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## **Clergy & Police a Semiotic Analysis of Clergy on Patrol**

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CLERGY & POLICE  
A SEMIOTIC ANALYSIS OF CLERGY ON PATROL

by

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B.A. May 2017, St. Mary's University of San Antonio

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## ABSTRACT

### CLERGY & POLICE A SEMIOTIC ANALYSIS OF CLERGY ON PATROL

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Old Dominion University, 2020  
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The Clergy On Patrol (*COP*) program is a collaboration between the Norfolk Police Department and community faith leaders of the Norfolk Urban Renewal Center. This study analyzed themes and patterns in the communicative relationship between police and clergy members, using a semiotic approach and the scholarship of intergroup communication. Additionally, an added secondary analysis of media coverage helped focus the results of the study using themes. This thesis merged the two semiotic analyses to examine a style of community policing that has lacked a closer eye.

This thesis guided itself by the argument that clergy-police collaborative programs structure themselves around the assumption that faith-based organizations (FBOs) will provide community connection. Further, it is the assumption, by media and other agencies, that the presence of faith leaders taking part in police engagements is a positive method of rectifying issues of trust and miscommunication between community and law enforcement. A primary focus of this study serves to highlight this assumption in media texts, which contrasts with perceptions of participating members within the *COP* program in Norfolk. The study further argues the aspirational goals of the program outshine its current development, while still highlighting positive aspects of these programs.

Guided by themes and principles in media communication studies, this thesis attempted to determine common communication problems hindering the collaborative efforts of clergy and

police. Through the semiotic analyses, the result of this study found that *COP* and other programs framed a positive relationship between clergy and police. This relationship, like any, revealed to be less cohesive than speculated in the media. However, the accounts of clergy reaffirm a positive impact on the community despite a lack of empirical evidence. There is an even greater need to determine new ways of community engagement that may aid in reconnecting our men and women in uniform with their communities.

Keywords: Digital Media, Law Enforcement, Community policing, Clergy on Patrol, Semiotics, Intergroup-Communication

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This thesis is dedicated to the proposition  
there is always a choice, no matter the situation

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## CHAPTER 1

### INTRODUCTION

Recent events rejuvenate the spotlight on the relationship between civilian police encounters and the role police play in communities here in the United States. Previous scholarship clarifies changes in attitudes toward police (ATP) are dependent on one's individual or cultural background with law enforcement (Giles, Fortman, Dailey, Barker, Hajek, Anderson & Rule, 2006). Additionally, these experiences influence media consumption (Khismatullina, Goryacheva & Gunko, 2018). Most of these media and communication studies focus on police encounters to reaffirm a need to address police-civilian relationships through deeper interpersonal communicative dimensions. Often the results highlight instances where communicative behaviors by law enforcement add to anxieties, especially those of minority groups.

These anxieties often connect to themes of race, prejudice, and power. The presence of militarization in police training videos is an example of these themes, increasing the sense of polarization between police and the community (Koslicki, 2018). To combat these perceptions, over the last few decades, police agencies across the U.S are frequently adopting social and collaborative community-policing programs (CPPs) to foster cooperation and trust (McCandless, 2018). This thesis analyzes one such CPP, *Clergy on Patrol (COP)* program – an initiative of the Norfolk Police (NPD) and the local Urban Renewal Center (URC) in Norfolk, Virginia, starting in 2017.

Through multiple analyses, this thesis attempts to measure intergroup communication within this clergy and police collaborations. This thesis utilizes a qualitative semiotic approach

for an analysis of media coverage and survey-interview data. Media sources concerning *COP*, and other programs for comparison, are analyzed for the first phase of the study. This thesis analyzed these sources as if they were an extension of social and cognitive interaction between clergy and police. The survey-interview analysis phase focuses on accounts given by Norfolk *COP* clergy participants.

The semiotic approach is concerned with the analysis and interpretation of signs (Danesi, 2010). The examination of signs and their potential interpretations allowed the study to analyze messaging in media sources and interpret clergy-police interactions in the interview and survey data. This process helped to highlight moments of intergroup communication as well as other communicative themes. For example, the presence of empathetic communication is visible in signs of clergy and police attempting communicative techniques in the desire to establish, "a willingness to understand and show compassion usually in a moment of stress" (Holter & Brudal, 2014).

The investigation argues the media messaging regarding these programs contrast in comparison to member interactions and experience. Additionally, the levels of successful intergroup communication and interactions vary between the media and participant accounts. This study further argues, among other discoveries, the aspirational goals of these clergy patrol programs outshine their current achievements because these programs rely on assumptions. However, with more training and focus on better structure and communication between members, these aspirational goals are attainable.

The most prominent assumption is clergy and police cohesion, which prominently in the media coverage. As an example, during segments of local media coverage of *COP*, NPD's Chief of Police, Larry Boone, describes the program as a "natural" collaboration between clergy and

police. These claims base themselves on the belief that both groups connect in a collaborative mission to foster relationships of trust and respect with the community by fusing their community reach. In turn, *COP*, and other programs like it, have officers conduct patrol duty with a member of local faith-based organizations (FBOs) to provide further service to the community. In Norfolk, the Norfolk Urban Renewal Center (URC) and the NPD worked together to recruit members for their initiative.

Other assumptions weave through media sources and help to promote positive messaging. The prominence of this promotional messaging acknowledges narrative construction to frame these programs. These narratives carry themes that provided insight to direct and indirect expectations of the program as well as whether the experiences of members matched these expectations in the interview and survey data. These narratives assume the presence of clergy during police encounters allows police to tap into the connection FBOs have with members of their community. This narrative relies on two further assumptions. The first is that clergy members have immediate expertise with intergroup communication because of their work in community outreach, which often takes shape in spiritual and humanitarian services. While accounts do not state this directly in media, the second assumes FBOs have a strong, foundational relationship with the majority community, which law enforcement can utilize for the success of their programs.

While these programs are likely genuine efforts by both agencies to aid their communities, the presence of these assumptions illustrates that these programs ignore the negative power and social anxieties at play in the relationship between police and civilian communities. This investigation assesses *COP* by analyzing these occurring assumptions and

later discoveries to highlight areas for improvements. The results attempt to further a long-term initiative to design a potential model for these improvements.

The focus on intergroup communication guided the combined analyses of both the media and survey-interview phases, particularly how these assumptions and expectations exhibited in the experience of candidates. However, defining intergroup communication theory is difficult as it appears differently depending on the academic discipline. This study uses Greenway, Peters, Haslam, & Bingley's (2016) interpretation, which refers to situations where groups actively communicate in ways that differentiate themselves from members of other social groups. This study examines police and clergy as separate cultural and social groups, despite the desire to be interpreted by the public as united to the point of similarity. Results will illustrate signs of communicative themes, which illustrate a mix of cohesion and separation between the groups.

While the majority intent of media sources may be to raise awareness of programs such as *COP*, there is an underlying sense of conflation and omission of possible contradictory evidence regarding the actual successful social impact of *COP*. Further, records and participating members' experiences could not comment with certainty about these changes. In the scope of this study, the experience of participants clergy members illustrated communicative barriers that needed, and still need, to be overcome both between police-clergy and later police-civilian relationships.

The complexity of these relationships may also explain the lack of studies examining programs like *COP*. The relationship between clergy and police lacks research outlining how these two groups will communicate. Additionally, there is no corresponding data on how they will perform under a shared responsibility to change perceptions of law enforcement when

negative perceptions manifest for a myriad of reasons—the results of this thesis attempt to fill this need.

Overall, FBO-based CPPs seem to present themselves via media as police expansion on their services to the community. While this is not disingenuous of the media to portray, the representations leave out a direct acknowledgment of racial and political frustration with police from minority communities. Additionally, because this study was unable to locate any assessments or records of *COP* over its last three years, it is not immediately clear the actual social impact. Nor has it been able to confirm statements made in the media about *COPs'* social effects. Further, it is the lack of attention to an empirical perspective that suggests the programs, at least currently, exist to serve as promotional material. The scarcity of prior empirical studies limits the scope of this study, leaving only the immediately observable communicative behaviors of members and the media for analysis.

Understanding the social effects of these programs is difficult when there is a scarcity of studies addressing community-policing programs, specifically within a communication and media context. Programs like *COP* have an even scarcer background in academic literature because they differ from the more common social-based community programming and vary from those designs (Connell, 2008). The analysis of members' experience of *COP* is the lion-share of the thesis. Their perceptions of *COP* are essential to the cumulative results because discoveries between clergy and police may reflect in community interactions. From a broad scope, the community's perceptions of law enforcement are further agitated due to media coverage of police misconduct (Dowler, 2002).

As such, there may be an incentive to bring awareness to these programs in the media, which places police in a more favorable light. The study includes discourses of racism and police

brutality because they are evident in specific anxieties and fears with the police. They also remind the importance and relevance of these topics in the current social climate of our nation. While *COP* and similar initiatives have yet to address their stance to community hostility and frustrations directly, possibly by a desire to keep these programs separate from more critical discussions, they are essential topics in any community initiative by law enforcement. The social issues of power and race are essential themes in these studies, even while the results of this study choose to focus on the intergroup and empathic communicative aspects more so than the social context. Arguably, the culmination of these discourses provides the stage for programs like *Clergy On Patrol* to exist.

In summary, this thesis guides itself through research questions that interrogate media messages and internal perspectives of *COP* members. The research questions work to understand signs and messaging appearing in the media, interviews, and surveys. Further, when interpreting these signs through themes and media/communication scholarship, they ask how they contradict the assumptions or accounts given about *COP*. These questions generate inquiries for future study and highlight newer questions from the results of the study.

Lastly, this study attempts to answer what are the interpreted perceptions of the relationship between clergy and police. Further, in what ways does their collaboration allow for an opportunity to analyze the police's relationship with the community using the same lenses of communication. By probing these deeper areas, this study was partially able to answer what aspects made the media coverage and the experiences of *COP* members differ and why, while also gauging how effectively the program met its self-proclaimed goals. The results of these inquiries offered an opportunity to suggest improvements and next steps.



The background of the literature section focuses on scholarship pertinent to the study by taking broad subjects such as community, police culture, and media. The chapter then directs their importance to the relationship between police, clergy, and the overall initiative of *COP*. Additionally, the review section gives attention to the areas of race and power within each of these discussions since they present themselves in the media narratives. The review will also give further details of theories relevant to this thesis. Being a multi-phased semiotic analysis, the interview and survey analysis is a separate chapter from the semiotic analysis of the media sources. It is within the final discussion chapter that these two analyses merge to outline the conclusions of this study. The results ultimately provoke more questions than answers but work as the start to a chain of potential studies in the future.

## CHAPTER 2

### BACKGROUND

While one's personal experiences play a role in influencing an individual's perspective, the media also can sway a person's perception of the world. We exist within a bombardment of information every day. Often, if not always, the information we consume is constructed into narratives, usually as a way of influence. These influences have lasting effects, which media and communication scholarship often tries to explain. These studies provide context because of the complexity of these conversations, which exist in broad areas of academia. Police narratives are an example of this occurrence, and CPPs can exist within these narratives as counterevidence to police prejudice and misconduct.

In order to provide context, this review section considers several areas to identify crucial components to the analyses conducted in this study. One section will overview *COP's* structure, comparing it to similar programs found in the United States. The scarce scholarship of these programs illustrates the goals of these CPPs seem to focus on the relational disparity between police and community, with indirect and direct referencing of media as a contributor to negative narratives. Another portion of the review focuses on a historical building, provided through media and communication scholarship as they pertain to the semiotic approach used in this thesis. In this same realm, intergroup communication and media studies present themes of interest in examining the communicative behaviors of police and clergy as social groups.

Areas such as these illustrate the importance of using narrative tactics to position police and clergy as having a cohesive relationship with each other. This relationship and collaboration repeatedly communicate the assumption that these initiatives will have the ability to foster transparency and trust between police and community, using clergy and faith-based

organizations as an unclaimed mediator. This assumption about the relationship and these programs scarcely acknowledges the history, power dynamics, and social-economic factors that complicate community perceptions of law enforcement. This review attempts to cover and discuss these broad factors and theories in a way that helps to understand the scope of the study. Each of these areas helped build the literary framework needed in the attempt to analyze a community policing program like *Clergy On Patrol* and how these programs attempt to respond to narratives by writing their own in order to re-position community perspectives of police.

### *CLERGY ON PATROL*

With some variation in media accounts, *COP* began the spring of 2017. The program's existence is a response to the frustration and pain felt by black Americans citizens across the U.S who have had a negative historical relationship with police and violence (Reinka & Leach, 2017). Recent outrage with law enforcement, which arguably reached a high in 2014, is often reflected in the public's response to the media's focus on the deaths/murders of black and African American citizens in the last decade. Notable cases include the deaths and trials in the cases of Trayvon Martin and Michael Brown (Reinka et al., 2017) when it comes to a national platform. In the Norfolk area, similar anxieties and frustrations can be found and depicted by the media (Harki, 2016)

From the media analysis of this study, it speculated the Norfolk Police are aware of these frustrations being felt across the nation as well as in their city but do well in presenting *COP* without rehashing any previous racial tragedies in communities. The department's current vision, especially after Chief Larry Boone assumed his position, is to provide a safe environment to their communities through a renewed emphasis on several community partnerships (2017 Norfolk

Police Annual Report). Some media accounts described *COP* in a manner that indirectly acknowledges the frustrations and anxieties of Black Americans toward the police but keeps the focus directed on the program providing a service that will establish trust by partnering FBO members with law enforcement. By doing so, the program potentially sends an unspoken message which acknowledged the apprehensions of local minority communities and provides a faith-based liaison with police (Toliver, 2018).

*COP*, sometimes referred to by the URC as Norfolk Police & Clergy Together (NPACT), is not the first of its type in the U.S. In fact, there are a myriad of comparable collaborations between FBO's and police throughout the U.S (Brunson, Braga, Hureau, & Pegram, 2015). These programs package themselves with other CPPs as part of community outreach services offered by police agencies. Norfolk Police Departments' most recently available annual report characterizes their programs as dedicated to fostering a trustful relationship with the community while ensuring the safety of the communities through a combined effort to "deter crime and gain mutual respect" (2017 Norfolk Police Annual Report) by working in tandem to "assist residents outside of harm's way, after crisis, through prayer and consultations" (Norfolk.gov/Police). Norfolk and other city police departments have started these shifts to a community policing philosophy for some time now and often share a desire to enact various programs (Hafner, 2003). An extended expectation of CPPs is that they will serve as a way of reducing crime in "partnership with the community" (Norfolk.gov/police).

Looking at *COP* in comparison to NPD's other community policing programs, the others are structured mainly as social initiatives for the community to interact with police in a more casual and humanizing setting, such as Norfolk's Cops and Kids Eating (*CAKE*) program/event. The *CAKE* program is a partnership the NPD has fostered with the Southeastern Virginia Boys

and Girls Clubs, where the two groups enjoy interactions and conversation over a meal once a month. Other programs are for a specific need in the community. The Police Leadership Unveils Success (*PLUS*) program, which has the NPD taking direct action in the literacy of youth groups, partners with the Life Enrichment Center in Norfolk to work on community literacy rates (Norfolk Police Community Engagement Initiatives and Partnerships, 2019).

These programs are likely more accessible as they have more detailed information on the city website. They are very niche-based programs and provide consistency in what they describe themselves to be and how they operate. *COP* differs in these areas and seems to be distinguishable from other programs despite less information. The Clergy on Patrol program is referenced on the city website's police partnerships page and within Chief Boone's biographical section. These mention the program's minor structure details and that it has received awards of recognition, but no direct detail of community impact (Norfolk.gov/police).

Despite this, programs like *COP* that place clergy in a shared patrol setting have a strong potential to change the way citizens interact with them during patrol engagements, at least in theory. As such, they stand out from these other programs – for better or worse is yet to be determined. Engagements, such as officers responding to calls, arrests, and traffic stops, are the prominent imagery in media when referencing police conduct, and it is essential, we acknowledge this context when it comes to *COP*. URC members and members of other FBOs in the Norfolk area insert themselves into civilian interactions. For this reason, the study could not categorize such a program as a standard CPP, but one that does attempt something unique. The main area *COP* differs from other programs is its design, but also its goals and expectations. One interpretation of *COP*, from a public relations perspective, is that faith leaders will soften the images of police in the community as they serve as an extension to providing peace and

order. The indirect message of this design communicates that police-civilian interaction may not be allowing much room for intergroup communication. While there has been a recent shift in police structure to train in better de-escalation tactics, and after plenty of studies recommending stark changes to police procedures (Grabiner, 2016), a police officer still may prioritize safety and enforcement procedure during interactions.

Clergy members do not have these responsibilities, and the administration can assume they can fill a softer role. However, to some degree their presence may be making these situations more complicated for both groups. In the media, these programs are framed, in context to the broader social issues, as FBOs potentially taking on the image of "mediators" between community and officers because they casually assert that their presence can mitigate community tensions. The program also proposes that faith leaders have assumed expertise with intergroup communication techniques that are a resource for officers who may be lacking these skills.

Officers do undergo communication training for engagements but there is no uniform method used to teach officers of varying departments across the U.S. and these trainings often focus of basic de-escalation tactics (Oliva, Morgan & Compton, 2010). This is all to say, communicative techniques are not particular to a type of person or occupation, but *COP* indirectly argues in its messaging that these skills are what make the clergy paramount in the current climate of community frustration. While there is evidence to support these assumptions about clergy and FBOs (Watt & Voas, 2015), the truth is that clergy groups also undergo training to strengthen their communication skills (Carrell, 2009). Therefore, this study found that the actual value of this collaboration was not mainly on communication skills but perceptions by association between the two groups. Further, that more training would account for better communication for police and not necessarily a collaboration with an outside agency.

FBO members' trusted position in communities can be visible and does, in theory, have the potential to add better interpersonal and empathetic communicative approaches that officers may not be able to utilize while trying to maintain control of the engagements (Holt, 2015). The analysis of the experienced interactions by participants of *COP*, and how they might suggest some sway in the community's perceptions, offers ground for future research stemming from the results of this study.

While other factors are adding to the complexity of what programs like *COP* have to offer, they all seem to desire to establish a level of trust and transparency between the community and police (Bullock & Johnson, 2018). However, the media presentation of these programs overestimates the goals of these programs, which tend to insinuate the program have had profound success without offering data to support these claims. These conflicts between reality and the programs mediated image, distinguish them from other collaborative programs because they purposely engage in a counter-narrative against the community frustration. While not to say they do not acknowledge these in other areas, but a program like *COP* should have a direct conversation with these issues and not use the image of the clergy to sand these edges down.

While being a narrative, at least from the perspective of this study, it has not been consistent in the media. A period of local media coverage seems to follow these programs when they first begin but are not always continued with updates. These programs seem to also mimic each other as they "trend" from one city/agency to another. The idea for police to collaborate with FBOs is also patterned across U.S law enforcement programs. Lufkin, Texas, enacted a program titled the Clergy Police Academy as far back as 2012 (Clergy Academy, 2012), which trained clergy members for several roles with police. While the Lufkin, Texas program seems to

be a new design, the similarities are visible in the media coverage when comparing *COP* to other program's aspirations.

Through *COP*, police and faith leaders must communicate with each other in a patrol setting in order to work toward a unified goal. Focusing on clergy and police as social groups forming the program's structure can reveal a plethora of opportunities where the analysis of their intergroup communication behaviors can give insights to any issues benefiting and hindering *COP* (Giles & Maass, 2016). The investigation considered these intergroup elements in the context of power (Giles et al, 2016) as police still carry a level of authority over clergy who are ultimately citizens themselves. While framed as a collaboration, this program still dances with issues of intergroup dynamics, power, and communication to bridge the two agencies with differing social categories associated with them.

The longevity and effectiveness of clergy-police programs have yet to determine any concrete findings in empirical studies, at least in academic areas like communication and media. To fully explore these programs; we must not strike them down due to small flaws less we end up losing out on potential benefits of these programs. Regardless of the complexity of the circumstances surrounding the program, taking in the proper consideration of all the social elements surrounding their goals and structure is imperative for an honest assessment.

### *MEDIA REPRESENTATION OF POLICE & RACIAL VIOLENCE*

In the past few decades, we have seen several paradigm-shifts in our relationship with media engagement, and police have made their moves to change and adapt to the rhetoric surrounding their conduct. This thesis's approach to analyzing *COP* is concerned with scholarship regarding representation and narratives about law enforcement community-policing



programs. The following section addresses the importance of representation and how media messaging has helped to push perspectives on police as an agency, social-racial injustice by police, and program reform. Media coverage of these areas, and many others, circulate and foster volatile and binary debates about police in the community.

We know from media scholarship that narratives exist as individual pieces, ultimately representing one perspective. However, with consistency, repetition, and proliferation of similar messages, these narratives/perspectives can influence public opinion (Callanan & Rosenberger, 2011). The coverage of community policing programs is a potential attempt to shift negative perceptions by providing a supporting narrative to the program as well as the police. The media coverage positions police as a positive agent of the community because they partner with community groups with better rapport (Chowdhury, Wahab & Islam, 2019). Pointing out these factors is not to suggest these programs are solely public relations attempts. However, in the context of media studies, these programs do have a public relations element to them.

The areas of communication and media studies have given a distinct focus and awareness of the influence these narratives have on the public (Intravia, Wolff & Piquero, 2018). However, they have also shown that media representation can affect the conduct of police as well (Rantatalo, 2016). The narratives surrounding perceptions of police are related heavily to contemporary events of racial bias in the conduct of the police. Lee, Weitzer, and Martinez (2018) identified incident-specific media content as well as general patterns by the media of police misconduct by analyzing the coverage of the killings of Freddie Gray in Baltimore, Michael Brown in Ferguson, and Walter Scott North Charleston. These events' coverages incited street protests, and political discussions about police, Community-police relations have not been the same since either of these incidents, compounded by many others.

Lee, Weitzer, and Martinez's (2018) research does well to highlight the developments in technology that have contributed to the quick mobilization and dissemination of information regarding these events. Further, they make clear of the unfortunate reality that contact with police is often through the means of media. This style of interaction influences public perceptions, affect the conduct of police, generate initiatives to curb police misconduct, and supply-demand of expectations onto police (Lee, Weitzer & Martínez, Pg. 198).

Ultimately their analysis of these three incidents found that coverage of police during these incidents emphasized the fact that these victims were black men killed by white officers. Another crucial area that has the most divisive effects on public perceptions was whether the content specified the victims like Gray, Brown, or Scott as unarmed or armed. Content that perpetuated the narrative the victims were armed favored a police supporter's perspective. In contrast, the unarmed narrative favored the focus on the racial injustice that felt obvious to the local community in these cities (Lee, Weitzer & Martínez, Pg. 206).

Other studies will repeat similar conclusions where they cite other deaths, such as Trayvon Martin's, whose tragedy also had substantial media coverage (Davidson, Beliveau, Edwards, Carstarphen, Dancy II, Eodice, Kulemeka, 2015). This scholarship has started to outline the social effects of these incidents and how they have been distributed by media, at least enough for studies such as this to take a critical look at the initiatives coming out renewed tensions with police. Further, the latest academics have an oversaturation of these studies proving their assertions several times over. Therefore, when this study chose to analyze *COP*, it did not set out to strengthen any argument about police violence but provide a clear picture regarding community-policing programs are a response to tragedies, anxieties, and reform in the community.

For this study, the consideration of these incidents and others now make up the current contexts in which we must discuss law enforcement's role and structure with their communities, especially those of minority groups, after the display of deaths across our communication networks. Further, these events are part of understanding why *COP* is made in direct response to the narratives of these events, even if they tend to indirectly acknowledge the deeper racial issues which brought them into existence. An important note from these studies is that the perception of racial biases in law enforcement is catalyzed but not created by these narratives about police misconduct. This paper does not argue the validity of these perceptions but highlights the undeniable presence of these tensions, which test the efficiency and legitimacy of CPPs like *COP*.

While Lee, Martinez, Weitzer's (2018) work emphasizes media's narratives are contributing to racial anxieties with police. Many of these anxieties exist before the media got involved in covering these incidents. Studies such as Fujioka and Neuendorf's (2015) show that real apprehensions to specific American values, such as the support of police, are rooted in a conversation of racial identity. In their study of happiness and media consumption, along with the variable of racial identity, Fujioka and Neuendorf measured college student's cohesion with American values through their relationship with media. For them, digesting these narratives in media is labeled as a socializing process – "The role of media in people's socialization process seems crucial in today's increasingly heterogeneous American society. To be a fully functional citizen, the individual is expected to socialize into society, and the media play a facilitating role in this process." (Fujioka & Neuendorf, pg. 352).

The results of their study supported their assertions about this process, derived from their use of social-cognitive learning theory. Messages of values are mediated through media and

consumed in a myriad of ways depending on the person's path of identity. Out of the 490 students surveyed (Asian, Black, and White) the study found that depending on one's race, the level of acceptance to the American value messages differs.

Those of who identified as white were more accepting and in cohesion with the current dominant values being. However, those of either Asian or Black identity struggles to score in the same areas. The concept of race affected the results between candidates because racial identity plays a role in how we each digest information, and this carries over to media. Mainstream media in the United States favor messages that connect easily to white American identity, leaving a gap for other racial identities to find a sense of ownership with American culture.

The findings of this study supported the argument that acceptance of the dominant narrative is not only an issue of racial identity but the value of messages themselves. A similar concept applies to police coverage and how CPPs present themselves to appeal to those who already have a favorable image of the police. Additionally, the study found, values of power, physicality, and achievement as connected to white-centric ideals. "The significant demographic and race-related predictors revealed patterns that centered on the values of power and physicality—stronger personal endorsement of mainstream American values for both power and physicality were predicted by being male, being politically conservative, and having a stronger racial [White] identity" (Fujioka & Neuendorf, pg. 370).

From Fujioka and Neuendorf we can gather that those of a Caucasian background will likely value police heroism as the dominant perspective in narratives despite the criticism of law enforcement conduct that is just as present. Further, white community members may not have had a systemic history of negative experiences with police. In turn, it can be difficult for them to acknowledge a reflection of the world that does not fit the narrative of police and violence they

are accustomed to seeing (Huey & Broll, 2015). Additionally, there already exists statistically significant research to describe a stark difference in the experience of police between white and minority communities (Giles, 2005).

Together these studies and others prove media is only a component of discussing police representation through the eyes of differing racial and social backgrounds, but also that media is the area many have chosen to have these arguments, regardless of legitimacy. Further, narratives are the repeated tactics chosen to support a group's perspective. The earlier example of classifying victims as either armed or unarmed is a tactic to argue who was a threat to whom. A perspective supporting police during these incidents tend to argue those killed were a threat to officers and that their use of gunfire was required.

Often the media coverages that position people like Scott Martin, or Brown as the threat tend to partake in rhetoric verging on victim-blaming and black racial stereotypes to strengthen the narrative starting from the when the incident took place and through the duration of their trials if there any (Dukes & Gaither, 2017). The opposite perspective will argue that the victims were either unarmed or of no threat to these officers during this same period and exchange information using contemporary means such as social media platforms. No matter the circumstance, there has yet to be a sure way of determining which account of events is accurate at times. Further, the constant polarization generated by the deaths of African Americans allowed for the mobilization of contemporary political movements via social media, such as Black Lives Matter or their later opposition of Blue Lives Matter (Jackson, 2016).

Many studies will reference the Black Lives Matter movement (BLM) in discussions, and this is due in no small part to the quick mobilization of the movement and its foundation built on lingering realities fought against in the past civil rights movements. BLM has gone under the

same scrutiny as police, with certain media outlets dedicated to disparaging their image as a movement. BLM is just as easy to villainize in the media as police, as their primary goals of highlighting the systemic inequalities built into the framework of our country and the racism in police conduct are often seen as radical (Taylor, 2016).

Media narrative/rhetoric has, in turn, been used to establish a chain of negative reportage of BLM. One study by Brian Chama (2019) interviewed residents of Chicago and wanted to determine how their frequent reading of tabloids *New York Daily News* and the *New York Post* have affected their view on crime, police brutality, and BLM. From the study, Charma concluded that residents felt that the *New York Post* often unfairly characterized BLM and legitimized the use of violence by police. The more profound conclusion from these interviews showed that the discussion of crime and police brutality is an African American problem and not evidence of structural inequality, at least in the way the candidates were interpreting these sources. The promotional coverage of *COP* and other programs like it, follow to some degree this same vein of rhetoric. Often their coverage indirectly argues the mistrust minority communities have is a result of propaganda by movements like BLM and prove this by positioning clergy as allies for the police, but will still work for their community.

To surmise, anxieties with police did not suddenly begin overnight, nor did they manifest from the current media rhetoric. People of color's anxiety with police have been passed down by history and recent events, while media serves a tool for discussion and divisive argument. It is hoped and promoted that CPPs will offer a shift away from the division and toward positive reform on these topics. However, it is unclear if these programs offer the change they market to the public. The volatile coverage of African American deaths by the hands of police resurfaced long-standing fears with police, and these events add to the demand for community-policing

programs as well as add to their criticisms. BLM is an example of communities utilizing the accessibility and mobility of the digital world to engage with the public about police and violence. The influences of these perspectives can then influence our unspoken and spoken assumptions about police or minorities. The relationship between community and police is then affected overtime by this process (Roche, Pickett & Gertz, 2016).

*COP* and similar initiatives are evidence of our agencies responding to their criticisms presented by political movements, social media communities, and news outlets. Media coverage of CPPs are then examples of counter-narratives presenting these programs as empowering solutions to problem far more complicated for one program to rectify. They also serve as attempts to recredit the police's value to serve and protect. Positive coverage of these programs often likes to state these programs account for a reduction in crime and positive community attitudes but confirming these claims would require more in-depth and long-term analysis (Connell, Miggans & McGloin, 2008). For the moment, the existence of these programs in the media allows police to take back some control of the overall narrative by showing acknowledgment of reform, community relations, and communication.

### *COMMUNITY POLICING*

Discussing community-policing will always need context depending on the perspective in question. Despite the focus thus far on law enforcement's use of community-policing, the term is not designated to police alone. Instead, it has the potential to be applied to any local, state, federal agency that chooses to engage with the community using some mode or model to enact change. Meaning a health agency or a corporation's view or desire for social change through community-policing will differ or intermix differently. CPPs such as *COP*, intermingle with

broad concepts such as the public perception of police, race, and power because both these agencies have a presence in these areas.

CPPs generally are initiative that works to foster positive relationships between law enforcement and the public, often using supportive measures (Crawl, 2017). In their study, Peyton, Sierra-Arévalo, and Rand (2019) define CPPs as initiatives concerned with performing “nonenforcement interactions with uniformed patrol officers” to hopefully cause “meaningful improvements in attitude toward police.” These programs attempt to create this change by amending disparity and allowing for social reform to a specific end. Further, they are promoted as policy intervention for building trust and police legitimacy with the public, even if crime rates are low. However, public perception is still volatile, like they are in the United States.

With such a broad scope in defining community-policing, the studies conducted about it have equally been as broad. It is only recently that there has been a slow growth of studies adding more specificity to them. The slow growth explains the gap in research regarding programs like *COP* and the lack of a definitive framework around these collaborations. Further, the studies that do focus police's use of CPPs usually, if not always, reference high profile events of police conduct and media contributing to the issues these programs try to rectify. Lastly, the studies relevant to this thesis rarely, if ever, have definitive results to give about community impact. This section serves to highlight prior research about community-policing relevant this study’s focus on media, police, and clergy.

In the same Peyton and his colleagues' study (2019), they were concerned profoundly with positive police interactions and whether there was legitimacy to them when it came to impact. The brief door-to-door experiment, which had police officers go around neighborhoods and speak with citizens, showed that individuals who interacted with police in this positive



interaction did emerge with a more favorable attitude. These effects theoretically extended to the overall public's perception of police. However, new positive perspectives do not necessarily legitimize or amount to an overall change in the community or in the way police will engage with civilians in the future. Meaning, while positive attitudes help police work, they do not tackle any root issue. This study did not discuss a collaborative CPP and ultimately serves as a test to illustrate that positive interaction is legitimate, but never determine if the social and political tensions surrounding police can be mitigated solely by positive interpersonal interactions.

In turn, police-clergy CPPs, if appropriately done, have the same visible potential as any other community policing initiative, but for the most part, such results have stayed potentialities. In the media, *COP* and other programs present themselves as enacting positive social changes and push a less critical perspective of the police. However, the lack of scholarship to back these claims runs a risk of minimizing the public relations aspect of these initiatives (MacDonald, 2002). Despite this, it is clear there is a genuine desire to foster better relations with the communities. Further, the idea that positive interaction is a useful model echoes in other studies. However, from these studies, it also becomes clear that there are areas where the use of the tactic underutilized to the degree that it could be.

Chermak and Weiss's study (2006) investigated the promotional efforts of CPPs in news media. It was able to highlight the importance and effectiveness of getting information about programs out to the local public. Their study surveyed both police and connected news agencies across the United States for their views on the promotional efforts made to highlight programs and conducted a content analysis of their data. Chermak and Weiss (2006) understood through their research that community-policing programs are given life through the support and

involvement of citizens, whether direct or indirect. Further, these programs are believed or conceived in the ideas of promoting public safety and further reducing crime.

They were also able to determine that police and news agencies are not always at odds with each other as they are during critical events, such as the death of Michael Brown or other high-profile media storms. Their findings suggest that police agencies and news outlets have a relationship that allows them to disseminate information to the public about topics such as arrests, crime occurrences, and other investigative material. This information helps the public come to understand police and their efforts, often contributing to both negative and positive perceptions. In this relationship, the media rely on police as the source for their information, and this process carries over when conducting stories about CPPs.

Chermak and Weiss (2006) pointed out from prior research that the better the integration of news coverage surrounding programs was, which helped citizens to care and better understand the purpose of the programs, the better the likelihood of citizen involvement and impact. The results of their content analysis of their surveys found that while both news outlets and police agreed they have a positive working relationship, they also agreed there were numerous moments where they could have promoted programs more. Further, the results suggested the police agencies gave minimal effort in maintaining a flow of information to be covered in the news. That coverage was, at times, rarely presented or occurred in isolated bursts. Some of these results mirrored those found in this thesis about *COP*.

The last take away from Chermak and Weiss (2006) is when they highlighted another study by Brian Williams (1998), where he also looked at community-policing in the context of media news and information. This study found that there were three main obstacles to conducting a CPP. First, as already mentioned, police do not publicize consistently or enough

about their programs. Second, if publicized, these efforts rarely reach citizens as they should. Third, if citizens are aware and have a strained relationship with the police, they will question the sincerity of the program's efforts. As such, the better approaches will account for connecting with these communities by acknowledging their concerns and providing consistent communication/information.

CPPs connected to police and clergy are, for the sake of this argument, distinct with more layers to their motivations and hierarchies of the collaborations. These layers make it more challenging to try and prove the legitimacy of these programs to the public. This thesis is concerned with the program's perceptions but chose to focus on the experience of clergy and police participants. *COP* in Norfolk combines the perspectives of the two groups, in which case the public's perception of each group is a crucial consideration.

Clergy are a generally trusted, passive agency to the public, while police must enforce the law with a history of public distrust. Police can come off as aggressive agency in contrast to FBO members, especially to those of minority groups. To reiterate, this perception of police is not unique to the United States, but mirror others. For example, in a study examining community policing of indigenous communities in Canada (Jones, Ruddell & Summerfield, 2019), there are similar tensions with an extended history between police and the at-risk communities.

While there are many parallels in the study, such as the presence of a cultural distrust with police, the study was also able to highlight two other areas relevant to this thesis. First, there is an ongoing paradigm shift in police work that leaves many law enforcement agencies questioning how to adapt to new expectations, something which is very apparent in the U.S as well. Secondly, the study emphasizes the issue of a passive relationship between police and community, in which the study refers to police who have such a relationship as "curtain cops."

The study describes curtain cops as those who are present in the community only when something has gone wrong, or someone requires arresting. However, once these issues resolve, they retreat to their solitude within closed settings, never taking moments to connect with the community as a member.

Over time, what this results in is the public's lack of experience with police outside of media stories and arrest situations, which broadens the already seemingly insurmountable gap between police and the public. However, it is these issues that make agencies feel that enacting community-policing practices are a necessity in contemporary discussions regarding law enforcement. Jones, Ruddell, and Summerfield (2019) found that the use of CPPs could be beneficial. However, in order to utilize them correctly, law enforcement agencies needed to involve the community more, as their involvement would raise the likelihood of success. Meaning CPPs cannot be a top-down initiative but a mutualistic one with the community.

*COP* in Norfolk may have realized these issues with current policing approaches when deciding the structure of the program as a collaboration with the clergy. However, without any formal indication of this, the program likely relies on the advantages of FBOs. First is they have an innate positive relationship with the community, or at the very least, not hindered in the ways police are when it comes to communicating with the public. Further, there is support to the assumption that FBOs have a better track record with utilizing partnerships with media and other institutions by some health research.

While there is a myriad of ways FBOs have been called to action as a tool for community outreach, not all necessarily fall under the discussion of community-policing directly. However, those that do, and stand out with a beneficial track record, are usually community health focused. FBOs' spiritual beliefs motivate many of their initiatives to help communities find prosperity and

peace. One study examined the use of FBOs to raise awareness and accessibility of preventive disease care both in the United States and abroad (Koh & Coles, 2019).

In the study, researchers summarized that health disparities in at-risk communities were often related to income, education, race, ethnicity, religion, geography, sexual orientation, and other dimensions of identity or cultural barriers. While having health agencies collaborate with FBOs to mitigate these issues was not a cure-all, the ability for clergy to be a liaison into several of these noted areas was paramount in many cases in helping at-risk members understand the benefits of acting for their health. Koh and Coles further highlighted in their case study that these positive results were because of an already established foundation FBOs have with their communities. This conclusion supports the assumption *COP* and other CPPs have about clergy alone but not as a joint force of police and FBOs but gaining traction in the community with a health agency is a different entirely from a partnership with law enforcement.

To be more specific, FBOs and clergy have a unique role in the community, one that often relates to social development and empowerment. In a study by Chowdhury, Wahab, and Islam (2019), researchers looked at the literature regarding non-governmental, faith-based organizations interventions in their communities and how these contributed to the areas of community development. Using a qualitative interpretive meta-synthesis model (QIMS), they analyzed hundreds of documents and categorized their findings. One theme discussed the literature while having many limitations, showed that FBOs have a close relationship with helping poor populations.

In turn, their social capital is gained from these populations, regardless of the disparity of the community is income or social based. However, there was no definitive evidence in the overall literature that highlighted FBOs could provide any needed community development

outright. However, it did allude clergy presence was integral to cases where there was evidence of community development, further supporting assumptions about the potential success clergy-police CPPs. However, once again, the results did not provide any direct guarantees to push any narrative about the collaborations.

To summarize, police are interested in changing the public's perception, whether about misconduct or the need for better connections. Through CPPs, they attempt to change the public's attitudes toward them because having negative perception ultimately makes the law enforcement work that much more difficult (Lyderson, 2015). Further, the research shows that police have an incentive to utilize media to their advantage rather than only allow it to demerit them during high profile events. The use of FBOs in modern CPPs has promising potential because of the clergy's social capital with communities. However, not definitive guarantees can be made simply from their presence in the program.

Ultimately, imploring new models for collaborative programs to better community-policing efforts will require a level of trial and error. The lack of research may be sending the message suggesting *COP* and other programs like it lack enough testing to determine if they are the correct solution for a myriad of social problems plaguing law enforcement in the United States. Their prior research shows that the proper use of media and clergy relations can provide reliable tools for police to promote such programs, establish community involvement, and potentially shift attitudes while creating social development. Unfortunately, so far, there are only general assumptions to be made from studies such as this one, which attempt to outline the best course of action. While police agencies do not always expect praise for their efforts, the ideal outcome for these programs is to generate community support and cooperation with police, which helps maintain the safety of themselves and citizens.

## *CLOSING*

These studies and discussions serve as the background to understanding the communicative and media processes within the *COP*. The relationship between clergy and police is a micro-representation of the relationship citizens have with police as the clergy members are community citizens in the end. In turn, both agencies are aware of their social impacts and their social identities, even if they do not explicitly state them. The teaming of FBOs and police seems almost organic at times because they are two facets of society present in many cultures. However, this, coupled with prior research, is mostly an assumption of potential outcomes.

While scarce, other countries have bet on similar collaborations. For example, a more extensive but similar study to this thesis by Karen Bullock and Paul Johnson (2018) looked at the involvement of FBO in the law enforcement initiative of crime control in Britain. In their research, their participants saw FBOs as necessary in promoting responsive policing, crime control, and police legitimacy. Details of the program looked at by Bullock and Johnson for their study highlighted some degree of success, but what works for the culture of Britain and other parts of western Europe may not apply fluidly with the U.S because our cultural values are likely very different. The subject of racial violence is missing in their study. Even if it had been present, the history of racism in America as it is today is unique to us despite conceptual similarities to other countries. However, the idea that FBOs are representatives of the community while police are enforcers is an important takeaway. The interactions between these two agencies in the U.S may not be cohesive or dependent yet, but there is much growth to be had. Further, the social impacts of their collaboration are still unclear for the same reasons.

This study attempted to highlight these concerns through its analysis of *COP*. Communities in the United States have differing levels of an estranged relationship with police

for several core issues highlighted in this review. Arguably, no CPPs could ever adequately address these issues, but not because these programs fail in any way, but because no one initiative can be a solution for systemic social issues. At best, *COP* exists to be a resource for the community by having networked members of the Norfolk communities collaborate with officers.

The following methodology section details how the semiotic approach helps classify many of the themes discussed in these background sections as they appeared in the data provided by media content and participating members of *COP*. The method used helped to highlight the semiotic messaging between clergy and police members, as well as provide areas for future studies. While the study did its best to provide informative results, there is still tons of potential discoveries to be found internally and from the media about *COP*. Therefore, this study organized the data and made relevant findings to support the potential of the program model. Lastly, this study is done in service to determine how we may be able to build a more equitable relationship with the police.



## CHAPTER 3

### METHODOLOGY

This thesis' qualitative analyses utilize a semiotic approach to media content, interview, and survey data. Both analyses follow a semiotic approach, based on descriptions by Marcel Danesi (2010), in order to measure moments or signs of intergroup communication (Giles, 2005). The survey-interview analysis allowed the investigation to interpret direct moments of interaction between clergy and police officials within the *COP* program. The analysis of media coverage provided the investigation with an external view of *COP* and other programs for comparison to their internal member interactions. The initial framework focused primarily on survey and interview data specific to the Norfolk Police Department's *Clergy on Patrol* program. Intergroup communication is a crucial part to gauge the communicative behaviors of *COP* members and discover the interpersonal interactions as they may reflect similarly toward the community.

Additionally, the surveys acted as a recruitment tool for interviews. By examining the content of the interview discussions while simultaneously comparing their content to the survey data, the investigation looked for signs of assumed positive intergroup behaviors. Further, the tools implored in this study highlight narrative tactics, such as claims of social impact on the community, which is a significant component in the media coverage of these programs. The use of the semiotic approach to these three components (media, surveys, and interviews) is a choice made to expand the data available to the study, but also leave results open to future studies.

The semiotic approach concerns itself with the study of signs or "sign systems" (Danesi, 2013). Signs or signatures can be physical behaviors, texts, visuals, or any other source where a message can be interpreted. Semiotics allowed for significant flexibility with the data in this

study. Signs can be examined in tandem or individually, which became beneficial in the media analysis as well as in the interview phase of the study. The process in this thesis uses the interpretation of signs in the data sets to examine the representations of community policing programs in the media to determine how these representations present the relationship between clergy and police in contrast to interpretations of their intergroup communication interactions.

Further, the interpretations of media coverage and member interactions filled informational gaps as well as highlight messaging in the media to promote *COP* to the public. In this study, the data from both phases were examined and organized based on recurring themes and messaging. These signs are interpreted and analyzed individually and through grouped units of observation. These units of observation refer to the media content and discursive data from survey and interview data.

These research questions guided the study and semiotic process as the investigation looked to answer the following:

**Research Question 1:** What signs are present in the media coverage regarding clergy-police patrol collaborations? What are the underlying messages from these signs? What reoccurring repeating elements occur to promote the program and shift a narrative on public perceptions of police?

**Research Question 2:** How are clergy and police interacting with each other? How do they communicate with each other based on the principles of intergroup communication? How are communication methods being used between the groups and in their patrol interactions, either between members or citizens?

**Research Question 3:** What do the interviews reveal about police and clergy relationships? How do the member accounts frame the program in contrast to its portrayal

in media? What hindrances to cohesion and communication can be speculated from the comparisons?

The following sections give further detail of the procedures in each phase.

#### *ANALYSIS STRUCTURE: MEDIA & COMMUNITY POLICING*

The semiotics analysis of media coverage consisting of media articles, videos, and official websites, dedicated to covering Clergy on Patrol (*COP*) as well as other community-policing programs (CPPs) that join FBOs and police in a patrol-based initiative. The media analysis helped mitigate the lack of information about *COP*, but also revealed the scarcity of research and selective representation of these programs. A purposeful sample approach allowed the study to obtain 35 sources used in the media analysis.

The sample group consists of a range of media coverage presenting community-policing programs that incorporate the partnership between FBOs and police in a patrol style initiative. Specific criteria guided the search for these sources. The search required media sources to have covered either the Norfolk Police *Clergy Patrol* program or another local police agency's program within the United States. The sources remained in the timespan of the last 19 years (2000-2019). Lastly, the audience of these sources needed to be for the public/civilian community. Due to the scarcity of coverages specific to *COP*, most of the sources are from other agency programs, but this helped compare details of *COP* against multiple examples of this style of program.

### *APPROACH & PROCEDURE: MEDIA*

The 35 sources of the media sample were examined and categorized through the two figure tables below (See Figures 1 and 2). Figure 1 organized sources by their general information such as Publication date, media outlet, Headline/Subhead, Author/Online Poster, and Source Type. The categories in Figure 1 were selected based on the organization of the sample group allowed for researchers to establish the frequency of reoccurring categories, as well as provide areas for comparison of the themes in Figure 2. Figure 1 allowed the investigation to organize the source pool into group units that highlighted the frequency of source types and signs. Figure 2 organized sources by themes based on the signs and messages in them.

As an example, source titles allowed the study to examine the immediate tone and stance of the article programs while also examining the word choice of these headlines. In some instances, specific source titles made bold claims about the proposed positive social change these programs were developing in their communities. This favorable tone often carried over to the media source's stance on police, which often omits or glances over evident social unrest due to high profile media events of police misconduct. In this example, sources are then grouped by themes of Community and Public Relations in Figure 2 because they contextualize the program in a positive light and make a claim of its community impact. This process of organization-interpretation helped determined other conclusions, such as this throughout the media analysis.

The media analysis focuses more heavily on external messaging than it does on signs of Intergroup communication between clergy and police members. However, the clergy-police relationship is still a crucial element of this phase as it precedes the discussions of the survey-interview analysis. As mentioned in the background section, while intergroup-communication characteristics vary, this thesis took several characteristics of intergroup communication Giles

and Maass (2016) to implement them in Figure 2. This thesis defines signs of intergroup communication by descriptions of any behavior which communicates a desire to differentiate between in-group and out-group members (Greenway, Peters, Haslam & Bingley, 2016).

**Figure 1: General Information Checklist**

Information	Selection
Outlet/Source Location	<ul style="list-style-type: none"> <li>• News Outlet (Liberal/Conservative)</li> <li>• City/Department Website</li> <li>• Social Media/YouTube</li> <li>• Other (Blog etc.) _____</li> </ul>
Publication Date: (MM/DD/YYYY)	
Author/Organization:	
Headline/Subhead/Title (Verbatim)	
Source Type:	<ul style="list-style-type: none"> <li>• Online Media Article</li> <li>• News/Video Segment</li> <li>• Official Website Descriptions</li> </ul>

**Figure 2: Theme & Sub-theme List**

THEME	SUB-THEMES/DESCRIPTIONS
1. Police Culture	<ul style="list-style-type: none"> <li>• Source addresses/mentions community disconnect with local law enforcement.</li> </ul>
2. Community	<ul style="list-style-type: none"> <li>• Source provided commentary regarding faith leaders' role in the program as a connection to the communities.</li> <li>• The program is presented as a service to the community.</li> <li>• Claims of positive social and community development</li> </ul>
3. Public Relations/Promotional	<ul style="list-style-type: none"> <li>• Source comments/mentions political movements regarding police.</li> <li>• Positive Contextualization of programs.</li> <li>• Omission or mitigation of race issues</li> </ul>

**Figure 2: Continued**

THEME	SUB-THEMES/DESCRIPTIONS
4. Intergroup Communication	<ul style="list-style-type: none"> <li>• Police or clergy's distinctive culture emerges from the source text.</li> <li>• The language used to divide agencies and groups in the source.</li> <li>• Language concerning the change of communicative processes, which may also change the social landscape between groups.</li> <li>• Signs of willingness to assimilate with another group/agency (particularly clergy-police relationship).</li> </ul>
5. Empathetic Communication	<ul style="list-style-type: none"> <li>• Source mentions clergy's communicative expertise.</li> <li>• Anecdotal information describing de-escalation tactics or reactions.</li> <li>• Trust and Connection</li> </ul>

The focus on themes in Figure 2 provided opportunities to analyze the messages within sources under different contexts, each aimed at making discoveries regarding *COP*. The semiotic analysis was productive in analyzing each source as an independent unit and group unit because of its flexibility as an analysis model.

#### *ANALYSIS STRUCTURE: SURVEY & INTERVIEW*

Surveys consisted of 10-questions constructed in the *Qualtrics* software. All questions determine information concerning the program, such as participation rates, scheduling, program objectives, and other pertinent information (See Appendix A & B). A Likert-scale questionnaire was implemented within the survey to gauge individual impressions of the program. All members of the *COP* program were eligible to submit survey submissions anonymously. Representatives of each agency distributed surveys through their internal mailing lists. At the end distribution period, eight clergy and fifty-one police officers had submitted responses. Candidates were not required to participate in the interview phase. Surveys asked participants to opt into the interview phase voluntarily. Contact information was then retained and encrypted for future contact only if candidates indicated yes to interview participation.

Initially, the study intended for candidates to participate in focus groups. However, due to the low response rate to surveys and even lower volunteer rates for the focus-group phase, the investigation changed to individual interviews based on prior IRB approval. Of those who initially agreed to be a part of the second interview phase, not all responded to contact for scheduling or were unavailable within the time frame, which limited the sample group to two clergy representatives. The conduction and transcription of interviews took place between April and July of 2019.



### *APPROACH AND PROCEDURE: SURVEY-INTERVIEW*

The survey responses were cataloged, organized, and interpreted using a similar semiotic process as the first media analysis. Themes in Figure 2 contextualize responses as well as additional comments made in the surveys. The investigation was able to gauge the frequency of individual answer choices and derive interpretations from these patterns as they reflected the clergy and police intergroup relationship. However, claims made via these interpretations are statistically insignificant due to the sample group sizes of both the survey and interview components.

During interviews, the investigation probed both candidate's personal experience in the program using a preformulated discussion guide (See Appendix D). The semiotic analysis of the interviews specifically focused on word-choice and response to questions written to clarify claims made in the media regarding their interactions with officers and the community. Once again, Figure 2's themes helped categorize and highlight pertinent moments in the interviews for further interpretation and analysis. The study broke down the participant's discussions into direct quotations and blurbs for observation. This process allowed the study to determine participants' views and experiences as either confirming or contrasting with conclusions made in the media and survey data. Further, the approach provided a chance for candidates to discuss moments of collaboration, which provided primary evidence of intergroup communication between groups.

### *DISCUSSION OVERVIEW*

The use of both media content and survey-interview data provided the investigation and internal and external look at *COP*. Each phase was necessary to provide a comprehensive look at *Clergy On Patrol* and potentially similar programs like it across the United States. The

concluding chapter of this thesis will incorporate major conclusions from both analyses.

Interpretation of signs in media sources worked in tandem with conclusions from the interview-survey analysis to illustrate the projected image versus the internal interactions of *Clergy on Patrol* in Norfolk, Virginia.

Further, the conclusion chapter will highlight the limitations of this study but provide recommendations on improving *COP* and future studies regarding this type of community policing programs. Lastly, the final chapter will argue the need to continue to research on these programs as they may be a needed resource in our current paradigm shift with law enforcement. It is important to note that much of the investigation is strictly exploratory as there was little or no existing empirical evidence to base measurement procedures for this complex of a topic.

Police and FBOs are engaging in a complex set of communication and social reform that needs a proper spotlight and academic discussion. This thesis attempts to add to these discussions and potentially provide a foundation in a changing landscape. The Old Dominion University, Department of Art & Letters review board, found this study in compliance with rules and regulations exempting it from full IRB review (ODU File 1336547-1, November 23rd, 2018, See Appendix E). The study documented informed consent forms for both surveys and interviews. Participants reviewed the informed consent forms in advance before taking part in either phase of the study. All participants had opportunities and resources to ask questions throughout the study. Interview candidates provided verbal consent and signature before recording. Lastly, the investigation informed participants survey responses would remain anonymous to respect privacy and the authenticity of their accounts.

## CHAPTER 4

### MEDIA AND CLERGY ON PATROL

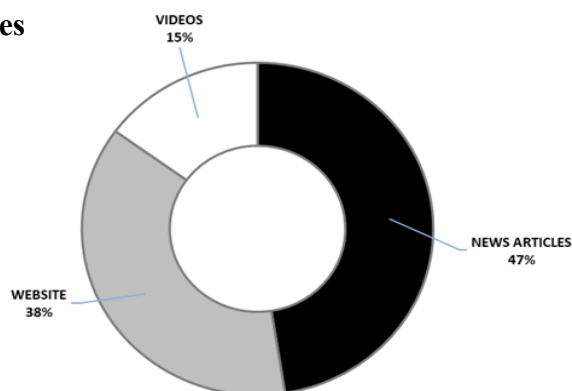
Media representation matters in many academic analyses, often serving as an example of discourse. In the case of this study, media representation plays a primary role in how CPPs will operate in the community. As the previous background literature suggests, awareness and participation are essential to the success and longevity of a community policing program. In turn, news and other media sources play a vital role in broadcasting these programs to the public (Chermak & Weiss, 2006). Further, it will become apparent through this chapter that media representation does more for the frame clergy, police, and the program than it does to serve the community. As such, the following analysis argues *COP*, and other CPPs like it, use media as a tool to promote programs and represent the relationship between clergy and police as a natural benefit. Further, sources do not engage the community as they should and focus more on convincing people of their social impact on the community who serves as the primary audience in the sources.

All sources in this analysis exhibited a motivation to present their programs to the public as positive. Further, they do not serve a broader discourse regarding social issues surrounding police conduct. This chapter discusses the representation of these programs within their media coverages using a semiotic approach. The analysis used this qualitative method to interpret content in these sources and the forms in which they constructed their narratives. Breakdowns of these sources range from brief to extensive to benefit the overall analysis of this chapter. Often the analysis focused on how the content is delivered as well as who delivers it.

Discoveries regarding intergroup communication are smaller but are woven through the discourse as this chapter attempts to interpret findings in two extensive discussions regarding how clergy, police, and community engagement in the sources. What follows is a brief overview of the data before the two sub-section discussions of the clergy-police relationship and the community's role in the sources. The closing will summarize the two discussions as well as how they relate to the subsequent analysis of the survey and interview chapter and support the main arguments of this thesis.

### *DATA OVERVIEW*

The sample pool capped at 35 sources through a combination of video, news articles, and official websites of programs like *Clergy on Patrol* in Norfolk. While the sample group size is limited to focus the arguments presented in this thesis, it also illustrated the inconsistency of coverages to warrant a more substantial sample pool. Further, the sample group capped at 35 to avoid analyzing too many coverages not relevant to *COP*. About 35% of the total sources directly discussed *COP*. Out of the three source types outlined in Figure 1, the most prominent was media news articles. The articles ranged from local/popular news outlets to lesser-known media websites and not national news platforms. The least prominent of the source types in the overall sample group were video segments. These segments were either found as news segments accompanied by an article or, in rare cases, as stand-alone advertisements and publicity reels. The illustration below details the frequency of media sources (See Figure 3).

**Figure 3: Media Sources**

In addition to the scattered media coverage, a fair majority of programs also did not have official or regularly updated webpages. It became apparent from the investigation, sources potentially discussed programs that may no longer be active but remain relevant to this study. All sources published between 2000 and 2019, with a concentration of them appearing more recently in those last seven years. Of this timeline, *Clergy on Patrol* in Norfolk's media coverage appears in bursts over the last three years.

While the overall search yielded coverage of many programs across the United States, there was little to no follow-up coverages for programs after an initial burst of coverage when the programs begin. *COP* specifically saw a period of news coverage and social media presence around the time the program started in the spring of 2017, and then again in 2018. When coverage of *COP* resurfaced in 2018, it only rehashed previous information or recognition. Three media outlets frequently appear when researching *COP*: *The Christian Broadcasting Network* (CBN), *WTKR*, and *WAVY 10*. Of the sources, two CBN articles appeared with differing titles, authors, and dates. Both used the same article content accompanied by the same video segment, and it remains unclear why these articles were published separately. The *WTKR* articles appear in 2017 and 2018. In each, articles referred to *COP* as "new" despite being from different years.

An article by WAVY 10, also written in 2018, refer to *COP* as a recent initiative, despite its start in 2017.

The use of rehashing information is present in the coverage of the other programs as well, with some exceptions such as Houston, Texas' *Police and Clergy Alliance* (PACA) program. The analysis reveals these community policing programs seem to undergo a brief period of coverage, which attempts to emphasize the impact, recognition, and the structure of the program to the public. Most of the media sources' intended audience is their local community. The following section takes into consideration the limitations of the source pool and discusses the police-clergy relationship as its illustrated in the sources.

### *POLICE & CLERGY*

Clergy on Patrol in Norfolk and program across the United States have made efforts to engage with the community through media. The initial results of the media analysis argue that these sources focus on portraying the police as unified with both the community and FBOs. Further, the intergroup dynamic between clergy and police exists without issues, contradicting claims made in the interviews. Sources also do not address how clergy and police contrast, falling short of realistically representing the political and social issues these styles of programs interlace.

Using the previous intergroup literature, it is arguable that both FBOs and law enforcement have their own unique perspectives on community and use of news media. Looking at the presentation of police in these sources, law enforcement agencies are aware of their current criticisms but do not directly address the issues by name or incident. There seems to be an avoidance of political discussions in sources, even though these programs need to consider the

influence of political rhetoric. The avoidance may be to focus narrative efforts toward the program's positives and not politics. Additionally, there is also subtle avoidance or omission of community members' voices and their opinion on law enforcement or the programs themselves. These are also likely purposeful as these discussions would take away from the programs.

These media outlets have some incentive to avoid statements that take away from highlights. Clergy are brought in as a lens to further counter criticisms in the sources, almost specifically from those of communities who have existing anxiety with police. These communities who have had an adverse history with police, are described in the sources using terms such as "mistrust" or reference community "hostility." The language puts the community as the offensive and police as the ones on defense from these engagements. Current intergroup scholarship concerning news media suggests several biases often shape the news. Craig Stewart (2016) highlight the biases of dramatization and fragmentation, among others. These biases specify news media creates a straightforward narrative they can control and often remove intergroup conflicts from their "political, historical and economic contexts." In terms of the programs, sources actively focus on aspects where they can control the narrative of police and clergy to persuade the public without deceit (Stewart, 2016).

In a harmonious world, it would be fair to ignore the implications of clergy and police collaborating. However, police continue to undergo a lens of scrutiny, which makes it difficult to ignore their socio-political contexts. FBOs exist in the middle of this media terrain. Often the sources frame clergy as agents of the community and liaisons for police. As such, the sources paint FBOs as the needed bridge between the community and police. However, this is a more aspirational framing as the community will likely require more than clergy rhetoric in support of police to change the current climate.

FBOs' presence potentially softens police imagery and actions in the sources. The programs can borrow clergy credibility and promote CPPs through strong claims of positive social impact. Further, the theme of empathy alludes to the support service clergy provide through prayer and empathetic treatment. Clergy members are passively framed as the soft-handed agency, while the strong-handed comes in the form of police. The underlying messaging being that together, they serve to balance each other for the sake of the community. Though police and clergy only refer to each other in broad speaking points, the placing of them together to help the community strengthen the persuasiveness of their rhetoric to community members.

In order to substantiate these claims, sources describe the bond between clergy and police using words such as "natural" or "organic." However, these were not the only examples of sources trying to assimilate clergy and police together. In the video segments utilized by several sources covering *COP*, there are scenes where clergy representative Dr. Antipas Harris is seen wearing a dark blue jacket with "clergy" written on the back in large, yellow lettering. These jackets mirror police attire and visual position clergy as direct members of the agency alongside officers. The interview phase of this study reveals these jackets as part of the standard attire for all clergy members going on patrol, which connects the visual use of the jackets to the practical objective of assimilating clergy and police under a unified banner.

Concerning intergroup communication and mass media, this example also speaks to one of three key issues, Stewart (2016) identifies in his work regarding intergroup contexts in media. While the other two issues refer to dominant ideologies controlling news narratives to represent the privileged, dominant perspective, the third argues mass media has the potentiality to influence intergroup attitudes both by the public and within an organization. In turn, imagery and



diction which position clergy as unified not only change external attitudes from the public but also serves the internal initiative to bring members together.

However, due to law enforcement positions of authority, clergy are never truly on equal footing with police, often serving more of a support role than what is in these media engagements. However, to maintain the narrative, sources use members in executive positions to lead the rhetoric of these media engagements. In the same video segments, statements made by Chief of Police Larry Boone and the former URC member Dr. Antipas Harris are the most prominent. They are the main characters in both sources and their organizations. The tactic is an example of the authority bias present in many of these sources. This bias highlights the decision to present dominant, "expert" in-group members as the voices to frame intergroup conflicts (Stewart, 2016). It is the opinions of Chief Boone and Dr. Harris, which controls most of the rhetoric and gives credibility to claims regarding the program's success. Their confidence allows readers to trust the program, while also reassuring there is no need to question claims.

Despite these positives, created by using higher-ranking members like Dr. Harris and Chief Boone as main speakers, the perspective of the rest of the organizations remains ambiguous through the sources. It may be that there is an unseen hierarchy to who and what gets said in most of these sources. The possibility of a hierarchy reiterates communication between the agencies is not an open forum as one may expect from the rhetoric. While it is not unknown for law enforcement to adhere to a chain of command and procedure to communication, FBOs also adhering to the same dominance when in partnership with police is a crucial reveal for future research. This thesis does not argue that the relationship cannot become equitable between the agencies. However, it does argue that police have a component of power that can and will play a factor in the relationship.

Further, sources use the term "trust" heavily when referring to the community but also between members. Sources use repeating rhetoric such as this to establish positive framing. From an intergroup perspective, the messaging assumes barriers between these agencies resolve through a shared responsibility to the program. However, there were instances where the historical relationship between these agencies had a slightly more authentic take. For example, the narrative in the article covering the *Police and Clergy Alliance* (PACA) in Houston, Texas (Turner, 2015), details how the relationship between clergy and police has not always been collaborative in their city. *COP* and other program coverage do not reference their city's history with police or how FBOs have historically involved themselves in activism against police misconduct.

In contrast to the city's history, the same article paints a picture of a man named Frank. Frank is described as a Christian, working as a mechanical engineer for the city. In this anecdote, Frank is motivated to change the social landscape with police after hearing a child's negative comments about police being "bad people," repeating his currently incarcerated father sentiments. The story of Frank and the boy uses pathos and attempts to appeal to the reader by illustrating Frank, a middle-class worker's decision to support the police by supporting the program. Once again, the bias of this messaging shies away from acknowledging the systemic factors which put law enforcement at odds with the communities these programs concern themselves. A critical reader would ask why the boy's father felt the way he did about police, and why the purposeful mention of his incarceration diminishes his perspective on law enforcement.

These examples and other rhetorical strategies repeatedly frame police and clergy together, even if at times they have been in on opposing sides. In a 2018 news segment by WTKR in Norfolk (Mechanic, Feb. 16th. 2018), the footage shows clergy members interacting

and standing with several officers in the street, presenting another visual of collaboration. Chief Boone appears in this segment separate from the street scene describing the relationship as the unification of two agencies who share common goals and an extensive reach in their community. The narrative does not give any other accounts from clergy members other than Dr. Harris, nor does it allow any of the present officers to speak. Once again pointing out the lack of other speakers.

The narrative they have presented requires that the program reaffirm a sense of unity between police, clergy, and the community. While this thesis argues that police and clergy have much to learn about each other, it is understandable why these sources want to present the agencies as adjusted and ready to support the community. Not doing so would diminish the promotional aspects of these sources, which serves to foster community support. Community policing programs should do more than try to convince the community of a change in view; it should also engage them in an equitable discussion for proper reform. The representation established by these agencies' use of new media should consider the community's perspectives on their agencies in the future. The following sub-section illustrates how sources presented community, often without direct speakers.

### *MEDIA & THE COMMUNITY*

In the previous sub-section, the chapter looked at how sources assume aspects of the clergy and police relationship. This sub-section takes on a similar conversation but details how the extended goal of these sources represent the community perspective and not only their own. From the background literature, community policing programs have mixed results when it comes to social impact. While evidence suggests CPPs are broadly and potentially beneficial to

communities, specific case studies present inconclusive data on their effects. Media plays a role in many of these conversations as well, with agencies working with news outlets to foster awareness and lasting impressions of these programs. Further, regardless of their media presence, there is nothing currently that supports programs being more effective than others in terms of actual impact.

Despite the scholarship, the investigation found sources still pushing the narrative community is benefiting from programs like *COP*. Again, in the 2015 source by the Houston Chronicle (Turner, June 14th, 2015), the title "Latest police-clergy alliance offers 'compassionate arm'" sets a precedent of the overall impact the police-clergy initiative is having on the community. The tone of the author shifts between positive and neutral stances regarding the program, but still weaves pathos and ethos in the accounts of people already part of the program. There is a brief mention of collaborations across the U.S between police and clergy that have dated as far back as the 1970s but does not take time to outline how these programs differ from the current program structure and the historical contexts they existed in those periods. However, this allows the author to lead into the city's history, where the 1976 murder of Joe Torres motivated the creation of the Ministers Against Crime (MAC). MAC is an organization made of clergy members representing each ethnic group created in response to the Torres' murder and other police misconduct, which have costed the lives of civilians.

According to the article, the community recognized MAC for its role in those events. The author attempts to draw a parallel between PACA and MAC, informing readers that PACA formed to connect police with the already established MAC. By framing PACA as a derivative of MAC, it gives credibility to the program, especially with those in the community familiar with

MAC. The author does not address the differences between MAC and PACA, only that the original MAC formed against police misconduct and not a collaboration between these agencies.

The other does present other counterpoints for PACA, such as 100 clergy members leaving MAC due to guidelines limiting members' abilities to speak out about the agency. While this source was among the most well-rounded, these counterpoints are still tactfully brief and washed over with a positive dialogue from current PACA members. Like other sources, the article does well to distract public readers from looking too closely at the background of these programs. The pattern of overshadowing or conflating these program's impact on their communities appears universal across the sources in this study.

The *Christian Broadcasting Network* (CBN) uses strong pathos in its titles when covering *COP* as well. The first titled, "Transforming Communities with 'The Clergy on Patrol'" (Martin, June 3, 2018) and the other "'Jesus sent them out there in twos': As Police and Pastors Tag Team, Norfolk Crime Rates plunge" (Unnamed CBN Web Staff, 2017). Both are spiritually based and potentially convinces readers of the Christian faith to follow the narrative. The phrasing, "transforming communities," is a direct claim about the social impact of the program. The full title signifies a pending or already accrued change in the community through the program. The second title also makes a direct claim about crime reduction in the city but gives no statistical justification to this in the text of the article. The messaging in these titles contradicts specific details in the other sources, such as the WTKR and WAVY 10 articles.

These sources do not comment as sternly about social impact, but they still exude confidence positive results will eventually appear. Additionally, these sources do not make any claim about crime reduction due to the program as CBN did. From the comparison, CBN

doubles-down on their biases compared to WAVY 10 and WTKR outlets. Further, it is difficult for any study or news outlet to correlate crime rates with a single program.

Additionally, the investigation was able to examine how sources incorporate the community in the conversation. The primary conclusion is community's role in these sources is to be the audience and not direct speakers. The sources utilize methods to characterize the program as a benefit to the public, and that clergy are uniquely qualified to represent their voices. Sources give broad stroked narratives that argue to the audience FBOs are agents of the community with influential and beneficial outreach. Further, sources underline that clergy presence achieves representation of the community.

These media engagements spend time building a framework around FBOs and their members and then filter police through a lens made from their presence. Many sources build upon the partnering of police with clergy by outlining the FBO's contribution and networks in their communities. The framing of FBOs often mentioning the frequency of churches or the relationship clergy members already have with their communities. There are instances in the narratives that describe clergy members as having a direct connection to American citizens because faith, specifically Christian faith, penetrates many facets of our country's society. While not untrue, it only speaks on behalf of those of this faith, while many others in the country identify with other religions and growing secularism.

While this study's scope did not query actual community voices, a foundation between clergy and police using these tactics may be sturdy enough to persuade many who already have a favorable image of clergy or police. This analysis admits having clergy as the community liaison for these programs provides a strong incentive to trust their process, further adding a beneficial impression of police throughout the coverage. However, because most of these programs did not

continue to promote programs consistently, it is hard to gauge community outreach. Lack of consistency also may diminish strengths in the narrative as well as overall awareness of the programs.

A less obvious component of these media sources is how politically driven they are under the surface. The language of the material assumes community mistrust, but do not give any reference to why this is. Police misconduct and lack of accountability in certain high-profile events play a large part in the negative media regarding police. In the few instances where sources write from the national perspective, they at least mention the presence of police misconduct in the discussion. However, the majority remain at the local perspective where judicious use of text/dialogue to avoid direct discussion of past events in the local area or events such as the Ferguson Riots. By avoiding a discussion of these events, it somewhat diminishes the tragedy felt by communities these programs are trying to connect with the police. The sources focus on the prosperity brought from programs like *COP* or *PACA*, rather than dwell on the broader issues. Sources offer very little other than brief testimonies about the social and political climate that have placed community hostility and motivate mistrust with police.

Based on these results, this study argues that acknowledging conversations of issues with police rather than avoiding them would counter the skepticism of these programs. However, because these issues glance over the engagement with the community, the conversation is a one-way street. The community is an off-screen character rather than a speaking voice in the conversation about trust and police. The thesis found that the goal of these media engagements is more about mending perceptions than it is about building a social bridge through a clergy partnership. By using this mixture of rhetorical strategies and narratives, the sources currently work to conflate the programs and their achievements.

Ultimately the narratives push the community to invest in these clergy and police partnerships, believing they provide needed service and amend long-standing, complex sets of social anxieties with police. Further, recent movements advocate for direct action and discussion with police reform. While *COP* and other similar programs are taking a proactive approach with their model of service, this thesis argues their media engagements lack a needed layer necessary to make the investment they want back from the community. Mention or claims of crime reduction is likely due to the sum of actions taken by the police and the community and not because of clergy patrol programs. Lastly, the aspirational goals and potential social impact of these programs currently take precedence over having an equal and direct conversation about the community, but this should not remain as programs will benefit more from allowing the community to be a prominent voice in the media.

### *CLOSING*

There is still ambiguity about the actual change these programs enact. Positive imagery and statements will only keep the communities satisfied only for so long. Programs partnering clergy and police in direct action against community anxieties are good-natured and have the potential to provide opportunities for positive interpersonal and intergroup communication. However, these media narratives have glaring issues in need of change in order to build the foundation needed for these opportunities. The consensus of this first analysis is that the desire for transparency requires a more open flow of information and communication. Even if only to raise awareness of the program, there must be consistency and openness with the public.

Agencies need to be conscious of their engagement with the community through the media and not merely trying to convince them of a perspective. Clergy, Police, and the



community share the media space, and promoting equitable representation of each group's perspectives will provide much more unity than without it. Better transparency and communication will further an honest and authentic narrative of the community policing programs and what they have to offer. Despite all these issues, there is still much potential for clergy patrol programs.

## CHAPTER 5

### THE C.O.P EXPERIENCE

The previous chapter worked to understand the representations of *COP* as well as tease out moments and assess where the relationship between clergy and officers in their media coverage. The semiotic analysis identified signs in the text of articles, the use of visuals, and the accounts of several high-ranking members of the programs. Further, the previous analysis chapter identified themes, which highlighted discoveries regarding the expectations of the program. These expectations are high, and because of this, there were times where the aspirational goals seemed to outweigh the reality. It was clear the messaging of *COP* desired to glorify the positive aspects of programs in contrast to the current anxiety with police from the community.

This positive framing was not a unique occurrence but identifiable in the other comparable programs across the country. However, media regarding *COP* worked well to emphasize the relationship between police and clergy members as "natural." This point of view in the media portrayals is crucial to this study's argument of police and clergy not innately having a balanced relationship, regardless of their similar positions in the community. Further, the study argues the imbalances can be illustrated by looking at their communication behaviors under the lens of intergroup communication and other present themes.

This chapter concerns itself with referencing claims made in the media as they relate to the survey and interview data. More importantly, this chapter works to delve into the relationship of *COP* members and intergroup communication more directly than what was possible from the previous analysis. From the media accounts, the framing of the relationship between clergy and police is untroubled, with an active line of communication between them. However, it will

become apparent in survey and interview accounts that the relationship has its communicative barriers. It is this study's opinion that better or weak signs of intergroup communication would signify a level of trust/unification between the group members. The media portrayal assumed trust between the agencies, as trust is a needed component to the developed with the community but also between police and clergy who themselves are unique social groups.

The previous chapter used semiotics to analyze messages in the media. Similarly, this chapter's analysis used the semiotic approach to interpret the results of surveys as well as the accounts clergy members regarding their interactions with police. This phase believed community, clergy, and the police would be better detailed in surveys and interview accounts, allowing the investigation to have a better idea as to the impacts and relationships within the program. However, this viewpoint shifted as they study progressed through its limitations in scope. This chapter restates details of the procedures used for the survey and interviews while providing specific results and discussing pertinent findings in the surveys leading into the interview phase. Later sections of this chapter dig deep into these discoveries, such as training, communication, and other present themes. The closing section gives a brief overview and leads into the conclusion chapter which attempts to highlight and merge the discoveries made in this thesis.,

### *PROGRAM PARTICIPATION*

This study used the survey and Likert-scale questionnaire to ascertain a basic overview of *COP* member opinions from both the URC and NPD officers (See Appendix 1). Of the 51 officers who submitted their surveys, ultimately, 34 of them participated in patrols with a clergy member at least once. Of the eight clergy members that submitted their survey, only seven

participated in patrol multiple times. Clergy members reported they had been members of the program between a period of six months to two years.

NPD officers reported their service in the programs varied between a period of 3 months and two years. Only one officer reported being part of the program for under a year but not longer than six months. When it came to participation, it became clear that both agencies had members who had been more consistently active. Admittedly, there was trouble in getting responses to the survey. Both agencies initially had low response rates when the survey first distributed in February of 2019. The investigation extended the window for surveys from the initial end date of mid-March to the end of April 2019. Most clergy responses took place in the first half of the survey window in contrast to the NPD's submission rate, which gained better traction in the second half of the survey period.

Despite these issues, the survey offered revealed some results regarding participation. The most obvious being candidates reporting the frequency of patrol participation differed between the groups. The NPD reported their participation in patrols more sporadic than clergy. NPD officers reported scattered participation with responses being between once a month and bi-weekly, with bi-weekly being the least recorded response. Clergy members reported their participation was least once a month or bi-weekly as well. From the prior media research, it was clear these patrols took place weekly in the evenings of Fridays and Saturdays. However, candidates from both agencies have mixed reports of how often these sessions took place. Meaning while the program is weekly, officers and clergy had respondents who indicated they went on patrol bi-weekly or even as little as once a month at most. Some of the NPD responders wrote comments in addition to their responses, while URC members did not. The comments

detail frequencies that differed from the provided options but also ended up allowing members to clarify why they had chosen the response they had.

For example, one comment indicated the officer had only patrolled with a clergy member twice out of the past year, while another served on a "whenever needed" basis. One submission's comment detailed they had only ever participated once as an officer for the program. However, the participation rates at least allowed the investigation to speculate that the number of members taking part in the program was not high or consistently scheduled. It is possible, scheduling constraints or other factors such as alternating members could explain the inconsistency participation in patrols. Whatever the reasons, which were not determined by this study, less participation ultimately means less collaboration and communication between the groups. From an intergroup perspective, the lack of exposure between members does not serve to break down any barriers. Ultimately, participation rates only revealed so much about the program. The survey then probed candidates about what the program as meant to achieve by selecting from a list of statements.

### *GOALS OF THE PROGRAM*

Survey participants chose from eight-goal statements they felt aligned with their interpretations of the program's objective(s). This section of the survey also allowed participants to check as many options they felt applied to their perspective on the program. The results yielded scattered responses, but some choices appeared in higher frequency than others. Clergy members checked three goal statements consistently, which were: Aiding in de-escalation tactics, educate the community, and help an individual in stressful situations.

To aid police in de-escalation tactics by all clergy candidates, making its selection rate at 100%. This choice correlates with the anecdotal information shared in the media coverage of *COP*, which structured clergy presence as a support role. However, the media does not showcase clergy explicitly dealing with de-escalation tactics. Further, clergy members' presence is discussed in the media as a response service only after the officers have determined the situation is under control.

The goal statement of helping individuals in distressing situations was the second most frequent choice selected by clergy, marked at around 50%. Similarly, the third most frequent goal to educate the community about the police marked just below 50%. These two statements correlate with the narrative in the media, which specified clergy's presence as an aid to those in distress. It also highlights the goal of educating the community on the police. Further, it speculated clergy's selection rate of these statements shows they may favor a view of themselves that positions them as a supporter of both community and police and do not intend to aid one more than the other.

The remained statements reported in a scattered manner, with each responder ranking them similarly low but in a varied pattern of less than 20%. One of these statements, crucial to this study's initial questions, inquired if the clergy felt the program held an initiative to create trust between the community and the police. For *COP*, the concept of trust with police was pushed well in the coverage and the narrative. It was curious to note that this goal statement was one of the least chosen by clergy. The second of the least chosen statements described the program as goal-oriented toward clergy members providing some form of personal/spiritual support officers, likely while on patrol. From this survey level value, there seems to be some degree of intrinsic trust between officers and clergy, which allows officers to share personal

details about themselves. Clergy members giving emotional support may be a testament to their ability to adapt to their patrol partners as well as be cognizant of intergroup communication methods. In comparison, the police's response to this section of the survey differed in telling ways.

NPD officer's majority response to the goal statement section was in a similar theme with the clergy's choices. However, the order was slightly different. Helping distressed community members during interactions with officers was equal to the response of having clergy as personal support to officers. Based on the response rates, both statements ranked at 30% between all respondents. Compared to police, clergy selected the statement regarding being support for officers at less than 5% of their total responders. The higher frequency of this choice by police leans to the idea officers may see their clergy interactions as supportive in ways the clergy members may not consider. If anything, at the very least police, acknowledge their presence. It is possible that clergy taking on a supportive role is commonplace and enough for officers to rank this statement higher than others.

From the intergroup perspective unique to this study, the willingness of officers to share casual to intimate information with clergy speaks to the assumption people tend to be at ease communication with the clergy. For the program, their communication is a sign slowly moving past communicative barriers or anxieties with each other. However, this comfort with the clergy did not seem to carry over to the interactions during patrols. During the interview stage, candidates referenced, that depending on the officer or situation they were paired with, interactions shifted in degrees of closed and open discussion with officers. A possible explanation may be that officers feel more open in a controlled setting, but call situations vary in how an officer will choose to interact and utilize clergy members. The intergroup relationship is

affected by their current situation/environment and not only based on criteria that make them different as individuals of separate agencies.

Of the six remaining statements, officers selected each at an almost equal amount, making it difficult to determine any specific conclusions for these statements. The least chosen option only differed from these remaining options by one response, which was to develop trust with the community. Since officer responses to the other six statements were so close to each other, their rates did not reveal any significant frequency or themes. The investigation moved to the Likert-scale responses to determine more concrete patterns or the presence of the themes.

#### *OPINIONS OF THE PROGRAM*

The statements in the Likert-questionnaire were written as identical as possible for both parties (see Appendix A), with each member asked to respond to 12 statements. The statement attempted to catalog aspects such as the programs' training, achievements/goals. The first statement asked participants how well they agreed the program was fulfilling its goals after being asked to rank goal statements in the previous section, which the investigation hoped would help guide more accurate and honest response. Officers' responses were divided, choosing between neutral and somewhat agree for the statement. A small handful of officers responded with strongly disagree. In contrast, clergy responses to the first statement were generally on the positive end of the scale.

The subsequent statements probed asked about their training, communication, and other areas of their interactions with each other. Most officers responded neutrally to these statements, while the remainder of responses divided between somewhat agree and disagree. Almost patterned, the section had a small but consistent number of officers selecting "strongly disagree"



with their responses. These contrary perspectives on the statements made 10% of officers who submitted surveys. The overall summary of these scattered response rates implied three police perspectives on the program. One is a small positive group, while another is negative. The third, making the majority group, was the neutral responses. The remaining ten statements are examples of these.

The statements concerning training had clergy members divided as to whether they needed further training. However, they also indicated they felt adequately trained as of their time so far in the program. Clergy members also indicated they felt safe while on patrol with officers as well as comfortable with interacting with the community alongside the police. Clergy member responses showed they experienced personal benefits coming from being part of the program. These benefits were regarding the support they were able to give police personally as well as during interactions. Other benefits included gaining a better understanding of police work as well as their community.

The responses suggest clergy were very much personally impacted by the experience in ways they found beneficial despite any critical responses in other statements by police. Clergy members did not give any additional comments and leave their responses subject to change in future studies. For the police, the remaining ten statements were less congruent with the patterns they showed. The few critical responders remained consistent with disagreeing with many of the statements, finding training and any perceivable benefits as lacking or nonexistent. From the response, it seems at least 3-5 officer responders have negative sentiments regarding their experience in the program. Despite, the other officers responded with neutral sentiments with another, a small group of officers consistently choosing positive responses.

Due to the neutral responses by officers, the answers these statements were trying to gather from the questionnaire ended up being inconclusive. At the very least, it seems most officers do not seem moved one way or the other based on the response choices. Additionally, when analyzing the survey data removing neutral responses, officers responded with mostly positive sentiments toward the program. These positive sentiments were a small group of the over survey data. While it seems majority sentiment with the status of the program is neither good nor bad, those officers who responded either neutral or strongly disagreed often wrote additional comments to their answers.

The additional comments by officers change the perspectives on the neutral responses. These comments contradicted the choice of neutral responses, especially considering most of these comments came from these initially neutral responders. For example, there were a handful of comments detailing that officer's experienced clergy members often wanting to remain in the patrol vehicle rather than engage citizens alongside the officers. The experiences shared by the clergy in the interview phase does not match with this comment, but the investigation felt it was important to note.

Other comments included concerns from the officers suggesting that they felt them having clergy along in patrols was a hazard for their safety and the safety of others, including the clergy member. These patterns in the comments suggest some neutral responses should have been in disagreements with some of the statements. Responses to training statements contradicted themselves by leaving comments like, "I was told at the beginning of my shift that clergy would be in my car, that is all." The comments suggest that officers experienced different levels of familiarity and training with the program impacting their perception of the program as unfavorable.

These directed comments suggested a more critical view of the program. The reoccurring sentiments in the comments showed that some officers might not see the broader intent of the program or how the clergy can be of assistance in their duties. The comments do at least illustrate that police generally agree they are being given a new perspective on the community through the clergy. However, more negative comments indicated that the officers do not feel the need to change how they currently conduct their work. Therefore, the relationship of having clergy present during their interactions is much more complicated than the survey data allowed the investigation to see.

These comments, accompanied by the response rate to the statements, presents a mixed bag of sentiments. One interpretation of this may be that some officers have a comfortability with the relationship with clergy, while others may still be on the fence about whether their presence is a complication to their work. In the critical comments by officers, they detailed inconsistencies with the patrols such as disorganization but did not clarify in the survey what ways the program displayed any disorganized. From the intergroup perspective, the data at least reveals there are steps to gaining a balanced relationship with the police. For some, they have not fulfilled these steps due to inconsistent interaction. The theme of police culture presents itself more astutely as well in this data. While clergy seem to believe their presence is positive and may have a high opinion of the program, they are the outgroup in this relationship with officers. Many of these possible interpretations are considerations for future study.

Overall summary of the survey data showed that clergy members are more consistent in their stance. Police responses were significantly more critical than clergy, but their responses choices seem to avoid the sentiment that came out in the comments. It evident that both officers and clergy have much more to say about their experiences in *COP* than "neither agree nor

disagree." The interview phased was structured to help reveal more about these experiences. The inconsistencies present from the surveys made the interview phase that much more crucial to the investigation of both the group's perspectives. From the analysis of the interview data, a clearer picture began to unfold where the investigation highlighted indications of a not fully aligned communicative relationship between the groups. Additionally, the interview phase led to further discoveries regarding some organizational and scheduling problems inside *COP*.

The two clergy interviewees will henceforth be referred to as candidates 1 (C1) and 2 (C2). Both candidates were members of different FBOs in Norfolk, Virginia, at the time of their interviews. These interview sessions lasted no longer than an hour each, using guiding questions (See Appendix D). The questions probed for anecdotal information regarding their individual experiences with *COP*. Further, they asked about their perspectives on these experiences and what they revealed about the program's current relationship. Investigators explained the procedures of the interview before recording and had the candidates consent using approved documentation (See Appendix C).

### *GENERAL DISCOVERIES & EXPERIENCE*

During an opening general discussion with each candidate, clearer details of the program surfaced. For context, both candidates confirmed these patrols took place on the weekends (Friday-Saturday) from 8 PM to 12 AM. Other aspects, such as how many weekends per month the program used, were not as clear from the candidates' experience. The media coverage gave the impression that these programs are every weekend since the program became active.

From this same opening discussion, the investigation found that the faith leaders making up the members of the clergy group were not limited to members of the Urban Renewal Center

as some of the media coverage had suggested. The candidates articulated that some clergy were recruited from other FBOs by either the police or an initial clergy member such as Dr. Harris. The candidate each came from different backgrounds and presented different outlooks on the program, though both were positive overall. However, candidates also discussed interactions with other clergy members, nonexistent during patrol sessions, before or after. Despite this fact, candidates shared the opinion that collaboration was less regarded between other clergy members and focused on that of supporting officers during the patrols. C2 was the only candidate to interact with another clergy. However, this interaction took place while undergoing a brief video training session in a group setting before operating in patrols with the police.

From this study's perspective, having this information reveals there may be an intergroup relationship between the clergy members. These members being from different agencies requires consideration for the future of the program. Further, the structure of having each clergy act as an individual, representative of FBO's across the Norfolk area, puts them at unequal footing with the NPD officers who have their uniform and agency right beside them. Officers' position of authority can be interpreted as the dominant group of the program, as well as during patrol sessions. Clergy not having moments to debrief and deliberate with another clergy could stagnate the program for developing as it could.

Communication amongst the clergy will not only overcome any internal barriers made by being from different FBOs but will also allow them to learn from each other's experiences to adapt to the program as well as its officers. This interpretation gives the sense the program is less of a partnership and more so a branch of police outreach using those who already work for the community as a resource tool. Imbalances in the partnership become more apparent as the candidates discussed their recruitment process into the program as well as prior community

involvement. Candidates were introduced into the program by either a police representative or Dr. Antipas Harris, one of the leading figures in the program's startup.

C2 involvement with the program happened several months after the initial first wave of clergy members spearheading the program with the NPD in 2017. C2 had Dr. Harris approach them personally. C2's community involvement before the program was with the neighborhoods under the jurisdiction of only one of the precincts in Norfolk. However, once a part of *COP*, C2 exposure was extended to the communities of the other three precincts. Initially, C2 stated they had the program described to them as "support for officers if they are unfamiliar with the areas." As a way of helping, officers de-escalate "potentially violent" situations. These descriptions merge with the framing in the media, but while this was C2's initial impression of the program, candidates' interactions did not involve anything that risked their safety.

In contrast, C1's involvement started the spring of 2018 and was approached by the police during the *Citizens Police Academy* program. C1 was uniquely trained in many emergency response services, which led police to contact them for *COP*. C1's experience with the academy and other emergency response training placed a higher set of expectations on the program, but still praised the existence of the program. It was clear with C1; they believed and continue to believe *COP* has many potentials. Further, due to C1's involvement with a plethora of citizen training, C1's main perceived goal of *COP* was to be support for those in distress by offering services such as prayer and calming tactics for those in distress. C1 desired to use their prior training to benefit the program in these goals.

However, while both candidates expressed their skills and desire to aid the program, not everything turned out how they expected. Later in the interviews, they began to detail what they experienced in the session. In a small example, candidates stated they did not engage with calls

until the officer cleared the situation. In those instances, they stayed in the vehicle where they could provide support by calling for additional aid if needed. Further, much like the previous scheduling issues, there was inconsistency as to when police utilized their clergy partners. While this is detailed further on in the following section, it is clear that at least for some officers, the journey of integrating clergy into their process is not as fluent as it is in the media.

Compared to the media explanation of the program in the previous analysis, the actual procedures for these interactions are more complex and likely additional work for officers as they needed to determine situations best fit for clergy. From the candidates' accounts, officers must gauge each situation with more care than if they were alone or with another officer. It is easy to see why some officers indicated in the survey comments they did not feel entirely safe having to ensure the clergy remained safe while fulfilling their patrol duties. From an intergroup perspective, officers may be feeling a sense of frustration from not being able to communicate their stress. The program has these officers responsible for an extra member not versed in the procedures and methods they are. While it may not be a sentiment for all officers, it a viable concern for some, which is enough to add a small wedge between the officer and their clergy member.

Despite candidates having different expectations of the program than what they experienced, both candidates still describe being able to adapt to the patrol and be of occasional assistance. For C2, this was a shift from being part of every interaction to providing officers knowledge of the community as well as communicative support. C1's adaptation allowed them to use their emergency service training during interactions, but only at the behest of the officer. Some of these interactions included speaking with an individual to calm them after a dispute or while the officer spoke with multiple people to determine the best course of action.

From these general findings, this study believes clergy should have a more substantial presence in the program, primarily when the media portrayal of the program benefited from projecting a balanced and natural relationship between them. It is doubtful there is any desire for police to control the clergy. However, the program singles them out into individuals and puts them in an unfamiliar setting. These clergy, without support from other group members, are unconsciously allowing themselves to be at a disadvantage. In turn, they act solely as an asset to the current program structure rather than an active participant working for its success at the desire of both agencies and not just police. Arguably, more discussion, as well as further training, can help mitigate the issues presented thus far. The interview phase made sure to probe candidates about any training they had received, if any, for these reasons.

### *TRAINING & INTERACTIONS*

Minimal training is present in both candidates' testimonies. According to C2, the extent of their training was an instructional video on necessary emergency procedures. While "not inadequate," there was a sense of limitations. This sense left C2 wanting to learn and do more, given the opportunities. C1 did not receive this video session but did receive a paper packet overviewing the program and procedures. For C1 expressed wanting more detailed training, but specifically on what methods clergy could or could not use to support officers in the effort to avoid becoming a hindrance. The only other aspects of training described by candidates involved their attire and the constant changing of officers per session. These two elements arguably play a more significant role in intergroup communication in the candidates' experience.

Both candidates describe wearing the dark blue, clergy jackets when on patrol. These jackets were not always available for candidates, assuming other clergy had forgotten to return



them after their sessions. However, clergy instructed to wear these jackets speaks to both a practical and intergroup aspect. While the jackets allow officers and clergy to be able to identify one another quickly, the attire represents, to some degree, the assimilation between clergy and police identities.

While the language remains a significant focus of intergroup communication and subsequent communication accommodation theory (Giles, Fortman, Dailey, Barker, Hajek, Anderson & Rule, 2006), nonverbal communication can also be examples of communicating social identity. In this case, clergy are asked to adopt the image of the police, allowing clergy to self-identify as integral members of the agency. From the civilian perspective, seeing both clergy and police in associative attire is potentially off-putting for those who already have apprehension when seeing police, regardless if they have done anything to warrant the apprehension (Giles, Zwang-Weissman, & Hajek, 2004). Therefore, the jackets have a potential two-fold result. While the jackets help police to see clergy more like themselves, and clergy to feel more personally connected to the program, how this associative imagery will affect communication with civilians is uncertain.

Additionally, the jackets can only provide so much for the relationship between clergy and police members. Both candidates emphasized the desire for more consistent interactions with officers. While candidates understood working scheduling constraints, the program would foster better relations through assigned officers, rather than rely on only who may be available. Both the jackets and the inconsistencies of interactions between members add the complex interpersonal dynamics taking place within the program and, as a result, may also extend to the civilian interactions that are the bedrock of *COP*.

Overall, the program gave both candidates' limited training. For C2, who had come earlier into the program, was able to take part in an hour overview video session, while police gave C1 a PDF overview explaining the procedures for their training. Both candidates expressed a sentiment of not knowing what the best procedure was to follow in certain moments. Some officers were willing to communicate their needs better than others. While on patrol, both illustrated anecdotes about being able to collaborate with police on calls. These calls were often domestic dispute and drug-related situations discussed in the next sub-section. From a structural and communication perspective, these successful interactions only manifested after they were able to establish a sense of trust with their officer, and the officer felt the situation required them. Further, according to both candidates' experiences, some officers were more open to collaboration and had knowledge of the program than others.

C1 stated, "either some officers and sergeants do not know what the program is or give the appearance of not knowing." From their accounts, officers who not briefed on the program had fewer call engagements with clergy than officers who were informed. Those who were informed showed excitement to be with them on patrol. C2 stated they sensed some officers felt clergy are there to act as monitors of an officer's conduct, but restates this notion subsided as the program progressed. The fear of being monitored could account for some of the negative comments by police in the survey data, with one comment boldly stating their conduct would not change with the presence of clergy. Implying that some officers still believe clergy presence is there as a form of micromanagement. Nevertheless, candidates expressed time fixed these issues by allowing officers time to see them as supporters.

These apprehensions by police are understandable but also effects the level of communication clergy can have with officers because if they are united the way media has

portrayed them to be, one group cannot feel micromanaged by the other. For this reason, the cycle of clergy members having to adapt to a new officer each session, while not detrimental, possibly added to these anxieties and frustrations. Further, this type of situation likely would have been mitigated by giving each clergy member a consistent officer to patrol with, again referencing organizational issues in the structure of the program. Training also seems to be a neglected component. Appropriate training crucial to any initiative, and candidates' testimonies have addressed several areas where training can improve the program. For the sake of communication and the partnership, proper changes to procedure and facilitating more interactions amongst all members in the program will go a long way for its longevity.

#### *INTERGROUP COMMUNICATION & OTHER THEMES*

The data from both the survey and interviews have patterns of underlying interpretations of police-clergy relationship. While discussing the previously mentioned dispute and low stake calls, candidates described meaningful moments of teamwork. In one example, C1 shared an engagement where they were able to help the officer separate the two individuals, allowing the officer to keep both community members separate for everyone's safety. C1 spoke with one while the officer spoke to the other. The separation allowed C1 to use their prior knowledge in communication and emergency service to calm their individual down to a level they were able to give the pertinent information to relay to the officer.

When asked why they felt comfortable performing this task, C1 said, "We [Clergy] have the leeway to speak from a point that is not a conflict of interest, I suppose, for police to do." The candidate understood their status would offer a different reaction for people versus an officer. Previous research highlights that officer-civilian encounters are among the most visible

intergroup interactions with civilians having a sense of authoritarian association with police uniforms. The clergy candidates are seemingly aware of these associations based on their testimonies. However, it seems because they were able to contrast with police, clergy were able to accommodate civilian interactions with their presence.

Communication accommodation theory accounts for the contrast given to clergy and not the police, as the theory highlights levels of communication are bias dependent on the socio-historical contexts in which the interaction is embedded" (Giles et al., 2006). Meaning, while both FBOs and police agencies have had historical issues with the community, negative police interactions are highlighted more often, leaving clergy with a communicative advantage in the program.

However, even if this were not the exact reason, ultimately, clergy candidates felt they are in a well-placed position to communicate from a perspective of empathy rather than law enforcement. While this may not be effective with all community members, there is enough of a contrast that is noticeable for the candidates and is also distinct enough that it is an underlying talking point for the media image of many of these programs. Another aspect to consider about their differing perspective is based mostly on the level of responsibility police versus clergy. Officers' duties separate them, and they often cannot share these experiences with anyone outside of law enforcement.

Their interactions with civilians are affected by their duties taking precedence over appearing sociable with civilians, at least during disputes. Not only were these details evidence of clergy perceived association with an empathetic style of communication, but it also speaks to how power and authority play a role in how clergy are useful in certain instances. C1 went on to add that police must maintain a level of authority to ensure the safety of themselves and those

involved on a call. As such, they do not have the privilege of speaking from a more casual position when doing their jobs.

Over time, officers started to understand the advantage clergy have not been in a position of legal authority. In more successful instances, candidates felt officers were willing to use their presence as leverage to calm people. As patrols progressed, officers would become more conscious of their presence and tactfully introduce them at the start of an engagement. These candidate's perspective was that these interactions went smoother for the officer and felt utilized by the officer. Rather than remain a "silent observer" both candidates appreciated being of benefit to not just the officers, but also those community members they have been able to help. However, the use of clergy position and empathy during interaction spoke to the power dynamic positioning police over the clergy. In the investigation, candidates expressed the opinion their presence is at the behest of the officers, but the dynamic was comfortable for them.

Despite being comfortable with the dynamic, the investigation argues clergy should be able to support police while having a more balanced presence mainly since the program describes their relationship as a partnership and not a simple volunteer outreach program. The signs of power dynamics also gave way to interpretations regarding intergroup communication. When candidates discussed the issue of adapting and developing a rapport with officers every new session, they felt the sensation of being outsiders more. While the term "culture" may seem keen for state agencies who have members of all backgrounds, the term acknowledges police as a group with their own social rules and comradery.

While the candidates acknowledged their awareness being outsiders at the start, they did not necessarily refer to this with any negative feelings. Instead, both candidates suggested the obstacle is a natural process to overcome eventually. Neither were perplexed by officers having

barriers and chose to focus on how they could best support officers given the opportunity. Candidates respected an officer's choice to be open or private during their patrols together and enjoyed performing the support they could. This perspective on the issue not only speaks to the open-mindedness of the candidates but may also illustrate that clergy members have taken it upon themselves to reach across the divide.

Referencing the negative comments from police in the survey data, these responders possibly have more reservations about an outside clergy group than those who had a positive perspective. Further, some of these feelings have not gone unnoticed. While candidates never describe police culture directly, this study believes it to be a component of the apprehension experienced by police, the lack of communication clergy may have, as well as the organizational issues that have been noticed by both parties. Further, the intergroup barriers are a variable in how quickly a clergy member could establish trust with the officer and establish a level of communication necessary for collaboration.

Clergy seem to be willing to meet officers halfway by understanding an officer's need to feel they can trust the person. The primary difference which makes this relationship more complicated is that there is a close lens on police from many sides. Further, any issues experienced between them may extend to the community if left unchecked. C2 was direct about the importance of trust by stating, "Once you have lost their [Police] trust, that is it." *Currently, COP* is structured to deal with community distrust but does not deal with new relations between members.

It is "the nature of the beast" for candidates as both knew officers come from a position and perspective different from them. While they may be keen on the differences going into the program, it seems from the data in this study that they have yet to extend their side of the bridge

collectively. Further, the police may be more focused on maintaining the current status of their work more than connecting with clergy, and for a good reason. To "maintain control" of a situation, police required a strong presence to enforce as needed. The risk police take on are articulated in the media just as much as criticisms of police. Clergy are equally conscious of what has been going on in communities as police and their humanitarian perspective compels them to help both. Therefore, what may need to happen is a more direct conversation about what the program and how their partnership can develop passed its current capacity.

However, despite any of these possible underlying issues, candidates adapted at different paces and found ways to aid officers, allowing them to feel supported and not monitored. However, they repeated that having a consistent experience with an officer would have made this process much simpler for both sides. The success of the program, at least from this study's perspective, is contingent on the communication between the two groups. The internal communications are just as crucial as the ones that direct toward the community. One candidate made an astute inference from their experience when they stated, "a program like this needs to come from the bottom up. It cannot just be something from the higher up," adding that individuals at ground level need to feel a sense of ownership and responsibility for the program to have the reach it wants. Consistency and structure seem to be the significant elements of hindering communication in the program, which has built visible structural problems apparent to members of the program.

## *CLOSING*

This chapter's investigations focused on teasing out qualitative information from the survey and interview phase. The analysis of their survey responses connected to previously

discussed themes but contrasted with the earlier claims made in the media. Further, the analysis found that trust is crucial to determining whether clergy and officers will continue to collaborate in successful interactions and if the program will potentially live up to its media image and provide the impact it has claimed. However, these findings come out of an admittedly limited set of data. As it currently stands, there are validity issues for this study, especially without officers' perspectives in the interview phase.

Nevertheless, the results of this analysis highlight areas in the program that lack organization, ultimately affecting the bond between police and clergy. If both agencies do not invest themselves in the initiative, the program risks having a short lifespan like other programs across the United States. Further, they diminish the social impact as well as the program's prominence in the discourse of police and community relations. These and other recommendations are addressed more directly in the conclusion chapter.



## CHAPTER 6

### CONCLUSION

This study works to understand how media representation of clergy and police under a program, such as *COP*, does not reflect the current relationship between clergy and police holistically. While positives of this relationship are visible, this study argues their relationship experiences communicative and structural disparities, which hinder the program growth as well as social impact. To remain unbiased when constructing this argument, the initial research questions of this study are open-ended. By doing so, the investigation avoided analyzing *COP* with unfair expectations of the relationship between police and clergy.

Through a qualitative semiotic analysis approach, the study utilizes themes and messaging in media sources and survey-interview data to focus on discoveries in the communicative relationship between clergy and police. Through the semiotic process, this study illustrates thematic patterns, such as politics and public relations, in the discussion of police, clergy, and community. The investigation condenses the evidence of these themes and messages into interpretations of the communicative relationship between clergy and police, which also affirms signs of intergroup communication (Giles et al., 2005).

This concluding chapter will restate the significant discoveries of each analysis chapter while giving a discussion on how they connect to offer recommendations to *COP* and future studies. This chapter will also outline recommendations for the *COP* program. Further, a section details the limitations of the study, which include concerns with sample sizes and structure of such a broad multi-phased study. Lastly, this chapter affirms this study's importance to the continuous efforts of community policing practices.

*FINAL WORD: MEDIA*

In the media analysis, themes exhibit most prominently through narrative choices. Often the messages present themselves to the public via the textual and voice-over content of news and other media sources. However, they are also apparent in more subtle messaging, such as the visual content of these sources. The sources employ narrative tactics to weave persuasive rhetoric into their discourses. The investigation found these messages often directed to areas of media, politics, and public relations with some variance in their discussion and possible intents.

Through the 35 sources, the investigation concludes there is an inconsistency to coverages concerning programs like *COP*. While they appear numerous over the last few decades, they do not retain prominence in the media, which may play a role in community awareness of the program's presence. In turn, the content of these sources often does not have a direct community representative. In many sources, police or FBO leaders speak on behalf of the community.

Statements and opinions within the narrative usually reflect only members of the program, with rare instances of someone's perspective outside the program. Those with executive positions in the program are the voices with the most speaking time and control of the narrative. These voices are especially evident in the sources particular to *COP* in Norfolk, where the most persuasive messaging appears from the perspective of Chief Boone, Dr. Harris, or other significant officials.

Evidence from executive members frames the relationship between clergy and police as positive as well as a natural extension to one another. Further, the combination of their social networks strengthens their overall community outreach. However, they do not highlight the actual experiences by either the community or other members of these programs. The presence

of intergroup communication is limited in the first case study, appearing in the media only when it became relevant to present clergy-police relations as cohesive socially and communicatively. Further, the investigation found signs of empathetic communication only within the background of the majority content, which often describes a clergy member's role and use of a prayer-oriented de-escalation service.

The potential for these programs to enact social impact is theoretically within their goals, but the media often romanticizes the degree of these impacts. These perspectives also lack the input from the general community. While mentions of awards and recognition to these programs support assertions about social impact, there are inconsistencies in the narratives and accounts that leave programs up to skepticism. Discussion of these patterns ultimately leads to more political themes within media narratives as they may influence the public with their purposeful construction.

Politics as a theme is indirectly present in most of the news sources, such as the avoidance of race and police misconduct discussions. Sources maintain a focus on positive images of *COP* or other programs. Additionally, some sources omit discussions of these factors entirely, which are significant in other media studies that have discussed the current hostilities toward police. Despite the lack of these discussions, the programs position themselves as solutions to community mistrust and anxiety with police. In turn, the program indirectly acknowledges the current social disparities between specific communities and police but avoid direct discussion in the fear it may overshadow the program's potential in the context of their media coverage.

It becomes apparent through the course of the background research these programs should branch into the complex social discussion between police and community but choose not

to for the sake of image. These programs add a layer of complexity by having clergy in the middle of this tension with the community. While this study does not serve to disparage the *COP* program or others like it, this thesis does argue that improvements of these programs should include consistency and direct affirmations of social issues.

#### *FINAL WORD: SURVEY-INTERVIEW*

The analysis of the media sources gives an external perspective of these programs. This perspective adds to the investigation of *COP* through surveys and interviews. Of the two anonymous surveys distributed to both police or clergy members, there are no statistically significant results due to the limitation of the sample. However, they did suggest the agencies view the program and each other differently. For example, clergy have the lowest response rate of the two groups. However, their responses reflect positively on the program's goals and their overall experience with the program, which includes interaction with officers.

Police make up most of the survey responses in comparison to the clergy. Most police responses are neutral to many of the statements and questions in the surveys. The smaller majority responses reflect a positive experience in the program and with the clergy. However, there is also a consistent minority group with adverse responses in the survey data. Police survey submission held additional comments with criticisms of their experience with the clergy. These comments were written typically by those who responded neutrally or negatively to the survey questions. Some of the highlights of these comments illustrate officers' safety concerns with clergy during patrol engagements. Other comments hint at dissatisfactions with issues of disorganization, scheduling, as well as consistency with the program, which may explain a lack of understanding of the program's purpose by some officers.

Despite the comments, the investigation found both agencies skew toward a positive perspective on the program but did articulate areas where the dynamic between the groups is not as cohesive as the media suggests. Intergroup communication is only lightly present in this survey data when the investigation highlights the police's majority neutral response to their experience with the clergy. In contrast, the clergy are consistently more positive with their perspective on the police. Since the more directly negative comments made about clergy in the survey are few, the investigation concludes that a lack of communication might be a hindrance to the intergroup cohesion of the program. These assumptions partially clarify themselves in the interview phase of the case study.

The interviews detail the experiences of two clergy members who participated in *COP*. Both candidates' involvement with the program began when current members of the program had approached them. Candidate One's involvement came through their background, which has a heavy focus on volunteer and emergency service training. According to C1, this previous experience warranted their recruitment. Candidate Two's prominence in their religious institution put them on the list from the URC side of the program.

Additionally, both members' involvement began at different times over the two years since the program has been active. The frequency of the times they each participated in patrols also differed. These details help to determine common patterns in their experiences for the investigation. Significant examples of these patterns include officers being partnered with a clergy member seemingly last minute or instances of scheduling confusions. Both candidates experienced officers who had extensive knowledge of the program as well as officers who knew very little. According to candidates, police officers familiar with the program were more likely to engage clergy during patrols and allow them to be part of dispute interactions. Officers less

familiar with the program showed apprehension toward clergy, both in their communication and interactions. Candidates' anecdotal details suggest the apprehensions were due to clergy having to refamiliarize with a different officer each session. This repeated process of each session would require clergy members to establish a new line of trust with each officer in order to stimulate collaboration and intergroup communication.

In the moments, the candidates describe successful collaboration, are in moments where they provided support to distressed individuals as well as officers in casual discussion. Candidates describe successes often in an instance where the communication between the clergy and officer had developed well enough. From the perspective of intergroup scholarship, successful collaboration requires officers to place down barriers with clergy and allow their participation with engagements in order to provide the change they desire. Success also requires clergy to successfully communicate themselves into a position of trust with their officers. Further, the investigation found that clergy members' use of empathetic communication practices can be a benefit of community interactions as well as the officers when establishing trust. Despite these successes, candidates also describe areas where communication between their groups could improve for the sake of the program's overall longevity and success.

### *LIMITATIONS & FUTURE STUDIES*

The most obvious limitations of this study are the sample sizes of both the media and survey-interview analyses. The limited sample pool for the media sources purposefully capped to ensure the coverage of other programs would not overshadow the focus on COP. Despite the better availability of media coverage on other programs, individually, all programs have scattered and inconsistent media coverage. A future investigation would need to extend a study

with a similar framework as the first analysis and conduct multiple comparisons to these initial findings.

The small survey sample pool for both clergy and police are due to distribution and lack of submission rates. Future studies will employ better distributing tactics as well as informational seminars to implement a need for feedback forms at the end of patrols. Both these changes would strengthen both the sample groups and the data available for analysis. A new, advanced survey model would help refocus this study by using the current data to develop the survey based on the results of this study.

Future interviews would also require police participation. This study focuses solely on the perspective of clergy members due to scheduling constraints and lack of response by police for interviews. Lack of police interviews created a stark imbalance for the study. With only two perspectives given in the interview phase, more interviews with clergy members would also strengthen future works. Further, a focus group model would be beneficial in constructive changes. The results of these future studies will yield support to assertions made in this study or possibly change them to give a more accurate representation of the police-clergy relationship in *COP*.

#### *CONCLUSIONS & PROJECT RECOMMENDATIONS*

The results within this study give some legitimacy to concerns and criticisms of community-policing programs like *COP*. The current results also assert the communicative relationship between clergy and police is not as organic as it may appear to the public via media sources. However, these issues did not diminish the candidate's positive perspective on the program's potential success, merely an awareness of "temporary" obstacles. At times the desire

for success may outweigh the structural areas in need of improvement, especially when they attempt to bridge two culturally different agencies. While this study does not serve to argue against the program in any way, nor does it have any statistically significant data to support any claims against the program, the study argues there are communicative and small organizational issues in need of reform.

Recommendations for the program are multifaceted and move to reform the program's external and internal issues. The most straightforward recommendation is to revamp the agencies' attempts to use media as a force for the program. The inconsistent media presence has more potential to diminish the public's social awareness of the program. Additionally, the focus of media engagements should be toward an audience with a skeptical opinion of the police. These future media engagements should acknowledge an understanding of the negative impacts some officers have had on communities, while also presenting the program's desire to foster a better relationship with the community through direct discussion, whether political or not. While *COP* may not be a racially motivated response, its structure stands carefully near these direct discussions.

The survey and interview data highlight probable instances of miscommunication between members. Issues presented in the officers' survey comments and referenced again in the accounts of the interview candidates. The most pressing is rectifying the possibility program members have a misunderstanding of the program's purpose, which is contributing to contrary opinions. More consistent and periodical training sessions need implementation for both clergy members and officers intending to go on patrol. Once each agency has a better understanding of each other as individuals with differing perspectives, better communication will follow. The patrol sessions would likely benefit from prior communication sessions, as well as partnering a



clergy member with a specific officer to facilitate a consistent relationship of trust. The results of this study affirm overtime better bonds between members will provide more moments of successful collaboration at the benefit of the public.

*COP* has untapped potential and stems from an admirable desire to bring police and outlying communities together. However, it seems *COP* has not attempted to use a framework that distinguishes the program from others. Programs need to be conscious of the elements that make their communities unique from others when determining the procedure of their program. The structure of these programs should reflect this attention to specific needs and not blanket efforts to rectify attitudes. Allotting purposeful changes in the program to adjust better as the community changes, may allow the program to continue a long-term success. Further, constant adjustments between police and clergy are also needed. While both exist within the community, their relationship does not exist without unique maintenance behaviors. Intergroup communication methods play a pivotal role in police-clergy relations as well as in the interactions with the public.

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## APPENDIX A

## NPD SURVEY

2/20/2020

Qualtrics Survey Software

Q1. Old Dominion University is conducting research with the Clergy Patrol program. This survey canvasses program participant perspectives on Clergy Patrol's mission and success as well as their preparation for participating in the program and their experiences within it.

Your responses will remain confidential. If you have any questions regarding the survey before or after submitting, please feel free to contact the research team for more information at ClergyPatrolResearch@odu.edu.

Clicking the arrow will begin the survey that will take no longer than 10 minutes to complete. You may exit the survey at anytime by closing your browser window.

**Block 2**

Q2. Have you ever taken part in Clergy Patrol program as a member of the Norfolk Police Department? Check only one.

- ☐ Yes  
☐ No

**Default Question Block**

Q3. In what capacity did you participate in the program? Please provide a brief description.

Q4. How long have you been a participate in the program?

- Less than 3 months      Less than 6 months      Less than a Year      A Year or Longer

Q5. How often do you participate in the program?

- Once a month      Bi-weekly      2 or more times a week      Other

Q6. What do you believe the Clergy Patrol program's goals are? Choose as many options below as you like and please rank your selections (1-9).

- ☐ Provide an alternate method of de-escalating tense situations during patrols.  
☐ Educate the community on police practices through the experiences of community clergy members.  
☐ Help establish better communication with the community through interactions with clergy members.  
☐ Develop trust with the community through collaboration with faith leaders.  
☐ Help individuals experiencing trauma or distress to cooperate with police investigations.  
☐ Offer police officers spiritual support and guidance that allows officers to do their jobs more effectively.  
☐ Provide transparency during interactions with the community while on patrol.  
☐ Help educate communities on police officer's perspectives.  
☐ Other

Q7. For each of the following statements, choose the response that best characterizes your personal opinion regarding the statement. Also add "why" you selected the response you did to each statement, in the text box provided for each.

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I feel the clergy patrol program is fulfilling its intended goals. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe the program should continue in its current state. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2/20/2020

Qualtrics Survey Software

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I feel I may need more training/clarification for the program. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe I was adequately trained/briefed when asked to participate in the program. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel comfortable interacting with the community/citizens while on patrol with clergy members. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel hindered patrolling with the members of the clergy while on patrol. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel the Norfolk Police Department has benefited from the existence of the program. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel I have benefited personally from participating in the program. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel the clergy members have benefited from being a part of patrols. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel the community has benefited from the program. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel I have gained a better understanding of the role clergy can play in community policing through my participation in the program. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel I have a better understanding of the community and their perspective through my interactions with clergy members. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**Q8.**  
By agreeing/clicking "Submit," you authorize the recording of your answers for research purposes only.

Your answers will be kept confidential and recorded anonymously. A second set of questions will follow this submission to determine your availability for the focus group session.

☐ Yes, I agree to submit my answers.

☐ No, I do not agree to submit my answers.

**Q9.**  
The second phase of this study will be conducted using focus groups. Focus groups sessions will not exceed 2-hours. Lunch will be provided as compensation if you choose to participate.

Further information regarding the sessions will be given to you by email should you agree to participate.

By clicking yes, you consent to be a possible participant in the focus group. All personal information will be kept confidential and used only to establish contact for scheduling.

☐ Yes, I agree to be a potential participant.

☐ No, I do not agree to be a potential participant.

**Q10.** Thank you for agreeing to be a potential participant. Please provide your Name and Contact Information in the box below (Full Name, Email, Phone Number). This information will only be used to schedule for the focus group.

## APPENDIX B

## URC SURVEY

2/20/2020

Qualtrics Survey Software

Q1. Old Dominion University is conducting research with the Clergy Patrol program. This survey canvasses program participant perspectives on Clergy Patrol's mission and success as well as their preparation for participating in the program and their experiences within it.

Your responses will remain confidential. If you have any questions regarding the survey before or after submitting, please fill free to contact the research team for more information at ClergyPatrolResearch@odu.edu.

Clicking the arrow will begin the survey that will take no longer than 10 minutes to complete. You may exit the survey at anytime by closing your browser window.

## Block 2

Q2. Have you ever taken part in Clergy Patrol program as a member of the Urban Renewal Center? Check only one.

☐ Yes

☐ No

## Default Question Block

Q3. In what capacity did you participate in the program? Please provide a brief description.

Q4. How long have you been a participate in the program?

Less than 3 months



Less than 6 months



Less than a Year



A Year or Longer



Q10. How often do you participate in the program?

Once a month



Bi-weekly



2 or more times a week



Other



Q11. What do you believe the Clergy Patrol program's goals are? Choose as many options below as you like and please rank your selections (1-9).

☐

Help police deescalate tense situations within the communities they patrol.

☐

Educate the police on community experiences that impact trust.

☐

Help police to recognize their implicit biases.

☐

Help police develop trust within community by serving as advocates and mediators.

☐

Help individuals experiencing trauma or distress to cooperate with police investigations.

☐

Counsel police officers and offer spiritual support that allows them to do their jobs more effectively.

☐

Monitor police activities to ensure that they are interacting ethically and legally with the communities they patrol.

☐

Help educate communities on police perspectives.

☐

Other

Q5. For each of the following statements, choose the response that best characterizes your personal opinion regarding the statement. Also add "why" you selected the response you did to each statement, in the text box provided for each.

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I feel the clergy patrol program is fulfilling its intended goals. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe the program should continue in its current state. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2/20/2020

Qualtrics Survey Software

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
I believe I was adequately trained for the program. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel I may need more training for the program. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel safe patrolling with the members of the Norfolk Police Department. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel comfortable interacting with the community/citizens stopped by police. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel the community has benefited from the existence of the program. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel the police are benefiting from my presence/help. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel I have benefited personally from participating in the program. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel I have a better understanding of police and their perspective. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel I have gained a better understanding of the community through the program. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel I have gained a better understanding of the role clergy can play in community policing through my participation in the program. Why or why not?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q6.

By agreeing/clicking "Submit," you authorize the recording of your answers for research purposes only.

Your answers will be kept confidential and recorded anonymously. A second set of questions will follow this submission to determine your availability for the focus group session.

☐ Yes, I agree to submit my answers.

☐ No, I do not agree to submit my answers.

Q7.

The second phase of this study will be conducted using focus groups. Focus groups sessions will not exceed 2-hours. You will receive a \$30 gift card upon completing the session, if you choose to participate.

Further information regarding the sessions will be given to you by email should you agree to participate.

By clicking yes, you consent to be a possible participant in the focus group. All personal information will be kept confidential and used only to establish contact for scheduling.

☐ Yes, I agree to be a potential participant.

☐ No, I do not agree to be a potential participant.

Q8. Thank you for agreeing to be a potential participant. Please provide your Name and Contact Information in the box below (Full Name, Email, Phone Number). This information will only be used to schedule for the focus group.



## APPENDIX C

## INTERVIEW CONSENT FORM

**Study Title: Clergy Patrol Assessment – Interviews**

**Principal Investigator: Dr. Avi Santo**

**Student Researcher: Ricardo Reyes**

I am **Ricardo Reyes** at Old Dominion University, in the Department of Communication. We are conducting a research study, which I invite you to take part in. This is a consent form for the following interview segment. By signing you agree to the following:

- Discuss your experience in the clergy patrol program.
- Describe activities and participation as much as possible.
- Elaborate with examples.

**Study time:** Study participation will take approximately **1 hour**.

**Study location:** All study procedures will take place at location determined by the candidate and researchers.

I would like to audio-record this interview to make sure that I remember accurately all the information you provide. I will keep these tapes in **an encrypted folder**, and they will only be used by **the main investigator and student researcher mentioned at the top of this form**. The files will also be labeled anonymously with non-identifiable information. All information shared in this discussion, if used in the final report or subsequent reports, will also remain anonymous. Names and titles will be removed from all files. **As such, I may** quote your remarks in presentations or articles resulting from this work. A pseudonym will be used to protect your identity, unless you specifically request that you be identified by your true name.

**What are the possible risks or discomforts?**

To the best of our knowledge, the things you will be doing have no more risk of harm than you would experience in everyday life.

Your participation in this study does not involve any physical or emotional risk to you beyond that of everyday life.

As with all research, there is a chance that confidentiality of the information we collect from you could be breached – we will take steps to minimize this risk by taking the steps detailed in this form.

**How will you protect the information you collect about me, and how will that information be shared?** Results of this study may be used in publications and presentations. Your study data will be handled as confidentially as possible. If results of this study are published or presented, individual names and other personally identifiable information will not be used.

To minimize the risks to confidentiality, we will encrypt files and keep all personal identifiable information redacted. We may share the data we collect from you for use in future research studies or with other researchers – if we share the data that we collect about you, we will remove any information that could identify you before we share it.

If we think that you intend to harm yourself or others, we will notify the appropriate people with this information.

**What are my rights as a research participant?**

Participation in this study is voluntary. You do not have to answer any question you do not want to answer. If at any time and for any reason, you would prefer not to participate in this study, please feel free not to. If at any time you would like to stop participating, please tell me. We can take a break, stop and continue later, or stop altogether. You may withdraw from this study at any time, and you will not be penalized in any way for deciding to stop participation. If you decide to withdraw from this study, the researchers will ask you if the information already collected from you can be used.

**Who can I contact if I have questions or concerns about this research study?**

If you have questions, you are free to ask them now. If you have questions later, you may contact the researchers at:

Ricardo Reyes AND/Dr. Avi Santo  
College of Arts and Letters  
Old Dominion University  
5115 Hampton Blvd, BAL, Room 3000  
Norfolk, VA, 23529  
Phone: 9158675736  
Email: rrey009@odu.edu

**Consent**

I have read this form and the research study has been explained to me. I have been given the opportunity to ask questions and my questions have been answered. If I have additional questions, I have been told whom to contact. I agree to participate in the research study described above and will receive a copy of this form.

**Consent for use of contact information to be contacted about possible participation in other studies:**

Initial one of the following to indicate your choice:

\_\_\_\_\_ (initial) I agree to allow the researchers to use my contact information collected during this study to contact me about participating in future research studies.

\_\_\_\_\_ (initial) I do not agree to allow the researchers to use my contact information collected during this study to contact me about participating in future research studies.

**Print, Sign and Date below:**

\_\_\_\_\_  
Participant's Name (printed)

\_\_\_\_\_  
Participant's Signature

\_\_\_\_\_  
Date

## APPENDIX D

## SEMI-STRUCTURED INTERVIEW GUIDE

1. How did your first get involved with the program?
  - a. Who made the initial approach to establish the collaboration between the NPD and the Urban Renewal Center?
2. How was the program pitched?
  - a. Was the program something you were interested in from the outset?  
Why/Why not?
  - b. Has your perception of the program changed after the experience thus far?  
Why/Why not?
  - c. What were the goals of the program as they were described to you?
3. Did the initial planning of the program include any training?
  - a. Can you describe some of these trainings?
  - b. Was there any training on specific communication techniques to be used in patrol situations?
  - c. Did you feel prepared to participate in the program?
  - d. If yes, how have you made use of the training provided?
  - e. If yes, do you feel training has been adequate?
  - f. What areas do you think (additional) training ought to be provided?
  - g. If no, do you think training is needed? If yes, in what capacities?
4. What has it been like patrolling in the program? OR What was your role with the program?
  - a. Have you been able to acclimate to your partner during these patrol shifts?
  - b. Do you feel comfortable working with each other when engaging with citizens?
  - c. Can retell me a time where you had a positive interaction during the patrol with your partner or a citizen? Maybe a negative?
  - d. Can you describe a time where working together benefited an interaction?
5. What have you learned about NPD/Clergy from your involvement in the program?
  - a. What have you learned about yourself from participating in the program?
  - b. Was there a specific instance where you realized this?
6. What have you learned about the work of police through your participation in the program?
  - a. Can you elaborate why you chose \_\_\_\_\_ as your response in the survey?
7. What has been the reaction from the community seeing officers and clergy members collaborating?

- a. Can you tell me about an instance where a community member expressed to you their opinion about the collaboration?
  - b. Based on your experience so far, do you feel the program is successful in achieving the initial goals that were presented to you? Why or why not?
- 8. If you could change one thing about the program, what would it be?
  - a. If you could highlight one facet of the program that you feel is succeeding what would that be?

## APPENDIX E

### IRB EXEMPTION LETTER



#### OFFICE OF THE VICE PRESIDENT FOR RESEARCH


**Physical Address**

4111 Monarch Way, Suite 203  
Norfolk, Virginia 23508

**Mailing Address**

Office of Research  
1 Old Dominion University  
Norfolk, Virginia 23529  
Phone(757) 683-3460  
Fax(757) 683-5902

DATE: November 23, 2018

TO: Avi Santo

FROM: Old Dominion University Arts & Letters Human Subjects Review Committee

PROJECT TITLE: [1336547-1] Clergy Patrol

REFERENCE #:

SUBMISSION TYPE: New Project

ACTION: DETERMINATION OF EXEMPT STATUS

DECISION DATE:

REVIEW CATEGORY: Exemption category # 6.2

Thank you for your submission of New Project materials for this project. The Old Dominion University Arts & Letters Human Subjects Review Committee has determined this project is EXEMPT FROM IRB REVIEW according to federal regulations.

We will retain a copy of this correspondence within our records.

If you have any questions, please contact Randy Gainey at 757-683-4794 or rgainey@odu.edu. Please include your project title and reference number in all correspondence with this committee.

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within Old Dominion University Arts & Letters Human Subjects Review Committee's records.

## VITA

Ricardo E. Reyes  
Department of Communication & Theater Arts  
Old Dominion University  
9000 Batten Art & Letters  
Norfolk, VA 23529  
rreye009@odu.edu

## EDUCATION

M.A. Lifespan and Digital Communication, 2020  
Old Dominion University, Norfolk, VA  
Thesis Title: Clergy & Police: A Semiotic Analysis of Clergy On Patrol

B.A. English & Communication-Arts, 2017  
St. Mary's University, San Antonio, TX

## PROFESSIONAL EXPERIENCE

Pacific Architects and Engineers, 2017 – Present  
Biometric Technician, Back-Up Site Supervisor

- Assist applicants with ASC processing forms.
- Review immigration and biometrics documentation.
- Perform biometrics processing to include capturing electronic fingerprints, photographs, and signatures.
- Provide applicants with resources to answer further inquiries.
- Uphold and enforce federal law and regulations of facility.
- Refer and maintain resources to applicants and higher officials.
- Maintain to a strict code of conduct and confidentiality agreement.
- Submit daily reports and other requested documents to approved government officials.
- Provide excellent customer service to inquiring applicants.