases and 7.9 percent against national level of 25.7 percent in case of SLL crimes in 2021. The number of cases disposed by police

⁸¹ National Crime Record Bureau, *Crime in India 2016: Statistics* (New Delhi: NCRB, 2016), 529-532.

⁸² National Crime Record Bureau, *Crime in India 2017: Statistics*, (New Delhi: NCRB, 2017), 990, 991.

⁸³ National Crime Record Bureau, *Crime in India 2022: Statistics Vol III* (New Delhi: NCRB, 2022), 1033-1036.

during this period also increased from 62.9 percent to 72.6 percent in case of IPC crimes and from 88.2 percent to 92.1 percent in case of SLL crimes.

Table 4.10: *Disposal of IPC & SLL Cases by Mizoram Police*

Year	Crime	No. of Cases For Investigation	Charge-sheets Submitted	No. Of Cases Pending Investigation at the end of the year	Pendency Percentage	Charge-sheeting Rate	Disposal	Disposal percent
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
2012	IPC	2350	1370	870	37	92.6	1480	62.9
	SLL	757	666	89	11.8	99.7	668	88.2
2013	IPC	2579	1538	870	37.3	90	1709	60.3
	SLL	653	542	94	14.4	97.0	559	85.6
2014	IPC	3013	2095	630	21.2	88.8	2383	79.1
	SLL	526	421	97	18.4	98.4	429	81.6
2015	IPC	2857	2056	567	19	91.0	2290	80.1
	SLL	453	354	77	17	94.1	376	83.0
2016	IPC	2991	2144	634	21.2	91	2357	78.8
	SLL	442	330	107	24.2	98.5	335	75.7
2017	IPC	2204	1845	81	3.7	86.9	2123	96.3
	SLL	705	616	81	11.5	98.7	624	88.6
2018	IPC	1855	1498	138	7.4	87.3	1716	92.5
	SLL	658	612	34	5.2	98.4	622	94.5
2019	IPC	2517	1447	551	21.9	73.6	1966	76.4
	SLL	535	479	52	9.7	92.2	483	90.2
2020	IPC	2340	1248	429	18.3	65.3	1911	81.6
	SLL	554	511	34	6.1	98.3	520	93.8
2021	IPC	2896	1454	792	27.3	69	2104	72.6
	SLL	763	687	60	7.9	97.7	703	92.1

Source: Crime in India Table Contents 2012-2021

According to NCRB data, percentage of arrested persons who were charge-sheeted and convicted by police in Mizoram under IPC and SLL declined over the period from 2016 to 2022. As shown in Table 4.11, percentage of arrested

individuals charge-sheeted and convicted by police decreased from 92.9 percent and 64.5 percent in 2016 to 78.8 percent and 59.4 percent in 2022 respectively.

Table 4.11: *Disposal of Persons Arrested under IPC & SLL Crimes*

SI. No.	Year	Persons Arrested	Persons Charge sheeted	Chargesheet percent	Persons Convicted	Convict percent	Persons Discharged	Persons Acquitted
1	2016	3128	2908	92.9	2016	64.5	140	19
2	2017	2187	2162	98.9	1798	82	58	43
3	2018	2696	2414	89.6	1117	41.5	27	50
4	2019	2928	2380	81.3	1675	57.2	23	64
5	2020	2178	2114	97.1	1445	66.4	28	64
6	2021	2662	2594	97.5	1190	44.8	14	39
7	2022	3874	3052	78.8	2260	59.4	34	99

Source: Crime in India Table Contents 2016-22

To conclude, the British rule led to the formation of formal police force in Mizoram. Since its inception, Mizoram Police has been one of the best law enforcement and crime preventing agents in India. In 2020, Mizoram ranks 15th in terms of criminality among the different states of India due to the efficiency and commitment of the police personnel. This chapter shows that there has been no significant co-relation between the numerical strength of police and crime rate in Mizoram. Notwithstanding variation in police strength, the performance of Mizoram Police has been laudable and commendable. The total number of case registered against the police has been negligible. There has hardly been reported violation of human rights by the police in Mizoram.

CHAPTER 5

COMMUNITY POLICING IN MIZORAM

The role of police in solving problems of the community in collaboration with community members has been a well known fact in Mizoram. In fact, even before the introduction of formal police system, the Mizos had traditional community policing bodies which left a deep impact on the present policing of the state. This chapter deals with an indigenous community policing in Mizoram. It also studies the genesis of the present community policing institution, i.e. Village Defence Parties (VDPs), its organisational structure, financial support, and working. Apart from VDPs, role of Young Mizo Association (YMA) and Joint Action Committees (JACs) as community-initiated policing bodies has also been covered. Finally, a brief attempt is also made to compare the working of VDPs in Mizoram with that of Assam.

5.1 Indigenous Community Policing in Mizoram

A study of history showed that before the emergence of Village Defence Party system in Mizoram in 1971, the Mizos had an amorphous conception of community responsibility for keeping peace and security in the villages. Preservation and protection of the village was collective duty of the whole members of community. The village chiefs, Zawlbuk and Young Mizo Association were considered as harbingers of the tenets of community policing. Before the introduction of VDP, Mizo Nun Siamtha Pawl was established to deal with theft and street brawling at some places¹.

5.1.1 The Chief and His Council of Ministers (Elders)

In the pre-British period, each village was sovereign and independent entity ruled by a chief who was referred to as 'Lal'. The chief was the head of village administration, a policeman protecting people from all kinds of danger and also a

¹ Lalthlamuana Fanai, (VDP Founding Member, Bethlehem Veng), interviewed by the scholar, Aizawl, July 7, 2022.

judge who settled disputes among the villagers. In order to carry out daily administrative task, he was assisted by a few officials known as 'Upas' (Council of Elders) who were chosen usually from wealthy persons and members of royal clan. In addition to council of elders, there were other village administrative officials like village crier (Tlangau), priest (Puithiam), local functionary who took care of jhum cultivation (Ramhual) and blacksmith (Thirdeng)². The whole community members including the chief and his ministers and all grown up members of the village acted as community police³. The chief and his council of elders were bound to follow local traditional customs and practices in dealing with problems of the village. If a chief frequently acted arbitrarily in contravention to the native customary practices, he would be deserted by the people by migrating to another village⁴.

A study of Mizo history showed that there were frequent wars and head-hunting invasions among the neighbouring villages. There were mutual conflicts and mutual suspicions among them. The neighbouring chiefs habitually engaged in internecine wars that kept every village in constant danger. The interrelations among the villages could be summed up by a 'zero-sum game situation'. Under these circumstances, the chiefs found themselves compelled to take pre-emptive strike on other villages. In order to spy on and stave off imminent intruders from their enemy villages, every village constructed a tiny but strong guard house known as 'Ralven Buk' at the entrance to the village. The sentries, generally youths, occupied it to keep vigil throughout day and night keeping an eye on the movement of their enemies. During war or in case of attack on their domesticated animals, all young able members of the village voluntarily became the saviour and protective shield of the village. They were ready to die for their chief and his village. Hence, village security and safety were ensured through joint participative efforts of the chief and all his subjects⁵. This holistic participation of the young villagers in the defence work of the village could be rightly viewed as a forerunner to the present community-oriented

² R.N. Prasad and A.K. Agarwal, *Political and Economic Development of Mizoram* (New Delhi: Mittal Publications, 1991), 113.

³ Lalrinmawia, *Mizoram*, 102.

⁴ Parry, *A Monograph on Lushai Customs & Ceremonies*, 1, 2.

⁵ V.L. Siam, *Mizo History*, 27-32.

policing system in Mizoram. Similar arrangement was found among Naga tribes who built a big and prominent house in every village which served as a guard house where young volunteers stayed and watched out for possible dangers and enemies⁶.

The traditional notion that the chief, council of elders and the villagers acting as community police which had been the core principle of policing in Lushai Hills remained untouched even after the British defeated Lushai chiefs after 1890s. As per Section 21 of Police Act of 1861, the British did not interfere directly into the functioning of the village police system. Upon the request of Henry Cotton (Chief Commissioner of Assam), Porteous who was the then Superintendent of Lushai Hills, submitted recommendations for police administration in North Lushai Hills. He proposed that the chief, upas and any other village officials would constitute village police. The whole community force would perform police duties for the preservation and defence of the people against any imminent dangers. The collective decision of village in minor cases could not be challenged even by the political officer. But it was beyond their power to deal with heinous crimes, unnatural and violent deaths because they were within the purview of political officer. Only the Chief Commissioner was authorised to review and alter the action taken by the community. Giving due deference to the above proposals, Henry Cotton, the then Chief Commissioner of Assam at that time, drafted the rules for the governance of Lushai Hills in 1897. According to the draft rules, the chiefs and their officials should inform the Superintendent of any matters pertaining to the incidents of serious crimes like rebellion, riot, murder, rape, robbery, arson, unnatural and violent deaths. All the villagers were required to help the regular police at any time and at any place⁷.

5.1.2 Zawlbuk or Mizo Bachelor's Dormitory

There are communities where people police themselves with some local informal social control institution that regulates human behaviour⁸. Mizoram can be cited as one such community where policing is anchored in the famous maxim that

⁶ E.T. Dalton. *Descriptive Ethnology of Bengal* (_____, Today's and Tomorrow's Publishers, 1873), 42.

⁷ Lalrinmawia, *Mizoram*, 103.

⁸ Friedman, *Community Policing*, 16, 17.

‘public are police and police are public in uniform’. Previously, in each village Zawlbuk (bachelor’s dormitory) was established that helped in the propagation and enforcement of ethical code of conduct. It was a place where all young men including newly married men and boys spent their time at night and slept like soldiers who slept together in a single barrack. It also served as an agent of informal education which inculcated and nourished civic sense and social norms among the people. It also imparted physical training through traditional game of wrestling that could prepare the boys for any eventuality. Above all, the chief usually held meeting in Zawlbuk where he proclaimed important orders for the public. All Zawlbuk boarders were ready to perform both police and military functions⁹. Moreover, it was their duty to ensure that people lived their lives well in accord with Mizo customary laws and practices. If anyone caused trouble misbehaving at public places such as Zawlbuk or drinking place, he should be given due punishment. It often happened that at night, light or fire of Zawlbuk was put out all of a sudden and all members of Zawlbuk would rise up together against such obnoxious person. They would beat him under the cover of darkness in such a way that he could not identify anyone. Later, the collective force of young people would shake his house and pulled it apart. This collective punishment against such wicked person was referred to as ‘Tlangchil’¹⁰.

Another example of collective effort of Zawlbuk residents to prevent disorder in the society was ‘Tlangsawi’. In accordance with traditional practices, a band of young men crowded at the residence of young woman to woo her at night. And every maiden was expected to show equal caring and due attention to all young men. If any one of these wooers grew dissatisfied with the manner in which he was treated by such woman, he would give information to Zawlbuk members. On receiving such report, all members of Zawlbuk would move toward the residence of that girl to give her a befitting punishment. On reaching the spot, all family members were compelled

⁹ Parry, *A Monograph on Lushai Customs & Ceremonies*, 8, 9.

¹⁰ Parry, 17.

to leave and their house was to be shaken or destroyed¹¹. This was called ‘Tlangsawi’.

Thus, Zawlbuk occupied a pre-eminent position in social and political life of the society. It was a vibrant agent of social control. It was the only community device that ensured that peace and security remained undisturbed. It was the preserver and transmitter of Lushai customary practices and social philosophy of the Mizos, ‘Tlawmngaihna’. It could rightly be regarded as the community informal police force available at the disposal of the chief¹².

However, the significance and relevance of such a valuable community institution of Zawlbuk had been subjected to critical analysis immediately after Lushai Hills was annexed by the British after 1890. The critics of Zawlbuk strongly asserted that it had outlived its utility and it became an obsolete institution. There were several factors that were responsible for abolition of Zawlbuk. Some of them were:

British Interference into Village Administration: The institution of Zawlbuk which flourished during the heyday of chieftainship began to decline in proportion to the extent to which the British interfered with administration of the villages. It had been a village voluntary agency that played prominent role in safeguarding villagers and their properties. But with gradual subjugation and pacification of the Lushai chiefs by the British in the later part of the 19th century and beginning of the 20th century, a *sine qua non* of its existence, i.e. to serve the chief was no longer valid¹³.

Western Education: Secondly, an introduction of western education along with the establishment of educational institutions proved inimical to the continuous existence of Zawlbuk¹⁴. Some parents refused to send their children to Zawlbuk at night on the ground that home was the ideal place for their education¹⁵.

¹¹ Parry, 17.

¹² Zorema, *Indirect Rule in Mizoram 1890-1954*, 18.

¹³ H.L. Malsawma, *Sociology of the Mizos* (Guwahati: Spectrum Publications, 2002), 61.

¹⁴ Malsawma, *Sociology of the Mizos*, 61.

¹⁵ McCall, 211

Religion: The newly converted Christian leaders wished to eliminate all existing social practices and institutions. They also wanted to get rid of certain strictures imposed upon all villagers by Zawlbuk¹⁶.

Contact with Western Civilisation: Finally, the desire to imitate western practices and the feeling of inferiority among the new Christian converts also contributed to the decline of Zawlbuk¹⁷. Moreover, contact with western civilisation during World War I when Lushai youth volunteers were sent to Germany, brought about new world perspectives among the youths. They began to perceive Zawlbuk as being one big hurdle for the realisation of better social life¹⁸.

However, the British administrators like N.E Parry (1924-28) and McCall (1931-43) including Pastor, Rev F.J. Raper wanted to retain Zawlbuk because of its utility as a unifying force. But it was regarded as a burden by some native Christian leaders. Owing to the persistent demand of the native leaders, A.G. McCall the then Superintendent of Lushai Hills held general assembly on January 1, 1938 at Thakthing, Aizawl. Then the meeting decided to abolish this august institution of Zawlbuk¹⁹. The meeting thus spelled the end of a long cherished traditional institution of Zawlbuk.

Significance of Zawlbuk

Though Zawlbuk is no longer in existence at present yet its lingering influence as a social control agent is still felt in Mizoram. The prevalence of peace and security in the present-day Mizoram can be taken as the continuing impact of Zawlbuk. Many civil society institutions like Young Mizo Association, Mizo Hmeichhe Insuihkhawm Pawl (MHIP) or Mizo Women Organisation, Mizo Zirlai Pawl (Mizo Students Organisation), Young Lai Association, and Village or Local Joint Action Committees are considered as the reincarnation of the spirit of Zawlbuk.

¹⁶ McCall, 211.

¹⁷ McCall, 211.

¹⁸ N. Chatterji, *Zawlbuk as a Social Institution in the Mizo Society* (Aizawl: Tribal Research Institute, 1975), 30.

¹⁹ Sangkima, *Essays on the History of the Mizos* (Guwahati/Delhi: Spectrum Publications, 2004), 134, 135.

Apart from their own designated social service functions, they assist the police to enforce law and keep order in the state. It can be safely inferred that they are community-initiated institutions which provide some policing services to the people of Mizoram²⁰.

5.2 Village Defence Party (VDP) System in Mizoram

In Mizoram, community policing is not a result of failure of traditional policing method and police crisis. The Village Defence Parties, the legal community policing bodies, were formed in Mizoram under the Assam Village Defence Organisation Act, 1966 to assist police for the preservation of law and security²¹.

5.2.1 Origin of Village Defence Party System

The Mizoram Police is assisted by Village Defence Parties (VDPs) to prevent and control crime both in rural and urban areas. Though there are some local initiated social control agencies exercising effective policing power, VDP has been the only formal institution of community policing established under the law in Mizoram. The origin of VDP system can be traced to the Assam Village Organisation Act, 1966. The Assam Village Defence Organisation Act was passed by the Assam Legislature in 1966 and it received Governor's assent on 29th July, 1966. The Preamble to the Act declared that the prime purpose of the Act was to establish an organisation that would help police in the maintenance of law and order and any matters relating to such responsibilities in the state. Clause 2 Section I of the Act stated that it should be applied throughout the territory of Assam²². In no time, the significance of Assam Village Defence Organisation was recognised by the Assam police officers working in the then Mizo District Council (a part of Assam) and by political as well as civil society leaders. Thus, VDPs began to appear on the soil of the then Mizo District (Mizoram) to help police for the maintenance of law and social order.

²⁰ Lalthanmawia and Harendra Sinha. *Zawlbuk or Bachelor's Dormitory*, 275.

²¹ Arrya, D.K (Former DIGP of Mizoram). *Letter to the Presidents of all VDPs in Mizoram*. No.F.DIG/VDO/81 Dated Aizawl the 2nd March, 1981.

²² Government of Assam, "The Assam Village Defence Organisation Act, 1966," accessed February 6, 2022, <https://legislative.assam.gov.in/documents-detail/the-assam-village-defence-organisation-act-1966>.

Lalchhuanmawia, a prominent citizen, mentioned that VDP was established in Zemabawk in 1962 with R Chawngkhuma as its first President²³. But an authenticity of this argument was doubtful because Assam Village Organisation Act was passed in 1966. Speaking on the origin of VDP system in Lunglei District, Thangzuala, a long serving VDP leader stated that VDP was established at Theiriat, Lunglei in 1968²⁴.

Consequent upon the enactment of North Eastern Areas (Reorganisation) Act (NEARA) by Indian Parliament on 31st December, 1971, Mizoram became Union Territory on January 21, 1972. Section 79, Part IX of the NEARA, 1971 stated that a newly formed state or Union Territories could make such changes in any existing laws, if necessary, within two years²⁵. And several laws that were in place were adopted by Government of Mizoram²⁶. It is clear that the Assam Village Defence Organisation Act, 1966 is one such law which had an immediate effect in Mizoram.

Village Defence Party system was introduced in Mizoram when it was a part of the state of Assam. It was stated that Assam Police convened a meeting with members of different Village Councils (VCs) of Aizawl town at Aizawl Police Station on 15th October, 1971. The meeting resolved that VDP should be established at various localities (Veng) or villages (Khua) to keep peace and order. In pursuance of this resolution, different Village Councils and branches of YMA acted in concert to establish VDPs within their respective jurisdictions²⁷. The first initiative in this regard was taken by Electric Veng, Aizawl when its Village Council, leaders of YMA and some prominent citizens established the first VDP in a joint meeting held at night on 19th October, 1971. The first meeting of the Electric Veng VDP members

²³ Lalchhuanmawia Hnamte, *Zemabawk History: The Records 1890-1990* (Aizawl: Hauva and Sons, n.d), 50.

²⁴ C Thangzuala, (President, VDP, Theiriat, Lunglei), interviewed by the scholar, Theiriat, April 4, 2023.

²⁵ India, Parliament, *North Eastern Areas (Reorganisation) Act, 1971*, 81 of 1971, adopted 30 December, 1971, sec 79 of Part IX, <https://www.indiacode.nic.in/bitstream/123456789/1534/1/197181.pdf> .

²⁶ R.N. Prasad and P Chakraborty, *Administration of Justice in Mizoram* (New Delhi: Mittal Publications, 2006), 27.

²⁷ "Electric Veng VDP-in Kum 50 Tling," *The Aizawl Post* (Aizawl), November 28 & 29, 2021, 5.

was held on 25th October, 1971²⁸. Other villages or localities that followed the footsteps of Electric Veng in establishing the same were Khatla, Bethlehem Veng, Dinthar, Bungkawn, and Venghnuai within Aizawl town and Sihphir village. These new born VDPs were registered with the Office of Superintendent of Police, Aizawl District which accorded recognition to them on 7th November, 1972²⁹. The credit for the introduction and popularisation of VDP in Mizoram could be given to F.L Remsiam, (IPS) the then Superintendent of Police, Aizawl from 13.12.1971 to 8.7.1975³⁰.

In 1981, Government of Mizoram adopted Mizoram Village Defence Organisation Rules, 1981 which came into effect on 29th January, 1981³¹. Presently, there are 278 active VDP units with 5228 members in Mizoram. The number of active VDP units is 70 in Aizawl District, 58 in Lunglei District, 4 in Lawngtlai, 22 in Champhai, 24 in Kolasib, 29 in Serchhip, 10 in Siaha, 12 in Mamit, 16 in Hnahthial, 21 in Saitual, and 12 in Khawzawl³². The number of VDP in Lawngtlai district has been increased from 4 to 24 in 2023 due to recent measures taken by Office of the Superintendent of Police, Lawngtlai District³³. In short, these VDPs are low-cost and omnipresent police-initiated community policing institutions. They can rightly be regarded as the representatives of public police forces in urban and rural areas.

5.2.2 Structure of Village Defence Organisation

The Assam Village Defence Organisation Act, 1966 and the Mizoram Village Defence Organisation Rules, 1981 laid down the organisational structure, powers and functions of VDPs in Mizoram. The Mizoram Village Defence

²⁸ Meeting Minutes of Electric Veng Village Council, dated 19th October, 1971.

²⁹ Vanlalzara Sailo, (Village Defence Officer, Aizawl District), interviewed by the scholar, Office of the Superintendent of Police, Aizawl District, March 8, 2022.

³⁰ Vanlapeka, (President VDP, Biate), interviewed by the scholar, Biate, May 5, 2023.

³¹ Mizoram Legislative Assembly, *The Mizoram Village Defence Organisation Rules, 1981*, notified January 21, 1981, part I, 1 (1), https://mizoramassembly.in/storage/Assembly/Gazette/EO/GZEO10ISS_003of.pdf.

³² Zosangliana. (2022). State Public Information Officer, Police Headquarters, Mizoram Police (13.10.2022).

³³ PC Lawmsangpuia, (Police Officer i/c VDP, Lawngtlai District), telephone interviewed by the scholar, April 9, 2023.

Organisation (VDO) is headed by the Chief Controller. Initially the Chief Controller was the DGP of the state³⁴. He is empowered to control and supervise the working of all VDPs throughout the state. He may receive reports from District Village Defence Officers on matters relating to the functioning of VDPs. He will issue guidelines to various committees and VDPs to maintain records of their activities. He is authorised to make arrangements to impart training and organise rally for the whole members of the organisation³⁵. He is assisted by one police officer belonging to the rank of Sub-Inspector. But Government of Mizoram appointed Deputy Inspector General of Police (Northern Range) to be the Chief Controller of VDO of the state, through its Order No. A. 11017/1/72-HM (VDP), the 9th August, 1988 issued under the Mizoram Village Defence Organisation Rules, 1981³⁶.

The Superintendents of Police (SsP) of all districts are designated as District Village Defence Officers (DVDOs) who are responsible for the supervision of Village Defence Organisation within their respective districts. They shall oversee the working of all primary committees and VDPs. They may inspect the registers and records of various committees at different levels. The SP is assisted by one Sub-Inspector in each district. At the sub-divisional level, there shall be Sub-Divisional Village Defence Officer (SDVDO) or SDPO who will take care of working of the VDO. At the level of Thana, police officer who is in charge of the VDO is called Thana Village Defence Officer (TVDO). One Assistant Sub-Inspector is appointed to help TVDO. At village level, Naik appointed by TVDO, is responsible to see to it that VDP members carry out their duties in an efficient and legal manner.

5.2.3 Different Committees of the Village Defence Officer

The Mizoram Village Defence Organisation Rules, 1981 provides for the creation of four committees, one committee at each level of the Village Defence

³⁴ *The Assam Village Organisation Act 1966*, 2.

³⁵ *The Mizoram Village Defence Organisation Rules 1981*, part II, 3.

³⁶ The Mizoram Gazette, vol. xvii, Aizawl, no. 33, notified August 12, 1988, 5, 6, https://mizoramassembly.in/storage/Assembly/Gazette/GN/GZGN17ISS_033.pdf.

Organisation and VDP at each village. Composition and functions of different committees are as follows³⁷:

District Advisory Committee (DAC): In every district headquarters a District Advisory Committee is to be constituted for a term of three years. Its members are to be appointed from amongst the members of Sub-Divisional Advisory Committees by State Government on the recommendations of DVDO. The Rules does not fix number of DAC member but stipulates that each Sub-Divisional Advisory Committee will be represented by two or three members in the DAC. The duty of DAC is to help and advise the DVDO in the performance of his functions and management of Village Defence Parties within the district. The DVDO is the head of DAC and he presides over its meetings.

Sub-Divisional Advisory Committee (SDAC): The Mizoram Village Defence Organisation Rules, 1981 provides that Sub-Divisional Advisory Committee (SDAC) must be formed at sub-divisional level. The DVDO shall appoint members of the SDAC for three years on the advice of the Thana Advisory Committee by selecting two members from each Thana Advisory Committee. The SDAC is created to render advice to the SDVDO on any issues relating to the proper functioning of the VDO. The SDAC shall be managed by the SDVDO.

Thana Advisory Committee (TAC): The Thana Advisory Committee (TAC) shall be constituted for a three-year term in each Thana. Its members are appointed by DVDO in consultation with TVDO by selecting one member from each Village Defence Primary Committee. The TAC is to advise TVDO on matters relating to village security. The TVDO directs and supervises TAC and will chair its meetings.

Functions of Advisory Committees

The Advisory Committees constituted at various levels are responsible to popularise the concept of Village Defence Parties among the general public and to

³⁷ *The Mizoram Village Defence Organisation Rules 1981, part I, 1-4.*

improve and develop the entire organisation. The proceedings of different committees shall be recorded in registers by their respective presiding officers.

Village Defence Primary Committee (VDPC)

Village Defence Primary Committee (VDPC) shall be established in all localities (Veng) in towns and Village Defence Party at each village in rural areas by the DVDO in consultation with the TVDO. The members of Primary Committee include Naik of Veng/Village Defence Party and 6 members appointed by DVDO on the advice of the TVDO. The tenure of VDPC is three years. Its members shall elect President and Secretary from amongst themselves to man the VDP in their jurisdiction. The main function of VDPCs is to ensure that all VDPs function smoothly and discharge their duties and responsibilities efficiently.

5.3 Village Defence Party (VDP)

The Village Defence Party (VDP) shall be formed with at least 30 members at every village. The term of the VDP is three years. Powers and functions of the VDP under the Mizoram Village Defence Organisation Rules 1981 are discussed as under³⁸:

- (i) To conduct patrolling within its jurisdiction and any places adjacent thereto.
- (ii) Protection of village from local criminals and criminals operating from foreign land across the borders.
- (iii) To give information to police about the persons who intent to commit or have committed non-bailable or cognisable crimes, the whereabouts of escaped prisoners and criminals, and any other matters which are likely to pose dangers to law and order, public peace and security, security of property and life.
- (iv) To inspect suspicious persons, fence (stolen goods) and gangsters.
- (v) To help police in their search for persons who are disappeared, accused, popular criminals, escaped convicts, and any other law breakers.

³⁸ *The Mizoram Village Defence Organisation Rules 1981, part II, 4.*

- (vi) To give quick report to the police about unusual death of the people.
- (vii) To report to the police about persons possessing or keeping illegal arms.
- (viii) To undertake social works such as road construction and any other social welfare works as may be prescribed periodically by the concerned committees.
- (ix) To aid the village government and other government agencies which provide relief, rescue and rehabilitation services to the victims of disasters like fire, flood, earthquakes, famines and other unforeseen calamitous incidents.
- (x) To furnish the police with intelligence about the citizens joining the underground outfits, if any, and the location of such armed organisations.
- (xi) To give advice and help whenever and wherever the police may need them.
- (xii) They shall neither misuse police power for personal benefits nor involve in illegal actions.

In addition to the above, VDPs exercise the following functions:

- (i) Under Section 55, Chapter V of the Mizoram Liquor Total Prohibition Act 1995, all members of the VDP were required to furnish information to the Excise and Narcotics Department or the nearby police station about the occurrence of offence and determination and arrangement made by anyone to commit any offence under this Act³⁹.
- (ii) Section 29, Chapter IV of Mizoram Liquor (Prohibition) Act, 2019 authorises every member of the VDP to provide information to the Excise and Narcotics Department or the nearby police station about the occurrence of offence, and determination and arrangement made by anyone to commit offence under this Act⁴⁰.
- (iii) As per Section II of Mizoram Police Manual 2006, VDPs and Village Councils are empowered to keep watch and survey on the presence and movement of criminals in the village. Station House Officer of Police

³⁹ Mizoram Excise and Narcotics Department, *The Mizoram Liquor Total Prohibition Act, 1995* (Aizawl: Mizoram Excise and Narcotics Department, 2008), 34.

⁴⁰ The Mizoram Liquor (Prohibition) Act 2019. (*The Mizoram Gazette*; Extraordinary, VOL XLVIII, 28.05.2019, 10).

Station must furnish them with a list of persons who may pose danger to law and order in the village⁴¹.

- (iv) According to Section II of Mizoram Police Manual 2006, VDPs are required to give information to the police station about the movement (including time of arrival, departure, and destination) of persons who are under surveillance by police. On receiving such information, Officer-in-Charge of Police Station shall fill up 'Bad Character Roll A' giving a brief account of such persons and the same may be forwarded to police station of the area where such persons are assumed to have gone or moved⁴².
- (v) Section II of Mizoram Police Manual, 2006, authorises VDPs to question any suspected persons, on arrival at the village, about their dwelling places and personal data. And the information so obtained shall be forwarded to the concern police station. After receiving such information from VDPs, Officer-in-Charge of Police Station may fill up Bad Character Roll 'B' and shall send it to police station in whose jurisdiction the suspected persons reside and may demand more information about them⁴³.
- (vi) Section II of Mizoram Police Manual 2006 also requires VPDs to submit report to the police station about the existence, appearance and disappearance of any group of criminals (gang) at their village. On receiving such report, the officer-in-charge of the police station is duty-bound to visit such village to take appropriate actions⁴⁴.
- (vii) Section III of Mizoram Police Manual 2006 states that VDPs shall assist beat police officers who are carrying out patrol duties in their jurisdiction. Beat police must establish good cooperation with VDPs. Beat police

⁴¹ Government of Mizoram, *Mizoram Police Manual, 2006*, 210.

⁴² Government of Mizoram, 211.

⁴³ Government of Mizoram, 211.

⁴⁴ Government of Mizoram, *Mizoram Police Manual, 2006*, 212.

officers and VDPs must conduct joint patrol as much as possible for prevention and control of crime within their beat area⁴⁵.

5.3.1 Membership of VDP

Section 7 of the Mizoram Village Defence Organisation Rules, 1981 states that any adult and innocent persons who are willing to accept policing responsibilities and duties placed upon them, can be appointed members of the VDP. They shall apply for membership through the prescribed forms. On receiving membership forms, Thana Village Defence Officer after satisfying himself with the credentials of the applicants, may issue certificate of enrolment in prescribed format⁴⁶. According to the Mizoram Police Act 2011, any member of VDP who has been convicted of criminal offence or having party affiliation, shall be removed by the Superintendent of Police⁴⁷.

5.3.2 Jurisdiction of the VDP

The jurisdiction of each VDP is coterminous with the geographical boundary of the village/veng wherein they operate. Under exceptional circumstances, Thana Village Defence Officer is authorised to alter or extend the jurisdiction of each VDP⁴⁸.

5.3.3 Meeting

The District, Sub-Divisional, and Thana Advisory Committees shall hold meeting at least once every month. The Quorum for the meeting is half of total number of the entire members⁴⁹.

⁴⁵ Government of Mizoram, 215, 216.

⁴⁶ *The Mizoram Village Defence Organisation Rules 1981*, part II, 2.

⁴⁷ *The Mizoram Police Act 2011*, Chapter VI, Section 52.

⁴⁸ *The Mizoram Village Defence Organisation Rules 1981*, part II, 2.

⁴⁹ *The Mizoram Village Defence Organisation Rules 1981*, part II, 3.

5.3.4 Financial Support to VDPs

Though VDPs are voluntary arms of police yet they receive pecuniary assistances out of government's fund. The Mizoram Village Defence Organisation Rules, 1981 mentions that government may provide cash reward at the rate of Rupees 50 per month to each VDP. This financial aid is meant to meet the expenditure incurred by members of the VDP for buying kerosene oil, torch lights, batteries, stationery and other essential VDP equipment. Payment of money to VDP is subject to their regular functioning and any VPD which is lying dormant is not entitled to receive such money. A Thana Village Defence Officer is the disbursing officer of this pocket money⁵⁰.

Apart from pocket money, cash incentive is given by the Chief Controller and DVDO to reward the best performing VDP/VDPs. The Thana Advisory Committee (TAC) may propose any active VDP to receive cash award to District Village Defence Officer through the Sub-Divisional Advisory Committee (SDAC). Even if such proposal does not arise from TAC and SDAC, the DVDO himself can take initiative by calling upon either the TAC or SDAC to send recommendation to him suggesting any VDP which deserves cash reward. The DVDO shall keep a record of cash rewards given away to the deserving VDPs within his jurisdiction. However, no VDP shall be rewarded twice for the same work. The amount of such cash incentive given by the Chief Controller before 2017 was Rs 500 while for DVDO it was Rs 200⁵¹. Government of Mizoram increased the amount of VDP monthly pocket money from Rupees 50 to Rupees 1,000 in 2017. The amount of cash reward at the disposal of Chief Controller has also been increased to Rupees 3,000 while such amount to be awarded by the DVDO is fixed at Rupees 1,500⁵². As per the information obtained from Police Headquarters, Mizoram Police under Right to Information Act, the annual average budget assigned to VDP is Rupees 2.00 Lakh⁵³.

⁵⁰ *The Mizoram Village Defence Organisation Rules 1981*, Part II, 5.

⁵¹ *The Mizoram Village Defence Organisation Rules 1981*, Part II, 6.

⁵² The Mizoram Gazette, Extraordinary, vol. xlvi, Aizawl. no. 283, notified June 29, 2017, 2.

⁵³ Zosangliana, State Public Information Officer, Police Headquarters, Mizoram Police.

5.3.5 Provision of Essential Materials

In order to enable them carry out their functions effectively, government shall make available the following items to the VDPs⁵⁴:

(i)	Whistle	- 3 nos.
(ii)	Search Light	- 2 (3 celled torchlights)
(iii)	Umbrella or Rain suits	- 5 nos
(iv)	Blanket or Protective Coat	- 5 nos
(v)	Badges	- 30 nos
(vi)	Naik Badge	- 1 no.

The Chief Controller may make changes in the number and type of equipment supplied to the VDPs according to the need and changing circumstances.

5.3.6 Working of Village Defence Parties in Mizoram

The VDPs are established to assist police for the prevention of crime and maintenance of law and order both in rural and urban areas. Immediately after its formation in 1971 the Mizoram Police was eager to utilise VDPs which are the available community resources in policing to maintain peace and security all over the state. It started straightaway giving approval and recognition to the VPDs that had been in existence in 1972. Henceforth, the VDPs have been functioning as the legitimate community policing institutions in various parts of Mizoram. Whenever security and peace are threatened by criminals and legal deviant persons, people always turn to VDPs for their timely intervention. There are some uniform functions performed by VDPs in Mizoram. They are discussed under the following heads:

- (i) **Patrolling the Village or Locality:** The VDPs carry out foot patrol to deter and prevent crimes in their jurisdiction. Preventive patrol is considered an effective mechanism of VDPs to maintain order in the community. The very presence of VDP members on the street dispelled fear and feeling of insecurity from the mind of citizens. Selling and consumption of liquor, ganja

⁵⁴ *The Mizoram Villlage Defence Organisation Rules 1981, Part II, 6.*

(weed) and drug have been contained. There are some VDPs who conduct regular patrolling day and night for 24 hours a day while some of them are active only at night. But most of them undertake regular patrolling during celebration of social and religious festivals and government holidays especially sunday⁵⁵.

- (ii) **Prevention of Drug Trafficking:** Since Mizoram shares a 510 km long international border with Myanmar, drug smugglers are operating across the border from Myanmar finding their way into Mizoram. This has resulted in the availability of drug on a large scale and in the subsequent fall in the price of heroin in Mizoram. It has been difficult for police forces alone to prevent drug and other contraband goods from entering Mizoram. Therefore, VDPs supplement the efforts of the police forces to check drug trafficking and illegal import of liquor along the Indo-Myanmar border region. For instance, VDP at Kakichhuah village took various measures within Lawngtlai District to prevent drug smuggling⁵⁶. VDP of N E Khawdungsei village remained active throughout the year. The villagers constructed a makeshift duty hut which was called ‘Ral Ven Buk’ in local language. This hut has been occupied round the clock for more than twenty years by VDP members to keep a close watch over the movement of drug smugglers from Myanmar⁵⁷.
- (iii) **Prevention of Drug Abuse:** Prevention and containment of substance abuse among the youths is an onerous task of the VDPs. They take different measures to reduce and mitigate selling and consumption of drugs. For instance, the police and VDP organised joint drug awareness campaign at Electric Veng, Lunglei on 12th June, 2023 to disseminate the menace of drug addiction among the participants⁵⁸. In addition, Champhai police and

⁵⁵ H Vanlalhruaia, (President, VDP Zobawk), interviewed by the scholar, Lunglei District, Lunglei, March 4, 2023.

⁵⁶ Laltilanchhuaha, (President, Village Council, Kakichhuah), interviewed by the Scholar, Lawngtlai District, April 2, 2022.

⁵⁷ “YMA-in Ruihhlo Dona Atana an Siam Ral Ven Buk Ram Hruaitu Ten an Tlawh,” *Vanglaini*, (Aizawl), September 12, 2022.

⁵⁸ Mizoram Police, “Lunglei Police Conducted Drug Awareness Campaign at Electrick Veng,” accessed October 9, 2023. <https://police.mizoram.gov.in/lunglei-police-conducted-drugs-awareness-campaign-at-electrick-veng/>

Khuangleng VDP organised joint exercise on 3rd June, 2023 destroying about 20 kgs of cannabis / ganja planted in the jhum fields of the village⁵⁹.

- (iv) **Fight Against Alcohol or ‘Zu’:** The main focus of VDP has been prevention of illegal manufacturing, brewing, selling and consumption of liquor since its formation in 1971⁶⁰. As per Section 55, Chapter V of the Mizoram Liquor Total Prohibition Act, 1995 and Section 29, Chapter IV of the Mizoram Liquor (Prohibition) Act, 2019, VDP members provided information to Excise and Narcotics Department or police station about the occurrence of offences and determination and arrangement made by anyone to commit offence relating to manufacturing, selling and drinking of liquor⁶¹.
- (v) **Maintenance of Law and Order:** All VDPs help police forces in guaranteeing peace and security in both rural and urban areas of Mizoram. Maintaining order and security by VDPs in the border areas is commendable⁶². They protect the community from criminals and anti-social elements that generate fear and disorder in the community⁶³. They also help in the settlement of disputes between two or more persons, or two or more families by resorting to peaceful means like negotiation and persuasion. They summon anti-social elements and anyone who endanger public security to the VDP office or Duty Centre⁶⁴.
- (vi) **Wings of Police:** VDPs are the legal wing of police that support security structure of the society. They are the fountains of information for police department about the movement of criminals and disorderly people. The

⁵⁹ Mizoram Police, “Joint Team of Champhai Police and Village Defence Party Destroyed Cannabis Plants,” accessed October 9, 2023. <https://police.mizoram.gov.in/joint-team-of-champhai-police-and-village-defence-party-destroyed-cannabis-plants/>

⁶⁰ O. Rosanga, “Zu and Its Contestations in the Contemporary Period: Mizoram,” *Historical Journal of Mizoram* 20, (2019): 49.

⁶¹ Mizoram Legislative Assembly, *The Mizoram Liquor (Prohibition) Act, 2019*, 11 Of 2019, adopted March 27, 2019, sec. 55, <https://www.mizoramassembly.in/government>.

⁶² Lalduhoma, “List of Business, Eighth Legislative Assembly of Mizoram (Second Session),” March 13, 2019, 35, <https://mizoramassembly.in/storage/proceedings/November2020/uz8fFSh0ljUMuwceRajn.pdf>.

⁶³ Rosanga, *Zu and Its Contestations in the Contemporary Period*, 50.

⁶⁴ Kapzuava, (Founding Member of VDP of Bethlehem Veng), interviewed by the scholar, Bethlehem Veng, September 19, 2022.

information about escaped convicts or criminals and intelligence input fed by them to the police forces are handy in tracking and arresting them⁶⁵.

- (vii) **Arrest or Help to Arrest Criminals:** The VDPs arrest or help police to arrest criminals who committed cognisable and non-bailable offence. On most occasions, the arrested persons are handed over to police station or Excise and Narcotic Department depending upon the nature of crime being committed. However, persons detained for minor cases are often released on some conditions after giving warning⁶⁶.
- (viii) **Social Welfare Functions:** The VDPs help in the maintenance and reparation of internal roads and drains. Some persons who are arrested by VPD for committing minor offences are made to render punitive social services instead of handing them over to the police. They made verbal and written request to the village or local councils and the Department of Power and Electricity, Government of Mizoram to take steps to improve street lighting system in order to remove dark zones which are crime prone areas for the criminals⁶⁷.
- (ix) **Providing Guidance and Counselling Services:** VDPs deal not only with symptoms of crime at the superficial level but also with elimination of the root causes that lead to law and order problems. Since most of the persons who come into contact with VDPs are morally and psychologically deviant they needed special care and support. Thus, VDPs provided counselling services to enable them to get back to a normal life. Sometimes the homeless and addicted persons shunned by the community often find solace with the VDPs. They approached the VDPs for assistance. Some of them are sent to the rehabilitation centres or homes by the VDPs⁶⁸.

⁶⁵ A Lalthuanawma, (Secretary, VDP Chanmari), interviewed by the scholar, Lunglei, March, 30, 2023.

⁶⁶ Vanlapeka, interview.

⁶⁷ David Lalmuanzuala, (Assistant Secretary, VDP, Electric Veng Lunglei), interviewed by the scholar, Electric Veng, March 29, 2023.

⁶⁸ "Aizawl SP-in Khawpui Chhung VDP te Meeting a Neihpui," Facebook, August 30, 2014, <https://m.facebook.com/ChanchinthaMizo/photos/aizawl-sp-in-khawpui-chhung-vdp-te-meeting-a-neih-puivdp-hnathawk-tha-lawmman-pa/545894995539851/>

- (x) **Prevention of Road Mishaps:** In some places the VDPs sought to encourage the citizens to abide by traffic and road safety rules which reduced roadside accidents⁶⁹.
- (xi) **Solving Domestic Problems:** VDPs are often requested to intervene into the family problems like violence against children, wives battering, and parents-children conflicts. They help in prevention and reduction of domestic violence⁷⁰.
- (xii) **Excommunication or Cancellation of House Pass:** At some places, an operational strategy of the VPDs includes requesting Gram Sabha or Village Councils to take punitive actions like excommunication or cancellation of house pass against those who persistently refused to comply with VDP's request to abstain from illegal activities such as dealing in illegal drugs or liquor. In case of excommunication, banished persons or families are given time to prove that they are innocent. If the village authorities are satisfied that they are innocent, then they are taken back to the village⁷¹.

5.3.7 Problems and Challenges of VDP in Mizoram

The role of VDPs as the custody of peace and safety at the grassroot level has been appreciated by everyone. But they have been subjected to harsh criticisms for a number of reasons such as:

- (i) **VDP Excesses:** The most common grievance of people against the VDP is VDP misconduct. Without due regard to legal provisions, VDP members often misbehaved with people. Sometimes, they took laws into their own hands resulting into physical tortures and violent death of their detainees. Consequently, VDP became inactive or had been in a state of suspended animation in many places due to lost of public support. This resulted in the

⁶⁹ Mizoram Police, "A Joint Village Defence Party Meeting of Lunglei Town Organised at SP Conference Hall, Lunglei," accessed October 9, 2023, <https://police.mizoram.gov.in/a-joint-village-defence-party-meeting-of-lunglei-town-organised-at-sp-conference-hall-lunglei/>

⁷⁰ K. L. Mawizuala, (Treasurer, VDP Khankawn), interviewed by the scholar, Khankawn, Champhai District, May 18, 2023.

⁷¹ Rozual Royte, (Assistant Secretary, VDP, Pukpui), interviewed by the scholar, Pukpui, Lunglei March 29, 2023.

establishment of new local policing bodies, for instance, Khawtlang Venghimtu Pawl (Village Protection Squad) which was established in East Lungdar in 2020. This Village Protection Squad performed more or less the same functions of VDP. The only difference was its nomenclature⁷².

- (ii) **Decision Making Problem:** Lack of decision making power within the village stands in the way of successful working of VDP. On many occasions, demands of VDP are not met by Village Councils and government agencies⁷³.
- (iii) **Lack of Relief Package:** Very often VDP members are working in an intimidating environment due to the presence of arrogant and dangerous prowlers or criminals. Despite the dangerous and insecure nature of their works, there is no legal provision of relief package for members of the VDP who sustained injury or death while on duty⁷⁴.
- (iv) **Lack of Legal Training:** Because of lack of sufficient legal training, VDP members are found lacking in knowledge about the powers and functions of VDP and criminal laws. This has resulted in violation of human rights by the VDPs and confrontations with the people on many occasions. Then people start losing confidence in the ability of VDP to solve their problems. Consequently, they are unwilling to give information to the VDPs about the criminal incidents and movement of criminals⁷⁵.
- (v) **Insufficient Financial Support:** Absence of adequate financial resource is one critical problem of the VDPs in Mizoram. Though local citizens rely on VDP for safety and security, VDPs do not have enough resources to meet the ever rising demand of the people due to financial problems. The meager amount of financial support allocated to VDP by Government of Mizoram, i.e. Rupees two Lakh (200,000) per annum for the whole VDO, is inadequate

⁷² B. Ramnunmawia, (Prominent Citizen, East Lungdar), interviewed by the scholar, East Lungdar, April 28, 2023.

⁷³ Lalmuanzuala, interview.

⁷⁴ Lalmuanzuala, interview.

⁷⁵ Royte, interview.

to finance the operation of VDPs in Mizoram. In many places VDPs rely on donations from local government bodies and citizens⁷⁶.

- (vi) **Lack of Faith in VDP:** At some places, people do not trust VDP to keep law and order in their areas. There are many villages or localities where people police themselves with certain community-initiated informal actors such as JAC and other adhoc bodies⁷⁷.
- (vii) **Negligence by Government:** VPDs have become obsolete in some places due to the government's negligence. Government officials and even police officers are unwilling to revive the dying VDPs or establish a new one where it has not existed⁷⁸. Their growth and performance are heavily dependent upon the SPs.

5.4 Informal Community Policing Agents in Mizoram

On the basis of its originator, community policing can be categorised into two- formal and informal. Formal community policing institutions are created and regulated by government or police department whereas informal community policing is initiated and managed by community⁷⁹. According to Okereafoezeke, an American criminologist, informal community policing is generally followed and still effective among the poor and backward communities where local citizens join hands together for the purpose of maintaining peace and fighting against crimes⁸⁰. Heald, a renowned anthropologist, argued that it is deeply entrenched in those states where traditional system of justice administration is still accepted and practised as the best fence against crimes⁸¹. In this section, the roles of informal community policing

⁷⁶ C Lalngaia, (Secretary, VDP Tawipui North II), interviewed by the scholar, Lunglei District, Lunglei, April 1, 2023.

⁷⁷ Lalnundika, (Member, Village Council, Lengpui), interviewed by the scholar, Aizawl, May 30, 2023.

⁷⁸ H Zosanga, (Secretary, Village Council, Sairang Dinthar), interviewed by the scholar, Aizawl, May 30, 2023.

⁷⁹ Domonique Wisler and Ihekwoaba D. Onwudiwe, "Community Policing in Comparison", *Police Quarterly* 11, no. 4, 2008: 430.

⁸⁰ Nonso Okereafoezeke, "Traditional social control in an ethnic society: Law enforcement in a Nigerian community," *Police Practice and Research* 4, no.1, 2006: 21.

⁸¹ Suzette Heald, (2002). *Domesticating Leviathan: Sungusungu in Tanzania* (Crisis States working paper, Series 1, No 16), London: London School of Economics and Political Science, 9.

institutions in Mizoram such as Young Mizo Association and Joint Action Committees are discussed.

Okereafoezeke pointed out various reasons for the emergence of community-initiated policing organisations. Some of them are⁸²:

- (i) Inefficiency of the public police to check crime and incivilities
- (ii) Lack of public confidence in the police due to colonial legacy of the police.
- (iii) Prevalence of corruption among the police.
- (iv) Insufficient numerical strength of the police

5.4.1 Young Mizo Association (YMA)

Young Mizo Association (YMA) is the most effective and vibrant local community body that has been offering informal policing services to the community since its inception in Mizoram. It is the biggest and most pervasive civil society organisation that performs a myriad of functions for the welfare of the community. Its headquarters is located in Aizawl City and it has branches in all towns and villages within Mizoram. Even the Mizos residing in other states like Assam, Manipur, Meghalaya, Tripura etc. establish branches of YMA. Today, it is working on all issues that affect the interest of all Mizos everywhere inside and outside Mizoram. It maintains working relations with different agencies of government like Police, Excise and Narcotics, and Education Department to ensure order in the community.

Origin of YMA

The origin of YMA can be dated to Zawlbuk abolition movement spearheaded by early converted Mizo Christian leaders. There were certain factors like subjugation of the chiefs of villages by the British, advent of Christianity, exposure of the youths to western civilisation and western education which eroded the practical utilities of Zawlbuk. On account of these factors, Zawlbuk was no

⁸² Okereafoezeke, *Traditional social control in an ethnic society*, 28-30.

longer considered a big community asset. It had rather been viewed as one great burden and the chief hindrance to development and progress of the Mizo society during 1930s. In the meantime, the then Superintendent of Lushai Hills, N.E. Parry made last ditched attempt to save the moribund Zawlbuk by issuing order to resuscitate it wherever it had been abandoned. However, owing to a dogged determination of Christian leaders, AG McCall abolished the institution of Zawlbuk in a public meeting held at Thakthing, Aizawl in 1938⁸³.

Even before the abolition of Zawlbuk in 1938, its imminent extirpation exhorted several social activists including Christian missionaries and their closed associates to take initiative to establish a common social organisation that would replace Zawlbuk. They often convened meetings at the residence of missionaries wherein they tried to devise a new inclusive social institution to play such useful roles that had been played by Zawlbuk. Eventually, on 4th or 5th June, 1935 after a long and serious discussion they formed Young Lushai Association (YLA) on the model of Young Welsh Association. The name YLA was preferred on the suggestion of Reverend David Edward Jones, a Presbyterian missionary. After ten days, i.e. 15th June, 1935, an inaugural meeting was convened in the evening in Nepali School, Aizawl. Thus, YLA was formally inaugurated with much fanfare in this meeting⁸⁴. A few years later it was realised that the name YLA was no longer appropriate and inclusive enough since the term 'Lushai' excluded ethnic tribes that did not belong to Lusei tribe. During this period, the local intelligentsia as well as the English missionaries began to use the word 'Mizo' in place of Lushai. Then, in order to accommodate the interest of all sub-tribes within its fold, Young Lushai Association was rechristened as Young Mizo Association in October 1948⁸⁵. Today YMA is a civil society association registered under the Societies Registration Act (Act XXI of 1860)⁸⁶.

⁸³ Sangkima, *Essays on the History of the Mizos*, 253, 254.

⁸⁴ Sangkima, 254.

⁸⁵ Malsawmliana, *YMA History: 1996-2019* (Aizawl: Central Young Mizo Association, 2019), 4.

⁸⁶ Young Mizo Association, "Legal Status," accessed October 1, 2022, <https://mizoram.nic.in/more/yma.htm>.

Policing Role of YMA

Though YMA is not primarily and originally designed to be a policing institution yet it performs functions that have something to do with maintenance of law and order. It has become a multi-functional body that is tasked with a multitude of functions to promote and protect the Mizo society. For several decades since its formation in 1935, YMA could be regarded as a secular wing of the Church and it worked well under the auspices of Christian missionaries. The Churches and the YMA worked hand in hand on important issues that affected the life of common people. The notion that YMA was a protégé of the church was confirmed by the fact that it was given a space or column (thubelh section) in the monthly official organ of the Church known as ‘Kristian Tlangau’ wherein news about YMA was published till 1984⁸⁷.

Since its inception, YMA attempted to preserve order by reforming the moral kernel and value system of the people. Initially, it debarred from its membership those persons who were morally deviants and habitual drunkards⁸⁸. In 1949, it opposed the attempt of the Deputy Commissioner to construct cinema hall at Aizawl which was contemplated to be a breeding ground of social evils. In 1955 it also took measures to do away with gambling which was viewed as a disgrace to the nation, a source of crimes like theft and murder⁸⁹. It tried to prevent various crimes like corruption, theft, cheating, selling and watching of films having bad moral influence, pornography and prostitution. It preached against bad or divisive politics, anti-social tendencies, hoarding of essential commodities, open defecation, throwing waste in public places, lethargy and idleness, negligence of official duties, and local liquor⁹⁰.

The policing role of YMA is visible in its incessant fight against intoxicating drinks and drugs which posed a great danger to law and order in Mizoram. Upon the arrival of Gospel and its acceptance by the Lushais, ‘Zu’ the local wine was regarded

⁸⁷ C. Lalropuia, *Y.M.A Chanchin (History of Y.M.A.)* (Aizawl: Central Young Mizo Association, 1985), 2-5.

⁸⁸ C Vanlallawma, *YMA History* (Aizawl: Central YMA), 10.

⁸⁹ Vanlallawma, *YMA History*, 39.

⁹⁰ Vanlallawma, 96.

as a profane for the church and the biggest source of evils that put the life of people in danger. The churches were deemed to have been given moral authority to forbid drinking for their members⁹¹. Thanks to the influence of Christian faith, YMA, Mizo Zirlai Pawl (Mizo Students Association) and VDPs tried to get rid of the destructive impact of native liquor by destroying the instruments used for distilling and brewing liquor at the manufacturing sites. They took measures to regulate selling and misuse of alcoholic beverages within the jurisdiction of Mizo District Council⁹².

After the implementation of the Mizoram Excise Act, 1973 by Government of Mizoram in 1985, the number of persons consuming liquor rose up to an alarming proportion. Despite the efforts of Mizoram Police and Excise and Narcotics Department to control selling and drinking of native liquor or 'Zu', liquor-induced crimes occurred frequently. To curb the rising liquor-related crimes and the rapid increase in number of addicted people, the General Conference of YMA held at Kolasib in 1985 passed a resolution urging the government to scrap the Mizoram Excise Act, 1973 which permitted selling and consumption of Indian Made Foreign Liquor (IMFL) in Aizawl town and Lunglei town while banning manufacturing and selling of home-made 'Zu'⁹³. This can be regarded as the first organised attempt of YMA to control the sale and consumption of alcoholic beverage and drug.

The Mizoram Excise Act, 1973 failed to achieve its objective of containing the problems of alcoholism. It had rather increased the number of habitual drunkards among the members of community. The situation compelled the churches and other civil society organisations like YMA to take concerted efforts in fighting against alcoholism and drug in an effective manner. The combined efforts of these civil society organisations convinced the state government to pass the Mizoram Liquor

⁹¹ D.H. Vanlalhluna, "Mizoram Assembly as an Instrument of Social Change," n.d., 381 (accessed on October 1, 2022).
<http://www.dspace.nehu.ac.in/bitstream/1/10188/1/Mizoram%20assembly%20%28DH%20Vanlalhluna%29.pdf>.

⁹² Lalropaia, *Y.M.A Chanchin*, 29.

⁹³ Vanlalhluna, *Mizoram Assembly as an Instrument of Social Change*, 381-383.

Total Prohibition Act (MLTP Act) on 14th December, 1995. It became Act No 10 of 1995 and went into effect on 31st January, 1996⁹⁴.

Despite the enactment of MLTP Act of 1995 and its enforcement on 20th February, 1997, manufacturing, bootlegging and drinking of native liquor were commonplace incidents everyday throughout Mizoram. Both imported and local-made liquors were available, though usually at a high price virtually everywhere. The Mizoram Police and the Excise and Narcotics Department alone could not deal with the menace posed by the problems of intoxicants and other psychotropic substances. Thus, under these circumstances, YMA strengthened its efforts to check the rising problems. Though the Act did not overtly confer any authority on YMA to play the policing role against the problems of liquor and drug, its responsibility in this connection, is implicit in the Act. Section 55-A, Chapter V of the MLTP Act of 1995 authorised every individual person to arrest or cause to arrest any persons committing a non-bailable and cognisable offences under the Act⁹⁵. The leaders of YMA always invoked this section of the MLTP Act, 1995 to validate their actions pertaining to the maintenance of harmony, peace and tranquility on the street.

Of late, in order to carry on the struggle against liquor and drug abuse in an organised manner, YMA established a special wing known as Supply Reduction Service (SRS) in 2004. Immediately after its formation, SRS began war against illegal manufacturing, selling and drinking of liquor and drug. It did a commendable job to reduce number of people addicted to drug and alcohol. To assist the SRS, Presbyterian Church i.e. the biggest church in Mizoram, provided a Counsellor who gave psychological and spiritual guidance to the addicted persons and those persons arrested for sale and consumption of psychotropic substances. But SRS was discontinued in 2008 because of widespread criticisms against misuse of position and employment of physical violence by its members. In 2009, a new anti-psychotropic substances wing, Flying Squad was established which worked for two years, 2009-

⁹⁴ Vanlalhluna, *Mizoram Assembly as an Instrument of Social Change*, 384.

⁹⁵ Mizoram Excise and Narcotics Department, *The Mizoram Liquor Total Prohibition Act, 1995*, 34.

2010⁹⁶. The Flying Squad worked in close cooperation with Mizoram Police. The police department issued identity cards to the members of Flying Squad to demonstrate its backing⁹⁷.

YMA continued its anti-drug and anti-alcohol campaign through its Central Anti-Drug Squad (CADS) formed in 2011 and it operated till August 2013⁹⁸. In appreciation of the yeoman's service rendered by YMA to the cause of prevention of illegal drug peddling and alcoholic abuse, the Ministry of Social Justice and Empowerment, Government of India awarded the Central Young Mizo Association (CYMA) with the National Awards for Outstanding Services in the Field of Prevention of Alcoholism and Substances (Drug) Abuses in 2013⁹⁹.

However, with the enactment of the Mizoram Liquor Prohibition Control Act in 2014 by Government of Mizoram, sale and consumption of alcohol were permitted under strict rules. YMA and churches vehemently opposed this action of government. Notwithstanding this liquor policy introduced by government, YMA still stuck to its anti-alcohol policy. In course of time, after the enforcement of new Act, YMA changed its operating procedure and it focused its main attention on the problems of drug trafficking and its abuse¹⁰⁰. On 15th April 2015 SRS was re-established and functioned up to 15th October, 2019 when it was completely discontinued.

Government of Mizoram passed a new legislation, the Mizoram Liquor (Prohibition) Act (MLPA) in 2019 and it came into effect on 28th May, 2019. The Act forbids manufacturing, possession, selling and buying, importing and exporting of liquor. Section 30 of the new Act, Chapter IV authorises every individual persons

⁹⁶ "CADS din thar leh hnuah Heroin Rs. Nuai 5 man hu man tawh," *The Zoram Times* (Aizawl), September 13, 2022.

⁹⁷ Laldinpuii Ralte, "Towards Understanding Civil Society-Government Relationship: The Study of Young Mizo Association YMA in Mizoram," *IOSR Journal of Humanities and Social Science (IOSR JHSS)* 22, no. 7, (2017): 24-32.

⁹⁸ "Mizoramah Kum 22 Chhungin Ruihhlo Vangin Mi 1,271 An Thi," *Vanglaini* (Aizawl), April 7, 2022.

⁹⁹ Laldinpuii Ralte, *Towards Understanding Civil Society-Government Relationship*, 29.

¹⁰⁰ Rosy Hlimnapari, "State and Civil Society in Mizoram: Case Study of Young Mizo Association in Aizawl District," M phil diss., (Mizoram University, 2018), 70.

or group of persons and civil society to arrest or cause to arrest any persons who commit a ‘non-bailable offence’ and ‘cognisable offence’ under this Act¹⁰¹. Though a ban on manufacturing, selling and consumption of liquor imposed by the new MLPA, 2019 led to the scarcity of liquor, yet it was assumed that it led to a sudden spurt in drug trafficking and its consumption among young people. Heroin, methamphetamine, and other narcotic drugs entered Mizoram from the neighbouring country of Myanmar¹⁰². As the supply of drug from Myanmar increased, there was a sharp fall in the price of heroin in 2022. One ‘hawng’ which was the unit of measurement used by the local racketeers, an equivalent of 13 to 14 grams cost around Rs. 15,000 to 18,000. The normal cost of one ‘hawng’ of heroin was Rupees 35,000. The increasing availability of drug and its subsequent falling price had something to do with political crisis in Myanmar¹⁰³. As a result, various branches of YMA within Aizawl City convened a meeting at Vanapa Hall, on August 5, 2022 where it was decided to re-establish Central Anti-Drug Squad (CADS). The CADS was reborn when a few selected members were inducted on September 9, 2022 at YMA Central Hall, Tuikhuahtlang. Apart from CADS, one special wing known as Demand Reduction Service (DRS) was launched to rehabilitate drug and alcoholic abusers. Under DRS, Synod Revival Teams like Gospel Crusader Team, Krista Chhiahhlawh Team etc. offered guidance and counselling services to the persons who were arrested and detained for selling and consuming drugs and alcohol.

5.4.2 Joint Action Committees (JACs)

Joint Action Committees (JACs) are another informal community policing institution found in rural and urban areas throughout the length and breadth of Mizoram. The members of JAC are normally selected from the members of Local/Village Councils and leaders of civil society associations such as Young Mizo Association (YMA), Young Lai Association (YLA), Mizo Hmeichhe Insuihkhawm Pawl (MHIP or Mizo Women Organisation), Mizo Upa Pawl (MUP or Association

¹⁰¹ *The Mizoram Liquor (Prohibition) Act, 2019*, sec 25

¹⁰² Rahul Karmakar, “Mizoram starts detoxification camp for alcoholic police personnel,” *The Hindu* (Guwahati), August 10, 2022.

¹⁰³ “Rise in Smuggling Activities in Mizoram Due to Myanmar Crisis: Officials,” *The Indian Express* (Aizawl), September 19, 2022.

of Old-Aged Persons), and Churches. Though it is an arduous task to trace the origin of JACs in Mizoram for want of written records yet it is assumed that they have come into existence due to the failure of police and VDPs to solve law and order problems and also to reduce or prevent crimes. Time after time, they are an effective police-community interface which guarantees peace and safety in Mizoram. They synergise community resources for the prevention and reduction of crimes¹⁰⁴. They have become one law and order keeping instrument in the 21st century. They are found both in villages and in towns especially where the police are inactive and the VDPs are not in operation. But they do exist side by side with the VDPs at some places. Together with the VDPs, they are active partners of police forces in Mizoram¹⁰⁵.

The JACs are established to combat the dangers posed by the problems of drug and alcoholic abuse¹⁰⁶. At some villages or localities, they are established due to the growing dissatisfaction of people with VDP excesses. Where VDPs and JACs are established by the villages, there is a clear division of tasks between them. Problems of law and order and crimes are dealt with by VDPs while JACs are given responsibility of containing problems relating to drug and alcoholic liquor¹⁰⁷.

The operational strategies of JACs are more or less the same as VDPs. Their activities are confined to the preservation of law and order and provision of security. But they differ from the VDPs in many ways. First, they are local self-policing bodies neither registered nor recognised by government. Second, they function according to the local norms and standards which may vary from place to place. Third, unlike VDPs and YMA, they are not perennial institutions and vanish and die away soon.

¹⁰⁴ “Good Governance: Initiatives and Challenges.” October 11, 2023.

<https://dpar.mizoram.gov.in/uploads/attachments/3ee667b0ec537c92b159ce7cc2369a5b/pages-51-presentation-on-good-governance-initiatives-and-challenges-in-mizoram.pdf>.

¹⁰⁵ “This Observation was made during the study of the role of JACs in Mizoram.”

¹⁰⁶ “Khawhlailung Village: A Mizo Role Model of Peace and Development,” *Civils Daily*, October 11, 2023, <https://www.civilsdaily.com/khawhlailung-village-a-mizo-role-model-of-peace-and-development/>

¹⁰⁷ Vanlapeka, interview.

5.4.3 Community Self-Policing and Vigilantism

Community policing bodies instituted by the communities are often susceptible to vigilantism which has a pejorative implication of being self-authorised law enforcement agency. Self-policing institutions which resort to violence are often termed as vigilante groups but if they do not cross the permissible limit they are acceptable agents of social control¹⁰⁸. In Mizoram, civil society groups such as YMA, JACs, YLA etc., often assist the police to maintain a secure and safe living atmosphere. When there is a problem of law and order the police always seek assistance from them. They are thus the fountain of information for the police. They help the police in arresting criminals and criminals escaped from the prisons. But their operational strategies are frequently subjected to critical examination. They are accused of taking law into their own hands which resulted in the blatant violation of human rights on many occasions. As a result, they are viewed as an obstacle to the enjoyment of human rights. Human rights activists, academicians, police forces and critics condemned, now and then, those self-policing actors of the community which administered justice according to their own pragmatic conveniences. They are often labelled as an unwanted interloper and anachronistic in the world of administration of criminal justice in democratic countries. Their legitimacy is always doubted and questioned.

Notwithstanding the fact that there have been frequent violation of laws and extra-judicial activities by the local policing forces, their roles and significance cannot be discounted and rejected altogether. As Burr and Jensen argued that a certain degree of vigilantism is indispensable to the preservation of law and order under special circumstances because there is a correlation between the inability of the police and vigilantism¹⁰⁹. In the words of Wisler and Onwudiwe, if public police are unable to protect the community, government is likely to condone vigilantism as one compensatory measure for its under-policing. Conversely, it is not acceptable to

¹⁰⁸ Dominique Wisler and Ihekwoaba D. Onwudiwe, "Community Policing in Comparison," *Policing Quarterly* 11, no. 4 (2008): 430.

¹⁰⁹ Lars Burr and Steffen Jensen, "Introduction: Vigilantism and the Policing of Everyday Life in South Africa," *African Studies* 63, no. 2 (2004): 144.

a strong government which can deliver sufficient policing services to the people¹¹⁰. Viewed in this context, a moderate degree of vigilantism in the hands of YMA and JACs are justifiable. In Mizoram, community plays an important role in catering to the security needs of the people in view of the inadequacy of police services rendered by police and VDPs. Though police- population ratio in Mizoram is 107.21:1 while that of India is 515.59:1 (Bihar having the highest ratio-858.23), yet they are not available at all places or villages. Every police man in Mizoram takes care of 1.87 sq. km whereas at national level one policeman mans 1.25 sq. km. The total strength of the Mizoram civil and district armed police as recorded on 1.1.2021 is 7940 against the sanctioned post of 11286¹¹¹. Currently, there are more than 278 functional VDPs having a combined strength of 5228 members to assist the police forces for keeping law and order in the state. However, public police forces and government sponsored VDPs alone are unable to protect people and their properties from the criminals.

Therefore, a reasonable amount of vigilantism of informal policing bodies is often justified as an alternative way of checking crimes in the absence of adequate police services. On their part, informal policing institutions have often left no stone unturned to ingratiate themselves with the public police and government. The result is that they have become an important community asset that play safe in the hands of government. Highlighting the significance of informal policing, Bruce Baker says, “If you do not make an extra-arrangement for security beyond what the state provides, then you are vulnerable to attacks”¹¹².

5.5 VDP in Assam and Mizoram

Both Assam and Mizoram are the two states of India that introduced Village Defence Party system after independence to improve policing for the maintenance of peace and orderliness. They are among other several Indian states that played a leading role in the popularisation and implementation of the concept of community

¹¹⁰ Wisler and Onwudiwe, *Community Policing in Comparison*, 435.

¹¹¹ Bureau of Police Research and Development *Data on police organisation As on January 1, 2021* (New Delhi: BPR&D, 2021), 78. <https://bprd.nic.in/WriteReadData/News/DoPO-21f%20%20.pdf>.

¹¹² Bruce Baker, “Non-State Policing: Expanding the Scope for Tackling Africa’s Urban Violence,” *Africa Center for Strategic Studies* no. 7 (2010): 3-8.

policing in India. The idea that village community members are the police manifested itself in the shape of VDP in the two states. In this section, an attempt is made to compare the VDP system of Mizoram with that of Assam using secondary data.

5.5.1 Village Defence Party (VDP) in Assam

The credit for the emergence of VDP system in Assam went to Mr. Harinarayan Baruah who formed a party of young citizens in 1949 to protect and guard their village, i.e., Birinasayek in Jorhat District. This village self-policing credo resulted in the formation of Village Defence Organisation and quickly encompassed many villages one after another. In no time neighbouring states like Mizoram and recently Meghalaya and even foreign country such as Bangladesh were fascinated by its utility with the result that they adopted the VDP system as enunciated by Harinarayan Baruah. Government of Assam was impressed with the initial success of this organisation in helping the police owing to the unswerving and painstaking efforts of the founder and its resolute members. Consequently, in order to give legal backing and foundation, Government of Assam passed the Village Defence Organisation Act in 1966 and the Assam Village Defence Rules in 1986¹¹³. Hence, VDP is one of the first police-public partnership policing approaches not only in Assam but in other parts of India.

Aims and Objectives of VDP in Assam

The Preamble to the Village Defence Organisation Act, 1966 stated that the aims and objectives of the Assam VDP shall be to help police maintain law and order and preserve peaceful atmosphere in the state.

¹¹³ Anup Kr. Ray, "Assam Police and Its Organisational Structure," *Annual International Journal on Analysis of Contemporary Legal Affairs* 1, (2021): 229-272.

Legal Basis

Presently, Village Defence Organisation Act, 1966 and Assam Village Defence Rules, 1986 are the two legal instruments which provide detail structure, powers and functions of VDP in Assam.

Structure of VDP

Chapter I, Section 2 of Assam Village Defence Organisation Rules, 1986 provides that there shall be one integrated Village Defence Organisation for the whole state to help police in the enforcement of law and order. There are village defence organisations at various levels viz., District Defence Organisations within each district, Sub-Divisional Defence Organisations at the sub-divisional level, Thana Village Defence Organisations at thana level, and Village Defence Organisations at the village level. Government of Assam is authorised to constitute District Advisory Committee, Sub-Divisional Advisory Committee and Thana Advisory Committee to play advisory role in their corresponding organisations respectively¹¹⁴.

Director General of Police (DGP) of Assam is vested with the power of superintendence and control of the entire Village Defence Organisation. Deputy Inspector General of Police (Dy. IGP) in charge of Assam Police Administration, is designated as the Chief Controller and the real functional chief of the organisation. He is supported by a senior police officer belonging to the rank of Additional Superintendent of Police. Deputy IGP (Range) is Deputy Chief Controller of the VDO. At the district level, Superintendent of Police is District Village Defence Officer (DVDO). Sub-Divisional Police Officer (SDPO) or the Deputy SP is appointed as the Sub-Divisional Village Defence Officer (SDVDO). At thana level, Officer-in-Charge (OC) is the Village Defence Officer (VDO). The Village Defence Party, i.e., the basic constituent of village defence organisation, is headed by Nayak.

¹¹⁴ Government of Assam. Home Department, *The Assam Village Defence Organisation Rules, 1986*, notified November 7, 1986, part I (2), file:///D:/PHD%20Important%20F/Chapter%20IV/ASAM%20&%20Miz%20VDP/ASSAM%20VILLAGE%20DEFENCE%20ORGANISATION%20ACT.pdf.

Moreover, at thana or police station level, there are a number of Circle Organisers (salaried persons) who manage and regulate activities of the VDPs¹¹⁵.

Village Defence Primary Committee

The Village Defence Primary Committee consists of members appointed by the DVDO (SP) from amongst the adult citizens of a village or a cluster of villages proposed by the Thana Village Defence Officer and SDVDOs. In order to have Primary Committee, a village or a group of villages must have at least one hundred (100) households and the jurisdiction of such committee must be drawn according to natural and geographical landscape. The members so appointed shall elect the President while its Secretary is appointed by the DVDO. An Officer-in-Charge of Police Station or any other officer not below the rank of Sub-Inspector of Police, can be designated as Convener or Organiser of the Committee¹¹⁶.

Village Defence Party (VDP)

Clause (2), Section 5, Chapter II of the Assam Village Defence Organisation Rules, 1986 empowers Primary Committee to constitute one or more Village Defence Parties comprising of at least 25 members. In order to be eligible for VDP membership, a person must be between 18 and 60 years of age. Soon after it is formed, the VDP may apply through the Primary Committee and Thana Village Defence Officer, for registration. The DVDO, after meticulous consideration of the financial obligations, and pros and cons of the VDP, may grant registration to it in his/her own discretion. After getting duly registered, all members of the VDP are entitled to similar powers and privileges granted to other public servants of the state. However, the DVDO may allow even the un-registered VDPs to operate during emergency. Only innocent persons and morally upright persons who have not been convicted of criminal offence can become members of the VDP¹¹⁷.

¹¹⁵ Government of Assam, "Branches of Assam Police: Village Defence Organisation," accessed June 26, 2022, <https://police.assam.gov.in/portlet-innerpage/village-defence-organisation>

¹¹⁶ *The Assam Village Defence Organisation Rules 1986*, chapter II, 5(1).

¹¹⁷ *The Assam Village Defence Organisation Rules 1986*, chapter II, 5(2).

Powers and Functions of VDP in Assam

In accordance with Section 4 and Clause (2) of Section 6 of the Assam Village Defence Organisation Act, 1966, the Assam VDPs exercise the following powers and functions¹¹⁸:

- (i) To help police in the enforcement of law and order and peace keeping.
- (ii) To patrol and watch village or community to contain robbery, housebreaking, extortion and other anti-social behaviour.
- (iii) To protect public properties such as oil pipelines, railway tracts, bridges etc.
- (iv) To forestall the occurrence of crimes.
- (v) To nab criminals and escaped convicts or prisoners and to bring them over without delay to the nearby police stations or police out-post.
- (vi) To conduct patrol with police department and other security forces of the state.
- (vii) To supply intelligence to the police about the characters and movements of suspected persons and persons who are accused of committing cognisable offences or persons who violate laws.
- (viii) To make sure that only innocent persons who are not having criminal background are members of VDPs.
- (ix) To perform social service functions like road construction and cleaning of water tanks and ponds.
- (x) To accelerate cultivation and production of food crops in the area.
- (xi) To provide assistance to the police and helping victims of natural disasters, and forming rescue and relief teams with the police.

Penalty or Punishment

If a member of VDP is found guilty of violating the VDP Rules, intentionally shirking duties prescribed by the Rules of 1986, he/she is liable for punitive actions like short term termination of membership for a period of less than six months or

¹¹⁸ *The Assam Village Defence Organisation Rules 1986*, chapter II, 6.

permanent deletion of membership. It is the responsibility of DVDO to take such punitive actions after due investigation has been taken into the allegations¹¹⁹.

Remuneration and Reward

Though Section 10 of Assam Village Defence Organisation Act, 1966 mentioned that no member of the VDP shall be given remuneration yet monetary reward of Rupees 200 or Rupees 1,000 may be given to any member of VDP for exemplary works. The Deputy Chief Controller or Dy. IGP (Range) and the DVDO may give Rupees 200 cash reward while Rupees 1,000 is at disposal of the DGP¹²⁰.

In order to boost the morale of the members, registered VDPs are given a monthly pocket money of Rupees 500 by Government of Assam but 237 VDPs that patrol and protect railway tract between Srirampur and Guwahati get Rupees 1500 every month. Furthermore, the Assam VDPs are given such working equipment as badge, whistle, blanket, raincoat, umbrella, lantern or torch light, red sash and batch¹²¹.

Of late, Chief Minister of Assam declared that Rupees one lakh should be given to the relative of member of VDP who dies while on duty. Every year, the Foundation Day of the VDO is celebrated at a venue appointed by Government of Assam on January 29. To commemorate the great services rendered by Harinarayan Baruah, the state government erected his statue and constructed a meeting hall in Jorhat¹²².

5.5.2 Comparison of Mizoram VDP with Assam VDP

In Assam VDPs have been functioning very well as protectors and peace keepers at the villages for over five decades. During the Indo-Pakistan War of 1965, they rendered valuable services to the community like protection of bridges, railway lines and other government properties. When Pakistani citizens intruded into the

¹¹⁹ *The Assam Village Defence Organisation Rules 1986*, chapter II, 7 (i) & (ii).

¹²⁰ *The Assam Village Defence Organisation Rules 1986*, chapter II, 7.

¹²¹ Government of Assam, *Branches of Assam Police*.

¹²² Ray, *Assam Police and Its Organisational Structure*, 266.

territory of Assam near Satrasal in November 1965, the Assam VDP volunteers combatted these intruders successfully¹²³.

As on January 30, 2022 there are about 22,881 active registered VDPs in the state¹²⁴. They keep a close watch on the movement of suspicious persons in their jurisdiction by organising regular patrol either alone or in synergy with the police force of the state. They protect public properties like gaspipelines, government buildings and railway tracks which run through the state. They are police partners in crime prevention and reduction and in collecting intelligence on crimes. They also offer services to the election officials of the state during elections guarding polling stations and polling booths. Besides, they also perform social service functions like protection and maintenance of roads, bridges, schools, public wells etc. They are also working to defuse communal tensions or riots which gripped the state on some occasions. They also organise awareness programmes for the people on various issues relating to their security and well being. They are the ready force of society that provide relief to the victims of natural and man-made disasters, road accidents, and communal violence. When other governmental agencies are not available to move to the scene of violence and other crisis, the VDPs are always the government agencies that provide emergency help and contain the crisis¹²⁵.

The VDPs which are established nearby the Kaziranga National Park and Tiger Reserve (KNP&TR), assist not only the police in the enforcement of law and order but also help the wildlife protection agency in the protection of wildlife. They help wildlife agency to protect single-horned Indian Rhinoceros and other wild animals in the park. They also encourage the villagers living near the sanctuary to support and supplement the efforts of wildlife protecting agency¹²⁶. On numerous

¹²³ "Assam Budget 1966-67," *The Assam Information* 17, no. 1(1966): 31-38 https://books.google.com/books/about/Assam_Information.html

¹²⁴ Hemanta Kumar Nath, "Assam Government to amend VDO Act to make village defence parites more professional," *India Today*, January 30, 2022.

¹²⁵ Government of Assam, *Branches of Assam Police*.

¹²⁶ "160 VDP Members Near Kaziranga Park Gifted with Field Gears, Thanks to Aranayak-DSWF," *The Shillong Times*, February 8, 2022.

occasions, they check infiltration of foreigners from Bangladesh into the state of Assam¹²⁷.

VDP system has been in existence in Mizoram to prevent and fight against crime since 1971. The present Mizoram VDP system can be rightly regarded as an offshoot of the Assam Village Defence Organisation Act passed by Assam Legislative Assembly in 1966 when Mizoram (the then Lushai Hills District) was a part of Assam. In the latter part of the 1971, thanks to the initiative taken by Aizawl Police Station, VDP began to appear on the soil of Mizoram. The first known VDP was established on 19th October, 1971 at Electric Veng in Aizawl town¹²⁸. Shortly after the attainment of the status of Union Territory in January 1972, Mizoram Police took a keen interest to improve and promote the VDP system to supplement and strengthen the formal police organisation in its fight against crime and anti-social activities.

In the beginning, the Assam Village Defence Organisation Act, 1966 determined the organisational structure, powers and functions of VDPs in Mizoram. Subsequently, Government of Mizoram enacted the Mizoram Village Defence Organisation Rules in 1981 while Government of Assam framed its own Rules later in 1986¹²⁹. Thus, at present, Mizoram VDPs are functioning under these two legal instruments and the Mizoram Police Act, 2011.

The VDP organisational pattern of Mizoram is more or less similar to that of Assam. At the beginning, like Assam, the DGP of Mizoram was head of the entire Village Defence Organisation in Mizoram. In Assam the Dy. IGP, (Assam Police Administration) is designated as Chief Controller and the real functional chief of the organisation is Dy.IGP (Range). But in Mizoram after 1988 DIG (Northern Range) is designated as the Chief Controller of the Village Defence Organisation throughout the state. In both states, at district level VDP system is supervised and controlled by

¹²⁷ Hemanta Kumar Nath, "Three Rohingya women, who entered Mizoram from Bangladesh, arrested in Assam Cachar district," *India Today*, December 8, 2020 <https://www.indiatoday.in/india/story/rohingya-women-entered-mizoram-bangladesh-arrested-assam-cachar-district-1747570-2020-12-08>.

¹²⁸ Electric Veng VDP-in Kum 50 Tling. *The Aizawl Post*, November 28, 2021.

¹²⁹ *The Mizoram Village Defence Organisation Rules, 1981*, part 1, 1.

SP while at the sub-divisional level the SDPO is in-charge-of the village defence organisation. At thana level, it is manned by the Officer-in-Charge (O.C) of Police Station. The lowest unit of the organisation i.e., VDP is supervised by Naik officer¹³⁰.

VDPs in Mizoram are entrusted with the same powers and functions as those of Assam. They help police in the enforcement of law and order not only at the villages but also in towns and cities. Since the police personnel are not stationed at every village, VDPs are visible police partners to keep peace and ensure security throughout the state. They carry out patrol to keep the criminal elements off the streets. They defend villages against the thieves, robbers, wandering criminals and other anti-social elements. On several occasions evening patrol is undertaken by some VDPs. A larger part of VDP activities across the state are directed toward prevention of street brawling, bootlegging and prostitution, and also to fighting against drug abuse at the local level. When street fighting occurs at the village, the VDPs rush to the scene to quell the disturbance or fighting. Most of the VDPs are active only during the times of certain religious festivals such as Christmas and New Year. At the sametime, there are some VDPs that are active round the clock all through the year.

In both Assam and Mizoram, recognised VDPs are given monthly pocket money. In Mizoram, each active VDP receives monthly pocket money of Rs 1000/- while in Assam they receive Rs. 500 per month and 237 VDPs which safeguard Railway track between Srirampur and Guwahati receive Rs. 1500/- each per month. However, the relatives of the Assam VDP members who died on duty are assured by the Chief Minister that they should be given Rupees one lakh as compensation¹³¹ whereas there is no such compensatory benefit for the VDP members in Mizoram.

¹³⁰ *Mizoram Village Defence Organisations Rules, 1981*, 3.

¹³¹ Government of Assam, "Village Defence Organisation," accessed October 10, 2023. <https://police.assam.gov.in/portlet-innerpage/village-defence-organisation#:~:text=A%20VDP%20comprises%20of%20, and%20without%20the%20local%20Police.>

Government of Assam has shown sincerity to modernise its own Village Defence Organisation in the state. For instance, during the 2015-16 financial year the government supplied mosquito-nets and mobile phones to the members of VDP, apart from the routine supply of equipment like spear, whistle, rain suit, umbrella, torchlight, lantern and badge. Besides, special consideration or favour i.e. three marks weightage, is given to the VDP members in the recruitment of Home Guards personnel under Government of Assam¹³². In addition, members of the registered VDP are entitled to similar powers and privileges granted to other government servants in Assam. On the contrary, there have been no such favour, special treatments and privileges given to the VDP members in Mizoram.

Apart from the VDP, Mizoram Police does not have any other community policing institution. In the name of community policing, police department has introduced various programmes to develop and enhance cooperation with the local citizens. For instance, Police department conducted awareness programmes on the subjects of law and cyber crime in various schools¹³³. Simple and basic policing roles are also played by certain civil society organisations like YMA, YLA and Joint Action Committees. In the meantime, Assam Police introduced not only VDP system but also other community policing institutions like Community Liaison Group, Nagarik Samiti, Prahari, Project AASHWAS, Project Sahayog etc.

On the basis of the above discussion, it can be said that community participation had been one important aspect of criminal administration in Mizoram. Before the formation of formal police, the collective forces of the village or Zawlbuk protected the people and ensured peace and order. At present, VDPs which are an outgrowth of Assam VDP system and some civil society agents are the community policing institutions that offer police services to the people in Mizoram. Despite several problems they encounter, all these community policing bodies have been able

¹³² Government of Assam, "Village Defence Organisation," accessed October 10, 2023. <https://police.assam.gov.in/portlet-innerpage/village-defence-organisation#:~:text=A%20VDP%20comprises%20of%20, and%20without%20the%20local%20Police.>

¹³³ Mizoram Police, *E-Book 2019-2020*, 35 <https://police.mizoram.gov.in/wp-content/uploads/2020/05/Mizoram-Police-E-Book-for-the-year-2019-2020.pdf>.

to maintain peace and order. However, civil policing bodies have often been accused of vigilantism, i.e. taking law into their hands. But supporters of civil policing argue that a certain degree of vigilantism is essential as and when formal police forces have failed to protect community.

CHAPTER 6

PERCEPTIONS OF COMMUNITY POLICING IN MIZORAM

Community policing is essential to deter crime and create the community a secured place to live in. However, mutual trust is an inevitable ingredient of police-public partnership for solving problems of the community. Public cooperation and participation in policing activities are dependent upon their attitude towards the police and community policing bodies. If the people hold positive attitude towards the police and community policing institutions, they are willing to work with them. It is in this background that the present chapter deals with public perception of community policing institution of Mizoram i.e. Village Defence Party and factors that influence people's feeling about it.

6.1 Police Perception of Village Defence Party

In this section, an attempt is made to study how the role and performance of the Village Defence Party is perceived by the police forces.

Demographic Status of the Police Respondents

There are some demographic variables which are assumed to have determined perception about the community policing programmes. The police respondents' personal characteristic variables are discussed as under:

Gender

Table 6.1: *Gender-wise Classification of Police Respondents*

Respondents		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	75	93.8	93.8	93.8
	Female	5	6.3	6.3	100
	Total	80	100	100	

Source: Primary Data

Interpretation: Table 6.1 shows that among the total number of police respondents, 93.8 percent were male and 6.3 percent were female. As per the Data on Police Organisations (as on January 1, 2022), of the total number of civil police in Mizoram i.e., 3182, there are only 503 (16%) women in 2022.

Age

Table 6.2: Age Group of Respondents of Police

Age in Years		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-30	8	10	10.1	10.1
	31-40	29	36.3	36.7	46.8
	41-50	30	37.5	38	84.8
	51-60	12	15	15.2	100
	Total	79	98.8	100	
Missing System		1	1.3		
Total		80	100		

Source: Primary Data

Interpretation: Table 6.2 shows that 10 percent of police respondents belonged to the age group of 18-30, 36.3 percent to that of 31-40 years, 37.5 percent to 41-50, 15 percent to 51-60, and one missing case.

Rank of Police

Table 6.3: Rank of the Police Respondents

Ranks		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Constable	42	52.5	53.8	53.8
	Head Constable	16	20	20.5	74.4
	ASI	9	11.3	11.5	85.9
	SI	6	7.5	7.7	93.6
	Inspector	2	2.5	2.6	96.2
	DSP	1	1.3	1.3	97.4
	Additional SP	2	2.5	2.6	100
	Total	78	97.5	100	

Missing	System	2	2.5		
Total		80	100		

Source: Primary Data

Interpretation: Table 6.3 tells that 52.5 percent were Constables, 20 percent Head Constable, 11.3 percent Assistant Sub-Inspectors, 7.5 percent Sub-Inspectors, 2.5 percent Inspectors, 1.3 percent Deputy Superintendents of Police, 2.5 percent Additional Superintendents of Police and two refused to disclose their ranks.

Length of Service

Table 6.4: *Length of Service of Police Respondents*

Service in Years		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-10	17	21.3	21.5	21.5
	11-20	41	51.2	51.9	73.4
	21-30	15	18.8	19	92.4
	31-40	6	7.5	7.6	100
	Total	79	98.8	100	
Missing	System	1	1.3		
Total		80	100		

Source: Primary Data

Interpretation: Police respondents were divided into four groups on the basis of length of service. As it is pointed out in Table 6.4, 21.3 percent of them were in the group of 1 to 10-year period of service, 51.2 percent in that of 11 to 20 year, 18.8 percent in 21 to 30 year and 7.5 percent in 31 to 40-year service group.

Education

Table 6.5: *Educational Status of Police Respondents*

Education in Grade	Frequency	Percent	Valid Percent	Cumulative Percent
Middle School	5	6.3	6.3	6.3
HSLC	42	52.5	52.5	58.8
HSSLC	12	15	15	73.8
Graduate	15	18.8	18.8	92.5
Post Graduate	6	7.5	7.5	100
Total	80	100	100	

Source: Primary Data

Interpretation: As Table 6.5 pointed out, of the total police respondents, 6.3 percent completed Middle School, 52.5 percent and 15 percent passed HSLC and HSSLC respectively, 18.8 percent were Graduates and 7.5 percent Post-Graduates and above.

Knowledge about Concept of Community Policing or VDP in Mizoram

Table 6.6: *Police Awareness about the Concept of VDP*

Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	80	100	100	100
No	Nil	Nil	Nil	Nil

Source: Primary Data

Interpretation: The police respondents were asked if they ever knew about the concept of VDP, a community policing institution in Mizoram. Table 6.6 shows that all respondents were aware of community policing institution or VDP in Mizoram.

Attitude of the Police toward VDP

Table 6.7: *Police Satisfaction with VDP*

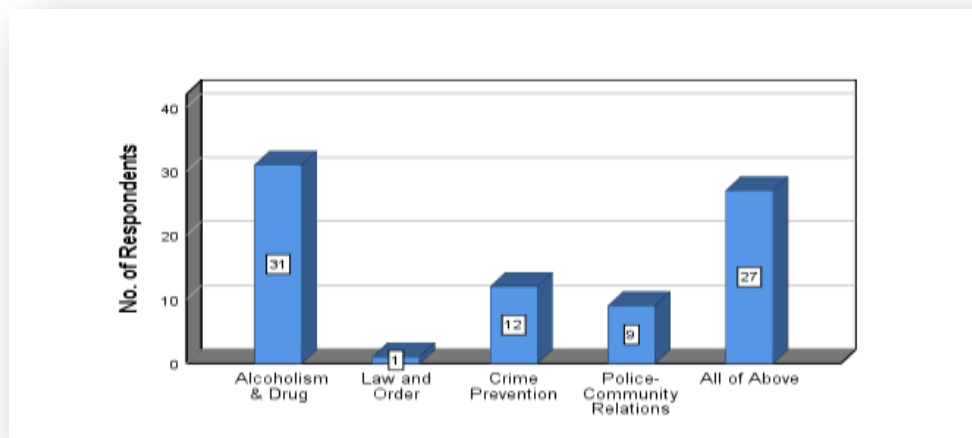
Response	Frequency	Percent	Valid Percent	Cumulative Percent
No	8	10	10	10
Yes	72	90	90	100
Total	80	100	100	

Source: Primary Data

Interpretation: Table 6.7 shows that 90 percent of police respondents hold positive attitude towards VDP while 10 percent of them are not happy with it.

Issues or Problems Fought by VDP

Figure 6.1: *Issues or Crimes Fought by VDP (Police)*



Source: Primary Data

Interpretation

Figure 6.1 shows that out of 80 police respondents, 38.8 percent of them identified alcoholism and drug trafficking or abuse as the most predominant issues fought by VDP, 1.3 percent law and order, 15 percent prevention of crimes, 11.3 percent improvement of relationship between police and community and 23.8 percent all the above-mentioned issues or problems.

People Seeking Assistance from VDP

Table 6.8: *Police Knowledge About People Approaching VDP for Assistance*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	23	28.7	29.1	29.1
	Yes	56	70	70.9	100
	Total	79	98.8	100	

Missing	System	1	1.3		
Total		80	100		

Source: Primary Data

Interpretation: According to the table 6.8, 70 percent of respondents reported that they ever saw people seeking help from VDP while 28.7 percent of them had not seen people asking for assistance from VDP.

Visibility of VDP on the Street

Table 6.9: Police Opinion on Visibility of VDP

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	42	52.5	52.5	52.5
	Yes	38	47.5	47.5	100
	Total	80	100	100	

Source: Primary Data

Interpretation: Police respondents were asked if the VDPs conducted, on regular basis, either foot or motor patrolling in their areas. As shown by Table 6.9, 52.5 percent of the total police respondents found that VDPs patrolled their area at periodic intervals whereas 47.5 percent of them replied that they did not patrol their areas regularly.

Crime Prevention, Reduction and Detection

Table 6.10: Police View on Prevention, Reduction and Detection of Crimes

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	16	20	20	20
Yes	64	80	80	100
Total	80	100	100	

Source: Primary Data

Interpretation: Table 6.10 shows that 80 percent of police respondents found that VDPs were able to prevent, reduce and detect crimes within their areas. On the contrary, 20 percent of them said that the presence of VDPs did not result at all in the prevention, reduction and detection of crimes.

Maintenance of Law and Order

Table 6.11: *Police Opinion on Maintenance of Law and Order by VDP*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	10	12.5	12.5	12.5
Yes	70	87.5	87.5	100
Total	80	100	100	

Source: Primary Data

Interpretation: As shown by Table 6.11, 87.5 percent of the police respondents reported that VDPs helped police in the enforcement of peace and safety in the community. But 12.5 percent of them found that VDP did not help police for the preservation of public safety.

Ability of VDP to Fight Against Drug Trafficking and Its Abuse

Table 6.12: *Police Opinion on Mitigation of Drug Trafficking and Its Abuse by VDP*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	21	26.3	26.3	26.3
Yes	59	73.8	73.8	100
Total	80	100	100	

Source: Primary Data

Interpretation: Table 6.12 shows that 73.8 percent of police respondents believed that VDPs helped in the deterrence and control of drug trafficking and its abuse among the youths. However, 26.3 percent of them considered that VDPs did not ameliorate problems of drug trafficking including its sales and consumptions.

Ability to Control Liquor or ‘Zu’

Table 6.13: *Police Opinion on VDP’s Ability to Fight and Control Liquor-Related Crimes*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	19	23.8	23.8	23.8

Yes	61	76.3	76.3	100
Total	80	100	100	

Source: Primary Data

Interpretation: Table 6.13 shows that 76.3 percent of police respondents found that VDPs controlled or prevented manufacturing and brewing of local wine, sales and drinking of liquor in public places and liquor-related crimes. But 23.8 percent of them reported that the VDPs were unable to keep them under control.

Removal of Fear of Crime

Table 6.14: Police View on Removal of Fear of Crime by VDP

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Disagree	10	12.5	12.5	12.5
Agree	70	87.5	87.5	100
Total	80	100	100	

Source: Primary Data

Interpretation: Police respondents were asked if they agree to the statement, ‘The presence of VDP removes fear of crime from the minds of the people’. Table 6.14 reveals that 87.5 percent of the total respondents endorsed the view that VDP removed fear from the minds of citizens while 12.5 percent of them disagreed to it.

Victimisation of People

Table 6.15: Police Opinion on Reduction of Victimisation of People by VDP

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	12	15	15	15
Yes	68	85	85	100
Total	80	100	100	

Source: Primary Data

Interpretation: The respondents were asked if the VDPs reduced the likelihood of people falling victims to criminals. According to Table 6.15, 85 percent of the respondent were of the opinion that visibility and availability of VDPs reduced the

chances of victimisation of residents in the community. But 15 percent of them found that VDPs did not prevent victimisation of people.

Police-Community Relations

Table 6.16: *Police Opinion on Ability of VDP to Improve Police-Community Relations*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	12	15	15	15
Yes	68	85	85	100
Total	80	100	100	

Source: Primary Data

Interpretation: As indicated by Table 6.16, 85 percent of the police responders felt that VDP boosted police-community relations. Nevertheless, 15 percent of them believed that VDP did not affect the relations between police and community.

Willingness of Police to Work with Community Members

Table 6.17: *Willingness of Police to Work with Community Members*

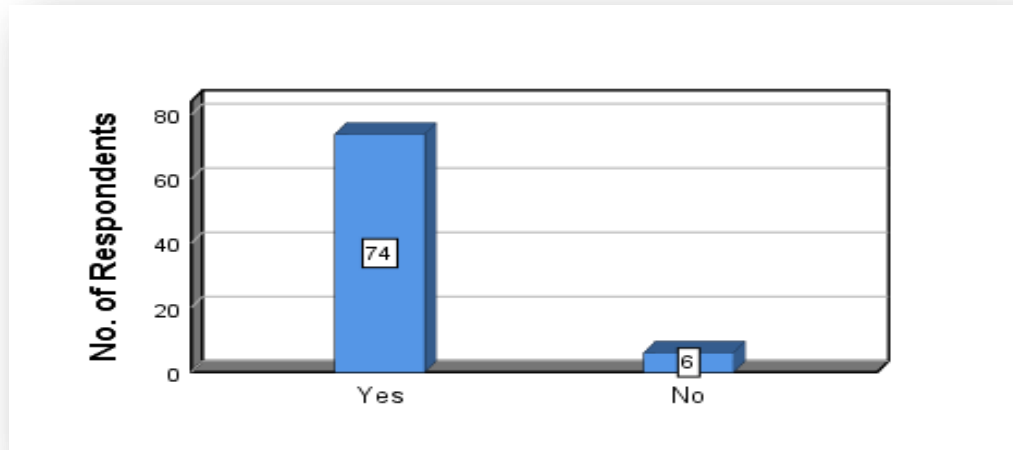
Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	3	3.8	3.8	3.8
	Yes	77	96.3	96.3	100
	Total	80	100	100	

Source: Primary Data

Interpretation: As reported in Table 6.17 that 96.3 percent of police respondents expressed that they were willing to work with the people. But 3.8 percent of them refused to share policing responsibilities with members of the community.

Seeking Help from the People

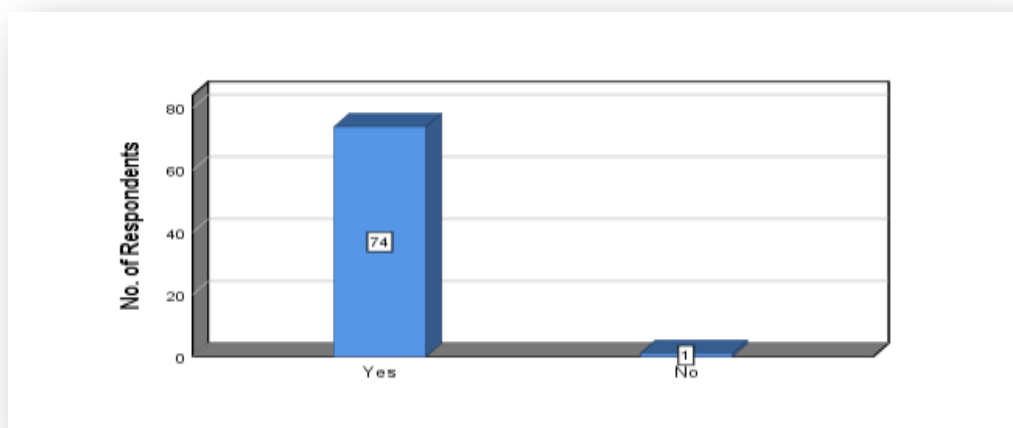
Figure 6.2: *Approaching People for Their Help (Police)*



Source: Primary data

Interpretation: Police were asked if they ever requested people to render help in their work. Figure 6.2 demonstrated that seventy-four respondents (92.5 %) said that they sought help from the people while only six (7.5 %) of them never did it.

Figure 6.3: *Police Satisfaction with Cooperation of People*



Source: Primary Data

Interpretation: Further, figure 6.3 showed that of all police respondents that demanded assistance from the people, 98.7 percent expressed their satisfaction with the cooperation of the people while 1.3 percent of them were unhappy with public cooperation.

Receiving Information from the People

Table 6.18: *Police Receiving Information from People*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	3	3.8	3.8	3.8
	Yes	76	95	96.2	100
	Total	79	98.8	100	
Missing	System	1	1.3		
Total		80	100		

Source: Primary Data

Interpretation: A question, ‘Have you ever received information from the local residents?’ was asked to the police respondents. As shown in Table 6.18, 95 percent of the police respondents received information from the people while 3.8 percent of them never did.

Helping the Police in Searching for Missing, Accused, Criminal and Escaped Convicted Persons

Table 6.19: *Assisting Police in Searching Operation by VDP*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	7	8.8	8.9	8.9
	Yes	72	90	91.1	100
	Total	79	98.8	100	
Missing	System	1	1.3		
Total		80	100		

Source: Primary Data

Interpretation: As highlighted by Table 6.19, 90 percent of the police respondents believed that VDPs helped police in their operation searching for missing persons,

accused or convicted criminals who escaped from police custody but 8.8 percent of them felt the VDPs did not provide such assistances to the police.

Cooperation with Other Government Agencies

Table 6.20: *Police View on Cooperation between VDP & Other Govt. Agencies*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	24	30	30.4	30.4
	Yes	55	68.8	69.6	100
	Total	79	98.8	100	
Missing System		1	1.3		
Total		80	100		

Source: Primary Data

Interpretation: Table 6.20 showed that 68.8 percent of police respondents found that VDPs had functional relations with other government agencies to take care of law and order in the community. Meanwhile, 30 percent of them thought that there was no such working relation between VDP and other agencies of government.

Helping Victims of Natural Disaster

Table 6.21: *Police View on VDP Assisting Victims of Natural Disaster*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	19	23.8	24.1	24.1
	Yes	60	75	75.9	100
	Total	79	98.8	100	
Missing System		1	1.3		
Total		80	100		

Source: Primary Data

Interpretation: As depicted by Table 6.21, 75 percent of the total police respondents believed that VDPs assisted village or local councils and other departments of government in providing relief, rescue and rehabilitation services to the victims of disasters like fire, flood, earthquakes, famines and other such unforeseen incidents. But 23.8 percent of them affirmed that VDPs never engaged in such activities.

Cooperation with Village/Local Councils and YMA/YLA

Table 6.22: Police Opinion on Cooperation Between VDP & Local Govt. Bodies & Civil Society

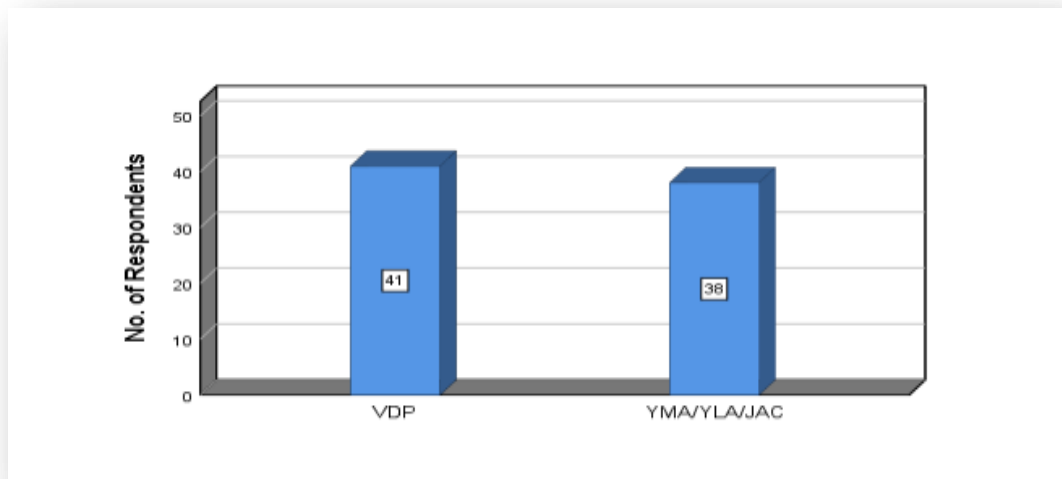
Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	6	7.5	7.6	7.6
	Yes	73	91.3	92.4	100
	Total	79	98.8	100	
Missing System		1	1.3		
Total		80	100		

Source: Primary Data

Interpretation: From Table 6.22, it can be said that 91.3 percent of police respondents believed that VDPs worked together with Village/Local Councils, YMA and YLA for preservation of peace and harmony while 7.5 percent of them did not see any working relationship between them.

Choosing Between VDP and YMA/YLA/JAC

Figure 6.4: Choosing Between VDP and YMA/YLA/JAC by Police

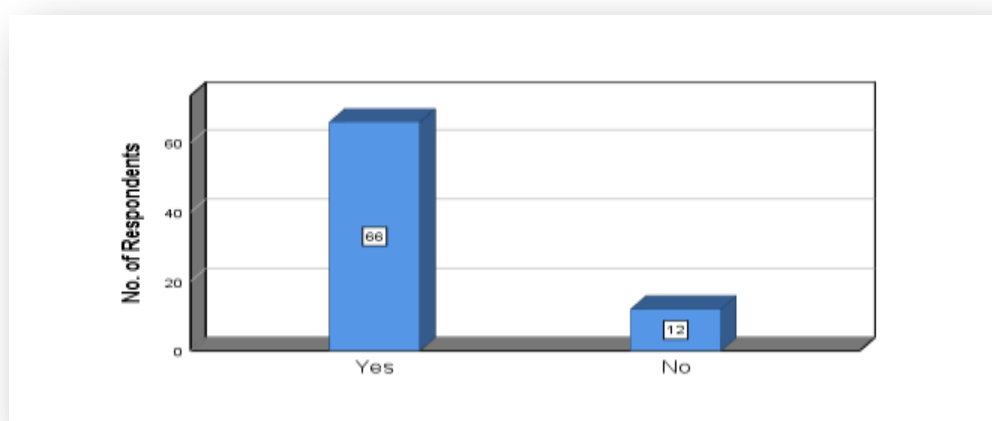


Source: Primary Data

Interpretation: As shown by figure 6.4, 51 percent of police respondents preferred VDP to YMA/YLA/JAC to maintain peace and order. However, there were 47 percent of them who favoured YMA/YLA/JAC for their working partner in the enforcement of law and order.

Job Satisfaction While Working with the People

Figure 6.5: *Police Satisfaction with Community Members while Working with Them*



Source: Primary Data

Interpretation: Police personnel were asked if they enjoyed working with public volunteers in law and order maintenance activities. Figure 6.5 pointed out that 82.5 percent of the police respondents had job satisfaction while working with the people while 15 percent did not enjoy working with the people.

6.2 Public Perception of Village Defence Party

After measuring the attitude of the police towards the VDP in the previous section, this section deals with how VDP is perceived by another stakeholder, the general people.

Demographic Status of the Respondents

The personal data of the general public respondents that have bearing on their attitude toward the VDPs are pointed out as follows:

Gender

Table 6.23: *Gender-wise Classification of General Public Respondents*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Male	87	54.4	54.4	54.4
Female	73	45.6	45.6	100
Total	160	100	100	

Source: Primary Data

Interpretation: Table 6.23 shows that of all 160 respondents belonging to general public category, 87, i.e. 54.4 percent were male and 73, 45.4 percent female.

Age

Table 6.24: *Age Group of Respondents of General Public*

Age	Frequency	Percent	Valid Percent	Cumulative Percent
18-30 Yrs.	58	36.3	36.3	36.3
31-40 Yrs.	27	16.9	16.9	53.1
41-50 Yrs.	32	20	20	73.1
51-60 Yrs.	17	10.6	10.6	83.8
61-Above Yrs.	26	16.3	16.3	100
Total	160	100	100	

Source: Primary Data

Interpretation: Table 6.24 shows that 36.3 percent public respondents belonged to the age group of 18-30, 16.9 percent to that of 31-40 years, 20 percent to 41-50 years, 10.6 percent to 51-60 years, and 16.3 percent to 61 years and above.

Education

Table 6.25: Educational Status of General Public Respondents

Education	Frequency	Percent	Valid Percent	Cumulative Percent
Primary School	8	5	5	5
Middle School	26	16.3	16.3	21.3
HSLC	55	34.4	34.4	55.6
HSSLC	12	7.5	7.5	63.1
Graduate	43	26.9	26.9	90
Post Graduate	16	10	10	100
Total	160	100	100	

Source: Primary Data

Interpretation: Table 6.25 indicated that out of 160 public respondents, 5 percent of them finished Primary School, 16.3 percent Middle School, 34.4 percent and 7.5 percent passed HSLC and HSSLC respectively, 26.9 percent were Graduates and 10 percent Post-Graduates and above.

Economic Status

Table 6.26: Economic Status of General Public Respondents

Economic Status		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	BPL	45	28.1	28.3	28.3
	APL	114	71.3	71.7	100
	Total	159	99.4	100	
Missing System		1	0.6		
Total		160	100		

Source: Primary Data

Interpretation: Table 6.26 shows that 28.1 percent of the public respondents fell into the income bracket of Below Poverty Line while 71.3 percent were in the group of Above Poverty Line with 0.6 percent refused to disclose their economic position.

Knowledge about Concept of Community Policing or VDP

Table 6.27: Awareness About the Concept of VDP by General Public

Responses	Frequency	Percent	Valid Percent
No	5	3.1	3.1
Yes	155	96.9	96.9
Total	160	100	100

Source: Primary Data

Interpretation: According to Table 6.27, of the total 160 public respondents, 96.9 percent knew the concept of VDP while 3.1 percent confessed that they knew nothing about community policing or VDP in Mizoram.

Attitude of the General Public toward VDP

Table 6.28: Satisfaction of General Public with VDP

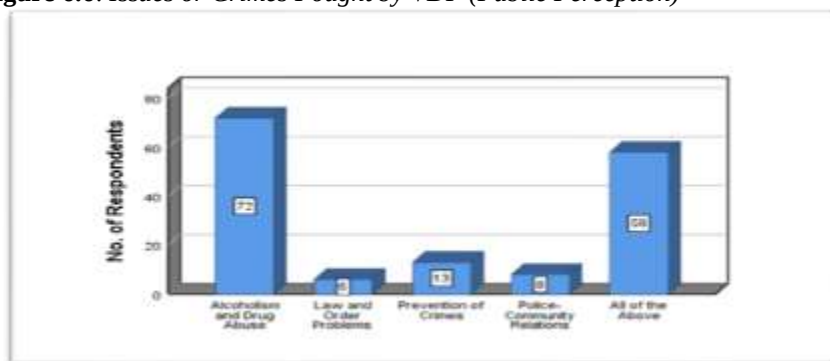
Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	50	31.3	31.3	31.3
Yes	110	68.8	68.8	100
Total	160	100	100	

Source: Primary Data

Interpretation: Table 6.28 showed that out of 160, 68.8 percent of public respondents hold positive attitude towards VDP while 31.3 percent of them were not satisfied with the performance of VDPs.

Issues or Problems Fought by VDP

Figure 6.6: Issues or Crimes Fought by VDP (Public Perception)



Source: Primary Data

Interpretation: According to Figure 6.6, 45 percent of public respondents identified problems of alcoholism and drug trafficking and abuse as predominant issues fought by VDP while 3.8 percent considered law and order maintenance, 8.1 percent prevention of crimes, 5 percent improvement of police-community relations and 36.3 percent considered all the above issues as the VDP's concern.

Seeking Assistance from VDP

Table 6.29: *General Public Approaching VDP for Assistance*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	132	82.5	83.0	83.0
	Yes	27	16.9	17.0	100
	Total	159	99.4	100	
Missing System		1	0.6		
Total		160	100		

Source: Primary Data

Table 6.30: *Satisfaction of General Public Who Sought VDP Assistance*

Responses		Frequency	Percent
Valid	No	7	25.9
	Yes	17	62.9
	Total	27	88.9
Missing System		3	11.2

Source: Primary Data

Interpretation: According to Table 6.29, 16.9 percent of public respondents sought help from VDP while 82.5 percent never did. Further, as shown by Table 6.30, of the total persons seeking help from VDP, 62.9 percent were satisfied with response of VDP while 25 percent of them were dissatisfied with the manner in which VDP members dealt with their complaints.

Physical Contact with VDP

Table 6.31: *Contact of People with VDP*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent

Valid	No	145	90.6	91.2	91.2
	Yes	14	8.8	8.8	100
	Total	159	99.4	100	
Missing System		1	0.6		
Total		160	100		

Source: Primary Data

Table 6.32: Frequency of People-VDP Contact

Responses		Frequency	Percent
Valid	Once	6	42.8
	Twice	2	14.3
	More than thrice	4	23.5
	Total	12	100
Missing System		2	14.5

Source: Primary Data

Interpretation: Table 6.31 shows that 8.8 percent of public respondents mentioned that they came into contact with VDP in one way or another. They were either fined or arrested by VDP for their illegal activities and ill behaviour. But 90.6 percent of them did not have any physical contact with VDP. Moreover, Table 6.32 shows that out of 14 respondents who had physical contact with VDP, 42.8 percent were in contact with VDP once, 14.3 percent twice and 23.5 percent more than three times.

Visibility of VDP on the Street

Table 6.33: Public Opinion on Regularity of VDP Patrol

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	77	48.1	48.7	48.7
	Yes	81	50.6	51.3	100
	Total	158	98.8	100	
Missing System		2	1.3		
Total		160	100		

Source: Primary Data

Interpretation: As shown by table 6.33, 50.6 percent of public respondents found that VDPs conducted preventive patrol in their jurisdictions at periodic intervals whereas 48.1 percent of them replied that they did not patrol their areas regularly.

Crime Prevention, Reduction and Detection

Table 6.34: Public Opinion on Prevention, Reduction and Detection of Crimes by VDP

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	41	25.6	25.8	25.8
	Yes	118	73.8	74.2	100
	Total	159	99.4	100	
Missing System		1	0.6		
Total		160	100		

Source: Primary Data

Interpretation: Table 6.34 shows that with one missing case, 73.8 percent of the total respondents asserted that VDPs were able to prevent, reduce and detect crimes within their own respective areas. Contrary to this, 25.6 percent of the respondents found that presence of VDPs did not result at all in the prevention, reduction and detection of crimes.

Maintenance of Law and Order

Table 6.35: Public Opinion on Maintenance of Law and Order by VDP

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	33	20.6	20.8	20.8
	Yes	126	78.8	79.2	100
	Total	159	99.4	100	
Missing System		1	0.6		
Total		160	100		

Source: Primary Data

Interpretation: As shown in Table 6.35, 78.8 percent of the public respondents reported that VDPs helped police in the preservation of peace and security in the

community but 20.6 percent of them stated that VDPs did not play such an effective role.

Ability of VDP to Fight Against Drug Trafficking and Its Abuse

Table 6.36: *Public Opinion on Mitigation of Drug Trafficking and Its Abuse by VDP*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	52	32.5	32.9	32.9
	Yes	106	66.3	67.1	100
	Total	158	98.8	100	
Missing System		2	1.3		
Total		160	100		

Source: Primary Data

Interpretation: Table 6.36 shows that 66.3 percent of public respondents believed that VDPs helped in mitigation of the problems of drug trafficking and its abuse among the youths. However, 32.5 percent of them considered that VDPs did not ameliorate the problems associated with drug trafficking and its misuse.

VDPs' Ability to Control Liquor or 'Zu'

Table 6.37: *Public Opinion on VDP's Ability to Fight and Control Liquor-Related Crimes*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	48	30	30.2	30.2
	Yes	111	69.4	69.8	100
	Total	159	99.4	100	
Missing System		1	0.6		
Total		160	100		

Source: Primary Data

Interpretation: Public respondents were asked whether VDPs were successful in containing or reporting to Police or Excise and Narcotics Department, any crimes under Mizoram Liquor Total Prohibition Act, 1995 and Mizoram Liquor (Prohibition) Act, 2019. Table 6.37 shows that 69.4 percent of the respondents found VDPs performed their functions well to control or prevent crimes under these Acts.

Nevertheless, 30 percent of them reported that VDPs were unable to execute these functions.

Removal of Fear of Crime

Table 6.38: *Public Opinion on Removal of Fear of Crime by VDP*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	31	19.4	19.5	19.5
	Agree	128	80	80.5	100
	Total	159	99.4	100	
Missing System		1	0.6		
Total		160	100		

Source: Primary Data

Interpretation: A question was addressed to public respondents about the impact of VDP on the removal of fear of crimes. Table 6.38 showed that 80 percent of the respondents agreed to the statement that ‘VDP removed fear of crime from the minds of the citizens’ while 19.4 percent of them did not agree to it.

Victimisation of People

Table 6.39: *Public Opinion on Prevention of Victimisation of People by VDP*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	29	18.1	18.4	18.4
	Yes	129	80.6	81.6	100
	Total	158	98.8	100	
Missing System		2	1.3		
Total		160	100		

Source: Primary Data

Interpretation: Table 6.39 shows that 80.6 percent of public respondents believed that visibility and availability of VDPs improved social atmosphere that reduced the chances for victimisation of residents of the community. Conversely, 18.1 percent of them opined that VDPs did not remove criminogenic environment from the community.

Police-Community Relations

Table 6.40: *Public Opinion on VDP's Ability to Improve Police-Community Relations*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	33	20.6	20.8	20.8
	Yes	126	78.8	79.2	100
	Total	159	99.4	100	
Missing System		1	0.6		
Total		160	100		

Source: Primary Data

Interpretation: Table 6.40 shows that 78.8 percent of the public responders replied that establishment of VDP helped in the improvement of police-community relations. However, 20.6 percent of them replied that it did not determine police-community relations.

Desire of Community for Participation in Policing

Table 6.41: *Public Opinion on Willingness of Community to Help Police*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	20	12.5	12.6	12.6
	Yes	139	86.9	87.4	100
	Total	159	99.4	100	
Missing System		1	0.6		
Total		160	100		

Source: Primary Data

Interpretation: Table 6.41 indicated that 86.9 percent of public respondents expressed that they were ready to participate in policing activities. Nonetheless, 12.5 percent of them refused to assist police for promotion of peace and orderliness in the community.

Desire of the Police to Work with People

Table 6.42: *Public Opinion on Willingness of Police to Work with Community*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	115	71.9	72.3	72.3
	Yes	44	27.5	27.7	100
	Total	159	99.4	100	
Missing System		1	0.6		
Total		160	100		

Source: Primary Data

Interpretation: Despite the enthusiasm of general public to cooperate with the police, Table 6.42 reported that only 27.5 percent of them were ever approached by police for assistance but 71.9 percent reported that police never came to them seeking any help.

Providing Information to the Police

Table 6.43: *Whether People Provide Information to Police*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	116	72.5	73.0	73.0
	Yes	43	26.9	27.0	100
	Total	159	99.4	100	
Missing System		1	0.6		
Total		160	100		

Source: Primary Data

Interpretation: Asking probing question, they were asked if they ever provided information to police officers. It can be inferred from Table 6.43 that only a small proportion of public respondents, i.e., 26.9 percent provided information to police while 72.5 percent of them never did.

Helping the Police in Searching for Missing, Accused, Criminal and Escaped Convicted Persons

Table 6.44: Public Opinion on VDPs Assisting Police in Searching Operation

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	37	23.1	23.3	23.3
	Yes	122	76.3	76.7	100
	Total	159	99.4	100	
Missing System		1	0.6		
Total		160	100		

Source: Primary Data

Interpretation: Table 6.44 highlighted that 76.3 percent of public respondents perceived that VDPs extended helping hand to police in their search for missing persons, accused or convicted criminals who escaped from police custody but the response of 23.1 percent of them was negative.

Cooperation with Other Government Agencies

Table 6.45: Opinion of People on Cooperation between VDPs & Other Govt. Agencies

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	63	39.4	39.9	39.9
	Yes	95	59.4	60.1	100
	Total	158	98.8	100	
Missing System		2	1.3		
Total		160	100		

Source: Primary Data

Interpretation: Table 6.45 indicated that 59.4 percent of the respondents reported that VDPs established and maintained working relations with other government agencies to guarantee peace and tranquillity. In contrast, 39.4 percent revealed that there was no such functional relation between VDP and other wings of government.

Helping Victims of Natural Disaster

Table 6.46: Opinion of People on VDPs Assisting Victims of Natural Disaster

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
	No	67	41.9	42.9	42.9

Valid	Yes	89	55.6	57.1	100
	Total	156	97.5	100	
Missing System		4	2.5		
Total		160	100		

Source: Primary Data

Interpretation: Table 6.46 signifies that 55.6 percent of public respondents asserted that VDPs helped Village or Local Councils and other agents of government in providing relief, rescue and rehabilitation services to victims of disasters like fire, flood, earthquakes, famines and other such unforeseen incidents. The response of 41.9 percent was that VDPs never performed such functions in their areas.

Cooperation with Village/Local Councils and YMA/YLA

Table 6.47: *Opinion of People on VDP- Local Govt. Bodies/Civil Society Cooperation*

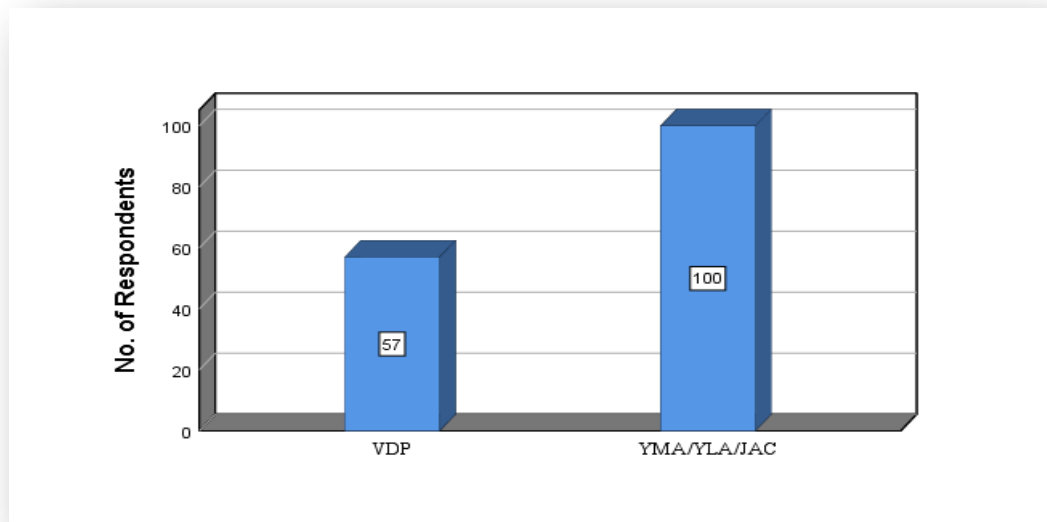
Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	15	9.4	9.4	9.4
	Yes	144	90	90.6	100
	Total	159	99.4	100	
Missing System		1	0.6		
Total		160	100		

Source: Primary Data

Interpretation: From Table 6.47, it can be concluded that 90 percent of public respondents viewed that VDPs worked together with Village/Local Councils, YMA and YLA for promotion of peace and harmony. But 9.4 percent did not observe any working relationship between VDPs and other government agencies or other civil society organisations.

Choosing Between VDP and YMA/YLA/JAC

Figure 6.7: *Choosing Between VDP and YMA/YLA/JAC by Public*

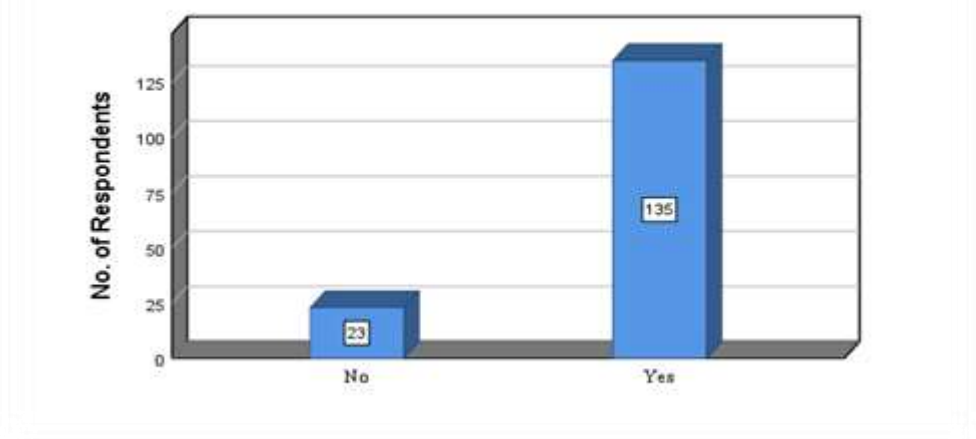


Source: Primary Data

Interpretation: As indicated by Figure 6.7, VDP was preferred by 57 (35.6 %) public respondents while either YMA/YLA or JAC was chosen by 100 (62.5 %) of them.

Willingness to Cooperate with VDP

Figure 6.8: *Public Willingness to Cooperate with VDP*



Source: Primary Data

Interpretation: Public respondents were asked to state whether they were disposed to cooperate with VDP. Figure 6.8 implied that 135 (84.4 %) respondents were inclined to working with VDP while 23 of them (14.4 %) were not willing to cooperate with it.

6.3 Perception of Village Defence Party by Community Leaders-VC/LC/VDP/YMA/YLA Leaders

This section deals with the feeling and attitude of community leaders such as members of VCs/LCs and leaders of VDP/YMA/YLA towards VDPs.

Demographic Status of the Respondents

Gender

Table 6.48: *Gender-wise Classification of Respondents of Community Leaders*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	76	95	95	95
	Female	4	5	5	100
	Total	80	100	100	

Source: Primary Data

Interpretation: Table 6.48 shows that of all total 80 respondents of community leaders such as VDP/YMA/YLA leaders and members of Village or Local Councils (Grass-root level local government bodies in Mizoram), 95 percent were male and only 5 percent were female.

Age

Table 6.49: *Age Group of Respondents of Community Leaders*

Age	Frequency	Percent	Valid Percent	Cumulative Percent
19-30 Yrs	4	5	5	5
31-40 Yrs	25	31.3	31.3	36.3
41-50 Yrs	27	33.8	33.8	70
51-60 Yrs	19	23.8	23.8	93.8

61-Above	5	6.3	6.3	100
Total	80	100	100	

Source: Primary Data

Interpretation: Table 6.49 shows that 5 percent of community leader respondents belonged to the age group of 18-30, 31.3 percent were in the group of 31-40 years, 33.8 percent in that of 41-50 years, 23.8 percent in 51-60 years, and 6.3 percent in 61 years and above.

Period of Service in VDP (in Years)

Table 6.50: *Community Leaders' Length of Service in VDP*

Service Period		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-10	53	66.3	76.8	76.8
	11-20	7	8.8	10.1	87.0
	21-30	6	7.5	8.7	95.7
	31-40	3	3.8	4.3	100
	Total	69	86.3	100	
Missing System		11	13.8		
Total		80	100		

Source: Primary Data

Interpretation: According to Table 6.50, 66.3 percent of the respondents were leaders or members of VDP for one to ten years, 8.8 percent for eleven to twenty years, 7.5 percent for twenty-one to thirty years, 3.8 percent for thirty-one to forty years.

Education

Table 6.51: *Educational Status of Respondents of Community Leaders*

Education	Frequency	Percent	Valid Percent	Cumulative Percent
Primary School	2	2.5	2.5	2.5
Middle School	17	21.3	21.3	23.8
HSLC	27	33.8	33.8	57.5
HSSLC	4	5	5	62.5
Graduate	25	31.3	31.3	93.8

Post-Graduate	5	6.3	6.3	100
Total	80	100	100	

Source: Primary Data

Interpretation: Table 6.51 showed that of total 80 respondents, 2.5 percent finished Primary School, 21.3 percent completed Middle School, 33.8 percent and 5 percent passed HSLC and HSSLC respectively, 31.3 percent were Graduates and 6.3 percent Post-Graduates and above.

Knowledge About the Concept of Community Policing or VDP

Table 6.52: *Community Leaders' Awareness about Community Policing*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	2	2.5	2.5	2.5
Yes	78	97.5	97.5	100
Total	80	100	100	

Source: Primary Data

Interpretation: The community leader respondents were asked if they knew about the VDPs. Table 6.52 showed that of the total 80 respondents, majority of them, i.e., 97.5 percent claimed that they knew the VDPs while 2.5 percent did not know about it.

Attitude Toward VDP

Table 6.53: *Satisfaction of Community Leaders with VDP*

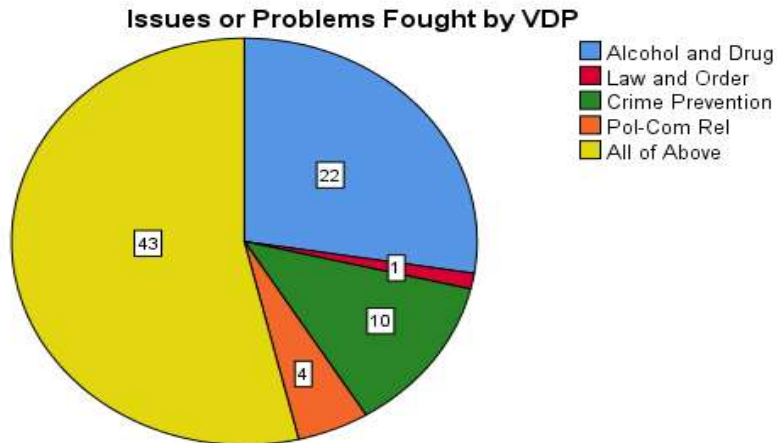
Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	8	10	10	10
	Yes	72	90	90	100
	Total	80	100	100	

Source: Primary Data

Interpretation: As conveyed by Table 6.53, 90 percent of the respondents representing the community leaders were pleased with the achievements of VDP. But 10 percent of them held a negative attitude towards the VDP.

Issues or Problems Fought by VDP

Figure 6.9: *Issues or Crimes Fought by VDP (Community Leaders' Perception)*

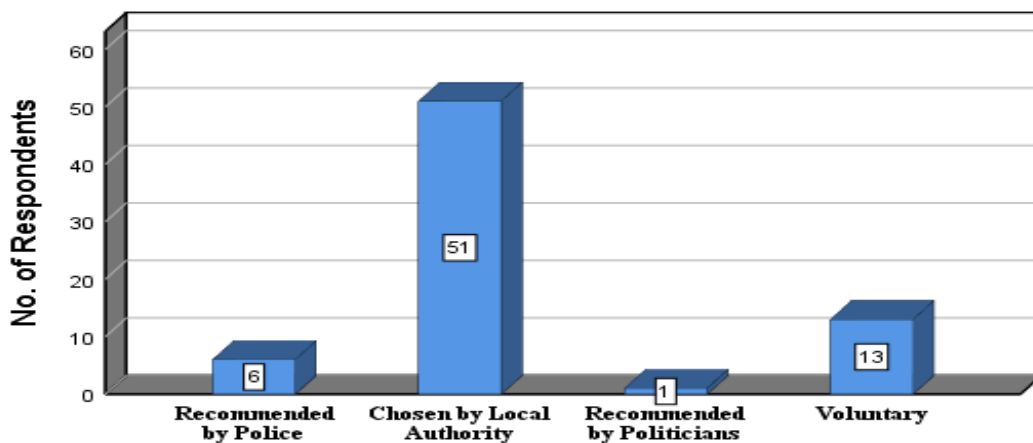


Source: Primary Data

Interpretation: Figure 6.9 showed that out of the total respondents of 80, 27.5 percent viewed that VDP handled alcoholic and drug abuse, 1.3 percent maintenance of law and order, 12.5 percent prevention and reduction of crimes, 5 percent maintenance and development of police-community relations. And 53.8 percent of them accepted all these issues and problems were fought by VDP.

Mode of Appointment of Members of VDP

Figure 6.10: *Mode of Appointment of VDP Members*



Source: Primary Data

Interpretation: Figure 6.10 showed that 7.5 percent of community leader respondents were appointed as VDP members on the recommendation of police officer, 63.7 percent of them appointed by local VCs or LCs, 1.3 percent by politicians while 16.3 percent volunteered themselves.

Seeking Assistance from VDP

Table 6.54: *People Seeking Help from VDP/Community Leaders*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	6	7.5	7.9	7.9
	Yes	70	87.5	92.1	100
	Total	76	95	100	
Missing System		4	5		
Total		80	100		

Source: Primary Data

Table 6.55: *View of Community Leaders on Satisfaction of People Seeking Help from VDP*

Responses		Frequency	Percent
Valid	No	1	1.4
	Yes	66	94.3
	Total	67	95.7
Missing System		3	4.3
Total		70	100

Source: Primary Data

Interpretation: Table 6.54 suggested that 87.5 percent of the respondents said that they were approached by people for assistance while 7.5 percent of them expressed that people never came to them for any VDP services. According to Table 6.55, of the total 70 respondents who were approached by people, 94.3 percent found that people were satisfied with their responses but 1.4 percent believed that people were not contented with the manner in which the VDPs handled their problems.

Visibility of VDP on the Street

Table 6.56: *View of Community Leaders About Regularity of VDP Patrol*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	38	47.5	48.1	48.1
	Yes	41	51.2	51.9	100
	Total	79	98.8	100	
Missing System		1	1.3		
Total		80	100		

Source: Primary Data

Interpretation: As shown by table 6.56, 51.2 percent of the total community leader respondents found that VDPs patrolled their jurisdiction at periodic intervals whereas 47.5 percent of them replied that they did not patrol their areas regularly.

Crime Prevention, Reduction and Detection

Table 6.57: *View of Community Leaders on Prevention, Reduction & Detection of Crimes by VDP*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	4	5	5	5
Yes	76	95	95	100
Total	80	100	100	

Source: Primary Data

Interpretation: On being asked if VDPs helped in the prevention, reduction and detection of crimes, as Table 6.57 shows that 95 percent of total respondents replied that VDPs were able to prevent, reduce and detect crimes within their respective areas of operation. Contrary to this, 5 percent of them found that presence of VDPs did not result at all in the prevention, reduction and detection of crimes.

Maintenance of Law and Order

Table 6.58: *Opinion of Community Leaders on Maintenance of Law and Order by VDP*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	9	11.3	11.3	11.3

Yes	71	88.8	88.8	100
Total	80	100	100	

Source: Primary Data

Interpretation: As shown in Table 6.58, 88.8 percent of community leader respondents reported that VDPs helped in the promotion of peace and security in the community but 11.3 percent of them claimed that they did not play any effective role in this regard.

Fight Against Drug Trafficking and Its Abuse

Table 6.59: *Opinion of Community Leaders on Mitigation of Drug Traffick and Its Abuse by VDP*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	13	16.3	16.3	16.3
Yes	67	83.8	83.8	100
Total	80	100	100	

Source: Primary Data

Interpretation: Table 6.59 shows that 83.8 percent of community leader respondents believed that VDPs helped in mitigation of problems of narcotraffick and drug abuse among young citizens. However, 16.3 percent of them considered that VDPs did not successfully tackle the problems associated with drug trafficking and its misuse.

Ability to Control Liquor or ‘Zu’

Table 6.60: *Opinion of Community Leaders on VDPs’ Ability to Fight and Control Liquor-Related Crimes*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	16	20	20.3	20.3
	Yes	63	78.8	79.7	100
	Total	79	98.8	100	
Missing System		1	1.3		
Total		80	100		

Source: Primary Data

Interpretation: Respondents were asked if the VDPs could contain and report to the police or Excise and Narcotics Department any crimes under Mizoram Liquor Total Prohibition Act, 1995 and Mizoram Liquor (Prohibition) Act, 2019. Table 6.60 shows that 78.8 percent of community leader respondents found VDPs performed their functions well to control or prevent crimes under these Acts. Nevertheless, 20 percent of them reported that the VDPs were unable to execute these functions.

Removal of Fear of Crime

Table 6.61: *Opinion of Community Leaders on Ability of VDP to Remove of Fear of Crime*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
Agree	73	91.3	91.3	91.3
Disagree	7	8.8	8.8	100
Total	80	100	100	

Source: Primary Data

Interpretation: The community leaders were requested to state if they agree to the statement that ‘VDP removes fear of crime from the minds of the people’. Table 6.61 reveals that 91.3 percent of the total respondents agreed that VDP removed fear of crime from the minds of citizens while 8.8 percent of them did not agree to it.

Victimisation of People

Table 6.62: *Opinion of Community Leaders on Reduction of Opportunities for Victimisation of People by VDP*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	6	7.5	7.5	7.5
Yes	74	92.5	92.5	100
Total	80	100	100	

Source: Primary Data

Interpretation: Table 6.62 denotes that 92.5 percent of the community leader respondents were of the opinion that visibility and availability of VDPs reduced the chances for victimisation of residents of the community. But 7.5 percent of the

respondents opined that VDPs did not prevent people from falling victims to the criminals.

Police-Community Relations

Table 6.63: *Opinion of Community Leaders on VDPs' Ability to Improve Police-Community Relations*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	7	8.8	8.9	8.9
	Yes	72	90	91.1	100
	Total	79	98.8	100	
Missing System		1	1.3		
Total		80	100		

Source: Primary Data

Interpretation: Table 6.63 showed that 90 percent of the community leader respondents mentioned that establishment of VDP helped in the improvement of police-community relations. But 8.8 percent of them expressed that VDP had nothing to do with improvement of police-community relations.

Desire of the Community Leaders for Participation in Policing

Table 6.64: *Willingness of Community Leaders to Help the Police*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	4	5	5.1	5.1
	Yes	74	92.5	94.9	100
	Total	78	97.5	100	
Missing System		2	2.5		
Total		80	100		

Source: Primary Data

Interpretation: As denoted by Table 6.64, 92.5 percent of community leader respondents were ready to assist the police. Nevertheless, 5 percent of them refused to assist police in the sustenance of peace and placidity in the community.

Desire of VDP to Work with People

Table 6.65: *Willingness of Community (VDP) Leaders to Work with People*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	18	22.5	23.4	23.4
	Yes	59	73.8	76.6	100
	Total	77	96.3	100	
Missing System		3	3.8		
Total		80	100		

Source: Primary Data

Interpretation: Table 6.65 showed that 73.8 percent of community leader respondents were willing to utilise public services by approaching them but 22.5 percent of them were reluctant to seek any help from the people.

Receiving Information from the People

Table 6.66: *Community Leaders/VDPs Receiving Information from People*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	3	3.8	3.9	3.9
	Yes	74	92.5	96.1	100
	Total	77	96.3	100	
Missing System		3	3.8		
Total		80	100		

Source: Primary Data

Interpretation: Table 6.66 showed that 92.5 percent of community leader respondents received information from citizens while 3.8 percent of them never acquired such information.

Helping the Police in Searching for Missing, Accused, Criminal and Escaped Convicted Persons

Table 6.67: *Community Leaders/VDPs Assisting the Police in Searching Operation*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent

Valid	No	10	12.5	12.7	12.7
	Yes	69	86.3	87.3	100
	Total	79	98.8	100	
Missing System		1	1.3		
Total		80	100		

Source: Primary Data

Interpretation: Table 6.67 hinted that 86.3 percent of community leader respondents asserted that they provided assistance to police in their operation searching for missing persons, accused or convicted criminals who escaped from police custody but 12.5 percent of them stated that VDPs did not help the police in this matter.

Cooperation with Other Government Agencies

Table 6.68: *Opinion of Community Leaders on Cooperation between VDPs & Other Govt. Agencies*

Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	21	26.3	26.6	26.6
	Yes	58	72.5	73.4	100
	Total	79	98.8	100	
Missing System		1	1.3		
Total		80	100		

Source: Primary Data

Interpretation: Table 6.68 indicated that 72.5 percent of community leader respondents accepted that VDPs established working relations with other government agencies to keep peace in the community. But 26.3 percent denied that there was no such relation between VDP and other departments of government.

Helping Victims of Natural Disaster

Table 6.69: *Opinion of Community Leaders on VDPs Assisting Victims of Natural Disaster*

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	35	43.8	43.8	43.8
Yes	45	56.3	56.3	100

Total	80	100	100	

Source: Primary Data

Interpretation: Table 6.69 signified that 56.3 percent of community leader respondents hold that VDPs aided Village or Local councils and other agents of government in providing relief, rescue and rehabilitation services to the victims of disasters like fire, flood, earthquakes, famines and other such unforeseen incidents. However, 43.8 percent of them rejected the affirmation that VDPs played such roles.

Cooperation with Village/Local Councils and YMA/YLA

Table 6.70: *Opinion of Community Leaders on Cooperation between VDPs & Local Govt. Bodies/Civil Society*

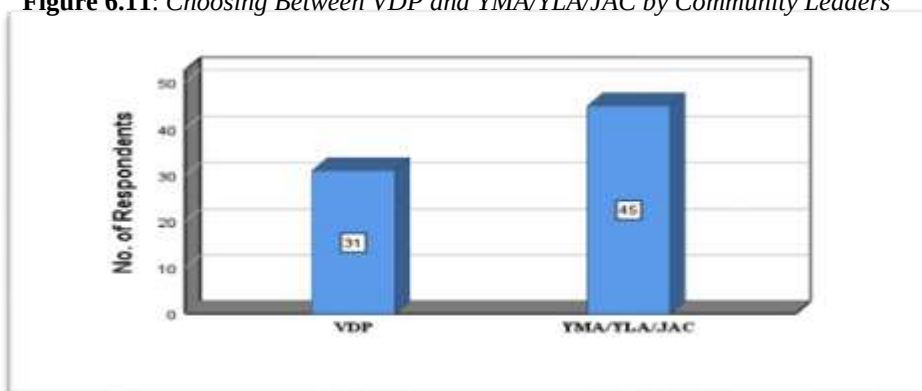
Responses	Frequency	Percent	Valid Percent	Cumulative Percent
No	14	17.5	17.5	17.5
Yes	66	82.5	82.5	100
Total	80	100	100	

Source: Primary Data

Interpretation: Table 6.70 pointed out that 82.5 percent of community leader respondents admitted that VDPs teamed up with Village/Local Councils, YMA and YLA for the promotion of peace and harmony. But 17.5 percent of them denied any kind of such working relationship between VDPs and other social groups.

Choosing Between VDP and YMA/YLA/JAC

Figure 6.11: *Choosing Between VDP and YMA/YLA/JAC by Community Leaders*



Source: Primary Data

Interpretation: Figure 6.11 showed that 38.8 percent of community leader respondents chose VDP over YMA/YLA/JAC for the promotion of peace and orderliness chiefly because of its legal status. However, majority of them, i.e., 56.3 percent preferred YMA/YLA or JAC.

6.4 Determinants of Perception of VDP

The Univariate Analysis revealed that of all the total respondents of 320, 79 percent were satisfied with achievements of VDP while 20.6 percent were not. It is, now, important to find out what factors account for such attitude of the people toward VDP. Thus, Multiple Logistic Regression Analysis was performed using Statistical Package for Social Sciences (SPSS) to determine the influence of different independent variables on the dependent variable. Binary Logistic Regression Analysis method is used because the dependent variable is binary in nature.

The dependent variable is ‘Satisfaction with VDP’. The independent variables employed in this research consisted of two categories- ‘demographic’, and ‘contextual’ variables. Demographic variables include gender, age, education, length of service (for police personnel and members of VDP) and economic status (general public respondents only). The contextual predictors include patrol, crime prevention, maintenance of law and order, ability of VDPs to fight against drug and liquor, removal of fear of crime, victimisation of people, improvement of police-community relations, choice of people between VDP and YMA/YLA/JAC.

6.4.1 Multivariate Analysis of Perception of VDP: Police and Community Leaders

For the sake of convenience of analysis, responses of police and community leaders were grouped together. Total number of respondents is 160. But only 144 (90 percent) of them responded to the question if they were happy with VDP. The responses to dependent variable, ‘Satisfaction with VDP’ are coded as ‘0’ and ‘1’. The code ‘0’ implies dissatisfaction (No) while ‘1’ means satisfaction (Yes). Of the total 144 respondents, 130 (90.2%) were happy with VDP while 14 persons (9.7%) were unhappy. The model’s Regression Co-efficient, i.e., ‘B’ is 2.228 which shows

the amount of predicted change in an independent variable due to changes in dependent variable. A small amount of standard error (S.E) 0.281 and statistical significance of the model with 0.000, i.e., less 0.05 ($p < 0.05$) showed that the independent variables used in the model could determine perception of the respondents.

Cog and Snell R Square is 0.239 which implies that 23 percent change in the dependent variable was accounted for by changes in the independent variables of the model. Moreover, 0.507 Nagelkarke R Square signified that 50 percent change in the dependent variable was determined by predictors. The model could predict the occurrence of 'No' response with 50 percent accuracy while correct prediction rate with respect to 'Yes' response was 97 percent. An overall accuracy rate was 93.1 percent.

6.4.2 Binary Logistic Regression: Perception of VDP (Police and Community Leaders)

Table 6.71: Binary Logistic Regression: Perception of VDP(By Police & Community Leaders)

Predictors	B	S.E.	Wald	df	Sig	Exp(B)	95 percent C.I.for EXP(B)	
							Lower	Upper
Gender	0.26	2.105	0.015	1	0.9	1.29	0.02	80.371
Age	-5.22	2719.25	0.00	1	0.9	0.005	0.000	.
31 to 40 Yrs	-13.4	8157.76	0.00	1	0.9	0.00	0.000	.
41 to 50 Yrs	-8.97	5438.51	0.00	1	0.9	0.000	0.000	.
51 to 60 Yrs	-4.39	2719.25	0.00	1	0.9	0.012	0.000	.
Service Period	5.963	4278.99	0.00	1	0.9	388.88	0.000	.
11 to 20 Yrs	-6.30	4278.99	0.00	1	0.9	0.002	0.000	.
21 to 30 Yrs	-11.8	8557.99	0.00	1	0.9	0.000	0.000	.
Education	0.58	0.546	1.13	1	0.2	1.786	0.613	5.206
MS	0.94	1.876	0.25	1	0.6	2.563	0.065	101.35
HSLC	1.688	1.696	0.99	1	0.3	5.408	0.195	150.21
HSSLC	0.398	1.981	0.04	1	0.8	1.488	0.031	72.318
Graduate	-1.12	1.888	0.35	1	0.5	0.323	0.008	13.098
Patrol	-.104	1.342	0.00	1	0.9	0.901	0.065	12.515

Crime Prevention	4.053	1.743	5.409	1	0.02	57.564	1.891	1751.9
Law and Order	1.261	1.846	0.467	1	0.4	3.530	0.095	131.63
Drug Fighting	-1.78	1.847	0.92	1	0.3	0.169	.005	6.292
Fighting Liquor	1.144	1.138	1.00	1	0.3	3.138	0.337	29.213
Fear of Crime	-1.45	1.109	1.73	1	0.1	0.232	0.026	2.043
Victimisation	1.889	1.295	2.12	1	0.1	6.610	0.522	83.628
Police-Community Relations	-1.25	2.223	0.32	1	0.5	.284	0.004	22.174
VDP or YMA /YLA/JAC	1.255	1.041	1.45	1	0.2	3.509	0.456	26.98
Constant	14.99	14253.7	0.00	1	0.9	32522.64		

Source: Primary Data

Interpretation: Table 6.71 indicates the influence of each predictor on dependent variable. The attitude of both police and community leaders towards the VDPs was predicted by the following predictors.

- (i) **Gender:** The predicted influence of gender is shown by its regression co-efficient, $B = 0.261$. It implied that one unit change in independent predictor will result in the 0.261 change in dependent variable. Here, male is a reference category. The model showed that female respondents were likely to have more satisfaction with VDP than male respondents. The odds ratio of gender variable, Exp. (B) being 1.298 also implied that gender could affect change in the predicted variable. But the significance level was 0.901 which was more than 0.05, ($p > 0.05$). Thus, the influence of gender is not statistically significant.
- (ii) **Age:** Regression co-efficient of age, i.e. $B = -5.221$ and its odds ratio Exp (B) of 0.005 showed that satisfaction of police and VDP leaders with VDP decreased with an increase in the age of persons. Persons who belonged to the age group of 31-40 years and 41-50 years would be more dissatisfied than those who belong to the group of 18-30 (reference category). And those who are in the age above 50 were likely to have less dissatisfaction with VDP than others. But the level of significance is 0.998 which is greater than 0.05 and

the confidence interval being less than one showed that age does not have significant impact on the dependent variable.

- (iii) **Length of Service:** With regard to period of service in police department or VDP, though B is 5.963 yet with high standard error (S.E.=4278) and statistical significance of 0.999 is unreliable. The longer the people engaged in VDP activities the less satisfied they would become. But it can be said that length of service cannot accurately predict dependent variable.
- (iv) **Education:** The regression co-efficient, B=0.580 shows that more educated people would have more satisfaction with VDP. Those who completed Middle School, High School and Higher Secondary are likely to have more positive attitude toward the VDP than persons who completed Primary education which is our reference category. But Graduates are predicted to have more negative opinion about the VDP than others.
- (v) **Patrol:** With its regression co-efficient of -0.104 and odds ratio of 0.901, if the VDP conducted more patrol there is a likelihood of police or VDP leaders holding more negative view about it.
- (vi) **Crime Prevention:** This independent variable is the most statistically significant predictor of dependent variables because it has 0.020 significance value, i.e., $p < 0.05$. If VDP prevented, reduced and controlled crimes, regression co-efficient of 4.053 showed that respondents are predicted to have an increasing satisfaction.
- (vii) **Maintenance of Law and Order:** The regression co-efficient of 1.261 and odds ratio of 3.530 showed that with increase in activities of peace and security maintenance, police and community leaders are more likely to have increasing satisfaction with VDPs. But it is not a significant predictor because its significance (0.495) is greater than 0.05 or ($p > 0.05$).
- (viii) **Fight Against Drug:** The regression co-efficient of this variable i.e., -1.780 and its odds ratio of 0.169 implied that increasing activities of VDP in fighting against the problems of drug would likely result in the loss of confidence in it by police and community leaders.
- (ix) **Fight Against Illegal Liquor:** With regression co-efficient of 1.144 and its odds ratio of 3.138, it is likely that when VDPs fought against illegal liquor,

police and community leaders would develop more favourable attitude to them.

- (x) **Removal of Fear of Crime:** The slope of the regression of this variable being -1.459 and odds ratio being 0.232, it is more probable that police and community leaders would have more negative attitude towards VDPs that attempted to remove fear.
- (xi) **Victimisation of People:** With $B=1.889$ and $\text{Exp.}(B)= 6.610$, it can be said that when police and community leaders believed that VDPs reduced rate of victimisation there is a likelihood of developing more positive perception toward the VDP.
- (xii) **Improvement of Police-Community Relations:** As indicated by regression co-efficient of -1.259 that police and community leaders who saw the VDPs engaging in police-community relations improvement activities, would be unhappy with them.
- (xiii) **Choosing Between VDP and YMA/YLA/JAC:** The regression co-efficient of 1.255 and odds ratio of 3.509 showed that those police personnel and leaders of the community who chose VDPs over YMA/YLA/JAC for the enforcement of law and order would have more happiness than those persons who preferred YMA/YLA/JAC.

Test of Statistical Significance

The figures showing the statistical value of all the predictors show that most of them, except that of crime prevention, were greater than 0.05 which is the common accepted value of statistical significance in criminology and social science research studies. If $p>0.05$, the test is not statistically significant. Therefore, judging with this yardstick, the most significant independent variable among all those employed to explain variation in dependent variable in this model is crime prevention with 0.02 statistical significance or value. Others such as gender, age, length of service, education, law and order maintenance, fighting against drug and

liquor, fear of crime, victimisation, police-community relations, choosing between VDP and YMA/YLA/JAC are not statistically significant predictors.

6.4.3 Multivariate Analysis of Public Perception of VDP

Out of 160 responses of general public, 152 responses were analysed with 8 missing cases. The dependent variable is ‘Satisfaction with VDP’. The ‘Yes’ response was coded ‘1’ while ‘No’ answer was encoded as ‘0’. The regression coefficient (B) of the model is 0.866. If there is one-unit change or increase in the independent variable there shall be corresponding 0.866 increase in the predicted variable. The standard error, 0.178 is negligible. The significance of the model is 0.000 which shows that the model is fit. Cox & Snell R Square of the model is 0.438 which implied that 43.8 percent changes in the dependent variable were affected by changes in the independent variables. But Nagelkerke R Square of 0.623 implied that 62.3 percent changes were attributable to the influence of independent variables.

‘No’ response could be correctly predicted by the model with 68.9 percent accuracy and it could predict ‘Yes’ response with 93.5 percent accuracy. The overall prediction accuracy rate was 86.2 percent implying that 86.2 percent change in dependent variable could be attributed to the influence of all independent predictors.

6.4.4 Binary Logistic Regression: Public Perception of VDP

Table 6.72: Binary Logistic Regression: Public Perception of VDP

Predictors	B	S.E.	Wald	Df	Sig.	Exp(B)	95percent C.I.for EXP(B)	
							Lower	Upper
Gender	0.47	0.56	0.71	1	0.39	1.60	0.53	4.843
Age	0.37	0.27	1.89	1	0.16	1.45	0.85	2.498
31-40 Yrs.	1.50	0.88	2.90	1	0.08	4.52	0.79	25.650
41-50 Yrs.	0.61	0.80	0.58	1	0.44	1.85	0.38	9.064
51-60 Yrs.	-.36	1.2	0.09	1	0.76	0.691	0.06	7.705
Education	-.56	0.53	1.10	1	0.29	0.571	0.20	1.621
Middle School	-3.0	2.1	2.03	1	0.15	0.046	0.001	3.156
HSLC	-1.8	1.51	1.42	1	0.23	0.164	0.008	3.178

HSSLC	-2.1	1.44	2.14	1	0.14	0.121	0.007	2.043
Graduate	-.71	0.97	0.52	1	0.46	0.491	0.07	3.345
Economic Status	-.02	0.70	0.002	1	0.96	0.972	0.24	3.831
Physical Contact	-4.8	1.4	10.50	1	0.01	0.008	0.00	0.148
Patrol	1.99	0.66	8.93	1	0.03	7.337	1.98	27.101
Crime Prevention	0.50	0.83	0.37	1	0.54	1.663	0.32	8.544
Law and Order	-.69	0.80	0.73	1	0.39	0.500	0.10	2.445
Fight against Drug	-.36	0.73	0.24	1	0.62	0.696	0.16	2.940
Liquor or 'Zu	1.15	0.72	2.52	1	0.11	3.178	0.76	13.233
Fear of Crime	1.08	0.81	1.77	1	0.18	2.958	0.60	14.562
Victimisation	0.99	0.77	1.65	1	0.19	2.691	0.59	12.184
Police-Community Relations	0.82	0.84	0.93	1	0.33	2.271	0.43	11.940
Work with Police	.235	0.95	0.06	1	0.80	1.264	0.19	8.193
VDP and YMA/YLA/JAC	1.14	0.80	2.02	1	0.15	3.139	0.64	15.188
Constant	-.42	3.36	0.01	1	0.90	0.657		

Source: Primary Data

Interpretation: Interpretation of Table 6.72 is given hereunder:

- (i) **Gender:** The regression slope of gender, i.e., 0.476 and its odds ratio of 1.609 implied that female individuals are predicted to have more satisfaction with the VDPs than their male counterpart which is a reference category.
- (ii) **Age:** Age's regression co-efficient of 0.378 implied that people are likely to have more satisfaction with VDP when they grow older. People belonging to the age groups of 31 to 40 and of 41 to 50 would have more satisfaction than those who belong to the group of 18 to 30 years of age who are reference category. However, older people who are above 51 are likely to be less satisfied with VDP than others.

- (iii) **Education:** Regression co-efficient of -0.561 showed that more educated individuals are likely to have more negative opinion about VDP than less educated ones. But those who completed Middle School, High School and Higher Secondary School would be more dissatisfied with VDP than those who finished primary school (the reference category) and Graduates and above.
- (iv) **Economic Status:** Regression co-efficient of this variable, -0.29 also indicated that with the improvement in economic condition, richer people are predicted to be less satisfied with the VDP than low income group. Those people who belonged to APL income bracket are predicted to be more dissatisfied with VDP than persons of BPL income group.
- (v) **Physical Contact:** As it is indicated by regression coefficient of -4.830, persons who come into contact with VDP (arrested, fined or punished by VDP) are unhappy with VDP. Physical contact with VDP is statistically an effective determinant of perception of the people toward the VDP because its significance value is less than 0.05 ($p < 0.05$)
- (vi) **Patrol:** With regression co-efficient of 1.993, it is expected that with increase in the number of patrols, people are happier with VDP. The odds ratio of 7.337 and confidence interval of more than 1 showed that people who saw VDP volunteers patrolling their areas are more satisfied with it. This variable has a statistical significance of 0.003 which is less than 0.05.
- (vii) **Crime Prevention:** People who felt that VDPs helped in the prevention, reduction and detection of crimes are predicted to be happy with VDP as indicated by $B=0.509$ and $\text{Exp}(B)=1.663$.
- (viii) **Maintenance of Law and Order:** The regression co-efficient of this determinant being -0.693 and odds ratio of 0.500 indicated that when VDP took increasing measures to enforce law and order, people shall lose their confidence in it.
- (ix) **Fight against Drug:** With its regression co-efficient of -0.362 and odds ratio of 0.696, this predictor showed that people are more likely unhappy with VDPs which took more activities to fight against drug trafficking and its abuse.

- (x) **Fight Against Liquor or ‘Zu’:** Regression co-efficient of this predictor, 1.156 and its odds ratio of 3.178 signified that with an increase in the activities of VDP against crimes relating to liquor or ‘zu’, the level of public satisfaction will be soaring high.
- (xi) **Fear of Crime:** The regression co-efficient of this factor being 1.085 with its odds ratio of 2.958 implied that those VDPs which helped in the removal of fear of crimes are likely to earn public support and acceptance.
- (xii) **Victimisation:** The regression co-efficient of 0.990 indicated that if the rate of victimisation of the citizens was reduced by VDPs, satisfaction of the people would increase. The odds ratio of 2.691 implied that people would be happier with those VDPs that helped the police in the removal of opportunities for victimisation of people.
- (xiii) **Improvement of Police-Community Relations:** The co-efficient 0.820 and odds ratio 2.271 implied that if the VDPs succeeded in the improvement of relations between police and community, there is a likelihood that people would be more satisfied with it.
- (xiv) **Willingness to Help Police:** This predictor with its co-efficient of 0.235 and odds ratio of 1.264 signified that if the people are willing to help police they are predicted to be happy with the VDPs.
- (xv) **Choosing Between VDPs and YMA/YLA/JAC:** Regression co-efficient of 1.144 and odds ratio of 3.139 of this predictor implied that those persons who preferred VDP to YMA/YLA/JAC to enforce law and order and to bring peace in the community are more inclined to have greater satisfaction with it than those opting YMA/YLA/JAC.

Statistical Significance of the Model

In order to have statistical significance, predictors must have value which is less than 0.05 or $p < 0.05$. The significance column in the table showed that all predictors excluding physical contact and patrol, had p value greater than 0.05 implying that the risk level in observed significance of the model is higher than 5 percent. Thus, there is more than 5 percent chance that our prediction is not true.

This is more than acceptable significance level generally prescribed by most social science researches. However, there are two predictors such as physical contact and patrol having *p* value of 0.001 and 0.003 respectively that are less than 0.05. The risks involved in making the conclusions are one per cent in case of physical contact determinant and three per cent in case of patrol.

To sum up, majority of all respondents were happy with the VDPs because they helped in the preservation of peace and security of the community. However, majority of public respondents preferred civil society organisations to VDPs. Police and community leaders were not happy with VDPs that undertook patrol and combing operation against drug abuse and its trafficking. For police and community leaders, the most significant independent variable is crime prevention with 0.02 statistical significance. Others such as education, law and order maintenance, fighting against drug and liquor, fear of crime, victimisation, police-community relations, choosing between VDP and YMA/YLA/JAC are having more than 0.05 statistical significance. For general public respondents, only two predictors viz., physical contact and patrol have significance value. Those persons who were arrested or fined by VDPs were predicted to have negative attitude towards VDP system. But if VDPs patrolled their areas regularly they were likely to be happy.

CHAPTER 7

CONCLUSION

This work is a study of nature and functions of community policing system in Mizoram. The central questions of this research are why and how Village Defence Party (VDP) system emerged in Mizoram. As a part of research questions, it also outlines implementation of community policing programmes in some parts of the world and role of community policing system in India. But its main focus is working, performance and problems of VDPs of Mizoram Police. The mission statement of Mizoram Police recognises community support in the maintenance and preservation of peace. It endorses the significance of public participation in policing activities since its inception by launching VDP system.

Etymologically, policing involves active participation not only of the police but also members of the community in the management of civic affairs. But as Bittner said, police were the most conspicuous and authoritarian agency of government accessible to the people throughout day and night. Ortmeier and Davis postulated that first and for most, the duty of police is to keep peace and then fighting crimes.

Community policing is a recent policing philosophy. Bayley defines it as ‘the new philosophy of professional law enforcement’. According to Trojanowicz, it is “a philosophy of policing, based on the concept that police officers and private citizens working together in creative ways can help solve contemporary community problems related to crime, fear of crime, social and physical disorder, and neighbourhood decay”. Though it is often taken as synonymous with public relations, community control, gentle policing, street sweeping policing, social service policing, minority or poor people-friendly policing, problem-solving policing and technology-free policing yet it is different from them. It is not a panacea for all social and legal problems.

Before the inception of formal police system, policing was the fundamental duty of all members of community. For instance, during the Anglo-Saxon period of Britain in the 9th century AD, all community members were policemen. Every ten

members of the community formed a 'tithing' and each ten 'tithing' constituted a 'hundred'. The local noble appointed a constable to ensure that people performed their policing duties to keep peace. Similarly, a shire-reeve or sheriff was appointed to perform the same task within the area of a shire (district).

The concept of community policing owes its origin to Sir Robert Peel. On his initiative, British Parliament passed the Metropolitan Police Act of 1829 leading to the creation of professional police system in England. The modern concept of community policing is based on his idea that 'police are the public, and the public are the police'. As Braiden and others argued, it is the revival of Peelian police philosophy which asserted that it is the collective duty of both the paid, full term police officers and un-uniformed local residents to keep peace and security in the community.

The theoretical foundations of community policing are Wilson and Kelling's 'broken windows theory' and Goldstein's 'problem-oriented policing'. Broken windows theory is based on the presumption that negligence of soft crimes and incivilities by police leads to the outbreak of serious crimes. If a broken window of a building remains unrepaired, it is a sign of negligence and then destruction of more windows would occur sooner or later. It implies that mere presence of criminals does not result in criminal offence. Crime takes place only in an opportune environment i.e. when there is a general feeling among the residents that no one cares for order.

The problem-oriented policing is based on the premise that crimes are merely symptoms of the underlying social problems. Its main concern is to remove conditions that have caused problems for the community. It follows SARA model- scanning, analysis, response and assessment. The problems of the community are identified and analysed and on the basis of analysis, response measures are selected to remove the problems and finally the impacts of actions taken are assessed.

Community policing is basically a result of failure of traditional policing model to check the rising crime, police corruption, police high handedness, tensions between police and communities. For instance, in Britain, though policing had been

regarded as community affairs, yet police were not trusted by people in 1980s. Police corruption, use of coercive methods and violence were rampant during this period. Community policing was a result of conflicts in 1981 between police forces and young black community in Brixton, London. British community policing programmes included sector policing, community meetings, community contact programmes, community crime prevention and pro-active policing.

In Belgium, community policing was a result of frustration with the ability of centralised traditional policing to check the rising crime. In 1990 Federal Government introduced proximity policing, beat policing (*ilotage*), and Neighbourhood Watch Scheme. In 2003, it published other documents known as CP1 and CP2. But community policing was looked with suspicion as a window dressing mechanism to improve police image. Nevertheless, Belgian community policing model was exported to other developing countries through European Police College.

It is also found that in the absence of police crisis or serious law and order problem some countries like Canada started community policing programmes. Both local factors and external pressure especially from USA prevailed upon Canadian Police to launch community policing projects since 1980s. Federal Government and Royal Canadian Mounted Police proclaimed community policing as the country's police ideology. Provincial governments also adopted community policing. Some Canadian community policing strategies are foot patrols, door-to-door visits, storefront mini-stations, community organisations, directed patrols and zone policing.

Community policing could not flourish in centralised police system. In France, two national police forces- *Police Nationale* and *Gendarmarie*, and urban police did well in crime fighting and law and order keeping functions. But their negligence about problems of incivilities and ill behaviour of the youths generated negative attitude among the people toward the police. This urged Government of France to introduce community policing programmes like '*police de proximite*' (1997), Local Security Contract in 1997, and *Police de Sécurité du Quotidien* in

2018. But community policing model could not succeed due to centralised policing culture.

Japanese Koban is one Asian variant of community policing. Following the inauguration of Koban by Tokyo Metropolitan Police Department in 1874, prefectural police forces introduced the same in other cities. In 1888 all prefectures introduced 'Chuzai-sho' or police posts in town and villages. Presently, there are about 6300 Koban and 6200 Chuzai-sho in Japan. The Koban are the police posts in the cities manned by 2 to 12 police officers in one shift. They keep a record of information about the locations and other details of the households. Koban staffs are the first to react to any problems by moving to the scene of crimes and arrest criminals without delay. They also impart civic sense among the children. Koban officers conduct home visits (*junkai renraku*) two times every year within their respective jurisdictions. The *chuzai san*, i.e., police officer managing Chuzai-sho in rural areas performed more or less the same functions performed by Koban police officers.

In China, police forces have been guided by the philosophy of Mass Line Policing (MLP). MLP signifies that all social institutions are responsible to fight crime, and prevention is the first step in crime fighting. The Chinese tradition of social control was based on Confucianism which implied that crime fighting and peace keeping were the co-responsibilities of families, community and government. Initially, community policing was executed through an indigenous Security Defence Committee system comprising of Public Security Committees, Mediation Committees and Household Registration System. But they became dysfunctional in the face of economic reform. Therefore, an alien concept of community policing was imported from the West in the 21st century. The Ministry of Public Security inaugurated 'Building Little Safe and Civilised Communities' (BLSCC) in March 2002. Thus, community policing was implemented in all big and medium cities across the country by 2004. It is regarded as reincarnation of an old philosophy of mass line policing.

South Africa imported community policing from developed countries. During the apartheid regime, community self-policing consisting of ‘street committees’ and the ‘People’s Court’ was adopted to protect themselves from criminals. In post-apartheid regime, community policing is supported by legal frameworks such as Interim Constitution of 1993, the Green Paper on Safety and Security of 1994, the South African Police Services Act No. 68 of 1995, National Crime Prevention Strategy of 1996, Community Policing Policy Framework and Guidelines, 1997, and a White Paper (1998) adopted by the Department for Safety and Security. Consequently, Community Policing Forums are set up across the state. Simultaneously some provincial governments revive local street committees and block committees as an auxiliary to the formal community policing institutions. Moreover, visible policing and sector policing have also been introduced. Furthermore, private security industry has also become one important actor due to the inadequacy of police forces and community policing programmes. Thus, community policing helps in the improvement of police-community relations, in reduction of crimes and physical violence in South Africa.

Like Canada, Latin American countries imported Anglo-Saxon policing method and community policing as a remedy for physical violence and drug trafficking. The first community policing programme in this region was started in 1994 in Copacabana, Rio de Janeiro. The two largest community policing programmes were in Sao Paulo, Brazil and Bogota, Colombia. In Sao Paulo, Brazil, the Military Police launched community policing programme on December 10, 1997. The Advisory Commission for the Implementation of Community Policing and Community Security Councils were responsible for the implementation of community policing. In Belo Horizonte, the capital city of Minas Gerais of Brazil, Military Police introduced community policing programme in 1999. The Federal University of Minas Gerais imparted training among the police and the members of the Security Councils. The Councils invited local residents to join the councils, taught people the art of self-protection, and received feedback from the community.

In Villa Nueva, city of Guatemala, Narcotics Affairs Section started Model Precinct approach of community policing. The aims of this approach were improvement of police skills and training on problem-solving policing, upgradation of safety equipment, setting up of offices for crime victims, and intensive neighbourhood patrols. In Colombia, community policing was promoted by the police forces, municipal government and private security companies. In Bogota, community policing wing was launched by the Office of Community Police. The aims of community policing were crime prevention, resolution of conflicts through mediation, and inviting complaints and suggestions for the improvement of police service. The police were assigned to the particular beat on a permanent basis.

In India, community policing is as old as policing itself. Vedic literatures, Megasthenes and Kautilya stated that policing in India had been the common responsibility of all members of the community. A simple form of police system existed in India during Vedic periods before 4th Century BC. During Mauryan period, nagarikas or kotwals were enjoined to maintain law and order, defend the city and protect property within their divisions. Every member of household reported about the strangers coming in and out of the town. In rural areas, the whole community was responsible for the protection of the community.

In Mughal Empire, each province was divided into divisions (districts) placed under Faujdars. Though faujdar was primarily a revenue collector he preserved peace and fought against crime. He was helped by subordinate officers called thanadars. The name of thanadar is used to denote police officer in charge of police station today. Police officer in the city was known as kotwal, equivalent of modern Police Inspector. Watchmen and sweepers of the city would submit daily report to the kotwal. Kotwal was helped by night watchmen and spies. He maintained a record of households. Strangers were searched by detectives and lodged in 'Serai' (Inn) established by kotwal. Policing the villages was responsibility of the villagers. The village police were chaukidars who preserved peace and security in the villages.

After the advent of British, Warren Hastings restored the Mughal police system in 1774. He encouraged zamindars to help faujdars in police administration.

He created 'special office' for the purpose of collecting information from faujdars. This office was regarded as the germ of modern police system in India. But faujdari police system was discontinued in 1781 due to its inability to check the rising crime.

Lord Cornwallis established the first paid and regular police force in India through the Police Regulations of 1792 when there was no such police agency all over the world except Dublin. Zamindars and thanadars were relieved of their police duties at once. Every district was divided into police jurisdictions, with a new breed of police officer, darogah supervising each jurisdiction. The darogahs were appointed by the magistrate but removed by the Governor General-in-Council. In the villages, watchmen were selected to help darogahs. But the Court of Directors of East India Company issued orders in 1814 which condemned the darogah system while retaining the village police system. Police administration was transferred from the hands of District Judge to those of the Collector. Then, Regulation XI of 1816 and Regulation XII of 1827 were passed in Madras and Bombay respectively to implement the orders of the Court restoring the indigenous police system.

It was Charles Napier who introduced modern police force in Sindh on the model of Irish Constabulary in 1843. Napier's Police was a separate and semi-military police who did not collect revenue. George Clerk, the Governor of Bombay reorganised Bombay police on the model of Napier's police system. Later, the Sind police model was further adopted in Madras and Oudh.

After the Revolt of 1857, Government of India enacted Police Act of 1861 which was the origin of present Indian Police system. Some important features of the Act were: military police were disbanded and civil constabulary police were entrusted to maintain peace; Inspector General was the head of police in each province; Inspector General was accountable to the provincial government as the Superintendent of Police was to the District Magistrate; villages were put under Superintendent of Police.

The second Police Commission established by Lord Curzon in 1902 found that Indian police were inefficient, corrupt and oppressive. Their role during freedom

movement left a negative image in independent India. The people felt that the main aim of Police Act, 1861 was simply to maintain and preserve British rule in India. The police were accountable to their superior officers but not to the community.

In an independent India, policing is a subject of State List (Article 245). It is found that Indian police system is shaped and moulded by Police Act of 1861. The police organisation is controlled by the executive, not accountable to the people. It is military in its structure, and its *raison d'être* is keeping law and order. The police forces have been detached from the community.

Though Police Act of 1861 does not contemplate creation of community policing institution yet many states have started community-oriented policing either through legislation or initiative of some police officers. The first Indian community policing initiative known as Gram Rakshak Dal or Village Defence Party (VDP) was started in Maharashtra and Gujarat. The Bombay Police Act, 1951 authorised Superintendent of Police to establish VDPs consisting of volunteers to aid the police. VDP system was introduced in Karnataka in 1964 and Assam in 1966. In West Bengal, Village Resistant Groups were established to deal with gangs and criminals in 1950s.

In India traditional community policing institutions (panchayats) flourished since ancient times. Nevertheless, modern Indian community policing pioneers have imported western model of community policing. Today different states have adopted different variants of community policing without conducting an empirical test.

Government of India has taken several initiatives to launch and promote community policing. For instance, National Police Commission, 1977 recommended retention of Village Defence Party and chowkidari system to promote self-policing. Recently, the Padmanabhaia Committee (2000) proposed community policing to be the guiding philosophy of police forces for all states. Government of India prepared handbooks on community policing, provided training facilities and funded projects of community policing. The 34th All India Police Science Congress, 2002 recognised significance of community policing as a mechanism for improving quality of police

services. The National Police Mission, 2005 proposed creation of 'Pan-India Overarching Community Policing Model' which contemplated that every police station was to be divided into different beats. Every beat should select 100 to 200 volunteer police known as the 'Police Mitras'.

In India, community policing plays numerous roles. It helps in crime control and order keeping. It also helps in the removal of fear of crime from the minds of citizens. Under Bal Mitra Thana scheme, to illustrate the point, Madhya Pradesh Police took children to police stations to inculcate positive attitude towards the police. It supplements traditional roles of the police such as arresting criminals and investigating crimes. The police mandate has been enlarged so as to include all measures taken by police to reduce incivilities which lead to criminal offences and fear of crime (Maithri).

In some states like Andhra Pradesh and Assam community policing helps in removing religious superstitions like black and white magic. Police Mee Kosam in Adilabad District of Andhra Pradesh, and Amcho-Bastar and Amcho-Police of Chhattisgarh fought against communist violence. Ladli Cops scheme of Bihar and Parivartan of Delhi Police help in mitigating the problems of rape, sexual harassment and trafficking against women. SUKANYA of Kolkata Police and Samarth Yojna of Himachal Pradesh imparted self-defence training among the girls. Apki Sangini launched by Haryana Police in Palwal District attempted to sensitise the vulnerable sections of the community to POSH and POCSO Acts.

In some cities like New Delhi, the Special Police Officers (SPOs) consisting of local residents helped in fighting drug abuse among the youths and established rehabilitation centres for them. AABHAS of Delhi Police and Sanrakshan Yojna of Haryana Police offered protection and security services to old aged persons.

Community policing also helps in the prevention and reduction of road traffic accidents. Under the mission of Jeev-Daya, for instance, Chhattisgarh police train citizens on the treatment of victims of road accidents and on application of first aid kits. The Traffic Warden Scheme of Puducherry Police contributes to the

improvement of traffic management system and road safety. Mission E-Raksha of Chhattisgarh helps in reducing cybercrimes like phishing and other online money frauds.

Mohalla Committees in Maharashtra, Trichy Community Policing scheme in Tamil Nadu, and Ummeed of Delhi Police promote peaceful co-existence between Hindus and Muslims thereby restoring public confidence in the police.

Friend of the Police movement in Tamil Nadu and Saad Samvad project of Goan Police improved image of police. Amcho-Bastar and Amcho-Police launched in 2009 won the confidence of the local villagers in Bastar District of Chhattisgarh.

Prevention of juvenile delinquency is another achievement of Indian community policing. For example, under Little Police project, Goa Police organised training programmes in schools and colleges to inculcate the habit of obedience to laws and traffic rules among the students. Student Police Cadet of Kerala taught core democratic principles of equality, freedom, justice, virtues and humanism among the students. The FCCs of Madhya Pradesh Police reached out to the victims of domestic violence such as children and women to protect them from physical and mental abuse.

Prayaas of South Goa Police provided basic police services to the residents of slums in the towns and cities. Slum Domination Scheme of Mangaluru Police also checked crime rate by visiting the slum areas in the city. In some places like the erstwhile state of Jammu and Kashmir, Village Defence Committees contributed to the safety of the villages lying along the international border against terrorists. Fisherman Watch Groups maintain security along the coastal lines of Puducherry by watching over the movement of suspicious strangers and ships.

Community policing plays an effective role in the maintenance of law and order and prevention and reduction of crimes throughout the North Eastern States of India. The VDPs assist the police forces to protect people and their property in the villages in Assam, Meghalaya and Mizoram. The VDFs in Manipur protected the villages from armed militants, maintained law and order, managed crisis, helped

police and other security forces. Prahari helped police to fight witch hunting, social evils and superstitions in Assam. They also sought to mitigate socio-economic backwardness which was regarded as a source of social evils. They provided water for drinking and irrigating agricultural land. They repaired village roads and bridges, established development centres and helped young villagers to find jobs. Sahayog aimed at providing employment opportunities to the jobless young villagers.

Community policing contained the problems of trafficking, selling and consumption of illegal drugs in North East India. Under Naagrik Baichara Samiti, Arunachal Pradesh Police strives to promote harmony among various communities. Nagarik Committees of Assam enhances police-community partnership and ensures peace during celebration of festivals.

In Tripura, Prayaas helps police in the enforcement of traffic rules, and in prevention and reduction of roadside mishaps. Under beat policing system, beat officers patrolled their beats, visiting families and identifying persons. They identified problems of the people and accordingly delivered services to the community.

Mizoram is a small state of India where different ethnic groups live together side by side. There are two major ethnic groups. The first group includes Lusei, Hmar, Ralte, Paite, Thadou, and Pangkhua with their sub-clans inhabiting the central and northern part of the state. The second group consists of Pawis (Lais) and Lakhers (Maras) with their sub-clans found in the southern region. Apart from these, Brus, Chakmas, Pang, Bawm and Tlanglau settle in different pockets. Despite the occurrence of occasional ethnic conflicts, Mizoram is the most peaceful state in India today due to the combined efforts of police and viable civil society organisations.

Farrington found that there is a co-relation between demographic composition and crime rate. Teenagers have more inclination to commit crimes than other age groups. The age-crime relation reaches its peak during teens age period and starts to decline rapidly after twenty and gradually in the later period. In Mizoram, as per the 2011 census, there are more than one lakh teenaged persons who are likely to commit

crime. Majority of crimes between 2016 and 2022 are committed by persons falling in the age group of 18 to 29 followed by those in the group of 30 to 44 and 45 to 59.

In Mizoram policing was always a collective business of the entire villagers before the emergence of formal police system. Each village was an independent unit having a chief. The chief was the fountain of justice, head of volunteer village police or army. An indigenous police system comprised of the chief, 'upas' and the whole residents of village who usually performed police functions. This kind of village administration had been in operation since 1700 AD up to 1889 AD.

Lushai Expedition of 1871-72 led to the establishment of Frontier Police Post at Tlabung in 1872. This was the first police post in Mizoram. But it is the Chin Lushai Expedition of 1889-90 which resulted in the formation of South Lushai Hills Military Police Battalion and North Lushai Hills Military Police Battalion. As a result of the Chin-Lushai Hills Conference of 1896, North and South Lushai Hills Military Police Battalions were unified into a single police force known as Lushai Hills Military Police Battalion consisting of 970 personnel with Major Loch as its Commandant. The Civil Police was established in 1898-99 as an auxiliary to the Military Police.

After Lushai Hills was occupied by the British, it was the joint responsibility of the Commissioner of Assam, Superintendent of the Lushai Hills, and the village chiefs and their elders to enforce law and maintain order. The chiefs dealt with minor crimes according to Lushai customary practices. But all heinous crimes such as rape, murder, suicide, offences against government officials and infrastructures etc., were reserved for the Superintendent. The Superintendent was the head of civil and police administration. The Sub-Divisional Officer was the head of police for Lunglei Sub-Division. The Superintendent and the Sub-Divisional Officer were assisted by sub-inspectors who would visit villages once every month and inform the authorities about suspicious persons. They dealt with construction of houses by foreigners, unauthorised felling of trees and jhum cultivation and those issues that affected the wellbeing of the people. The civil police were entrusted to deal with problems

relating to the manufacturing of 'Rak Zu' (a native liquor) within five miles from Aizawl and Lunglei police station areas.

The common legal problems faced by the people in Lushai Hills were civil by nature till recently such as divorce and unpaid price of wife. But other crimes like adultery, rape, theft and murder were also found. The period between 1890 and 1947 was called the 'Golden Period' in the criminal history of Mizoram. The combined efforts of the Superintendent and the chiefs helped in the promotion of peace and tranquillity in the district.

After independence of India in 1947, the Aizawl Police Station occupied by Assam Military Police (erstwhile Assam Rifle) since 1896 was taken over by Assam Police. Government of Assam created the post of Superintendent of Police for Lushai Hills in 1960 and police power exercised by the Deputy Commissioner was transferred to him. Further, when Mizo Hills District was elevated to the status of Union Territory on January 21, 1972, Assam Police was rechristened as Mizoram Police. This is the beginning of the present Mizoram Police.

It is often assumed that an increase in the number of police forces would improve police performance. But there is no significant correlation between the number of police forces and rate of crime in Mizoram. Between 1974 and 1986 there had been a steady increase in the volume of crime in Mizoram. An average number of incident of cognisable crime under IPC within this period was 1064.6 while 193.2 SLL crimes took place annually during this period. The volume of crime per lakh population stood at 137.3 in 1974. After Mizoram became full-fledged state in 1987, crime rate increased swiftly despite an increase in number of police personnel from 4,386 in 1991 to 6,362 in 2000. The average number of criminal incidence under IPC between 1991 and 2000 was 2294.2 with sharp increase by 53.5 percent in 2000 over 1999 and there were 1049.2 cases under SLL on average. However, from 2001 to 2010 there was a slight reduction in crime rate. This could be the result of enlargement of police force from 6,376 in 2001 to 10,341 in 2010. During this period, the average number of crime under IPC was 2255.9 whereas that of SLL crime was 930.5. It is found that though there was a little improvement in crime rate

yet in 2003 Mizoram was ranked number 2 in India, next only to Pondicherry, in terms of criminality under IPC.

During decade of 2011-2020, despite the downsizing of police forces from 10,563 in 2011 to 8,081 in 2020, the incidence of crime had been reduced. The average number of both IPC crime and SLL crime were 2014.7 and 552.5 respectively. In 2021 the Mizoram Police registered 2467 cases under IPC and 729 under SLL. The rate of cognisable crimes under IPC and SLL for Mizoram was 262.2, which was lower than all India crime rate, i.e., 445.9. In 2021 Mizoram ranked 15th in terms of criminality, the most criminal state being Kerala with 1477.2 crime rate. Therefore, it can be concluded that crime rate and maintenance of security are dependent not merely upon the police forces but also upon public participation through community policing.

Community policing system of Mizoram is not an implantation of western model. It is a resurgence of tribal policing found among the Mizos. This indigenous village policing system suffered a setback when Lushai Hills was occupied by British. But it was resurrected after Mr. Harinarayan Baruah established VDPs in 1949 in Assam. The introduction of VDP system in Assam is a catalyst that set the stage for revival of tribal community policing in the form of VDP in Mizoram.

The birth of VDPs in Mizoram is an upshot of the meeting between police officers and members of all Village Councils of Aizawl town held at Aizawl Police Station on 15th October, 1971. The first VDP was established by Electric Veng on 19th October, 1971. Khatla, Bethlehem Veng, Dinthar, Bungkawn, and Venghnuai within Aizawl town and Sihphir village also established the same. They were registered with the Office of Superintendent of Police, Aizawl District which accorded recognition to them on 7th November, 1972. In 1981 Government of Mizoram adopted the Mizoram Village Defence Organisation Rules, 1981. Presently, there are 278 (20 more units have been established in 2023 in Lawngtlai District) active VDP units with 5228 members across the state.

The Deputy Inspector General (Northern Range) is the head of Village Defence Party system called Chief Controller. The Superintendents of Police are designated as District Village Defence Officers who supervise Village Defence Parties within districts. At the sub-divisional level, Sub-Divisional Village Defence Officer or SDPO takes care of VDPs. At the level of thana, the police officer-in-charge of police station is Thana Village Defence Officer. One Assistant Sub-Inspector is appointed to help the Thana Level Officer. At the bottom, the Naik is appointed by the Thana Village Defence Officer for each Village Defence Party. The Naik is responsible to ensure that VDP members perform their duties in an efficient manner.

VDPs play important roles such as protection of the villages, inspection of suspicious persons, performing social works and helping victims of disasters. They give information to the police about criminals, unusual death, possession of illegal arms, and the existence of subversive groups. They deal with crimes under MLTP Act, 1995, and MLP Act, 2019. They help in the containment of drug trafficking and addiction; reduction and prevention of manufacturing, sale and consumption of liquor; maintenance of law and order. They offer counselling services to legal and moral deviants. They also arrest criminals or help the police arrest them. They are also ready to help police for the mitigation of the problems of roadside accidents.

Like some Asian and African countries where traditional administration is still accepted by the community, civil society organisations provide police services in Mizoram. Local actors such as Young Mizo Association, Young Lai Association, and Joint Action Committees play police roles as and when police forces fail to protect the people and unable to keep peace. YMA has been trying to check crimes like corruption, theft, cheating, pornography and prostitution since 1935. It opposes bad politics, anti-social tendencies, hoarding of essential commodities, open defecation, throwing waste in public places, lethargy and idleness, negligence of official duties and liquor.

The combined efforts of YMA and other civil society organisations compelled government to pass the Mizoram Liquor Total Prohibition Act on 14th

December, 1995. YMA established special wings such as Supply Reduction Service (2004-2008), Flying Squad (2009-2010) and Central Anti-Drug Squad (2011-2013) to wage war against selling or drinking of liquor and drug abuse. In appreciation of the yeoman's service rendered by it, the Ministry of Social Justice and Empowerment, Government of India awarded the Central Young Mizo Association with National Awards for Outstanding Services in the Field of Prevention of Alcoholism and Substances (Drug) Abuses in 2013. On 15th April 2015 SRS was re-established and functioned up to 15th October, 2019. An increasing availability of drug after 2019 led to the re-establishment of Central Anti-Drug Squad (CADS) on September 9, 2022 at YMA Central Hall, Tuikhuahtlang. Apart from CADS, one special wing known as Demand Reduction Service is launched to rehabilitate drug and alcoholic abusers.

Joint Action Committees, another informal community policing institution, have come into existence due to the failure of police and VDPs to solve law and order problems. They are another effective police-community interface which guarantees peace in Mizoram. Together with the VDPs, they are active partners of police forces. The operational strategies of the JACs are more or less the same as VDPs. Their activities are confined to the removal of factors disruptive of peace and also to provision of security to the people. But they differ from the VDPs in many ways. First, they are local self-policing bodies neither registered nor recognised by government. Second, they function according to the local norms and standards. Third, unlike VDPs and YMA, they are not perennial institutions and vanish and die away soon.

It is found that Government of Assam is doing better than that of Mizoram in terms of implementation of community policing projects. Mr. Harinarayan Baruah is credited for the emergence of VDP in Assam. He formed a party of young citizens in 1949 to protect and guard their village, i.e., Birinasayek in Jorhat District. This village self-policing system led to formation of village defence organisation and quickly encompassed many villages one after another. Bangladesh imported the concept of VDP from Assam. The Government of Assam passed the Village Defence

Organisation Act in 1966 and the Assam Village Defence Rules in 1986 in order to give legal backing to the VDP system.

The Mizoram VDP system is an offshoot of Assam Village Defence Organisation. In Mizoram, VDPs are active in both urban and rural areas while in Assam they are active only in rural regions. As on January 30, 2022 there are 22,881 registered VDPs in Assam while in Mizoram the number of active VDP is 278. In both state VDP receives monthly reward and essential equipment from the government.

Mizoram Police does not have any other formal community policing institutions other than VDP. It carries out awareness programmes on law and cyber crime in various schools. There are informal civil society organisations like YMA and Joint Action Committees that assist the police. But Assam Police has introduced not only VDP system but also Community Liaison Group (CLG), Nagarik Samiti, Prahari, Project AASHWAS, Project Sahayog etc.

Responses to the Questionnaire

Majority of the respondents knew the concept of VDP system and were happy with performance of the VDP. The issues fought by VDP were alcoholism and drug trafficking or abuse, maintenance of law and order, prevention of crimes, and improvement of police-community relations.

Majority of police and community leader respondents stated that people approached VDPs for assistance when they were in troubles. But only 16.9 percent of the general public respondents expressed that they sought VDP's assistance. Those who asked for help from VDPs were happy with the response of VPDs.

Out of the total 160 total public respondents, only 8.8 percent of them came into contact with VDPs (fine or arrest by VDPs for illegal activities and ill behaviour).

It is found that VDPs patrolled their area regularly. Majority of all respondents found that VDPs helped police in the prevention, reduction, and detection of crimes, maintenance of law and order, and improvement of police-community relations.

Majority of all respondents believed that VDPs play an effective role in dealing with problems of drug abuse and trafficking. They helped police to control or prevent manufacturing and brewing of local wine, sales and drinking of liquor in public places, and liquor-related crimes under the Mizoram Liquor Total Prohibition Act, 1995, and the Mizoram Liquor (Prohibition) Act, 2019.

Majority of all respondents found that visibility and availability of VDPs on the street reduced chances for victimisation of the people, and removed fear from the minds of the citizens.

It is found that majority of police respondents were ready to work with people for community security. They sought public help and those seeking help from the people were satisfied with the cooperation of the people. Similarly, majority of public and community leader respondents were pleased to assist the police. But only 27 percent of public respondents were ever approached by police for assistance.

Majority of the community leader respondents were willing to utilise public services for the maintenance of law and order. They received crime-related information from the people. Meanwhile, only 26 percent of the public responders said that they provided information to the police.

Majority of all respondents found that VDPs helped police in their search for missing persons, accused or convicted criminals who escaped from police custody and jail. VDPs worked together with other government agencies to maintain law and order.

Majority of all respondents believed that VDPs worked together with the Village or Local Councils, other agents of government and civil society organisations such as YMA and YLA in the enforcement of law and order, prevention of crime and

disorder, provision of relief, rescue and rehabilitation services to the victims of disasters like fire, flood, earthquakes, famines and other such unforeseen incidents.

More than half of the police respondent preferred VDP to YMA/YLA/JAC to maintain peace and order. But majority of the public and community leader respondents chose civil society groups such as YMA, YLA and JAC.

Majority of police respondents had job satisfaction while working with the people. And majority of public respondents were inclined to work with VDPs. Though majority of the community leader respondents were happy with the VDPs yet only 18.8 percent of them wanted to join or remain as members of VDP.

The common problems faced by the VDPs included lack of knowledge about community policing, lack of training, lack of government support, lack of community support, lack of finance, lack of continuity or persistence and lack of police support.

Determinants of attitude of police and community leaders towards the VDP

Analysing the impact of various factors influencing the attitude of police and VDP leaders towards the VDP, findings of the present study are as follows:

Though gender is not a statistically significant predictor but it shows that women are likely to have more satisfaction with VDP than men.

Satisfaction of police and community leaders with VDP is likely to decrease inversely with an increase in their age.

Education is one important predictor, as more educated police or VDP leaders would have more satisfaction with VDP. But Graduate and above are likely to have negative opinion about it.

Determinants like patrol, fighting against drug, fear of crime and engagement of VDPs in police-community relations improvement activities are likely to have negative impact. However, crime prevention, law and order maintenance, fight

against liquor and victimisation have positive influence on the attitude of police and community leaders towards VDPs. If VDPs could prevent crimes, maintain law and order and fight illegal liquor, people are predicted to be happier with them.

Persons who chose VDPs for the enforcement of law and order over YMA/YLA/JAC, are expected to have more happiness with the VDP system than those persons who preferred YMA/YLA/JAC.

But length of service among the police or VDP members does not have meaningful predictive impact. For police and community leaders, the most significant independent variable is crime prevention with 0.02 statistical significance. Others such as education, law and order maintenance, fighting against drug and liquor, fear of crime, victimisation, police-community relations, choosing between VDP and YMA/YLA/JAC are not statistically significant predictors.

Determinants of public attitude towards the VDP

The result of Binary Logistic Regression Analysis shows that for public respondents, women are likely to have more satisfaction with VDP than their male counterpart. There is a likelihood of satisfaction with VDP when people grow older. But those above 50 years are predicted to have dissatisfaction. This is opposite to the influence of age on perception of police and VDP leaders about the VDP. More educated people are likely to have negative opinion about VDP than less educated ones. But among police and VDP leaders, education has positive influence.

People would be happy if VDPs increased the number of patrol, were able to prevent and control crimes, and reduce rate of victimisation. Persons who are willing to help police are predicted to be happy with the VDPs. Moreover, VDPs which removed fear of crimes are likely to earn public trust and confidence. This contradicts influence of fear of crime in respect of the attitude of police and VDP leaders.

Further, when VDPs improve police-community relations, there is likelihood that people would be more satisfied with it. This contradicts the influence of ‘improvement of police-community relations’ on the attitude of police and VDP leaders towards the VDP.

With an improvement in economic condition, public satisfaction with VDPs is predicted to decrease. Persons who come into contact with VDP (like arrest, fine or punishment) are less disposed to be happy with VDP. If VDP took intensive measures to enforce law and order and to fight against drug trafficking and its abuse, people should lose their confidence in it.

On the contrary, with an increase in the activities of VDP against crimes relating to liquor or ‘zu’, the level of public satisfaction will be higher. Persons who preferred VDP to YMA/YLA/JAC to enforce law and order are more likely to have better satisfaction with it than those opting YMA/YLA/JAC.

For public respondents, all predictors, excluding physical contact and patrol, had *p* value greater than 0.05 implying that there is more than 5 percent risk in the observed significance. The predictors such as physical contact and patrol have *p* value of 0.001 and 0.003 respectively. The risks involved in making reliable predictions are one per cent in case of physical contact and three per cent in case of patrol.

The present study has identified several problems faced by the VDPs in Mizoram. First, lack of knowledge about community policing stands in the way of the successful working of the VDP system. Second, members are not given adequate training on criminal laws and laws relating to VDP system. Third, Government of Mizoram is not serious about promotion of community policing. Fourth, community members are not willing to cooperate with the VDPs by way of giving information and physical assistance to the VDPs. Fifth, financial assistance VDPs receive from government is not enough to meet their expenditure they incurred for keeping law and order. Sixth, majority of the VDPs are not active throughout the year. Rather they are functional only during the festive seasons, occasions of big events and

holidays. Thus, lack of continuity demotivates many VDPs. Lastly, the lower ranking police personnel are averse to the idea of community participation in the work of policing. They think that community involvement in the maintenance of law and order is an invasion of their legitimate authority.

Suggestions for Improvement in the Working of Community Policing System in Mizoram

The police proposed different measures to improve the working of VDPs in Mizoram. First, legal education shall be provided to VDP members. Second, government must supply more equipment to VDPs. Third, government must give more financial assistance to VDPs. Fourth, members of the community must be encouraged to support the VDPs. Fifth, better VDP-community cooperation shall be cultivated. Sixth, VDP members shall be selected only from among the law abiding citizens. Seventh, VDPs shall be free from the control and influence of politicians. Eighth, VDP members shall abstain from alcoholic and drug consumption. Ninth, no physical punishment or torture shall be inflicted by VDP. Arrestees must be handed over to the nearest police station as early as possible. Tenth, VDP shall not discriminate persons on grounds of wealth, blood relationship, social class, religion, race, sex etc. Eleventh, VDPs shall maintain conformity to lawful courses of actions. Twelfth, VDPs shall devote more attention and activities to problem solving policing so that the root causes of crimes and disorder are removed. Thirteenth, VDPs shall attempt to foster better cooperation with other government agencies. Fourteenth, they shall respect the rights and dignity of the individuals. Fifteenth, VDP should be empowered.

The general public respondents offer the following suggestions for the better working of the VDPs in Mizoram. First, legal training programmes shall be organised for all members of the VDPs. Second, government must supply more equipment to VDPs. Third, government must extend more financial support to all active VDPs. Fourth, members of the community must give more support to the

VDPs. Fifth, VDP-community cooperation must be encouraged. Sixth, there shall be unity among the members of VDP. Seventh, only innocent citizens shall be appointed to be members of the VDP. Eighth, VDPs shall be above party consideration. Ninth, VDP members must abstain from alcoholic and drug consumption. Tenth, no physical punishment shall be given to criminals arrested by the VDPs. Eleventh, members of the VDP must show due commitment to their duties. Twelfth, VDP members shall have no personal axe to grind against any one. Thirteenth, VDP shall not make discrimination against any one on any grounds. Fourteenth, VDPs shall carry out regular patrolling. Fifteenth, corrupted practices like taking bribe from arrestees should be stopped. Sixteenth, VDP members shall be on duty for 24 hours every day. Seventeenth, VDP members shall always conform to law. Eighteenth, better public cooperation must be cultivated. Nineteenth, confidentiality shall be maintained by the VDP members. Twentieth, weapons shall be supplied to VDP members for self-defence. Twenty-first, government must amend VDP Act to give more powers to VDPs. Twenty-second, VDPs shall take up more community development activities and social works. Twenty-third, VDPs shall focus attention on problem solving policing approach. Twenty-fourth, VDPs shall be open and accessible to everyone. Twenty-fifth, they shall endeavour to develop better cooperation with other government agencies.

Community leaders also proposed measures to improve VDP system in Mizoram. First, more legal training should be organised. Second, government should provide more equipment and financial aid to VDPs. Third, more community support is needed. Fourth, better VDP-community co-operation must be encouraged. Fourth, VDP members should have unity. Fifth, only persons who are not having criminal background shall be selected to be members of the VDP. Sixth, VDP members must abstain from alcohol and drug consumption. Seventh, members must show greater commitment to their duties. Eighth, no discrimination shall be made by VDPs on any grounds. Ninth, corruption shall be checked among the VDP members. Tenth, VDP members shall always conform to laws. Eleventh, police-public partnership must be improved. Twelfth, confidentiality and secrecy shall be maintained by VDP members. Thirteenth, weapons or arms shall be given to VDP members for self-

defence or protection. Fourteenth, more powers shall be given to VDPs. Fifteenth, VDPs shall find solutions to problem of society which cause crimes. Sixteenth, better cooperation with other government agencies. Seventeenth, VDP conference shall be organised. Eighteenth, seats shall be reserved in favour of VDP members or their relatives in police recruitment. Nineteenth, VDPs shall be allowed to function according to the Mizo traditional practices and local norms issued by the local authorities. Twentieth, government shall take measures to install CCTV in all crime prone zones of the towns and cities. It shall take steps to provide relief package to the relatives and VDP members themselves who meet accidents while they are on duty.

Appendices

Appendix 1: Community Policing Projects in India

Community Policing Projects in India		
SI. No.	State/UT	Name of Projects
1	Andhra Pradesh	(i) Maithri (ii) Police Mee Kosam
2	Assam	(i) Meira Paibi (ii) Village Defence Organisation (iii) Nagarik Samitie (iv) Project Prahari (v) SAHAYOG
3	Arunachal Pradesh	(i) Naagrik Baichara Samiti
4	Bihar	(i) Ladli Cops Scheme
5	Chhattisgarh	(i) Amcho-Bastar and Amcho-Police (ii) Navodaya Mission
6	Delhi	(i) Scheme of Special Police Officers (ii) Neighbourhood Watch Scheme (iii) Dost Police Station (iv) AABHAS (v) Parivartan, Ummeed
7	Goa	(i) Saad Samvad (ii) Little Police (iii) PRAYAAS,
8	Gujarat	(i) Gram Rakshak Dal (ii) Suraksha Setu
9	Haryana	(i) Community Policing 2.0 (ii) Apki Sangini (iii) Community Policing Wing
10	Himachal Pradesh	(i) Beat Level Community Policing (ii) Police Station Level Community Policing (iii) Sub-Divisional Level Community Policing (iv) District Level Community Policing

		(v) <i>Women Cells</i>
11	Jammu and Kashmir	(i) <i>Village Defence Councils</i> (ii) <i>Police-Public Squads</i>
12	Karnataka	(i) <i>Village Defence Party</i> (ii) <i>Citizens Committee</i> (iii) <i>Slum Domination</i> (iv) <i>Jana Suraksha Samithi (JSS)</i>
13	Kerala	(i) <i>Crime Prevention Committees</i> (ii) <i>Janamaitri Suraksha Project (JSP)</i> (iii) <i>Student Police Cadets,</i>
14	Madhya Pradesh	(i) <i>Family Counselling Centres</i> (ii) <i>Town Defence Committees (Nagar Raksha Samitis)</i> (iii) <i>Village Defence Societies (Gram Raksha Samitis)</i> (iv) <i>Bal Mitra Thana</i> (v) <i>Rustam Ka Bagicha</i>
15	Maharashtra	(i) <i>Mohalla Committees in Bhiwandi</i> (ii) <i>Mohalla Committees in Mumbai,</i>
16	Manipur	(i) <i>Village Defence Force,</i>
17	Meghalaya	(i) <i>Village Defence Parties</i>
18	Mizoram	(i) <i>Village Defence Parties</i>
19	Nagaland	(i) <i>Beat Policing System</i>
20	Odisha	(i) <i>Surkhya Samiti</i> (ii) <i>Ama Police</i> (iii) <i>APOSSA Yojna</i>
21	Puducherry	(i) <i>Community Liaisoning Group</i> (ii) <i>Fisherman Watch Group</i> (iii) <i>Traffic Wardens</i> (iv) <i>Eyes and Ears of Police</i>
22	Punjab	(i) <i>Community Policing Programme (Saanjh),</i>
23	Tamil Nadu	(i) <i>Friends of the Police</i> (ii) <i>Samarth Yojna</i> (iii) <i>Trichy Community Polcing</i> (iv) <i>Wide Area Network</i> (v) <i>Beat Officers System</i>

		<i>(vi) Complaint Box System</i> <i>(vii) Slum Adoption Programme</i>
24	Tripura	<i>(i) PRAYAAS,</i>
25	West Bengal	<i>(i) Village Resistance Groups</i> <i>(ii) Community Policing Project</i> <i>(iii) Kolkatta Community Policing Scheme</i>

Appendix 2: Meeting Minutes of Village Council Electric Veng, Aizawl
(19.10.1971)

Tiin, kan dapa kan nante kan hram thin
hnu panh a, ~~Pote~~ a la san? loh chuan Police
ho man hir thlayin beih gel iphal kan dikh.
A beitur hram V/c leh Y.m. 4 te leh a yai
tel ve ~~thei~~ aprayta ni se.

2. V.D.P. : V.D.P. hi hram ni a ~~24-10-~~
24-10-71. ni a Police chutute leh V/c
kal khaw-i an tel agin V.D.P. kan
Veng chh ngah sin ve yai kan dakh a, Tiin,
a tel aom a kan yai te ni 44 kan thlay
- Chhuch hnik a, hay te hi 25-10-71.
Bawh tan zanch in hnuh khaw ni se kan ti.

Lunghanga 19/10/71.
(LUNGTHANGA)
V.C.P.
Electric Veng

Appendix 3: List of Active VDP Unit in Mizoram

Aizawl District

Sl. No.	Name of Unit	No. of member	Under PS/OP
1	Electric Veng	10	Aizawl PS
2	Bethlehem Veng	10	Aizawl PS
3	Bungkawn	10	Aizawl PS
4	Republic	10	Aizawl PS
5	Ramthar Veng	10	Aizawl PS
6	ITI Veng	10	Aizawl PS
7	Bethlehem Vengthlang	10	Aizawl PS
8	Aizawl Venglai	10	Aizawl PS
9	Republic Vengthlang	10	Aizawl PS
10	Lawipu	10	Aizawl PS
11	Khatla South	10	Aizawl PS
12	Upper Republic	10	Aizawl PS
13	Bungkawn Vengthar	10	Aizawl PS
14	Armed Veng South	10	Aizawl PS
15	Seling	10	Bawngkawn PS
16	Thingsulthliah	10	Bawngkawn PS
17	Tlungvel	10	Bawngkawn PS
18	Sesawng	10	Bawngkawn PS
19	Ramhlun Vengthar	10	Bawngkawn PS
20	Muthi	10	Bawngkawn PS
21	Zuangtui	10	Bawngkawn PS
22	Ramhlun Sport Complex	10	Bawngkawn PS
23	Ramhlun Venglai	10	Bawngkawn PS
24	Nausel	10	Bawngkawn PS
25	Laipuitlang	10	Bawngkawn PS
26	Phulmawi	10	Bawngkawn PS
27	Tuirial Airfield	10	Bawngkawn PS
28	Tuirial Lei	10	Bawngkawn PS
29	Falkland	10	Bawngkawn PS
30	Selesih	10	Bawngkawn PS
31	Venghnuai	10	Kulikawn PS
32	Sateek	10	Kulikawn PS
33	Kulikawn	10	Kulikawn PS

34	Kanghmun	10	Kulikawn PS
35	South Hlimen	10	Kulikawn PS
36	Lungleng-I	10	Kulikawn PS
37	Samtlang	10	Kulikawn PS
38	Phulpui	10	Kulikawn PS
39	Darlung	10	Kulikawn PS
40	Lungleng North	10	Kulikawn PS
41	Salem	10	Kulikawn PS
42	Model Veng	10	Kulikawn PS
43	Aibawk	10	Kulikawn PS
44	Lungphun	10	Kulikawn PS
45	Tachhip	10	Kulikawn PS
46	West Lungdar	10	Kulikawn PS
47	Tlangnuam	10	Kulikawn PS
48	Tlangnuam Vengthar	10	Kulikawn PS
49	Maubuang	10	Kulikawn PS
50	Saikhamakawn	10	Kulikawn PS
51	Melriat	10	Kulikawn PS
52	Kepran	10	Darlawn PS
53	Khawruhlian	10	Darlawn PS
54	East Phaileng	10	Darlawn PS
55	Ratu	10	Darlawn PS
56	Palsang	10	Sakawrdai PS
57	Zohmun	10	Sakawrdai PS
58	Vaitin	10	Sakawrdai PS
59	Sailam	10	Sialsuk PS
60	Samlukhai	10	Sialsuk PS
61	Lamchhip	10	Sialsuk PS
62	Sumsuih	10	Sialsuk PS
63	Lengpui	10	Sairang PS
64	Mualkhang	10	Sairang PS
65	Hmunpui	10	Sairang PS
66	Sairang Dinthar	10	Sairang PS
67	Lungsum	10	New Vervek OP
68	Sakawrtuichhun	10	Zonuam OP
69	Chawlhmun	10	Vaivakawn PS
70	Zotlang	10	Vaivakawn PS

Lunglei District

Sl. No.	Name of Unit	No. of member	Under PS/OP
1	Rahsiveng	Not Available	Lunglei PS
2	Serkawn	Not Available	Lunglei PS
3	Theiriat	Not Available	Lunglei PS
4	Hauruang	Not Available	Lunglei PS
5	Venglai	Not Available	Lunglei PS
6	Pukpui	Not Available	Lunglei PS
7	Ramthar	Not Available	Lunglei PS
8	Chanmari	Not Available	Lunglei PS
9	Zohnuai	Not Available	Lunglei PS
10	Collegeveng	Not Available	Lunglei PS
11	Zobawk 'S'	Not Available	Lunglei PS
12	Zobawk 'N'	Not Available	Lunglei PS
13	Lunglawn	Not Available	Lunglei PS
14	Electricveng	Not Available	Lunglei PS
15	Tawipui N-I	Not Available	Lunglei PS
16	Farmveng	Not Available	Lunglei PS
17	Dawn	Not Available	Lunglei PS
18	Mualhuam N	Not Available	Lunglei PS
19	Vanhne	Not Available	Lunglei PS
20	Chithar	Not Available	Lunglei PS
21	Thaizawl	Not Available	Lunglei PS
22	Mamte	Not Available	Lunglei PS
23	Zotuitlang	Not Available	Lunglei PS
24	Sertlangpui	Not Available	Lunglei PS
25	Phaileng 'S'	Not Available	Lunglei PS
26	huampui	Not Available	Lunglei PS
27	Zawlpui	Not Available	Lunglei PS
28	Mualcheng 'S'	Not Available	Lunglei PS
29	Kanghmun 'S'	Not Available	Lunglei PS
30	Tawipui N-II	Not Available	Lunglei PS
31	Lungpuizawl	Not Available	Lunglei PS
32	Kawnpui W	Not Available	Lunglei PS
33	Thlengang	Not Available	Lunglei PS

34	hual\hu	Not Available	Lunglei PS
35	Minpui	Not Available	Lunglei PS
36	Thingfal	Not Available	Lunglei PS
37	Thangpui	Not Available	Lunglei PS
38	Bualte	Not Available	Lunglei PS

Lawngtlai District

Sl. No.	Name of Unit	No. of member	Under PS/OP
1	AOC Veng LTI	Not Available	Lawngtlai PS
2	T. Dumzau	Not Available	Bungtlang S OP
3	Tuichawngtlang	Not Available	Vasei PS
4	Kakichhuah	Not Available	Bungtlang S OP

Champhai District

Sl. No.	Name of Unit	No. of member	Under PS/OP
1	Khuangleng	Not Available	Champhai PS
2	Hnahlan	Not Available	Champhai PS
3	Ngur	Not Available	Champhai PS
4	Khuangphah	Not Available	Champhai PS
5	Dilkawn	Not Available	Champhai PS
6	Leizenzo	Not Available	Champhai PS
7	Dungtlang	Not Available	Champhai PS
8	Khawbung	Not Available	Champhai PS
9	Bungzung	Not Available	Champhai PS
10	Leithum	Not Available	Champhai PS
11	Zawngtetui	Not Available	Champhai PS
12	Sazep	Not Available	Champhai PS
13	Vanzau	Not Available	Champhai PS
14	Vaphai	Not Available	Champhai PS
15	Samthang	Not Available	Champhai PS
16	Thekpui	Not Available	Champhai PS
17	Thekte	Not Available	Champhai PS

18	Khankawn	Not Available	Champhai PS
19	Vangchhia	Not Available	Champhai PS
20	Zawlsei	Not Available	Champhai PS
21	Buang	Not Available	Champhai PS
22	Khuangleng	Not Available	Champhai PS

Kolasib District

Sl. No.	Name of Unit	No. of member	Under PS/OP
1	Bairabi South	Not Available	Kolasib PS
2	Bukpui	Not Available	Kolasib PS
3	Gosen Veng, Kolasib	Not Available	Kolasib PS
4	Hortoki	Not Available	Kolasib PS
5	Kawnpui VC-I	Not Available	Kolasib PS
6	Kawnpui VC-III	Not Available	Kolasib PS
7	Kawnpui Venglai	Not Available	Kolasib PS
8	Khamrang	Not Available	Kolasib PS
9	Lungdai	Not Available	Kolasib PS
10	N. Chaltlang VC-I	Not Available	Kolasib PS
11	N. Chaltlang VC-II	Not Available	Kolasib PS
12	N. Chhimluang	Not Available	Kolasib PS
13	N. Hlimen	Not Available	Kolasib PS
14	New Builum	Not Available	Kolasib PS
15	Rengtekawn	Not Available	Kolasib PS
16	Saihapui 'K'	Not Available	Kolasib PS
17	Saiphai	Not Available	Kolasib PS
18	Saipum	Not Available	Kolasib PS
19	Serkhan	Not Available	Kolasib PS
20	Thingdawl	Not Available	Kolasib PS
21	Thingthelh	Not Available	Kolasib PS
22	Tuithaveng Kolasib	Not Available	Kolasib PS
23	Zanlawn	Not Available	Kolasib PS
24	Zodin (Rasdali)		Kolasib PS

Siaha District

Sl. No.	Name of Unit	No. of member	Under PS/OP
1	Thosai	Not Available	Saiha PS
2	Lomasu	Not Available	Phura PS
3	Tisopi	Not Available	Saiha PS
4	Niawhtlang	Not Available	Saiha PS
5	Phura	Not Available	Phura PS
6	New Siaha East-I	Not Available	Saiha PS
7	Ainak	Not Available	Saiha PS
8	Zokhawsang	Not Available	
9	New Siaha West	Not Available	Saiha PS
10	Siata	Not Available	Saiha PS

Serchhip District

Sl. No.	Name of Unit	No. of member	Under which PS/OP
1	P&E Veng, Serchhip	Not Available	Serchhip PS
2	Hmar Veng, Serchhip	Not Available	Serchhip PS
3	Field Veng, Serchhip	Not Available	Serchhip PS
4	Bungtlang	Not Available	Serchhip PS
5	Keitum	Not Available	Serchhip PS
6	Khumtung	Not Available	Serchhip PS
7	Lungpho	Not Available	Serchhip PS
8	Thinglian	Not Available	Serchhip PS
9	Chhingchhip Venghlun	Not Available	Serchhip PS
10	Chhingchhip Venglai	Not Available	Serchhip PS
11	Chhingchhip Mualpui	Not Available	Serchhip PS
12	Hmun\ha	Not Available	Serchhip PS
13	Khawbel	Not Available	Serchhip PS
14	Thentlang	Not Available	Serchhip PS
15	Baktawng	Not Available	Serchhip PS
16	Hmawngkawn	Not Available	Serchhip PS
17	Hualtu	Not Available	Serchhip PS
18	Buangpui	Not Available	Thenzawl PS

19	Neihloh	Not Available	Thenzawl PS
20	Kanghmun South	Not Available	Thenzawl PS
21	Zote South	Not Available	Thenzawl PS
22	Leng	Not Available	N. Vanlalphai PS
23	Bawktlang	Not Available	N. Vanlalphai PS
24	Mualcheng	Not Available	N. Vanlalphai PS
25	Khawailung	Not Available	N. Vanlalphai PS
26	Sialsir	Not Available	N. Vanlalphai PS
27	Sailulak	Not Available	N. Vanlalphai PS
28	Lungchhuan	Not Available	N. Vanlalphai PS
29	Chekawn	Not Available	N. Vanlalphai PS

Mamit District

Sl. No.	Name of Unit	No. of member	Under PS/OP
1	Phaizau	25	Mamit PS
2	Lallen	18	West Phaileng PS
3	Teirei/Hruaitluang	18	West Phaileng PS
4	Khawhai	32	West Phaileng PS
5	Rajivnagar	23	West Phaileng PS
6	Chungtlang	20	West Phaileng PS
7	Lungphun	20	West Phaileng PS
8	Kanghmun	30	West Phaileng PS
9	Darlung	30	West Phaileng PS
10	Marpara North	15	Marpara PS
11	Rengdil	16	Kawrthah PS
12	Bungthuam	20	Kanhmun PS

Hnahthial District

Sl. No.	Name of Unit	No. of member	Under PS/OP
1	Electric Veng, Hnahthial	6	Hnahthial PS
2	Tuipui 'D' Village	11	Hnahthial PS
3	Kanaan Veng, Hnahthial	5	Hnahthial PS

4	South Chawngtui Village	6	Hnahthial PS
5	Venglai, Hnahthial	32	Hnahthial PS
6	Thingsai Village	3	Hnahthial PS
7	Khawhri Village	15	Hnahthial PS
8	Tarpho Village	15	Hnahthial PS
9	Ramrikawn, Pangzawl	30	Hnahthial PS
10	Phaileng South Village	17	Hnahthial PS
11	S. Vanlaiphai Village	16	Hnahthial PS
12	Lungpuitlang Village	10	Hnahthial PS
13	S. Lungleng Village	13	Hnahthial PS
14	New Kawnpui Village	8	Hnahthial PS
15	Darzo Village	24	Hnahthial PS
16	Muallianpui Village	7	Hnahthial PS

Saitual District

Sl. No.	Name of Unit	No. of member	Under PS/OP
1	Ruallung	Not Available	Saitual PS
2	Mualcheng	Not Available	Saitual PS
3	Lenchim	Not Available	Saitual PS
4	Maite	Not Available	Saitual PS
5	Dilkhan	Not Available	Saitual PS
6	Suangpuilawn	Not Available	Saitual PS
7	Zawngin	Not Available	Saitual PS
8	N. Lungpher	Not Available	Saitual PS
9	Buhban	Not Available	Saitual PS
10	Sihfa	Not Available	Saitual PS
11	Tualbung	Not Available	Saitual PS
12	Thanglailung	Not Available	Saitual PS
13	Luangpawng	Not Available	Saitual PS
14	Phullen	Not Available	Saitual PS
15	Khanpui	Not Available	Saitual PS
16	Vanbawng	Not Available	Saitual PS
17	Ngopa	Not Available	Ngopa
18	Hliappui	Not Available	Ngopa

19	NE. Khawdungsei	Not Available	Ngopa
20	Pawlrang	Not Available	Ngopa
21	Hrianghmun	Not Available	Ngopa

Khawzawl District

Sl. No.	Name of Unit	No. of member	Under PS/OP
1	Tualte	Not Available	Khawzawl PS
2	Khawhai	Not Available	Khawzawl PS
3	Biate	Not Available	Khawzawl PS
4	Chalrâng	Not Available	Khawzawl PS
5	Zaingen	Not Available	Khawzawl PS
6	Zuchhip	Not Available	Khawzawl PS
7	Vengthar	Not Available	Khawzawl PS
8	Kawnzar	Not Available	Khawzawl PS
9	Arro	Not Available	Khawzawl PS
10	Dinthar	Not Available	Khawzawl PS
11	Darngawn	Not Available	Khawzawl PS
12	Lungvar	Not Available	Khawzawl PS

Source: State Public Information Officer, Police Headquarters, Mizoram Police. 13.10.2022

Appendix 4: List of VDP in Lawngtlai District (Updated)

Sl. No.	Name of VDP	No. of Members	PS/OP Jurisdiction
1	Borapansury	10	Borapansury
2	Borapansury-I	10	
3	Borapansury-II	12	
4	Borapansury East	10	
5	Chhotapansury	15	
6	Silsury	10	
7	Ugulsury	15	
8	Zochachhuah	15	Bungtlang S OP
9	Kakichhuah	15	
10	Sabualtlang	15	
11	Laitlang	15	
12	Tuidangtlang	15	
13	T. Dumzau	15	

14	Borabakakhali	14	Vasei PS
15	Tuichawngtlang	13	
16	Pangkhua	14	Sangau PS
17	Sentetfiang	15	
18	Thaltlang	15	
19	Tialdawngilung	6	Bualpui 'NG' OP
20	Bualpui 'NG'	8	
21	S. Lungpher	6	
22	Archhuang	9	
23	Lungzarhtum	6	
24	Vawmbuk	15	

Appendix 5: Questionnaire

Community Policing System in Mizoram

Questionnaire for Police Officers

Dear Sir/Madam,

I am Lalthanmawia, a research scholar in the Department of Political Science, Mizoram University, pursuing my Ph. D under the supervision of Dr. Harendra Sinha.

This questionnaire is prepared to elicit information or data which are pertinent to my research topic, '*Community Policing System in Mizoram*'. The information thus obtained will be utilised only for research purpose. Your name and identity will not be mentioned in my thesis. In this connection, I need your kind cooperation by way of filling up the questionnaire.

Personal Information

Name :

Gender

(a) Male ()

(b) Female ()

(c) Others ()

Age

(a) 18-30 years. ()

(b) 31-40 years. ()

(c) 41-50 years ()

(d) 51-60 years ()

(e) 60 years above ()

Period of service in the Police Department

- (a) 1-10 Years ()
(b) 11-20 Years ()
(c) 21-30 Years ()
(d) 31-40 Years ()

Rank:

Education

- (a) Primary School ()
(b) Middle School ()
(c) HSLC ()
(d) HSSLC ()
(e) Graduate ()
(f) PG and above ()

1. Do you know about the concept of VDP (Community Policing)?
(VDP emaw Community Policing emaw nih phung hi i hre ngai em?)

- (a) Yes ()
(b) No ()

2. Are you satisfied with the functioning of VDP in your area?
(VDP te hi hna an thawk tha i ti em?)

- (a) Yes ()
(b) No ()

3. What are the issues or problems fought by VDP?
(Eng buaina te nge VDP te hian an hmachhawn thin?)

- (a) Alcoholism and drug abuse ()
(Zu leh damdawi hman sual)
(b) Law and Order problems ()
(Dan leh thupek lama harsatna)
(c) Prevention of crimes ()
(Dan bawhchhiatna thleng tur dan)

(d) Police-Community relations ()

(Police leh khawtlang inlaichinna)

(e) All of the above ()

(A zavaiin)

4. Have you ever seen someone approaching VDP for assistance?

(Miin VDP tanpuina dila an pan I hmu tawh em?)

(a) Yes ()

(b) No ()

If Yes, how is the response of VDP?

(a) Satisfactory ()

(b) Unsatisfactory ()

5. Have you ever seen someone coming into contact with VDP (Arrest, punished or fined etc. by VDP)?

(VDP in mi an man/ pawisa chawi tir/ hrem lai I hmu taw hem?)

(a) Yes ()

(b) No ()

6. Do you think that VPD members patrol their area on regular intervals?

(In huam chhungah regular takin in patrol thin em?)

(a) Yes ()

(b) No ()

7. Do you think that the VPDs help in the prevention, detection and reduction of crime?

(VDP te hian sualna tih tlem, misual man leh sualna umbo kawngah hian hna an thawk tha in i hria em?)

(a) Yes ()

(b) No ()

8. Do you think that VDPs help in the maintenance of law and order in the state?

(VDP te hian dan leh thupek kenkawhna kawngah police an pui tha i ti em?)

(a) Yes ()

(b) No ()

9. Do you think that people's participation in policing (VDP) helps in the prevention of illegal drug trafficking and its addiction among the youths?

(VDP te hian danlova damdawi tawlhruk, zawrh/hralh leh hmankhawlohna tibo tur hian hna an thawk tha i ti em?)

(a) Yes ()

(b) No ()

10. Do you think that VDPs work very well in their fight against liquor or 'Zu' under MLTP Act, 1995 and MLPC Act, 2019?

(MLTP Act, 1995/MLPC Act, 2019-in a phut angin VDP te hian zu do kawngah hna an thawk tha i ti em?)

(a) Yes ()

(b) No ()

11. The presence of VDP removes fear of crime from the minds of the people.

(Khawlaia VDP duty hian mipuite rilruah dan bawhchhiatna a thlen palh hlauhthawwna a tibo)

(a) Agree ()

(b) Disagree ()

12. Do you think that VDPs reduce victimisation of the people?

(VDP te hian suahsualna avanga khawtlang mipuite tawrhna an ti tlem in i hria em?)

(a) Yes ()

(b) No ()

13. Do you think that VDP helps in the improvement of the relationship between Police and Community?

(VDP hian police leh khawtlang inlaichinna a siam tha in i hria em?)

(a) Yes ()

(b) No ()

If No, Why?

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14. Are you willing to work with the people/VDP?

(Mipui/VDP te nena thawh ho i chak em?)

(a) Yes ()

(b) No ()

If No, Why?.....

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15. Have you ever approached people for their help in your detective and
investigative work?

I hnathawhna ah nangmah pui turin mipuite i ngen tawh em?)

(a) Yes ()

(b) No ()

If Yes, are you satisfied with their response?

(I ngen tawh chuan, an puihna ah che i lungawi em?)

(a) Yes ()

(b) No ()

16. Have you ever received information from the local residents?

(Mipuite hnen atangin thu pawimawh i dawng tawh ngai em?)

(a) Yes ()

(b) No ()

17. Do you think that VDPs help the police in their search for persons who are disappeared, accused persons, popular criminals, escaped convicts, and any other law breakers?

VDP te hian mibo/thilsual ti a puh/ misual hriat lar/misual tlanbo/dan bawhchhiate zawn kawngah police te an pui tha in i hria em?)

(a) Yes ()

(b) No ()

18. Do you think that VDPs work together with other agencies of Government to improve law and order in the community?

(Khawtlanga dan leh thupek kenkawh kawngah VDP te hi sorkar department dangte nen an thawk ho tha in i hria em?)

(a) Yes ()

(b) No ()

19. Do you think that VDPs aid the village and other government agencies to provide relief, rescue and rehabilitation to the victims of disasters like fire, flood, earthquakes, famines and other unforeseen incidents?

(VDP te hian khuarel chhiatna hrang hrang; kangmei/tuilian/lirngching/tam leh a dangte lo thlen thulhah sawrkar leh he lam kawnga thawktu te an pui tha tawkin i hria em?)

(a) Yes ()

(b) No ()

20. Do you believe that VDPs work together with Village/Local Councils, YMA/JAC?

(VDP te leh Village/Local Councils, YMA leh JAC te hi an thawk ho tha in i hria em?)

(a) Yes ()

(b) No ()

If No, Why?

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21. Which one is more effective to maintain law and order as well as to combat crimes in the community?

(Dan leh thupek kengkawh tur leh sualna do turin khawi hi nge tha i tih zawk?)

- (a) VDP ()
- (b) YMA/JAC ()

Why?

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22. What are the problems faced by the VDPs?

VDP te hian eng harsatna te nge an neih thin ni a i hriat?)

- (a) Lack of knowledge about Community Policing ()
(VDP kalphung hriatlohna)
- (b) Lack of legal training ()
(Dan hriat tawk loh na)
- (c) Lack of support from Government ()
(Sawrkar thlawpna dawng lo)
- (d) Lack of support from Community ()
(Khawtlang thlawpna dawng lo)
- (e) Lack of finance ()
(Sum leh pai tlakchhamna)

(f) Lack of continuity/persistence ()

(Regular taka hna thawk lo)

(g) Lack of support from the Police ()

(Police thlawpna dawng lo)

(h) All of the above ()

(A zavaiin)

23. Are you satisfied with your job while working with the community members?

(VDP member te nen a in thawh ho danah i lungawi tawk em?)

(a) Yes ()

(b) No ()

24. Kindly give suggestions to improve the working of VDP.

Thank you, Sir/Madam,

Date:

Place:

Signature of the Respondent

(Optional)

Community Policing System in Mizoram

Questionnaire for General Public

Dear Sir/Madam,

I am Lalthanmawia, a research scholar in the Department of Political Science, Mizoram University, pursuing my Ph. D under the supervision of Dr. Harendra Sinha.

This questionnaire is prepared to elicit information or data which are pertinent to my research topic, '*Community Policing System in Mizoram*'. The information thus obtained will be utilised only for research purpose. Your name and identity will not be mentioned in my thesis. In this connection, I need your kind cooperation by way of filling up the questionnaire.

Personal Information

Name :

Gender

(a) Male ()

(b) Female ()

(c) Others ()

Age

(a) 18-30 years. ()

(b) 31-40 years. ()

(c) 41-50 years ()

(d) 51-60 years ()

(e) 60 years above ()

Education

- (a) Primary School ()
- (b) Middle School ()
- (c) HSLC ()
- (d) HSSLC ()
- (c) Graduate ()
- (d) PG and above ()

Economic Status

- (a) BPL ()
- (b) APL ()

1. Do you know about the concept of VDP (Community Policing)?
(VDP emaw Community Policing emaw chungchang hi i hre ngai em?)
 - (a) Yes ()
 - (b) No ()
2. Are you satisfied with the functioning of VDP in your area?
(VDP te kalphung hi tha tawk i ti em?)
 - (a) Yes ()
 - (b) No ()
3. What are the issues or problems fought by VDP?
(Eng buaina te nge VDP te hian an hmachhawn thin?)
 - (f) Alcoholism and drug abuse ()
(Zu leh damdawi hman sual)
 - (g) Law and Order problems ()
(Dan leh thupek lama harsatna)
 - (h) Prevention of crimes ()
(Dan bawhchhiatna thleng tur dan)
 - (i) Police-Community relations ()
(Police leh khawtlang inlaichinna)
 - (j) All of the above ()

(A zavaiin)

4. Have you ever approached VDP for assistance?

(*Tanpuina dilin VDP te i pan tawh ngai em?*)

(c) Yes ()

(d) No ()

If Yes, are you satisfied with the response of VDP?

(*Pan tawh chuan, an ngaihsak tha tawh che em?*)

(a) Yes ()

(b) No ()

5. Have you ever come into contact with VDP (Arrest, punished or fined etc. by VDP)?

(*VDP te hian an man/hrem/pawisa chawi tir tawh che em?*)

(a) Yes ()

(b) No ()

If Yes, how many times?

(*Man/hrem/chawi tir tawh chuan vawi engzatnge?*)

(a) Once (*Vawikhat*) ()

(b) Twice (*Vawihnih*) ()

(c) More than thrice (*Vawithum aia tam*) ()

6. Do you think that VPD members patrol their area on regular intervals?

(*VDP te hian an huam chhungah patrol regular takin an nei thin em?*)

(a) Yes ()

(b) No ()

7. Do you think that the VPDs help in the prevention, detection and reduction of crime?

(VDP te hian sualna tih tlem, misual man leh sualna umbo kawngah hian hna an thawk tha in i hria em?)

(a) Yes ()

(b) No ()

8. Do you think that VDPs help in the maintenance of law and order in the state?

(VDP te hian dan leh thupek kenkawhna kawngah police an pui tha i ti em?)

(a) Yes ()

(b) No ()

9. Do you think that people's participation in policing (VDP) helps in the prevention of illegal drug trafficking and its addiction among the youths?

(VDP te hian danlova damdawi tawlhruk, zawrh/hralh leh hmankhawlohna tibo tur hian hna an thawk tha i ti em?)

(a) Yes ()

(b) No ()

10. Do you think that VDPs work very well in their fight against liquor or 'Zu' under MLTP Act, 1995 and MLPC Act, 2019?

(MLTP Act, 1995/MLPC Act, 2019-in a phut angin VDP te hian zu do kawngah hna an thawk tha i ti em?)

(a) Yes ()

(b) No ()

11. The presence of VDP removes fear of crime from the minds of the people.

(Khawlaia VDP duty hian mipuite rilruah dan bawhchhiatna a thlen palh hlauhthawn na a tibo)

(a) Agree ()

(b) Disagree ()

12. Do you think that VDPs reduce victimisation of the people?

(VDP te hian suahsualna avanga khawtlang mipuite tawrhna an ti tlem in i hria em?)

(a) Yes ()

(b) No ()

13. Do you think that VDP helps in the improvement of the relationship between Police and Community?

(VDP hian police leh khawtlang inlaichinna a siam tha in i hria em?)

(a) Yes ()

(b) No ()

If No, Why?

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14. Are you willing to work with the police?

(Police te nena thawh ho i chak em?)

(a) Yes ()

(b) No ()

If No, why?

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15. Have you ever been approached by the police for your help in their detective and investigative work?

(Police te hian misual man leh hnuchhui na kawngah i tanpuina an ngen tawh em?)

(a) Yes ()

(b) No ()

16. Have you ever provided information to the police?

(Police te hnenah thu pawimawh i hrilh tawh ngai em?)

(a) Yes ()

(b) No ()

17. Do you think that VDPs help the police in their search for persons who are disappeared, accused persons, popular criminals, escaped convicts, and any other law breakers?

(VDP te hian mibo/thilsual ti a puh/ misual hriat lar/misual tlanbo/dan bawhchhiate zawn kawngah police te an pui tha in i hria em?)

(a) Yes ()

(b) No ()

18. Do you think that VDPs work together with other agencies of Government to improve law and order in the community?

(Khawtlanga dan leh thupek kenkawh kawngah VDP te hi sorkar department dangte nen an thawk ho tha in i hria em?)

(a) Yes ()

(b) No ()

19. Do you think that VDPs aid the village and other government agencies to provide relief, rescue and rehabilitation to the victims of disasters like fire, flood, earthquakes, famines and other unforeseen incidents?

(VDP te hian khuarel chhiatna hrang hrang; kangmei/tuilian/lirngching/tam leh harsatna dangte lo thlen thulhah sawrkar leh helam kawnga thawktu te an pui tha tawkin i hria em?)

(a) Yes ()

(b) No ()

20. Do you believe that VDPs work together with Village/Local Councils, YMA/JAC?

(VDP te leh Village/Local Councils, YMA leh JAC te hi an thawk ho tha in i hria em?)

(a) Yes ()

(b) No ()

If No, Why?

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21. Which one is more effective to maintain law and order as well as to combat crimes in the community?

(Dan leh thupek kengkawh tur leh sualna do turin khawi hi nge tha i tih zawk?)

(a) VDP ()

(b) YMA/JAC ()

Why?.....

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22. What are the problems faced by the VDPs?

(VDP te hian eng harsatna te nge an neih thin ni a i hriat?)

(i) Lack of knowledge about Community Policing ()

(VDP kalphung hriatlohna)

(j) Lack of legal training ()

(Dan hriat tawh loh na)

(k) Lack of support from Government ()

(Sawrkar thlawpna dawng lo)

(l) Lack of support from Community ()

(Khawtlang thlawpna dawng lo)

(m) Lack of finance ()

(Sum leh pai tlakchhamna)

(n) Lack of continuity/persistence ()

(Regular taka hna thawk lo)

(o) Lack of support from the Police ()

(Police thlawpna dawng lo)

(p) All of the above ()

(A zavaiin)

23. Are you willing to cooperate with the VDP?

(VDP te hi thawhpui i duh em?)

(a) Yes ()

(b) No ()

24. Kindly give suggestions to improve the working of VDP.

(VDP ten hna tha zawka an thawh theih nana i thurawnte han sawi teh le)

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Thank you, Sir/Madam,

Date:

Place:

Signature of the Respondent

(Optional)

Community Policing System in Mizoram

Questionnaire for VDP/VC/YMA/YLA

Dear Sir/Madam,

I am Lalthanmawia, a research scholar in the Department of Political Science, Mizoram University, pursuing my Ph. D under the supervision of Dr. Harendra Sinha.

This questionnaire is prepared to elicit information or data which are pertinent to my research topic, '*Community Policing System in Mizoram*'. The information thus obtained will be utilised only for research purpose. Your name and identity will not be mentioned in my thesis. In this connection, I need your kind cooperation by way of filling up the questionnaire.

Personal Information

Name :

Gender

- (a) Male ()
- (b) Female ()
- (c) Others ()

Age

- (a) 18-30 years. ()
- (b) 31-40 years. ()
- (c) 41-50 years ()
- (d) 51-60 years ()
- (e) 60 years above ()

Period of service in VDP

- (a) 1-10 Years ()
- (b) 11-20 Years ()
- (c) 21-30 Years ()
- (d) 31-40 Years ()

Education

- (a) Primary School ()
- (b) Middle School ()
- (c) HSLC ()
- (d) HSSLC ()
- (e) Graduate ()
- (f) PG and above ()

1. Do you know about the concept of VDP (Community Policing)?

(VDP emaw Community Policing emaw nih phung hi i hre ngai em?)

- (a) Yes ()
- (b) No ()

2. Are you satisfied with the functioning of VDP in your area?

(VDP te hi hna an thawk tha i ti em?)

- (a) Yes ()
- (b) No ()

3. What are the issues or problems fought by VDP?

(Eng buaina te nge VDP te hian an hmachhawn thin?)

- (k) Alcoholism and drug abuse ()

(Zu leh damdawi hman sual)

- (l) Law and Order problems ()

(Dan leh thupek lama harsatna)

- (m) Prevention of crimes ()

(Dan bawhchhiatna thleng tur dan)

- (n) Police-Community relations ()

(Police leh khawtlang inlaichinna)

(o) All of the above ()

(A zavaiin)

4. Have you ever been approached by someone for assistance?

(Miin i tanpuina dilin an pan tawh che em?) (**VDP member ni tawh tan**)

(a) Yes ()

(b) No ()

If Yes, are they satisfied with your response.

(An pan tawh che chuan, i ngaihsak danah an lawm em)

(a) Yes ()

(b) No ()

5. How are you appointed to be member of VDP?

(Engtin nge VDP member atan ruat i nih?) (**VDP member ni tawh tan**)

(a) Recommended by police ()

(b) Chosen by Local authority ()

(c) Recommended by politicians ()

(d) Voluntary ()

6. Does VDP patrol your area on regular intervals?

(In huam chhungah regular takin in patrol thin em?)

(a) Yes ()

(b) No ()

7. Do you think that the VPDs help in the prevention, detection and reduction of crime?

(VDP te hian sualna tih tlem, misual man leh sualna umbo kawngah hian hna an thawk tha in i hria em?)

(c) Yes ()

(d) No ()

8. Do you think that VDPs help in the maintenance of law and order in the state?

(VDP te hian dan leh thupek kenkawhna kawngah police an pui tha i ti em?)

(c) Yes ()

(d) No ()

9. Do you think that people's participation in policing (VDP) helps in the prevention of illegal drug trafficking and its addiction among the youths?

(VDP te hian danlova damdawi tawlhruk, zawrh/hralh leh hmankhawlohna tibo tur hian hna an thawk tha i ti em?)

(c) Yes ()

(a) No ()

10. Do you think that VDPs work very well in their fight against liquor or 'Zu' under MLTP Act, 1995 and MLPC Act, 2019?

(MLTP Act, 1995/MLPC Act, 2019-in a phut angin VDP te hian zu do kawngah hna an thawk tha i ti em?)

(c) Yes ()

(d) No ()

11. The presence of VDP removes fear of crime from the minds of the people.

(Khawlaia VDP duty hian mipuite rilruah dan bawhchhiatna a thlen palh hlauhthawn na a tibo)

(c) Agree ()

(d) Disagree ()

12. Do you think that VDPs reduce victimisation of the people?

(VDP te hian suahsualna avanga khawtlang mipuite tawrhna an ti tlem in i hria em?)

(c) Yes ()

(d) No ()

13. Do you think that VDP helps in the improvement of the relationship between Police and Community?

(VDP hian police leh khawtlang inlaichinna a siam tha in i hria em?)

(c) Yes ()

(d) No ()

If No, Why?

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14. Are you willing to work with the police?

(Police te nena thawh ho i chak em?)

(a) Yes ()

(b) No ()

If No, Why?

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15. Have you ever approached people for their help in your work?

(I hnathawhna ah nangmah pui turin mipuite i ngen tawh em?)

(a) Yes ()

(b) No ()

If Yes, are you satisfied with their response?

(I ngen tawh chuan, an puihna ah che i lawm em?)

(c) Yes ()

(d) No ()

16. Have you ever received information from the local residents?

(Mipuite hnen atangin thu pawimawh i dawng tawh ngai em?)

(a) Yes ()

(b) No ()

17. Do you think that VDPs help the police in their search for persons who are disappeared, accused persons, popular criminals, escaped convicts, and any other law breakers?

(VDP te hian mibo/thilsual ti a puh/ misual hriat lar/misual tlanbo/dan bawhchhiate zawn kawngah police te an pui tha in i hria em?)

(c) Yes ()

(d) No ()

18. Do you think that VDPs work together with other agencies of Government to improve law and order in the community?

(Khawtlanga dan leh thupek kenkawh kawngah VDP te hi sorkar department dangte nen an thawk ho tha in i hria em?)

(a) Yes ()

(b) No ()

19. Do you think that VDPs aid the village and other government agencies to provide relief, rescue and rehabilitation to the victims of disasters like fire, flood, earthquakes, famines and other unforeseen incidents?

(VDP te hian khuarel chhiatna hrang hrang; kangmei/tuilian/lirnghing/tam leh a dangte lo thlen thulhah sawrkar leh helam kawnga thawktu te a pui tha tawkin i hria em?)

(a) Yes ()

(b) No ()

20. Do you believe that VDPs work together with Village/Local Councils, YMA/JAC?

(VDP te leh Village/Local Councils, YMA leh JAC te hi an thawk ho tha em?)

(a) Yes ()

(b) No ()

If No, Why?

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21. Which one is more effective to maintain law and order as well as to combat crimes in the community?

(Dan leh thupek kengkawh tur leh sualna do turin khawi hi nge tha i tih zawk?)

(a) VDP ()

(b) YMA/JAC ()

Why?

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22. What are the problems faced by the VDPs?

(VDP te hian eng harsatna te nge an neih thin ni a i hriat?)

(q) Lack of knowledge about Community Policing ()

(VDP kalphung hriatlohna)

(r) Lack of legal training ()

(Dan hriat tawh loh na)

(s) Lack of support from Government ()

(Sawrkar thlawpna dawng lo)

(t) Lack of support from Community ()

(Khawtlaw thlawpna dawng lo)

(u) Lack of finance ()

(Sum leh pai tlakchhamna)

(v) Lack of continuity/persistence ()

(Regular taka hna thawk lo)

(w) Lack of support from the Police ()

(Police thlawpna dawng lo)

(x) All of the above ()

(A zavaiin)

23. Are you willing to continue as VDP member?

(VDP member nih chhonzawm zel i duh em?)

(a) Yes ()

(b) No ()

24. Kindly give suggestions to improve the working of VDP.

(VDP ten hna tha zawka an thawh theih nana i thurawnte han sawi teh)

Date:

Place:

Respondent

Signature of the

(Optional)

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ABSTRACT

COMMUNITY POLICING SYSTEM IN MIZORAM

**AN ABSTRACT SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY**

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DEPARTMENT OF POLITICAL SCIENCE

SCHOOL OF SOCIAL SCIENCES

JUNE 2025

COMMUNITY POLICING SYSTEM IN MIZORAM

BY

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Submitted

**In partial fulfillment of the requirement of the Degree of Doctor of Philosophy
in Political Science of Mizoram University, Aizawl**

Introduction

This research is a study of nature and functions of community policing system in Mizoram. Its main purpose is to study perception of community policing system in Mizoram and also factors that influence public attitude towards it. It also studies role and implementation of community policing in India and in the world. But its main focus is working and performance of Village Defence Parties of Mizoram Police. The mission statement of Mizoram Police recognises the principles of community policing for the maintenance and preservation of peace in Mizoram.

Concept of Community Policing

Community policing is a recent policing philosophy. Bayley defines it as ‘the new philosophy of professional law enforcement’. According to Trojanowicz, it is “a philosophy of policing, based on the concept that police officers and private citizens working together in creative ways can help solve contemporary community problems related to crime, fear of crime, social and physical disorder and neighbourhood decay”.

Before the inception of formal police system, policing was regarded as a fundamental duty of members of community. For instance, in Anglo-Saxon period of Britain during the 9th century AD, all community members acted as policemen. The modern concept of community policing owes its origin to Sir Robert Peel of England. Today, community policing philosophy is based on his idea that ‘police are the public, and the public are the police’.

The theoretical foundations of community policing are Wilson and Kelling’s ‘broken windows theory’ and Goldstein’s ‘problem oriented policing’. The broken windows theory is based on the assumption that negligence of soft crimes and signs of incivilities would soon lead to the outbreak of serious crimes. If a broken window of a building remains unrepaired, it is a sign of negligence and then destruction of more windows would occur sooner or later. The problem-oriented policing was based on the assumption that crimes were merely symptoms of the underlying social problems. Its main concern was to remove the conditions that cause problems for the community.

In some countries like USA, Britain, Belgium, community policing is basically a result of failure of traditional policing model to check the rising crime, police corruption, police high handedness, tensions between police and communities. It is also found that even in the absence of police crisis or serious law and order problem some countries like Canada started community policing programmes. In some Asian countries like China and Japan, community has been traditional agent of social control. Meanwhile in African countries, local non-state actors are the most pre-dominant policing agents.

Community Policing in India

India is known for the existence of the best of traditional community policing institutions like panchayats since ancient times. But today many Indian states have adopted the US model of community policing without conducting an empirical test. Some community policing institutions of India are the Neighbourhood Watch Scheme of Delhi Police, Mohalla Committees of Maharashtra, Friends of the Police Movement of Tamil Nadu, Maithri in Andhra Pradesh, Ashwas and Prahari of Assam etc.

Community Policing in Mizoram

Mizoram is located in North East India. It shares 404 kilometres long international border with Myanmar in the east and 318 kilometres long with Bangladesh in the west which are crime prone areas. According to 2011 census, the total number of population of Mizoram is 1,097,206. It has diverse ethnic groups such as Lusei, Hmar, Ralte, Paite, Thadou, Pawis (Lais), Lakhers (Maras), Brus, Chakmas, Hmar, Paite, Pang, Bawm and Tlanglau. In terms of religion, Christians form majority group with 87.16 percent, Hindus constitute 2.75 percent, Muslim 1.35 percent, Sikh 0.5 percent, Buddhist 8.51 percent, and Jain 0.03 percent. Despite ethnic and religious diversities, Mizoram has been the most peaceful state of India since 1987.

In the pre-British era, the Mizo villages protected themselves. Policing was the shared responsibility of all young male villagers. Today in Mizoram there are formal and informal community policing institutions working with police department for crime prevention. Village Defence Parties working under the Mizoram Village

Defence Organisation Rules, 1981 are formal institutions of community policing. Presently, there are 278 active VDP units with 5228 members across the state.

There are several community-initiated policing bodies that exist to deliver basic and simple police services to the people alongside the police and VDPs. They are Young Mizo Association, Young Lai Association, Joint Action Committees etc., These civil policing bodies are working partners of the police to maintain law and order, and also provide security and safety either single handed or with the support of the police. They help police in the prevention and reduction of crime in the state.

Review of Literature

The present research relies on a good number of relevant literature. The reviewed literature includes research articles, books, and doctoral dissertations or thesis on police and community policing.

The first known literature on community policing in India was '*Policing a Democracy: A Comparative Study of India and the US*,' (1999) written by R. K. Raghavan. The author pointed out that caste system in India and divorce in USA gave rise to law and order problems respectively. In India police were regarded as friends of the Hindus by Muslims and Dalits while in USA police were viewed as friends of the whites. The police forces of these two countries were driven by criminal incidents which estranged police forces from the people that led some individual police officers and governments to initiate community policing programmes. He found that USA was doing better than India in implementing community policing because in USA researchers took keen interest in policing.

A. Abraham Kurien's thesis titled '*The Concept and Practice of Community Policing in the Indian Context*' (2000) is one pioneering work on the subject of community policing in India. Kurien dealt with the origin of community policing in USA and in India. According to him, Indian policing system was plagued with the old colonial police legacy which was based on reactionary response to crimes without much attention to preventive policing strategy. Hence, community policing founded on the tradition of panchayat was advocated as a panacea for policing problems.

Tapan Chakraborty in his '*Prospect of Community Policing: An Indian Approach*,' (2003) asserted that community policing could be a panacea for different

crimes and problems of the community in India. He argued that in Assam, Odhisa, Kerala, Maharashtra, Delhi and Madhya Pradesh community policing worked very well in the beginning but suffered setback due to various reasons. He found that community policing can help in solving problems of drug trafficking and its abuse.

Tumpa Mukherjee (2005), in her paper, '*Community Policing in Kolkata,*' dealt with community policing schemes started by Kolkata Police like Jano Sano Sabha, Nabadhisa, Probaha, Friendship Cup Football Tournament, Kolkata Police and Women Grievance Cell, Community Traffic Management, and Drug De-Addiction Awareness Programme. She observed that these community policing projects resulted in the improvement of law and order, police-public partnership and prevention of crimes. However, they faced several problems like absence of enough personnel, dependent upon particular police officers and frequent transfer of police officers, non-cooperation from members of middle class, and lack of awareness among the public.

Rajvir Sharma (2006), in his research paper, '*Prevention of Crime and Community Policing in India: An Empirical Evaluation of the Strategies and Practices of the Delhi Police,*' found community policing was a result of rising crimes and lack of public confidence in the police. As a result, Delhi Police launched beat policing system, Honorary Special Police Officers Scheme, Senior Citizens Protection Scheme, Community Liaison Group, and Neighbourhood Watch Scheme. He found that poor people were not willing to cooperate with police because they felt that police were not worthy of public trust. Community policing failed for different reasons such as frequent transfer of police officers, viewing works of community police officers as a mere adjunct to the crime fighting roles of the police, ignorance of the people about the projects, and misuse of powers by community volunteers.

M.A. Saleem (2006) in his article titled '*Community Policing in Bangalore City,*' asserted that Indian police were mistrusted by people because of colonial police image worn by them. Thus citizens were unwilling to cooperate with police. They did not usually come into contact with police unless they were compelled by the circumstances to do so. Bangalore City Police started partnership policing programmes like Hoysalla Patrolling Team, Neighbourhood Watch Scheme, Traffic

Warden Association, Student Association for Road Safety, Vanitha Sahaia Vani and Parihar.

George Vincentnathan and Lynn Vincentnathan (2009), in their paper, *'The Police, Community and Community Justice Institutions in India,'* dealt with relationship between traditional justice institutions like village panchayats and modern police in the background of modernisation. They argued that community policing borrowed from the west did not work well in India due to the in-built characters of the police. In the meantime, village panchayats acting as police worked better than formal policing. But modernisation reduced the effectiveness of these panchayats and police department. Those young people exposed to the forces of modernisation loved freedom from the intricacies of caste controls, challenged the authorities of the panchayats.

Bruce Baker (2010) in his article *'Non-State Policing: Expanding the Scope for Tackling Africa's Urban Violence'* stated that urban violent crime was an endemic feature of Africa. This dismal situation was a result of poverty and civil wars which nurtured violent political cultures among the people. Thus African police were not able to provide credible services to the people. As a result, non-state actors like community, religions, ethnic and commercial organisations, youth groups, local police forums, watch groups and entrepreneurs provided police service in Africa. It was calculated that 80 percent of justice services were provided by non-state entities in Africa.

In his thesis, *'An Analytical Study of Community Policing in India: Problems and Prospects,'* Ashwani Kumar (2010) compared the impact of community policing between Himachal Pradesh and Punjab. He found that community oriented policing improved security of the community, ensured community participation in policing, helped in the maintenance of law and order, reduced crimes, and strengthened weaker sections and women in the two states. And impact of community policing was stronger in Himachal Pradesh than in Punjab. But he noticed some lacunae in the workings of community policing such as lack of training on community policing and over-reliance upon the patronage of particular police officers.

Swapna S. Prabhu (2010) in her thesis titled, *'Community Policing in a Democratic Society: A Study of Cyberabad Police Commissionerate in Andhra*

Pradesh,’ studied the effects of community policing in Jeedimethla and Madhapur police stations areas between 2004 and 2007. Community Policing Officers formed community policing teams known as Maithri Committees. Even though community policing commenced with much fanfare, it was hampered by misuse of power and position by Maithri committee members, repeated transfer of CPOs, declining number of Maithri members as well as police personnel, lack of training, heavy work assignment other than community policing activities and transfer of police leadership.

Mahesh K. Nalla and Manish Madan (2011) examined police-community interrelationship in India in their paper ‘*Determinants of Citizens’ Perceptions of Police-Community Cooperation in India: Implications for Community Policing.*’ According to them, several factors like happiness of the people with the police, work culture of the police, sense of security and police honesty influenced the attitude of citizens towards the police-community relations. Their findings supported previous proven assumption that if the people are happy with their police, they would develop positive opinion towards the police. Unfortunately, the authors found that Indian police are corrupted and they are prone to taking bribe to act on FIRs filed by the people.

Virendra Mishra (2011), in his ‘*Community Policing: Misnomer or Fact,*’ emphasised importance of conceptual literacy and structural changes in police organisation as a condition for the success of community policing. He argued that police were afflicted by like corruption, ineffectiveness, misbehaviour and highhandedness. The poor image of police was attributed to ‘image distortion’ which means false idea that police can do anything and ‘displacement syndrome’, the tendency to blame others for the mistakes committed by a single individual, and ‘generalisation syndrome’, i.e., the whole police organisation was condemned for the wrong deeds done by particular policeman. Long working hours, low salary, gloomy promotion prospect, stressful work, etc., had negative impact on the attitude of police towards their job. Thus owing to dissatisfaction of people with traditional policing method and rising crime in the society, community policing was introduced.

Arpita Mitra (2012), in her paper, ‘*Community Policing in Action: A Study of the Police Commissionerate of Bhubaneswar and Cuttack,*’ briefly summed up the

working of community policing in the two cities of Bhubaneswar and Cuttack of Odisha. She said that the programmes like Police-Public Interface, Special Police Officers, and Senior Citizens Security Cells established by Police Commissionerate of Bhubaneswar and Cuttack helped in narrowing the gap between the police and the local residents of the state.

In his article '*Differing Services, Rising Expectations, and Greater Demands: Patterns in Variations of Police-Public Dynamics Across Areas with Conventional and Community Policing in India*,' T.K. Vinod Kumar (2014) found that Calicut Janamaitri project improves police-community relations. He compared the effects of personal and contextual variables upon attitude of the people toward the police between the areas which implemented community policing and those which did not. In a neighbourhood which does not implement community policing, rich people influence police with their riches and have more satisfaction with them. Ease of access to police service, politeness and visibility of police, and feeling of security improved police image. But in a place with community policing, women rate police higher than their male counterparts because community policing brings police closer to women. The predictors such as ease of access to police service, mannerism and visibility of police do not have much statistical significance for public perception of the police. The author also finds that improved police-community relations demand more police services.

In her article, '*Janamaithri Suraksha Project: Community Policing Project of the Government of Kerala*,' B Sandhya (2013) summed up the success story of community policing in Kerala. She stated that Janamaithri Suraksha Project consisting of Janamaithri Suraksha Paddathi and Janamaithri Suraksha Samithis was started by Kerala Police on the recommendation of Justice KT Thomas Commission. While the former earned confidence of the people the latter or committees of local residents that worked hand in glove with police helped in crime prevention or fighting

Deepak Sharma, (2013), in his article, '*An Appraisal of Community Policing Practices: A Case Study of Chandigarh, India*,' like Mishra argued that theoretical knowledge must precede implementation of community policing. He revealed that police alone could not handle crime, law and order problem in Chandigarh without

active participation of the people. The city police interacted with local people, undertook households visit, organised cricket league, organised public meetings with resident and business organisations, organised police stations visitor's week and Traffic Road Safety Week. He found that colonial police image, lack of skills and motivation, corruption, centralisation, police misbehaviour, and lack of sufficient personnel were the problems faced by community policing.

Mahesh K. Nalla and Graeme R. Newman (2013), in their book '*Community Policing in Indigenous Communities*,' argued that the first and pioneering community policing programmes known as Gram Rashak Dal were established in Maharashtra and Gujarat. Orissa started Gram Rakhis in 1963 followed by Karnataka which started Village Defence Parties in 1964. Later, there are certain community policing institutions like Samarth Yojna in Coimbatore, Tamil Nadu and Mohalla Committees in Bombay, Maharashtra which addressed the problems of communal tensions. The Kadalora Jagratha Samithies of Kerala helped the Indian Coast Guard in the preservation of coastal areas. Even the slum dwellers in cities offered basic safety services to their fellow human beings. The Assara Project in rural district of Nalgonda, Andhra Pradesh protected weaker sections in the villages. Project Prahari in Assam made attempts to put an end to the tradition of witchcraft.

Prateep V. Philip (2013) in his work, '*Friends of the Police (FOP): A Concept for Empowerment and a Movement in Community Policing*,' stated that Friends of the Police (FOP) was started in 1993 in Ramanathapuram District and was extended to all other districts by government the following year. FOP bridged the gulf between police and community. It was the most successful and the largest community policing initiative in the world. Inspired by the Queen's Award for Innovation in Police Training and Development in 2002, Government of Tamil Nadu set up the Citizens Community Policing Academy to impart training among the people.

Manavpreet Kaur Dhindsa (2013) in his thesis, '*Community Policing in India: An Analysis of Police-Public Relations with Special Reference to Punjab*,' concluded that in India people did not trust police because they were inefficient, rude, corrupt and partial. Then with a view to improving relationship between the police and the community, community policing had been started by different states of

India including Punjab. He found that community policing helped in the improvement of cooperation between police and citizens in Punjab.

Deepak Sinda (2014) in his research paper titled '*Proactive Policing for Maintaining Communal Harmony with the Help of Journalism*' asserted that community policing can help in achieving communal harmony in India. He admitted that media could play an effective role in preserving communal harmony. However, mass media is like a medicine. If it is not carefully utilised it becomes a poison. Thus, he found that mass media could help Mohalla Committees and Police Mitra for controlling communal riot.

Miharu Yui (2015) in her paper '*Effectiveness of Riot Prevention Through Community Policing in India: The Practices of the Mohalla Committees,*' found that police-community partnership could help in easing tensions between Hindus and Muslims. She stated that Suresh Khopade, an IPS officer, organised Mohalla Committees in Bhiwandi in 1990 to bring about reconciliation between the two warring communities in the aftermath of 1970 and 1984 communal riots. Thus, when communal violence hit different states of India as a result of demolition of Babri Masjid on December 6, 1992, at Ayodhya, Bhiwandi was a peaceful place due to the efforts of Mohalla committees. An effectiveness of Mohalla committees convinced Julio Ribeiro (Commissioner of Bombay Police), Sushobha Barve (social activist), and Satish Sahney (the then Police Commissioner of Bombay) to establish Mohalla Committees Movement Trust in Bombay.

Pujar and Mangoli (2015), in their article, '*The Emergence of Community Policing in Karnataka: An Analysis,*' found that community policing programme could be an effective weapon against Naxalism in Chikmagalur District. Community Police Officers also helped police in their fight against the incident of purse theft in Mysore. Slum Domination project checked criminal activities in slum areas. Janagraaha helped in the improvement of neighbourhood security.

S. Bala Krishnam Raju (2015), in his thesis entitled, '*A Study on Community Policing Initiatives in Andhra Pradesh,*' argued that origin of community policing was ineffectiveness of traditional policing in America during 1970s. But in India, it was about 3000 years old because policing was the common responsibility of villagers since ancient period. Raju concluded that Maithri programme helped in

reducing burglaries, eave-teasing, prostitution, juvenile delinquency, disobedience to traffic rules and drinking. However, the achievement of the programme was far from satisfactory due to political intervention, lack of knowledge, misuse of the programme, lack of funds etc. The result was that people were still afraid of public police. Hence they were unwilling to provide information to the police.

Balasaheb G. Pawar (n.d) in his, '*Role of Community Policing in India: Issues and Challenges*,' pointed out different challenges faced by Indian police to maintain relations with the people. These problems are colonial legacy, negative role of media, uncountable police, false investigation reports and unfavourable working environment of the police. He suggested a few measures for the success of community policing viz., mutual trust between police and community; freedom of police from the control of politicians; better recruitment and training facilities; more avenues for promotion for constable; decent living and working standard; no usage of third degree method.

Santosh R. Pujar (2016), in his thesis, '*Role of Community Policing in Prevention of Crime in Bengaluru*,' found that community policing was successful in preventing crime and in containing the incidence of chain-snatching in Bengaluru. However, there were some problems responsible for the poor performance of community policing schemes such as fear of the police, low police-population ratio and lack of enough time for police personnel.

In her book, '*Internal Security and Community Policing: Police Initiatives and Community Participation in Hyderabad*,' Vinita Pandey (2018) discussed the significance of community policing to tackle the problems of internal security in Hyderabad. She argued that Hyderabad had always seen communal conflicts and wars between Hindus and Muslims. It had also been a safe haven for the terrorist outfits like Lashkar-e-Taiba. The police department alone could not cope with problems of internal security without participation of the people. Thus, Maithri and Mohalla committees played an important role to maintain internal security in this city.

A. Kumara Swamy (2018), in his thesis, '*Community Policing in Andhra Pradesh: A Case Study of Hyderabad Police*,' gave a dismal picture of Indian police. He argued that police had been repressive for the common people in India. They

were the arms of the rulers. He traced genesis of public engagement in policing to the village policing system. He found that Maithri programme improved law and order, crime scenario and communal harmony in Hyderabad.

Rohit Raj (2021) in his thesis, *'Police Administration and Citizen-Centric Reforms: A Study of Community Policing in Bokaro and Hazaribagh Districts of Jharkhan,'* studied the role of community policing in containing Naxalite movement in Jharkhan. He found that Jharkhan Police invited participation of people, organised health check-up and awareness campaign and Naxalites Surrender Policy. The police studied culture of the Adivasi people to cultivate an atmosphere of friendship. But community policing measures were not successful because they were merely focused on gathering information on Naxal extremist violence, rather than solving the problems that gave rise to such violence. Majority of the people regarded them as image beautification measures adopted by the police.

Statement of the Problem

In Mizoram police department and its Village Defence Parties (VDPs) as well as civil society engaged in the work of policing. On the whole, VDPs and different institutions of civil society like Young Mizo Association, Young Lai Association, Joint Action Committees (JACs) etc., apart from their specific basic functions, are helping police. The well-known police maxim that 'the public are the police and the police are the public in uniform', is the well accepted principle in Mizoram.

Village Defence Party system was launched on 19th October 1971 under Assam Village Defence Organisation Act, 1966. Later on this Act was incorporated into the Mizoram Village Defence Organisation Rules. The VDPs deal with different crimes ranging from minor to heinous crimes of various kinds. The minor cases are always decided and settled by members of VDP without referring the case to the police. Depending upon the nature of crime, those criminals detained by VDPs are sent to the police department, Excise and Narcotic Department or to the Rehabilitation Centres. Thus, VDPs are performing law and order maintenance functions, crime prevention functions as well as problem solving functions. Their role during the festive seasons is especially appreciated by citizens.

There have always been adverse remarks against these VPDs and other civil society institutions that perform police functions. They have been accused of

misusing their powers and position. On many occasions, they have allegedly resorted to violent actions against suspects and criminals. The police officers, particularly Village Defence Officers (VDOs), though tacitly acknowledging their performance, occasionally experienced that certain VDPs often violated laws. They decided many criminal issues according to their own wisdom. This resulted in misunderstanding between them and police department. The problems addressed by the present study are factors responsible for the poor image and performance of community policing institutions. Thus, this research is an attempt to study the nature, functions, and achievements of community policing bodies such as Village Defence Parties and some civil society organisations in Mizoram. It also attempts to find out the problems faced by them and suggest measures for their improvement.

Objectives of Study

- I. To study the nature of community policing in Mizoram.
- II. To examine the roles of community policing in India and North East India.
- III. To study the structure and roles of community policing in Mizoram.
- IV. To analyse the problems and prospects of community policing in Mizoram.
- V. To discuss measures for improvement in the working of the community policing in Mizoram.

Research Questions

- I. What is the nature and structure of community policing system in Mizoram?
- II. What are the roles of community policing in India and North East India?
- III. What are the roles of Village Defence Party in Mizoram?
- IV. What are the determinants of perception of VDP in Mizoram?
- V. What are the problems and challenges of community policing in Mizoram?

Research Methodology

The present research is descriptive study. It can also be called '*Ex post facto research*' as it deals with past or present events as they occur. It is also an analytical study. It is both qualitative and quantitative research. It is more of attitudinal and opinion research in that it tries to find out views of the people about community policing system. It depended on primary as well as secondary sources. Primary data were collected through semi-structured interviews, questionnaires and observations from selected respondents. In short, sources of primary data are responses to the

questions from selected persons. Secondary data were collected from published works, journals, newspaper, magazines, articles, government documents, reports of police commissions, reports of National Crime Records Bureau, Police Acts, Police Manuals, internet and other relevant sources.

The attitude of the people toward VDP was measured on a dichotomous scale. This dichotomous scaling technique, i.e., 'Yes' or 'No', 'Agree' or 'Disagree', was preferred to Likert Scales because the present research was an attempt to find out if the stakeholders held an optimistic or pessimistic attitude towards the VDP system in the state. In case of binary dependent variable, dichotomous scaling technique is always adopted in the criminology and criminal research programmes.

Using purposive sampling, four districts viz., Aizawl, Champhai, Lawngtlai and Lunglei are selected to represent the universe. These sample districts are chosen after taking several factors into consideration that include crime rate, location and convenience of the researcher. However, the selected districts are not true representatives of the entire districts of Mizoram in the strict sense of the term. But they have certain similar characteristics which are found in other districts as well.

Sampling frame consisted of 80 respondents from each district and the total number of sample was 320. The selected 80 respondents in each district consisted of three main categories. In every district, 20 respondents were selected randomly from police, 40 from general public (10 women, 10 young citizens, 10 senior citizens and 10 business community), and 20 from community leaders such as VDP/YMA/YLA members or leaders, members of Village / Local councils.

Descriptive analysis, the most common technique of analysis in qualitative research for estimating unknown parameters of the universe, was employed in the present research. In a nutshell, data were edited and analysed using computer software like Microsoft Office Excel and IBM Statistical Package for Social Sciences (SPSS). Moreover, Binary Logistic Regression Method of Analysis was employed to analyse the impact of different factors on the perception of the people about VDPs.

Scope of Study

The present study focused on the subject of community policing in Mizoram. It took into account views and observations of different sections of the community including police personnel, members and leaders of VDP and other civil society

organisations like YMA/YLA/JAC. It analysed community policing system in Mizoram from 1981 to 2023. The scope of the present study is wide enough so as to offer a proper perspective on the theoretical and practical aspects of policing and community participation in it.

This research studies various parameters that shape public opinion on the role of community policing system. For instance, the influence of individual characters like gender, age, education, economic position and educational attainment are taken into account while studying public attitude toward the VDP system. Moreover, environmental variables that determine perception of the VDP included physical contact with the police or VDP, patrol, performance of the VDP against drug abuse, illegal manufacturing and sell of liquor, crime prevention and reduction ability of the VDP and willingness to help the police

Significance of Study

The present study is the first attempt of its kind to analyse the working of community policing institutions in Mizoram. The chief significance of this study lies in the fact that it is expected to throw light on the working and problems of community policing system. The findings of this research may be useful to streamline organisation and structures of community policing system. Above all, it is expected to arouse the interest of young and academic researchers to pursue further research in this area which will enrich scientific knowledge about community policing in Mizoram.

Limitations of the Study

The present research may not give accurate picture of the working of community policing system in Mizoram due to several limitations. Firstly, the study is confined only within the four districts of Mizoram leaving out seven districts. Secondly, the respondents may not give their real views about VDP system. Thirdly, lack of official documents and records by the concern departments of government and VDPs themselves is another serious defect of this research.

Chapterisation

The present study is organised into seven chapters. They are:

Chapter 1-Introduction

The first chapter is an introduction about concept of police, concept of community policing, profile of Mizoram, political history of Mizoram, review of literature, research gap, statement of problems, objectives of study, research questions, research methodology, scope and significance of study, chapterisation.

Chapter 2- Concept of Community Policing

The second chapter deals with theoretical and practical aspects of the concept of community policing, origin and development of the concept of community policing. It also gives a brief account of the working and problems community policing in different countries of the world.

Chapter 3- Community Policing in India

The third chapter deals with description of evolution, origin and development of police in India. It also includes evolution of community policing in India, and achievements and problems of community policing programmes in different states and Union Territories of India.

Chapter 4- Role of Mizoram Police

The fourth chapter deals with origin, growth and development, roles and functions, and organisational structure of police in Mizoram. It also contains common crimes and the manner in which these crimes had been dealt with under British administration. It also covers crime fighting tactics of Mizoram Police and crime rate since 1970s.

Chapter 5- Community Policing in Mizoram

Chapter 5 deals with historical evolution of the concept of community policing system in Mizoram. It describes the role of Zawlbuk as collective police forces of the Mizo community. Its main focus is on the nature and working of the VDP system. Apart from the subject of VDP, role of civil society organisations as community self-policing entities is also mentioned. It also includes a brief comparison of the working of VDP system in Mizoram and Assam.

Chapter 6-Perceptions of Community Policing in Mizoram

In this chapter an attempt is made to describe how VDPs are perceived by stake holders such as police, community leaders and general public. It also presents

various factors which determine society's perception of VDPs. It is also an analysis of problems of community policing.

Chapter 7- Conclusion

The last chapter includes conclusions, observation and findings about the working of community policing bodies in Mizoram. It also includes suggestions for improvement in the working of community policing in Mizoram.

Major Findings

Community policing is as old as policing itself in India. Vedic literatures, Megasthenes, and Kautilya showed that policing in India had been fundamentally a common responsibility of all individuals. During Mauryan period, it was the duty of kotwals to maintain law and order, to defend the city, and to protect property with the help of every members of the household. The whole community was entrusted to maintain law and order in the villages.

In Mughal Empire, faujdar (primarily a revenue collector) was given the responsibility to preserve peace and fight against crime within divisions (districts). He was helped by thanadars who manned police posts at various places. Policing in the villages was regarded as responsibility of the villagers. The village police were chaukidars who kept peace and order. In the city, police man was called kotwal, the modern equivalent of Police Inspector. All watchmen and sweepers of the city would submit daily report to the kotwal.

In 1774, Warren Hastings restored the Mughal police system. He also encouraged zamindars to help faujdars in police administration. He created 'special office' in order to collect information from faujdars. This office was regarded as the germ of modern police system in India. But it was Lord Cornwallis who established the first paid and regular police force in India through the Police Regulations of 1792 when there was no such police agency in the world except in Dublin. Every district was divided into police jurisdictions with darogah appointed to supervise each jurisdiction. In the villages, watchmen were selected to help darogahs. But the Court of Directors of East India Company issued orders in 1814 which condemned the darogah system while retaining the village police system.

Charles Napier introduced modern police force in Sindh on the model of Irish Constabulary in 1843. Napier's Police was a separate and semi-military police who did not collect revenue. George Clerk, the then Governor of Bombay reorganised Bombay police on the model of Napier's police system. Later, the Sind police model was further adopted in Madras and Oudh.

After the Revolt of 1857, Government of India enacted the Police Act of 1861 (Act V of 1861). This Police Act was the origin of the present Indian Police system. The second Police Commission established by Lord Curzon in 1902 found that police were inefficient, corrupt and oppressive. The role of Indian police for the suppression of freedom movement left a negative impact in India. The people felt that the main aim of the Police Act, 1861 was simply to preserve British rule in India. The police were accountable only to their superior officers but not to the community.

In an independent India, policing is a state subject (Article 245). It is found that the present Indian police system is patterned on the Police Act of 1861. The police organisation is controlled by the executive, not accountable to the people. It is military in its structure, and its *raison d'être* is to maintain law and order. The police forces have been detached from the community even after independence.

It is found that the idea of community policing dates back to an ancient rural police system. The first Indian community policing initiative known as Gram Rakshak Dal or Village Defence Party (VDP) was started in Maharashtra and Gujarat. In Karnataka VDP system was introduced by the Karnataka Village Defence Parties Act of 1964 in 1964. In West Bengal, Village Resistant Groups were established to deal with violent gangs and other criminals in the villages in 1950s.

In India, traditional community policing institutions like Panchayats flourished since ancient times. Nevertheless, modern Indian community policing pioneers have imported the western model of community policing. Today different states have adopted different variants of community policing without conducting an empirical test.

Community policing helps in crime control and order keeping in India. It also helps to remove fear of crime among the citizens. Under Bal Mitra Thana scheme, for instance, Madhya Pradesh Police took children to police station to inculcate

positive attitude towards the police. It supplements traditional roles of the police such as arrest and investigation. The police mandate has been also enlarged so as to include measures to reduce incivilities that result in crime and fear of crime. (Maithri). In many states such as Andhra Pradesh community policing helps in removing religious superstitions like black and white magic. Several community policing initiatives like Police Mee Kosam of Adilabad District of Andhra Pradesh, and Amcho-Bastar and Amcho-Police of Chhattisgarh fought against communist violence.

Community policing programmes like Ladli Cops scheme of Bihar and Parivartan of Delhi Police help in prevention of rape, sexual harassment and trafficking against women. SUKANYA (2014) of Kolkata Police and Samarth Yojna scheme of Himachal Pradesh imparted self-defence training among the girls. Apki Sangini launched by Haryana Police in Palwal district in 2017 attempted to sensitise the vulnerable sections of the society to POSH and POCSO Acts. In many states, community policing addresses the problems of domestic violence. The FCCs of Madhya Pradesh Police reach out to the victims of family violence such as children and women to protect them from physical and mental abuse.

In some cities like New Delhi, the Special Police Officers (SPOs) consisting of local residents helped in prevention of drug abuse among the youths and established rehabilitation centres for them. Some community policing projects like AABHAS of Delhi Police and Sanrakshan Yojna of Haryana Police, offer protection and security services to old aged persons. It also helps in prevention and reduction of road traffic accidents. Under the mission of Jeev-Daya, for instance, Chhattisgarh police train citizens on treatment of victims of road accidents and on application of first aid kits. The Traffic Warden Scheme of Puducherry Police contributes to the improvement of traffic management system and road safety.

Community policing programme like Mission E-Raksha of Chhattisgarh also helps in the reduction of cybercrimes like phishing and other online money frauds.

Mohalla Committees in Maharashtra, Trichy Community Policing scheme in Tamil Nadu, and Ummeed project of Delhi Police promoted peaceful co-existence between Hindus and Muslims and restored faith of the people in police.

Community policing helps police to win public confidence and support for the maintenance of public safety. For instance, FOP movement in Tamil Nadu and Saad Samvad project of Goa Police endeavoured to improve image of police. And an Amcho-Bastar and Amcho-Police was launched in 2009 to win the support and confidence of the local villagers in Bastar District of Chhattisgarh. Prevention of juvenile delinquency is another achievement of community policing in India. For example, under Little Police project (2015), Goan police forces organised training programmes in schools and colleges to inculcate the habit of obedience to laws and traffic rules among the students. Student Police Cadet (SPC, 2010) of Kerala Police teaches core democratic principles of equality, freedom, justice, virtues, and humanism among the students in schools.

There are certain community policing schemes like Prayaas introduced by South Goa Police in 2022 provided basic police services to the residents of slums in the towns and cities. Slum Domination scheme of Mangaluru Police to check crime rate by regular visiting the slum areas can also be cited as another example.

In some places like the erstwhile state of Jammu and Kashmir, Village Defence Committees contributed to the safety of the villages lying along the international border against terrorists. Some community policing project like Fisherman Watch Groups maintains security along the coastal lines of Puducherry by constantly watching over the movement of suspicious strangers and ship.

Community policing also helps in the maintenance of law and order, and prevention and reduction of crimes throughout the whole region of North East India. The VDPs, for instance, assist the police forces to protect people and their property in the villages in Assam, Meghalaya, and Mizoram. The VDFs in Manipur protected the villages from armed militants, maintained law and order, managed crisis, helped police and other security forces and established linkages between police and community.

Prahari of Assam helped police to fight against witch hunting, social evils and superstitious practices among the people of Assam. Assam Police worked with citizens to mitigate socio-economic backwardness of the villages which was regarded as a source of many social evils. They provided water for drinking and irrigating agricultural land. They repaired village roads and bridges, established development

centres for the community, and helped the young villagers to find better jobs. Sahayog (2003) aimed at providing employment opportunities to the jobless young villagers.

Community policing deals with the problem of trafficking, selling and consumption of illegal drugs and other substances in different parts of North East India. Police forces establish partnership with community to prevent drug abuse among the youths. Under Naagrik Baichara Samiti, Arunachal Pradesh Police strives to promote friendship and harmony among various communities. Nagarik Committees in Assam, apart from maintaining peace and safety, enhances police-community partnership and ensures peace during celebration of festivals.

Some community policing schemes like Prayaas of Tripura help police in the enforcement of traffic rules and regulations, and in control and reduction of roadside mishaps. Under beat policing system, beat officers patrolled their own beats, visiting families and identifying persons willing to help police. Beat officers identified problems affecting people and accordingly delivered services to the community.

Mizoram is a small state of India where different ethnic groups live together side by side. Despite the occurrence of occasional ethnic conflicts in the past few years, Mizoram has been the most peaceful state in India today due to the combined efforts of police and viable civil society organisations.

As Farrington found that teenagers are more likely to commit crimes than others. The age-crime relation reaches its peak during teens age period and starts to decline rapidly after twenty and gradually in the later period. In Mizoram, the most number of crimes between 2016 and 2022 were committed by persons falling in the age group of 18 to 29 followed by those in the group of 30 to 44 and 45 to 59.

Policing was a collective business of all villagers before the emergence of formal police system in Mizoram. Each village was independent having a chief known as 'Lal'. The Village chief was the fountain of justice, head of volunteer village police and commander of the village army. An indigenous police system comprised of the chief, upas (elders) and the whole residents of village.

The Lushai Expedition of 1871-72 led to the establishment of Frontier Police Post at Tlabung (Demagiri) in 1872. This was the first police post established by the British in Mizoram. But it is Chin Lushai Expedition of 1889-90 which resulted in

the formation of Lushai Hills Military Police Battalion with Major Loch as its Commandant. This force consisting of 970 personnel. The Civil Police was established in 1898-99 as an auxiliary to Military Police.

Under British administration, it was the commonplace business of Commissioner of Assam, the Superintendent of the Lushai Hills and his Assistants and the village chiefs and their elders to enforce law and maintain order. The chiefs dealt with minor crimes according to Lushai customary practices. But all heinous crimes such as rape, murder, suicide, offences against government officials and infrastructures etc., were reserved for the superintendent. The superintendent was the head of civil and police administration. The Sub-Divisional Officer was the head of police for Lunglei Sub-Division. The superintendent and Sub-Divisional Officer were assisted by sub-inspectors who would visit all villages once every month.

It is found that common legal problems of the Mizos were civil by nature till recently. They were problems relating to divorce, unpaid price of wife and killing of domesticated animals. But crimes like adultery, rape, theft, murder and street brawling were also found among the Mizos. The period between 1890 and 1947 was called the 'Golden Period' in the criminal history of Mizoram.

When India became independent in 1947, Aizawl police station occupied by Assam Military Police (erstwhile Assam Rifle) since 1896 was taken over by Assam Police. Government of Assam set up office of Superintendent of Police for Lushai Hills in 1960. Further, when Mizo District Council was elevated to the status of Union Territory on January 21, 1972, the then existing Assam Police was rechristened as Mizoram Police.

The aims of Mizoram police have been keeping peace and fighting crimes since its inception. There is no significant correlation between number of police forces and rate of crime in Mizoram. Between 1974 and 1986, volume of crime increased in Mizoram despite improvement in the strength of police forces. After Mizoram became full-fledged state in 1987, crime rate increased swiftly despite an increase in the number of police personnel from 4,386 in 1991 to 6,362 in 2000. However, from 2001 to 2010 there was a slight reduction in crime rate in Mizoram. This could be ascribed to an enlargement of police force from 6,376 in 2001 to

10,341 in 2010. But despite improvement in crime rate in 2003 Mizoram ranked number 2, next only to Pondicherry, in terms of criminality under IPC among the states of India. During the next decade of 2011-2020, despite the downsizing of police from 10,563 in 2011 to 8,081 in 2020, incidents of crime had comparatively been reduced. The average number of both IPC crime and SLL crime were 2014.7 and 552.5 respectively. In 2021 the rate of cognizable crimes under IPC and SLL for Mizoram was 262.2, which was lower than all India crime rate, i.e., 445.9. Today Mizoram ranks 15th among the states and Union Territories of India in terms of criminality, the most criminal state being Kerala with 1477.2 crime rate. Therefore, it can be concluded that reduction of crime rate and maintenance of community safety are dependent not merely upon the police forces but also upon public participation through community policing.

Community self-policing system of Mizoram is not an implantation of western model. It is a legacy of habitual policing that was found among the Mizos in the past. This indigenous village policing system suffered a setback during the British occupation of the Lushai Hills. But it was revived after Mr. Harinarayan Baruah established Village Defence Parties (VDPs) in 1949 in Assam. The birth of Village Defence Parties in Mizoram is traced to the meeting between police and members of the different Village Councils of Aizawl town held at Aizawl Police Station on 15th October, 1971. Consequent upon this meeting, the first VDP was established by Electric Veng Village on 19th October, 1971. Khatla, Bethlehem Veng, Dinthar, Bungkawn, and Venghnuai within Aizawl town and Sihphir village also established VDPs. Office of Superintendent of Police, Aizawl District, accorded recognition to them on 7th November, 1972. In 1981 Government of Mizoram adopted the Mizoram Village Defence Organisation Rules, 1981. Presently, there are 278 active VDP units with 5228 members across the state.

It is found that VDPs play important functions such as protection of the villages, inspection of suspicious persons, performing social works and helping victims of disasters. They also give information to the police about criminals, unusual death, possession of illegal arms, illegal armed organisations and any crimes under MLTP Act, 1995, and MLPC Act, 2019.

Like some Asian and African countries where traditional administration is still accepted, civil society organisations provide police services to people in Mizoram. Civil society or local actors such as Young Mizo Association (YMA), Young Lai Association, and Joint Action Committees play police roles as and when formal police forces fail to protect the people and unable to keep peace in the community.

The combined efforts of YMA and other civil society organisations compelled Government of Mizoram to pass the Mizoram Liquor Total Prohibition Act (MLTP Act) on 14th December, 1995. YMA established special wings such as Supply Reduction Service or SRS (2004), Flying Squad (2009-10), and Central Anti-Drug Squad (2011-13) to wage war against selling or drinking of liquor and drug abuse. In appreciation of the yeoman's service, the Ministry of Social Justice and Empowerment, Government of India awarded the Central Young Mizo Association (CYMA) with National Awards for Outstanding Services in the Field of Prevention of Alcoholism and Substances (Drug) Abuses in 2013. On 15th April 2015 SRS was re-established and functioned up to 15th October, 2019. The increasing availability of drug led to the re-establishment of Central Anti-Drug Squad (CADS) on September 9, 2022. Apart from CADS, one special wing known as Demand Reduction Service (DRS) is launched to rehabilitate drug and alcoholic abusers.

Joint Action Committees have come into existence due to the inability of police and VDPs to solve law and order problems and also to reduce or prevent crimes in the community. They have become an instrument of law and order preservation in the 21st century. Together with the VDPs, they are active partners of police forces in Mizoram. The operational strategies of the JACs are the same as VDPs to a great extent. They helped in ensuring order and security to the people.

Government of Assam is doing better than that of Mizoram in implementation of community policing projects. Mr. Harinarayan Baruah is credited for introducing VDP in Assam. It is found that Bangladesh imported the concept of VDP from Assam. The present Mizoram VDP system is also an offshoot of the Assam Village Defence Organisation. In both Assam and Mizoram, the VDPs help police to fight against crimes and for the maintenance of law and order. In Mizoram VDPs are active in both urban and rural areas while in Assam they are active only in

the rural regions. As on January 30, 2022 there are about 22,881 active registered VDPs in Assam while in Mizoram the number of active VDP is 278. In both state each VDP receives monthly reward and essential equipment from the government.

Exlcuding the VDP, Mizoram Police has no other community policing institution. There are informal civil society organisations like YMA and Joint Action Committees that assist the police. But Assam police introduced not only VDP system but also Community Liaison Group, Nagarik Samiti, Prahari, Project AASHWAS, Project Sahayog etc.

It is found that majority of people knew VDP system and were happy with its performance in Mizoram. The main issues fought by VDP as identified by the respondents were alcoholism and drug trafficking or abuse, maintenance of law and order, prevention of crimes, and improvement of police-public relationship. Majority of police and community leaders stated that people approached VDPs for assistance. But only 16.9 percent of the public respondents sought VDP's assistance. Most persons who asked for VDP's help were happy with VPDs. However, of the total 160 public respondents, only 8.8 percent of them came into contact with VDPs- fine or arrest by VDPs for illegal activities and ill behaviour.

Majority of the respondents claimed that VDPs patrolled their area at regular intervals which resulted in the prevention, reduction and detection of crimes, safeguarding law and order, and improved police-community relations. VDPs could deal effectively with problems of drug abuse and trafficking. They were able to control or prevent manufacturing and brewing of local wine, sales and drinking of liquor in public places and liquor-related crimes under the Mizoram Liquor Total Prohibition Act, 1995, and the Mizoram Liquor (Prohibition) Act, 2019. Besides, visibility and availability of VDPs on the street helped in the reduction of chances for victimisation with the result that people could use the street without fear.

It is also found that police were open to working with the people and sought public help. Similarly, community members were pleased to assist the police. Thus there was cooperation between community leaders and local citizens for the purpose of preservation of law and order. The people were a source of information for police as well as for VDPs. VDPs helped police in searching missing persons, accused or convicted criminals who escaped from police custody. They also worked together

with other government agencies, Village or Local councils, YMA and YLA on law and order keeping and provision of relief, rescue and rehabilitation services to the victims of disasters like fire, flood, earthquakes, and famines.

Mizoram police had job satisfaction while working with community. Similarly, public respondents were happy to work with VDPs. Though majority of the community leaders were happy with the VDPs yet only 18.8 percent of them wanted to join or remain as members of VDP. A little more than half of the police respondent preferred VDP to YMA/YLA/JAC to maintain peace and order. But majority of the public and community leader respondents chose informal and civil society groups such as YMA, YLA and JAC.

VDPs faced such problems as lack of knowledge about concept of community policing, lack of training, lack of government support, lack of community support, lack of finance, lack of continuity or persistence and lack of police support.

Multiple Logistic Regression Analysis was performed to study what factors influence perception of VDP in Mizoram. The dependent variable is 'Satisfaction with VDP'. The independent variables consisted of two categories- 'demographic', and 'contextual' variables. Demographic variables include gender, age, education, length of service (for police personnel and members of VDP) and economic status (for members of general public respondents). The contextual predictors include patrol, crime prevention, maintenance of law and order, ability of VDPs to fight drug and liquor, fear of crime, victimisation, improvement of police-community relations, choice of people between VDP and YMA/YLA/JAC.

The result of Multivariate Analysis shows that among police and community leader respondents, the most significant independent variable to explain variation in dependent variable is crime prevention with 0.02 statistical significance. Others such as education, law and order maintenance, fighting against drug and liquor, fear of crime, victimisation, police-community relations, choosing between VDP and YMA/YLA/JAC do not have statistical significance. Female respondents are likely to have more satisfaction with VDP than their male counterparts. Satisfaction of police and community leaders with VDP is likely to be decreased inversely with an increase in the age. Besides, more educated police or VDP leaders are found to be less dissatisfied with VDP.

If VDP can prevent crimes, maintain law and order, and fight against liquor, people are predicted to develop more favourable attitude to them. Persons who chose VDP over YMA/YLA/JAC as an agency of law and order are more likely to be happy with it than those persons who preferred YMA/YLA/JAC. However, patrol is believed to have negative impact among police and community leaders since they are found unhappy with VDPs that actively patrolled their areas. Removal of fear of crime by the VDP may not help in the cultivation of positive opinion about it.

Among the general public, all demographic variables excluding economic status, have significant impact on public perception of VDP system. It is found that women are likely to have more satisfaction with VDP than men. There is a likelihood of satisfaction with VDP when people grow older. This is opposite to the influence of age on perception of police and VDP leaders about the VDP. Unlike police and community leaders, more educated general public are likely to have negative opinion about VDP. But among the police and VDP leaders, education has positive influence.

People are likely to be happy with VDPs which can control crimes, remove fear of crimes, and reduce rate of victimisation and fight crimes relating to liquor or 'zu'. And people who help the police are predicted to be happy with the VDPs. VDPs which can remove fear of crimes are likely to earn public trust. (This contradicts the role of fear of crime in respect of the attitude of police and VDP leaders). Further, when VDPs improve police-community relations, there is likelihood that people would be more satisfied with it. (This contradicts the influence of 'improvement of police-community relations' on the attitude of police and VDP leaders towards the VDP). Persons who preferred VDP to YMA/YLA/JAC to enforce law and order are more likely to have more satisfaction with it than those opting for YMA/YLA/JAC.

But economic condition, contact with VDP (arrest, fine or punishment), intensive law and order enforcement measures, and fighting against drug are predicted to have negative impact on the attitude of people towards VDPs.

In case of general public respondents, all contextual variables, excluding physical contact and patrol, have *p* value greater than 0.05 implying that there is more than 5 percent risk in the observed significance. This is more than acceptable significance level prescribed by social science researches. There are only two predictors such as 'physical contact' and 'patrol' having *p* value of 0.001 and 0.003

respectively that are less than 0.05. The risks involved in making the conclusions are one per cent in case of physical contact and three per cent in case of patrol.

The present study identified several problems of VDPs in Mizoram. First, lack of knowledge about community policing stands in the way of the successful working of the VDPs in Mizoram. Second, members are not given adequate training on criminal laws, and VDP Rules. Third, Government of Mizoram has not been sincere to implement community policing programmes. Fourth, community members are not willing to cooperate with the VDPs. Fifth, financial assistance from government is not enough to meet their expenditure. Sixth, majority of the VDPs are not active throughout the year. Thus, lack of continuity or persistence demotivates many VDPs. Lastly, lower ranking police officers are not in favour of public participation in policing activities. They think that community involvement in the functions of maintenance of law and order is an invasion of their legitimate authority.

In order to improve the working of VDPs, different suggestions have been made. First, legal education shall be provided to VDP members by organizing training programmes. Second, government must supply more equipment and more financial assistance to active VDPs. Third, local citizens must be encouraged to support the VDPs. Fourth, better cooperation between the VDPs and the community members shall be cultivated. Fifth, VDP members shall be selected only from among the innocent citizens. Sixth, VDPs shall be free from the control and influence of local politicians. Seventh, VDP members shall abstain from alcohol and drug consumption. Eighth, no physical punishment shall be inflicted by VDP upon the detainees. Ninth, VDP shall not discriminate persons on any grounds. Tenth, VDPs shall conform to lawful courses of actions. Eleventh, VDPs shall devote more attention to problem solving policing. Twelfth, VDPs shall foster better cooperation with other government agencies. Thirteenth, they shall respect rights and dignity of the individuals. Fourteenth, VDP shall be empowered. Fifteenth, VDP members shall have no personal axe to grind against any one. Sixteenth, VDPs shall carry out regular patrolling in their jurisdictions. Seventeenth, VDP members shall be on duty for 24 hours every day. Eighteenth, confidentiality and secrecy shall be maintained. Nineteenth, weapons or arms shall be supplied to VDP members. Twentieth, government must amend VDP Act so as to give powers to VDPs. Twenty-first, VDP

conference shall be organised. Twenty-second, there shall be reservation of seats in favour of VDP members or their relatives in Police recruitment. Twenty-third, VDPs shall be allowed to function according to the Mizo traditional. Twenty-fourth, government shall take measures to install CCTV in all crime prone zones of the towns and cities. Last, government shall provide relief package to the relatives and VDP members who sustained injuries or accidents while they are on duty.

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