

ADDRESSING THE URGENT NEED FOR MULTI-DIMENSIONAL TRAINING IN LAW ENFORCEMENT

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The law enforcement community is not immune from the base predispositions that adversely affect life in all societies. They are wounded in all human dimensions. Historically, law enforcement agencies and the communities they serve have failed to cultivate the skills, attitudes and practices that would help their officers thrive as whole persons. Despite the obvious and well documented problems that plague law enforcement, training has not evolved to at minimum mitigate and at best eliminate maladaptive behaviors normalized by the law enforcement culture. This article reflects upon the urgent need for multi-dimensional training in law enforcement so that officers may thrive throughout their vocational careers and beyond.

Never before have law enforcement officers and agencies worldwide been perplexed by so many facets of crime, toxicity and stress. From terrorism, cybercrime, environmental sabotage, political misconduct, and traditional criminal violations to random violence, officers need enhanced resources to perform at peak levels. The FBI's Behavioral Science Unit (BSU) has openly embraced this exigent reality and strategic opportunity to address the urgent need for multi-dimensional training in law enforcement. Supervisory Special Agent Samuel L. Feemster along with law enforcement executives attending the FBI National Academy, have been exploring possible responses to an unaddressed gap in police training for the past decade. This unintended training gap manifests in otherwise proficient officers as the occasional or constant inability to readily access the spiritual human dimension to affirm the meaning and purpose of their vocation in light of the relentless demand to process irrational and criminal behaviors. Student deliberations, in various courses facilitated by SSA Feemster at the FBI academy have provided the foundation for a research endeavor titled: Beyond Survival Toward Officer Wellness (Project BeSTOW). The mission of Project BeSTOW

is to develop and implement multi-dimensional training curricula designed to foster officer wellness.

The primary forum for discussions about the mission and objectives of BeSTOW is a BSU course titled, "Spirituality, Wellness and Vitality Issues in Law Enforcement Practices." In this course, law enforcement executives from across the nation and around the world have acknowledged that there is a serious discrepancy between the requisites for vocational vitality and the content and method of existing training at police academies. The primary forum for discussing ongoing research to inform curricula development and future law enforcement training is an annual international BeSTOW symposium hosted by the BSU. Among other goals, symposium participants are committed to conceptualize spirituality through field observations, interviews, focus groups, statistical surveys, and secondary analyses of existing data sources; develop empirical bodies of knowledge to validate the nexus between spirituality and law enforcement; and to update the curriculum of the FBI National Academy's course entitled "Spirituality, Wellness, and Vitality Issues in Law Enforcement Practices."

Beginning in 2007 NA students enrolled in courses titled Stress Management in Law Enforcement (S.M.I.L.E.) and Crime Analysis, Futuristics and Law Enforcement: The 21st Century were given opportunity to address two questions. First they were asked to identify the courses required by their department or regional training academy to become a sworn police officer. Second they were asked to identify what is required for vocational survival. Informed by student discussions and disclosures over the course of several classes between 2007 and 2009, the second question evolved as follows: Identify what it takes to maintain law enforcement vocational vitality, from pre recruitment to post retirement?

Predictably, the required courses for becoming a sworn officer included but were not limited to defensive tactics, firearms, report writing, physical training, fingerprinting, traffic, DUI, arrest techniques and arrest/search and seizure. Officers must demonstrate proficiencies in these courses in various stages during training and after graduation. Unpredictably, consensus of requisites for vocational vitality included but were not limited to passion, compassion, belief in something, balance, emotional health,

purpose, tolerance, grace, humility, empathy and a solid spiritual foundation. The gap in the content and focus of required courses and requisites for vitality underscores the widespread failure of the law enforcement community to embrace holistic training as a possible remedy for maladaptive behaviors normalized by existing law enforcement culture.

These questions have since been incorporated in the "Spirituality, Wellness and Vitality Issues in Law Enforcement Practices" class where students are challenged to identify the dimensions of humanity experienced as a result of a common daily event such as writing an incident report. Without fail these law enforcement executives readily acknowledge the engagement of the physical and mental dimensions. After reflective dialogue, they also agree that the choice of words used in the report reflects the engagement of the emotional dimension and that the present or absence of integrity in report writing is an issue initially addressed in the spiritual dimension.

Likewise, officers are challenged to reflect upon the efficacy of engaging developed intelligence dimensions during the course of police actions. Although the concept of spiritual intelligence is not commonly addressed in law enforcement, law enforcement executives enrolled at the NA embraced the value of a more immediate and accurate intuition, which results from a developed spirituality, to officer safety training (Feemster, 2009).

Spirituality and integrity revitalize officers against the internal cancers and/or external

contagions of toxicity in the performance of their sworn duties. They foster continuous improvement in executing the spirit of the law via fidelity, bravery, and integrity. Law enforcement officers know very well that humans are engaged in the vocation of law enforcement because of the horrific nature of the human condition. To many citizens use unlawful means to meet basic needs, conscious or unconscious. The human condition reflects the failure of humans to delay personal gratification in favor of the common good. Around the globe, aggression, crime, deviance, disorder, dysfunctional and destructive behaviors, disease, greed and wars manifest the individual base nature, which requires governance. On a larger scale, in technologically advanced societies, the abdication of environmental husbandry as evidenced by practices such as strip-mining, coupled with the embrace of unscrupulous corporate policies and practices manifest the collective human condition. Society's reliance upon these industries and businesses for employment, financial stability, insurance and a host of essential commodities, underscores the pervasive and potentially dehumanizing proclivity of the human condition. The global law enforcement community routinely responds to the consequences of these conditions.

The law enforcement community is not immune to the base predispositions that adversely affect life in all societies. According to successive waves of empirical data collected by the FBI's Uniform Crime Report (UCR), law enforcement officers face unprecedented

levels of toxicity, stress, crime, and deadly violence (FBI Uniform Crime Report: <http://www.fbi/ucr/ucr.htm>). In today's world of terrorism; mass shootings and other heinous acts of violence, law enforcement officers are exposed to increasingly toxic situations that adversely affect their bodies, their minds, and most of all their spirits. These stressors are compounded by internal conditions resulting from the prevalence of non-requisite hierarchies within many police departments. A non-requisite hierarchy is one in which promotions may be based on numerical measures of success by numbers (number of arrests, cases closed etc) or longevity instead of demonstrated proficiency in application of the knowledge, skills and abilities essential for holistically meeting the needs of officers. Consequently, this type of hierarchy results in internal stressors from which officers often have no recourse. Ultimately, this unrelenting exposure to criminals, crime scenes, civil discord and arguably, dysfunctional police departments critically impact officers' abilities to effectively perform their sworn duties.

Long before the advent of modern policing citizens hired citizens to govern themselves. In order for one human to effectively enforce civil and criminal laws against another human, however, we must be adapted at functioning in all human dimensions of existence. Humans are multi-dimensional (Seaward, 1995; Tipping, 2004). We are spirit, mind, emotion and body. Our spiritual wellbeing encapsulates our mental, emotional, and physical wellbeing. Humans



also possess at least four dimensions of intelligence, which informs and enriches our existence. These are the intelligence quotient (IQ), emotional intelligence (EQ), spiritual intelligence (SQ), and social intelligence (SI), (Zohar & Marshall, 2000; Goleman, 2006). In the remainder of this article we explore the facets and implications of multi-dimensional training as demanded by the reality of human governance and assess it against the training paradigms that currently characterize modern policing.

With respect to training, law enforcement has historically focused on the mental and physical development of officers. The primary goal of this training focus has always been to ensure that police academies produce tactically proficient warriors who can take charge of a situation, bring order to chaos, remove disruptive elements, and protect the public from harm. As a result of this type of training, officers are able to develop the skills necessary to apprehend those who deceive, oppress, terrorize, rape, pillage, and murder citizens. In standing up for good, however, they are repeatedly exposed to evil that wounds them in every human dimension (Feemster, 2007; See notes).¹ While current paramilitary training paradigms develop the skills to physically combat these evils, they do not do an adequate job of acknowledging and proactively addressing the affect of these exposures on the spiritual and emotional wellbeing of officers, the effects of which can be seen in the characteristic range of maladaptive behaviors (burnout, departmental discord, alcohol abuse, domestic

abuse etc) that plague police organizations and most probably the institution of policing at large.

As a society we must understand that while it is we who authorize officers to use force to secure life and liberty, the performance of law enforcement duties is a learned behavior. As such we must realize that by demanding and expecting officers to suppress their feelings, keep churning out the work, and cope as best they can as long as their self-destructive behaviors stay behind the scenes, we unintentionally condone the same behaviors that we would otherwise not condone of our children, friends and loved ones. Without adequate training and protections, the good men and women who accept their call to the law enforcement vocation often develop or are exposed to harmful conditions or environments that give rise to emotional disorders, personal crises of faith and suicide. The concomitant negative impact on the communities served by such law enforcement officers is thus manifest. It is a sad reality that as a result of the unwillingness or inability to discuss officer wellness and how to implement appropriate multi-dimensional training, law enforcement agencies and the communities they serve often fail to provide for each other opportunities to cultivate the skills, attitudes, and practices that would enable them to help their officers thrive as whole persons.

In recent decades, as research and observation have revealed the negative effects of stress generated by police work, traditional training has been supplemented by

instruction on stress management and how to handle some of the emotions that law enforcement personnel experience (Territo, 1999; Gilmartin, 2002). The addition of stress management awareness and emotional survival training has been beneficial and has helped many officers cope more effectively with critical incidents and cumulative daily stressors and stresses. Yet, law enforcement personnel need to be developed in all human dimensions to help them move beyond merely surviving an incident, a day, or a career. They need a developed spiritual intelligence that will enable them to thrive during and after their term of service.

While legitimate concerns regarding the appropriateness of multi-dimensional training abound, one thing is certain: the reality of law enforcement exposures demands that effective training targets the spirit, mind, emotions, and physical well being of our officers. Officer safety training for physical survival does not morph into impenetrable protection for emotional and spiritual survival. Law enforcement academies must embrace a more holistic curriculum designed to inoculate officers with learned behaviors that produce a more effective vocation. And although we cannot predict the future there are certain constants that we can count on remaining the same throughout future generations:

Despite the many different ways in which we learn, one thing that remains and will continue to remain the same from infancy throughout adulthood is that via our senses, we learn at almost





▲ National Academy class in session.

every single moment of the day, from every single stimulus we encounter.

Our environment will not, however, remain the same. The present world is drastically different from 100 years ago and it is virtually guaranteed that our future world will also be very different from our present world.

Living and learning is a context-dependent process whether at the cellular level or at organismic level. It is dynamic and highly dependent on the outcomes of our interactions with other entities, whether they are living or non-living. And although one may not always be readily cognizant of the outcome of such interactions, it cannot be denied that the product of such interaction is vital learning.

There are about as many types of learning as there are types of environments. Any type of learning model that is adopted in order to improve and maintain perishable skills (such as firearms and driving proficiencies) or even more socio-culturally driven, deeply embedded skills (such as communication norms) should keep in mind the requisites for thriving in a dynamic, multi-dimensional environment. Even during our sleeping

hours and at the cellular level our environments are never ever really static. This may sound like simply stating the obvious and in many respects it is. It is important to realize, however, that in obviousness there are often dangers hidden in plain sight. One of these dangers is that we don't necessarily always train and target education and training models to emphasize and cultivate, in a holistic and integral manner, the dimensions of humanity and intelligence (cognitive, physical, emotional, social and spiritual) that inform decision making and performance in any profession and certainly throughout life. Understanding that training and learning models of education should align with the dynamic and multi-dimensional reality of our environment is important in any profession. There are certain professions, however, in which this understanding is not just important but vital. Arguably, law enforcement is primary among these professions.

Let's posit a scenario. Imagine a veteran police officer, father or mother of a large family including a college age daughter, commanding response to a mass casualty event such as the Virginia Tech shootings, which occurred in April 2007. This commander is from a small Midwestern town in the Bible Belt. The commander considered going to medical school before discovering his or her love of policing. What kinds of actions do you think this commanding officer and other responding officers might likely be required to undertake? They may perhaps help physically move injured students to safer ground. They may have to mentally and visually remember where the emergency exits are located, all the while listening for noises that could signal trouble as they help guide a group of Spanish speaking foreign exchange students safely out of the building. They may have to help comfort emotional parents gathered at a designated location and wondering if their children are okay all the while being concerned about the welfare of

their own children. They may have to comfort traumatized students all the while trying to gather intelligence that will allow them to get to safety as well as allow fellow officers to successfully identify and apprehend a suspect before more people get hurt. In doing all of this the commanding officer will not only have to remain situationally aware at all times but will also need to make his or her presence known and exude authenticity, clarity and empathy in order to efficiently and effectively obtain cooperation from the public as well as the responding officers under his or her command (Albrecht, 2005). In a life or death situation such as this one, time is of the essence and mistakes cannot be afforded. The physical, emotional, mental, social and spiritual toll of an event such as this for the community is unquestioned. But what about the toll such an event takes on the first responder?

As previously queried, do current police training and learning models equip our officers with not only the cognitive and tactical but also the emotional, social and spiritual tools necessary to effectively command such an event without neglecting their vitality? Based upon the consensus of law enforcement executives responding to these questions at the FBI National Academy, the answer to this question is a resounding "NO". (Feemster, 2007) This then is the principal question that must not only be directly asked but which must also be at the forefront of modern and future police training and education.

Police training in the United States subscribes to a paramilitary or tactical model of policing which aims to train officers to be tactically skilled warriors in the "war on crime," (Stevens, 2008). While there are many situations encountered on a daily basis that require officers to be tactically proficient, the fact remains that there are equally as many situations, if not more, that require them to also be emotionally, socially and

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spiritually proficient. In fact all situations encountered by them require optimal training in all facets or dimensions of intelligence and humanity in order to ensure that they are able to serve the needs of their community effectively and safely while at that the same time helping these same communities understand that the police's role is not "to serve as an occupational army," (Stevens, 2008).

Currently there is a training gap of enormous proportions in the law enforcement culture. Law enforcement trainers must help bridge this gap by incorporating course work at the police academy that helps recruits develop the virtues and skills that enable officers to extract meaning and purpose from a calling that can require daily direct or indirect contact with pain, loss, fear, horror, anger, and evil. Despite the obvious and well-documented problems that plague law enforcement, training has not evolved to at a minimum mitigate and at best eliminate such problems, (Asken, retrieved 02/04/08). Students attending certain FBI NA courses consistently indicate that despite the need for such development their academy curricula do not address these issues either in scope or method (Feemster, 2007).

In order to accomplish this, any scenario, role-play, simulation, individual exercise, and/or lab should aim to incorporate all of the human dimensions involved in the real world version of the event. The dimensions of which, in any given event, are physical, emotional, mental and spiritual. Accordingly, the training should also strive to cultivate and train the intelligences involved. In any given event, these intelligences include IQ, EQ, SI and SQ. While rote memorization and regurgitation of facts is necessary for learning certain things (for example, IQ is sufficient for thinking in a relatively static world) the implementation of such learning in real-world situations will never be static. The outcome of these scenarios, whether in the lab or in the real-world, is highly-dependent on the cultivation of our emotional intelligence (which allows us to be self-aware of our own and other people's feelings, of our personal strengths and weaknesses and allows us to self-manage), of our social intelligence (which enhances our social awareness and fosters our ability to understand and manage men and women effectively) and of our spiritual quotient (which informs our intuition and problem solving abilities in times of rapid paradigm shift and chaos). By giving

adequate focus to the human dimensions and human intelligences involved in the real-world version of the event (through briefing and debriefing of training exercises and labs) critical thinking skills are primed so they can be readily accessed in future expected and unexpected situations.

As Stevens (2008) notes, one of the criticisms of paramilitary models of training is that they don't always help officers inform the majority of what they do in terms of interacting with the community face to face and the emotional and spiritual toll that takes on both ends. By knowing the effect of such exposure to toxicity, stress, crime and deadly violence on the law enforcement community, exposures that wound them in every single dimension, and not addressing such effects proactively it can readily be argued that police departments and the communities they serve, have not only a training gap on their hands but also an integrity issue of enormous proportions (Feemster, 2009). Blatantly stated, the question is: "how can we continue to allow our current police academies to not cultivate and train in their officers all of the skills, attitudes and practices that would help them not only physically survive but also reap vocational vitality and enjoy both individual and organizational wellness?" This is the question that SSA Feemster poses in every single National Academy session and which he hopes law enforcement executives across the nation will begin asking of themselves and of their departments in order to ensure that police training of our present and future is designed to not only meet ALL of the needs of their communities but also of their OFFICERS.

Note

¹Eighty-six percent of officers responding to a survey conducted by the FBI Academy's Behavioral Science Unit reported that they believed in evil, and seventy-one percent reported having met an evil person. Among those same respondents, only twenty-nine percent reported being trained to cope with evil. Feemster, Samuel L., "Spirituality: The DNA of Law Enforcement Practice," *The FBI Law Enforcement Bulletin*, November 2007, p. 15.

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After studying this article, participants should be better able to do the following:

1. Explain the multiple dimensions of human nature.
2. Discuss how learning is a context-dependent and dynamic process.
3. List the elements of scenario training that allow police officers to address real-world issue.
4. Explain why the performance of law enforcement duties is learned behavior.
5. Critique the aim of a paramilitary or tactical model of police training.
6. Discuss the differences between surviving law enforcement exposures and thriving in the law enforcement vocation.
7. Prepare a training scenario that addresses the multi-dimensional nature of humans.

KEY WORDS: Police training, spirituality, wellness, vitality, learning models

TARGET AUDIENCE: First-responders, training academies

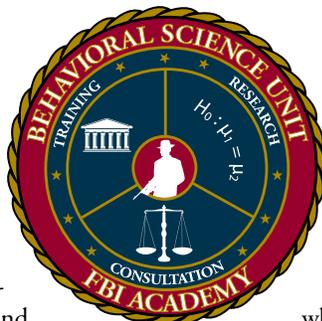
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INTERVIEW

with SAM FEEMSTER



Sam: My official Bureau name is Samuel L. Feemster. I entered on duty April 3, 1983. As a young lad in North Carolina, I entertained no thoughts of being an agent, either as a job, vocation or career calling. I was raised in an isolated and segregated community. We had little to no contact with law enforcement. I matriculated through the public school system and ended up at Wake Forest University School of Law. It was there where I was first exposed to the intricacies of jurisprudence as it extends from the bench to the police officer and the connections in between. I did come into contact with some FBI agents during my second year but I simply was not interested in law enforcement. I saw myself as a barrister in a small town, doing everything from divorce counseling, to real estate and personal injury settlements. I just didn't see myself in the FBI. However, it did happen. At some point, I was encouraged to apply and in 1983 I swore my oath of office.

Since that time I have worked in the Charlotte division, spent two winters in the Minneapolis division, ten years on the streets of Washington D.C., and then came to the FBI Academy in 1995. At the Academy I have been assigned to three units. Initially, I worked in the Investigative Training Unit, then I supported the National Academy Unit in an administrative capacity and finally in 2000, I was fortunate enough to be assigned to the Behavioral Science Unit. This is where I started the path that lands me here today.

My path to Project BeSTOW (Beyond Survival Toward Officer Wellness) had its beginning in my initial encounter with a criminal. I was assigned to locate and arrest a subject from Connecticut who was hiding out in Charlotte, North Carolina. He was a murderer fleeing prosecution – unlawful flight to avoid prosecution. On the day that we located and arrested him, my field-training agent and I had gone into the community where we were told he resided. It was during the process of detaining him – clearing the house, bringing him under control and preparing to transport him to the jail – that I had my first encounter with the art and practice of exercising dignity while executing my duty to the public, that is – to make sure that we all have the right to the pursuit of life, liberty and happiness. That day my field-training agent taught me how to make an arrest with dignity. He taught me how to use the powers that I had taken the oath to uphold and he taught me how to do that with dignity. He never said a word. He just modeled for me how to do it. This happened inside the house.

Outside the house, as I was putting the handcuffed subject into the car one of the officers who was on the scene to help us out suggested I was being too nice. Within half an hour I was shown an example of what dignity in law enforcement looks like and I was given the opportunity to violate that dignity. This experience has been with me since 1983, the whole idea of bringing to my vocation those virtues and values that I hold dear and making sure that I do not forget to hang onto myself as I am exposed to law enforcement and the underbelly of society. To hang onto myself, I found out, is a very important thing because many officers lose touch with who they are, they lose touch with reality. It is these circumstances and the resulting maladaptive behaviors, which result from that loss and disconnect, that brought me to Project BeSTOW.

The objective of Project BeSTOW is to try and infuse into law enforcement a new paradigm of training that advocates for the wellbeing of officers first so that they are then healthy enough and well enough to take care of the community. Project BeSTOW sees this as an imperative for the individual, for the agency and for the community. I'd like to emphasize the community aspect because Project BeSTOW believes that there is a reciprocal relationship here. We take care of you but you also take care of us. The reality is that in law enforcement we are – depending on whose stats you read – three or four times more likely to die from self-inflicted fatalities than we are to die in the line of duty. Yet, we live in a country



where, in our nation's capital, we have a memorial to law enforcement officers who made the "ultimate sacrifice" as we seek to serve and protect. While we are serving and protecting, we ourselves are unprotected. If there is simply all giving and no receiving, then we end up with a deficit. It is much like my bank account. If I continue to make withdrawals and never make deposits then I am going to be overdrawn. For us, overdrawn looks too much like maladaptive behaviors such as substance abuse, domestic abuse, citizen abuse, the "blue flu", work-related injuries, cynicism and those kinds of things. Project BeSTOW is about preventing all of that.

What we're doing in Project BeSTOW is trying to infuse into law enforcement a new language and a new paradigm. We're really trying to save the good people that we hire from the pitfalls of our exposures. This has to be an intentional endeavor. It can't happen if we just think it's a good idea. It will only happen if we change our training methodology. First of all, we must change our recruiting strategies and second of all our retention strategies so that our officers can make it to retirement and continue to do good post-retirement.

This conversation began at the BSU in 2000, with two satellite broadcasts titled "Communities Answering the Call," and two conferences titled, "Spirit of the Law." At the last conference in 2003 the conferees said, "we need some empirical data," and you know how true that is. In law enforcement credibility is key. If you have no credibility then you can't talk to law enforcement officers. If you have no data, you can't get anything that the officers say they need. In 2005 the Bureau authorized me to survey four National Academy sessions. I was able to distribute a 52-item questionnaire, talking about everything from the reality of evil to the appreciation of the difference between spirituality and religion, to whether or not the law enforcement officers surveyed felt they had been properly prepared to withstand vocational exposures. From this data then we started to march directly toward the establishment or creation of a spirituality and wellness curriculum for the National Academy. We've got this information now what are we going to do with it?

We started to include in our stress management class more conversations about the data we had collected. One of the data sets – I think it's the best, the most important data we collected – basically asked the question whether the law enforcement officers taking the survey had ever considered committing suicide. Seven percent said yes. Somehow they had moved beyond that moment when suicide seemed like an option and they were now here at the Academy. If you ask that question of officers in their local departments nationwide, certainly it's going to be a different figure. Some suggest that the figure as reported here in the Academy was low.

Based on these results we asked the Bureau to allow us to convene yet again and they did. I think it was in 2008 that we were able to convene under the umbrella of "Beyond Survival: Wellness Practices for Wounded Warriors." We began to understand, Chris, that we (the law enforcement community) were wounded – not because we had been assaulted by an assailant but because we have to strap on a weapon. You see, strapping a piece of iron onto your chest or your ankle or your waist, and wearing it around for 8 or 10 hours a day wounds us. It wounds us because we don't strap it on to guard against lions and tigers and apes; we strap it on to guard against humans, and that's devastating when you think about it. We leave humans behind, we leave our families behind, we leave our spouses, our children, and our communities behind and when we go out we hope that whomever we have to deal with that day is not somebody we know.

These exposures wound the person and without intentionally redeeming or restoring that person, then we leave them and their wounds to fester. This frequently happens in law enforcement work where an individual is not allowed to acknowledge that they are wounded. If one tries to deny the reality of exposures they may be overcome by those exposures. One writer has said that it's like putting rocks into your backpack. If you never unload your backpack, sooner or later, your backpack gets too heavy and you can't carry it. It's not up the mountain where one struggles, it's on the level playing field that one struggles and if you take this person who is burdened and you put them into a situation where you have a supervisor who lacks social and/or emotional intelligence then you have a double whammy. If you take this person who is thus burdened and you put them in a situation where you have a supervisor who lacks social and/or emotional intelligence, and you send them out to answer a question or respond to a call in a community that is itself already toxic, we're asking a person to drive into a situation where all the odds are stacked against them. Their backpack is too heavy, their supervisor doesn't understand, and the people in the community just want results. We ask our officers to do this and this is where the analysis or the image of the officer as a robotic, mechanistic person who has no feelings emerges – this is where it comes from. Often times that is who we become in order to deal with ourselves and all of those situations – we have to truncate our feelings. If you truncate your emotions then you become less human. It is the same thing as truncating your circulatory system. If I cut off the circulation to my arm, pretty soon I lose that arm. The rest of me may survive but I have become a one-armed man.

When I ask officers about their wounds and how they manage some say, "Well I've learned to compartmentalize. I don't take my work home. I leave my work at work and I'm here at home." My question has then become, if you don't have your whole self at work and you don't have your whole self at home, then which part are you leaving at work and which part are you leaving at home? You see Chris, I don't know you or your associates. I have your cards here but I brought myself in here and I'm giving you all I've got. I have all 286 pounds right here and this is who I am. I'm giving it to you. So the question that we ask, Katie, is what child deserves to have half a parent? What spouse deserves to have half a spouse? What community deserves half an officer?

Chris: I was happy to talk to you today because a couple of years ago I was entertaining the idea of becoming a police officer but I was concerned I'd get jaded in terms of seeing all the bad stuff that people do. I'm glad to see that there are programs that combat this.

Sam: Thank you so much. We talk about the reality of calling as opposed to applying. You know, we apply for jobs and we do what we do professionally but I think data shows that we acknowledge that law enforcement is a calling. This is a vocational enterprise where we bring our whole selves to it and have the opportunity to vocalize our values and our virtues. The problem is when our values and our virtues change and we're still in the vocation. We have to understand that when what we do no longer gives us life, then it's death – "this job is killing me," - well that's a reality for some law enforcement officers. We need to be careful who comes in this noble vocation and obviously we need to help people if law enforcement becomes the wrong thing for them. ■