



**BODY-WORN CAMERAS:
COMPLEMENTARY TOOLS FOR THE
PRESERVATION OF FUNDAMENTAL
RIGHTS AND GUARANTEES IN THE
DEMOCRATIC STATE OF LAW, FROM THE
PERSPECTIVE OF HUMAN RIGHTS**

**CÂMERAS CORPORAIS: FERRAMENTAS
COMPLEMENTARES À PRESERVAÇÃO DOS
DIREITOS E GARANTIAS FUNDAMENTAIS NO
ESTADO DEMOCRÁTICO DE DIREITO, PELA
PERSPECTIVA DOS DIREITOS HUMANOS**

**CÁMARAS CORPORALES: HERRAMIENTAS
COMPLEMENTARIAS PARA LA PRESERVACIÓN
DE LOS DERECHOS Y GARANTÍAS
FUNDAMENTALES EN EL ESTADO
DEMOCRÁTICO DE DERECHO, DESDE LA
PERSPECTIVA DE LOS DERECHOS HUMANOS**

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ABSTRACT

In light of the current and growing discussion across all governmental and social spheres regarding the use of body-worn cameras by on-duty police officers in the country, this article aims to analyze whether, and how, body-worn cameras — already implemented or being implemented in various police organizations in Brazil — assist in the

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maintenance of Human Rights and the preservation of citizens' Fundamental Guarantees during interactions with police forces, from the perspective of Human Rights within a democratic state of law. To this end, a comprehensive narrative literature review methodology was utilized, based on scientific articles and journals published in the main national and foreign scientific publication sites. In conclusion, it was determined that body-worn cameras can be an important technological tool for achieving the objectives of the democratic state of law regarding the maintenance of citizens' fundamental rights and guarantees.

Keywords: Human Rights. Body-Worn Cameras. Fundamental Rights and Guarantees. Democratic State of Law.

RESUMO

Diante da atual e crescente discussão, em todas as esferas governamentais e sociais, acerca da utilização ou não de câmeras corporais por policiais em serviço no país, este artigo visa analisar se, e como, as câmeras corporais, já implementadas ou em implementação em diversas organizações policiais do Brasil auxiliam na manutenção dos Direitos Humanos e na preservação das Garantias Fundamentais dos cidadãos quando em interações com as polícias, a partir da perspectiva dos Direitos Humanos no estado democrático de direito. Para tanto foi utilizada a metodologia de revisão bibliográfica narrativa, abrangente, a partir de artigos científicos e periódicos publicados nos principais sítios de publicações científicas nacionais e estrangeiros. Como conclusão, determinou-se que as câmeras corporais podem ser uma ferramenta tecnológica importante para a consecução dos objetivos do estado democrático de direito, no tocante a manutenção dos direitos e garantias fundamentais dos cidadãos.

Palavras-chave: Direitos Humanos. Câmeras Corporais. Direitos e Garantias Fundamentais. Estado democrático de Direito.

RESUMEN

Ante la actual y creciente discusión en todas las esferas gubernamentales y sociales sobre la utilización o no de cámaras corporales por policías en servicio en el país, este artículo busca analizar si, y de qué manera, las cámaras corporales —ya implementadas o en proceso de implementación en diversas organizaciones policiales de Brasil— auxilian en el mantenimiento de los Derechos Humanos y en la preservación de las Garantías Fundamentales de los ciudadanos durante sus interacciones con las polícias, desde la perspectiva de los Derechos Humanos en el estado democrático de derecho. Para ello, se utilizó la metodología de revisión bibliográfica narrativa y exhaustiva, a partir de artículos científicos y periódicos publicados en los principales sitios de publicaciones científicas nacionales y extranjeros. Como conclusión, se determinó que las cámaras corporales pueden ser una herramienta tecnológica importante para la consecución de los objetivos del estado democrático de derecho en lo que respecta al mantenimiento de los derechos y garantías fundamentales de los ciudadanos.

Palabras clave: Derechos Humanos. Cámaras Corporales. Derechos y Garantías Fundamentales. Estado Democrático de Derecho.

INTRODUCTION

Addressing the issue of body-worn camera use by on-duty police officers in this country is, if not a fundamentally controversial matter, a significant challenge—perhaps as vast as the Brazilian territory itself. In a country currently polarized between right and left, and lacking relevant scientific knowledge on the subject, ideologies and passions end up taking center stage where technical expertise should be prioritized, and where the production of knowledge remains negligible.

Correlating the use of body-worn cameras by police forces with the guarantee of human rights—specifically for the maintenance of fundamental rights and guarantees and the democratic state of law—is, practically speaking, to enter a territory conflagrated by staunch defenders of the equipment against those who utterly loathe the possibility.

Despite the magnitude and notoriety given to the theme, whether by governmental bodies, the media, or within society itself, as of September 2024, only five federative units and the Federal Highway Police were using body-worn cameras on the uniforms of on-duty officers. Furthermore, in all these cases, the use was partial—meaning only certain police units utilized the equipment. Additionally, the State of Santa Catarina, considered to have the most advanced body-worn camera program in the national territory, announced the termination of the project and the recall of the equipment, according to Dispatch No. 061/Gab_CmtG/2024 issued by that corporation's General Commander.

Thus, in this article, we will address the use of body-worn cameras by on-duty police officers as a complementary tool in the promotion of human rights and fundamental guarantees, as well as the reflections of this practice within the democratic state of law experienced in our country. We will also examine whether and how these devices can assist police practice in aligning increasingly with national and international frameworks for the promotion of human rights, the basic principles on the use of force and firearms, and the code of conduct for law enforcement officials.

1 THE DEMOCRATIC STATE OF LAW: A BRIEF OVERVIEW RELATED TO THE THEME

In Brazil, the Democratic State of Law gained constitutional status from the moment it was inserted into the *Carta Magna*; moreover, when the original constituent power emphasized that this state format is governed by several principles, including the system of individual, collective, social, and cultural fundamental rights—encompassing, of course, a wide range of interpretations, but primarily codified in Titles II, VII, and VIII of our Constitution.

The Principle of Legality is foundational, characterized as the essence of the concept of the Democratic State of Law, constitutional subordination, and democratic legal grounding—subjecting

all to the rule of law. This law is destined for the principles of justice and equality among the socially unequal, not merely formally as a concept of a legal act, but rather with the function of fundamental regulation through a qualified constitutional process emanating from the popular will (Silva, 1988).

Also striking in the Democratic State of Law is the mandatory existence of a system to guarantee human rights, grounded in all its expressions. Among these, a Democratic State of Law must fundamentally be governed by popular sovereignty, which is—or should be—expressed in all forms of organization of this state, such as in the political, economic, social, and cultural spheres.

In this vein, interlinking the subordination to the law—which includes state officials themselves (and among them, law enforcement officials)—the existence in our country of a system for guaranteeing human rights (which we will address more thoroughly below) and popular sovereignty, manifested by the power-duty to oversee state actions, is how the technology of body-worn cameras used by on-duty police officers must be understood. That is, such technology presents itself as yet another tool capable of assisting society in maintaining the Democratic State of Law.

2 THE HUMAN RIGHTS GUARANTEE SYSTEM IN BRAZIL

At the outset, it must be noted that this is a broad, complex, and philosophically inexhaustible theme in terms of its conception and evolution, primarily due to its universality—an intrinsic characteristic of human rights that is also established within our constitutional and infra-constitutional legal framework. In light of the above, we shall refer to the 1988 "Carta Magna" as the starting point of the system, aiming for a concise approach oriented toward the theme discussed thus far.

Having established the Constitution as the starting point, it is necessary to assert that its essence brought the dignity of the human person as a core principle and recognized the prevalence of human rights to guide the country's international relations. In Title II, titled "On Fundamental Rights and Guarantees," it compiled a series of individual, collective, social, and political rights which, not by coincidence, were previously stipulated in various international human rights treaties, reinforcing the constituent power's intent to align national legislation with international mandates regarding the protection of these rights.

Furthermore, this title—arising even from the derivative constituent power—includes the provision for the equivalence of international human rights treaties and conventions to constitutional amendments, provided they are submitted to and approved by an equivalent legislative process. Should they not be subject to such a legislative process, the international treaties and conventions to

which Brazil is a signatory and which have been ratified in the country shall enjoy the status of supralegal norms.

In addition to the Universal Declaration of Human Rights, Brazil has ratified eight of the nine core international treaties drafted by the United Nations, including the Convention on the Elimination of All Forms of Racial Discrimination, the International Covenant on Civil and Political Rights, the Convention against Torture, and the Convention on the Elimination of All Forms of Discrimination against Women, among others. Currently, the International Convention on the Rights of Persons with Disabilities is consolidated with the force of a constitutional amendment in the country. Given this, it can be affirmed that the 1988 Federal Constitution is the primary landmark, under the current regime, of the human rights guarantee system in the country.

The system includes the National Human Rights Council, established by Law No. 12,986 of June 2, 2014. This collegiate body brought greater social participation, consisting of 11 representatives from civil society and 11 from the public authorities. The council is tasked with overseeing and monitoring human rights public policies and the National Human Rights Program (PNDH), in addition to acting as a link between the International System and the Regional Human Rights System.

The National Human Rights Program, established by Decree 7,037/09, set guidelines, programs, and actions aimed at the materialization of the principles and rights provided for in the Constitution, in treaties to which Brazil is a signatory, and in infra-constitutional legislation.

Interlinked with our theme, we can highlight certain axes and guidelines within the Program, such as Axis 1 (specifically Strategic Objective I) and Axis 4 with its guidelines, which deal with the Guarantee of participation and social control of human rights public policies through plural and transversal dialogue among various social and public safety actors, access to justice, and the fight against violence.

The PNDH contributes to social participation in the control and promotion of human rights by state institutions, moving toward the prevention of social injustice. Or rather, in the words of Costas Douzinas: "human rights become the postmodern version of the idea of justice, or better, the expression of the sense of injustice" (2009, p. 359).

It is evident that the fight against violence, along with social participation and control of public safety policies and access to justice, are among the program's guiding objectives. There is also an important recognition of the state function of maintaining law and order as a direct influence on fundamental rights and guarantees. However, it is well known that in Brazil, security forces often present a dichotomous character: "By the moral and legal authority it possesses, even with the backing

for the use of necessary force, the police can play the role of the primary violator of civil and political rights, but it can, equally, transform into its greatest implementer" (Balestreri, 1998). It is this dichotomy that we will discuss in the following section.

3 BRIEF NATIONAL SCENARIOS

Body-worn cameras were designed to be used on the uniforms of law enforcement agents—whether, in Brazil, they are military police, civil police, penal officers, or municipal guards, among others—who interact with society in diverse ways during their state duties. These interactions include routine patrolling, preventive police stop, emergency response, the recording of occurrences at police stations, the execution of arrest or search and seizure warrants, traffic control, and even within correctional facilities during interactions between authorities and persons deprived of liberty.

This technology gained momentum primarily in the early 2000s, being widely implemented in overt police forces across several countries. Notable examples include the United States of America, as a pioneer and the country where the use of cameras is most widespread, and the United Kingdom, where officers assigned to armed duty are mandatorily required to use the technology—noting that in England, for instance, only a minority of officers on overt police duty carry firearms.

In Brazil, the implementation of body-worn cameras began in the Federal District in 2012, where a pilot project by the Military Police was launched. However, it was unsuccessful and lasted less than a year due to several factors, primarily technological difficulties regarding the integration of cameras into the existing technological infrastructure, the need for large-scale updates to information technology tools, a shortage of specialized human resources, and a lack of the financial resources necessary for the permanent acquisition and maintenance of hardware and software.

From that time until the present, several police forces have begun using body-worn cameras, mainly military police forces in states such as Rondônia, Paraíba, Rio Grande do Sul, Pará, Santa Catarina, and Paraná, among others. Some states have not even concluded implementation, while others achieved relative success for a certain period, such as Rondônia, where for three years, almost all battalions in both the capital and the interior used the technology. In Santa Catarina, the project started in 2019 was only discontinued at the end of 2024. The reasons given for this discontinuation are the same: budgetary constraints, technological hurdles, excessive bureaucracy for acquisition and maintenance, and a lack of specialized personnel within the corporations for technical support.

In addition to these objective conditions, the veiled resistance from police officers significantly contributes to the failure of implementation projects. Due to the rigid structure of the

corporations, those tasked with using the equipment do not openly discuss such resistance, making it extremely difficult to scientifically address the problem through the observations of those who operationalize the technology.

Mea culpa must be attributed to the public authorities in this regard, as throughout the discussions—which were also of a technical-scientific nature—there were no studies concerning the influence of the equipment on the routines of officers who used or will use the technology. There was a lack of research regarding the pressure of not being able to make mistakes while being constantly observed and recorded, as well as the negative and positive psychological impacts that cameras can exert on these professionals as a way to minimize internal resistance and demonstrate that technology can be an ally to those who face criminality daily.

Numerous other points are part of this context; without going into depth, the general perception among police officers is that the cameras are intended for supervision by superiors with the intent to punish them in cases of protocol non-compliance or potential errors. The feeling of disbelief and lack of support from other governmental bodies—such as the Public Prosecutor's Office, the Judiciary, and society itself—leads the officer to believe that the cameras will only serve to harm them in every way.

In other words, from a personal perspective, these professionals—who already face daily the well-known hardships of their craft in a country contextualized by extreme social inequality, alarming crime rates, and territories dominated by organized, heavily armed, and violent criminal factions—feeling themselves at permanent risk of death or imminent armed confrontation, ultimately do not recognize the technology as an ally, but rather as an enemy.

The discussion on the topic heated up in the country starting in 2022, when the Military Police of the State of São Paulo announced, it would begin using body-worn cameras on uniforms. As the largest police force in the country, the subject gained momentum, further intensified by the ideological polarization of that year's federal and state executive and legislative elections.

Currently, only the military police forces of São Paulo, Rio de Janeiro, and Minas Gerais have used body-worn cameras for over a year, and in all of these, implementation is partial, limited to only a few battalions or companies. In other federative units, projects are in their early or testing phases, such as in Bahia, Roraima, and within the Federal Highway Police.

In 2024, the Ministry of Justice and Public Safety launched a project to finance the acquisition of body-worn cameras for the states, which requires participants to commit to following the regulations established by the ministry. MJSP Ordinance No. 648, of May 28, 2024, sets requirements on how and when the cameras must be activated, whether the officer can stop the

recording or disconnect the camera from the uniform, etc. Thus, out of the 26 federative units and the Federal District, only sixteen states signaled a positive interest in participating in the program, nine of which were selected to proceed to the next evaluation phases and, finally, to the release of funds in 2025.

4 BODY-WORN CAMERAS AND THEIR POTENTIAL CONTRIBUTIONS TO THE PRESERVATION OF FUNDAMENTAL RIGHTS AND GUARANTEES

This section will not analyze the technical aspects of deployment—such as the type of technology, the most appropriate method of use, or the integration into the police forces' technological infrastructure—nor the financial impact that adopting this tool generates for the states, including acquisition, support, maintenance, training, or replacement of supplies. Instead, it will examine whether this tool is suitable for the purpose of interest to this article: the goal of assisting society and police forces in preserving the human rights and guarantees of citizens—which include the police officers themselves—and in maintaining the democratic state of law itself.

Based on the premises above, we will initially address the influence of body-worn camera use by police forces regarding the preservation of human rights, individual and collective guarantees, and the dignity of the human person.

In a Brazil such as the one described earlier, discussing public safety inevitably leads to discussing the use of force, whether lethal or not. As a democratic state of law, the Brazilian State is attributed the monopoly on the use of force; in brief, this means that only authorities legitimized by the State for law enforcement hold the authorization to use force and firearms against individuals who threaten the life or physical integrity of these authorities or third parties, or who violently oppose legally instituted state activities, when necessary, appropriate, and legally supported.

This statement in itself refers us to the guarantee of individual and collective rights consolidated in the Federal Constitution, in the various international treaties ratified by Brazil, and in infra-constitutional legislation—such as the right to life, physical integrity, human dignity, and all provided freedoms, which are also guaranteed through police activity.

It is no news that Brazil possesses extremely high rates of police lethality and victimization; that is, it is a country where confrontation with criminality results in death on a large scale, both for those committing crimes and for those there to combat them. It is not the objective of this article to point out the reasons leading the country to such a condition, but addressing police lethality and victimization is necessary as it is a relevant indicator in this context.

Nor is it the intent to claim that law enforcement officials or police forces at any level are killing people indiscriminately; after all, to consolidate such a claim, a robust theoretical basis would be required for reproduction, which we do not possess. However, regardless of intrinsic motives, high rates of police lethality and victimization cannot be considered normal in a civilized society. It is necessary to establish policies and alternatives so that such indices are drastically reduced—pertaining, of course, not only to public safety policies but to all areas such as health, education, and housing, among others.

Thus, regarding public safety policies, one of the alternatives presented is to equip the police with body-worn cameras, understanding from the outset that the simple act of attaching the tool to the agent is not, in itself, a sufficient mechanism for resolving this complex problem, but rather one more technology to be added to the police routine with the purpose of inhibiting behavior that does not align with strictly legal dictates, especially regarding the use of force.

The introduction of this technology into police routines can alter behaviors, given the notion that conduct outside the norm can harm police careers, contributing to the technology's effectiveness in reducing violence (Rolim et al., 2023).

Known as the "civilizing effect," which can be attributed to the officer knowing their actions are being filmed, the possibility of accessing each person's actions causes the individual to adopt more responsible conduct in accordance with legal and ethical norms (Araújo, 2023). In this sense, according to Wicklund and Duval's (1971) Self-Awareness Theory, the individual can analyze their behavior according to their values and convictions, attempting to align it with them; the fact of being aware that their activities are being recorded tends to incline the individual to shape their behavior to meet external expectations (Rolim et al., 2023).

A study conducted on the *Olho Vivo* Program regarding the implementation of body-worn cameras in the Military Police of the State of São Paulo corroborates the above, providing data indicating a 57% reduction in deaths resulting from police interventions in the areas of military police companies that adopted body-worn cameras, compared to areas where the technology was not implemented (Monteiro et al., 2022).

The study further demonstrated that after the implementation of the cameras, there was a 78% increase in drug possession records, a 24% increase in firearm possession records, and a 102% increase in Domestic and Family Violence records compared to the period prior to the technology's use (Monteiro et al., 2022). This suggests that the fact that police actions were under constant recording led agents to conduct occurrences strictly within the law and without deviations from the police institution's operational procedures, even in low-impact cases such as drug possession.

In the United States, a study conducted in the city of Rialto, California, showed that the use of body-worn cameras by police reduced the use of force by approximately 50% and resulted in a decrease of over 90% in complaints against law enforcement officers compared to the control group (Ariel et al., 2015).

Returning to São Paulo—undoubtedly the country's largest laboratory for analyzing body-worn camera use—according to the corporation's own survey, the use of the tool resulted in an 87% reduction in confrontations between military police and civilians, as well as a 32.7% reduction in resistance to police stops compared to units that did not use cameras (Mecca, 2022).

Also in São Paulo, there was a reported 41.4% increase in *in flagrante* arrests and a 12.9% increase in firearm seizures, also in comparison to battalion areas that did not use recording technology (Mota, 2022).

In Santa Catarina, according to Carranço (2021), researchers from the Pontifical Catholic University of Rio de Janeiro assert that cameras substantially influence relationships between police and society, pointing to a 28.5% reduction in accusations of contempt, disobedience, or resistance by civilians against police officers. This may indicate that the recording tool also exerts a civilizing effect on those interacting with the officer.

The author also pointed to a 19.2% increase in the recording of various occurrences involving victims and a significant 61.2% reduction in the use of force by law enforcement officers, including physical force and the use of lethal and non-lethal weapons (Carranço, 2021). Notably, there was a significant 67.5% increase in records of domestic and family violence against women, hypothesizing that such occurrences were sometimes not reported or recorded by the officers responding to the call (Carranço, 2021).

Given the above and the data presented, it is possible to infer that the use of body-worn cameras by on-duty police officers can be an auxiliary tool suitable for the preservation of Fundamental Rights and Guarantees. The reported reductions in deaths during confrontations with police, the significant reduction in the use of physical force and firearms, and the reduction in resistance from individuals being stopped, among other indices, align with the constitutional and infra-constitutional dictates of various fundamental rights—primarily the right to life, physical integrity, and liberty.

Regarding other significant indicators, such as the increase in domestic violence records and *in flagrante* arrests, as well as the reduction in complaints against law enforcement agents and accusations of contempt, these demonstrate that the tool can assist in maintaining human dignity. As a Constitutional requirement that recognizes its origin in the context of the modern democratic state

of law, dignity—which was previously reserved for a few—has been extended to all. According to Rosas (2013): “that is why it began to be said that citizens as a whole, or all human beings, have a special dignity and that, in a certain sense, everyone is on the same level and, therefore, everyone is deserving of a respect that is special, but also equal for beings with equal characteristics” (Rosas, 2013, p. 173).

Therefore, still based on the data presented, it can be inferred that body-worn cameras—recognized as a continuous reminder of the need to act strictly within the dictates of the law, both by state agents and by civilians interacting with the police—bring such relationships closer to the modern concept of dignity, especially in marginalized communities or where violence is most perceived.

5 BODY-WORN CAMERAS AND THE DEMOCRATIC STATE OF LAW

Regarding our *Carta Magna*, Silva (1988) clarifies:

Ours employs the most appropriate expression, coined by doctrine, in which "Democratic" qualifies the "State," which radiates the values of democracy over all its constitutive elements and, therefore, also over the legal order. Law, magnetized by these values, is enriched by popular sentiment and must adjust itself to the collective interest (Silva, 1988, p. 21).

Following the teaching above, direct or indirect popular participation, under equal conditions, in all state activities is a fundamental precept of this Brazilian State, qualified as Democratic.

In the field of public safety, it cannot be different; it is both a right and a duty of society to monitor everything from the realm of public policy to direct execution activities, such as ostensive or investigative policing. The fundamental point of this participation is **social control**, making it necessary for society to participate actively in the formulation, execution, and oversight of public safety policies.

Another fundamental point is the transparency of state actions, as access to information allows for the full and legitimate exercise of popular sovereignty. This includes the oversight of public policies regarding legality, efficiency, morality, and proportionality, among other requirements.

Based on this analysis, the implementation of body-worn cameras in police forces combines democratic aspirations by allowing for transparency in state action, the evaluation of public policies, and the external control of police activity.

The measures listed above will strengthen public trust in police institutions, which is another important point to be considered. Knowing that police actions are being recorded and that there is adequate monitoring by public bodies, society will know that misconduct by law enforcement agents

will be duly combated, and that in cases of non-compliance with the law, there will be concrete evidence for those acting outside of legality to be prosecuted and judged. This trust will translate into greater cooperation and support between the police and the community.

According to Grossmith et al. (2015), in a study on the use of body-worn cameras by the London police in England, 90% of the local population responded positively to the following statements: body-worn cameras make police more accountable for their actions; body-worn cameras ensure that the police are doing the right thing; and finally, the use of the tool ensures that police follow the law and procedures correctly.

For Braga Filho (2020), a public prosecutor for the state of São Paulo, the recordings assist in clarifying, for example, police actions during confrontations, generating greater transparency, and either inhibiting or confirming the existence of possible excesses in responding to these occurrences. They also serve as a mechanism capable of curbing misconduct and, from another perspective, as evidence for internal affairs or courts that the police action was legitimate.

After analyzing hundreds of inquiries resulting from incidents involving death, recorded as "resistance followed by death" (*auto de resistência*) by police forces in Rio de Janeiro, Zaccone (2015) asserts in the work *Indignos de Vida*:

Contrary to the discourse that public prosecutors shelve "resistance reports" due to the lack of evidence gathered in the inquiry, which is considered inefficient, we establish the hypothesis that the Public Prosecutor's Office reinforces the evidence gathered selectively to establish, through a sovereign decision, the legitimacy of lethal actions practiced by police agents (Zaccone, 2015, p. 88).

Specifically, regarding this type of occurrence, with body-worn cameras—if used correctly—the gap created by a lack of evidence would not prosper, and no doubt would remain regarding the legitimacy or illegitimacy of the police action.

Thus, body-worn cameras are also intended to assist police institutions in solving crimes and in finalizing penalties for offenders, strengthening the judicial system by providing reliable and irrefutable evidence. This also increases public trust in state bodies and reduces the sense of impunity.

Braga Filho (2020) continues:

The mechanism is valuable not only in the formation of the *opinio delicti*, but also in the external control of police activity and the protection of human rights, as it contributes to the investigation and correct referral of complaints regarding omission, violence, corruption, abuse, and police lethality. Although these do not prevail in the Military Police's performance, they threaten the democratic order and the credibility of the public safety system, including the justice system (Braga Filho, 2020).

A cornerstone of the safety and justice system is respect for the laws, which, however, is not guaranteed. Therefore, increasing society's willingness to respect them is a challenge for any state;

thus, enabling constant monitoring by the population proves to be an efficient method in achieving this objective (Zanetic et al., 2016).

In this vein, body-worn cameras employed by the police can serve through the possibilities listed, emerging as a tool capable of realizing and maintaining the Democratic State of Law.

5 FINAL CONSIDERATIONS

The present article analyzed the use of body-worn cameras by police institutions as complementary tools for the preservation of fundamental rights and guarantees in the democratic state of law, from a human rights perspective.

Initially, they reveal themselves as complementary tools, as the simple act of placing a camera on a law enforcement officer is not sufficient to alter the *status quo* of the country's public safety and justice system. For this tool to become lasting and effective, it must be inserted into an environment where structural social and public safety policies prevail—policies that go beyond isolated and reactive measures and instead seek to address the root causes of violence and criminality, such as the reduction of social and economic inequalities.

Within the analyzed context, and based on all that has been presented, body-worn cameras have proven to be an appropriate and effective technology for the preservation of fundamental rights and guarantees. The observed reductions in various indices—such as deaths resulting from police interventions, the use of physical force and lethal or non-lethal weapons, and resistance during police stops—combined with the increase in records of domestic and family violence against women and the rise in firearm seizures, align with the objectives proposed in this study regarding the use of real-time recording technology.

Furthermore, as an auxiliary tool and a guarantor of the democratic state of law itself, these cameras enable popular participation, the oversight of police actions, and assist in the external control of police activity. This generates greater societal trust in police organizations and strengthens the criminal prosecution system—from investigative activities to the judicial system—by providing legitimate and reliable evidence.

In light of the above, the use of body-worn cameras by on-duty police officers has been demonstrated to be an effective possibility for the preservation of fundamental rights and guarantees in the democratic state of law, through the lens of human rights.

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