SOUTH KOREAN BUSINESS OWNERS’ PERCEPTIONS OF COMMUNITY POLICING IN THE BALTIMORE CITY

A thesis presented
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to
The School of Education

In partial fulfillment of the requirements for the degree of
Doctor of Education

In the field of
Education

College of Professional Studies
Northeastern University
Boston, Massachusetts
March 2018
DEDICATION

To contribute to more effective community policing, this dissertation is dedicated to police officers who diligently work to serve and protect community members and underrepresented ethnic business owners who may be victims of criminal activities. I hope that police officers and other law enforcement professionals reference this study to grasp the trend of information of underrepresented ethnic business owners’ perceptions during their interactions with them.
ACKNOWLEDGEMENT

As a novice researcher, I think this thesis is just a beginning of my professional journey. I would like to give special thanks to my committee of Northeastern University for their time and guidance throughout this doctoral program. Without their professional support, I would never have completed this study. Most importantly, I would like to express my deepest appreciation to Professor Karen Reiss Medwed, my advisor, because without her relentless patience and encouragement, it would have been impossible for me to reach this educational goal. Lastly, I would like to thank my family and friends for their support and understanding. All of their support was invaluable.
ABSTRACT

This qualitative study examines the perceptions of community policing from the four South Korean businesses owners in the Baltimore City as underrepresented ethnic community members. The four participants were interviewed in greater detail to explore their perceptions about community policing through the anecdotes of their lived experiences with the Baltimore City police and their cultural propensities. The interview questions were made based on Hofstede’s cultural dimensions theory and that the two themes emerged from the participants’ interview transcripts. The first theme was identified as the participants’ power distance against the police based on Hofstede’s cultural dimensions theory. The second theme was identified as the participants’ animosity against the police based on their lived personal experiences. This study deems that the participants’ perceptions of power distance were influenced by their animosity which was formulated by their dissatisfied experiences with the police, racist beliefs about black people, cynical attitudes against the police, and memories of police corruptions in their home country. Since their perceptions of power distance intertwined with their perceptions of animosity, the two themes implicate that if the participant’s perceptions of power distance against the police were influenced by their perceptions of animosity against the police, then individuals’ cultural propensities are malleable by their experiences and that underrepresented ethnic community members’ negative perceptions of community policing can be changed by having positive experiences with police.
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CHAPTER ONE

INTRODUCTION

In the latter part of the 20th century, the concept of problem-oriented policing was developed with computer technology and that community policing became increasingly important and widely promoted by many police organizations across the globe to maintain a sound working relationship between police and community (Goldstein, 1990; Kumar, 2012). Williamson (2005) explained the origin of community policing in the following manner:

Community policing received attention in the UK in the 1970s as a result of the work of John Alderson, then Chief Constable of Devon and Cornwall Constabulary, who wanted to move from the traditional authoritarian model of policing which he considered inappropriate for a plural libertarian society (p. 153; Alderson, 1977, 1979).

As an essential part of community policing efforts, police officers conduct business checks for the security and legal compliance of business establishments.

Statement of Problem

Before the advent of motorized patrol cars, high tech security systems, and internet technologies, police officers had more opportunities to walk foot beats in business areas to conduct business checks for the safety of local communities. Current police departments can respond to 911 calls faster by using motorized patrol cars and remotely monitor security status of business establishments by utilizing security camera systems and internet technologies such as various social media networks. However, although community policing strategies have been repeatedly changed and developed with innovative inventions and ideas, it is still difficult to articulate the best implementation plans for community policing because effective community
policing is contingent upon the contextual environment that encompasses underrepresented ethnic community members. Thus, perhaps “the important concept of community policing is one that has not sufficiently attracted the attention of social and community psychologists” (Williamson, 2005, p. 154).

**Research Problem**

While it is a daunting task for the Baltimore Police Department to provide sufficient community policing services for its overall community, it is even more difficult to understand real needs, wants, and issues of small business owners from South Korea who are underrepresented in the City of Baltimore in Maryland. The purpose of this research is to build a composite description of South Korean business owners’ perceptions of community policing in the Baltimore City through a phenomenological research study. Moreover, while this research primarily aims to discover perceptions of small business owners from South Korea regarding their concerns, interests, and needs about police services and responses in the City of Baltimore to improve relationships and trust between police and community, the researcher also intends to provide valuable information for all other underrepresented groups in the context of community policing.

**Justification for the Research Problem**

This study provides insight into the impact of community policing on South Korean business owners’ perceptions in the City of Baltimore. “From the point of view of the general public, there is no actual or real police activity that could be separated from the image people create of police activities” (Salmi, Voeten, & Keskinen, 2005, p. 434). This study alludes to the idea that the performance of police organizations can be evaluated by delving into how business owners feel about their local police officers. Since studying community policing based on public
opinion is considered important in a democratic society (Karakus, McGarrell, & Basibuyuk, 2011), a police organization’s community policing methods can be improved by listening to the voice of underrepresented community stakeholders. The researcher contends that the most democratic way of making decisions is by considering culturally diverse opinions because the perspective of every business owner regarding their needs and experiences exert a certain influence on community relationships with police and community growth. Thus, community policing should be implemented to benefit everyone including "the least advantaged members of society" (Rawls, 1971, p. 13).

**Deficiencies in the Evidence**

Due to the limited amount of research conducted on the cultural conflicts between South Korean business owners and American police officers, it is difficult to ascertain South Korean business owners’ exact thoughts and satisfactions regarding the current community policing services. Thus, it is important to note that community policing strategies in business districts can be improved by identifying cultural conflicts between underrepresented South Korean business stakeholders and the Baltimore City police. Williamson (2005) stated, “It is a regret that there is no paper on minority ethnic communities, gay and lesbian communities or other interest groups addressing what community policing means to their particular ‘community’” (p. 154). While various studies delineated community policing from police officers’ perceptions or satisfactions with police services from general citizens’ perceptions, little attention has been given to perceptions of underrepresented business stakeholders about their interactive experiences with police officers (Kumar, 2012; Salmi, Voeten, & Keskinen, 2005).

**Relating the Discussion to Audiences**

To explore South Korean business stakeholders’ perceptions on community policing, a
homogeneous sample of South Korean business stakeholders in the City of Baltimore is used. While canvassing public opinion with binary “yes” or “no” questions may provide certain knowledge of public opinion on a certain matter, people’s feelings maybe more complex than the binary interpretations. Thus, this study is designed to explore detailed opinions of South Korean business owners by using a phenomenological framework. Since community reacts sensitively to every action that police take, it is argued that the relationship between police and community is like a shadow in a mirror and that images of police and community mutually reflect each other. Thus, the audiences that can be benefited from this study are both business stakeholders and members of police organizations. The findings of this study, although primarily can be used to help police organizations to improve their community policing methods by understanding culturally different and underrepresented South Korean business owners, it is argued that South Korean business owners and all other underrepresented business owners who had problems with police services can also be benefitted from the findings of this study.

**Significance of Research Problem**

In 1994, the Violent Crime Control and Law Enforcement Act (VCCA) was passed by Congress with President Clinton’s authorization, which affected the Community Oriented Police Services (COPS) office to grant a total of $8.8 billion to local police agencies for various community crime prevention programs (Evans & Owens, 2007). However, despite the substantial government support for the community crime prevention programs, crime rates did not reduce in some cities in the United States and demands and needs of citizens for community policing services continued to increase (Salmi, Voeten, & Keskinen, 2005). To better utilize police resources and to deliver higher quality community policing services, this study suggests that police should have deeper understanding of underrepresented business owners’ perceptions.
Public perceptions of community policing are constructed with complex and diverse factors such as, but not limited to, age, gender, race, ethnicity, socio-economic status, education, culture (Manning, 1986; Brown & Benedict, 2002; Salmi, Voeten, & Keskinen, 2005), and police officers’ attitudes (Wycoff, & Skogan, 1994). Thus, in sum, it is argued that the future research of community policing should shed more light on the importance of understanding the perceptions of underrepresented business owners.

**Positionality Statement**

The researcher has been working for the Metropolitan Police Department in Washington, D.C. in a patrol division as a police officer for over a decade. In his past years, he has provided patrol services to business stakeholders of diverse ethnic and cultural backgrounds both on foot and on car in the proximity and within the boundaries of Chinatown in Washington, D.C. In addition, as a certified bilingual police officer with educated professional-level of Korean language proficiency, he has assisted many law enforcement officers with Korean translation and cultural knowledge to enable them to communicate with South Korean victims or complainants. When he was assigned to the Asian Liaison Unit in the Metropolitan Police Department, one day, he received a radio run for a patrol officer requesting a Korean language certified officer for assault in progress at a liquor store. Upon his arrival on scene, he observed one South Korean male and one African American male sitting on the ground with handcuffs on. The disgruntled South Korean male was the owner of the liquor store and that he repeatedly stated that the officer manhandled him for no reason. He said that the suspect entered his store and took a bottle of beer from a refrigerator. The suspect then ran out the door without paying for his beer. The liquor store owner followed the suspect outside and scuffled with him over the bottle of beer in front of the liquor store.
The primary officer on the scene witnessed this situation and placed both under arrest; the liquor store owner for simple assault and the theft suspect for misdemeanor theft. The liquor store owner could not understand why he was being arrested for simple assault when he was just trying to take his beer back from the suspect. He felt that he was being discriminated and his rights had been violated by the police authority. The liquor store owner argued that it is not unlawful in South Korea for a store owner to follow a thief outside the store to get his rightful property back. Additionally, the store owner argued that, although South Korean law also forbid the store owner from assaulting a thief, physical altercations without causing serious injury in the process of retrieving a stolen property is considered more generously than in the United States. Perhaps the liquor store owner’s behavior would be culturally more acceptable in South Korea.

The liquor store owner’s lack of American legal knowledge and the officer’s unawareness of South Korean culture exacerbated the situation and made both the liquor store owner and the officer perplexed.

The liquor store owner could not know why he was being arrested and the arresting officer could not know why the liquor store owner was so upset for his lawful arrest. This adversarial situation derived from lack of understanding between the arresting officer and the liquor store owner. When the researcher explained the legal issues of American law to the liquor store owner, the store owner was finally able to calm down and understood why he was being arrested. After the researcher advised the officer about the South Korean culture, he could understand why the liquor store owner was being so upset and resistant. Although this incident may seem applicable only to the South Korean business owner who lacks understanding of American laws, tensions between police and underrepresented community members can be observed in communities other than South Korean communities in the United States and that if a
conflict between police and an underrepresented group is not resolved, it can have negative ripple effects in the society at large.

During the 2015 Baltimore riot, protesters in relation to the death of Freddie Gray caused by police brutality were not only demonstrating in the City of Baltimore, but they were also demonstrating in Washington, DC. As law enforcement officers, the researcher’s colleagues and the researcher had to give up their weekends and work to suppress the violent protesters in Washington, DC. The riot victimized community members and caused serious economic losses to many business owners in the City of Baltimore. However, the riot also affected the lives of numerous people in the neighboring jurisdictions. The researcher’s experience with the South Korean liquor store owner is not unique in police service areas because, oftentimes, community policing fails to reflect the population of the merchants it serves. Thus, in the grand scheme of things, the researcher purports that it is critically important for police to understand underrepresented business owners’ cultures to help ameliorate conflicts between police and underrepresented business owners.

In Geertz’s (1973) book, "The Interpretation of Cultures," his anthropological theory illustrated the importance of understanding one’s culture with an example of a Balinese cockfight. Although the Balinese cockfight is illegal in Bali, Balinese believed that the cockfight would expel evils. Thus, they illegally practiced the cockfight ritual without having guilty conscience. Balinese advocated the cockfight because the superstitious cockfight made a culture for Balinese to believe that the cockfight is beneficial to their tribe. Geertz (1973) described Balinese ritual as a symbolic event that makes hierarchy and loyalty within Balinese tribe in the context of ethnography. The researcher shared his personal experiences and the story of Balinese cockfight to help his readers to better understand his research project.
The researcher argues that it is more difficult for a police department to understand effective patrol methods for minority business owners without exploring their perceptions. The combination of vagueness and lack of understanding about underrepresented business owners’ preferred patrol methods can widen the gap between police and their community. Moreover, there can be discrepancies between police and business owners’ perceptions regarding community policing because "someone from a privileged position may not have had the experiences to construct appropriate horizons of meaning to correctly interpret the words, practices, and experiences of the other" (Briscoe, 2005, p. 26). Since the researcher recognizes his biases as an incumbent police officer, he contends that it is essential to consider opinions of minority business owners in decision-making because one small group of people who are isolated or ignored may play havoc with how the group is operated. Thus, it is important for a police department to draw up a tailored community policing plan by listening to the voices of underrepresented business owners.

Research Question

This study sought to understand the lived experiences of South Korean business owners in the City of Baltimore about their perceptions of local police officers. Thus, this study seeks to answer the following research questions: How do South Korean business owners perceive and understand community policing through the lens of cultural context?

Theoretical Framework

This study is focused on exploring perceptions of South Korean business owners regarding their concerns, interests, and needs about police services and responses in the City of Baltimore through the theoretical framework of Hofstede’s cultural dimensions theory. Hofstede’s (2006) cultural dimensions theory has been applied in understanding and
differentiating consumer behaviors of diverse national cultures. Hofstede (2006) analyzed the values of multinational IBM employees and revealed that while human societies have universal problems, answers to human problems can be varied depend on their national cultures. Hofstede (2006) distinguished the national cultures in the following four IBM dimensions: “Power Distance (related to the problem of inequality), Uncertainty Avoidance (related to the problem of dealing with the unknown and unfamiliar), Individualism-Collectivism (related to the problem of interpersonal ties) and Masculinity-Femininity (related to emotional gender roles)” (p. 883). Hofstede’s dimensions of national cultures can be measured at the national level because the construction of a cultural dimension is associated with attributes of nations rather than attributes of individuals or organizations (Minkov & Hofstede, 2011).

According to Minkov and Hofstede (2011), cultural dimensions are not predicated by individual differences due to the lack of statistical connections between cultural phenomena and descriptors of individuals. Additionally, “Human beliefs and values are not just an epiphenomenon that is shaped by a society’s economic infrastructure” (Inglehart, Basanez, Diez-Medrano, Halman, & Luijx, 2004, p. 18). Hofstede addressed about cultural dimensions as “basic problems that all societies have to deal with” (Minkov & Hofstede, 2011, p. 12). Although many social studies scholars defined a cultural theory by emphasizing the importance of branding and advertising as related strategies in understanding cross-cultural aspects, Hofstede’s cultural dimensions theory has been most widely used as a dominant theory that depicts the impact of cultural differences in the context of recent cultural dimension models (Mooij & Hofstede, 2010). To identify and define the cultural dimensions behind the phenomena that arise from interactions between business owners from South Korea and Baltimore City
police officers, this research is grounded within the four original dimensions of Hofstede’s cultural dimensions theory. Each dimension is depicted below.

**Power Distance**

The first dimension of Hofstede’s cultural dimensions theory is called power distance. Hofstede (2001) explained that “human inequality” can occur as consequences of power distance and that less powerful organizational or institutional members accept and anticipate inequality from more dominant members. The phenomenon of inequality can also be seen in the pecking order of animals and in the relationship between family members (Hofstede, Hofstede, & Minkov, 2010; Hofstede, 2001). Thus, inequality is an inevitable phenomenon in any society. The issue is to gain understanding on how a certain culture tends to foster more inequality than other cultures. According to the result of Power Distance Index for 76 countries in the IBM research, most of Asian countries ranked higher than most of Western countries, which means Asian cultures condone more autocratic or paternalistic leaders than Western cultures (Hofstede et al., 2010).

The Power Distance Index found that less powerful members in Asian countries were more obedient to more powerful members, whereas less powerful members in Western countries were less obedient to more powerful members (Hofstede et al., 2010). Moreover, Hofstede et al. (2010) revealed that the emotional distance in Asian cultures was also larger than in Western cultures because employees in Asian countries were more likely afraid of disagreeing with their superiors or authorities. This finding can reflect South Korean business owners’ perceptions on their experiences with local police officers. The ways in which South Korean business owners feel about power distance between police officers and them can be different compared to business owners who were born and raised in Western countries. Thus, it is imperative to
interpret South Korean business owners’ perceptions from the dimension of power distance because the occurrence of power distance is a matter of people’s perceptions rather than an objective difference in power distribution (Hofstede et al., 2010).

**Uncertainty Avoidance**

The dimension of Uncertainty Avoidance Index indicates the degree to which a society tolerates ambiguity. People’s anxiety is created by the ambiguity of future within their respective cultures, and that people’s collective values and patterns of behaviors are formed to deal with such ambiguity (Hofstede et al., 2010). Hofstede et al. (2010) noted that even laws and rules are made to prevent people from having uncertainties caused by others. In this perspective, it is important to consider South Korean business owners’ level of tolerance for ambiguity about police services because their tolerance level for ambiguity is related to their satisfaction on police services. According to Uncertainty Avoidance Index scores, South Korean natives ranked 24th and U.S. natives ranked 64th out of 76 countries, which means South Korea has a culture that does not prefer unusual or unstructured situations whereas the United States has a culture that is more tolerant of unpredicted changes and different opinions (Hofstede et al., 2010). Furthermore, the consequences of Uncertainty Avoidance Index showed that while people from uncertainty avoiding countries tend to be more emotional, people from uncertainty accepting countries tend to be more phlegmatic when dealing with uncertainty (Hofstede et al., 2010).

**Individualism and Collectivism**

People from a collectivistic culture tend to have stronger group cohesiveness compared to people from an individualistic culture. According to Hofstede et al. (2010), individuals from a collectivistic culture highly regard group-oriented loyalty and decency because collectivists feel a large amount of psychological pressure by in-group members. This phenomenon can be
observed at homes, schools, and workplaces in every collectivistic society (Hofstede et al., 2010). Thus, the value of collectivistic culture derives from the idea of “We,” which ties people together in a collectivistic society by expecting unquestioning loyalty to their group (Hofstede et al., 2010). On the contrary to collectivism, individualists are focused on taking care of themselves and their immediate family. In other words, individualists are less sensitive to psychological distance between in-group and out-group members and that they tend to solve interpersonal problems by confronting them based on the value of self-expression (Hofstede et al., 2010).

Individualism Index scores from IBM database illustrate that individualism is predominant in Western countries, whereas collectivism is predominant in Asian countries (Hofstede et al., 2010). The polarization in the Individualism Index of IBM study is even more evident between the United States and South Korea and that the United States ranked 1st and South Korea ranked 65th out of 76 countries (Hofstede et al., 2010). Hofstede et al. (2010) extensively discussed the differences between collectivism and individualism in terms of politics and ideas. According to Hofstede et al. (2010), while collectivistic societies tend to impose different laws and rights on people, individualistic societies tend to impose same laws and rights on people. Thus, these differences can play an important role in understanding the ways in which South Korean business owners interact with police officers in the City of Baltimore.

**Masculinity and Femininity**

While genders can be explored at individual level by making biological distinctions between men and women, anthropologists studied masculinity and femininity in various societal and cultural contexts to discover behavioral differences of men and women in relation to their own societal and cultural values (Hofstede et al., 2010). Masculinity versus Femininity Index of IBM study demonstrated different values among feminine and masculine societies for 76
countries (Hofstede et al., 2010). According to the study results, the United States scored 62 (rank 19) and South Korea scored 39 (rank 59) on the Masculinity Index Values, which means American cultures tend to be more masculine than South Korean Cultures (Hofstede et al., 2010). Moreover, the IBM study indicated that taboos associated with people in each culture differ based on their deeply rooted values (Hofstede et al., 2010). Some of the key values perceived importantly in constructing taboos in feminine societies are: quality of life; modesty; permissive norms; pro-environment; more female politicians; beauty of small; and resolving conflicts through compromise (Hofstede et al., 2010). Some of the key values perceived importantly in constructing taboos in masculine societies are: challenge; assertiveness; corrective norms; pro-economy; less female politicians; beauty of big; and resolving conflicts by showing strength (Hofstede et al., 2010). Additionally, feminine societies recognize that both genders should have tender relationships and deal with facts and feeling together (Hofstede et al., 2010). Whereas, masculine societies recognize that it is women’s role to be tender in maintaining relationships because men are supposed to deal with facts rather than feelings (Hofstede et al., 2010). The cultural differences between masculine and feminine societies may reflect on the way of South Korean business owners dealing with police officers in the Baltimore City.

The four cultural dimensions provide insight into how South Korean business owners in the Baltimore City perceive specific cultural conflicts or issues related to their experiences with police officers who respond to their business establishments. It is evident that there are significant polarizations of cultural differences between the United States and South Korea in every enumerated dimension. Thus, by grounding this study within the theoretical framework of Hofstede’s cultural dimensions theory, readers can comprehend how South Korean business
owners’ cultural values affect the meaning of community policing and the significance of cross-cultural interactions between South Korean business owners and American police officers.
CHAPTER TWO

LITERATURE REVIEW

Since people’s perceptions may vary even within the same country or geographic area, the cultures of minorities should be evaluated meticulously to avoid cultural conflicts or misunderstandings between minorities and majorities. Studying about a culture involves learning the aspects of nurture rather than nature because a culture is determined by “social coding capacities” of human environment (Condit, 2000). Condit (2000) emphasized the significance of nurture in shaping human behavior in the following manner:

In very strong symbolic environments, many behaviors are overdetermined by the environment. Thus, the differences between the communication practices in concentration camps and at college keggers are readily identifiable. When environments do not vary much or are quite permissive, individual biological proclivities may have greater room for manifestation. Thus, the relative influence of biology and environment depends on ‘which environment’ (p. 9).

This notion also applies to the environment of South Korean community in the United States, and that South Korean immigrants who own small businesses in the United States have different perceptions about police compared to majorities in the United States. The reason why such differences exist is considered that South Korean immigrants’ perceptions are formed by their cultural experiences both in South Korea and in the United States.

Relevant Literature

Since this study is focused on revealing the cultural mismatch between civic work of South Korean business owners and community policing services of local police officers in the City of Baltimore based on South Korean business owners’ perceptions, it is important to review
literatures that researched community policing through cultural perceptions of South Korean business owners. However, the researcher found no literature that specifically studied the perceptions of South Korean business owners regarding community policing in the United States. Instead, several studies attempted to fill that void by examining policing and the relationships of police and community; the cultural differences between South Korea and the United States; the impact of Confucianism on South Korean public and police in South Korea; South Korean public perceptions on police image in South Korea; and the conflicts between South Korean immigrants and police in the United States. Thus, to gain better understanding on how South Korean business owners think about community policing in the United States, the following literatures have been reviewed.

**Policing and the Relationships of Police and Community**

Mcnamara (1994) expressed his concerns about existing threats to community safety in the following manner:

Too much crime and violence exist in our nation, and fear of violence destroys the quality of life for many people. In some neighborhoods, the level of fear keeps innocent people barricaded in their homes, destroying opportunities for community efforts that can succeed in making the streets safer. People are legitimately demanding that their government fulfill its essential duty to protect their safety. Most Americans believe the government currently is failing in that duty. Some ask, how is it that we can put a man on the moon but not ensure safety in the community? Simply put, human behavior is complex. (p. 503).

Thus, stemming from these concerns, to better understand South Korean business owners’ perceptions of community policing, important concepts of policing and the relationships of
police and community in a broader context should be discussed first and foremost. There are many possible factors that contribute to the satisfaction of community members, and one of the many factors is a proper implementation of community policing. When people believe that police are impartial and fair to the needs and rights of all people, then perceptions of public about the legitimacy of police actions and agencies can be enhanced (Gua, 2010; Tyler, 2006). Thus, the purpose of community policing is for police to make them feel safe by building citizens’ trust through interpersonal interactions between police and community (Gau, 2010). According to Gua (2010), “officers’ respectfulness toward citizens during personal contacts can enhance their outcome-based efficacy in citizens’ eyes” (p. 236). Furthermore, Rosenbaum and Lurigio (1994) stated, “the realization that the police are very dependent on the cooperation of private citizens to reduce crime and to improve public safety was a major impetus behind community policing” (p. 300). Advocates for community policing also indicated the importance of police officers’ high visibility as an aspect that promotes a sense of safety among citizens (Adams, Rohe, & Arcury, 2005).

Reisig and Parks (2004) concluded that there is a significant relationship between citizens’ perceptions on police partnerships and the frequency of citizens reporting problems because citizens who positively viewed police partnerships felt their communities safer and expressed less police incivilities. In other words, the quality of life for citizens is affected by the level of collaboration between police and community and that effective community policing can produce positive outcomes for citizens’ quality of life. Moreover, Zhao and Thurman (1997) argued that although there is increasing emphasis in community policing, the primary mission of recent policing is still heavily focused on crime control by police officers and that the ways in which police agencies operate are evolutionary rather than revolutionary. Glaser and Denhardt
2009) also reported on concerns for police officers doubting “the ability of citizens to rise above their own self-interest” and that, to prevent citizens from becoming “civic cocoons,” police departments should collaborate the interests of both police departments and local communities (p. 309).

In 1990, the NYPD implemented community oriented policing strategies upon the completion of an experiment of Community Patrol Officer Program (CPOP) which familiarized police officers with their beat areas and citizens’ concerns. However, in terms of the efficacy of CPOP for the neighborhood in the model precinct of the New York City, it is argued that a successful transition to community policing can only be derived with the increase of CPOP units and patrol officers in scout cars, because the implementation of CPOP units had no effect on the reductions of calls for police service; and that it kept patrol officers busy responding from call to call (Pate & Shtull, 1994). Additionally, Evans and Owens (2007) revealed that adding manpower to police force through the Community Oriented Policing Services (COPS) program remarkably reduced property-related and violent crimes.

According to Xu, Fiedler, and Flaming (2005), community policing for crime reduction has a strong correlation with citizen satisfaction rather than crime reduction rates because their study found that a disorder does not necessarily lead into a crime. Thus, community policing has collective efficacy for citizens’ perceptions on the police rather than playing a significant role in eliminating crimes in the community (Xu et al., 2005). Williams (2008) also stated, “the potential of psychopolitical validity to change the police comes not internally from within the police, but externally through channels of power by the communities to be served by the police” (p. 145). Therefore, gaining a thorough understanding of how community members perceive police is a paramount importance in building better police-community relations.
Kumar’s (2012) study even demonstrated how public satisfaction and perception are interrelated with police services in developing societies. Kerala state government in India implemented community policing program named Janamaitri Suraksha to prevent crimes, promote understanding between police and community, and develop mutual cooperation between citizens (Kumar, 2012). This program initially was implemented in 40 police stations and extended to 100 police stations throughout the Kerala state. Kumar (2012) conducted a study in the City of Calicut to examine the effectiveness of the Janamaitri program. In Kumar’s (2012) study, a survey was conducted in four police stations for comparison. Among the four police stations, two of them had the Janamaitri program implemented, and the other two did not have the Janamaitri program implemented. The survey questionnaire results from the study suggested that the community policing program caused significant changes to the level of police officers’ courteousness and that the people in the area where the Janamaitri program was implemented tended to perceive police behaviors more courteous than the people in the area without the Janamaitri program (Kumar, 2012).

Another research placed emphasis on “the impact of community-oriented policing (COP), however, on officer attitudes toward their jobs” (Adams, Rohe, & Arcury, 2002, p. 399). Even though the roles of police officers can be impacted significantly by the implementation of COP, many officers can be reluctant and pessimistic to community policing (Adams, et al., 2002). Adams et al. (2002) surveyed six law enforcement agencies in North Carolina to reference to “the impact of community policing on officer perceptions of nontraditional modes of policing, acceptance of community policing goals, and job satisfaction” (p. 422). The results of their study indicated that most officers were familiar with COP and agreed the importance of COP in their communities, and that the implementation of COP positively affected on officer attitudes
toward their jobs. Adams et al. (2002) further suggested that “COP officers are much more satisfied and feel a greater sense of autonomy with their job than traditional officers” (p. 424). Thus, Adams et al. (2002) asserted that failure to examine the effect of community-oriented policing on officer attitudes toward their jobs will produce misleading outcomes to people in the community.

Since many today’s police departments have utilized system-wide community policing within the boundaries of traditional policing methods, police, citizens and researchers are affected by this shift (Dukes, Portillos, & Miles, 2009). Citizens shape police service because citizens’ satisfaction with regards to police service is contingent upon “citizens’ victimization experiences, feelings of safety (especially fear of crime), estimates of the ability of police to combat crime, and police response to citizens’ calls for service” (Dukes et al., 2009, p. 298). Dukes et al. (2009), in their study, explored how citizens’ satisfaction toward police service can affect in shaping police behaviors by conducting telephonic surveys on Citizens in the City of Colorado Springs. Dukes et al. (2009) found that citizens are more satisfied when police maintain a low crime rate and inspire confidence by fostering trust between citizens and the Colorado Springs Police Department. In addition, a research showed that perceived top priorities of citizens for police in the City of Colorado Springs were not different from the Colorado Springs Police Department’s traditional policing methods because the citizens also indicated “the reduction of crime and the promotion of safety” as the most important factors of community policing (Dukes et al., 2009, p. 314).

Wells, Schafer, Varano, and Bynum (2006) explained that the problem for community policing agencies in building working relationships with communities is a lack of neighborhood engagement. Another research also indicated that community policing organizations increasingly
study officers’ role acceptance through a job satisfaction survey for police officers about the implementation of community policing that demanded officers to share power with the community (Williams, 2002). Although there are subtle differences among police organizations in understanding community policing, the common denominator for all community policing is strengthening harmony between police and its community. Wilson and Bennett (1994) suggested that, to strengthen the harmony between police and its community, police departments should consider the contextual factors surrounding officers’ attitudes toward communities and that departmental programs for community policing must be designed with communities rather than solely designing at the departmental level.

Many researchers identified community policing patterns of nonurban areas in the United States (Bobinsky, 1994; Cox, 1992). In general, community policing researches were conducted mainly in large urban areas rather than in nonurban areas, which limited police organizations from analyzing data for overall patterns of community policing in the United States (Maguire, Kuhns, Uchida, & Cox, 1997). Maguire et al. (1997) studied prospective benefits of law enforcement agencies that serve population less than 50,000 to understand the difference of geographic and regional characteristics of community policing. In particularly, the benefits and challenges of implementing community policing programs for smaller agencies in the Eastern region of the United States should be focused because “Predicted probability levels showed that holding other variables constant, Western agencies have a 20 percent higher probability than Eastern agencies of practicing 16 or more community policing activities” (Maguire et al., 1997, p. 389).

Famega (2009) examined the activities of police officers in the Baltimore Police Department between post officer, who are expected to be less proactive, and community outreach
officers, who are expected to be more proactive, in terms of enforcing order maintenance and information gathering activities. Famega (2009) proved that there was no significant difference between post and community outreach officers because the research results showed that 50% of post officers’ time was spent on self-initiated activities (p. 100). Although police organizations tend to separate community outreach officers from post officers to assign enough officers for proactive order-maintenance, the works of post officers and community outreach officers are compatible to one another and that community policing is inseparable from traditional policing (Famega, 2009).

The study of public satisfaction with law enforcement in a rapidly developing country, Turkey, also contributed to the research literature on community policing (Karakus, McGarrell, & Basibuyuk, 2011). According to Karakus et al. (2011), income and education are highly relative to public satisfaction with law enforcement and that citizens with higher socioeconomic status tended to have negative attitudes toward law enforcement in Turkey. Karakus et al. (2011) explained this phenomenon in the following manner:

Considering the fact that more educated and well off citizens are likely to value freedom more and that law enforcement may represent an oppressive part of a democratic government, this might account for the reaction of higher socioeconomic classes to the power distance between the state, the police in particular, and civil society. (p. 304).

Based on the results of this study, Karakus et al. (2011) implied that the Turkish National Police should invest more on democratic and community policing to narrow the power distance between Turkish public and police.

Fielding and Innes (2006) pointed out inadequate measures of community policing
performance and argued that a qualitative approach is a more appropriate evaluating method than a quantitative approach in measuring dimensions of community policing. Fielding and Innes (2006) further described the importance of qualitative approach in studying community policing in the following manner:

If answering the telephone in eight rings is a performance measure, more staff will sit at phones instead of getting out on patrol. If we want indicators that tell us how we are doing and what we should do, we need more than that. While all measures are susceptible to unintended consequences, those that valorize discretionary activity may be less so than the tick-box measures about which officers are widely skeptical. (p. 143).

To reassure community, police must be able to engage with public in ways in which people feel that they share common moral interests with police rather than merely relying on the numerical data as indicators of police work (Fielding & Innes, 2006). Simply put, police need to be more “alive” and can provide more memorable stories to gain the support from community (Fielding & Innes, 2006).

The effect of recent transition of police strategies from “order maintenance” form of policing derived by a theory of collective action to participatory form of policing has resulted remarkable improvements in crime reduction (Kahan, 2002). American law based on the theory of collective action has pernicious effects on criminal law enforcement because “it makes individuals much more likely to behave in the self-interested and collectively self-defeating way that the theory itself assumes” (Kahan, 2002, p. 1538; Mashaw, 1977). Kahan (2002) suggested a social-norms theory, the “logic of reciprocity” as a solution to the collective action dilemmas. Kahan (2002) found that there are benefits for street level policing when there were reciprocal
cooperation and negotiation “between individuals, relating to public order; that between neighbors, relating to community self-policing; and that between citizens and police, relating to deference and respect” (p. 1538).

Public image and police visibility are associated with successful community policing; however, since individuals’ perceived police image can be varied contingent upon their characteristics and social context, the quality and frequency of individuals’ experience with police can have substantial consequences on the effectiveness of community policing strategies (Salmi, Voeten, & Keskinen, 2000). Further, Salmi et al. (2000) explained that, in order for public to have positive police image, “the police must let themselves be seen outside of their police cars, in everyday situations, and not only in connection with crime” (p. 445). Lobnikar, (2005) echoed by stating, “An effective safety policy depends upon close co-operation between the police and the local community” (p. 367). Therefore, ideal community policing can be achieved by understanding people’s subtle experiences with police (Lobnikar, 2005). Wisconsin Police Department utilized a participatory management model for the implementation of quality community policing (Wycoff & Skogan, 1994). While it is difficult to determine that participative management approach is the most effective police strategy, personal surveys on police personnel in the Experimental Police District of Wisconsin Police Department in 1987 and 1989 indicated that police members’ belief increasingly became positive in four areas such as, “(a) satisfaction with work, the organization, supervision, and job growth potential; (b) perceived significance of work; (c) task identity; and (d) work autonomy” (Wycoff & Skogan, 1994). Thus, it is argued that there is a positive correlation between participatory management style on officers’ attitudes and the effectiveness of community policing (Wycoff & Skogan, 1994).

In terms of dealing with community issues, politicians and scholars in the last half of the
twentieth century mentioned about the ineffective operations of police rooted from “bureaucratic” and “Para-military” nature of traditional police organizations (Yilmaz, 2013; Bayley, 1994a, 1994b; Goldstein, 1977, 1990; Mastrofski, 1998; Punch, 1983). Numerous studies have highlighted leadership as the core element for the construction of social cohesion because certain types of leadership are more effective in improving community justice (Atherton & Crisp, 2011; Rai, 2008; Cantle et al., 2006; Coleman, 1990). Atherton and Crisp (2011) reported that it is important to have leaders who understand the complex relationships between police agencies and communities at local level of government for effective community policing, and therefore the researchers implied that changing police leadership signifies ways in which police deal with crime and justice. Additionally, police organizations are expected to do more than what traditional police officers would normally do for the citizens, such as, but not limited to, patrolling, investigation, maintaining public order, making arrests, and writing reports (Lurigio & Skogan, 1994; Stone & DeLuca, 1985; Walker, 1992). Thus, in order for law enforcement agencies to be more democratic and participatory, potential barriers derived from traditional justice systems that hamper the development of effective community policing need to be removed, and “more needs to be done to unravel the complexities” by police organizations (Atherton & Crisp, 2011, p. 17).

The Cultural Differences Between South Korea and the United States

To discuss community policing perceptions of South Korean business owners in relation to Korean culture, the ancient Chinese civilization must be referred to readers because, historically, the civilization of East Asia which includes South Korea was heavily influenced by the aspect of the holistic Chinese civilization (Nisbett, Choi, Peng, & Norenzayan, 2001). Whereas, European civilization and post-Columbian American civilization originated from
Greek civilization with individualism, capitalism, and analytic philosophy (Nisbett et al., 2001). While Westerners in individualistic cultures see the “self” as independent of the immediate social environment that is relevant to knowledge of personal attributes, East Asians are typically more holistic in their thoughts and that their rights are construed as one's “share” of the community (Markus & Kitayama, 1991; Nisbett et al., 2001).

In addition, “Chinese society made the individual feel very much a part of a large, complex, and generally benign social organism in which prescriptive role relations were a guide to ethical conduct” (Adler & Rips, 2008, p. 958; Lin, 1936; Munro, 1985). Thus, while the cultural cognitions of South Korean people are rooted from Confucian principles of collectivism, the cultural cognitions of American people are rooted from Aristotle’s individualism (Peng & Nisbett, 1999; Kim, Lin, & Lambert, 2014). South Korean cultural traditions make much of informal social control based on group solidarity and moralist traditions of Confucianism, whereas Western cultural traditions make much of public social controls via the criminal justice system (Hwang, McGarrell, and Benson, 2005). Thus, the emphasis on informal social control of South Korean culture left “public social controls as a second line defense only to be enforced when the conduct of an individual is beyond restraint by the family and community” (Hwang et al., 2005, p. 587).

The Impact of Confucianism on South Korean Public and Police in South Korea

Jang and Hwang (2014) examined public confidence in the South Korean police force by comparing expressive and instrumental (accountability) models based on the analyses of the Korean National Crime Victimization Survey (KNCVS) 2008 data, which illustrated “frequency, characteristics, and consequences of criminal victimization as well as perceptions of crime and community quality of life” (p. 312). While the expressive model delineated police as a mean to
“defend social values and behavioral norms” (Jang & Hwang, 2014, p. 320; Jackson & Bradford, 2009), the instrumental model delineated police as a responsible entity for controlling “the crime rate and for the fear of crime” (Jang & Hwang, 2014, p. 320). Jang and Hwang (2014) found that South Korean people considered the expressive perspective more importantly than the instrumental perspective in describing public confidence in the police. Thus, their study results inferred that South Korean public is greatly influenced by Confucianism. Moreover, Kang, Nalla, and Chun (2014) claimed that although South Korean police officers are not unionized, they have a strong social network because of Confucianism. Kang et al. (2014) implied that officers having strong relationships with their colleagues is caused by the wide spread of Confucianism in South Korea.

On the contrary, Hwang et al. (2005) depicted the effect of modernization in South Korea on public satisfaction with police to demonstrate the cultural trend of westernized South Korea. The researchers surveyed and interviewed 11,500 randomly selected citizens across South Korea, a rapidly industrialized country, and determined that “citizens in small to mid-sized cities and large urban cities were less satisfied with police than were residents of rural areas” (p. 585). Although South Korean culture is vastly influenced by Confucianism, South Korean policing activities became like the policing activities in the United States after the mid-twentieth century because the popularity of Confucianism in South Korea has been diminished due to the increase in crime rates and the modern industrialization and urbanization in South Korean society (Joo, 2003; Kang et al., 2014).

**South Korean Public Perceptions on Police Image in South Korea**

In addition to discussing the influence of Confucianism on South Korean culture, the impact of the socio-economic class of South Korean people and the widespread corruption of
former South Korean governments on the perceptions of South Korean public with regards to police image can also be considered for this study. Moon and Zager (2007) used a sample of 434 Korean police officers to analyze the influencing factors associated with officers’ attitudes toward citizen support. The results of their study indicated that senior officers and officers who perceived their beat as a middle-income community or as a low crime area had more positive attitudes toward citizen support than junior officers or officers who perceived their beat as a low-income community or as a high crime area (Moon & Zager, 2007). Thus, the perceived levels of South Korean police officers about community income and crime issues significantly affected their attitudes toward citizen support (Moon & Zager, 2007). According to Moon and Zager (2007), they stated

the study found that a majority of Korean police officers perceived that citizens do not support the police. These findings suggest that distrust and antagonism between the police and citizens is deep-rooted in the minds of the Korean police (p. 493).

Furthermore, the researchers suggested that South Korean police officers’ cynical perceptions with regards to citizen support derived from the long period of political instability and corruptions, which resulted in numerous tortures of political suspects and human rights violations by the South Korean governments in the past (Moon & Zager, 2007; Pyo, 2001). Another study indicated that 92 percent of a sample of 223 police departments in South Korea perceived that “Korean people do not trust the police” (Moon & Zager, 2007, p. 487; Lee, 2002). Thus, even with the current South Korean democratic government, the stigma of past brutality of South Korean government, public mistrust, and hatred toward police remained in the minds of South Korean people.
The Conflicts Between South Korean Immigrants and Police in the United States

Although the cultural factors and historical events of South Korea are highly significant in constructing South Korean people’s perceptions about police, the perspectives of South Korean merchants in the United States in relation to community policing cannot be discussed without concerning the entrepreneurial issues that they encounter as South Korean immigrants in the United States. Min (1990) interviewed 557 Korean immigrants in Los Angeles to identify major problems of Korean immigrant entrepreneurs. Min (1990) determined that many Korean entrepreneurs owned small businesses in high crime areas and worked long hours without taking time off. Thus, Korean merchants were vulnerable to various violent crimes such as, but not limited to, armed robberies due to their locations of businesses in low-income and minority areas of racial conflicts (Min, 1990). Moreover, Min (1990) indicated that Korean immigrant entrepreneurs experienced racial tensions between them and African American customers, discrimination from white suppliers, and the difficulty of assimilating themselves into American society. Min (1990) explained the reason for such cultural dissimilation of Korean immigrant merchants is that they spend substantially more time in interacting with Koreans in Korean language than with Americans in English language.

Failing to conflate Koreans and Americans in the United States resulted in cultural misunderstandings and an unnecessary arrest by police officers with tragic endings in Los Angeles. Matsuda (1998) purported the importance of affirmative action by explaining a story about the Los Angeles uprising of 1992, which escalated in response to the verdict in the trial of Rodney King. In that story, Matsuda (1998) described how Korean American merchants were devastated by the police leaving them behind without providing protection against the violent protesters and that the Korean merchants had to guard their own stores with their own abilities.
According to Matsuda (1998), she claimed, “To prevent crime, to change law enforcement for the better, and to rethink crime and punishment altogether—to do all of these things intelligently and effectively—we need affirmative action” (p. 312). Matsuda (1998) emphasized the importance of hiring government employees who understand the cultures of minorities to cultivate an amicable culture within American society.

Matsuda (1998) illustrated how cultural misunderstandings and language barrier could lead to an unnecessary arrest by telling the story of an eighty-three-year-old Korean immigrant. A disoriented Korean grandfather who moved into a new home attempted to enter a wrong house by mistake. Subsequently, the occupant called police and the police placed the Korean grandfather under arrest for trespassing. After the Korean grandfather being released from the police station, he gets mugged and beaten by criminals in a dangerous neighborhood. Later, the injured Korean grandfather passed away at a hospital in Los Angeles. His family members felt strong resentment and despair against the Los Angeles Police Department. Matsuda (1998) claimed that this tragic incident occurred due to the lack of understanding of the reason behind Korean grandfather’s action. If someone at the police station knew how to speak Korean or there was a set procedure for Korean translation, he may not have died in vain. It is important to understand cultures of people from other countries to avoid misjudgment because if the Korean grandfather was in South Korea, he would have never been arrested by police for the same conduct.

**Overview of literature**

Although, Hwang et al. (2005) mentioned about modernization or westernization of South Korea, there are clear distinctions between cultures of South Korea and the United States. While American culture is grounded in the Aristotelian individualism, South Korean culture is
grounded in Confucius collectivism (Peng & Nisbett, 1999; Kim, Lin, & Lambert, 2014). Thus, Confucianism significantly contributed in forming the perceptions of South Korean public and police in South Korea. However, as counterproductive results of excessive collectivism, South Korean public suffered from corruption of South Korean government officials in the past and that the corrupted South Korean governments instilled negative police images into the minds of South Korean people (Moon & Zager, 2007; Pyo, 2001). Thus, it is argued that South Korean cultures based on Confucianism, negative images about police in the minds of South Korean people, and American police officers’ lack of knowledge about South Korean culture bred tragedies between South Korean community and police in the United States.

Matsuda (1998) illustrated the cultural conflicts between South Korean immigrants and police in the United States through the tragic stories of Korean immigrants in Los Angeles. In reviewing their stories, she gained insight into the meaning of affirmative action and government policies that impact the lives of many ethnic and racial minorities in the United States. In a symbolic sense, their stories delivered a strong message to law enforcement agencies and government policy makers and that when the cultures of minority communities are not carefully examined, ethnic and racial conflicts may arise to exacerbate the relationships among people in the United States. To study South Korean small business owners’ perceptions on community policing in the City of Baltimore, this study reviewed the literatures that examined the cultural differences between South Korea and the United States; the impact of Confucianism on South Korean public and police in South Korea; South Korean public perceptions on police image in South Korea; and the conflicts between South Korean immigrants and police in the United States. Furthermore, since there was no literature that examined South Korean small business owners’ perceptions on community policing in the United States, this literature review attempted to
provide the readers with a contextual idea of complex perceptions of South Korean merchants in the United States. As a small blister on one’s toe can hamper one's ability to walk, cultural insensitivity for minorities can interrupt the harmonic advancements between South Korean communities and local police departments in the United States.
CHAPTER THREE

METHODODOLOGY

This research used a qualitative method in exploring South Korean business owners’ perceptions of community policing based on their lived experiences with local police officers in the City of Baltimore. While it can be a daunting task for the Baltimore Police Department to provide sufficient community policing services for its overall community, it can be even more difficult to understand problems and issues of small business owners from South Korea who are underrepresented in the City of Baltimore. Due to the cultural differences between South Korean business owners and American police officers, the qualitative data was deemed essential in understanding how the business owners interpret their concerns, interests, and needs derived from their interactions with local police officers through the theoretical framework of Hofstede’s cultural dimensions theory. Thus, this study’s combined applications of the qualitative methodology and the dimensions of cultural theory added its credibility.

Research Paradigm

Based on the concept of deficit perspective, the implicit premise of cultural, socio-economic, and political spheres of all human lives regardless of race, ethnic origin, gender, social background, sexual orientation and so forth limits people from having sufficient perspectives of others (Carlton Parsons, 2008). While positivists assert that a theory can verify the truth with objective evidence that is fully comprehensible, post-positivists emphasize that a theory cannot verify the truth because of the incomplete and objective reality (Ponterotto, 2005). The researcher used qualitative methodologies to reveal South Korean business owners’ perceptions of community policing through the theoretical framework of Hofstede’s cultural dimensions theory, and that the goal of this study is to make implications from the results of this
study rather than to draw an absolute conclusion by generalizing the results. Thus, this research is grounded in interpretivism due to its hermeneutical approach to the objects of investigation through interactive dialogues and interpretations (Ponterotto, 2005). Since the true objective reality cannot be completed without knowing how people experience, process, and label the reality in their minds, making generalized assumptions from positivist’s viewpoints can marginalize "the least advantaged members of society" (Ponterotto, 2005; Rawls, 1971, p. 13). Moreover, this study aligns with the paradigms of post-positivism and interpretivism because this research is not intended to provide definite solutions to existing issues, but rather it asks epistemological questions to scholar-practitioners about the value of recognizing different cultural perceptions of an underrepresented population with regards to community policing.

**Role of the Researcher**

The researcher’s role in this study was to collect data which support the argument that cultural problems and issues between small business owners from South Korea and local police officers can be revealed by conducting interviews and observations on South Korean small business owners through the theoretical framework of Hofstede’s cultural dimensions theory. Due to the limited amount of research conducted on the cultural conflicts between Asian business owners and American police officers, it was difficult to ascertain South Korean business owners’ perceptions of cultural differences about the current community policing services. The researcher attempted to tackle these conditions by obtaining information on South Korean business owners’ perceptions because it is argued that community policing can be improved by identifying cultural conflicts between underrepresented community stakeholders and local police officers. Moreover, the researcher claims that the virtue of this study is with seeking the answers through exploring cultures of underrepresented population. Therefore, the researcher’s role was
to identify the virtue of knowing the culture of South Korean business owners in the City of Baltimore for the improvement of community policing.

**Research Approach**

Since the topic of this research was based on the phenomenon of South Korean business stakeholders’ experiences with local police officers in the City of Baltimore, this study explored the real lives of a specific group. Thus, this study was consisted of a homogeneous sample of small business owners in the Baltimore City and used a phenomenological research approach (Creswell, 2013). The participants in this study were considered as a homogeneous sample because the South Korean business stakeholders in the Baltimore City were considered to have a common national culture. This research used Interpretative Phenomenological Analysis (IPA) because the researcher concentrated on revealing the effects of knowing the significance of analyzing South Korean business owners’ lived experiences in reflection to local police officers’ community policing services in the Baltimore City (Smith, 2007). This research was conducted because South Korean business owner’s perceptions about community policing services provided by the Baltimore City police department could not be known unless it was investigated. The four dimensions of Hofstede’s cultural theory were utilized in understanding the cultural issues that South Korean business owners might have with local police officers. Since this study was aimed to understand the phenomena of South Korean business owners through analyzing their perceptions about community policing, IPA was used in attempt to identify their sense-making or interpretation of their own experiences (Larkin, Watts, & Clifton, 2006).

**Participants and Access**

The participants in this study were consisted of a homogeneous sample of South Korean small business owners in the City of Baltimore. Since each underrepresented population is
uniquely different, the sample population of this research was bounded to the South Korean business owners in the Baltimore City. The participants’ length of being as business owners was not prerequisite for participation in this study because it was believed that the length of being as business owners was irrelevant to the strength of their individual experiences. In other words, an individual who ran a business for a shorter period may have more severe experiences compared to an individual who ran a business for a longer period in terms of crimes and police interactions.

All participants had to be 18 years or older at the time of participation. Participants’ genders and socio-economic statuses were not considered for exclusion criteria. The sample population of four South Korean business owners of restaurants, liquor stores, convenient stores, gift stores, and grocery stores in the City of Baltimore was selected from the online South Korean Yellow Pages of the Baltimore City (http://dc.koreaportal.com/vp/). The sample population was limited to South Korean owners of restaurants, liquor stores, convenient stores, gift stores, and grocery stores because, based on the researcher’s experiences as a police officer, owners of retail related businesses were more vulnerable to street crimes than owners of office related businesses and that patrol officers tend to interact more frequently with retail business owners.

Upon classifying all restaurants, liquor stores, convenient stores, gift stores, and grocery stores in the online South Korean Yellow Pages of the Baltimore City by typing ‘Baltimore’ in the City search box of the online Yellow Pages, the researcher copied and pasted the information of restaurants, liquor stores, convenient stores, gift stores, and grocery stores on blank Microsoft Word pages by putting sequence numbers. Subsequently, the researcher randomly selected the numbers by using random number generator from the true random number service website (https://www.random.org). Upon filling the minimum and maximum number boxes on the true
random number service website, the researcher clicked the ‘generate button’ and randomly obtained a number associated with the business. If the generated number was identical to the previously generated number, the researcher repetitively clicked the ‘generate button’ until a new number is generated. The researcher then contacted the business owners by phone to ask their willingness to participate in this study. The researcher repeated this process until the sample population of four South Korean business owners was identified for interviews about South Korean business owners’ experiences of cultural conflicts with local police officers in the City of Baltimore. The total of four randomly selected locations was visited door-to-door by the researcher and that the sampling strategy for this study is random sampling.

Their participation of this study was strictly voluntary and that they had a right to withdraw from the study at any time they required. Thus, no remuneration was given for participants in this study. The researcher also arranged a date and time that best fitted each participant’s schedule to conduct an interview and to give a detail account of the procedures and potential risks involved in this study. All questions or concerns that the participants might have were also discussed during the time of interview. The interview took place during regular business hours, and busy time was avoided. In this study, the participants were interviewed in Korean language and that all participants did not need to speak English.

The researcher visited the selected business owners in person, explained the study, and had them participate voluntarily in the interview process. This study was performed within South Korean business establishments in the City of Baltimore. Since IPA study provides greater benefits for the researcher with a small sample in obtaining detailed analysis of the participants than with a large sample, four business owners in the City of Baltimore were only selected for the sample population (Larkin et al., 2006). The City of Baltimore was chosen for
the study because South Korean business owners in the City of Baltimore were considered as underrepresented population who received services from the Baltimore City police department and that they might have potential conflicts with the local police force.

**Data Collection and Data Storage**

The researcher as the sole data collector used the qualitative research method to collect data for this study because qualitative data have “strong potential for revealing complexity” (Miles and Huberman, 2014, p. 10). To collect information on the South Korean business owners’ perceptions of community policing in the Baltimore City, the methods of data collection were individual interviews and observations through direct interactions with individuals on one to one basis. The researcher made door-to-door visits to collect data. Data collection of unsigned consent forms, interview transcripts, voice recorded tapes, and observation notes were secured in locked boxes or cabinets in a locked office.

**Trustworthiness**

The trustworthiness of this study depended on the ways in which the validity of this study was evaluated, and that the validation process of this study was be guided by the methods described in the text of Smith et al. (2009) and Yardley (2008). To ensure trustworthiness of this study, the researcher intended to make this study simple, easy, and clear for readers to understand the intent of this study (Stake, 1995). While interviewing each participant, the researcher tried to be as sensitive as possible and paid close attention to detailed accounts of participants such as, but not limited to, their tones, facial expressions, hand gestures, and sitting postures. By doing so, the researcher attempted to deliver the context to readers without tampering the participants’ experiences. Thus, it was the researcher’s effort that each sentence contributes to identify the contextual phenomena of this research, which is exploring the South
Korean business owners’ perceptions of community policing in the City of Baltimore.

The phenomenal theme of this study is underpinned by the theoretical frameworks of Hofstede’s cultural dimensions theory. As a part of the researcher’s commitment, the interview questions were carefully administered to make sure not to offend any of the participants’ cultural values because they were considered as underrepresented community stakeholders with South Korean cultural backgrounds. The researcher made the best effort in having the participants feel as much comfortable as possible for smooth dialogues, so that they could share their experiences. Moreover, since the researcher is an incumbent police officer in Washington, D.C., a different location, the Baltimore City in Maryland, was selected to minimize possible biases during the interview process. The researcher carefully coded interview and observation data collected from the participants with detailed descriptions (Creswell, 2013). Upon the completion of interviews, the researcher conducted follow-up phone interviews for additional information. From the recruitment to interview process, the researcher was fully committed to conduct an impartial research and rigorously analyzed data to identify the similarities and differences among the participants.

The researcher provided the participants with step by step instructions on how the interview would be conducted. In the beginning of each interview, each participant received verbal explanations about the purpose of this study and the Korean translated documents of interview questions, recruitment, debriefing, and unsigned consent. The researcher considered transparency as the utmost importance and that whenever the participants had questions about this study, the researcher tried his best to articulate as clear as possible in answering the questions and help them comprehend what they read or heard from the researcher. However, since the participants could misconceive that the researcher has a police authority in the
Baltimore City and be reluctant to share their experiences, the researcher deemed that notifying the participants about the researcher’s identity as a Washington, D.C. police officer could pose potential threats to internal validity of this study. Thus, the researcher's identity as a D.C. police officer was not disclosed during the interview processes.

For the researcher to collect more honest opinions from the participants, the researcher initially introduced himself as a doctoral student researcher of the Northeastern University without informing the participants about the researcher’s police identity. However, immediately after each interview, the researcher disclosed his police identity and informed that the researcher has no police authority in the State of Maryland. Subsequently, the researcher mailed a summary of interview analysis to each participant. The researcher then conducted member checking through the follow up phone interviews with the participants and gave the opportunity for them to offer feedback about the summary of interview analysis. These steps were necessary to develop a more coherent study. Moreover, the researcher’s advisor was contacted in a regular basis to ensure all the themes of this study are aligned and logical. In doing so, the researcher could assess the potential impact of this study and minimize a possible bias that can have a negative influence on the trustworthiness of the study findings.

**Protection of Human Subjects**

**Risks and Benefits**

This study was conducted during a regular business hour. The interviews with participants were set up on a mutually agreeable time during the normal business hour. The interviews and observations were taken place at business establishments in the Baltimore City. The researcher conducted interviews on the base of twelve interview questions. The participants and atmospheres of business establishments were observed before, during, and after each
interview. The probability of immediate harm or injury (physical, psychological, social or economic) was not expected to occur from their participation in this study. However, the participants were advised that there could be possibilities of negative influence by other factors regardless of the harmless nature of the interviews. For example, since this study was based on interviews, the recollection of negative experiences of police services could cause unknown psychological side effects to the participants. The participants could feel uncomfortable, embarrassed, sad, or tired answering personal or sensitive questions during or after the interview. Furthermore, it is argued that the literature of this study could carry a significant meaning for police organizations in providing better community policing services to underrepresented business owners.

Confidentiality

Confidentiality, privacy, and anonymity are the most important consideration for this study. The researcher used anonymity to ensure confidentiality and avoided privacy invasion and potential harm. Therefore, all identifying information from the research process will be promptly destroyed after completion and publication of this study. The participants were informed that all the information, data, and signed forms collected through this study will be confidential and the participants’ anonymity will be guaranteed in this study as well as future publication. Pseudonyms were used to protect participants’ and their business establishments’ identities. All data were secured on a thumb drive inside a locked box in a locked office. The interview scripts of participants were compared, analyzed, and will be promptly destroyed at the end of this study. The participants in this study were autonomous groups. They had the right to choose whether to be part of this study. Moreover, they also had right to withdraw or change their choices at any stage of the research without any reason.
**Information and Consent Forms**

Upon this study’s purpose, procedures, potential risks and benefits, confidentiality, and right not to participate were read to the participants, the participants were advised that the consent for participation in the study is voluntary. Once the participants verbally agree to participate, the researcher distributed the unsigned informed consent form to each participant that was approved by the Northeastern University IRB board. The researcher respected the autonomous rights of South Korean business owners in participating in this study. Each participant received an unsigned informed consent form to keep. In doing so, all participants had comprehensive information of this study.

**Debriefing**

Upon completion and publication of this study, debriefing will be done with the participants in this study. The study review and its findings will be given both verbally and, in a letter, using a language that the participants can understand. The letter will include the information on how to access to the publication or a copy of the study. In addition, the researcher’s contact information was provided to the participants so that they could reach to the researcher directly for further questions.

**Location of Research Project**

This study was conducted in the City of Baltimore. The South Korean business stakeholders in Baltimore, MD will only be selected for the sample population. The City of Baltimore was chosen for this research project because South Korean business owners were considered as an underrepresented group in the City of Baltimore.
CHAPTER FOUR

ANALYSIS

Since a phenomenological study explores conscious reflections of one’s experiences, the researcher used an Interpretative Phenomenological Analysis (IPA) process and followed the analysis steps outlined by Smith and colleagues (Smith, Flowers & Larkin, 2009) in delving into the lived experiences of South Korean business owners in the City of Baltimore. Moreover, the researcher concentrated on revealing the significance of analyzing South Korean business owners’ lived experiences in reflection to local police officers’ community policing services in the City of Baltimore through the lens of Hofstede’s cultural dimensions theory (Smith, 2007). As a novice researcher, I used IPA to build a composite description of South Korean business owners’ perceptions on their experiences with the Baltimore City police officers and to discover their concerns, interests, and needs for police services and responses in the City of Baltimore. This chapter is prepared separately for readers to have a contextual understanding of the analysis process of this study.

Based on hermeneutic approaches, the true objective reality cannot be completed without understanding how people experience, process, and label the reality in their minds (Ponterotto, 2005). While various studies delineated community policing from police officers’ perceptions or satisfactions with police services from public perceptions, little attention has been given to perceptions of underrepresented population about their interactive experiences with police officers (Kumar, 2012; Salmi et al., 2005). Moreover, the researcher found no literature that specifically studied South Korean business owners’ perceptions in relation to community policing in the United States. To improve relationships and trust between police and underrepresented community, the analysis of this study aims to discover perceptions of small
business owners from South Korea about their concerns, interests, and needs for the Baltimore City police services and responses in the context of Hofstede’s cultural dimensions theory.

Data Analysis

The Interpretative Phenomenological Analysis (IPA) is processed with the hermeneutical phenomenology approach which involves analyzing phenomena of lived experiences and the development of significant relationships to demonstrate how a certain group of people make contextual sense out of a given phenomenon (Smith, 2007). This analysis process referred several different researchers’ outlined steps in attempts to make sense of the research participants’ experiences because the data analysis of IPA can be done various ways such as, but not limited to, the activities of data reduction or coding, data display, and conclusion drawing or verification and that there is no single way to analyze phenomena of lived experiences (Barritt, et al., 1984; Dahlberg et al., 2008; Miles and Huberman, 2014; Smith et al., 2009). However, the researcher made the data analysis process within the two major purviews. They are describing the “like” of participants’ world and providing a “critical and conceptual commentary” (Larkin et al, 2006, p. 104). The researcher strived hard to understand the participants’ views as closely as possible without tampering their voices and viewpoints and to make sense out of their unique experiences.

To analyze the interview data, the researcher followed several guidelines for the data collection process. The participants in this study are considered as a homogeneous sample because the South Korean business stakeholders in the City of Baltimore are deemed to have a common national culture. In other words, only Korean Business owners in Baltimore City were selected as participants in this study. The participants’ lengths of being as business owners were not prerequisite for participation in this study. All participants were 18 years or older at the time
of participation. Participants' genders and socio-economic statuses were not considered for exclusion criteria. The researcher recruited four participants and utilized twelve interview questions for each participant in the City of Baltimore. The interviews began with a question that asked the reason for opening their businesses. The interview questions were asked to reveal their perceptions on community policing in the City of Baltimore through the theoretical framework of Hofstede’s cultural dimensions theory.

Upon the completion of all interviews, the researcher analyzed participants’ transcripts to develop a deeper understanding about cultural conflicts between participants and local police officers in the City of Baltimore. All interview transcriptions from voice recordings and observations in Korean language were reviewed several times by the researcher to more precisely translate the Korean transcripts into English. The researcher then reviewed the English translated transcripts several more times without making any note. To present the “essence” of the phenomenon from participants’ lived experiences, the researcher wrote summaries from all interview transcripts and observations of all participants and created a word document file for each participant. The researcher then compared the transcribed data of all files until the themes are identified (Smith, 2007).

**Consultations With Advisor and Participants**

This research was reflected on consultations from the researcher’s advisor and participants. Firstly, the researcher frequently consulted with his advisor throughout every step of each chapter. The researcher sought his advisor’s feedback and incorporated her advises into the dissertation writing. This effort ensured in building more profound structure and design of the researcher’s dissertation. Each chapter was carefully reviewed by the researcher’s advisor to strengthen the final analysis of this study. Secondly, the researcher thickened the narratives of
this study by obtaining feedbacks from the participants. The participants’ member checking was done during the interview process to increase the credibility of this study. Since the researcher is familiar with South Korean culture and language, the researcher could build rapport with the participants by making cultural gestures, restating their statements and rephrasing the interview questions to induce accurate information and honest responses from them. During this member checking process, the researcher could obtain more fruitful information from the participants for the final analysis.

**Structure Development**

As a part of developing structure (van Manen, 1990) efforts from the participants’ stories based on their experiences and interactions with the Baltimore City police officers, the researcher used phenomenological data analysis and that the structure of their experiences was emerged from the data collected from the interviews and observations. To develop “significant statements” from the interview scripts, the research identified what and how the participants experienced the phenomena of cultural conflicts about community policing services in the City of Baltimore (Creswell, 2013; Moustakas, 1994). Once the significant statements are developed, the researcher utilized “structure description” to describe how the setting or context affected on the way that participants experienced given phenomenon and to write the researcher’s own experiences and thoughts in reflection to the participants’ experiences (Creswell, 2013; Moustakas, 1994).

**Findings**

While human societies have universal problems, answers to human problems can be varied depend on their national cultures (Hofstede, 2006). In this chapter, the researcher attempted to find themes by analyzing his observations and interview details of South Korean
business owners in the City of Baltimore to demonstrate sense-making implications of South Korean business owners’ perceptions about community policing in the Baltimore City. The researcher’s interview questions were geared to explore South Korean business owners’ perceptions of community policing in the Baltimore City within the purview of Korean culture mainly through, but not limited to, the four lenses of Hofstede’s cultural dimensions theory such as power distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity (Hofstede, 2006). The participants’ interview responses were analyzed and coded based on how each participant interpreted the interview questions rather than the verbatim significances of researcher’s interview questions themselves and that the researcher attempted to explore their vague, inconsistent, and self-conflicting responses.

**Data Analysis Overview**

As the researcher reviewed the interview contents multiple times, the structure of the participants’ experiences emerged and that “significant statements” were developed from the interview scripts. The researcher then utilized “structure description” in describing his own thoughts in reflection to the participants’ experiences (Creswell, 2013; Moustakas, 1994). For the coding activities, the researcher broke down the interview scripts into the list of small phrases. Subsequently, the researcher identified the key terms from the interview scripts and grouped them into meaning units to find the themes of this study. Pseudonyms were used to protect participants’ and their business establishments’ identities. The pseudonyms of four participants were sequentially named as Alex, Brown, Cindy, and David in the order they were being interviewed.

The four participants shared their stories about various reasons for starting up their businesses. Alex, the owner of a Korean grocery store, opened his grocery store because his
relative was running a grocery store business upon his first arrival in the United States. Alex suggested that Korean immigrants tend to inherit their jobs from previous Korean settlers in the United States: “In general, immigrants’ jobs differ depends on who picked them up at the airport. They end up having similar jobs.” David, the owner of a Korean restaurant, also shared his similar reason for opening up his restaurant: “I started to work here as a cook... Initially, I worked here as a cook to become a manager. However, the Korean owner of this restaurant wanted to sell this business... I took the opportunity of running this business here because I lived in the Baltimore since I immigrated to the United States.” Brown, the owner of a Korean rice cake store, pointed out how the start of his business influenced the forming of Korean Town in the Baltimore City: “Back in 80’s, there was no Korean community association. As I started this rice cake store, the Korean town was formed. The Korean town was formed in 1983 as I started this business.” Cindy, the owner of a Korean gift store, shared her stories about how her previous occupations led to her current job since she came to the United States:

“My sister was running a big restaurant business and recommended me to run a business with the European products because I came from the Europe. So, I started a chandelier business with authentic Austrian crystals... I then opened a huge Korean video tape rental store because there was no Korean grocery store that rented Korean video tapes back then... My store was a gift store that did not sell groceries.”

Alex found the reason for his occupational choice from external factors rather than internal factors and that he suggested that did not have any choice over his occupation. Similarly, David also found the reason for his occupational choice from external factors because David’s occupational choice of becoming the restaurant owner was heavily influenced by his first Korean
boss. Brown suggested that his motivation for starting the rice cake restaurant was to take part in forming the Korea Town in the Baltimore City. Cindy’s decision of running a gift store with Korean video rental business was stemmed from her sister’s recommendation about starting a business with European products.

**Observations**

Based on the researcher's conception of the South Korean cultural tendencies, the four South Korean participants were not asked to provide their personal information during the interview because South Korean people tend to emotionally shut down when their personal information is asked. Moreover, the researcher concerned that making inquiries about the participants’ personal information may cause the participants to provide less honest opinions about their perceptions of community policing in the Baltimore City. Thus, the researcher obtained their personal information upon the completion of each interview. However, the four participants did not wish to publicize their personal information. Thus, in addition to using pseudonyms to protect the participants’ and their business establishments’ identities, the researcher did not fully disclose their ages and time in the United States. Since this study involves making inquiries about the participants’ opinions about community policing in the Baltimore City, the researcher took extra caution in disclosing their personal information as minimum as possible because confidentiality is the researcher’s utmost consideration in this study.

Alex was the owner of a midsize grocery store and was in his late 40’s. He immigrated from South Korea to the United States about 20 years ago. Alex’s Korean grocery store was a midsize grocery store located in one of the central commercial areas and that the area was crowded with people. Inside the store, although most of his customers were Korean, the
researcher also observed customers with diverse racial and ethnic background. Upon the researcher’s arrival, Alex was not readily available for his interview because he was busy assisting his customers. After waiting for Alex about several minutes, he offered the researcher a cup of coffee and started to participate in the interview. He was very energetic and busy person.

During his interview, Alex shook his head and frowned his face every time he made negative comments about police services to express his frustrations. When he talked about incidents involved the Baltimore City police, he pulled his long sleeve shirt up to his elbow and raised his voice. He actively participated in the interview and that he provided detailed responses to the researcher’s interview questions. There was a security guard who strolled around the inside of his grocery store. Moreover, multiple CCTV cameras were installed on the interior and exterior walls of his grocery store. Although his store seemed safe, due to the heavy foot traffic, it appeared that the store was prone to frequent thefts. No Baltimore City police officer was observed during the interview at his grocery store.

Brown was the owner of a rice cake restaurant and was in his mid-50’s. He immigrated from South Korean to the United States about 30 years ago. Brown’s rice cake restaurant was a small size restaurant located by a sequestered road next to a vacant building. On the entrance door, the restaurant’s name was posted in both Korean and English. When the researcher arrived at his restaurant, the entrance door was locked, and that the researcher had to call him. Brown then unlocked the door and greeted the researcher. There was no one in the restaurant except Brown. Brown offered a cup of tea and he started to have a conversation with the researcher.

During his interview, he appeared to be distressed because his business was not doing well. Although he showed a proud facial expression when he talked about how he started the rice cake restaurant business for Korean community in the Baltimore City, he seemed a shame
when he talked about police in South Korea. He showed concerns on his face when he talked about effects of the Baltimore riot on the Baltimore City’s economy. He showed his anger on his face when he shared the incident that involved an African American customer calling him with a racial slur, “Chink,” at his restaurant. He looked confident and positive when he was talking about the Baltimore City police. There was no CCTV camera installed at his restaurant. No Baltimore City police officer was observed during the interview at his rice cake restaurant.

Cindy was the owner of a gift store and was in her early 60’s. She immigrated from South Korea to the United States about 40 years ago. Cindy was only female participant in this study. Her gift store was also located in a sequestered area of the Baltimore City. When the researcher arrived at her store, her store’s entrance door was locked, and a CCTV camera was installed right above the door for surveillance. Shortly after the researcher pushed the door bell, and she opened the door to greet the researcher for her interview. Her store was untidy and that the merchandises were not organized.

During her interview, she looked excited and proud when she was sharing her story of settlement in the United States. However, she seemed concerning when she was talking about Korean merchants leaving the Baltimore City after the Baltimore riot. On her other interview questions of her feelings about police services, she seemed afraid, timid, and skeptical during the interview and even avoided answering questions. She repeatedly emphasized that she never had any issue at her gift store and that she had no reason to called police for help. She was appeared to the researcher that her negative experiences with police in the past made her emotionally shut down and isolate herself from neighbors and police in the community. No Baltimore City police officer was observed during the interview at her gift store.

David was the owner of a Korean restaurant and was in his late 30’s. He immigrated
from South Korea to the United States about 10 years ago. The location of David’s restaurant was busier than Brown’s and Cindy’s business establishments. There was a low-income apartment nearby his restaurant. Several homeless people were also observed near his restaurant. When the researcher arrived at his restaurant, a few Asian customers were having lunch inside the restaurant. David participated in the interview the most seriously and enthusiastically among the four participants.

During his interview, he complained about police services in the Baltimore City. When he mentioned about police in South Korea, he sneered and showed disrespect toward police officers in South Korea. On the other hand, he often nodded his head and showed the sign of positive acknowledgement on his face when he talked about police in the United States. He tended to compare between his experiences with the Baltimore City police and South Korean police. He ran his restaurant business with his wife. Although David occasionally encountered disorderly customers in his restaurant, there was no CCTV camera installed at his restaurant. Thus, he had ongoing security issues for his restaurant. No Baltimore City police officer was observed during the interview at his restaurant.

Finding Themes

The theme finding process was an “iterative and inductive cycle,” as suggested by Smith and colleagues (2009) and that the researcher had to read all transcripts several times to make a list of small phrases from each transcript. Upon making the list of small phrases, the researcher paid attention to the terms that “flew up like sparks” (Barritt, et al., 1984) from the phrases to identify the key terms. Once the key terms were identified, the researcher then juxtaposed those terms and grouped them into meaning units. The coding emerged from the words of interview transcripts and observation data and that the themes were found through these activities. The
researcher identified two themes by interviewing the participants and analyzing their interview transcripts several times. The two themes that the researcher found were their power distance and animosity against the police.

**Power Distance Against the Police**

The first theme was identified through the Hofstede’s (2006) cultural lens of “Power Distance (related to the problem of inequality)” (p. 883). Asian cultures condone more autocratic or paternalistic leaders than Western cultures and that, in Asian cultures, less powerful organizational or institutional members accept and anticipate inequality from more dominant members (Hofstede et al., 2010; Hofstede, 2001). Since the participants came from Asian cultures and more specifically Korean culture, their opinions and feelings were explored in the context of power distance between them and the Baltimore City police. All participants expressed their emotional degree of power distance against the police during their interviews.

Alex stated, “I must bear it. There is no other way because they are the boss.” Brown stated, “If police officers do not treat people coercively, then police officers' lives can be at risk. I know South American police officers are extremely authoritative. However, I think police officers here are not as authoritative as them.” Cindy avoided to express her emotional degree of power distance by stating, “I never had to call police, and they never came here... I never had any trouble with police officers. David stated:

“I do feel the power distance from police officers a little because I can feel their power. So, it is not easy to deal with them. They tend to be coercive when they come to our restaurant, which makes me think that I must unconditionally obey their orders. There is no friendliness.”

David further stated, “I think we cannot win the police authority. So, we should do whatever
they tell us to do... I tolerate everything that police officers do regardless how inconvenient it is.”

In response to the interview question, “If you and the police are each animal, what animal would you relate to you and to the police in terms of your relationship with them?” the participants depicted their emotional degree of power distance against the police by illustrating their relationships with various animals. Alex related himself to a rhinoceros and related the police as a hyena. Alex shared his anecdote:

“I think of police officers as hyenas because they don't help us when we catch thieves. For example, even when a police scout car is parked in front of my store, they don't come into my store when I ask for a help. They told me to call 911 for them... They told me that they can only help me when they get the confirmation from their dispatchers”

Brown related himself to a cat and related the police to a dog:

“Cats are regular people like us, and police officers are dogs. Dogs and police officers tend to help people out and are friendly. However, people tend to see police officers with slanted eyes like a cat. Dogs and cats hate each other but they can live together. If they don’t bother one another, they get along. If there is no problem between each other, a dog would not bite a cat. Even a cat would not attack a dog unless the dog harasses the cat.”

Cindy related herself to a sheep and related the police to a tiger. She stated, “Police officers can be compared to animals that protect me. Police officers are tigers. I am an obedient sheep.”

David related himself to a horse and related the police to a lion. He stated, “Since police have power and ability, I would compare them with lions. Maybe we can be compared to horses
because horses are weaker than lions in the aspect of combat strength.”

While there are manifold responses that the four participants exhibited their emotional degree of power distance against the police during the interviews, Alex and Brown made self-conflicting statements. In response to the interview question, “What power distance do you feel when you interacted with the police at your business establishment?” Alex and Brown inconsistently and unexpectedly responded that they did not feel any power distance from the police. Alex stated, “There is no such thing. I get along with the police. They are kind.” Brown stated, “I don't feel any power distance from the police. People are entitled to their own thoughts, but I never had any bad experience with the police.” However, despite their self-conflicting responses, the researcher found that both Alex and Brown have significant emotional degree of power distance against the police and that their responses will be discussed in the final chapter.

Animosity Against the Police

The second theme was identified as the participants’ animosity against the Baltimore City police based on their lived personal experiences. While Cindy did not make any comment about the police in South Korea, the other three participants’ past experiences with police in their home country influenced their perceptions against police in the Baltimore City. Alex, Brown, and David anecdotally expressed their animosity against the police in South Korea in comparison to police in the Baltimore City. Alex stated, “In South Korea, I used to treat police officers when they came... they came and asked for money... in that sense, police officers here are much better because there is no such thing.” Brown stated, “Korean people fight against Korean police officers and often ignore them... I think police in the United States are greatly beneficial to the public.” David stated, “… Korean police officers are not any better than police officers here.
When I lived in Korea, I called police because my house was burglarized. However, they just came to my house and left without any help.” On the other hand, David made favorable comments about the Baltimore City police:

“It is comforting for us if police visit us sometimes and ask about our wellbeing. Since this area is secluded and unsafe, I would greatly appreciate if police check on us every now and then to see if we are doing alright.”

Although the three participants made positive comments about the Baltimore City police, the researcher found that all four participants have significant amount of animosity toward the Baltimore City police based on the phrases that they used on other parts of their interview transcripts that described their animosity against the Baltimore City police.

Alex suggested his animosity against the Baltimore police by sharing his dissatisfied experience:

“In one evening, there is no one working, and a thief broke the door and stole the merchandises. If police officers are investigating this incident, it would be normal for them to call and inform me about the status of the investigation. However, they never do that. That is very wrong. They should tell us what is going on. They should tell us if they caught the suspect or not. And if they are investigating, they should tell us how long it may take for them to arrest the suspect.”

Moreover, Alex repeatedly complained about the police’s slow response time and inappropriate police actions. He cynically questioned, “…what good is it for me to call 911?” Brown suggested his animosity against the Baltimore City police based on his racial belief:

“Black people think that they are being mistreated by white people because of
their slave history, but black people also treated Korean people bad by calling us 'Chink'… Honestly, even if I call police, I think police officers are on the side of black people because they are Americans.”

In a similar vein, Cindy expressed her racist belief against black people:

“I probably called police if I had some issue with my customers, but I never had any problem. I run my business with all doors locked with CCTV cameras installed. We cannot let black people in because they will want to steal everything here. So, I only open the door for Korean customers. I know this is not the right way to run a business. However, I can’t help it because of the security issue. So, black people don’t even know if we are here and that they can’t even think to come in. I am scared if they come in.”

Cindy implied that the reason why she refused to have black people as customers is to avoid having incidents where she needs police service. While Cindy’s interview transcript did not provide sufficient information to ascertain if her animosity against black people was as big as her animosity against the police, at least, her reluctance toward the police was evident because she repeatedly emphasized that she “never called police.” David suggested his animosity against the Baltimore City police by sharing his dissatisfied experience:

“One day, someone broke the window of my car that was parked in the parking lot of my restaurant and took my GPS. I then called police, but they came extremely late. So, I complained about them coming late. However, they told me that, since the theft from auto occurs frequently here, it is better for me to do something preventive. Police officers then gave me a police brochure. I was so
perplexed about the police response because they did not even bother to see my car.”

Additionally, David indicated the language barrier between him and the police as a reason for his animosity against the Baltimore City police: “I do feel a lot of pressure. First, since my native language is Korean, I feel mentally burdened because it is difficult for me to communicate with police officers.”

Themes

The researcher identified two themes in this study. Although the researcher did not make any hypothesis, the first theme of this study was found in consistent with the findings of the Power Distance Index of the IBM research. However, the researcher was unable to have sufficient cues or clues from the interview transcripts through the Hofstede’s cultural dimensions of uncertainty avoidance, individualism-collectivism, and masculinity-femininity and that those cultural dimensions were not used as themes in this study. Thus, the two themes are the four participants’ power distance against the police based on the Hofstede’s cultural dimensions theory and their animosity against the Baltimore City police based on their lived personal experiences.
CHAPTER FIVE

IMPLICATIONS

There is a Korean saying that goes, “You must listen to Korean language to its end.” It is an expression that means that Korean language utilizes an indirect communication style and carries its meaning of a message in context. Since the four participants were interviewed in Korean language, the researcher attempted to analyze the interview transcripts of this study in perspective to provide a fuller and more accurate understanding. Although some of their perceptions about community policing in the Baltimore City were more saliently identifiable, a large part of their interview responses was under the radar and that this study has been devoted to analyzing their perceptions of community policing from the unclear connotations of their interview responses. Thus, the researcher had to contemplate their vague nuances and focused on the terms that “flew up like sparks” (Barritt, et al., 1984).

The theme finding activities by analyzing the four participants’ vague nuances about the ways in which they perceive community policing was a difficult aspect in this study. They avoided to straight forwardly or clearly illustrate their cultural tendencies and made self-contradicting statements during the interviews. Although the researcher designed the interview questions based on the Hofstede’s four cultural dimensions and anticipated to find all the themes within the purview of them, the only theme that the researcher found through the Hofstede’s cultural dimensions theory was the theme of power distance because their cultural tendencies from the other Hofstede’s cultural dimensions were not saliently identified. Thus, the two themes are their power distance against the police based on the Hofstede’s cultural dimensions theory and their animosity against the Baltimore City police based on their lived personal experiences. In this final chapter, the detailed account of the four themes will be discussed.
The first theme was identified through the Hofstede’s (2006) cultural lens of “Power Distance (related to the problem of inequality)” (p. 883) and that it is the participants feeling power distance from the Baltimore City police. While some participants expressed their experiences of power distance from the police with clearer words, other participants inferred their power distance against the police by making self-contradicting or vague statements and used key phrases and terms to express their emotions during the interview. For example, while Alex expressed his emotional degree of power distance against the police by stating, “I must bear it. There is no other way because they are the boss.”, conversely, he responded that he felt no power distance from the police and even praised the police with phrases such as “They are kind... I never had any bad experience with police.”

Although, Alex related himself as a more dominant animal such as a rhinoceros in comparison to the police as a less dominant animal such as Hyena, his reason for relating himself as a more dominant animal was not based on the notion of power distance. He further explained the reason for relating the police’s behavior to Hyenas’ nature by indicating incidents when the police were passively waiting outside his store until a specific crime occurred instead of proactively checking inside his store before a specific crime occurred. He reminisced when the police told him that they cannot help him unless they receive confirmation from their dispatcher. He elucidated that the police are not checking the welfare of his business even when their scout cars are parked in front of his store or when he needed police assistance. He stated, “…they don’t come quickly when I call. It often takes at least one hour. Sometimes, it takes over one hour for police to come after we catch a thief.” The researcher found the theme of power distance from Alex’s interview transcript because the researcher considered his contrary opinions about the police as a strong indication of the significant power distance from the police. Brown
also responded that he did not feel any power distance from the Baltimore City police, and yet the researcher found the theme of power distance from his interview transcript because of the phrases that he used in describing about the police. He stated, “If police officers do not treat people coercively, then police officers’ lives can be at risk. I know South American police officers are extremely authoritative. However, I think police officers here are not as authoritative as them.” He argued that the police should treat people coercively for their safety and further indicated that the police are “not as authoritative as” the South American police. The researcher analyzed the meaning of the phrase, “not as authoritative as,” as an expression for his emotional distance from the Baltimore City police because it is interpreted that the police are authoritative and that he feels the power distance from the police. While he related himself as a cat in comparison to the police as a dog, an equally powerful animal as a cat based on his perception, the researcher considered the phrase, “not as authoritative as,” as a negative connotation about the police that they are authoritative being who are more dominant than himself in the relationship. Cindy avoided to answer any power distance related questions by emphasizing that she had no interaction with the police. Thus, it was difficult for the researcher to assess her degree of power distance against the police. However, the researcher conjectured that her degree of power distance against the police was greater than Alex’s or Brown’s because she isolated herself from the local community and limited her business to Korean customers who she feels comfortable with to avoid calling the police for service. Evidently, she related herself to a less dominant animal such as a sheep in comparison to the Baltimore City police as a tiger. She related herself to the least dominant animal and related the police to the most dominant animal among the four participants. These are the indicators that the researcher perceived that she has a high degree of power distance against the police. David also expressed his power
distance from the Baltimore City police in strong terms. In his interview, he used terms such as “coerciveness,” “unconditional obey,” and “no friendliness” in describing his relationship to the police. Moreover, on the interview question about his feeling toward the police in terms of power distance, he bluntly responded, “it is not easy to deal with them.” Finally, David related himself as a less dominant animal such as horse in comparison to the police as a more dominant animal such as lion.

The second theme was identified as the participants’ animosity against the police based on their lived personal experiences. During their interviews, their animosity against the police emerged from their diverse memories. The anecdotes of Alex, Brown, and David depicted negative images about the police in South Korea. Although they made some favorable statements about the Baltimore City police, they implied their animosity against the Baltimore City police by sharing their past experiences of police corruption and misconduct in their home country. Furthermore, their animosity against the Baltimore City police became more obvious when they shared their dissatisfied experiences with the Baltimore City police.

The researcher noticed significant amount of animosity from the participants against the Baltimore City police based on their dissatisfied experiences in the past. Alex complained about the police not informing him with their investigation result about a crime occurred at his business establishment. Moreover, he repeatedly indicated about their slow response time and inappropriate actions and that he even cynically stated, “...what good is it for me to call 911.” Additionally, Brown and Cindy revealed their animosity against the police based on their racist beliefs. Brown suggested that it is natural for the police to be on the side of black people because of his race, as a Korean. His animosity against the police was deeply rooted in his racist premise that the police are racist. In a similar vein, Cindy expressed her racist belief against
black people. However, while Cindy did not directly mention about her animosity against the police, the researcher realized that her racist belief against black people alluded to her animosity against the police because she implied that the reason for her refusing to take black people as customers was to avoid having incidents that might needed the police service. To her, black people were perceived as having a predisposition towards criminality. Her reluctance toward the police were often displayed in her interview transcript and that she repeatedly emphasized that she “never called police.” The researcher perceived that she never called police not because she did not have any problem at her business establishment, but because she wanted to avoid encountering with the police. David also shared his dissatisfied or unpleasant experience with the police to show his animosity against the police. David pointed out the sources for his animosity against the police as the slow responding time, negligent behavior, language barrier between him and the police.

**Limitations**

Based on the notion that police should have deeper understanding about underrepresented people to improve community policing, this study was aimed to understand South Korean business owner’s perceptions of community policing in the Baltimore City. The researcher attempted to achieve this goal by interviewing South Korean business owners in the Baltimore City. However, this study had limitations of qualitative research in comparison to the quantitative research and that there is lack of objective data. Firstly, the number of participants in this study was small. Since the location and sample population of this study are limited to the Baltimore City and South Korean small business owners, the participants were drafted from the low population pool and that this research was more suited to a qualitative approach than a quantitative approach. Thus, the researcher opted to interview only four people in greater detail
instead of interviewing large number of people in lesser detail within the time frame that was
given to him. However, although this research was conducted based on qualitative methods, if
the researcher interviewed more than four participants, then the information of this study could
have been more objective.

Secondly, the participants’ power distance and animosity against the police could not be
numerically or categorically measured by analyzing their interview transcripts and that the
researcher opted out using Likert scale in this study. This study analyzed the participants’
perceptions of community policing in the Baltimore City based on their memories of past
experiences. Since each participant’s perception is subjective and unique, their memories of
personal experiences with the Baltimore City police cannot represent the entire group of South
Korean business owners’ perceptions of community policing in the Baltimore City and that the
findings of this study cannot be universally applied to all South Korean business owners in the
Baltimore City. While the researcher could detect the gravity of their feelings for the power
distance and animosity against the police during their interviews, their interview responses were
often self-contradicting or vague and that the reliability of their responses was questionable.
Since it is argued that human emotions cannot be objectively measured, the researcher believed
that measuring their feelings with numerical or categorical scale was inadequate. Thus,
inevitably, the researcher endeavored to identify their nuances beyond their self-contradicting or
vague responses based on the researcher’s subjective perception about their perceptions of
community policing in the Baltimore City.

**Lessons Learned**

The researcher has been working as a bilingual police officer for over a decade and that,
during his years of service, he provided translation services for both police and South Korean
business owners due to his proficiency in the Korean culture and language. The researcher as a police officer has had abundant interactions with South Korean business owners who were crime victims. However, the researcher never had a chance to interact with South Korean business owners or listen to their voices as a civilian. Thus, based on the notion that community policing should be implemented to benefit everyone including “the least advantaged members of society” (Rawls, 1971, p. 13), this study provided a great opportunity for the researcher to learn about South Korean business owners’ perceptions of community policing in the Baltimore City.

To identify the themes of this study during the participants’ interviews, their perceptions of community policing in the Baltimore City were mainly questioned based on the four cultural dimensions of Hofstede’s theory such as power distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity (Hofstede, 2006). However, the researcher was only able to identify the theme of power distance from the Hofstede’s cultural dimensions theory. While other dimensions were not salient enough for the researcher to recognize them as themes of this study, their interview transcripts reflected the cultural dimension of power distance. However, the researcher learned about their power distance against the police in an unexpected way. The researcher noticed the theme of power distance when they inferred their power distance against the police with self-contradicting and vague interview responses. The researcher considered their self-contradicting and vague expressions about the police more dangerous than if they responded with honest and straightforward answers in expressing their power distance against the police during their interviews, because it could also mean that they are not openly addressing their issues at their business establishments to the police and that it is deemed to be a significant indication of their power distance against the police in terms of their emotions.
The researcher identified the first theme based on the Power Distance Index which found that Asian cultures condone more autocratic or paternalistic leaders than Western cultures and that members in Asian countries are more obedient to authorities than members in Western countries (Hofstede et al., 2010). In addition to the lesson he learned from the first theme in the cultural context of South Korean business owners in the Baltimore City, he also learned about the participants’ animosity against the police based on their lived personal experiences. The researcher learned that them having dissatisfied experiences with the Baltimore City police are not the only contributing factors for their animosity against the police, but also them having negative experiences of police corruptions and misconducts in their home country. Moreover, two participants indiscreetly described black people as trouble makers and complained about the police being only on the side of black people rather than treating them fairly. Thus, their animosity against the police was based on their racist beliefs about black people, and which led to cynicism against community policing in the Baltimore City. To provide successful community policing, it is paramount to understand hidden meanings behind the masks of minority business owners in the community because even though they responded with friendly words or expressed their gratitude to police, they may feel significant power distance and animosity against police by hiding their real emotions inside.

Moving Forward

The researcher would argue that effective community policing requires deep understanding of underrepresented ethnic community members. The researcher interviewed four South Korean business owners who are underrepresented ethnic community members in the Baltimore City and that he wanted to explore their perceptions of community policing in the Baltimore City. Salmi, Voeten, and Keskinen (2005) stated, “From the point of view of the
general public, there is no actual or real police activity that could be separated from the image people create of police activities” (p. 434). Thus, to verify successful implementation of community policing, what community members think about their local police should be investigated first because the quality of police activity constructs their perceptions about the present state of community policing.

Although the researcher has discovered significant indicators of the participants’ power distance and animosity against the police based on their interview transcripts, there is not enough literature on this subject. Williamson (2005) even stated, “there is no paper on minority ethnic communities, gay and lesbian communities or other interest groups addressing what community policing means to their particular ‘community’” (p. 154). Perhaps it is the reason why it is difficult for police have sufficient knowledge about underrepresented ethnic community members’ perceptions of community policing. Thus, it is argued that the Baltimore City police can provide better police services if they have knowledge about the participants’ perceptions. However, moving forward, the police should not only try to understand the participants’ perceptions in this research study, but also reach out to understand other underrepresented ethnic community members in the Baltimore City. To achieve this goal, the effort of understanding underrepresented ethnic community members’ perceptions should not only be the work of police because police forces often suffer from lack of manpower and resources. Thus, it is suggested that more researchers should conduct more researches on this subject matter and investigate the perceptions of more underrepresented ethnic community members to improve the quality of community policing.

**Research Implications**

Although there were only four participants in this study, the participants’ perceptions of
community policing in the Baltimore City should not be overlooked because it may mean that other underrepresented ethnic community members can be affected by their negative perceptions about the police. Since they expressed their power distance and animosity against the police, if nothing is done to change their perceptions about the police into positive ones, then their relationship with the police can be exacerbated. However, what is unclear from this study based on the analysis of their interview transcripts is the root causes of their perceptions of power distance and animosity against the police. In other words, the researcher is unsure if their feelings for the power distance and animosity against the police were galvanized by the police misconduct or if their misbehaviors galvanized the police misconduct, which in turn galvanized their perceptions of power distance and animosity against the police because their animosity against the police did not only derive from their unpleasant or dissatisfied experiences with the police but also derived from their racist beliefs about black people, cynical attitudes against the police, and memories of police corruptions in their home country. Thus, this research study does not implicate that their negative perceptions of community policing in the Baltimore City are to be considered as the indicator for the police misconduct. It rather implicates that their negative perceptions of community policing should receive more attention from the police. As an old saying goes, “What goes around comes around,” to improve the relationship between the participants and the police, perhaps this study implicates that there is more virtue in listening closely to their negative perceptions against the police than in discerning who to blame for their perceptions.

**Closing Reflections**

“South Korean business owner’s perceptions of community policing in the Baltimore City” is the title for an ethnic minority study. The researcher conducted this research study
based on the notion that South Korean business owners’ perceptions of community policing are affected by their cultural propensities and that the Hofstede’s cultural dimensions theory was utilized to scrutinize their perceptions. Thus, through theme finding activities, the researcher identified their significant power distance against the police from their interview transcripts, which was consistent with the Hofstede’s cultural dimensions theory that Asian cultures condone more autocratic or paternalistic leaders than Western cultures (Hofstede et al., 2010). However, the researcher noticed that their perceptions of power distance against the police were not merely based on their cultural propensities, but also the perceptions derived from their animosity against the police. Thus, the researcher deemed that their perceptions of power distance against the police were influenced by their animosity which was formulated by their dissatisfied experiences with the police, racist beliefs about black people, cynical attitudes against the police, and memories of police corruptions in their home country.

The researcher identified the second theme as their animosity against the police. While their perceptions of power distance intertwined with their perceptions of animosity, the researcher identified their animosity against the police as a separate theme because it was considered that their animosity did not derive from their cultural propensities. The two themes gave the researcher a message that if their perceptions of power distance against the police were influenced by their perceptions of animosity against the police, then individuals’ cultural propensities are malleable by their experiences, and that which leaves the researcher room to believe that underrepresented ethnic community members’ negative perceptions of community policing can be changed by having positive experiences with police. Although this study was conducted within the limitation of South Korean business owners in the Baltimore City, the implications of this study go beyond the community of South Korean business owner in the
Baltimore City. Thus, to contribute for more effective community policing, the researcher hopes that police forces can reference this study to grasp the trend of information of underrepresented ethnic business owners’ perceptions during their interactions with them.
References


Rowntree Foundation.


LIST OF APPENDICES

Appendix A: Interview Questions for South Korean Business Owners

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APPENDIX A

Interview Questions for South Korean Business Owners

Northeastern University, Department of Education

Dr. Karen Reiss Medwed (Principal Investigator)

Sang Jun Im (Student Investigator)

South Korean Business Owners’ Perceptions of Community Policing in the Baltimore City

Dear Prospective Participant,

Thank you for considering being part of this study. The purpose of this research is to examine South Korean business stakeholders’ perceptions of community policing in the Baltimore City. When you answer the following twelve questions, please elaborate and support your answers with explanations and personal experiences.

1. How would you describe about the reason for starting your business?

2. What power distance do you feel when you interacted with police officers at your business establishment?

3. What is your tolerance level when dealing with unpredicted changes or uncertainty caused by police officers at your business establishment?

4. What amount of psychological pressure did you feel when you interacted with police officers at your business establishment?

5. What cultural or personal values were violated when you interacted with police officers at your business establishment?

6. What specific cultural conflicts or issues did you have when you interacted with police officers at your business establishment?
7. How do you perceive and make cultural meaning from community policing?

8. How did you experience the relationship with police officers from your interactions with them at your business establishment?

9. What are the reasons that you would reach out to police officers?

10. What are the reasons you believe that police officers may visit at your business?

11. If you and police officers are animals, what animal would you relate yourself and them in terms of relationship?

12. How would you describe about being a store owner and working at your business establishment?
APPENDIX B

Formal Letter of Introduction

Northeastern University, Department of Education

Dr. Karen Reiss Medwed (Principal Investigator)

Sang Jun Im (Student Investigator)

South Korean Business Owners’ Perceptions of Community Policing in the Baltimore City

Dear Perspective Participant,

I am writing you to let you know about a research study that you have the option to take part in. The research study is being conducted by me, a doctoral student researcher of the Northeastern University. I am contacting you because you are at least 18 years old and information that I obtain from you is greatly useful in examining South Korean business stakeholders’ perceptions of community policing in the Baltimore City. This study is designed to learn more about perceptions of small business owners from South Korea with regard to their concerns, interests, and needs about police services and responses in the City of Baltimore, MD. However, this research also intends to provide valuable information for all other underrepresented groups in the context of community policing. The reason I want to know more about South Korean business stakeholders’ perceptions in reference to community policing is because it is difficult to understand real needs, wants and issues of small business owners from South Korea who are underrepresented in the Baltimore City without conducting this study.

This study will take place during regular business hours and avoid the busy lunch hour. This study will take place at business establishments in the Baltimore City for three days. I will conduct 45 minutes interview on my first observational visit and conduct additional 45 minutes interview on my second observational visit. If you agree to participate in this study, you will be
requested for interview and observation by me. The interview and observation will be conducted with me at an agreeable time.

The possible risks or discomforts of this study are minimal. You may feel a little uncomfortable, embarrassed, sad, or tired answering personal or sensitive questions. There are no direct benefits to you for participating in the study. However, this community policing study may provide valuable information for police organizations to better serve underrepresented business owners in their communities. Confidentiality and anonymity will be maintained during the research process. All data obtained from the interviews and observations will be destroyed after completion and publication of this study. Any reports or publications based on this research will use only group data and will not identify you or any individual as being of this project.

Please remind that your participation of this study is strictly voluntary, and you have a right to withdraw anytime you may want without any specific reason. You will not be paid for your participation in this study. If you have any questions about this study, please feel free to contact Sang J. Im, the person mainly responsible for the research, at Tel: 703.244.3276, Email: im.sa@husky.neu.edu. You can also contact Dr. Karen Reiss Medwed, the Principal Investigator, at Tel: 617-390-4072, Email: k.reissmedwed@neu.edu. If you have any questions about your rights in this research, you may contact Nan C. Regina, Director, Human Subject Research Protection, 490 Renaissance Park, Northeastern University, Boston, MA 02115. Tel: 617.373.4588, Email: n.regina@neu.edu. You may call anonymously if you wish. You may keep this form for yourself. Thank you again for your devotion in this study. Without your time and commitment, this study will not succeed.

Sincerely,

Sang Jun Im
APPENDIX C

Unsigned Consent Document

In certain instances, an IRB may waive the requirement for the investigator to obtain a signed consent form for some or all subjects. In cases in which the documentation requirement is waived, the IRB may require the investigator to provide subjects with a written statement regarding the research.

Only the IRB can waive or modify the consent process. Researchers are not authorized to make this decision. When a signed informed consent is not required, this consent form may be given to participants to keep. Please modify the following information as necessary.

Northeastern University, Department of Education

Name of Investigator(s): Dr. Karen Reiss Medwed (Principal Investigator), Sang Jun Im (Student Investigator)

Title of Project: South Korean Business Owners’ Perceptions of Community Policing in the Baltimore City

Request to Participate in Research

We would like to invite you to take part in this research project. The purpose of this research is to examine South Korean business stakeholders’ perceptions of community policing in the Baltimore City.

You must be at least 18 years old to be in this research project. The study will take place during regular business hours and avoid the busy hour. The study will take place at business establishments in the Baltimore City for two days. The researcher will conduct 45 minutes interview on his first observational visit and conduct additional 45 minutes interview on his second observational visit. If you agree to participate in this study, you will be requested for interview and observation by the researcher. The interview and observation will be conducted with the researcher at an agreeable time.

Although the possible risks or discomforts of the study are minimal, you may feel a little uncomfortable, embarrassed, sad, or tired answering personal or sensitive questions.

There are no direct benefits to you for participating in the study. However, this community policing study may provide valuable information for police organizations to better serve underrepresented business owners in their communities.

Confidentiality and anonymity will be maintained during the research process and that all data obtained from the interviews and observations will be destroyed after completion and publication of this study. Any reports or publications based on this research will use only group data and will not identify you or any individual as being of this project.
Please remind that your participation of this study is strictly voluntary, and you have the right to withdraw anytime without any specific reason. You will not be paid for your participation in this study. Since this study will be conducted based on unsigned consent and single tier recruitment, your name is not needed.

If you wish to participate in this study and have any questions about this study, please feel free to contact Sang J. Im, the person mainly responsible for the research, at Tel: 703.244.3276, Email: im.sa@husky.neu.edu. You can also contact Dr. Karen Reiss Medwed, the Principal Investigator, at Tel: 617-390-4072, Email: k.reissmedwed@neu.edu. If you have any questions about your rights in this research, you may contact Nan C. Regina, Director, Human Subject Research Protection, 490 Renaissance Park, Northeastern University, Boston, MA 02115. Tel: 617.373.4588, Email: n.regina@neu.edu. You may call anonymously if you wish.

You may keep this form for yourself.

Thank you.

Sang Jun Im