

POLICE TRAINING TO POLICE EDUCATION: A PARADIGM SHIFT IN POLICE CURRICULUM

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ABSTRACT

Police Education and Training is central to the successful realization of the constitutional democracy and protection of human rights. An attempt is made in this paper to evolve a curriculum framework for a people-sensitive Police Training and Education. One of the important objectives of this framework is to search for quality, standards, guidelines, and a general conceptual platform for improving basic Police Education and Training. This paper also aims at identifying general curricular parameters related to the development of a culture of policing, making policing practices more democratic and public-oriented to ensure greater security and more effective crime prevention. This paper argues that it is illogical, detrimental, and undesirable to separate police training from police education. Since policing is a highly respected professional field like medicine, it is imperative to integrate knowledge about society, dynamics of social and geopolitical spaces and human development from the complex socio-political perspective with police ethics and social and civic responsibilities and so on. In conclusion, this paper shows how people-sensitive and philosophically sound curricular policy for police education would serve people, communities, and societies. The ideas and insights in this paper are derived from the best practices available in the country and across the globe.

Keywords: *constitutional values; policing; police curriculum; police education; police training; and police education;*

INTRODUCTION

Police training in India is a colonial legacy greatly embedded in the western system of police and law enforcement. Control and domination are intrinsic and central parts of the institutional disciplinary structures of the police system. The structures and practices of the institutions of police training are designed on the western models of policing. Police training institutions are strongly committed to the Western beliefs; and certain cultural ethos, which compel them to transform diversity, multiplicity, and complexity into homogeneity and uni-dimensional thought. Being de-contextualized the universal approach in police thinking, functions, duties and practices indicates the philosophy of dominance and control in Indian police training.

The disciplinary practices of the police training system with its linear, clinical, ruthless, and rationalist modes of thought failed to recognize the multidimensional, pluralistic, indigenous lifestyles of the Indians and their diverse cultures. Such deep-rooted corrective practices have been continued consistently resulting the police system blind to the social and historical factors of the society. In addition, the corrective and punitive practices

and knowledge gained over the years of formal training is progressively becoming detrimental and destructive in accounting the real life situations and in addressing the concerns and problems of the people (Sudhakar, 2019).

The crises in the Indian policing system cannot be resolved until one innovates alternative rational reconstruction processes and thinking, which diminish the gap between the official and prescribed institutional structures of training and social realities and experiences. The rethinking desires a thorough and deeper examination of the conventional established notions of training practices and police education. This workout would empower the system to evolve an eclectic and realistic police-training framework to address diverse issues, with particular reference to including women and children.

Having some knowledge and an understanding about the legality is not sufficient. Police trainees need to go beyond such technical know-how and digest the socio-economic and cultural realities of the people and communities whom they are expected to serve. Criminal justice training is also not enough; but the trainees need to acquire abilities to solve day-to-day problems in the social life. Thus, this discussion makes one realize the significance and necessity of the exploration for a new vision towards Police Training and Police Education Policy.

In the recent past, Police Training has emerged as a distinct and significant dimension of the total framework of Law Enforcement. The continuous influence of socio-economic-political changes and techno-scientific ramifications of quotidian living, in both urban and rural communities, on the institutions of police and police training is deep and profound. The United Nations Document on Policing -2006 makes a perceptive observation on this subject:

Policing is the most obvious and apparent aspect of the criminal justice system and a well-regarded police service is a prerequisite for the positive perception of justice. The way in which policing is delivered will depend on a host of variables including the prevailing political and cultural doctrines as well as the social infrastructure and local tradition. Approaches to policing vary between those based on a high level of control, sometimes characterized by confrontation, through to those emphasizing the merits of 'policing by consent'. The former is usually highly centralized, predominantly reactive, and militaristic in its style. The latter may still be centralized, but will interpret policing as being responsive to local communities in the identification and resolution of policing issues.

Several policies have been introduced and steps taken by the Indian State in partnership with various UN Organizations for the professionalization of police training and to raise its standards. Despite many interventions at a higher level, the current position of police is not acceptable and suitable to the Indian context. The police training has not yet become people-centric and community-oriented. Hence, it is necessary to rethink and judiciously reflect on the norms, rules, and assumptions of policing and basic foundations of the police practices.

Policing is, perhaps, the most difficult profession, and it is more so now, than ever before. The Police represent the civil authority of the government. The Policing includes maintaining order among the public and its safety; preventing, detecting and investigating criminal activities and enforcing the law. In many countries, the governments delegate and entrust licensing and regulatory powers to the police (Brodeur, 2020). According to the United Nations Policing (2018), it is the police system, which should protect the society:

Whether at the national or local level, policing, when undertaken effectively and within a legal framework based on the rule of law, is a key element in building peaceful and

prosperous societies. As the most visible representatives of the State, the police play a key role in ensuring sustained peace and development by preventing, detecting and investigating crime, protecting persons and property and maintaining public order and safety.

The idea of policing has undergone significant transformation in the twentieth century socio-political history. Policing is construed differently in different countries. The growing neo-liberal economic and market conflicts, disorders and complexities are driving and compelling the governments to introduce new policies for some systemic structural reforms, restructuring of organizations, expansion of institutions and functions of the police.

Besides its narrow and focused functions concerned with arresting crime and controlling violence, the police protect the authority of law and government. The invisible informal social role of police in the society is its hidden and underlying broader processes of social regulation and reproduction that govern everyday lives (Michael Rowe, 2017). Hence, the role of the police is not just crime control and law enforcement but it is essentially an order-maintenance machinery and the latent role of policing is manufacturing consent and human consciousness.

Policing is everywhere. Policing is not just confined to the elimination of crime, violence, and corruption. Police play a covert and hidden function. People experience their presence in all walks of their life. The primary function of today's police is not just controlling but managing issues and events. Through constant surveillance regulation and normalization, the police embrace disciplinary procedures and bio-political functions (Johnson, 2014). In his classic work *Discipline and Punish* (1977), Michael Foucault states:

But, although the police as an institution were certainly organized in the form of a State apparatus, and although this was certainly linked directly to the centre of political sovereignty, the type of power that it exercises, the mechanisms it operates and the elements to which it applies them are specific. It is an apparatus that must be coextensive with the entire social body and not only by the extreme limits that it embraces, but by the minuteness of the details it is concerned with. (Foucault, 1977: 213)

For Foucault the modern police power is a decentralized and extensively enwrapping the entire social life through its intensive capillary surveillance and its institutional disciplinary practices. Understanding policing from Foucauldian analysis enable one to see the deeper and hidden meanings of policing and its civilizing role. The focus of this paper is to present the complexities and multi-faceted roles of policing and not to discuss the theories of policing.

Article 246 of the Indian Constitution clearly states that Police is a state subject. It means that States in the federal India have the responsibility to create the police force for maintaining order, peace, and the enforcement of law. Further, by placing Public order, Police, Prisons, Reformatories, Borstal and other allied institutions in the State list, the Indian Constitution highlights the sole obligation of the States in formulating guidelines, rules and regulations for the Police and their development. Hence the organization and working of Police are governed by the rules and regulations framed by the State governments. In other words, police, policing and various matters pertaining to police basically fall into the jurisdiction of the respective State governments.

The Constitution of India also authorizes the Union Government to establish the central police organizations for the purpose of extending advice, guidance, support, and assistance to the States in dealing with the crime, law and order and other related matters. This provision allows the Union Government to work with States and play counseling and

coordinating role, maintaining order and enforcement of law (Seventh Schedule of the Constitution of India).

The Indian Police Act 1861, which was legislated by the British, is the basic background framework for all the police policies and legislations of the Indian States. By and large, all the States of India have their own guidelines, manuals, procedures, rules, and regulations at present. All the State acts are designed and modeled upon the Police Act, 1861. Drawing insights from this act, the Union Government and most of the States established Police Training Colleges/Institutions at different levels. In this paper an attempt has also been made to critically assess the present status of police training in the country and suggest a few modifications to improve the quality of policing.

The Police System in India is one of the largest law enforcement mechanisms in the world. Its contributions and sacrifices in the enforcement of laws, preventing crimes, responding to emergencies, providing support services, and by and large, in strengthening democracy and protection of the Constitution is invaluable and deserves high appreciation. However, the impact of the police on the lives of the vulnerable sections of the society has not been positive, supportive, or encouraging. Furthermore, it has been discriminatory, detrimental, and counterproductive. Despite several interventions and reforms in the policies and police training, the Indian police system could not gain adequate public recognition and support. People in India still believe that the police mistreat people, especially the weaker sections, women, and children. These perceptions of the common people about the police are very frustrating and disconcerting (Pandey and Singh, 2006; NHRC, 2007-08; Amnesty International, 2012).

Indian Police System is rooted in the European models of policing. Authority and power are the main characteristics of this system. Besides this, male domination and patriarchal values regulate the day-to-day functions and perceptions of the system. Print and electronic media often report how police mistreat, abuse, intimidate, terrorize people, tamper evidence, and violate duty and law. Most importantly, the police misconduct in using undue or excessive force against civilians and also in mishandling cases of women and children are widely shared and discussed. Women and children are most disturbed and affected by such violent organizational disciplinary practices. For many civilians, the police appear as oppressors, rather than protectors or enforcers of law. Research studies conducted by the national and international organizations like NHRC, Amnesty International, United Nations, HRW etc. on police and law enforcement found the failures of the police in investigating crimes, arresting on false charges and illegal detentions, torture and ill-treatment, etc. (Ghosh, 1993; NHRC 2007-08; Human Rights Watch, 2009). There are several valuable studies that track police excesses towards civilians, particularly women and children in dealing with their cases and addressing their issues (ACHR, 2011). The experiences of crime victims and their real-life stories clearly show how police behave with women and children and the psychological and social distance they promote in the minds of people to exercise their power and authority (Palmitto and Prabha, 2011).

In India, women generally do not report rape or register their cases because of social stigma, fear of police and threat of retaliation by the accused. The conviction rate in rape cases is dismal and long pending cases in courts of Law are discouragingly numerous. The United Nations Human Rights Report, 2018 observes: *"Women survivors of violence along the justice chain are often required to wait long hours at police stations. They are also interrogated numerous times by male police officers, examined by male forensic officers,*

treated disrespectfully, and deprived of privacy when being interrogated and providing statements." Thus, millions of cases go unreported because of the unpalatable social stigma, unhelpful attitude of the police and unsavory attitude of the society. Crimes against women include rape, murder, molestation, dowry harassment, domestic violence, and indecent comments both within and outside the house, stripping, and so on. The above facts indicate that in India, women and children do not enjoy their fundamental rights provided by the Constitution of India (ACHR, 2011; Kishwar and Vanita, 1999). These alarming facts call for immediate steps to be initiated to safeguard the rights of women and children.

In 2012 the Government of India appointed a Three-member Committee under the Chairmanship of Justice JS Verma, the former Chief Justice of India, and assigned the responsibility of review and possible amendments of Criminal Law to deliver faster trial and awarding strict punishment to the criminals committing sexual violence and offenses of extreme nature against women. According to the Commission, the root cause of sexual crime is the *"failure of governance."* Pointing its finger towards the governments, the Commission also made the police and even the public responsible for the apathy, indifference, and lack of concern. After intensive research and extensive consultations with various stakeholders, the Commission formulated its recommendations. Among them, two recommendations are highly relevant to the police training and they are presented below.

1. Police Reforms: To stimulate confidence in the public, the Panel gave the following suggestion: *"Police officers with reputations of outstanding ability and character must be placed at the higher levels of the police force."* The Panel felt the requirement and the imperative need for a moral vision among the police. The Panel strongly recommended that the *"law enforcement agencies do not become tools at the hands of political masters."* It also felt that *"every member of the police force must understand that their accountability is only to the law and to none else in the discharge of their duty."*

2. Amendments to the Code of Criminal Procedure: The Panel observed: *"The manner in which the rights of women can be recognized can only be manifested when they have full access to justice and when the rule of law can be upheld in their favour."* The proposed Criminal Law Amendment Act, 2012 should be modified, suggests the Panel. It states: *"Since the possibility of sexual assault on men, as well as homosexual, transgender and transsexual rape, is a reality the provisions have to be cognizant of the same."* JS Verma Commission highlighted the importance of protecting the rights of persons with disabilities, and most importantly, the obligation of the State to protect the disabled girls and women from rape and other crimes.

Drawing spirit from the Justice JS Verma Commission and other reforms introduced by the Government of India, an effort has been made in this paper to identify various aspects of effective police training to formulate a comprehensive framework for the basic training curriculum for the Police. It is felt highly desirable to evolve a broad framework of police training curriculum to enable the Indian police trainees to comprehend the complexities of the social realities of the country, existing challenges, and emerging problems. Police trainees need to understand the philosophical assumptions underlying Indian Constitution and the principles of democracy and social justice. Most importantly, as the citizens of the country endowed with power and discretion, they must respond to the growing inequalities and root out injustices in all the aspects of public life. Police trainees have to imbibe the ethical and moral values enshrined in the Indian Constitution and emerge as enlightened leaders of human values and love for peace.

One of the important assumptions of this framework is that the knowledge and understanding of complex socio-cultural dynamics of the Indian society is crucial for developing individual and social intelligence of the police trainees. Preparing police trainees for conscientious social responsibility, critical citizenship and making them able to comprehend global interrelationships, including the vital connections among the past, present and future is imperative in the present context.

1. CRITICAL REFLECTIONS ON POLICE TRAINING

Except in a few countries, the word "police training" is the more popular than "police education." Police education and police training are not uniform across the countries. Very few countries have recognized the importance of police education and its significance to law enforcement and policing in the appropriate manner. In New Zealand the police training and police education are separate; and in Norway, a 3-year program is carried on. It includes some components of higher education and also some practical police training. In many countries like England and Ukraine, the foundations of police training are rooted in the study of law and criminology. Police studies at higher education level are very popular in Germany. In the most advanced countries like the United States of America, the police education and police training are also separated. There are several universities in the USA, which offer police studies and police education courses; but, police training, by and large, is confined to police academies (Cordner, 2019).

In India, police training is the only dominant institutionalized model. Police studies have not gone beyond official police academies and training schools. In India, a few universities that offer law studies have courses in criminology and criminal justice-related subjects. From the beginning, the institutions established for police training are isolated from the "real world." Training and instruction largely takes place in closed campuses of the police training colleges where the trainees are accommodated as residential trainees. Such physical separation from the people and isolated training practices, without the interaction with the common people during training, make them hard, unresponsive, and insensitive towards others and isolates them from the very communities they are supposed to serve later. Drilling and marching for physical fitness dominate the overall pedagogy and training without any attention to or understanding of the proper use of their abilities for the benefit of their clientele. Practices that encourage autonomy in learning, thinking and creating are not encouraged. Police training is, thus, reduced to skill training.

Police are delegated with discretionary powers and are expected to employ them judiciously; but in reality, it is very rarely reflected in training programs and also outside (Osse, 2007). A few common problems associated with the conventional training methods are: training in closed settings; absence of community involvement; wide gap between theory and practice; marginalization of human rights, gender and cultural awareness training and limited scope for external criticism and social auditing. Police training schools are not known to undertake critical reviews and auditing. Further, it is observed that training takes place mostly in workshop mode and the emphasis on perspective development is almost negligible. Professional and trained faculty is not available in most of the institutions for effective pedagogical transaction. The available training material is not reader-friendly and not much emphasis is given for the production of quality material. In police training programmes there is a wide gap between theory and practice. Most importantly the "*Spirit of the Law*" and cultural sensitivity and social awareness are often absent in the training. Exclusive use of

paper-pencil examinations for academic areas is another important limitation in the police training.

In the police training schools, lecture method is the most often used dominant methodology of teaching. For David Pace (2000) aptly observes: *"Majority of police training institutions have rigid codes of behavior and expect trainees to learn these codes and follow them without deviation. This type of organizational concept avoids the need to think out a response to individual situations. This method works only within a limited range of situations under close supervision."* To make them learn critical thinking skills it is imperative to use interactive methodologies and dialogic inquiry strategies.

The rigid organizational structures and authoritarian management styles in the policing system have been institutionalized as an appropriate and suitable model for modern policing. The institutional policies and practices restrict and neglect the contributions of many police intellectuals, creative and committed officers. The fruits of their constructive and creative thinking and their resourcefulness are not recognized or utilized by the system. Compliance to the age-old teaching practice in the police training institutions is detrimental to the very spirit of the duties, which the police system has to follow. Teaching and instruction are mostly prescriptive and directional. Trainees are often instructed and inscribed in the institutional disciplinary structures and discursive practices. The majority of tests used during the period are designed to assess the rote memory skills of the trainees (Pace , 2000).

2. POLICE TRAINING CURRICULUM

Across the countries, the dominant and official understanding of policing, positions the police training within the system of criminal justice. Therefore, the focus is on developing awareness about *"protecting life and property; prevent, detect, and investigate criminal offenses, misdemeanors and other contraventions under the applicable law; carry out court orders; direct and supervise traffic on public roads; seize items as required in accordance with the Applicable Law; monitor large public gatherings; assist in civil emergencies; protect designated individuals, premises, facilities, and areas; cooperate with and provide assistance to other legal authorities; maintain integrity and confidentiality of required information and personal data collected in the performance of its duties and; carry out any other duties prescribed by the Law"*(UN, 2006).

It is also about *"coordinating and working with the functions of probation and parole officers, jail and prison workers, juvenile counselors, prosecutors, judges, and vice versa, in order to make the criminal justice system operate more smoothly and effectively"* (Cordner, 2019). India is no exception to this.

It is observed that the curriculum of police training across the levels is ahistorical and decontextualized. People's welfare and the reasons behind poverty, crime, and exploitation are not explored and studied. Law enforcement is construed in mechanical terms. Not much scope is provided to explore the reasons behind the crime and solving problems. Understanding the genesis of crime is important to handle the crime or subvert the circumstances provoking crime. But such vital aspects are ignored in the police training. The structured and overloaded curriculum puts excessive and unwarranted stress on trainees and does not inspire and direct them towards effective learning or to support the community-policing mission. David Pace (2000) observes rightly: *"The curriculum is designed as competency-based, where recruits are required to perform a skill properly before being*

allowed to move on to other skills. Those areas that do not involve physical skills are dealt with primarily by the lecture method of teaching."

As discussed above, Police training largely happens in closed, isolated, and highly secured areas of the institutions. Other than police personal no one is allowed into the premises of police training colleges. Since training takes place in such a quarantined environment and totally unconnected with the activities of people, it is difficult for the graduated trainees to establish harmonious relationships with people and society after their training period. This is clearly evident in the increasing gap between what the police trainees are taught and what they are expected to do. What is important is not the mastery/obedience method, but how one motivates and develops the abilities of problem solving through self-exploration and meta-cognition. What is required is a sound pedagogy that teaches and motivates the trainees to improve their imaginative, innovative, and creative faculties, rather than the technique of mechanical memorization of information. David Pace (2000) elucidates what is needed to be trained in:

"Modern police training should strive to empower the learner. The most important skills for recruits to learn are the ability to learn, think and solve problems in a self-directed manner. With these abilities, the trainees will be better able to address the changing needs of our communities. This kind of system is needed to adequately prepare police recruits for the coming generations."

The police training system is very complex and multilayered. The design of the curriculum for such a multifarious police system is not a simple task; it is very challenging and involves intellectual inputs from many experts and various stakeholders. Police curriculum needs to be developed logically and systematically from the basic to a higher level, to different ranks of hierarchy in the police system. The nature, depth, and the content of the training differ from one level to another. Every level has to have a different syllabus suitable to the obligations, duties, and responsibilities of that rank. Academic teaching and training standards and benchmarks would provide meaningful direction for quality assurance in the transaction of the curriculum. Comprehensive and all-inclusive curriculum -- encompassing human relations, police behavior, shouldering the burden of the community, sensitization training, democratic values, and standards is extremely important to create an effective liberal democratic society.

A document of the United Nations on Policing (UN , 2006) throws light on the apparently imperceptible bond between the training and its actual utility in the profession: *"As in all organizations, service delivery is only as good as the quality and training of the personnel that deliver it. Policing agencies are no exception to this rule."* This document also raises a few important questions, which are presented below.

A. What foundation training is given to police recruits? Does the training focus on practical policing skills and ethical behavior (including Human Rights and corruption)? Are they trained in inter-personal skills? Are they trained in cultural awareness and diversity? When was the training program last updated? Is there training on community policing? What does it include? (UN ,2006)

B. Are individual officers able to describe any training they have received on integrity, accountability, and ethics? Do they know whom to consult if they have questions? Do they know how their internal affairs/complaints process works, if they have one? (UN, 2006)

C. How do peacekeepers address these issues in their training? (UN, 2006)

D. How often do officers receive refresher training? How are training needs assessed? How is it delivered - Via classroom, self-study, computer-based? Is there a minimum training requirement? Is training provided on control and restraint techniques, use of weapons, new laws, regulations, and procedures? (UN, 2006)

E. What other training opportunities are available (e.g. secondments or attachments to central units or to other agencies)? (UN, 2006)

To have for an effective, humane, and people-centric intelligent police education system, it is necessary to develop a relevant curriculum on the foundations of the Indian constitutional democracy. Curriculum for the police must be philosophically sound, sociologically imaginative, and culturally sensitive.

The issues and subject matter representing women and children are not adequately represented and transacted in the existing police-training curriculum. The task of selecting the appropriate subject matter to constitute a particular curriculum for police training is indeed a very complex and challenging one. It is observed that the selection of the content about women and children in the training is primarily based on the textual material/police manual and suggestions given by some judicial experts. By and large, it is arbitrary and subjective. There is no serious and thorough attempt to study the factors that condition and necessitate the police service. The overarching finding of the field observations and literature survey is that there are no substantive curricular planning and curriculum development processes in place. While many important issues of women and children are addressed in police training they are not linked to the overall framework of police education. And, how they are connected to the contemporary discourse on inclusion, social justice, and human rights issues is also not clear.

The issues concerning Women and Children comprise one of the weakest areas of the existing police training. It is observed that there is little clarity on the ground and decision making bodies like police academies about what should constitute the framework of the police training with special reference to women and children. There is no serious thinking about how to standardize the processes of curriculum construction to realize the objectives of women-sensitive and child-friendly police training.

There has not been any serious attempt to evolve an all-inclusive police training policy. A comprehensive police training policy would provide direction to the curriculum planners and developers to identify various issues and concerns. It provides a larger framework and space to design various activities and practices of police training. Since such policy is not available, the issues concerned with women and children are not satisfactorily and adequately presented in the police-training curriculum. Police training curriculum is not evolved in consultation with relevant groups and organizations, including different women activists and organizations, NGOs working for women and children, researchers and people from different institutions or social strata. Lack of such wide range consultations made the present training socially irrelevant and insensitive towards women and children. It is necessary to have very wide in depth consultations with all the stakeholders to understand their issues, problems, and their lifestyles. Such inclusive and continuous consultations would enable the police to identify the areas of concern for police training.

3. NEW VISION AND POLICY: POLICE TRAINING TO POLICE EDUCATION

As discussed above, the police training is primarily concerned with the development of competencies and capabilities that would enable transform and empower the police to

meet the requirements of the profession and the expectations of the society. A cursory look at the existing police preparation would reveal that the police training processes, with a focus on skill training and drilling, convert police trainees as mechanics or technicians. The goals of training are narrow and the possibilities of getting connected with outside world is very much limited and constrained. Therefore, it is necessary to turn the focus from police training to police education. In other words, the focus of police preparation has to shift from training to education if it is to make a constructive impact on the quality of the police workforce and the larger socio-cultural transformation.

The central idea of police education lies in its philosophical assumptions of curriculum and its design, construction, organization, including transaction approaches as well as the extent of its relevance. The foundations of any police training must be a conceptual blend of ideas of different cognate liberal disciplines. Police preparation must emphasize and develop social sensitivity towards the contemporary issues and problems; understanding about the diverse cultures and needs of different communities and social groups; broader philosophical perspective and critical approach to dominant knowledge and practices; positive attitudes and the degree of commitment to the profession; understanding about the constitution, democracy and social justice; motivation and passion for the welfare of the people; professional skills and personality and critical perspective to continuously evaluate the underlying relationships among power, knowledge, authority and social justice.

While joining the police, the trainees bring along with them certain dogmas, attitudes, opinions, beliefs, values, promises, dispositions, temperaments and ethical characters from their upbringing, schooling and social milieu. This upbringing and experiences powerfully impact their discernments, sensitivities, perceptions, understanding and professional skills. Police training must enhance and hone their skills and enable them to critically evaluate their beliefs and values. They must acquire adequate knowledge, skills, interests, and attitudes to realize their responsibilities as the torchbearers of social justice and upholders of constitutional and human rights.

The police system has to become more responsible towards welfare of the people and take care of their peaceful coexistence. The system should respond positively to the changing circumstances, social demands, and needs and to the day-to-day life events, especially towards the increasing violence against women and children. The Police Training and Police Education would enable the police personnel to take care of the women and children, who should live with harmony within themselves and with the external nature and social environment; understand women and children within their economic, social, cultural and political contexts; develop social sensitivity, consciousness, finer human sensibilities and character to function as responsible citizens; own responsibility towards society, zeal for social reconstruction and work towards building a better society and promote peace, democratic way of life, especially practicing constitutional values of equality, justice, liberty, fraternity and secularism.

As argued above, the existing practices in Police Training are mostly focused on the training techniques and skills rather than producing valuable positive behavioral and attitudinal transformation among the police trainees. Therefore, it is imperative to address and negotiate with their background knowledge, mindsets, and their perceptions about women and children. The training should also enable them to construct meaningful images based on the principles of equality, fraternity, and liberty. This is not possible with the existing police trainers alone. No doubt, the role of the police educators is crucial and

important. Police educators and senior police officers, under whom the trainees work, must be very broad in their democratic outlook and egalitarian perspective. Hence it is essential to plan and prepare police educators who, in turn, can train the police trainees as per the changing mandates and societal needs. The system needs to build a strong force of professionals as Police Educators drawing from different intellectual and social backgrounds and from different professions. Additionally, professional standards of training and delivery need to be evolved.

The curriculum of police training and education need to be designed and instituted on the foundations of democratic principles, experiential learning, and liberal studies in education and developments in other emerging disciplines of knowledge. In this context it is important to understand various international experiences across the world and seriously examine the UN reports on Police and Police Training. A few UN documents (UN General Assembly 2006; AID 2008; UN 2013) recommended the following principles for designing a child-friendly and women sensitive police-training curriculum: *police curriculum and training must consider adopting a human-rights based approach; operating under ethical guidelines; ensuring gender-responsiveness; respecting child rights, employing culturally appropriate measures; responding to diversity; operating within the ecological model and working in partnerships.*

The course content needs to be radically transformed and redesigned. Besides an emphasis on law, there should be an adequate focus on sociology, political science, women studies, cultural studies, economics and poverty studies, human development studies, including the study of the constitutions of different nations. The curriculum should take into account the recommendations of various non-governmental organizations and other institutions working for the development of the people and the police. It should also be highly flexible to deal with current issues and changing life styles. There should be an emphasis on the development and inculcation of compassion, commitment, social skills, positive attitudes, and human values with an understanding of policing as a social responsibility.

Police education should be construed in terms of building competencies in police trainees to create knowledge, meaning, and value from their subjective experiences, to understand different backgrounds and to cultivate relevant capabilities to distinguish and appraise in moments of uncertainty, fluidity, and indefiniteness.

The official understanding of the police system considers police training as a training problem. According to this model of policing, the goal of police training is to deposit certain clearly evident laws, doctrines, principles and knowledge into the minds of police trainees through standardized, homogenized, context independent objective training techniques and methods. Hence, what exactly a trainee is supposed to know is a catalog of laws and codes in addition to the performance of a set of defined disciplinary practices and drilling trainings. Such established official model of police training has failed to create peace and harmony in the Indian society and failed to win the public trust and appreciation. Hence, it is imperative to replace such lifeless, mechanical, coercive and suppressive understanding of the police training by more humane, people-centric, general welfare and service oriented democratic system of police education. Further, the alternative to the dominant view must consider police training as a public policy problem.

CONCLUSION

From the above discussion, it is clear that the police training need to be viewed with a policy approach and the policy factors need be considered must be broad structural arrangements; supply and demand; and regulations of police system and training, including recruitment, employment, preparation, training, retaining strategies, selection of curricular content or subject matter, field requirements, testing, outcomes and so on. The views and responses of the public and different stakeholders are crucial on such critical and fundamental parameters to formulate a policy on the police training and police education. Moreover, the basic argument of this paper is not to view police training policy merely in terms of economic and financial allocations, but to consider the police training policy as the political space comprising the struggles over ideas, ideals, competing goals, values, and notions about what constitutes public and private interest. Police education should be deeply grounded in liberal education with analytical and critical perspectives on policing. Such understanding would allow us to place police training in the larger social and political structures within which it is embedded. To realize the goals and objectives of the constitution, one must go beyond police training and design the curriculum for Police Education in order to create a better world for children, women and others, particularly the disadvantaged sections of the society.

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