

HISTORY AND EVOLUTION OF POLICE SYSTEM IN INDIA

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Abstract –The evolution of the police system in India traces a profound transformation from informal community based models of security in ancient times to a centralized bureaucratic structure under British rule and the continued legacy of that model in independent India. Ancient Indian scriptures and epics like Manusmriti and Arthashastra reveal that structured policing and crime categorization existed as early as the Vedic and Mauryan periods. Medieval India saw a fusion of military and administrative functions in policing, especially during the Mughal and Maratha regimes. However, modern institutionalization began during the British era with the Police Act of 1861, which created a centralized, hierarchical, and often repressive force. Although several commissions and reforms have followed since independence, the colonial ethos and structure largely remain intact. This historical overview underscores the need for comprehensive police reform aligned with democratic ideals and public accountability in India.

Keywords: Police System, Ancient India, British Colonial Rule, Police Reforms, Law Enforcement Evolution

1. Introduction

Greek political philosopher Aristotle said that “man is a social animal”.¹ Man has certain animal instincts like, self-preservation, the continuation of its species, hunger, sleep, fear, sex, etc. but he developed the power of reasoning and thinking with the help of which he slowly emerged from animalhood and moved towards being a human. In this process, he learned that physically he is a weaker animal and he cannot live in isolation: he needs to live in the society of his kinds. The “Family” may be his first group in this process. After forming such groups, he learns that collectively he is stronger in all aspects such as power, strength, experience, and knowledge, which helps him in overcoming his physical weaknesses and asserts his supremacy in the animal kingdom. This is the journey of a man from animalhood to human, he evolved and developed (this evolution and development are still continuing process) various concepts like King, Kingdom, State, Religion, Traditions, Rules, Regulations, Laws, Law enforcement agencies and many more. All these concepts are nothing but one or other form of policing which are always present in human society.

However, in spite of all this cultural progress, man has basically remained an animal. In the words of Jeremy Taylor, “When compared to a large group of men, a pack of wolves is far more peaceful and unified. This is because wolves all have the same pack mentality.”² Unfortunately, man does not often have a common cause: man’s own interest, passion, and greed for power, money, strength, property and other different forms of wealth start distracting him from his spirit of an organization or sense of belonging in a society. The man realized he must repress his animal instincts, then and then only can he regain and maintain his supremacy in the animal kingdom and become a “Human”. In this way, man developed his conscience and started acting as his own Police.

Policing is the basic requirement of civilization, because “State” cannot survive without civilization. ‘Civilization’ requires the Rule of Law. Rule of law necessitates ‘liberty,’ because ‘liberty’ cannot exist until the Government or State protects the fundamental rights of the population. Among the numerous normative and institutional frameworks used by government or the state to safeguard people’s fundamental rights, the “Police” institution plays a crucial role.

According to Salmond, rights are inherently recognized and protected by legal rules. To administer these legal rules “State” evolved concepts like administration of justice, Criminal Justice System, etc. The Criminal Justice System consists of three main parts; one is “Legislation” which creates laws; second, one is “Executive” which administers laws created by legislation and lastly, a “Judiciary” which consists of courts to punish those who violate the law and send them to executive agencies such as correction institutions: jails, prisons, etc. Criminal Justice System is an integral part of the State from the time immemorial in one or the other form. The efforts, experiences, intentional planning, and patient labour of many individuals, communities, cultures, faiths, and ideologies over decades created this. Today we are in a Sovereign, Socio-economic, Socialist, Secular, Democratic, Republic Constitutional system. Where States are not following the concept of laissez-faire, because today we are in the Welfare State where the State is responsible for the protection of personal rights through agencies such as the Police. It is a bureaucratic organization, which indicates the body of civil servants available in every society from time

immemorial for the prevention and detection of crime, the enforcement of law and maintenance of public order.³

Historically the word Police come from the Latin word “Politia” which means the condition of a ‘polis’ or State of civil administration. The word Police first appeared in the French language in 1250, meaning “administration” or “political organization.” It acquired its modern sense of an organization dealing with preservations of law and order in the 17th century. The Oxford English Dictionary describes police as state governance for order and law enforcement.⁴

With respect to Indian police the system, there is a belief that the police system in India is a British creation but that is not true. The police administration system in India is as old as Indian civilization. It has been in existence in India in different forms, from the beginning of Indian society. The story of the birth of the policeman in India is as thrilling as the emergence of the early man who in the course of centuries used his power of reasoning and thought to tide over the vicissitudes and sufferings which ultimately helping him to develop today’s society. For the purpose of this study, the researcher has divided the evolution of Indian

Police administration into the following categories;

- a) Police Administration in Ancient India. (1000 BC-AD 600)
 - i) Vedic Period.
 - ii) Mauryan Period.
 - iii) Guptas Period.
- b) Police Administration in Medieval India. (600AD-1757AD)
- c) Police Administration during British India. (1757AD-1947AD)
- d) Police Administration in Independent India. (1947AD)

Police Administration in Ancient India (1000BC-AD600) There have been very few studies worth their name on police administration in ancient India.⁵ However, there are a number of references that give an idea of the existence of a police system in that epoch. Our classic epic literature such as Ramayana Mahabharata, Kautilya’s Arthashastra, Kalidas’s Raghuvamsa, Kumaerasambhava bhijnanasakuntala, and many more have a number of references regarding the existence of police administration, performing police and military functions. Police and revenue offices were formerly merged. Revenue officers performed rural and urban revenue and civic works. Local accountability and cooperation were key to these groups’ operations.

The time period of ancient Indian police administration can be further divided into three periods, i.e., the Vedic period, Mauryan period, and the Gupta period.

Four Vedas exist: Rig, Atharva, Sama, and Yajur. The Rig Veda and the Atharva Veda expressly specify specific crimes and penalties in Vedic Indian culture. Sukra noted that punishment deterred evildoers. Yajnavalkya said that the police’s main duties were to prevent crime, protect the public, and apprehend criminals. Manu also recommended that the police administration should be entrusted only to persons with local knowledge of the people and regions so that they could maintain law and order efficiently. Manu further developed this concept of crime in Manusmriti. Actually, Manusmriti was the first comprehensive explanation of Hindu law. According to Manusmriti, the Police force is divided into two branches: the Criminal Investigation Division and the Law and Order Division.⁶ The criminal investigation division was split into two sub-divisions: one responsible for gathering information on illegal activity and conducting investigations, and the other tasked with protecting high-ranking officials, preventing and prosecuting financial crimes, and conducting espionage. Manu had proposed using a large number of covert operatives whose work was meant to be kept under wraps. In addition, he categorised criminal acts into eighteen distinct categories, including but not limited to: assault, defamation, theft, robbery, adultery, violence, gambling, betting, etc.

Brihaspati has also codified crimes. In his work, he categorized eighteen heads of crimes as enumerated by Manu into two major divisions, out of which fourteen crimes related to property and remaining four to the person. However, Katyayana divided crimes into four major sub-divisions, which are as follows.

- i) Vakpareshya (Abuse or defamation): - This has again been divided into Nishtura (Reproachful), Aslil (indecent) and Tibra (more serious).
- ii) Dandapurushkya (Assault): - This referred to physical injury.
- iii) Sahas (Violence): - This included murder, robbery, assault on another’s life, causing injury to articles and damage to religious establishments and places of worship.
- iv) Stey (Theft): - This amounted to depriving a person of his wealth clandestinely or openly.

In ancient India, towns were walled up from all four sides, for protection. After Harsha (c.590-647CE), who visited India, died, Hiuen Tsang’s Tibetan expedition noted the usual habit of walling cities. where police departments were led by chiefs. Manu suggested establishing police stations in two, four, or

five communities. Police administration was lowest in these communities. Village headmen or top police officers were solely responsible for villages. Village councils have to discover crimes to protect residents. Villagers collected and returned missing items to victims. This Chauhan inscription states that the Dhalop people firmly resolved to ensure their own protection. Nagarakas, aided by Raksinah (constables), patrolled urban streets at night during Kalidas' reign. Dandini said these night patrols were to help capture criminals. They patrolled roadways alone with truncheons (Danda). This police presence included cemeteries. City police informed gatekeepers and royal guardsmen to prevent crime. Military aid was provided in emergencies. "Summoning of military forces is commanded to address and sustain domestic law and order difficulties in the seventh century A.D." Hiuen Tsang adds. He had military protection. Some soldiers monitored the boundaries and punished refractory. Nighttime mounted guards also patrolled.⁷

Scholars characterised Vedic India's Justice Administration System. "The King" should select clean and honest officials and their subordinates in towns and villages to safeguard the people from thieves and make good what is stolen, according to the Apastamba Dharma-sutra. Witnesses must tell the truth and be punished for lying, judges must be learned, brilliant, and execute their job, and the king sins if he does not punish the wicked.⁸ Yajnavalkya in Yajnavalkya Smriti (3CE to 5CE) dealt at great length with the offenses connected with perjury and evidence giving. Narada in Narada Smriti (100–400 A.D.) elaborated these laws. He admitted that crimes were mainly offenses against the State, and held that those in the category of sins were to be expiated as well as compensated. Narada further specifies that experienced personnel must track it from the spot where it has been taken" in cases of stolen livestock or other goods.^{9,10}

The Brihaspati in his Brihaspati Smriti⁴² (300-500 A.D) states that Each household was responsible for sending one able-bodied, armed man to the aid of the hamlet if thieves became a problem. Village officials were the first line of defence against criminals. When the local force wasn't enough to catch the robbers, the higher-ups called in the police and the military. The students ran the municipal governments, which were tasked for maintaining order via the use of police, secret agents, and army.¹¹

Katayanasmiti (400–600 A.D.) states that The country's officials and wardens or the town chiefs or the land and forest owners were responsible for making amends. The "officers assigned to capture thieves" or "the entire community" or "the neighbouring five or ten villages" would be responsible for making up for any roadside losses.

Several hints point to the existence of a central authority responsible for maintaining order in the Harappan Civilization (3300 – 1300 BCE). Indian traders had colonised the distant reaches of the known globe and sailed for months at a time to reach their destinations. Evidently, they had hired security personnel to make sure business as usual. Dandadhar has been deduced to be shown on an intriguing Harappan seal showing a guy clutching a stick. In addition to being the first known depiction of a police officer, the text explains that the police's primary responsibilities were the apprehending of criminals, the safeguarding of the general populace, and the prevention of any further criminal activity.

In the growth, prosperity, and development of ancient cities like Ayodhya, Mithila, and Hastinapur maintenance of internal peace and order played very important roles, which justifies the establishment of a special system for it.

Along with these 'Commentaries' and 'Digests'. Vedic Samhitas" mention godly deities, along with prayers for the protection of property not only from natural calamities but also from human marauders. There is hardly any crime which was not known to the Vedic people. Similar living conditions were picturized during Buddhist and Jain times (5th Century BCE). The 'Jatak' stories have detailed accounts of robbers having regular settlements and frequently looting the merchandise and decapitating merchants. These insecure conditions rendered so imperatively that merchants had their own guards and security men for security and protection.¹² The invasion of Kalinga by Asoka changed the structure of the police force during his rule (268 BC–232 BC). Piety and nonviolence from Buddhism mitigated the formerly harsh Mauryan administrative structure centred on police and spy organisation. The Mahamatras were the highest provincial executive authorities during the reign of Asoka. Pradesikas served under Mahamatras and were tasked with levying taxes and keeping the peace and administering justice. Rajjukas were second only to Pradesikas in terms of authority, and they had complete control over the distribution of rewards and punishments. The Rajjukas and Pradesikas reported to the Ayuktas, who served as a form of village police. The Prativedaka family was in charge of amassing information about state and public affairs.¹³

Kautilya's Arthashastra was written between 321-200 B.C. According to this, during the Mauryan period, there was a well-organized and established police system, which provided basic structural organization and administrative set-up for the police investigation process, punishment, detection, and prevention. For this purpose, the police established specialised departments charged with the administration, execution, and enforcement of various laws and regulations. Hence, it is not

hyperbole to consider 'Kautilya' as the father of the modern police system. Kautilya not only propounded the theory of Dandaniti but also established the foundations of a modern policing system in ancient India, which was followed throughout history all over India. Kautilya's Police system has two types of police; Regular police and Secret police. The regular police force was further separated into a rural (Pradeshta) and an urban (Nagarika) branch, with separate command structures. The rural and urban Sthanikas occupied the centre, followed by the rural and urban Gopas. They were tasked with tracking down both exterior and internal burglars. In a few rare cases, new titles emerged with the arrival of the Kusanas, who introduced the practise of appointing senior military officers to serve as governors or heads of state or department.

The Mauryan Empire (322 BCE to 187 BCE) was considered a truly "Police State". Many people, from all walks of life and all branches of government, pitched in to help with police work. To maintain and fortify the kingdom's borders, officials were named Antapal. When requested, the police were given access to military support.

During this time, the country's leaders exercised direct control over the police administration, giving the police the absolute power they needed to keep the calm and do their jobs. Kautilya recommends the King to have trustworthy and competent officials oversee his spies for this same reason. Amazingly fascinating tales of individual spies' activities, complete with identifying details like their names and the details of their disguises and deceptions, can be found in the Arthashastra. According to Kautilya, there are two types of secret police: the wandering (Sanchara) and the fixed (Sakha) (Samstha). Members of the Sanchara gang who were tasked with infiltrating high-ranking officials' private quarters were selected for their exceptional levels of knowledge, courage, and brutality. The Sanchara group has four different kinds of spies: Satris, Tikshnas, Rasadas, and Bhikshukis or Parivrajikas. They were the Satris, and they were the orphaned spies. The state was responsible for their upkeep. They were able to do sleight of hand and palm readings. These Tikshnas were so desperate that they would risk death by fighting elephants for cash. Those who couldn't muster any love for their own blood were known as Rasadas. They were rude and heartless. In this case, the Bhikshuki was a poor widow of Brahman caste. Since she was resourceful and eager to make a livelihood, she was let into the king's private quarters. She paid social calls on the households of powerful people.¹⁴ They called themselves Samstha, and they claimed to be part of a heretical order of monks as well as a well-known Brahmanical order or stage of life. Nobody on either team was supposed to know anybody else in the other. Both sets of

people were fulltime employees of the king's government. There were five different categories of spies working for the Samstha. Here we refer to the Kapatika, Udashtha, Grihapatika, aidehaka, and Tapasa. In addition to these spies, additional people were sent to observe the actions of the eighteen highest-ranking officials. The book includes profiles of surgeons, dancers, singers, and women working in a variety of fields, as well as profiles of hunchbacks, pygmies, the deaf and dumb, fools, and more. All did undercover police work to help keep the peace and maintain order.¹⁵

In Kalidas's period (4th-5th century CE), the Nagaraka was in charge of law enforcement. A Nagaraka often had constables at his disposal (Raksinah). Kautilya has specified in great detail the responsibilities of the Nagarakas, who eventually became known as the Kotwal. Masters of homes were required to record the arrival and departure of visitors and wayfarers, as well as capture anyone of questionable character or in possession of harmful weapons, according to modern city legislation. People who acted suspiciously were to be detained and punished. People who littered the streets would also face consequences. The Nagarakas were responsible for enforcing the law, managing the city's prisons, monitoring the city's security, and apprehending property thieves. Security measures against fire were carefully planned.¹⁶

In this city, the Danvarika served as the police warden. He was in charge of maintaining a vigilant watch on the administration of the Royal Palace. Similarly, Antervansika was most likely a female officer whose job it was to keep watch on the queen and her female courtiers. The Dandapal, Durgapala, and Antpala were likely officers in the armed forces, although they also performed many police duties in the past. Later on, when he was given full police powers, the Dandapala was given the name Dandaparika. Just as how Durgapala became the police officer known as Kotapala, so too did he change his name. The Antapala's responsibilities included guarding the highways and keeping the border secure. He was in charge of clearing out all the highway bandits, since the Atavikas were a forest tribe that was known for producing skilled police warriors. The Gupta period (319–605 CE) in India was lauded for its efficient police force and general improvement of law and order. The Gupta regime had its own police administration. The Gupta era saw the appointment of persons to serve as village headmen, known as Gram-Adhipati Ayukta. A small number of lower-ranking officials (e.g., Dandika, Chauro, Dhanmika, Dandaparika, etc.) were tasked with handling exclusively law enforcement operations. As the city's peacekeeper and security chief, Nagar Shreshthi had a lot of responsibilities.

Chatas and Bhatas, among other police officials, are mentioned in inscriptions from the late Gupta dynasty (319-605 CE). Rabasika or Rahasaga are the names of the officials in command of top-secret operations. Gudhapurusas or Caras, spies, also controlled crime. Dutas were open spies (prakash), whereas Gudhapurusas or Caras were covert spies. Coragraha likely caught thieves. Corarajjukas arrested thieves. Cauraddharanika recovered stolen items or hunted down criminals.¹⁷

Like the Guptas, the Cholas (300 BC-1030 CE) also had an excellent system of administration of criminal justice. It was entrusted in the village communities who were assisted by paid officials in the detection of crime while the judgment was pronounced by 'Nyayattars' (Judicial Committees). The final authority of inflicting punishment was vested with the king.

During the Vijayanagara period (1336AD – 1664 AD), the police administration was further developed. There were two types of police in the Vijayanagara Empire: the Royal Police Force and People's Police Force. The practice of penalizing police officers for anti-social behavior began here. In the provinces, the "Nayaks" were responsible for the maintenance of order in the areas of their jurisdiction. The "Kavalghars" were generally drawn from the criminal tribes to prevent thefts from their caste-men. If they failed, "Teliyaris" would be punished.¹⁸

3. Police Administration in Medieval India (600AD – 1857)

From the 6th century, with the collapse of the Gupta Empire, until the 18th century, when colonial rule began, Indian history was mediaeval. Medieval Indian state, society, and police historians split mediaeval India into two eras. One is the Early Medieval Period where the fall of the Gupta Empire begins with the start of the Muslim invasion, and the second is the Late Medieval Period, which was the beginning of the Sultanate period. As far as police administration is concerned there were no remarkable changes during the early medieval period. Late mediaeval India was profoundly impacted by the invasions of Turks, Persians, and Afghans in the eleventh century. After the Muslim Sultans had invaded India, they attempted to impose the Mohammedan law that they had brought with them from Arabia on the locals. They simply made adjustments that helped them achieve their goals. As many as attempts were made to introduce the indigenous police system, which was inspired by the Quran and had strong military overtones. As a result, the religious leaders (Kazis) in charge of police and judging in the states they occupied combined the Muslim law in India with their own arbitrary rules. The police force in Afghanistan was one of the administrative agencies that was efficiently formed by Sher

Shah Suri. Between the years 1530 and 1560, he maintained the ancient notion of local responsibility by making village headmen responsible for the protection of their own communities.

A system of provinces and royally nominated governors governed the Mughal Empire (1526–1857). The Subhedars were the ones in charge of keeping the peace, enforcing the rules set by the king, and collecting the tax money. Subedars were provincial officials who oversaw and ensured the safety of the populace, the province's economy, and its defence. They also ensured the criminal justice system ran smoothly to maintain order. When carrying out executive, military, or law and order duties, they had the help of Faujdars. The Faujdar was in command of the military police and served as the district's administrative leader. Within his authority, he carried out the Sultan's directives. Depending on the size of the district or Sarkar, each Faujdar was responsible for somewhere between 500 and 1500 Sepoys. In addition to his civil and revenue obligations, he was also tasked with apprehending robber groups, keeping tabs on any violent crimes, and using shows of force to subdue anyone who dared oppose the censor, tax collectors, or criminal judge. As a Police Magistrate, he had full executive authority. Shiqdar, the subordinate leader of a Sarkar's Faujdars, provided leadership and direction. The Shiqdar was responsible for maintaining order inside the paraganah, a role once held by both the Faujdar and the Kotwal. Since the Faujdars were responsible for such vast territories, the village police and the local populace were free to operate with little to no oversight.

The large territories governed by a Faujdar were broken up into smaller administrative units known as Paraganas or Thanas. Thanas reported to a hanedar who oversaw the organisation. Thanedars were persons appointed by the Faujdar to oversee outposts or minor regions within a Faujdari. A Thanedar was the highest-ranking executive official in charge of enforcing the law and preventing criminal activity. They oversaw police units posted in different locations, whose responsibilities included protecting communications and keeping the calm.

Kotwal was the name of the city police head in major population centres. The Kotwal was responsible for protecting residents from harm and for apprehending those who committed crimes against them. He oversaw the Police operations in the cities, towns, and their surrounding suburbs. He oversaw the management of heirless property, the regulation of cemeteries, funerals, slaughterhouses, and prisons, and the prevention of crime and social abuse. He made night time rounds across the city, gathering information from hired informants. He tracked the whereabouts of the

town's prostitutes, monitored the earnings and spending habits of the town's different male demographics, and oversaw the production, sale, and distribution of alcoholic beverages. Therefore, he served as a preventative measure, a detective, and a regulator. The Mughal dynasty, which started with Babar in 1526 and lasted until the Mutiny in 1857, had a significant and enduring effect on the Indian police system. Though the Mughal Empire declined following Aurangzeb's death in 1707, Shariat was enforced with the help of the police until 1860.

During the Maratha period, (1674 - 1818) Maratha administration had significant importance on shaping police administration in India. Maratha Empire was coronated by Chhatrapati Shivaji Maharaj who reorganized police administration in order to maintain better law and order within his empire. For administration, Shivaji had eight important functionaries (Ministers), called Ashtapradhani Mandal. Out of these eight functionaries, two specifically ensured law and order: Sachiv and Nyayadhish. During this period, there were no regular Courts and no systematic procedures for the same. In villages, the elders held Panchayat meetings to settle the disputes submitted to them. Criminal cases were heard by Patel. Appeals in civil and criminal cases were heard by the Brahmi Nyayadhish, whose decisions were based upon the ancient Smritis. He abolished all hereditary officials like Patels, Kulkarnis, Deshmukhs, Deshpandes and appointed Mukhya dandadhikari and Subedars in their place. Under the Maratha rule, the village headman performed rural police duties with the help of the Zaglas or watchmen, consisting of Mahars and Mangs assisted by the tribes, for example, the Kameshis, Bhils, and Kols. The village police and criminal classes had to compensate the party robbed unless the stolen property could be recovered and the offense traced to some other village.

The system of administration of justice of the arathas was well organized and exquisitely knit. This is why British administrators found it suitable for quite some time during the Bombay Presidency. British erchants under the East India Company left governance to Indian local rulers. The Mughal Empire, Maratha Empire, and other Empires' police and administration systems were used until the India Police Act of 1861, when Britishers adopted the Irish Constabulary system.

4. Police Administration During British India (1857 – 1947)

In the whirlpool of political confusion, the collapse of the medieval system, breakdown of the Muslim administrative system and the consequent rise in crime and violence, people,

including villagers, were at the mercy of robbers and murderers. Zamindars, Village watchmen and even higher authorities aided and abetted criminals for a cut of the payoff. During this period, India became a happy hunting ground of plunderers, murderers, robbers, and cheats. This was the situation when the Europeans took over India. The European traders came to trade with India but remained to rule, and settled to consolidate their trading settlements into kingdoms. With the passage of time, the directors of the East India Company envisaged maintenance of law and order as their primary concern so as to develop a sense of security amongst the people to protect their life and property. For this reason, they started establishing police in Presidency cities like Calcutta, Bombay, and Madras. In 1672, a group of paramilitaries was organised to keep an eye out for prowling dacoits and thieves at night and to conduct other tasks related to civil police.

The British were able to take use of many indigenous policing systems developed by the Mughals and other contemporaries and predecessors of the British Empire. This system was established and evolved in a more or less consistent manner over all of India. To develop a police structure that would work in every province, they conducted many tests.

During the time the British were in charge, a national police force was established that operated out of individual provinces but was supported by the national police force's armed division. As permanent settlement was instituted in various regions of the nation, a network of police deputies was put in charge of discrete rural communities.

Between 1757 and 1860, British India went through a lengthy series of experiments in police administration.

These experiments may be broken down into three major stages:

- a) The Formative Phase in Bengal, 1757 to 1792;
- b) The Second Phase, 1793 to 1835;
- c) The Third Phase, 1836 to 1860.

The first British leader to make significant efforts to establish a police system in India was Warren Hastings. If a police officer or officer was found to be negligent in his responsibilities, he was either fired or given a fine. The Bhandari Militia System was established in 1771. Although they made an effort to restructure the police department, their efforts were ultimately unsuccessful. The Grand Jury in 1772 called for a complete overhaul of the police force. Thus, with the aid of the Zamindars, Warren Hastings revived the Faujdar institution in 1774 to reduce violent crime and improve information sharing. He set up an independent department to process the data gathered by the Faujdars. Modern India's

sophisticated police force may trace its roots back to this department.

In 1779, the first Chief of Police, with the official title of "Lieutenant of Police," was appointed to lead the department.

There was a Superintendent of Police in Calcutta at the time. A paramilitary squad was organised to serve as a night guard against theft. To put it simply, they were responsible for things that are now the province of the civil police. In those days, police only operated within their own districts, reporting only to the Collector; there was no system in place to ensure that the central office was kept up to date on the crucial matters of police business that needed coordinated thinking and action.

Back then, local Zamindars and authorities would cover for dacoits. The level of criminal activity and disruption to public peace had reached a crisis point, calling for immediate steps to be taken to address the problem. As a result, Warren Hastings advocated reinstating Faujdar positions with the aim of reducing crime, but the Zamindars were unwilling to help. Accordingly, many were dissatisfied with these arrangements. This led to the Faujdars' position being abolished on April 6, 1781, and their responsibilities being given to a European Magistrate working for the East India Company.

In September 1786, Lord Cornwallis arrived in India and found evidence of fraud, and corruption. He saw for himself that the criminal administration was in a state of chaos. The murders, dacoities and other serious crimes were committed daily with impunity, and there was a general feeling that life and property were very inadequately protected. Thus, Lord Cornwallis did away with the zamindari system and installed Thanedars who were responsible for keeping the peace. Furthermore, he put District Judges in command of the police force.

Lord Wellesley¹⁰⁶ and Lord Bentinck both made efforts to deal with the crime wave that followed Lord Cornwallis. In 1801, Wellesley conducted an investigation into police matters, and in 1806, Bentinck formed a commission to examine ways to enhance Madras's police force. The position of Superintendent of Police, forerunner to the present-day Inspector General of Police, was established in 1808. The situation had escalated to the point that the Court of Directors had to step in and form its own special committee in 1813. In 1814, after the committee's findings, directives were issued. While these directives condemned the Daroghas system, they insisted on keeping the traditional village police force in place to maintain order. In Bengal, however, the Daroghas system was kept and modernised.

At the time, there was no higher-ranking authority in India charged with the task of keeping crime under control and the Police operating under the District Magistrates lacked the supervision they needed to do their jobs effectively.

District Magistrates were unable to personally oversee the investigation of significant or major crimes because of their other responsibilities. These local law enforcement agencies, known as the Barqandazi police, sprang in part from the Daroghas system and in part from the subordinate revenue institutions. To put it bluntly, the Barqandazi police were a joke. When it came to tasks like transporting wealth, protecting treasuries, and putting down disturbances, they were completely ineffective since they could not even be trusted with a sufficient quantity of guns. Troops had to be diverted from their primary missions to do these tasks, which had an inevitable negative impact on military effectiveness.

Thomas Munro upheld the indigenous order in the Madras Presidency. Napier's model, which had been effective in Sindh, was used as the basis for a new police organisation in 1851 when various flaws in the previous system became apparent. The Sindh Model's foundation was used to create similar programmes in other parts of India. Thus, provincial police systems did not start out identically, but by the mid-19th century, they had evolved certain commonalities.

While the roles of judge and magistrate were split in 1826, the administration of the Peshwas' lands in Poona were taken over by the Bombay Government in 1871. For the first time ever, a single person held the roles of judge, magistrate, and police chief. The Sadar Fouzdari Adalat, or Chief Criminal Court, was established at the time, and it had broad jurisdiction over law enforcement.

Spies and informants were crucial to the success of this system. After seeing how successfully it functioned in Patna and Banaras, it was decided to roll it out to Bareilly as well. It thrived all the way into the '20s, when the position of Divisional Commissioner was established. After that, the new Commissioners were given authority to oversee the police in a number of districts, but the Collector, who had taken on the role of District Magistrate, retained operational control of the police force under their jurisdiction.

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role of District Magistrate, retained operational control of the police force under their jurisdiction.

In 1844, there was a significant rise in the number of violent property crimes, prompting calls once again to consolidate the roles of Collector, Magistrate, and police into a single official: the District Magistrate. The Governor of Bombay also took action in 1848 to restructure the province's police force.

The Sepoy Mutiny, Indian Rebellion of 1857, or First Struggle for Indian Independence began in Meerut on Sunday, May 10, 1857. Mutinies and citizen uprisings spread over the upper Gangetic plain and central India. The British East India Company, which represented the Crown, was completely surprised. Unfortunately, the efforts for freedom were unsuccessful. The British East India Company defeated the armed uprising, but it represented a turning point for Britain in India. The Mutiny delivered a message to the British that if they want to rule India, they must be cautious in dealing with Indian traditions: they must respect and guard Indian tradition, culture, religion, priests, princes, and landholders. This is what prompted the British crown to take complete control over affairs in India moving forward.

to reform the Indian police system by establishing a civil police organization as a better option than depending on the military for internal policing. This was so for two reasons. First promoting Military Police could become a source of "Future danger". It was necessary that great caution is used, lest a new native force is formed, which may hereafter become a source of great embarrassment to the Government. Second, the establishment of a civil police system would lead to a reduction in the strength of the "Native Army," which would reduce the expenditure, and enable better supervision and discipline. The constitution of a civil police force was considered a "key to the economy and military efficiency."

The Madras Police Act 1859, which detailed the Madras Act XXIV of 1859 to modernise the force, was passed in September of that year. Because of this, the government took corrective action and ordered the Commission to write a new law based on the precedent set by the Madras Act. For this reason, a Police Commission was established in 1860. The Commission's job was to investigate the various forms of law enforcement in India. Mr. M. H. Court, Mr. W. Robinson, Mr. S. Wauchope, Mr. R. Temple, Lt. Col. H. Bruce, and Lt. Col. P. Phayre formed the first Police Commission as a result.³² They handed the Governor General their report. The Police Act of 1861 was passed on the same day that the India Penal Code went into effect due to the recommendations made in this study. As a result, in 1898 and 1872, the Criminal Procedure Code and the Indian Evidence Act were passed.

A Civil Police Force, modelled after the British Constabulary Forces and operating on a regional level, was advocated for by the Police Commission 1860. Instead of police commissioners, each province should have an Inspector General of Police who reports directly to the provincial administration. An Inspector General's responsibilities should include keeping the peace, preventing and investigating criminal activity, and protecting vulnerable populations, as well as transporting prisoners and safeguarding valuables. It was determined that a Superintendent of Police was required in addition to the regular constabulary in order for the village police to carry out their public obligations. This Commission oversaw the adaptation of the indigenous village police structures that the British had inherited from their ancestors.

The Commission was to count and cost all police in each province and reform the Indian Police. The second objective is to "identify any methods whereby expenditure may economise or efficiency may be raised in the present Police Forces."

There is a strict organisational hierarchy within the British police force, established by the government. The British police administration that developed between 1861 and 1902 was crucial to the upkeep of the Indian outpost of the British Empire. Most importantly, it served as the foundation upon which the modern police force of independent India was established.

4.1. Indian Police Act, 1861

The Police Act of 1861 was an early effort to establish a unified police force over much of India. It's important to note that although this Act represented a significant break from the prior system, it did maintain several of the more popular aspects of the previous framework. The Daroghas, for instance, were kept on as a permanent part of the force under the cover name "Sub-Inspector of Police" (PSI).

As a result of this legislation, the Provincial Government, which was treated as a separate administrative entity under the State government, was given full authority over the whole police force. The Inspector General of Police, together with his or her Deputy Inspectors General and Assistant Inspectors, were given authority over the police force.

In a nutshell, whatever the State Government saw fit to do. Following the Madras Act as a model, the Indian Police Act of 1861 placed the District Police directly under the jurisdiction of the District Magistrate as the Chief Executive of the District. Since then, the police have been used at the whim of the State Government.

Since its creation "had generated conflict in the government," the position of Police Commissioner in Bombay was eliminated in 1860 and its responsibilities were given to the Revenue Commissioner. This setup lasted until 1881, at which time a Police Commissioner (now called an Inspector General of Police) was appointed to oversee law enforcement. 1866 saw the Calcutta Police Act. This legislation gave the Calcutta Police Commissioner law enforcement authority. This Inspector General of Police implemented the Commissioner of Police's daily orders for the Madras City Police. Provincial laws reorganised village police units between 1870 and 1883.³⁵ The Inspector General of Police was generally a military or Imperial Civil Service officer. Military officer appointments were halted in 1879. Officers in the police force were expected to be drawn from other government positions, such as Deputy Collectors and lower-level judges.

Europeans competed for better police posts in 1887. For the first time ever, Indian candidates were considered for positions in the Superior Police Services. Assistant Superintendent of Police positions were sometimes filled by Indians, but only in rural or underdeveloped regions like the Punjab Frontier Districts (now the North-West Frontier Province).

The ancient Barqandazi police force was still functioning in these regions at the time, and there were even a few semi-military irregular groups operating in the area. The core of that structure was to have police departments established at the provincial level, with its own recruitment, training, discipline, and command structures, all overseen by British officers. A significant decrease in the police force had been made the previous year owing to budgetary constraints; this led to an increase in crime and overall inefficiency. By the turn of the century (1900), it was widely acknowledged that the system implemented in 1860 had lost its effectiveness. Thus, Viceroy Curzon established the Indian Police Commission throughout all of India in 1902. Therefore, the Commission was set up to investigate the problems plaguing India's policing system and give recommendations for fixing them.

In 1892, a proportion of Indian Police officers were chosen from the English Indian Forest Service competition.

For example, the Bengal Military Police Act of 1892 was Special Acts created for troubled regions. There were even separate detective agencies set up to deal with the Thagi threat.

The provincial structure of the Police Force benefited greatly from the coordination and financial assistance from the

authorities. In order to combat crime, the Police had to work together to deal with both individual criminals and organised bands of thieves known as dacoits. The District Magistrate oversaw law enforcement operations within their jurisdiction. A city's police force would report to a city commissioner, who would in turn report to the provincial government. A city's police force operates under its own Police Act.

4.2. Indian Police Commission 1902-03

Lord Curzon, Viceroy of India, established second All India Police Commission in 1902, for which the Honourable Sir. Andrew H. L. was the president of the commission and Justice Candy, Maharaja of Darbhanga, Diwan Bahadur S. Srinivas Raghavaiyengar, Lieutenant Colonel J.A.L. Montgomery, W.M.

Colvin, and A.C. Hankin were the members of this commission. This Commission recommended major structural changes which were considered and accordingly passed on March 21, 1905. The Commission investigated police recruiting, training, strengths, pay efficiency, etc. From 1902 to 1907, India's Colonial Police Service had shoulder badges for each province, such as P.P. for Punjab Police and B.P. for Bengal Police. In 1907, the secretary of State in London directed that the Deputy Superintendent of Police officers were to wear epaulets badges marked as "I.P." (Imperial Police). But in 1932, the word was dropped on demand made by the India Police Association. The Police Commission of 1902 issued a number of suggestions for the betterment of processes in many subjects, and they were adopted in different provinces and in stages via a variety of statutes, rules, and regulations.

The Police Commission's suggestions were adopted, with certain tweaks made to facilitate better administration down to the village level.³⁷ So that the Nambardar may manage village business without having to involve the police in trivial situations, he has delegated authority to the Chaukidar. The Collector, Deputy Commissioner, and their subordinates were in charge of the village headman's management and oversight. The starting salary for police officers has been increased. It was mandated that a fraction of the force's Head Constables be included in the recruitment of Sub-Inspectors. The Government also offered certain training facilities in the form of central schools to the Constables and Head Constables. Direct appointments from the ranks of Sub-Inspectors were to fill up to 10% of the available Inspector positions.

The Assistant Superintendent position was to be filled by an English test available to young men aged 18 to 20, with the successful candidates spending two years in training at an

English residential institution affiliated with a Board of Indian Studies before beginning their duty. A single session of police academy instruction was required. Similarly, to the role of the Assistant Superintendent, the position of the Deputy Superintendent has been established. The Government also determined that the Inspector General position would be filled by a designated District Magistrate. Similarly, a provincial Criminal Investigation Department was established, with the Railway police reporting to the same Deputy Inspector General. The position of District Magistrate remains unchanged as the District's Chief Law Enforcement Officer. Recommendations from the Police Commission Report of 1902 did not substantially alter the nature or structure of police administration.

4.3. Police Administration in Independent India (After 1947)

A Independence in 1947 marked the beginning of a new era for the people of India. As a holdover from the time of British administration, suspicion of the police force persisted in the years after independence, and police personnel were often seen as being unapproachable by the general public. One reason behind this is even today the colonial Police Act, 1861 governs India police system, where politicians control the police. But after Independence, India adopted the written constitution with the democratic form of government, in this perspective.

Sardar Vallabhbhai Patel, the first Union Home minister after independence, understood the need of a competent, professional, well-trained, well-paid, and impartial civil service to the functioning of a democratic government. Therefore, he founded Hyderabad's A National Police Academy in 1948 to provide I.P.S. officers with basic and advanced training. There were a number of Committees and commissions at both Central and at State level to reform the police system India. But still, there is a lack of political will with respect to reforming police system in India.

Conclusion

Police administration is not new to an Indian society it existed in a well-organized manner from ancient period. Local accountability and collaboration underpinned the traditional police system.⁴⁰ but during the course time along with society, invasions, and rulers it transforms till 1857. But after that till today there is no remarkable change in Indian police.

In the later Chapters, the researcher will deal with present structural, functional working of the police system in India, analysis of committees and commissions and efforts made by

the judiciary to reform police system in India along with new millennium challenges before the Indian Police System.

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