ABSOLUTE JUSTICE MATTERS:
INCREASING THE VISIBILITY OF LAW ENFORCEMENT

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We the undersigned, certify that we read this thesis and approve it as adequate in scope and quality for the degree Master of Arts.

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Abstract

In addition to incorporating social constructionist George Herbert Mead’s work on symbolic interactionism, this study used a deductive direction of theorizing, and a quantitative sampling approach in a research study that looks at the possibility of Police Body Cams becoming a regular piece of equipment that law enforcement uses while they are on duty. The target sample, the respondents, for this research project is the American general public, over 18, and of all races in various socio-economic class positions. The quantitative data were collected utilizing Survey Monkey, and analyzed to determine if the general public believes that Police Body Cams would show an increase in the amount of trust, public information, and responsible policing within their communities, and would the general public support Police Body Cams becoming part of law enforcement’s mandatory equipment while on duty. This study takes into consideration various data from other scholarly research papers that address this issue of abuse of police power within the community setting, which presents a common problem that law enforcement has with racialized policing, also known as racially biased policing. The question is, whether or not the respondents of this study believe that racialized policing can be controlled if law enforcement wears Police Body Cams, reducing the amount of racial bias within our communities.

Keywords: police killings, deadly force, racialized policing, slippery slope, discretionary justice, racial composition, class position, profiling, Police Body Cams, accountability
# TABLE OF CONTENTS

## CHAPTER 1: INTRODUCTION
- Introduction .................................................................................................................. 5
- Importance of the Study ............................................................................................... 6
- Statement of the Problem ............................................................................................. 7
- Definitions of Terms Used ............................................................................................ 7
- Organization of Remaining Chapters ........................................................................... 9

## CHAPTER 2: REVIEW OF THE LITERATURE
- Philosophical Assumptions .......................................................................................... 10
- Theoretical Framework .................................................................................................. 11
- The Literature ................................................................................................................ 13
- Rationale ......................................................................................................................... 19
- Research Questions ....................................................................................................... 20

## CHAPTER 3: SCOPE AND METHODOLOGY
- Scope of the Study ........................................................................................................ 22
- Methodology .................................................................................................................. 22
- Data Collection .............................................................................................................. 25
- Data Analysis ................................................................................................................ 26
- Reliability and Validity .................................................................................................. 27
- Ethical Considerations ................................................................................................... 27

## CHAPTER 4: THE STUDY
- Introduction .................................................................................................................... 29
- Results of the Study ....................................................................................................... 30
- Discussion ....................................................................................................................... 37
- Thematic Summary of the Findings .............................................................................. 39
- Implications .................................................................................................................... 39

## CHAPTER 5: SUMMARIES AND CONCLUSIONS
- Limitations of the Study ............................................................................................... 41
- Future Recommendations ............................................................................................. 42
- Conclusions .................................................................................................................... 42

## REFERENCES .................................................................................................................. 44

## APPENDIX
- A - Survey Questionnaire ............................................................................................. 48
- B - Trivariate Graphs .................................................................................................... 53
- C - Survey Monkey Charts/Graphs ............................................................................ 55
- D - YouTube Videos of Atrocities ................................................................................. 62
ABSOLUTE JUSTICE MATTERS:
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CHAPTER ONE: INTRODUCTION

The Blue Curtain

There is a mentality within police agencies known as the “Blue Curtain.” It is not an organization or a private “cop club,” it is the psychological labeling of a “sub-culture,” a belief system that is embraced by individuals who are members of our law enforcement communities, and this is where the problem begins (Klockars, Ivkovich, Harver, & Haberfeld, 2000). Recently there have been several incidents where police officers have been accused of the deaths of several unarmed Black men, specifically Walter Scott, shot in the back eight times, Eric Garner, choked to death, and Freddie Gray, died while in the custody of law enforcement. While it is no secret that law enforcement agencies are having difficulties with their aggressive arrest tactics, sadly society seems to “turn a blind eye” to this, and ignores the racial intolerance and bigotry that is going on within their own communities. So now, because of these incidents mentioned above, the members of this “Blue Curtain” are once again going down that “slippery slope” of “racial profiling” and intolerance, and once again we must do something about it.

Fortunately there have been some significant improvements in the Criminal Justice System. We now have Mental Health Courts, which utilize police officers who have been specially trained to work with individuals who have mental health issues, and we have “Police Body Cams,” which has captured the attention of many people, particularly the news media and law enforcement. We also now know about the Clinton administration’s “tough on crime” policies and the passing of the Public Safety Partnership and Community Policing Act of 1994, which called for tougher penalties and longer sentences for repeat offenders (U.S. Congress, 1994). This has had a direct effect on law enforcement, and this must also be changed, and as
Martin Luther King Jr. suggested, with a “heart full of grace and a soul generated by love” (Ferch, 2015). We must change if we are to have healthy, life-giving communities. So the question is, does racialized policing hurt our communities, and will body cams serve justice?

**Importance of the Study**

Chief Justice Earl Warren once said, “The police must obey the law while enforcing the law” (Warren, 1959). This suggests that if our law enforcement community also “obeyed the law,” there would be more police accountability, less profiling, and an increase in the amount of trust, public information, and responsible policing within our communities all across America. This study believes and emphasizes, that more honesty and openness could be achieved on both sides, through the wearing of Police Body Cams, and this is where the importance lies. Simply by changing the way we do things, in a world of webcam saturation, we can change our law enforcement community, and by doing so, minimize racialized policing.

Weitzer (2000) argued that, “Blacks are more likely to believe that the police generally treat Blacks more harshly than Whites and that police racism and prejudice against Blacks is common” (p. 129). Stanley (2013), in his article *Police Body-Mounted Cameras: With Right Policies in Place, a Win For All*, suggested that, “We’re against pervasive government surveillance, but when cameras primarily serve the function of allowing public monitoring of the government instead of the other way around, we generally regard that as a good thing” (p. 1). Hurwitz and Peffley (2005) argued that, “blacks and whites interpret everyday interactions in the justice system in a way that is consistent with their general judgments of system fairness. Quite simply, most Whites believe the [Criminal Justice System] is fundamentally fair, and most African Americans do not” (p. 763). It is this monitoring of law enforcement agencies that can act as a “checks and balances,” which if utilized properly, could minimize racialized policing.
Statement of the Problem

Recently on the news there have been clear examples of police misconduct that has influenced public opinion, and many believe that this is an example of racialized policing within our communities, making many feel unsafe and vulnerable. Weitzer and Tuch (2005) suggested that “exposure to media reports of police misconduct significantly influences perceptions of differential police treatment” (p. 1019), and that the effects are much stronger for blacks and Hispanics than for whites. Weitzer and Tuch’s study showed that there was a definite connection between the amount of video coverage and the effect it has on the public’s perception of racially biased policing, which may also support the results shown by Weitzer, (2000), and Hurwitz and Peffley (2005), that equipping the police with body cams could have an effect on when assessing how the public views racialized policing. And this is because the public only sees small limited amounts of video footage, suggesting that one more angle could make a difference with how the public views police bias. Further, with the use of a recent technological phenomenon, the police body cam, recent studies have indicated that increasing the visibility of law enforcement within our communities could have an effect on reducing police misconduct, and one way in which this could be done is through the use of Police Body Cams.

Definitions of Terms

Police Killings: The definition of police killings in this study is defined as the unnecessary killing of a person, or persons, who has been stopped by the police, and the stop quickly escalates into a racially divided situation, leading to the death of the suspect, or suspects.

Deadly Force: The definition of deadly force in this study is defined as when law enforcement, during a confrontation, utilizes “excessive” force in such a way as to cause death.
**Racialized Policing:** The definition of racialized policing in this study refers to the racial conflicts between the local police and their communities. Although not always just race related, sometimes it is often defined as the differences between class position between the police and the suspects, because having such an effect can mean the suspects are treated unfairly.

**Slippery Slope:** The definition of the slippery slope in this study is a common definition used in the Criminal Justice System. One where it is a common belief that once the police start breaking the law, or rules, they need to be careful that a repetitious pattern does not develop. Once it does, it is believed that this pattern can continue, becoming a bad practice in day-to-day policing.

**Discretionary Justice:** The definition of discretionary justice refers to the police using their own discretion when it comes to deciding who to pull over in a traffic stop, or who is suspected of committing a crime, often misguided by racial bias or class position.

**Racial Composition:** The definition of racial composition in this study refers to race, color, class position, income, certain communities over others, or general bias from a social perspective (e.g., general censes of the law enforcement communities, especially those located in certain communities across America.

**Class Position:** R. Weitzer, in an article named *Racialized Policing,* breaks down class position in this way. First there is a middle-class white community, second there is a middle-class black community, and third, there is a lower-class black community. In addition to these racially motivated categories, community members are judged by their location and income, defining class position (Weitzer, 2000).

**Profiling:** Merriam Webster (2016) defines profiling as, “the act or process of extrapolating information about a person based on known traits or tendencies <consumer profiling>;}
specifically: the act of suspecting or targeting a person on the basis of observed characteristics or behavior <racial profiling>.”

**Police Body Cams:** The definition of Police Body Cams for this study means, the wearing of body cams by law enforcement, at all times, as a means of documenting the truth with regards to police and suspect interactions.

**Accountability:** The definition of accountability for the purposes of this study refers to how Police Body Cams can provide a higher level of accountability to the general public with regards to the police, our communities, and their interactions all across America.

**Organization of Remaining Chapters**

This study is organized into five chapters. Chapter one includes the introduction, the importance of the study, statement of the problem, and the terms used. Chapter 2 discusses the philosophical assumptions and theoretical basis for this research, a review of the literature, the rationale, and the research questions that this study will answer. Chapter 3 discusses the scope and methodology of the research, the need for a quantitative study as well as certain qualitative elements that will accent the quantitative data, the data analysis and the ethical considerations. Chapter 4 describes the results of the study and the importance of trivariate charts and graphs demonstrating analysis of the data. It further addresses the theories of the findings and their implications. Chapter 5 gives the conclusions of this study and discusses how they relate to existing research in this field, as well as its limitations, and future recommendations.
CHAPTER TWO: REVIEW OF THE LITERATURE

Philosophical Assumptions

There is a mentality within police agencies known as the “Blue Curtain.” It is not an organization or a private “cop club,” but rather it is the psychological labeling of a “sub-culture,” a belief system that is embraced by individuals who are members of our law enforcement communities, and this is where the problem begins (Klockars, Ivkovich, Harver, & Haberfeld, 2000). Recently there have been several incidents where police officers have been accused of the deaths of several unarmed Black men. While it is no secret that law enforcement agencies are having difficulties with their aggressive arrest tactics, sadly society seems to “turn a blind eye” to this, and ignores the racial intolerance and bigotry that is going on within their own communities. So now, because of these incidents mentioned above, the members of this “Blue Curtain” are once again going down that “slippery slope” of racial profiling and intolerance.

Wall (2008) discussed Immanuel Kant’s “The Good Will” and his “Acting from Duty,” stating that “the highest good, that which alone is intrinsically valuable, is a moral good,” and that “the only thing that is good in itself is what he calls a good will. The term ‘will’ is used by Kant to refer to our choices. To say that a person has a good will is to say that he or she makes good choices” (Wall, 2008, pp. 35-36), and that, “If having a good will, or being a morally good person, is the highest good, then it is important to know what this means. Kant says that someone who acts with a good will is someone who does the right thing for the right reason” (Wall, 2008, p. 37). Further, the following maxims written by Immanuel Kant, which have already been mentioned as leading to wisdom, may be put forth as unchangeable commands for some thinkers. These include, first, self-thinking, second, when communicating with others, always put one's self in place of the other, and third, always to think in harmony with one's self. Here the
first principle is negative (*nuttius addictus jurare in verba magistri*), a mode of thinking which is *free from all compulsion*; the second is positive, a *liberal* mode of thinking, which conforms itself to the modes of thinking of others; the third, finally, is a consequent (logical) mode of thinking (Kant, 1882).

Aristotle and Plato first identified the primary, or cardinal, virtues that were appropriate for their Greek city-state. These included, prudence (discernment, discretion), justice (righteousness, integrity), courage (strength in the face of adversity), and self-restraint (temperance) (Wall, 2008, pp. 47-51).

**Theoretical Framework**

The area of communication theory that will be applied in this study will be interpersonal and organizational. Griffin (2012), citing social constructionist George Herbert Mead, and his work on symbolic interactionism, suggested that Mead’s theory encompassed three things, the mind, self, and society, and “how language is essential for these three critical human characteristics to develop,” believing that “[w]ithout symbolic interaction, humanity as we know it wouldn’t exist” (p. 54). It is also important to understand that symbolic interactionism is not just about talk. Griffin further cited that Mead believed that the term was not limited to just language, but also referred to gestures a person might use interpersonally in anticipation of the way others might respond (Griffin, 2012, p. 54). Although Mead's theory integrates habit with cognitive and emotional processes, some symbolic interactionists have taken a more cognitive position and neglected habit, and this is wrong. This is why many theorists believe that Mead’s symbolic interactionism should be applied to law enforcement, especially when addressing the messages that our police communicate between one another with what has become known as the “Blue Curtain” (Baldwin, 1988, p. 35; Klockars, Ivkovich, Harver, & Haberfeld, 2000).
The “direction of theorizing” that this research will utilize will not be in an “inductive direction,” one that “[observes] the empirical world and then [reflects] on what is taking place and thinking in increasingly more abstract ways” (p. 70), but in a “deductive direction,” one which starts with the “abstract concepts or a theoretical proposition that outlines the logical connection among concepts” (Neuman, 2012, p. 69). According to Neuman (2011), this study has turned three main propositions into testable empirical hypotheses, and because of this, according to Neuman, “increased social contact with, knowledge of, and familiarity among individuals in an out-group will lessen the negative beliefs, attitudes, and statements of people in the in-group” (p. 69). And since the methodology that will be used for this research design will be done with “descriptive research,” and although this can be qualitative in nature, it will be the quantitative data that will culminate into the necessary data to generate this descriptive approach. According to Neuman (2012), this means [presenting] a picture of the specific details of a situation, social setting, or relationship, and is common with social research found in scholarly journals” (p. 38). This is because, as Neuman pointed out when citing the work of Unnever and Cullen (2007) on the death penalty, “many public opinion polls revealed a sharp racial divide in America’s support for the death penalty” (p. 40). This is an example of a descriptive approach to research, one that fits the type of methodology needed for this proposal and the quantitative research needed, one that seeks a perspective on whether racial bias within various sampled communities can be changed through the use of Police Body Cams, and by doing so, reduce the amount of racial bias within our communities.

Rubin, Rubin, Haridakis, and Piele (2010) suggested that, “Communication research, like all research, must be systematic to be effective,” and that, “Communication researchers study [these] processes through which meaning and social reality are created and managed” (p. 15). In
their research, Weitzer and Tuch (2005) looked at the attitudes of citizens toward the acceptability of racial bias within their own neighborhoods, believing that it was largely shaped by a citizen’s race, personal experiences, in addition to the occasional exposure to news media reporting on incidents of police misconduct. With the introduction of "Police Body Cams," and by proposing additional research, which would gather data all across America utilizing Survey Monkey and a Likert scale questionnaire, would seek to find out whether or not community members believe that racial bias within the criminal justice system could be controlled, reducing the amount of racial biased policing within our communities.

With this proposal, eliciting research data from various subjects within their respective communities requires a communication perspective grounded in communication theory. That is why this study will also utilize the “semiotic” and the “critical” areas of communication for the framework of its theoretical basis. This is because this study involves the process of sharing meaning through signs, which is the basis for semiotics, which means, “The study of verbal and non-verbal signs that can stand for something else, and how their interpretation impacts society” (Griffin, 2012, p. 41). Griffin (2012) also stated that when looking at critical tradition, or a reflective challenge of unjust discourse, it suggested that it is the basis for power imbalances and dulling sensitivity to repression, which is also one of the roles of mass media (p. 44). So by adding these two areas of communications to the methodology of this study, the results should show that there is less racially biased policing incidents present when law enforcement uses Police Body Cams, and that the public’s view of the police will improve (Neuman, 2012, p. 90).

The Literature

Griffin (2012) suggested that, “Theory is an essential tool in the scientific effort to predict and explain,” and that, “expertise and trustworthiness are the two main ingredients of
perceived credibility” (p. 14). The theories incorporated within this literature, although mostly quantitative in terms of data, also have a qualitative approach when looking at it from an analyzing, and interpreting point of view. This can be helpful with these types of studies. This is because they have utilized verbal interpersonal communication when administering and interpreting research data, and of course adding to these qualitative aspects. Further, these studies did this with an objective approach, while also utilizing inductive reasoning.

The Atrocities

On April 7, 2015 the New York Times reported that a police officer in North Charleston, SC, was charged for the murder of Walter Scott, an unarmed black man, after a video showed him being shot in the back an unbelievable eight times. The officer said he feared for his life when the man took his stun gun (Schmidt & Apuzzo, 2015). Walter Scott’s only crime was that the police had a warrant for his arrest for not paying child support (Appendix D). On December 8, 2014, CNN reported that Eric Garner, an unarmed black man, died after a white New York police officer held him down in a chokehold. A video showed an officer grabbing him and pulling him down to the sidewalk. Desperately, Garner began repeatedly yelling, “I can't breathe, I can’t breathe.” Eric Garner died at the scene (Sanchez, 2014). His alleged crime was illegally selling cigarettes (Appendix D). On May 1, 2015 the New York Times reported that six police officers in Baltimore, MD, were charged with a range of crimes, including murder and manslaughter, in the arrest and fatal injury of Freddie Gray. The most serious was “second-degree depraved heart murder,” implying that the perpetrator acted with “malice” (Blinder & Perez-Pena, 2015). Freddie Gray’s only crime was carrying an illegal switchblade (Appendix D).

Racialized Policing

Weitzer (2000), utilizing in-depth interviews, examined the citizen’s perceptions of
racialized policing in three specific neighborhoods that varied by racial composition and class position: 1) a middle-class white community, 2) a middle-class black community, and 3) a lower-class black community. The findings indicated, first, that the police treated blacks and whites differently, suggesting that blacks had a certain class position in society, and second, that there was a racial variation in respondent’s explanations for racial disparities. This research further demonstrated that there was a significant difference in how citizens viewed racial bias, which became clear when comparing the different community’s responses. Further, this research also shows that communities that have a specific racial composition showed a significant difference in how their citizens viewed racialized policing (Weitzer, 2000).

**The Citizen’s Perspective**

Weitzer and Tuch (2005), when interpreting information from various national telephone surveys, analyzed data from the citizen’s perspective, which consisted of reported personal experiences of several forms of police bias; this included differential treatment of individuals in their neighborhoods, police prejudice and racial profiling. They also looked at the attitudes toward the acceptability of these practices, which they believed were largely shaped by a citizen’s race, personal experiences, in addition to the occasional exposure to news media reporting on incidents of police misconduct (Weitzer & Tuch, 2005). This research subsequently follows up with what Weitzer (2000) wrote regarding racialized policing. Weitzer concluded that racial bias influences communities and that blacks had a certain class position in society. He further suggested that the citizen’s perspective is influenced by specific events involving police power and racial profiling.

**Discretionary Justice**

Hurwitz and Peffley (2005) examined police behavior and the citizen’s general beliefs
regarding the fairness of the criminal justice system within their communities. This study utilized a nationwide random-digit telephone survey administered by the Survey Research Center (SRC) at the University of Pittsburgh. Between October 2000 and March 2001, 603 non-Hispanic whites and 579 African Americans were interviewed using Computer Assisted Telephone Interviewing. This study determined that while most blacks believe the system to be unfair, whites believed just the opposite (Hurwitz & Peffley, 2005). This suggests that racial composition does have an effect on how the police use discretionary justice, and that could change the way in which the police use discretionary justice.

**Police Profiling**

Henderson and Lawson (2011) argued that, “‘Racial profiling’ refers to the targeting of particular individuals by law enforcement authorities based not on their behavior, but rather their personal characteristics,” which “encompasses race, ethnicity, national origin, and religion-and means the impermissible use by law enforcement authorities of these personal characteristics, to any degree, in determining which individuals to stop, detain, question, or subject to other law enforcement activities” (p. 7). This is particularly emphasized by Weitzer and Tuch (2005), who suggested that the police “were largely shaped by a citizen’s race, [and] personal experiences,” and that, “differential treatment of individuals in their neighborhoods, police prejudice and racial profiling” (Weitzer & Tuch, 2005, p. 1009). Henderson and Lawson (2011) continued to argue, stating that:

[T]he qualifying term “impermissible use” indicates, the definition does not prohibit reliance by law enforcement authorities on race, ethnicity, national origin, or religion in all circumstances. Rather, it is aimed at law enforcement activities that are premised on the erroneous assumption that individuals of a particular race, ethnicity, national origin,
or religion are more likely to engage in certain types of unlawful conduct than are individuals of another race, ethnicity, national origin, or religion. (p. 7)

Henderson and Lawson (2011) supported their findings by citing the U.S. Department of Labor’s Bureau of Justice Statistics stating that, “Empirical evidence confirms the existence of racial profiling on America’s roadways.” and that Black drivers, which made up 4.5% of their sample, were twice as likely as White drivers, which made up 2.1%, to be arrested during a traffic stop. In another sample taken by the U.S. Department of Labor’s Bureau of Justice Statistics, Henderson and Lawson went on to say that of Hispanic drivers, 65% were more likely than Whites, who came in at 56.2%, or Blacks, who came in at 55.8%, and that these percentages represented the drivers who were most likely to receive a ticket. Henderson and Lawson went on to cite the U.S. Department of Labor’s Bureau of Justice Statistics saying that, when searching minority motorists at a traffic stop, Blacks, who made up 9.5%, and Hispanics who made up 8.8%, that these motorists stopped by police were searched at higher rates than Whites, who came in at 3.6% (Henderson & Lawson, (2011, p. 9).

**Police Accountability**

Skolnick and McCoy (1984), when addressing police accountability and the media, suggested that, “Any theory of the police in a constitutional democracy must consider the issue of police accountability,” and that, “One need only refer to Fourth and Fifth Amendment law to perceive the depth of legal accountability regarding arrest, search, seizure, and interrogation” (p. 521). Additionally, Skolnick and McCoy suggested that the First Amendment protects a vigorous and powerful free press (since the 1930s), and for much the same reasons that the Fourth, Fifth, and Sixth amendments protect the criminally accused: Government should not intrude too far in the daily lives, or the intellectual lives of the citizens. Skolnick and McCoy go on to say that, “If
we move from Fourth and Fifth amendment controls on police to the idea of accountability implied by the First Amendment, we see police accountability in a broader, arguably murkier, but perhaps more fundamental sense.” And that, “It involves the capacity of a free people to hold institutions accountable because they know the nature of the work those institutions do. It thus involves self-government” (p. 528).

Convinced that the mass media are influential in shaping perceptions of the police, Skolnick and McCoy (1984) conducted an exploratory analysis of the adequacy of media coverage of police by interviewing a sample of 25 articulate police chiefs and 6 carefully chosen journalists. Skolnick and McCoy also considered the role that the media might play according to different versions of First Amendment theory (p. 530). On the basis of this exploration, we arrive at a scarcely surprising, perhaps inevitable, conclusion: that the public is too often exposed to reports about events (crime, protest, or scandal) associated with policing and too little introduced to the institution of policing and the administrative issues implicit in the policing process. Our conclusions are comparable to findings of other studies of newspaper crime reporting that strongly suggest that most crime incidents go unreported by the media and that what is reported by the newspapers is ‘disproportionately weighted in favor of more violent, sensational crime.’ In short, we argue that were the media to report more carefully about policing as process and institution, and less about and sensational events, citizens’ ability to hold police accountable would be more consistent with the values justifying freedom of expression as projected by First Amendment theorists (Skolnick and McCoy, 1984, p. 530).

The Right to Privacy

Jay Stanley, Senior Policy Analyst for the ACLU suggested that “the ideal policy for body-worn cameras would be for continuous recording throughout a police officer’s shift,
eliminating any possibility that an officer could evade the recording of abuses committed on duty.” However, this can invade the privacy of not only innocent citizens, but continuous deployment would also invade that of the police officers. Most people would feel that this “continuous recording” would infringe on their right to privacy. But it is clear that there needs to be a balance between “too much or not enough” to ensure that officers can’t manipulate the video record, while also ensuring that officers are not subjected to a relentless regime of surveillance without any opportunity for shelter from constant monitoring (Stanley, 2013, p. 2). This report also suggests that newer technology is needed to ensure fairness for all, but until then, Police Body Cams still must be tamper proof and provide continuous recording when responding to calls (Miller, Lindsay, & Toliver, 2014, p. 55). Finally, and conversely, Mishra (2008) suggested that when “citizens are permitted to surreptitiously record the police, officers have incentives to be on their best behavior at all times” (p. 1553). This is why Police Body Cams would be a powerful tool if implemented properly; this is because the citizens would also have to be on their best behavior.

**Rationale**

James Comey, Director of the Federal Bureau of Investigation, while making a speech at Georgetown University said, “All of us in law enforcement must be honest enough to acknowledge that much of our history is not pretty. At many points in American history, law enforcement enforced the status quo, a status quo that was often brutally unfair to disfavored groups” (Comey, 2015). Because of this, many people believe that it has become necessary to hold our law enforcement community more accountable through the use of Police Body Cams. Having limited video coverage from one or two angles from a cell phone cannot fairly assess
whether or not there has in fact been yet another example of racialized policing. Stanley (2013) argued that:

Although we generally take a dim view of the proliferation of surveillance cameras in American life, police on-body cameras are different because of their potential to serve as a check against the abuse of power by police officers. Historically, there was no documentary evidence of most encounters between police officers and the public, and due to the volatile nature of those encounters, this often resulted in radically divergent accounts of incidents. (p. 1)

This is why this research is necessary, especially when considering the recent stories that have been on the national news, and it is this kind of racially biased policing that has stolen the limelight and presented law enforcement as a highly racialized entity (Griffin, 2012; Weitzer & Tuch, 2005). Unfortunately, the deaths of Walter Scott, Eric Garner, and Freddie Gray (Blinder & Perez-Pena, 2015; Sanchez, 2014; Schmidt & Apuzzo, 2015) have skewed the truth about our communities and neighborhoods by incorrectly portraying law enforcement as an organization that practices racially biased policing regularly because of the racial make-up of their respective communities. This is why conducting a survey across America of various communities with a questionnaire, utilizing Survey Monkey, will tell us what the public’s sentiment is regarding the wearing of Police Body Cams.

**Research Questions**

Neuman (2012), when exploring the major types of social research, suggested that with explanatory research one must “start with an existing explanation derived from social theory or past research then extend it to explain a new issue, setting, or group of people to see how well the explanation holds up or whether it needs modification or is limited to only certain
conditions” (p. 40). According to Neuman, one way that this can be done is by extending existing theory to new issues or topics (p. 38). When considering a quantitative approach to gathering research data about various communities who have experienced racialized policing, this research will be extended, taking into account the data presented by past research regarding issues of racially biased policing (Weitzer & Tuch, 2005; Hurwitz & Peffley, 2005).

There are three key questions that this research will seek to answer:

1. Do you believe that the wearing of Police Body Cams would produce an increase in trust, and make the public better informed?
2. Do you believe that the wearing of Police Body Cams would encourage Law Enforcement to engage in more responsible policing?
3. Do you believe that local law enforcement should wear Police Body Cams at all times while on duty?
CHAPTER THREE: SCOPE AND METHODOLOGY

Scope of the Study

Rubin, Rubin, Haridakis, and Piele (2010) stated that, “Communication researchers study the processes through which meaning and social reality are created and managed” (p. 15). The scope of this proposed research project would be based on random online surveys that address the social reality of racialized policing. This initial pilot survey would be conducted online through services such as Survey Monkey and some one-on-one interviews, with a focus on the general public that would be representative of most communities within metropolitan areas across America. Additionally, those police agencies that already use Police Body Cams will be noted and factored into the analysis as well. The criteria for the sampling taken will be based on a broad sampling of the racial composition of the respondents, with a total sample number of 100 respondents for the initial study. As with other scholarly research of this type, this should be sufficient to answer most of the research questions. This study will also look at whether the target samples are representative of the various communities that have been used in previous studies. The overall goal of this research is to document the sentiment of the general public, and determine whether or not our law enforcement communities should wear Police Body Cams while on duty. However, it will be imperative for this study to focus on the diverse racial make-ups of the communities sampled so that they are representative of the American population.

Methodology

The methodology that will be used in this study will be through the use of survey research, which is “quantitative research in which the researcher systematically asks a large number of people the same questions and then records their answers” (Neuman, 2012, p. 48-49). Additionally, although qualitative research is always on the table, and will be used for evaluating
the data further, this will not be the main type of research that would work well with this study. This is because, ultimately there will be a larger number of individuals sampled, with the main purpose of this study demonstrating, from a somewhat narrow perspective, the data within communities across America and the racialized policing that occurs because of an individual’s ethnicity. This is also why this particular research will require a quantitative approach over a qualitative approach; one that measures objective facts that involve many cases and subjects, which when completed will provide enough data to do a statistical analysis (Neuman, 2012, p. 17). Further, it will be important to show just how many citizens within our communities feel a particular way towards racially biased policing, and to quantify the data by analyzing the results from the samples and to apply them to the population of interest.

The “direction of theorizing” that this research will utilize will not be in a completely “deductive direction,” one which starts with the “abstract concepts or a theoretical proposition that outlines the logical connection among concepts” (Neuman, 2012, p. 69), but also, from a qualitative approach, in an “inductive direction,” one that “[observes] the empirical world and then [reflects] on what is taking place and thinking in increasingly more abstract ways” (Neuman, 2012, p. 70). Additionally, the methodology that will be used for this research design will be done with “descriptive research,” and although this can be qualitative in nature, it will be the quantitative data that will culminate into the necessary data to generate this descriptive approach. According to Neuman (2012), this means [presenting] a picture of the specific details of a situation, social setting, or relationship, and is common with social research found in scholarly journals” (p. 38). This is because, as Neuman pointed out when citing the work of Unnever and Cullen (2007) on the death penalty, “many public opinion polls revealed a sharp racial divide in America’s support for the death penalty” (p. 40). This is an example of a
descriptive approach to research, one that fits the type of methodology needed for this proposal and the quantitative research needed, one that seeks a perspective on whether racial bias within the sampled communities can be changed through the use of Police Body Cams, and by doing so, reduce the amount of racial bias within our communities.

**Methods**

This study will employ an online survey method and a specially designed questionnaire that will use a quantitative approach when asking the respondents how they view racialized policing within their own communities (Neuman, 201, p. 313; Weitzer, 2000, p. 129). Additionally, and using the Likert scaling method, there will also be certain selected questions that will address just how much racialized policing the sample group feels is happening within their own communities, such as, strong, medium, or weak, or if specific sentiments have increased, decreased, or has remained unchanged (Neuman, 2012, p. 226). This will be followed by an analysis that will determine the amount of change that has occurred in the selected communities. Although this study is quantitative in nature, there will be a brief qualitative overview of the quantitative data that will reflect a more complete picture. This may also be valuable because this can position this topic for further study.

**Sampling methods.** Oxford Dictionaries (2015) defines “stratum” as “a level or class to which people are assigned according to their social status, education, or income.” Neuman (2012) suggested that, “In stratified sampling, [researchers] control the relative size of each stratum rather than letting random processes control it. This guarantees representativeness or fixes the proportion of different strata within a sample” (pp. 256-257). In addition to utilizing “stratified sampling” for data gathering, and since the target sample will be the general public, when considering the planning and preparing stage for the method of sampling, this research will
utilize “theoretical sampling.” Neuman suggested that theoretical Sampling is a “nonrandom sample in which the researcher selects specific times, locations, or events to observe in order to develop a social theory or evaluate theoretical ideas” (p. 270).

**Research methods.** The research method selected for this study will be through the use of an online survey, conducted by an independent third party. This will provide access to nationwide sampling (Survey Monkey, 2016)). This is when the respondents will be given a general set of questions, such as their racial make-up, the number of residents in the home, their medium income, and their employment status, and so on. They would then be asked certain questions that address racialized policing and the wearing of Police Body Cams within their respective communities. This study will also utilize “with-in household sampling,” which randomly selects households to survey and utilizes data from the random individuals who answer the survey (Neuman, 2012, pp. 256, 258). In addition to this, the respondents will be “stratified,” by being placed into specific categories based on the data from the general questionnaire. The data can then be retrieved, counted and analyzed into percentages for public release.

**Data Collection**

The data collection for this research will be conducted by an independent online survey, such as Survey Monkey, utilizing specifically designed questions. This will allow for a sampling that utilizes the Likert scale for answering questions, then the data will be categorized and stratified, based on the responses given by the participants (Neuman, 2012, pp. 226, 256). This is intended to quantitatively represent a complete picture of the sentiments of the respondents within communities, which will include the general population all across America. The questions on the general questionnaire are designed for gathering statistical information, to better qualify
the data, aid in its “conceptualization,” and help in determining the placement into the appropriate “stratus” (Neuman, 2012, pp. 201, 256).

**Data Analysis**

Once the survey has been completed, and the data has been gathered, reviewed, stratified, and the community racial composition, socioeconomic profile, and additional statistics have been considered; the data analysis phase will begin. Through the use of percentages, this research data will indicate just how the general population, with different ethnic backgrounds, feel about racialized policing, and whether or not the wearing of Police Body Cams could actually work. And although many of the questions in this study are very narrow, with yes, no, or undecided questions, also taking into consideration quantitative and qualitative data, when counted and stratified, based on 100 samples, from a conceptualization perspective, the percentages will be representative of the racial profiling or discretionary justice that may be going on within the general population (Neuman, 2012, p. 201).

There will be one “final analysis” of the data that will include the results of the overall sentiment of the public and whether or not law enforcement should wear Police Body Cams at all times while on duty. This will be broken down into percentages and representative of the general population. Additionally, there will be an analysis of races. This will be broken down into two categories, Whites and Minorities. Each analysis will represent how well they think Police Body Cams would work in terms reducing the amount of racial profiling and discretionary justice within their own communities. Further, it is important to point out that the additional data provided by the “general questionnaire,” which includes age, race, the size of the household, the medium income, as well as their employment status, will not only be useful for the analysis of this research, but also future research (Weitzer, 2000, p. 130).
Reliability and Validity

Nueman (2011) stated that, “Reliability means dependability or consistency. It suggests that the same thing is repeated or recurs under the identical or very similar conditions.” Rubin, Rubin, Haridakis and Piele (2010) stated that, “Measures also must be reliable,” and that, “Reliability refers to how dependable, stable, consistent, and repeatable measures are in a study and across several studies” (p. 203). Further, Nueman (2011) stated that, “Validity suggests truthfulness,” and that, “It refers to how well an idea ‘fits’ with actual reality” (p. 208). This is why this study has chosen Survey Monkey to do the data gathering. It will be more reliable, dependable, stable, and consistent, and the questionnaire will be evenly disbursed across America, while also taking into consideration race and gender.

Survey Monkey is the world’s most popular online survey for data gathering, quick horseracing polls, as well providing a variety of graphs and charts. They also offer the user assistance with designing survey questionnaires, and provide finished graphs and charts of the final analysis. Survey Monkey is also an accepted means of information by most news agencies worldwide, from customer satisfaction to employee engagement. You can also customize your survey questions, distribute your questionnaire on the web, and start collecting responses in real time. Their analysis and graphs are amazing and well accepted; you can turn survey data into insights and create convincing professional reports within days. (Survey Monkey, 2016).

Ethical Considerations

Neuman (2012), when discussing ethical considerations, suggested that, “[One] major ethical tenet is the principal of voluntary consent: never force anyone to participate in research,” and, “do not lie to research participants unless it is required for legitimate research reasons” (p. 149). Neuman also stated that, “Physicians, attorneys, counselors, and other
professionals have a **code of ethics** and peer review boards or licensing regulations,” and that, “[these] codes formalize professional standards and provide guidance when questions arise in practice” (p. 155).

This study will have a “code of ethics,” and all interviews will follow the “principal of voluntary consent.” They will be conducted on a voluntary basis, and the participants can stop their interview at anytime (Neuman, 2012, p. 149). Further, all information given by the respondents will be kept confidential. Survey Monkey Online Surveys, known for their high ethical standards, will be the ones administering the questionnaire from their research center, and will guarantee the confidentiality of all interviews. It is also important to point out that Survey Monkey’s survey research center is a well know polling online service, which has been used as recently as the 2016 Presidential elections.

Rubin, Rubin, Haridakis, and Piele (2010), when discussing ethics, argued that, “Empirical researchers need to remain systematic and objective in the many choices they make when designing measures, selecting and observing participants, analyzing their data, and reporting the results of their studies,” and that, “It should go without saying that researchers need to be accurate, honest, and precise when conducting research and when discussing the meaning of their data” (p. 204). Rubin et al. further stated that, “However research is done, the manner of study and the measurement of variables must be valid and reliable” (p. 205).

Aristotle’s “The Good Life” discussed the attributes of “virtue” and “good morals,” and that “the good life is the life of the full development of all of our natural ways of being.” He also believed that “While we are animals, and thus must satisfy our biological and emotional desires to be happy, we are also rational, and thus must satisfy the desire of reason as well, especially the desire to know” (Wall, 2008, p. 47).
CHAPTER FOUR: THE STUDY

Introduction

Rubin and Rubin (2010) argued that, “Quality control on the Internet can be exercised only at the local level, so you must take responsibility for checking the authority of website authors and sponsors and the validity of factual information” (p. 90). This is why this research paper has chosen Survey Monkey as the means for collecting the data for this study. Neuman (2012), when discussing the analysis of quantitative data, stated that when constructing trivariate tables, it is important:

To meet the conditions needed for causality, we want to “control for” or see whether an alternative explanation eliminates a causal relationship. If an alternative explanation accounts for a relationship, then the bivariate relationship may be spurious. We operationalize alternative explanations as third or control variables. (p. 407)

Neuman (2012) also stated that qualitative data “are in the form of text documents, observational notes, open-ended interview transcripts, physical artifacts, audio or videotapes, and images and photos.” Neuman goes on to say, “In qualitative approaches to research, analysis begins while gathering data, but such analysis tends to be tentative and incomplete” (p. 507).

This study utilized Survey Monkey, where 100 samples were taken from the general population all across America (see Figure 5, and Appendix C). This study is the beginning of an ongoing research project that is designed to accumulate data for the eventual needed research materials to support the efforts of making our law enforcement officials wear Police Body Cams while on duty. The questions, although simplistic in nature, documents the sentiment of the public at large, as well as taking into consideration the sentiment of various communities and
minorities, and where they stand in terms of how they feel about their local police in terms of “accountability,” and “racial profiling.”

**Results of the Study**

This research study has a total of 12 questions that it utilized. There were 10 questions originally developed for this study and five that were added by Survey Monkey. Three were not used because two were repeats and one did not apply. It was set up to elicit responses from the general public all across America. Although Survey Monkey provides graphs for this study (see Figures 5-7, and Appendix C), they do not provide the necessary snapshot of the breakdown between races, their income, or their gender, so further analysis was necessary by going through the responses and separating the white respondents from the minority respondents, and then putting them back together again (see Figures 1-4, and Appendix B). Then the original questions had to be looked at closer and the percentages of each variable had to be recalculated one-by-one of the original 12 questions needed for the survey. Although not all of the questions are pertinent to the original research questions, the results will be used for future studies. So this research remains focused on the three main questions mentioned in the original research proposal.

First of all, it is important to point out that out of the entire sample of 100 individuals, 77% are White, and 23% are Minorities. And in comparison, according to a study at NBC News, there are 63% non Hispanic Whites in America and 37% Minorities (Kayne, 2016). And when comparing percentages of the racial differences between White and Minorities of the target sample, they are very close, and are acceptable percentages. Further, when considering the socioeconomics of our sample group, the average medium income for a White household was $87,325.00, and the average medium income for a Minority household was $66,304.00. Also, because this is “quantitative” data that we have collected, our direction of theorizing is
“deductive,” or “top-down.” And according to Neuman (2011), “our research has turned our propositions into testable empirical hypotheses: that increased social contact with, knowledge of, and familiarity among individuals in an out-group will lessen the negative beliefs, attitudes, and statements of people in the in-group” (p. 69).

The results of the study indicates that of the majority of America’s general population, 34% strongly agree, 47% somewhat agree that wearing Police Body Cams will improve trust, and make the public better informed, and will also improve police and citizen relations (see Figure 1). Further, 36% strongly agree, and 51% somewhat agree that this will lead to law enforcement engaging in more responsible policing (see Figure 2). Additionally, 35%, strongly agree, and 39%, somewhat agree that our local police should wear Police Body Cams at all times while on duty (see Figures 3 & 4).

Finally, utilizing a “trivariate” approach, this study has broken down the numbers showing the sentiment of the differences, if any, between Whites and Minorities. For Question #1, 26% of Whites strongly agree, and 34% somewhat agree, that wearing Police Body Cams will improve trust within their communities, making them safer and better informed. Of Minorities, 8% strongly agree, while 13% somewhat agree. For Question #2, 25% of Whites strongly agree, and 39% somewhat agree, that wearing Police Body Cams will encourage law enforcement to engage in more responsible policing? Of Minorities, 11% strongly agree, while 12% somewhat agree. And for Question #3, 26% of Whites strongly agree, and 26% somewhat agree, that it should become mandatory that law enforcement always wear Police Body Cams while on duty? Of Minorities, 9% strongly agree, while 13% somewhat agree (see Figures 1-3).

Additionally, from a qualitative perspective, and using inductive reasoning (Eriksson & Kovalainen, 2008, pp. 22-23), there were 7 respondents who selected “other (please specify)” for
the three main questions. One respondent answered "Don’t know" for all three questions, while one White male, 45-54 years old, responded, when asked if he believed that the wearing of Police Body Cams would produce an increase in trust, making the public safer and better informed, he answered, “It all depends if the public has access to the videos.” Another White male respondent, age 55-64 years old, stated, “I believe it will keep the police and public more honest.” Another respondent, a White female, 35-44 years of age, said, “I'm not sure - there still have been instances of issues with officers wearing body cams” (Survey Monkey, 2016). When asked “Do you believe that the wearing of Police Body Cams would encourage law enforcement to engage in more responsible policing?” three respondents, one White male, age 45-54, answered, “I don't think the officer would change their actions in the heat of an incident.” Another respondent, a White female, age 35-44, answered, “LEO (law enforcement officers) should just be trusted to do their jobs.” And one White female, age 35-44, responded, “I don't know. The results are too soon to tell. It may make them sneakier with their negative behavior.”

For this study’s main question, “Do you believe that there should be new laws passed, making it mandatory that law enforcement always wear Police Body Cams while on duty?” Four respondents gave qualitative answers. The first, a White male, age 45-54, responded by saying, “Yes, only if the public can access them.” The second respondent, a White male, age 55-64, answered by saying, “No there are some agencies that are to small to fund this.” The third, a White female, age 65-74, stated, “This puts more burden on taxpayers in areas where policing is safe.” Finally, respondent number four, a White female, age 35-44, stated, “I don't think that is the problem. I think the problem is how we view each other as humans, what people think they can get away with, and society as a whole” (Survey Monkey, 2016). Although these responses were not simple quantitative answers, they do reflect a certain qualitative sentiment.
1. Do you believe that the wearing of Police Body Cams would produce an increase in trust, making the public safer and better informed?

2. Do you believe that the wearing of Police Body Cams would encourage law enforcement to engage in more responsible policing?
Figure 3 - Trivariate Graph/Table of Racial Comparison in Percentages

3a. Do you believe that there should be new laws passed, making it mandatory that law enforcement always wear Police Body Cams while on duty?

![Trivariate Graph/Table of Racial Comparison in Percentages]

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Somewhat Agree</th>
<th>Somewhat Disagree</th>
<th>Strongly Disagree</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>% of responses</td>
<td>26</td>
<td>26</td>
<td>11</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>Blue - Whites</td>
<td>9</td>
<td>13</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Figure 4 - Bivariate Graph/Table of General Population in Percentages

3b. Do you believe that there should be new laws passed, making it mandatory that law enforcement always wear Police Body Cams while on duty?

![Bivariate Graph/Table of General Population in Percentages]

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Somewhat Agree</th>
<th>Somewhat Disagree</th>
<th>Strongly Disagree</th>
<th>Other (Specify)</th>
</tr>
</thead>
<tbody>
<tr>
<td>% of responses</td>
<td>35</td>
<td>39</td>
<td>12</td>
<td>9</td>
<td>5</td>
</tr>
</tbody>
</table>

100 Samples
General Population
Figure 5 - Survey Monkey Analysis of Respondents

Survey Monkey
Figure 6 - Racial Composition

100 Samples
Racial Makeup
Whites 77%
Minorities 23%

Figure 7 - Socioeconomic Profile

100 Samples
Average Income
Whites 87K
Minorities 66K
Discussion

Henderson and Lawson (2011), citing the U.S. Department of Labor, stated that, “Empirical evidence confirms the existence of racial profiling on America’s roadways. At the national level, the U.S. Department of Labor’s Bureau of Justice Statistics reports that for the year 2005, the most recent data available, “Police actions taken during a traffic stop were not uniform across racial and ethnic categories.” “Black drivers (4.5%) were twice as likely as White drivers (2.1%) to be arrested during a traffic stop, while Hispanic drivers (65%) were more likely than White (56.2%) or Black (55.8%) drivers to receive a ticket. In addition, Whites (9.7%) were more likely than Hispanics (5.9%) to receive a written warning, while Whites (18.6%) were more likely than Blacks (13.7%) to be verbally warned by police.” When it came to searching minority motorists after a traffic stop, Black (9.5%) and Hispanic (8.8%) motorists stopped by police were searched at higher rates than Whites (3.6%), even though the likelihood of going through a search remained unchanged for Whites, Blacks, or Hispanics from 2002 to 2005 (Henderson & Lawson, 2011, p. 9).

Skolnick and McCoy (1984), when discussing street-level crime, suggested that, “Not all police departments share the same vision of the police role in society” and that, “Such differences in philosophies of policing do not necessarily signify misconduct. Nevertheless, a philosophy might be misguided, counter-productive, or anachronistic. The philosophy of a police department embraces both the goals of policing and the reasons the particular police department is organized as it is.” Additionally, Skolnick and McCoy (1984) had a few related questions they asked when addressing street-level crime. First, do police leaders regard their departments as service organizations with expansive conceptions of the police role, or primarily as repressive enforcement agencies with narrowly legalistic conceptions? Second, do some departments aim
for a middle ground, attempting to serve multiple antagonistic constituencies and affecting a mixed, often conflicting policing style? Third, what are the results of these approaches in actual public contact and service? And finally, to what extent do police departments rely on aggressive patrols as their principal crime prevention technique (Skolnick & McCoy, 1984, p.553)?

When addressing Police Body Cams as a deterrent, and privacy issues, Kreimer (2011) stated that the original proposal by Samuel Warren and Louis Brandeis for a tort remedy to protect privacy was rooted in late nineteenth-century concern over portable cameras and the emerging press (p. 352). And although “Mainstream common law precedent recognizes both the tort of intrusion on seclusion and the tort of publication of private facts. Neither applies directly to digital image captures. It only provides relief against images involuntarily captured within the target's own home or in facilities remote from the public” (Kreimer, 2011, p. 352). However, the federal version, a decade later, apples to the special maritime and territorial jurisdiction of the United States to punish an individual who has "the intent to capture an image of a private area of an individual without their consent, and knowingly does so under circumstances in which the individual has a reasonable expectation of privacy" (Kreimer, 2011, p. 355).

With a jump to a new “worldview,” in the wake of social media, Jay Stanley, Senior Policy Analyst for the ACLU suggested that “the ideal policy for body-worn cameras would be for continuous recording throughout a police officer’s shift, eliminating any possibility that an officer could evade the recording of abuses committed on duty.” However, this can invade the privacy of not only innocent citizens, but continuous deployment would also invade that of the police officers. Most people would feel that this “continuous recording” would infringe on their right to privacy, but police officers with their extraordinary powers are different. It is clear that there needs to be a balance between “too much or not enough” to ensure that officers can’t
manipulate the video record, while also ensuring that officers are not subjected to a relentless regime of surveillance without any opportunity for shelter from constant monitoring (Stanley, 2013). This report suggests that newer technology is needed to ensure fairness for all, but until then, Police Body Cams still must be tamper proof and provide continuous recording.

**Thematic Summary of the Findings**

Griffin (2012), when citing social constructionist George Herbert Mead, discussed his work on symbolic interactionism, and how Mead’s theory encompassed three things, the *mind, self, and society*, and “how language is essential for these three critical human characteristics to develop,” believing that “[w]ithout symbolic interaction, humanity as we know it wouldn’t exist” (p. 54). It is also important to understand that symbolic interactionism is not just about talk. Griffin further cited that Mead believed that the term was not limited to just language, but also referred to gestures a person might use interpersonally in anticipation of the way others might respond (Griffin, 2012, p. 54).

**Implications**

“Law enforcement officials regularly record images to document criminal violations. Recorded surveillance evidence is typical of many modern prosecutions involving "stings," but police officials have begun to record unscripted interactions as well. Conversely, some criminal defendants have relied on their own electronic recordings to impeach police accusations, while others have introduced their video recordings of public conduct to rebut claims that they have violated laws or to substantiate misconduct by police officials” (Kreimer, 2011, p. 346). This is why the public should support Police Body Cams becoming mandatory equipment. There would be an increase in the public’s trust, an increase in public information, and a noticeable increase in responsible policing. Wearing Police Body Cams while on duty must become law.
CHAPTER FIVE: SUMMARIES AND CONCLUSIONS

Klockars, Ivkovich, Harver, and Haberfeld (2000) suggested that, “As the history of virtually every police agency attests, policing is an occupation that is rife with opportunities for misconduct,” and that, “Policing is a highly discretionary, coercive activity that routinely takes place in private settings, out of the sight of supervisors, and in the presence of witnesses who are often regarded as unreliable” (p. 1). There have been several incidents in the news where police officers have been accused of this kind of “out of sight” policing, specifically the deaths of Walter Scott, Eric Garner, and Freddie Gray. While it is no secret that law enforcement agencies are having difficulties with their aggressive arrest tactics, and that racial intolerance and bigotry is common within many communities across America, as a result of this, the “Blue Curtain,” or law enforcement, continue to go down that “slippery slope” of “racial profiling.”

Surveys, quantitative sampling, and deductive reasoning was utilized in this research that has looked at the possibility of Police Body Cams becoming a regular piece of equipment of law enforcement. The Target sample, or the respondents for this research, is the American general public, over 18, and made up from various socio-economic class positions. The objective has been to determine if the general public believes that Police Body Cams would show an increase in the amount of trust, public information, and responsible policing within their communities (Survey Monkey, 2016). Also, this study has taken into consideration various data from other scholarly research papers that has addressed this same issue of abuse of police power within the community setting, also referred to as racialized policing. Because of this intolerant phenomenon in today’s social media saturated law enforcement, it has become increasingly clear that something must be done. The question remains whether or not the respondents of this study believe that racialized policing can be controlled if law enforcement wears Police Body Cams.
This research addresses this and hopes that this study will be one of many designed to answer these questions, and hopefully provide solid data that Police Body Cams can and will work in reducing the amount of racial bias within our communities.

**Limitations of the Study**

Chief Justice Earl Warren once said, “The police must obey the law while enforcing the law” (Warren, 1959). This suggests that if our law enforcement community also “obeyed the law,” there would be more police accountability, less profiling, and an increase in the amount of trust, public information, and responsible policing within our communities all across America. However, because of this “Blue Curtin” mentality, it still remains unclear whether or not our law enforcement officials can and will “obey the law.” However, this study does show that the majority of respondents believe that this limitation could be overcome through more honesty, openness, and accountability, and that through the wearing Police Body Cams, in a world of webcam saturation, they can change, and by doing so, minimize racialized policing.

In terms of limitations, it is important to point out that this is a preliminary study and the findings are not yet conclusive, however it does serve to illuminate the potential for future research, and future solutions. In addition to this, the limitations of this study are: First, it is cost prohibitive due to the need to target sample groups nationwide, as well as deciding whether or not this study should look to racial strata when analyzing the data. This is because the data in this research shows similar numbers when comparing the racial aspects, and that this study may in fact have a greater effect when looking at the overall general public. Second, is the lack of proliferation of Police Body Cams in use, and getting the quantitative data necessary to see what the sentiment is of the general public should it become necessary to equip law enforcement, and whether or not there would be federal assistance put into place, should it become mandatory?
And finally, there are the costs, will police agencies be able to afford the equipment should it become mandatory to wear Police Body Cams.

**Future Recommendations**

Klockars et al. (2000) suggested that, “The difficulties of controlling corruption can be traced to several factors: the reluctance of police officers to report corrupt activities by their fellow officers (also known as ‘The Code,’ ‘The Code of Silence,’ or ‘The Blue Curtain’), the reluctance of police administrators to acknowledge the existence of corruption in their agencies,” and that, “Until recently, police administrators viewed corruption primarily as a reflection of the moral defects of individual police officers” (p. 1). This suggests that continuing education within law enforcement is necessary, especially when addressing racialized policing.

Through the use of surveys, such as Survey Monkey, as with most research projects, data gathering should continue. There should also be a continuing effort to write bills and move forward with the legislative process it requires to pass a laws at the state level, and then take it national, incorporating the philosophy that there is a need for the public to address racialized policing, and support making it mandatory that law enforcement wear Police Body Cams.

**Conclusions**

Martin Luther King suggested that, “Human progress is neither automatic nor inevitable, and that every step toward the goal of justice requires sacrifice, suffering, and struggle; the tireless exertions and passionate concern of dedicated individuals” (King, 1969). Klockars et al. (2000), stated that “there is one dimension of police corruption where contemporary police theory emphasizes the effects of the social, economic, and political environments in which police institutions, systems, and agencies operate,” and that the solution to this is through continuing education in ethics, investigation of corruption, and integrity testing (Klockars et al., 2000, p. 2).
When you look at all the news stories perpetuated by racism, and you realize the many atrocities going on, remember that it only takes two to interact in this interpersonal way, this is called symbolic interactionism, and this is where forgiveness comes in. Griffin (2012), citing social constructionist George Herbert Mead, and his work on symbolic interactionism, suggested that Mead’s theory encompassed three things, the *mind, self, and society*, and “how language is essential for these three critical human characteristics to develop,” believing that “[w]ithout symbolic interaction, humanity as we know it wouldn’t exist” (p. 54). So the one thing that we must also try to remember is that as we continue through this fantastic journey of life, we must always reach out with love and grace, and embrace the “power of forgiveness” in our hearts and in our minds, not only for those who have committed atrocities, but also those who have been victims of atrocities. Martin Luther King Jr. believed in having a “heart full of grace and a soul generated by love” (King, 1969). So in the spirit of forgiveness, and in the spirit of healing, with all the love in our hearts and all the compassion that we have for others, we must ask God that we *all* be forgiven (Ferch, 2012).
References


Appendix A - Survey Monkey Questionnaire

Absolute Justice Matters Questionnaire

1. What race/ethnicity best describes you?
   - American Indian or Alaskan Native
   - Asian/Pacific Islander
   - Black or African American
   - Hispanic
   - White/Caucasian
   - Multiple ethnicity/Other (please specify)

2. What is your age?
   - 18-24
   - 25 to 34
   - 35 to 44
   - 45 to 54
   - 55 to 64
   - 65 to 74
   - 75 or older

3. What is your gender?
   - Female
   - Male

4. What is your approximate average household income?
   - $0-$24,999
   - $25,000-$49,999
$50,000-$74,999
$75,000-$99,999
$100,000-$124,999
$125,000-$149,999
$150,000-$174,999
$175,000-$199,999
$200,000 and up

5. What is the highest level of education you have completed?

Did not attend school
1\textsuperscript{st} grade
2\textsuperscript{nd} grade
3\textsuperscript{rd} grade
4\textsuperscript{th} grade
5\textsuperscript{th} grade
6\textsuperscript{th} grade
7\textsuperscript{th} grade
8\textsuperscript{th} grade
9\textsuperscript{th} grade
10\textsuperscript{th} grade
11\textsuperscript{th} grade
Graduated from high school
1 year of college
2 years of college
3 years of college
Graduated from college
Some graduate school
Completed graduate school

6. Describe the racial makeup in your community
   Mostly White Caucasian
   Mostly Black African American
   Mostly Hispanic
   Multiple Asian Pacific
   Native American
   Multiple Ethnicity/Other

7. How would you describe your feelings about the police in your community? Would you say they make you feel mostly safe or mostly anxious?
   Mostly safe
   Mostly anxious

8. Do you believe the police in most communities engage in race related profiling, making them more likely to use deadly force?
   Yes
   No
   Not sure

9. Do you believe that the wearing of Police Body Cams would produce an increase in trust, making the public safer and better informed?
   Strongly agree
10. Do you believe that the wearing of Police Body Cams would encourage law enforcement to engage in more responsible policing?
   - Strongly agree
   - Somewhat agree
   - Somewhat disagree
   - Strongly disagree
   - Other (please specify)

11. Do you believe that there should be new laws passed, making it mandatory that law enforcement always wear Police Body Cams while on duty?
   - Strongly agree
   - Somewhat agree
   - Somewhat disagree
   - Strongly disagree
   - Other (please specify)

12. US Region
   - New England
   - Middle Atlantic
   - East North Central
   - West North Central
South Atlantic

East South Central

West South Central

Mountain

Pacific
Appendix B - Bar Graphs/Tables of Survey’s Three Main Questions

**Figure 1 - Trivariate Graph/Table of Racial Comparison in Percentages**

1. Do you believe that the wearing of Police Body Cams would produce an increase in trust, making the public safer and better informed?

![Trivariate Graph/Table of Racial Comparison in Percentages](image)

- **Strongly Agree**: 26%
- **Somewhat Agree**: 34%
- **Somewhat Disagree**: 8%
- **Strongly Disagree**: 3%
- **Other**: 6%

![Figure 1 - Trivariate Graph/Table of Racial Comparison in Percentages](image)

**Figure 2 - Trivariate Graph/Table of Racial Comparison in Percentages**

2. Do you believe that the wearing of Police Body Cams would encourage law enforcement to engage in more responsible policing?

![Trivariate Graph/Table of Racial Comparison in Percentages](image)

- **Strongly Agree**: 25%
- **Somewhat Agree**: 39%
- **Somewhat Disagree**: 6%
- **Strongly Disagree**: 2%
- **Other**: 5%

![Figure 2 - Trivariate Graph/Table of Racial Comparison in Percentages](image)
3a. Do you believe that there should be new laws passed, making it mandatory that law enforcement always wear Police Body Cams while on duty?

![Figure 3](image1)

3b. Do you believe that there should be new laws passed, making it mandatory that law enforcement always wear Police Body Cams while on duty?

![Figure 4](image2)
Appendix C - Overview of Survey Monkey Analysis
Survey Questionnaire Analysis – Survey Monkey Bar Charts/Graphs in Percentages

1. Which race/ethnicity best describes you?

![Bar Chart: Racial Makeup]

- **Whites**: 77%
- **Minorities**: 23%

2. What is your age?

![Bar Chart: Age Distribution]

- **18 to 24**: 1%
- **25 to 34**: 11%
- **35 to 44**: 19%
- **45 to 54**: 16%
- **55 to 64**: 22%
- **65 to 74**: 17%
- **75 or older**: 4%
3. What is your gender?

4. What is your approximate average household income?

100 Samples
Average Income
Whites   87K
Minorities 66K
5. What is the highest level of education you have completed?

6. Describe the racial makeup of your community.
7. How would you describe your feelings about the police in your community? Would you say they make you feel mostly safe, or mostly anxious?

8. Do you believe the police in most communities engage in race related profiling, making them more likely to use deadly force?
9. Do you believe that the wearing of Police Body Cams would produce an increase in trust, making the public safer and better informed?

10. Do you believe that the wearing of Police Body Cams would encourage law enforcement to engage in more responsible policing?
11. Do you believe that there should be new laws passed, making it mandatory that law enforcement always wear Police Body Cams while on duty?

Appendix D - YouTube Videos - The Atrocities

*The Death of Walter Scott*

Michael Slager, a police officer in North Charleston, SC, was charged for the murder of Walter Scott, an unarmed black man, after a video showed him being shot in the back an unbelievable eight times. The officer said he feared for his life when the man took his stun gun (Schmidt & Apuzzo, 2015).

![Walter Scott died after being shot eight times in the back. His only crime was that the police had a warrant for his arrest for not paying child support.](https://www.youtube.com/watch?feature=player_embedded&v=pbDLCpuHt7w)

Watch the video:

[https://www.youtube.com/watch?feature=player_embedded&v=pbDLCpuHt7w](https://www.youtube.com/watch?feature=player_embedded&v=pbDLCpuHt7w)
The Death of Eric Garner

Eric Garner, an unarmed black man, died after a white New York police officer held him down in a chokehold. A video showed an officer grabbing him and pulling him down to the sidewalk. Desperately, Garner began repeatedly yelling, “I can't breathe, I can’t breathe” (Sanchez, 2014).

This is Eric Garner being held in a chokehold, which ultimately cost him his life. His alleged crime was illegally selling cigarettes.

Watch the video:

https://www.youtube.com/watch?feature=player_embedded&v=N__5p_dNW3U
**The Death of Freddie Gray**

In Baltimore, MD, six police officers were charged with a range of crimes, including murder and manslaughter in the arrest and fatal injury of Freddie Gray. The most serious was “second-degree depraved heart murder,” implying that the perpetrator acted with “malice” (Blinder & Perez-Pena, 2015).

This is Freddie Gray being dragged in agony. His only crime was carrying an illegal switchblade. He would later die during his ride to the arresting precinct.

Watch the video:

[https://www.youtube.com/watch?feature=player_embedded&v=V60gwWTf1X0](https://www.youtube.com/watch?feature=player_embedded&v=V60gwWTf1X0)