

CHANGING DIMENSION OF CRIME IN THE STATE OF UTTAR PRADESH: A SOCIOLOGICAL INQUIRY

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ABSTRACT

Human being wants peace, security and stability in the society. These are the basic human instincts which is also acknowledged, recognized and reiterated by many philosophers and legal thinkers in their writing and literature. Sometimes peace is more important than justice. Law and order are the basic needs for human society. No society can exist without the law and order and law and justice. Security is the human interest which is also pointed out by Jeremy Bentham. Law is there to define legal relationship. Law is one form of social life. Justice is the part of law. The Career of justice starts with the growth of society. To curb the crimes is the responsibility of the State. Well ordered and well organized society is the purpose of every law. Order is the master value of the society. Man is means or end in himself this question is also raised by many thinkers and philosophers. Life will serve the life. Expression begins where thoughts end. Law has sociological, philosophical and practical dimensions. In this paper the researcher has examined the Bentham's theory of Criminal Law in the context of Indian Penal Code (IPC) and also examined the nature and new dimensions of crime during last twenty years in State of Uttar Pradesh. The researcher has examined three basic points in this paper that is philosophical, codification and practical dimension of law.

Aquinas has rightly pointed out that the value of punishment is medicinal insofar as it promotes public order and security.

INTRODUCTION

No law is beyond life and no life is beyond the rule of law. No society is free from crime. Crime is inevitable in the society. Conflicts are inevitable in the society. Public good is the purpose of law in the society. Criminology is the body of knowledge reading the crime and delinquency as social phenomena¹. The sociology of criminal law is an attempt to scientifically analyze the conditions under which penal legislation evolves and to explain variation in police department and court policies and procedures². Natural justice can be seen in substantive law, in procedural law as well as adjective law. Law is not only regulating the relationship between law and society and it also regulate the relationship between man and his life. The purpose of law is to provide the security and stability in the society and society can be stable only in the basis of rights and duties. Law is directive and normative in nature it regulates human behavior as well as human action. Rights can be enforced on by creating the crime this is also discussed by Jeremy Bentham. Rights and duties are the existence and essence of rule of law in the society.

Penal Jurisprudence in India: Law is a historical process. Everything which happens in superstructure is the reflection of the society and prevailing conditions of the society. Law is not beyond the time cause and places. Law is social need and in other words it is natural necessity of human being while he living in a group. The concept of the socialized man is credited with creating the legal system in society. A variety of substantive and procedural legislation, as legislated by the Regulations of the various Provinces, were developed starting in 1813 as a result of the growing legislative authority of the various Provincial Governments. The pattern of conflicting laws, which will be discussed further below, posed challenges in the administration of the country as a whole. As previously stated, this resulted in the appointment of a 'Law' Member of the Governor-General's Council. T.B. Macaulay, the first Law Member, took office on June 27, 1834, with the belief that India's salvation lay in her

¹ Sutherland, Principles of Criminology, p 1 (Satyam Publication)

² Ibid.

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thorough Anglicization. The Law Commission and subsequent Commissions were established by statute in 1833 to investigate thoroughly the state of laws in force and the administration of justice in British colonies in India and to report on their findings. Barnes P. Peacock, Sir James William Colvile, J.P. Grant, D. Elliott, and Sir Arthur Buller developed and presented the Indian Penal Code. On December 28, 1856, it was read for the first time. On the 3rd of January, 1857, the Indian Penal Code Bill was read a second time and referred to a Select Committee, which was to reopen after the 21st of April, 1857. After its second reading, the Indian Penal Code Bill was published in the Supplement to the Calcutta Gazette on the 21st, 24th, and 28th of January, 1857. The Indian Penal Code was then passed by the Legislative Council of India and obtained the Governor-General's assent on October 6, 1860. It was supposed to go into effect on 1st May, 1861. On October 13, 17, and 20, 1860, the Act was published in the Calcutta Gazette Appendix, accordingly. By enacting Act VI of 1861, the enforcement of the new Penal Code was delayed until January 1, 1862, to allow the people, judges, and administrators to get acquainted with its provisions³.

People were sensible in their decisions. They make judgements in their own best interests as logical beings. People should have as much freedom as possible (with few crimes). State power should be limited to the extent that it protects others. Where crimes exist, they must be clearly defined, as must the punishment. Suspects' rights should be guaranteed by law in order to achieve fair justice for all. They should be punished only if proven guilty in a court of law. Their punishment is then justified, if not expected, because they chose to harm others in order to benefit themselves; they opted to violate the rights of others or society. However, punishment is only justifiable in proportion to the harm done (violation of another's rights or societal harm). Punishment should not be harsh, only enough to remove the advantage gained from the act and deter criminality.

Beccaria strongly associated the use of punishment with preventive. To deter crime, punishment must be both rapid (justice must be fair yet swift) and proportionate ('pain or unpleasantness' must be adequate to 'pay' for the crime but not excessive, and must be set by law⁴). Man is means or end in himself this question is raised by many thinker and philosopher. Life will serve the life. Expression begins where thoughts ends. The success of thoughts and thinking is depending on the learning process what is derived from the thoughts. Like other things philosophy is manifestation of minds or the societies that gave them birth⁵. Modern state is the welfare State. State is the guardian of the citizens State as a protector⁶, State as a provider, State as an entrepreneur, State as an economic controller, State as an arbiter.⁷ Aquinas has rightly pointed out that the value of punishment is medicinal and so far as it promotes public security

Benthamite Jurisprudence: The philosopher whose name is most strongly connected with the foundational age of the contemporary utilitarian school is Jeremy Bentham, a lawyer and political reformer. Bentham, influenced by Bacon and Locke's empiricism, felt that all knowledge is gained through sensation: the intellect has no material to work with apart from that obtained by the senses.

³ Pillai, K.N. Chandrasekharan & Aquil, Shabistan Essay on Indian Penal; Code Historical Introduction to The Indian Penal Code available at <http://14.139.60.114:8080/jspui/bitstream/123456789/742/7/Historical%20Introduction%20to%20the%20Indian%20Penal%20Code.pdf> last visited on 10th July, 2023

⁴ Katherine S. Williams Text book on Criminology p 11 (oxford University Press)

⁵ Monroe C. Beardsley , *The European Philosophers From Descartes to Nietzsche* xiii (The Modern Library , New York)

⁶ MP Jain and SN Jain, Principles of Administrative Law p 4 (2005 Wadhwa publication).

⁷ MP Jain and SN Jain, Principles of Administrative Law p 4 (2005 Wadhwa publication).

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The Royal Society emphasized the role of experimentation and empiricist epistemology in the development of the natural sciences in the second half of the 17th century. Suitably inspired by the advancements in this field of knowledge, Bentham brought over into moral science the fundamental premise that humans can only know, in any certain or scientific meaning of the term, what can be witnessed and proved. He contended that legal science should be founded on the same immovable foundation of sense and experience as medicine, asserting that "what the physician is to the natural body, the legislator is to the political: legislation is the art of medicine exercised on a grand scale." According to Bentham, law creates rights by causing crime.⁸

Bentham divided offences in four categories; Principles of Penal Laws

- a. Private offence
- b. Reflective Offences
- c. Semi Public Offences
- d. Public offence⁹

Sub Division of Private Offence: Offences against the person, Offences against Property, Offences against Reputation and offences against the condition¹⁰.

Sub Division of Reflective Offences: offences against oneself are properly speaking vices and imprudence.¹¹

Sub division of Semi Public Offences: The first sort is founded upon some calamity; the second sort arises from pure malice.

Sub Division of Public Offences: Offences against the External Security, Offences against justice and the police¹², offences against the Public Force¹³, offences against the Public Treasure, offences against the population, Offences against National Wealth, Offences against Sovereignty, and offences against Religion¹⁴. Bentham was the father of codification in the world. Idea of Legisprudence moves around the Bentham social philosophy of law. He has also discussed the nine exception of crime;

⁸ Crimmins, James E., "Jeremy Bentham", *The Stanford Encyclopedia of Philosophy* (Summer 2020 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/sum2020/entries/bentham/>>. Last Visited on 10th July, 2023

⁹ Bentham, Theory of Legislation p 148 (LexisNexis)

¹⁰ Bentham, Theory of Legislation p 148 (LexisNexis)

¹¹ Bentham, Theory of Legislation p 148 (LexisNexis)

¹² Section 192 of Indian Penal Code-“Fabricating false evidence: It says that whoever causes any circumstance to exist or [makes any false entry in any book or record, or electronic record or makes any document or electronic record containing a false statement, intending that such circumstance, false entry or false statement may appear in evidence in a judicial proceeding, or in a proceeding taken by law before a public servant as such, or before an arbitrator, and that such circumstance, false entry or false statement, so appearing in evidence, may cause any person who in such proceeding is to form an opinion upon the evidence, to entertain an erroneous opinion touching any point material to the result of such proceeding is said “to fabricate false evidence.”

¹³ Section 184 of Indian Penal Code: “Obstructing sale of property offered for sale by authority of public servant: Whoever intentionally obstructs any sale of property offered for sale by the lawful authority of any public servant, as such, shall be punished with imprisonment of either description for a term which may extend to one month, or with fine which may extend to five hundred rupees, or with both.”

¹⁴ Bentham , Theory of Legislation p 148 (LexisNexis)

- a. Absence of malice
- b. Self-defense
- c. Provocation
- d. Protection of a near and dear
- e. Exceeding the limit of self defense
- f. Submission to dangers
- g. Submission to person in authority¹⁵
- h. Drunkenness¹⁶
- i. Act of infant¹⁷ or child¹⁸

Bentham has also discussed the grounds for justification. General justifications, which apply to nearly all offences, may be reduced the following heads; Consent¹⁹, Repulsion of Grater Evil²⁰, Medical practice²¹, self defense²², Political Power, Domestic Power.²³ Then he also discussed about the remedies;

¹⁵ Section 76 of Indian Penal Code: “Act done by a person bound, or by mistake of fact believing himself bound, by law-Nothing is an offence which is done by a person who is, or who by reason of a mistake of fact and not by reason of a mistake of law in good faith believes himself to be, bound by law to do it. Section 77 of Indian Penal Code: Act of Judge when acting judicially-Nothing is an offence which is done by a Judge when acting judicially in the exercise of any power which is, or which in good faith he believes to be, given to him by law.” Section 78 of Indian Penal Code: “Act done pursuant to the judgment or order of Court: Nothing which is done in pursuance of, or which is warranted by the judgment or order of, a Court of Justice; if done whilst such judgment or order remains in force, is an offence, notwithstanding the Court may have had no jurisdiction to pass such judgment or order, provided the person doing the act in good faith believes that the Court had such jurisdiction.”

¹⁶ Section 85 of Indian Penal Code: “Act of a person incapable of judgment by reason of intoxication caused against his will-Nothing is an offence which is done by a person who, at the time of doing it, is, by reason of intoxication, incapable of knowing the nature of the act, or that he is doing what is either wrong, or contrary to law: provided that the thing which intoxicated him was administered to him without his knowledge or against his will. Section 86 of Indian Penal Code: Offence requiring a particular intent or knowledge committed by one who is intoxicated.-In cases where an act done is not an offence unless done with a particular knowledge or intent, a person who does the act in a state of intoxication shall be liable to be dealt with as if he had the same knowledge as he would have had if he had not been intoxicated, unless the thing which intoxicated him was administered to him without his knowledge or against his will.”

¹⁷ Section 82 of Indian Penal Code: “Act of a child under seven years of age-Nothing is an offence which is done by a child under seven years of age.”

¹⁸ Section 83 of Indian Penal Code: “Act of a child above seven and under twelve of immature understanding-Nothing is an offence which is done by a child above seven years of age and under twelve, who has not attained sufficient maturity of understanding to judge of the nature and consequences of his conduct on that occasion.”

¹⁹ Section 88 of Indian Penal Code: “Act not intended to cause death, done by consent in good faith for person's benefit-Nothing, which is not intended to cause death, is an offence by reason of any harm which it may cause, or be intended by the doer to cause, or be known by the doer to be likely to cause, to any person for whose benefit it is done in good faith, and who has given a consent, whether express or implied, to suffer that harm, or to take the risk of that harm.”

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- a. **Preventive Remedies:** are means which tend to prevent offences. They are two kinds one is direct and second is indirect. Admonition, threats, exacting a promise to keep away from a certain place.
- b. **Suppressive Remedies** are means which tend to put a stop to offences.
- c. **Satisfactory Remedies:** Satisfactory remedies consist of reparations or indemnities, secured to those who have suffered offences. Pecuniary Satisfaction, Restitution in Nature, Attestatory Satisfaction, Honorary Satisfaction, Vindictive Satisfaction and substitute Satisfaction
- d. **Penal Remedies²⁴:** principal end of punishment is to prevent offences. Capital Punishment, Affective Punishment, indelible Punishment, Ignominious Punishment, Penitential Punishment, Chronic Punishment, Punishment simply restrictive, punishment simple compulsive, pecuniary punishment, Punishment Quasi Pecuniary, and Characteristic punishment.

Few would argue that one of the functions of criminal law is to administer just punishment. Some even contend that this is the entire purpose of criminal law. This is known as the punishing viewpoint. According to this viewpoint, rules of criminal procedure and evidence aid in the administration of legitimate punishment while reducing the risk of unjustified punishment within acceptable bounds. Rules of substantive criminal law aid in

²⁰ Section 81 of Indian Penal Code: "Act likely to cause harm, but done without criminal intent, and to prevent other harm.-Nothing is an offence merely by reason of its being done with the knowledge that it is likely to cause harm, if it be done without any criminal intention to cause harm, and in good faith for the purpose of preventing or avoiding other harm to person or property. Explanation-It is a question of fact in such a case whether the harm to be prevented or avoided was of such a nature and so imminent as to justify or excuse the risk of doing the act with the knowledge that it was likely to cause harm."

²¹ Section 92 of Indian Penal Code: "Act done in good faith for benefit of a person without consent-Nothing is an offence by reason of any harm which it may cause to a person for whose benefit it is done in good faith, even without that person's consent, if the circumstances are such that it is impossible for that person to signify consent, or if that person is incapable of giving consent, and has no guardian or other person in lawful charge of him from whom it is possible to obtain consent in time for the thing to be done with benefit: Provided-Providos. First-That this exception shall not extend to the intentional causing of death, or the attempting to cause death; Secondly-That this exception shall not extend to the doing of anything which the person doing it knows to be likely to cause death, for any purpose other than the preventing of death or grievous hurt, or the curing of any grievous disease or infirmity; Thirdly-That this exception shall not extend to the voluntary causing of hurt, or to the attempting to cause hurt, for any purpose other than the preventing of death or hurt; Fourthly-That this exception shall not extend to the abetment of any offence, to the committing of which offence it would not extend."

²² Section 96 of Indian Penal Code: "Things done in private defense-Nothing is an offence which is done in the exercise of the right of private defense." Section 97 of Indian Penal Code: "Right of private defense of the body and of property-Every person has a right, subject to the restrictions contained in Section 99, to defend-First-His own body, and the body of any other person, against any offence affecting the human body; Secondly-The property, whether movable or immovable, of himself or of any other person, against any act which is an offence falling under the definition of theft, robbery, mischief or criminal trespass, or which is an attempt to commit theft, robbery, mischief or criminal trespass."

²³ Bentham, Theory of Legislation p 148 (LexisNexis)

²⁴Section 53 of Indian Penal Code-Punishments: "The punishments to which offenders are liable under the provisions of this Code are-First-Death; 2 [Secondly-Imprisonment for life;] 3 * * * * Fourthly-Imprisonment, which is of two descriptions, namely: (1) Rigorous, that is, with hard labor; (2) Simple; Fifthly-Forfeiture of property; Sixthly-Fine."

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providing potential offenders with a fair warning that they may face punishment. Both sets of guidelines address potential challenges to legislation that allow for the intentional imposition of harm. Of course, combating objections is not the same as making a good case for such legislation. According to the punitive viewpoint, this case is made by the legitimate punishments imposed by criminal courts. This is not to say anything about the legality of punishment. It simply means that criminal law must be justified in terms of punishment²⁵.

Social defence is the goal, as shown by a legal journey to the origins of criminality. In our era of human rights, rehabilitation is based on man's inherent divinity and ultimate retrievability by raising the level of consciousness of the criminal and society. Retribution, sometimes cloaked as a public denunciation, deterrence, another scary variant, with a Pavlovian touch²⁶.

We may avoid, for the nonce, theories like "society prepares the crime, the criminal commits it"; or that "crime is the product of social excess" or that "poverty is the mother of crime". Oscar Wilde's scathing lines perfectly express their anguish: "The Ballad of Reading Gaol

I know not whether Laws be right,
Or whether Laws be wrong,
All that we know who lie in gaol
Is that the wall is strong;
And that each day is like a year,
A year whose days are long."

Broken hearts, on the other hand, cannot break down prison walls. Because prisons are built with stones of law, the key to liberation is also in the hands of law. As a result, counsel has piled up long and erudite arguments peppered with vivid imagery. However, judges are prisoners of the law and are not free to release a prisoner unless through the open session of justice as prescribed by law. Nonetheless, in the rebellious words of Gandhi ji's quasi-guru David Thoreau, there is a curious message for Judges as well: Slavery in Massachusetts, 1854, by Henry David Thoreau. Supreme Court of India has rightly observed that "the law will never make men free; it is men who have got to make the law free. They are the lovers of law and order who observe the law when the government breaks it."²⁷

Law and Order: Well Order society is the reflection of justice, equality and freedom. Well ordered society, where the life is respected and acknowledged. Order is the master value of the society. Article 38 of Constitution is explicitly talked about the social order.

Article 38 of Indian Constitution: State to secure a social order for the promotion of welfare of the people: Article 38 of the 1950 Indian Constitution states that the state must maintain social order in order to further the welfare of the populace. A social order in which social, economic, and political fairness underpin all facets of national life must be secured and protected by the State in order to advance the welfare of the people. The State shall, in particular, work to reduce economic disparities and work to eradicate disparities in status, resources, and

²⁵ Edwards, James, "Theories of Criminal Law", *The Stanford Encyclopedia of Philosophy* (Winter 2019 Edition), Edward N. Zalta (ed.), URL = < <https://plato.stanford.edu/archives/win2019/entries/criminal-law/>>. Last visited on 10th July, 2023

²⁶ *Maru Ram v. Union of India*, (1981) 1 SCC 107

²⁷ *Maru Ram v. Union of India*, (1981) 1 SCC 107

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opportunities, not only between individuals but also between groups of people who live in various regions or pursue various professions.²⁸

Article 39 of Indian Constitution, talks about certain principles of policy to be followed by the State. Article 39 of the Indian Constitution lays down that the government will work to ensure that everyone, including women, has access to adequate means of subsistence. This is significant because, historically, women were paid less than men due to the stereotype that they were less energetic than men. However, the government now directly addresses this issue by establishing this moral principle in Part IV of Constitution of India.

It states that the government must focus on making sure that all citizens, men and women, have access to appropriate means of subsistence. Additionally, it asserts that the distribution of ownership and control over the community's material resources is done so as to best serve the common good. It stipulates that there is equal remuneration for equal effort and that the operation of the economic system does not lead to the concentration of wealth and production resources at the expense of the general welfare.²⁹

Legal Aid Jurisprudence: Legal aid the part of natural justice. Equal opportunity and fair opportunity is the basic principles of justice delivery system. There are many provisions in Constitutional law and subordinate law which talk about the legal aid. Article 39A of the Constitution of India, 1950 provides for equal justice and free legal aid and requires the state to ensure that the operation of the legal system promotes justice on the basis of equal opportunities and, in particular, to provide free legal aid, through appropriate legislation or schemes or in any other way, to ensure that opportunities for securing justice are not denied to any citizen due to economic or other disabilities. It states that- "The State shall secure that the operation of the legal system promotes justice, on a basis of equal opportunity, and shall, in particular, provide free legal aid, by suitable legislation or schemes or in any other way, to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities."³⁰

Section 304 of the Code of Criminal Procedure, 1973: If the right to counsel is crucial to a fair trial, it is also critical to ensure that the accused has the financial resources to hire a lawyer for his defense. As a result, the Code of Criminal Procedure, 1973 provides for the availability of a counsel to an indigent accused person in a trial before a Court of Session; the Code also allows a State Government to expand this right to any type of trial before other courts in the State.

"Section 304 of the Code of Criminal Procedure, 1973 provides for the legal aid to accused at State expense in certain cases, which states that-

(1) Where, in a trial before the Court of Session, the accused is not represented by a pleader, and where it appears to the Court that the accused has not sufficient means to engage a pleader, the Court shall assign a pleader for his defense at the expense of the State.

(2) The High Court may, with the previous approval of the State Government, make rules providing for-

(a) the mode of selecting pleaders for defense under sub- section (1);

(b) the facilities to be allowed to such pleaders by the Courts;

(c) the fees payable to such pleaders by the Government, and generally, for carrying out the purposes of sub-section (1).

²⁸ Article 39 of the *Constitution of India*, 1950

²⁹ Article 39 of the *Constitution of India*, 1950

³⁰ Article 39A of the *Constitution of India*, 1950

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(3) The State Government may, by notification, direct that, as from such date as may be specified in the notification, the provisions of sub-sections (1) and (2) shall apply in relation to any class of trials before other Courts in the State as they apply in relation to trials before Courts of Session.”³¹

Suits by indigent persons: Suits may be instituted by indigent persons under Order XXXIII Rule 1 of the Civil Procedure Code, 1908.³² A person who lacks the money to cover court costs and is unable to file a lawsuit is considered to be impoverished. Every request for permission to file a claim as an indigent person must contain a list of all of the applicant's movable and immovable property, as well as an estimation of its value. When the application is in correct form and properly submitted, the court may, if it deems it necessary, examine the applicant or his agent as the case may be and such application must be properly checked and the same has to be signed by the applicants. If the court finds appropriate grounds under Rules 5 and 9 of Order XXXIII, it has the authority to refuse the application even in the middle of the proceedings. If the application is duly approved and accepted by the court, the matter will be treated as any other regular suit, and the court may also appoint a counsel to represent the petitioner. If the applicant wins the suit, the court will decide who must pay the court fees, but if the respondent wins, the applicants must pay the court fees. If an application under Order XXXIII of the Code of Civil Procedure, 1908 is denied by a lower court, it is appealable.

State of Uttar Pradesh: Crime is inevitable in every society. No society is free from conflict and crime. The following data is discussed about the nature of crime reported during the years 2001 to 2016. In the empirical study the researcher has taken the five heads of crime that is murder, dacoity, robbery, rioting and house braking. Data has been collated on the basis of these heads³³.

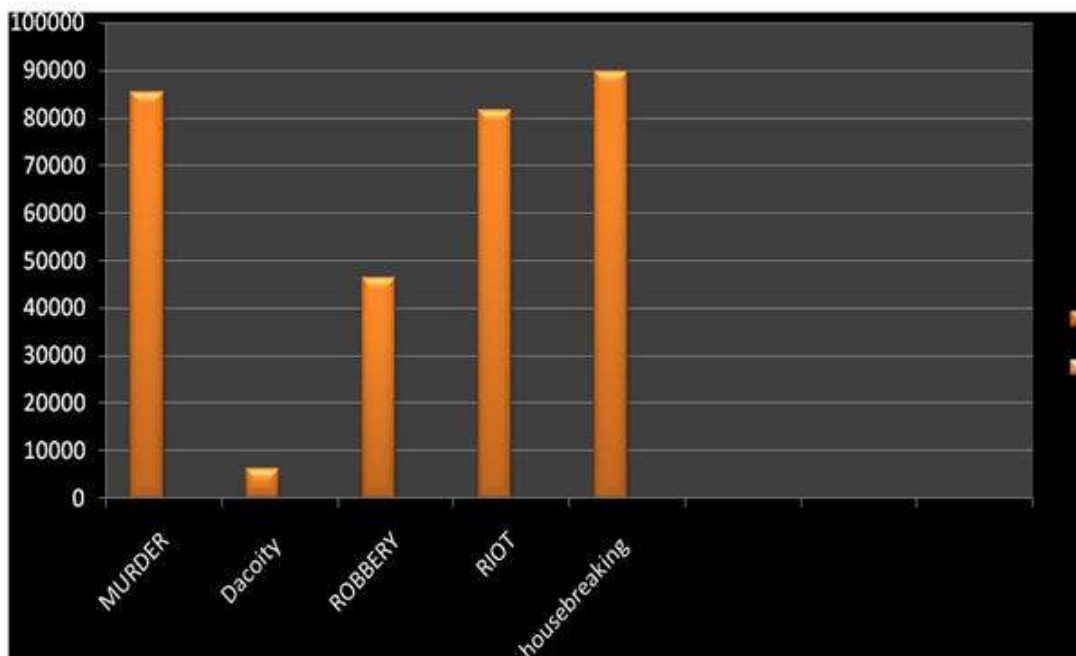


Figure 1 Comparative Crime Figure 2001 to 2016

³¹ Section 304 of the Code of Criminal Procedure, 1973

³² ORDER XXXIII of the of Code of Civil Procedure 1908

³³ <https://ncrb.gov.in/en> : Last visited on 13th July, 2023

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Comparative Crime Figure of Uttar Pradesh (2001 to 2016)								
Year	Cogn. Cases	Murder	Dacoity	Robbery	Riot	House Breaking	Non Cogn. Cases	Total Ipc Cases
1	2	3	4	5	6	7	8	9
2001	652366	7601	905	3825	7343	8411	0	178129
2002	720667	6825	552	2840	4878	6126	0	146037
2003	825734	5284	317	1988	2251	4016	0	95073
2004	987767	6126	378	2606	3915	5299	0	130181
2005	1132762	5711	286	2049	3926	4556	0	122108
2006	1316217	5480	218	2024	3774	4577	0	127001
2007	1594600	5000	437	2169	4495	5057	0	150258
2008	2070708	4564	313	2097	4381	5418	0	168996
2009	2516328	4534	365	2285	4263	5260	0	172884
2010	2287799	4401	337	2577	4186	4915	0	174179
2011	369492	4951	379	3148	5022	5765	0	195135
2012	352309	4966	322	3159	5676	6187	0	198093
2013	376376	5047	596	3591	6089	6683	0	226445
2014	402822	5150	271	3920	6438	6921	243682	240475
2015	474812	4732	277	3637	6813	4573	241361	241920
2016	494179	4889	284	4502	8018	6074	271450	282171

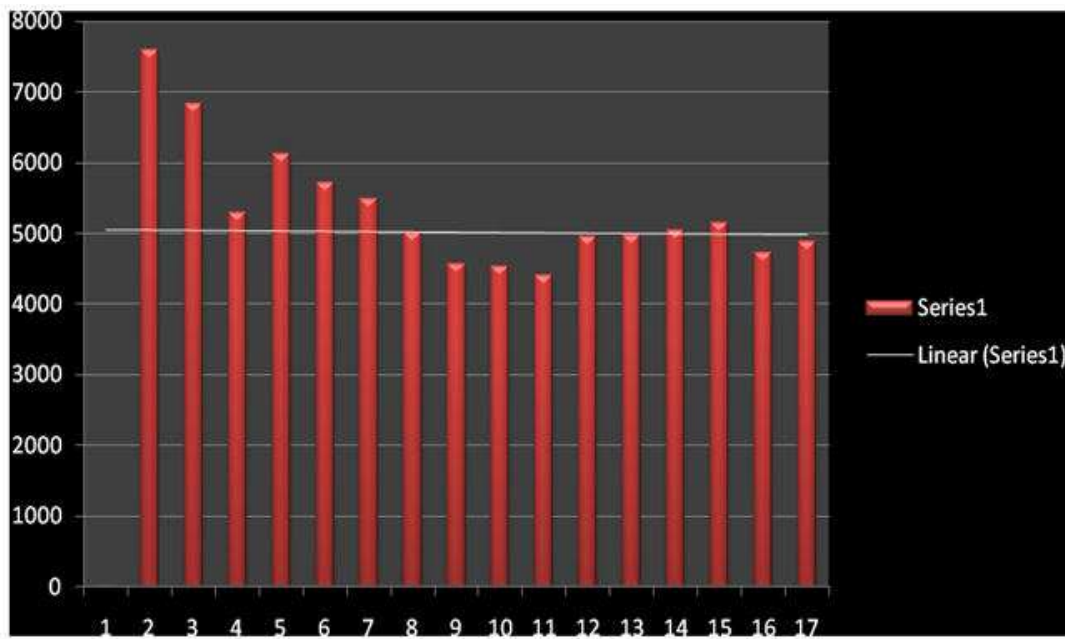


Figure 2: Murder Cases (2001 to 2016)

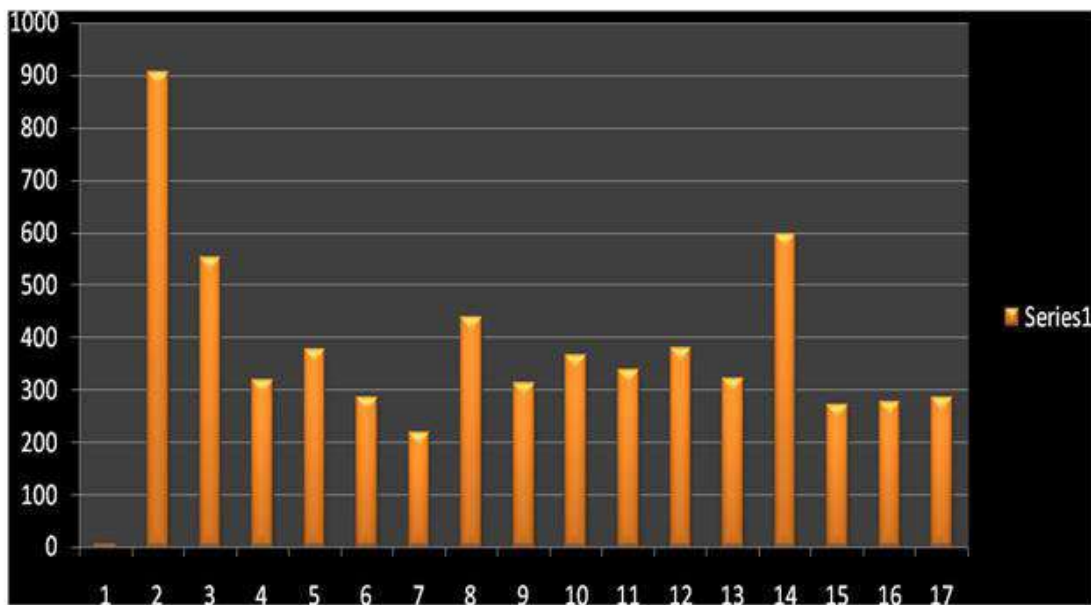


Figure 3: Dacoity (2001 to 2016)

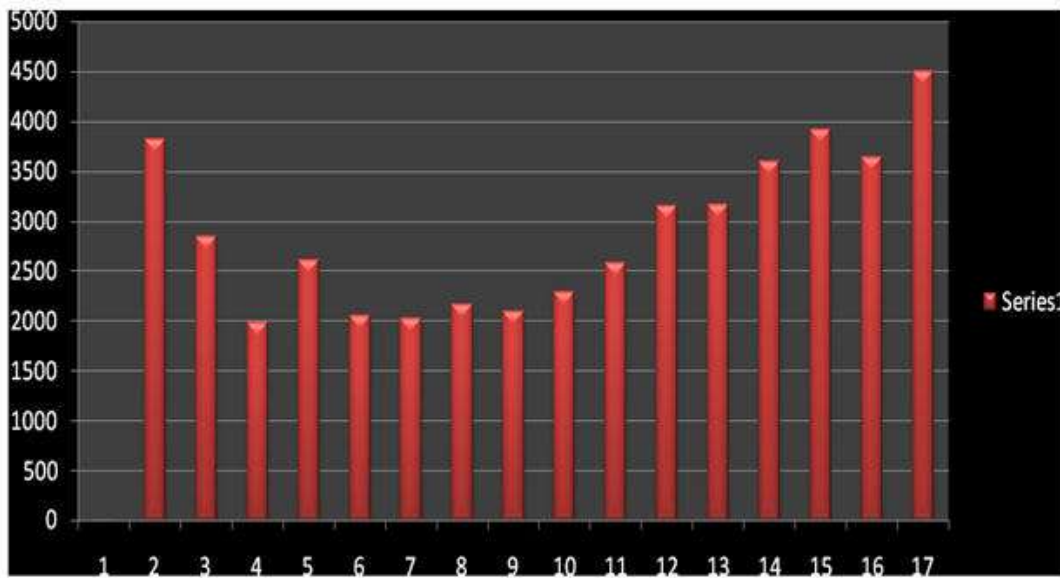


Figure 4: Robbery Cases (2001 – 2016)

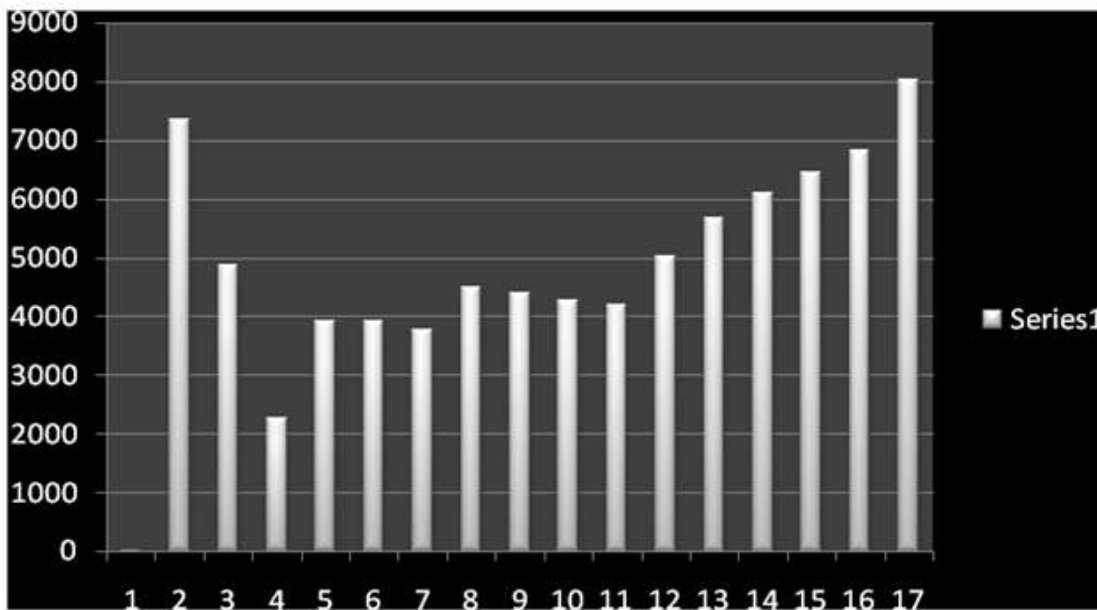


Figure 5: Riot (2001 to 2016)

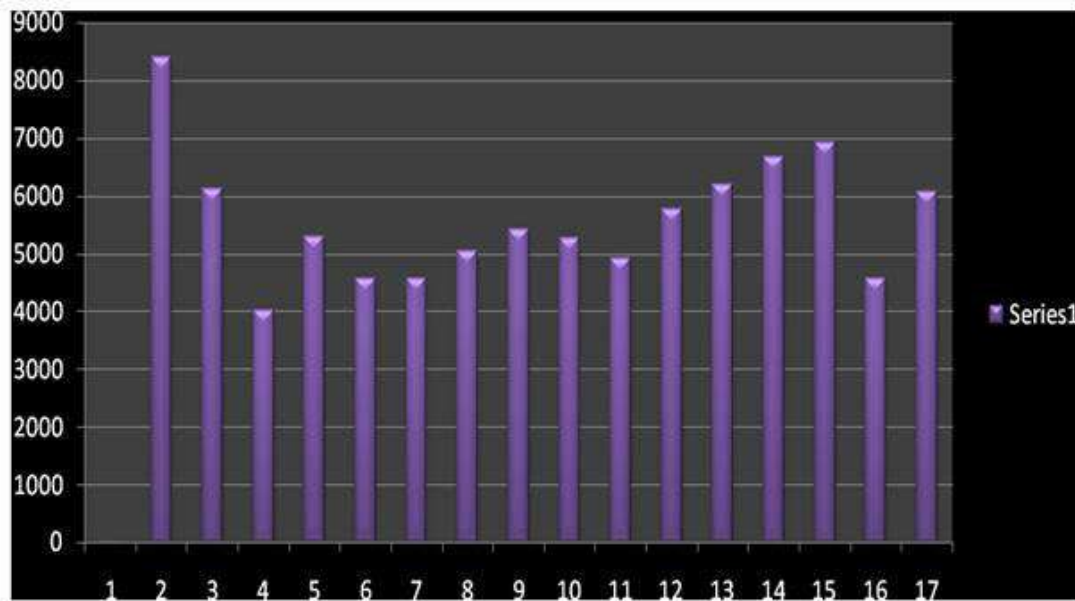


Figure 6: House Breaking (2001 to 2016)

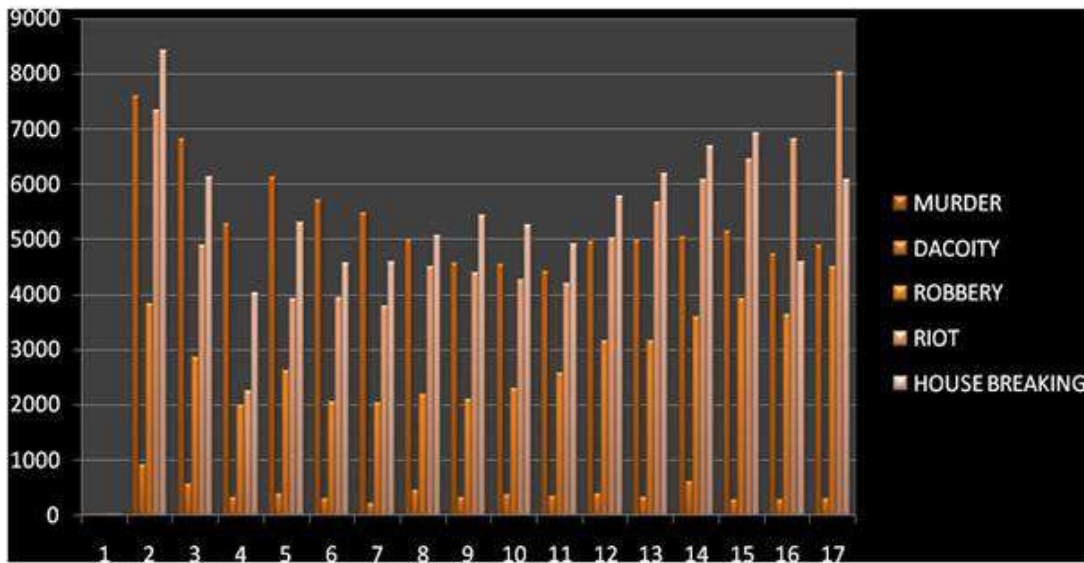


Figure 7: Comparative Chart of Crime (2001 to 2016)

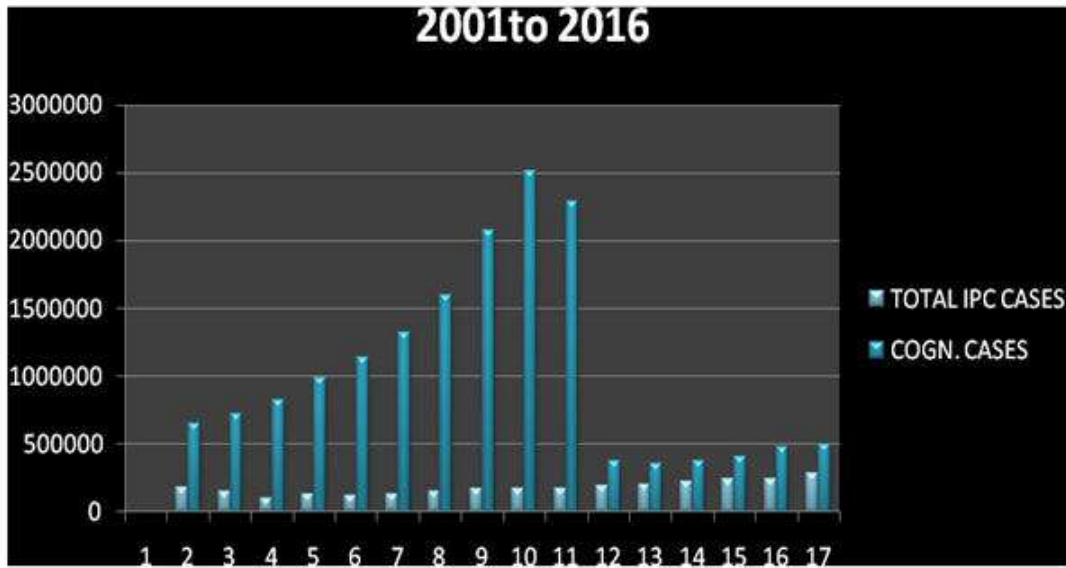


Figure 8: No of Cogn. Cases (2001 to 2016)

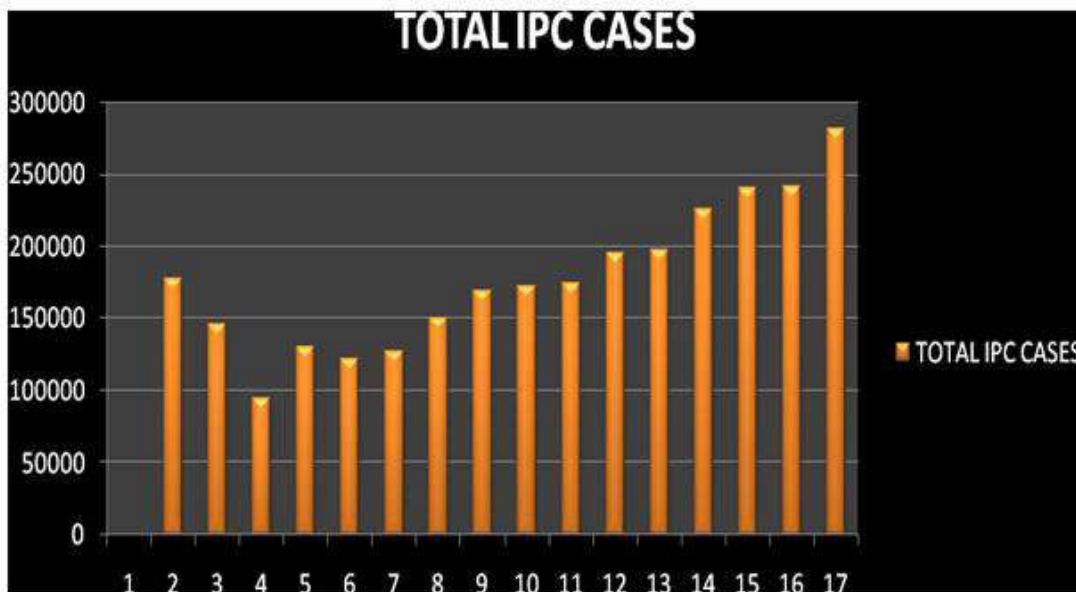


Figure 9: No of Total IPC Cases (2001 to 2016)

CONCLUSION

The researcher can conclude his study on the basis of data. During the phase of 2001 to 2016 no murder cases are increased. But numbers of dacoity cases are decreased during this phase. But Robbery cases are in increasing during this time limitation. House breaking case are less reported in 2016 in the comparison of 2001. During 2001 to 2016 total 85264 murder cases are reported. During 2001 to 2016 total no 6241 decoity cases were reported. And 46422 robbery cases were reported from 2001 to 2016. And 81474 case of Rioting are registered during this phase of time. And 89845 cases of Housebreaking were registered.