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Duty of Care

Those charged with enforcing laws and safeguarding citizens place themselves in harm's way every day. To ensure their physical, mental, emotional, and spiritual survival, they must receive appropriate support from their agencies and communities. The articles in this issue reveal the many forms that duty of care can take.

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Spirituality

An Invisible Weapon for Wounded Warriors

By SAMUEL L. FEEMSTER, M.Div., J.D.



According to Sir Robert Peel, England's pioneer of modern policing, "The test of police efficiency is the absence of crime and disorder, not the visible evidence of police action in dealing with it." If evidence of their actions should not be visible, does it follow that the wounds all law enforcement officers incur carrying out these activities also should remain unseen? The ominous necessity of being armed and vigilant to protect

the innocent and defenseless, not to mention their fellow officers and themselves, against the assaults of human predators wounds all those sworn to uphold the law. Fortunately, spirituality, "a universal, human dimension,"¹ is an invisible weapon used by law enforcement professionals worldwide, even when they cannot explain its features or precisely identify how it operates.² Sometimes, spirituality is misidentified as ethics, emotional intelligence,

intuitive policing, or stress management. However, these experience-based behavioral responses and coping mechanisms are learned disciplines that officers employ in their fight to survive wounds inflicted upon them.

Most law enforcement agencies have begun proactively addressing the realities of job-related stressors, crisis incidents, post-traumatic stress symptoms, and other potentially debilitating conditions and wounds



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often caused or exacerbated by the rigors of law enforcement duties.³ Even though such efforts prove helpful, many do not incorporate a spiritual-wellness component. By contrast, however, military branches have developed effective programs to address the inculcation of core spiritual values in training and practice. “The language of spirituality reveals the inspirations, intuitions, and devotions that reside in the spirit (soul, inner life, core, subconscious) of human beings. This is the realm in which ontological questions are discussed yet defy the limitations of the spoken word. Human touch, a smile, the shedding of a tear, the embrace of persons in love, a silent prayer of the heart; these are the expressions of a language in which all fully developed persons need to be fluent. This is the powerful dimension of humanity that is sadly, and too

often, disregarded or cast aside as sentimental, of inferior importance to the rational mind.”⁴

“Human beings are essentially spiritual creatures because we are driven by a need to ask ‘fundamental’ or ‘ultimate’ questions. Why was I born? What is the meaning of my life? Why should I go on when I am tired, or depressed, or feel beaten? What makes it all worthwhile?”⁵ The pursuit of answers to questions of meaning and purposefulness is the transformative activity of spiritual intelligence that addresses the lack of integrity between precepts and practices.⁶ Spiritual intelligence is the deepest inner capacity (beyond the hardware of the brain, emotions, and psychological states) human beings possess that directs their perceptions or interpretations of the meaning of life and reality. It is a universe that engulfs, as well as governs,

patterns of conscious and unconscious thoughts into coherent bits of meaning that can shape attitudes, mediate feelings, and guide behavior. The disciplines employed nurturing their spiritual intelligence throughout the discovery and perpetuation of meaning and value in what people do and experience is spirituality.⁷

Intentionally cultivating spirituality without neglecting other human dimensions can provide officers with an effective invisible weapon for defense against evil and its toxic wounds. This result follows because spirituality is more capacious than stress management and more ubiquitous than intuitive policing. It defies a simplified definition. Just as entertaining holistic thoughts while punching a heavy bag or inhaling nature’s beauty while eclipsing mile 2 on a 4-mile run invigorates the spirit, mind, and body, intentionally cultivating spirituality increases awareness and intuitive accuracy. The undeniable affirmative effect of positive intuitive policing,⁸ coupled with the acknowledged benefits of developing emotional intelligence⁹ and effective stress management,¹⁰ on officer safety and survival is evidence that efficient, constitutionally sanctioned law enforcement can include the spiritual dimension.

Discussing the reality of spirituality has profoundly

resonated with law enforcement officers. The author's first foray into this arena, "Spirituality: The DNA of Law Enforcement Practice," brought diverse responses that reflected a unifying acknowledgment of the significance of spirituality across the broad spectrum of law enforcement positions.¹¹

"I think the article is...a subject to which we should be paying more attention.... I think you nailed the basic problem: if we are continuously exposed to the toxicity of evil, it *will* have a corrosive effect."¹²

"Two weeks ago, I lost a fellow officer to suicide, the eighth...in my 25-year career.... I hope and trust that you will continue your research to identify causes and solutions to counteract the ideation of suicide for the members of the law enforcement community."¹³

"I have served for nearly 14 years and have recently attempted to broach the subject that your article uniquely describes. My...vision is to offer spiritual support to officers who encounter various issues that you have aptly labeled 'evil' in your article."¹⁴

In view of the affirmative, experientially based consensus captured in these comments, the author provides the salient ideas from his first article; presents the Spirituality in Law Enforcement Practice Model and explains how it relates to practice,

performance, vitality, and longevity in the profession; and discusses the inextricable nexus between all human dimensions to underscore how spirituality relates to ethics, emotional intelligence, intuitive policing, and stress management. This approach can demonstrate what resonated with readers of his first article. That is, the embrace of spirituality does not weaken law enforcement. Rather, it liberates its members to greater service through informed practice and guided performance.



SYNOPSIS OF SALIENT IDEAS

Several key insights about spirituality emerged from the author's research presented in his first article.¹⁵ Among these, spirituality is the continual, *intentional* nurturing of the inner person (spirit) that motivates and implements the spirit of the law. Spirituality is not sectarian nor institutionalized

in denominations and, thus, is different from religion. But, religion can nurture spirituality and vice versa. In addition, spirituality in law enforcement constitutes an essential internal coping power for identifying and confronting the reality of evil and its toxicity across careers. A true understanding of spirituality reveals that more than tactical training is needed to combat current conditions affecting officers. Law enforcement training academies must include spirituality in their curricula; officers must take charge of their own spirituality; and agencies and communities must become actively involved in the effort.

Finally, congruent with the vision of America's founders, the basic mission of law enforcement officers—as agents of respective governments—is to protect life through service. In this context, law enforcement constitutes a fiduciary trust that, at its best, can only be fully embraced and pursued in the context of spirituality-oriented policing. Officers can apprehend those who murder, rape, and pillage citizens because society has authorized them to use force to secure life and liberty. As the vanguard of national security, they protect this country from international and domestic terrorism. Yet, their basic mission—to protect and serve—is fraught with repeated

exposures that wound them in every human dimension. Thus, embracing spirituality as the DNA of law enforcement can free officers everywhere to cultivate an essential invisible weapon of protection.

IMPLICATIONS FOR WOUNDED WARRIORS

Officers responding to catastrophic events, horrific crime scenes, traffic fatalities, or domestic disturbance calls must follow standard operating procedures and comply with administrative protocol to protect themselves, safeguard their communities, and ensure the proper conclusion of non-criminal matters and the appropriate resolution or disposition of criminal investigations. At no time during the execution of these official duties can they engage in activities that interfere with, detract from, or impair their abilities to act with physical and moral courage. Yet, these duties exact a heavy toll on officers who then need to filter such experiences through their own spiritual lens.

As the governor of law enforcement practices, spirituality calls forth a level of professional performance that propels wounded warriors away from mere survival and toward vitality and holistic wellness. Survival is a low bar. Giving the best part at work and taking an expended empty self home

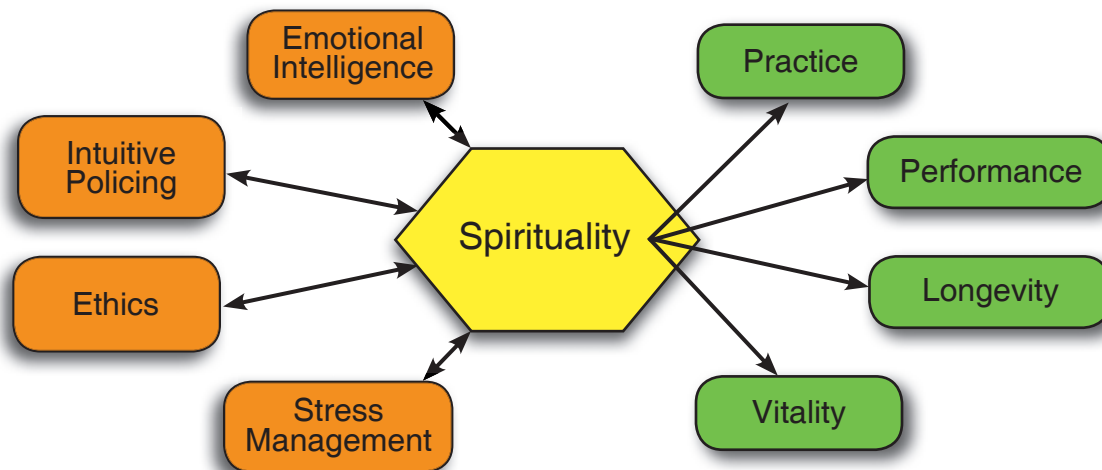
is survival. Officers must be allowed to do more than just survive their chosen profession; they must thrive. Spiritual wellness produces exemplar life-giving performances throughout the course of a meaningful life and vocation. When officers fail to comprehend the inherent spiritual nature of their mission, they face a resulting void that can create a contradiction of meaning and manifest as corruption, illness, dispiritedness, and similar maladies, all

When senior officers embrace and model spirituality-oriented policing, the positive effect on their department and community proves incalculable.

capable of inflicting debilitating wounds. Just as when matter meets antimatter, a black hole forms, or when fire meets gas, an explosion ensues, when officers lose sight of the nobility inherent in their profession, they can slide down a slippery slope that, for some, leads to the black hole of suicide. When officers lose the fire of spirituality, they implode into the abyss.

“Promoting spiritual wellness and mental survival... should begin at the recruitment stage. Just as we train with firearms, officer safety, and legal issues, I believe the same type of attention is needed for spiritual wellness and mental survival of officers.”¹⁶ “As leaders of the organization, I believe that it is very important to emphasize spiritual wellness and mental survival to all associated with our group. This aspect of wellness is just as important to a new hire as it is to a veteran trooper. Thus, the success of this program depends largely upon those of us in a position to positively impact this life-changing practice.”¹⁷ “Training should be fluid and constantly changing. We always should be concerned with finding the best way to train our personnel, not the fastest or least expensive way. Our goal as administrators should be to retain our personnel and maintain their physical, emotional, and mental well-being. This should be a priority.”¹⁸ These comments from law enforcement leaders support the author’s belief that just as agencies institute safeguard strategies for their officers in high-risk assignments, such as undercover operations,¹⁹ they should provide similar care for all officers so they can resist the toxicity of evil and its harmful effects and remain strong, vibrant protectors.

Spirituality in Law Enforcement Practice Model



Spirituality is the human dimension that shapes law enforcement practice, performance, vitality, and longevity. This model connects spirituality with these four areas. Moving from left to right, the model posits that spirituality is the source of effectiveness for stress management, ethics, intuitive policing, and emotional intelligence. In short, it amplifies them, and they, in turn, feed back into spirituality in a healthy officer. On the right side, spirituality affects the vitality, longevity, performance, and practice of law enforcement by enabling officers to recharge themselves in the spirit of the law throughout their period of vocational active duty. A nurtured spirituality improves practice, performance, vitality, and longevity, which all feed back into spirituality to improve emotional intelligence, intuition, ethics, and stress management.

Spirituality Enhances Practice

Understanding why the spiritual practice of law enforcement is essential to the continued orderly advancement of civilization and how the equitable enforcement of just laws informs performance represents a source of vitality for some officers throughout their

vocational lives. Practice—how and why officers fulfill their sworn responsibilities—is the essential building block of effective, efficient, ethical, and equitable law enforcement. “Being a police officer is not only the hard tough guy catching the bad guy, enforcing the law but also a caring and helpful person who takes the extra

time to give that helping hand when someone needs it. This is what has helped me cope with the unsightly side of law enforcement.”²⁰

Why officers are in this vocation determines how they practice. How they practice influences their day-to-day performance. “Spirituality in policing can be seen when an

officer holds a small child while it sleeps after being abused by its parents. It can be seen when an officer spends an extra 30 minutes with an elderly lady who has lost her husband and cannot figure out the VCR to play the tape of the family reunion. Spirituality in policing can be seen when an officer buys a child an ice cream after arresting his father for DUI at 3 in the morning. All of these acts are not required by some policy, but they are required of spirituality-connected human beings who are in a service industry. The impact of these acts upon the community cannot be overstated.”²¹

When senior officers embrace and model spirituality-oriented policing, the positive effect on their department and community proves incalculable. Citizen complaints, internal disharmony, and other financial nightmares generally decline when morale is high. “By demonstrating the value of a healthy family, spiritual, and work life, I can encourage others to do the same. I have committed myself to accepting this challenge by being a professional and personal role model, friend, and mentor...”²²

Spirituality Accelerates Performance

An undeniable nexus between practice and performance exists. When dispatched to

resolve disputes, investigate fatalities, or secure horrendous crime scenes, officers must rely on fully developed resources across all human dimensions to ensure a competent, sensitive, and professional performance. “We deal with the worst people, or we deal with good people when they’re at their worst. For example,...I had to notify the mother of a friend of my daughter’s that her daughter had committed suicide. I knew this girl and coached her in softball.

“

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It was truly a heartbreaking task but one I felt I had to do personally, rather than send another officer who may not be as compassionate to that girl’s mother.”²³

Failure to appropriately connect why and how officers practice most often leads to the development of coping mechanisms that, while temporarily effective, exacerbate the wounds caused by exposures. Most officers identify “dark

humor” as a primary coping mechanism, although many acknowledge it as a cover-up for what they need. “Finding humor in awkward situations relieves tension and gives officers an outlet on the spot. One example that comes to mind was when I was working as a detective in the sexual assault unit. The subject matter is possibly some of the most vile an investigator can handle but approaching it with a little humor brought some stress relief, and it was outwardly more acceptable to laugh when what many of us would have preferred to do was cry (and frankly, at times, we did).”²⁴

Spirituality Improves Vitality

Embracing resilience is a spiritual act itself because the desire to overcome is constantly under assault. “In my career, I have seen a great deal of human tragedy.... After a while, these kinds of events begin to run together, and they become intertwined somewhere in the back of my mind. Other events, however, are stuck right in my forebrain. For example, I can tell you, in great detail, about each of the calls I’ve been on where a child has been killed or seriously injured, just as though they happened this morning, and, because of this, I’m harder on my kids. I find myself on them constantly about wearing their bike helmets, staying

away from the street, and out from behind parked cars.... I'm equally troubled each time an officer anywhere in the country does something out of line that makes the news. Each time an event like this occurs, the public's confidence in the police is further eroded."²⁵

Vitality is important because repeated exposures keep officers in constant start-up mode. "I understand that each exposure sets the stage for things to return to the 'new normal.' The way it was never will be again. Acceptance and coping require that realization. Life, freedom, and sanity are worthy of hard work, dedication, and sacrifice."²⁶

Mending the spirit of a wounded warrior is a worthy goal that can be achieved. "I consider myself to be very well-adjusted and well-rounded, but that has not happened by accident. It requires a conscious effort and the help of others. I also have made a point of cultivating friendships outside law enforcement. I think this is one of the best things a person in this work can do.... This keeps me connected to people and minimizes the possibility that I will fall prey to that notion that it is us against the rest of the world and that 'no one understands what we go through.' I have found people understand quite a bit if you let them in and give them the opportunity to understand."²⁷

Spirituality Fosters Longevity

The spiritual well-being of officers should be a primary concern beginning at recruitment and continuing until after retirement. "The question for us leaders is whether we want our employees to collapse as they cross the finish line or have an opportunity to continue to enjoy their life and reflect back positively on their years on the job."²⁸ The presence of a moral



compass and appropriate coping mechanisms represent major indicators of officer success, and agencies should not overlook or minimize them. In addition to offering their officers appropriate assistance for external exposures, departments should ensure that workplace conditions foster positive morale. "I have discovered the importance of the department's employee assistance program and the benefits that it offers to those in

times of need. As leaders...we must ensure that our member's spiritual and mental wellness is addressed constantly."²⁹

Unfortunately, positive results do not always occur. "During my career, I have made numerous arrests; handled several high-profile cases; responded to numerous death scenes, including homicides and criminal child/infant deaths; testified against fellow officers in disciplinary hearings and criminal proceedings; and attended several police funerals for partners and coworkers. Aside from the child-death scenes and the frequent homicides, my biggest source of frustration and stress had more to do with the internal pressures from within the department, rather than the external pressures associated with handling crime in the community."³⁰

CONNECTIONS TO OTHER STRATEGIES

"Spiritual intelligence makes us the fully intellectual, emotional, and spiritual creatures that we are."³¹ Cultivating spiritual intelligence cannot be achieved through training officers only in emotional intelligence, intuitive policing, ethics, or stress management, regardless of the rigor or repetitiveness. All of these disciplines are worthy, but alone none can offer sufficient protection from the intentional exposures of

law enforcement as attested by personal testimonies of wounded warriors that appear in the remainder of this article.

Spirituality Nurtures Ethics

Spirituality nurtures ethics, and ethical practice nourishes the spirit of wounded warriors. Compliance with ethical standards, however, does not invoke spirituality. This commonly held misperception—that ethics and spirituality are synonymous—leads to the erroneous conclusion that compliance with ethical standards makes a person spiritual. Based upon this error, law enforcement traditionally has mandated annual instruction in ethics with the intent that this scenario-based training will inspire practice, build self-esteem, foster internal cohesion, and fulfill the need to derive meaning from purposeful work. But, distinguishing spirituality and ethics constitutes more than an academic hairsplitting exercise. “I remember you discussing this article...and now I have a copy. The timing couldn’t be better because I am in the process of preparing a lesson plan for a December ethics in-service for the department and have been struggling. I took the two ethics classes at the NA this past summer, but the subject matter just didn’t quite fit into what I needed. Your article is going to fulfill that need.”³² “I recently read your article.... I submitted

it to my superiors, and it was forwarded to the chaplains in our department. To my surprise,...it has motivated them to seek ideas and strategies to implement spirituality in the department to help ‘revitalize’ some officers who may have crossed over to the ‘dark side.’ We not only want to implement and discuss spirituality but to close the ‘gap’ between officers and the chaplains.”³³

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Spirituality Nourishes Emotional Intelligence

Emotional intelligence refers to the measurement of self-awareness, self-management, social awareness, and relationship management or social skill.³⁴ To manage others well, leaders first must evaluate and address their personal strengths, deficiencies, needs, and competencies and then learn to self-manage before attempting to manage others. Absent truthful introspection and restraint, good

intentions will be sabotaged by the display of inappropriate emotions. “Leadership is an emotional process where leaders display emotions in an effort to stimulate emotions in others. Emotions and moods impact our thinking and even the decisions we make and ultimately generate an attitude that we display through behavior and habits.”³⁵

The plight of wounded warriors operating without the awareness and restraint of emotional intelligence or the resilience of a developed spirituality can adversely affect unsuspecting citizens. “By its very nature, law enforcement can cause an officer to become cynical and profoundly negative. Many officers, but not all, are inundated with negative feelings of distrust and disdain. They come in contact with the worst sorts of situations, and we teach them to be safer by trusting less, which fosters the ‘us versus them’ culture. Citizens are oftentimes treated like subjects because, from a safety perspective, we use degrees of coercion to control people’s actions. We must be able to establish control, and, unfortunately, these situations become unpleasant experiences for otherwise law-abiding people. These negative encounters don’t just occur on the street. They occur in the office as well, and some cops will attest that they are more affected by the interoffice stress and negatives

than what actually occurs on the street.”³⁶

The genesis of truthful introspection, awareness, and restraint for the well-being of self and others is spirituality—a sense of meaning and purpose larger than the instrumental duties of law enforcement. The prescribed order for developing emotional intelligence (scrutinizing self before attempting to help others) affirms the loci of emotional intelligence in another, perhaps larger, intelligence. In view of this, the development of emotional intelligence includes the embrace of spirituality or spiritual intelligence. Emotion constitutes the coding or interpretation of, or reaction to, the signals provided by spirituality. Thus, as with ethics, spirituality nurtures emotions, and the exercise of emotional intelligence nourishes the spirit of wounded warriors.

Spirituality Governs Intuitive Policing

The word *intuition* means “immediate apprehension or cognition.”³⁷ In the context of law enforcement, some researchers have explained intuitive policing as a neurological decision-making process that officers frequently employ but find difficult to explain to those unfamiliar with the concept.³⁸ This perspective suggests that intuitive policing is learned law enforcement behavior initiated

through realistic training scenarios and reinforced through on-the-job instruction by seasoned field training officers.³⁹ Specifically, officers learn intuitive-policing strategies through experience, responding to situations based on a few indicators as opposed to many or even a body of knowledge.⁴⁰ Because intuitive policing, or rapid cognition, is reliant upon stimulation from the environment, agencies must ensure



that, through the cultivation of spirituality, their officers and the communities they serve are insulated from injury through the application of positive, rather than negative, intuitive policing.

Spirituality refers to disciplines undertaken in the care and furtherance of the wholesome or holistic development of the spirit. The author suggests that intuition is a signal of spirituality. In law enforcement, spirituality abounds when

officers, while adhering to the letter of the law, perform and practice their profession in accord with the spirit of the law. Human dignity is rooted inexorably in spirituality. The dignity of officers, along with those against whom laws are enforced and those who benefit from equitable enforcement of just laws, becomes injured when intuition is compromised by underdeveloped spiritual awareness or the active presence of evil. Spiritual depravity, or dispiritedness, robs officers of discretion, thus rendering them incapable of compassionate and protective enforcement.⁴¹

Intuition senses evil and danger at the hidden level of spirituality in much the same way as the sonic boom tangibly indicates that a supersonic aircraft has broken the sound barrier by excessive speed. Given the overwhelming response by law enforcement officers to questions regarding belief in a higher power and the difference between religion and spirituality,⁴² the author believes cultivating spirituality as an invisible weapon for wounded warriors will govern both the immediacy and accuracy of intuitive policing.

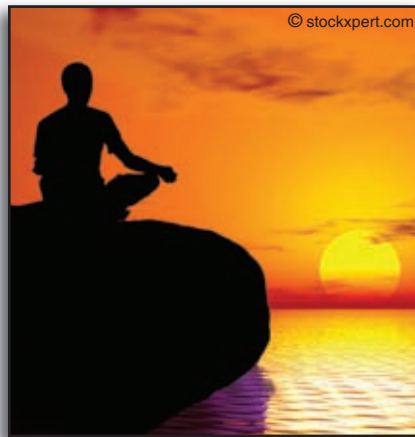
Spirituality Enables Stress Management

“Stress and spirituality are partners in the dance of life.”⁴³ Stress is the inability to

cope with a perceived (real or imagined) threat to a person's mental, physical, emotional, and spiritual well-being that results in a series of physiological responses and adaptations. Stressors, the circumstances, situations, or other factors that cause or promote stress,⁴⁴ are not inherently evil. Rather, people's beliefs about and reactions to dangerous incidents or events that threaten their liberty or well-being influence their responses. They label these events stressful, and, most often, their responses include anger or fear. Unresolved, either can spiral downward into loss of control. Herein resides the impetus for stress management.

Hans Selye, one of the pioneers of stress management, said, "I cannot and should not be cured of my stress but merely taught to enjoy it."⁴⁵ Stress management identifies and implements acceptable coping mechanisms that enable individuals to validate perceptions and then respond appropriately to stressors. Stress management training attempts to make people aware of and able to control stress in their lives⁴⁶ and often includes cognitive restructuring, physical exercise, nutritional management, effective communication, and resource allocation. Several researchers have identified spirituality as an effective means of managing stress,⁴⁷ finding that spirituality

plays an important role in the lives of healthy individuals and that many people, regardless of the status of their health, rely on their belief systems as a coping mechanism during stressful events.⁴⁸ Therefore, effective stress management training must address every component of well-being: mental, emotional, physical, and spiritual. "Through these activities, I have been able to maintain a healthy mind, body, and perspective,



not just through physical activity itself but through the social interaction with people of similar interests outside 'the job.' It helps me to remember that there are still good people out there."⁴⁹ "I think I have been more inclined to view those stressful moments as tests of my ability to adapt to various circumstances. The other part of that test, and one that I believe is missed by many people, is to understand where that

experience fits in one's life and how each of us will reconcile it so it does not have a lingering stressful impact."⁵⁰

Absent intentional spirituality, the coping mechanisms people adopt to manage stress often increases it. Then, they become a stressor to others. Thus, it seems reasonable to conclude that law enforcement training academies should consider stress management and spirituality as complementary disciplines. "It was during my basic training that I had my first look at anything really bloody or violent. We were given some crime scene photos to review and see what we thought the potential evidence may have been. The pictures were taken at a murder scene, and there was a lot of blood and a body. I had never seen a dead body in that condition before. I remember feeling sick to my stomach and wondering how people could treat each other that way. That was my first experience at dealing with the stress and violence of my new profession. After class that day, the instructor pulled me to the side and asked if I was okay. He said that he knew the photos had affected me. He told me that, in the future, I would be facing a lot of things that were terrible to look at and harder to forget. He said that I needed to learn to control my emotions because people would be counting on me to be

brave and make decisions and do the right thing when everything around me was falling apart.”⁵¹

CONCLUSION

The absence of protection from toxic exposures during the execution of peacekeeping service, coupled with the ominous presence of evil, gives rise to a law enforcement officer's need for the affirmation of self-worth, clarity of values, meaningful life experiences, and connectedness that transcends personal, cultural, and spatial limitations. Spiritual dormancy discourages appropriately accessing personal practices in search of much-needed revival and restoration. Spiritual dormancy at any level fosters spiritual bankruptcy. In today's world of violence and terrorism, spiritual dormancy can no longer be the accepted practice. Likewise, spiritual bankruptcy cannot remain the norm for officers exposed to injury from evil and its toxic effects.

Undisputed evidence of the wounds inflicted upon officers as the result of acute and chronic exposures during and after investigative activities, whether short or long, cry out for the development and implementation of safeguards. The cultivation of spirituality in law enforcement, at both the individual and organizational levels, can operate as an invisible weapon for

wounded warriors. “Our greatest assets are the people with whom we work. We should treat them as our most precious resource. We need to handle them with care. We need to acknowledge that people work to live, not live to work. ‘Once you choose law enforcement as a career you give up the right to be unfit.’ This must apply to fitness both mentally and physically.”⁵² ♦

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Endnotes

¹ N.C. Goddard, “Spirituality as Integrative Energy: A Philosophical Analysis as Requisite Precursor to Holistic Nursing Practice,” *Journal of Advanced Nursing* 22, no. 4 (1995): 808-815.

² This article emphasizes spirituality as the missing link in law enforcement. The use of spirituality as the designated focus, rather than the spirit, is intentional. Spirit and spirituality are related but distinguished. The former (spirit) depicts the unobservable source of our innermost being, while the latter (spirituality) refers to the wholesome or holistic development of the spirit.

³ Dennis Lindsey, “Police Fatigue: An Accident Waiting to Happen,” *FBI Law Enforcement Bulletin*, August 2007, 1-8;

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⁴ K.J. Stavresky, “A Spiritual Foundation for Air Force Core Values”; retrieved on February 11, 2002, from <http://www.usaf.af.mil/jscope/JSCOPE99/Stavresky99.html>.

⁵ Danah Zohar and Ian Marshall, *Spiritual Intelligence, The Ultimate Intelligence* (London, England: Bloomsbury Publishing, 2000).

⁶ Ibid.

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⁸ Anthony J. Pinizzotto, Edward F. Davis, and Charles E. Miller III, “Intuitive Policing: Emotional/Rational Decision Making in Law Enforcement,” *FBI Law Enforcement Bulletin*, February 2004, 1-6.

⁹ Phlunte E. Riddle, “Leading the Next Generation of Law Enforcement Through Emotional Intelligence,” (paper for Command College Class 40, May 2007).

¹⁰ Katherine W. Ellison, *Stress and the Police Officer*, 2nd ed. (Springfield, IL: Charles C. Thomas, 2004); and Brian Luke Seaward, *Managing Stress: Principles and Strategies for Health and Well-Being*, 5th ed. (Sudbury, MA: Jones and Bartlett, 2006).

¹¹ Feemster.

¹² Michael A. Mason, former executive assistant director of the FBI, e-mail message to author, November 9, 2007.

¹³ Major Scott L. Salley, chief of Corrections and Judicial Services, Collier County, Florida, Sheriff’s Office, e-mail message to author, November 16, 2007.

¹⁴ Officer John E. Standley, Columbus, Ohio, Division of Police, e-mail message to author, November 24, 2007.

¹⁵ Under the auspices of the Behavioral Science Unit at the FBI Academy, the author surveyed four National Academy (NA) sessions, wherein out of approximately 1,000 students, 747 of them participated. The FBI

hosts four 10-week NA sessions each year during which law enforcement executives from around the world come together to attend classes in various criminal justice subjects.

¹⁶ Deputy Chief Carlos Rojas, Santa Ana, Texas, Police Department, excerpt from midterm paper for Applied Behavioral Science for Law Enforcement Operations course, FBI National Academy 233rd Session, Samuel L. Feemster, Instructor.

¹⁷ Lieutenant Richard Maness, North Carolina Highway Patrol, excerpt from midterm paper for Applied Behavioral Science for Law Enforcement Operations course, FBI National Academy 233rd Session, Samuel L. Feemster, Instructor.

¹⁸ Lieutenant Trevor J. Smith, Louisiana State Police, excerpt from midterm paper for Stress Management in Law Enforcement course, FBI National Academy 233rd Session, Samuel L. Feemster, Instructor.

¹⁹ Meredith Krause, "Safeguarding Undercover Employees: A Strategy for Success," *FBI Law Enforcement Bulletin*, August 2008, 1-8.

²⁰ Investigator Robert L. Vernier, Harris County, Texas, District Attorney's Office, excerpt from midterm paper for Stress Management for Law Enforcement course, FBI National Academy 233rd Session, Samuel L. Feemster, Instructor.

²¹ Captain Troy D. Davenport, Pueblo, Colorado, Police Department, excerpt from midterm paper for Applied Behavioral Science for Law Enforcement Operations course, FBI National Academy 233rd Session, Samuel L. Feemster, Instructor.

²² Executive Lieutenant Joe Natiello, Broward County, Florida, Sheriff's Office, excerpt from midterm paper for Applied Behavioral Science for Law Enforcement Operations course, FBI National Academy 232nd Session, Samuel L. Feemster, Instructor.

²³ Lieutenant Daniel J. Algeri, Brooklyn Heights, Ohio, Police Department, excerpt from midterm paper for Applied Behavioral Science for Law Enforcement Operations course, FBI National Academy 233rd Session, Samuel L. Feemster, Instructor.

²⁴ Lieutenant Karen Burgess, Santa Clara County, California, Sheriff's Office, excerpt from midterm paper for Applied Behavioral

Science for Law Enforcement Operations course, FBI National Academy 229th Session, Samuel L. Feemster, Instructor.

²⁵ Lieutenant William Scott Niehus, Geauga County, Ohio, Sheriff's Office, excerpt from midterm paper for Applied Behavioral Science for Law Enforcement Operations course, FBI National Academy 229th Session, Samuel L. Feemster, Instructor.

²⁶ Captain Bruce Bradbery, Blacksburg, Virginia, Police Department, excerpt from midterm paper for Applied Behavioral Science for Law Enforcement Operations course, FBI National Academy 232nd Session, Samuel L. Feemster, Instructor.

²⁷ Assistant Chief Bill Nixon, Decorah, Iowa, Police Department, excerpt from midterm paper for Applied Behavioral Science for Law Enforcement Operations course, FBI National Academy 232nd Session, Samuel L. Feemster, Instructor.

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²⁹ Lieutenant Dean Welch, Washington, D.C., Metropolitan Police Department, excerpt from midterm paper for Stress Management for Law Enforcement course, FBI National Academy 232nd Session, Samuel L. Feemster, Instructor.

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³⁸ Intuitive policing represents an example of the application of intuition purely

from a scientific standpoint. However, acknowledging and adhering to an intuitive response is not the exclusive domain of law enforcement.

³⁹ Pinizzotto, Davis, and Miller.

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⁴⁷ D. Baldacchino, and P. Draper, "Spiritual Coping Strategies: A Review of the Nursing Research Literature," *Journal of Advanced Nursing* 34, no. 6 (2001): 833-841.

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⁵⁰ Nixon.

⁵¹ Lieutenant Wayne Moore, Garner, North Carolina, Police Department, excerpt from midterm paper for Applied Behavioral Science for Law Enforcement Operations course, FBI National Academy 228th Session, Samuel L. Feemster, Instructor.

⁵² Lieutenant Mark C. Rasmussen, Illinois State Police, excerpt from midterm paper for Stress Management for Law Enforcement course, FBI National Academy 233rd Session, Samuel L. Feemster, Instructor. "Once you choose law enforcement as a career you give up the right to be unfit" comes from a sign Lieutenant Rasmussen saw at the Illinois State Police Academy during his initial training as a cadet.

The author gratefully acknowledges all who took the time to respond to his first article and to those who contributed their candid comments for inclusion in this one. He also encourages readers interested in discussing and furthering this crucial issue to contact him at sfeemster@fbiacademy.edu.

Wounded Warriors and the Virginia Tech Tragedy A Police Chaplain's View

By Thomas R. McDearis, Ph.D.



April 16, 2007, was already a strange day in Blacksburg, Virginia. Nestled in the Blue Ridge Mountains, Blacksburg is accustomed to unusual weather patterns. However, 35 degrees, snow flurries, and wind gusts of 60 miles per hour are quite odd for spring, even in a town where the joke is, “If you don’t like our weather, wait an hour, and it’ll be something else.”

I was taking the day off that Monday. As ridiculous as it now seems, I thought I had a problem. My printer had gone out, and I was complaining, in my mind, that I had to go out in that wretched weather to buy a new one. Moving slowly, having no urgency to be anywhere, I had just stepped to another room when I heard my cell phone ringing. Unable to reach it, I thought that they could leave a message, and I would call them back. Seconds later, it rang again. Experience told me that this call was important.

Upon answering the phone, I heard a member of the local rescue squad say, “Do you know what’s going on? There’s shooting, lots of it. Somebody’s inside Norris Hall, and they’re shooting the place up. You better get over there fast.” Having once been a deputy sheriff, I knew the gravity and danger of such a call.

I currently serve as a chaplain of the Blacksburg Police Department and as the senior pastor of the Blacksburg Baptist Church. Sensing that the day was about to thrust me into places where instant identification would be crucial, I grabbed my badge and my police uniform from the closet. But, before I could get dressed, the phone rang again and again. Lieutenant Bruce Bradbery, now a captain, of the Blacksburg Police Department yelled, “Pray! Pray hard! Don’t stop. Go to the hospital as fast as you can.” Another call came from an unidentified number. Although I still am unsure

who it was, I never will forget the voice saying, “It’s terrible. Come quick. We need your help.”

The Unthinkable Attack

At the time, I had no way of knowing that the first chapter of this tragedy had begun over 2 hours earlier when the same assailant shot and wounded a young woman in her dorm on the Virginia Tech campus. She would die 2 hours later. Upon hearing either the gunshot or the girl’s cry for help, the floor’s resident assistant went to her aid. He was shot in the head upon entering her room and died instantly.

Although it is not known why this first assault was made, this tragic event revealed itself to be a mistake toward the assailant completing his ultimate plan. Had that event not occurred only those officers on patrol and the command staffs of the

Virginia Tech and Blacksburg police departments would have been available to respond to the shootings in Norris Hall. However, following the first shootings, a student in a neighboring room reported what she thought was someone who had fallen from a bunk bed in the room next door. Virginia Tech Rescue was dispatched, and a Virginia Tech police officer responded as well. Upon arrival, the officer found two bodies and called for assistance. As time passed, that initial call brought a contingent of officers from the Virginia Tech and Blacksburg police departments, including the emergency response (SWAT) teams from both, to the campus. Also, the Blacksburg police requested patrol assistance from the Montgomery County Sheriff’s Office, a call that made still more officers available when the shootings began in Norris Hall.

At 9:42 a.m., the first call was received from Norris Hall; others would follow. An active shooter was on the second floor of the classroom building. Officers from both Virginia Tech and Blacksburg responded. Although the assailant had chained the doors of Norris Hall from the inside, the police made entry within 8 minutes of the first call. Breaching doors with gunfire and bolt cutters, they made an attack on the second floor of Norris Hall where they could hear shots being fired in rapid succession. They immediately announced their presence upon reaching the second-floor hallway. At that time, one more shot was heard, that of the assailant taking his own life. The building then became utterly silent. No screams or calls for help were heard. A room-to-room search was conducted. Once the suspect was identified and the floor was secured, the medical evacuation began.

The Terrible Toll

As I raced to the local hospital, I could tell something truly terrible was unfolding. Law enforcement units and ambulances from across a 40-mile region were streaming toward Virginia Tech. En route to the hospital, I called Lieutenant Bradbery for an update. I had no idea that he was

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loading injured and dying students from the classroom building into his police SUV and speeding them two blocks away to the staging area where dozens of ambulances were now lining up to transport the wounded. I asked where he was, and he replied, "I can't talk now. Get to the hospital. This is bad. I've never seen anything like it."

Tragedy is not new to me. While in college, I not only served with the sheriff's office but also worked part time for a funeral home and with the local ambulance service. Later, while serving my first rural church, I was a captain with the county's fire and rescue service. I have seen my share of death and injury, but not like this.

Arriving before I could hear the wail of the first sirens from approaching ambulances, I thought the emergency department of Montgomery Regional Hospital looked surreal, like an episode of "ER." Doctors, nurses, and technicians suited in their sterile gowns; the entire hospital abuzz with the trauma alert; four surgical suites cleared for trauma surgery. It was eerie and, oddly, quite reassuring.

Several police officers arrived at the hospital almost in tandem with me. As they began setting up security and a media area, I was summoned to a trauma room to minister to a young student who had been gravely wounded in the first attack at Ambler-Johnson Hall and whose eyes now portrayed the close of life. I offered a prayer of benediction. Minutes later, she was evacuated to the region's level-one trauma center where neurosurgeons awaited her arrival. Sadly, shortly after leaving our hospital, the young woman died.

As I emerged from the room, Lieutenant Bradbery called me and said, "I've just put eight students in an ambulance and they're on their way.

Tell the ER to be ready." After passing the message, a number of us went to the ambulance bay to await the incoming victims. Within minutes, the first sirens blared into the hospital driveway as we stood ready to unload the broken students. Yelling "red," meaning the students were critical and a top priority, we grabbed the stretchers and pushed them to waiting medical teams. One girl, shot several times, grabbed my hand and said, "Hold me.

I'm gonna die." I held her as long as I could, and, thankfully, she did not die.

In less than 10 minutes, the driveway was filled with ambulances bringing 18 of the 25 wounded victims to our hospital. Many were badly injured and some less so, but all were stunned and shocked that such a thing could happen. They mirrored the feelings of the entire community.

As the first line of ambulances unloaded their shattered cargo, we all became annoyed

that we could not hear any other sirens approaching. What was the hold up? What was taking so long? As we stood in the ambulance bay awaiting more victims, a nurse came to me with tears in her eyes. "That's all of them," she said, "but they say they have at least 12 dead, maybe more." Only then did it hit us. We would hear no more sirens. A silence had befallen Norris Hall. A silence no siren could awaken.

Fifteen minutes later, I called Lieutenant Bradbery. Asking how many victims were dead and hoping that he would correct the number I had been told earlier, I never will forget his answer, "I don't know for sure, but it's like a war zone. I'd say between 30 and 40. At least that many." My mind could not comprehend 12 dead, much less between 30 and 40. For me, however, even worse was to come.



The Inner Turmoil

Less than 10 minutes after speaking with Lieutenant Bradbery, I received a call from my church staff regarding a missing student who had been in room 211 of Norris Hall. By this time, I knew that some of the worst carnage in Norris Hall had occurred in room 211. Yet, I had no way to confirm this student's whereabouts. I immediately canvassed the hospital to ascertain if she had been brought in without my noticing. She was not there. I then called the other hospitals in the region, spoke with police officers on the scene, and gave them her name and description. There was no sign of her. I knew this left only one place for her to be, but I tried to tell myself that several victims had yet to be identified at other hospitals. Surely, she was one of them.

For the next 3 hours, I cared for the less severely wounded students, letting them talk and helping them with phone calls to their parents and friends. We set up a hospitality room for the friends of the wounded. Dozens of them arrived seeking information and support, and we did the best we could to keep them calm and informed.

I made my rounds to the many police officers from several agencies surrounding the hospital. How were they doing? What were they thinking? What did they need? How could I help? Questions any chaplain would ask in the aftermath of a major tragedy.

By 1 p.m., the worst of the crisis at the hospital had subsided, so I left to go to Norris Hall. Another chaplain and I arrived just as the process of removing bodies began. To me, the Virginia Tech campus is one of the most beautiful state university campuses in America. Most of the buildings are constructed of magnificent stone known locally as Hokie Stone, named for the Virginia Tech mascot.

As we entered the archway of this grand 1920s-era classroom building, a door suddenly burst open, and through it came a stretcher carrying a stark black, sadly occupied, body bag. It was the epitome of paradox.

Over the next 2 hours, we chaplains paced the area talking with stunned and sometimes angry police officers. I found one officer standing behind a bush with tears in his eyes, clearly wanting no one to see him. However, most were doing better than I had expected. Having shifted early into "cop mode," they performed their arduous tasks with poise and professionalism. Most had placed the bulk of their emotions in neutral. They all knew

that they had important work to do that could not be hampered by tears or rage.

Sometime after our arrival at Norris Hall, I received another call informing me that no one had found the missing student from our church. I called the police command post to see if she was listed among the wounded. She was not. I decided to go to room 211 to see if she was there. However, as I started toward Norris Hall, I received a phone

call from Blacksburg's police chief. The Inn at Virginia Tech had been designated as the receiving point for the families of the deceased. The chief asked me and the other chaplain to join a lieutenant at the Inn to establish a command post and to begin the process of notifying the families of their losses. I told the chief that I was about to go search for the missing student, but she asked me to avoid doing so. She told me that even if I found her, I could not tell her parents until the police had positively identified her. Understanding the situation, I followed the chief's instructions. However, this was hard for me. I was functioning in two roles on April 16, 2007. I was a representative of the

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Blacksburg Police Department, but I also was the pastor of the Blacksburg Baptist Church. These roles rarely are in conflict, but, occasionally, the lines between them can become blurred. This day was one of those times.

Upon arriving at the Inn, the first people I saw were the missing student's parents. There was anguish on their faces. Suddenly, I felt like I should have gone to Norris Hall to find their daughter. That is what I would have wanted someone to do for me. I quickly called to ask if the victims of room 211 were still in the classroom, but the bodies had been cleared. A wave of guilt swept over me. As a police chaplain, it is not my job to seek out and identify murder victims, but, as this family's pastor, I felt an obligation to try to find their daughter. Yet, I knew this was not my choice to make. The final choice lay with the chief of police. My job as a chaplain was to inform the many families of their losses and then minister to their needs. But, those two parents right in front of me were *my* church members. I felt so torn inside. However, my great respect for our chief and the knowledge of my role in this tragedy led me to follow the chief's instructions. To be effective, a police chaplain must understand this role, and, if you cannot fulfill the requirements of the job, you should step out of it. I chose to try to fulfill the requirements of the position, even though it left me feeling guilt-ridden.

From the early evening of April 16 until the early afternoon of April 17, we informed families of their tragic losses. It was a slow process. Most of the students were not carrying identification, so nearly all had to be identified by other means. As the families received the grim news, a few were calm and almost stoic. Most, however, were not. If

I live 100 years, I never will forget those screams, one after the other for 2 consecutive days. It was months before I stopped hearing those screams in my dreams. And, oh, how desperately those families clung to hope. Those poor people grasped to every ounce of hope they could for as long as they could. They were so desperate for the truth. But, until the truth was finally spoken, in their minds, their children, husbands, and wives were still with them. Again, it was such a paradox: families desperately wanting to know while, simultaneously, never wanting to know.

On the evening of April 16, a second personal blow came my way. Having been called to make another notification, I asked the name of the victim. The chief turned and handed it to me. I was shocked when I saw the name of another student who also attended our church. A girl who always seemed to sparkle with joy; I rarely saw

her without a smile on her face. She had big dreams for the future, she had the drive and the intelligence to make them come true, and all of her dreams included God and the greater good of humankind.

The Invisible Wounds

The following days were a blur. President Bush and Governor Kaine arrived on April 17 for the joint memorial service on campus. I helped escort the families to the coliseum while dozens of police officers provided security. Then came the funerals. I led three of them and assisted the police at the funeral home and at the sites of several others. Between the services, we conducted critical incident debriefings with the police officers. Many were held at my church. But, regardless of the setting, the response was usually the same. Some officers were annoyed because they were required to be



present. Some were talkative. There were tears. Often, there was silence coupled with a deep sense of mutual compassion. Everyone understood how the others were feeling, so support and respect permeated the various police departments.

Like most of Blacksburg, I spent the following days trying to make sense of the senseless act that so shattered our town and our university. I wanted to think that, until the morning of April 16, a broken printer and a day of blustery weather were among our more significant crises, but such was not true. Less than a year earlier, in August 2006, two local officers were killed in the line of duty, shot by an escaped prisoner. The police officers and sheriff's deputies of the region still were grieving when the Virginia Tech tragedy unfolded, thus making April 16 even more heart wrenching and stressful.

In the days that followed, many spoke honest words to me that were hard to hear, "It feels like God took a day off that Monday." How do you care for people amidst such doubt and suffering? It was a dilemma being faced by all of the police chaplains from every department involved. What

do you say when you know, all too personally, the frustration that everyone feels?

Having been a cop, I know the culture. I knew from experience that this was no place for spouting scripture or offering unwanted religious platitudes. Yet, even among these strong, determined warriors, support was needed. What should we do next? At least a partial answer soon came, something different from what I had previously witnessed.

In the aftermath of the Virginia Tech tragedy, officers from five area agencies began making contact. Most did not want the others to know that they were talking to the "cop's parsons," so they would call at night or find some reason to drop by our churches. Some called to ask if I wanted to join them for lunch. Some just needed to let off steam. Some did nothing more than tell the latest joke. Some sent e-mails or text messages. But, in the months following the tragedy, seldom a week went by without calls from officers, their spouses, or their significant others.

Officers would stop us in the halls of the police headquarters "to chat." More police officers and



sheriff's deputies passed through the back door of my church in April, May, and June 2007 than had been inside that building in 50 years. Most were not there to "find God," although a few did so in the weeks after the shootings. But, most did not come for overt religion. Some came sincerely asking, "Tommy, how are *you* doing?" Others just wanted to share their story with another who was there. But, the point is that many came, and all were welcomed because *they* were the wounded warriors. They had walked in the blood of children and in that of heroic professors who tried to bar classroom doors with their bodies in an effort to save their students. These warriors in blue and brown were indeed strong and professional, but they were wounded nonetheless. They had seen a huge chunk of hell that day, as well as another on that earlier August day when their comrades had fallen. Their spirits were heavy. They were spiritually drained. They needed someone to understand and to offer them encouragement. Some needed assurance that the bad guy had not won. Others just needed assurance, period. So, they came to their chaplains. It has been my experience that not a lot of officers do that. It was one of the great affirmations of my life that so many of them did. Somewhere along the way, a bond of trust had apparently formed, and, for that trust, we chaplains were extremely grateful.

The Need for Care

How do you care for the spirits of the wounded warriors when so many run for cover upon hearing the word *spiritual*? It is indeed a dilemma. For us, the chance to do so came only after having spent many years walking in the shadows of these

warriors. Rather than being the "cop's preachers," we have tried to simply be a presence. We never get worked up if a cop cusses. So what? We are not in the judgment business. We are in the helping business. We have tried to be there when death or sickness came calling or when marriages or relationships were coming apart. When a word from God was appropriate, helpful, and desired, we have tried to offer it. But, we always have extended support, friendship, humor, and a presence—a spiritual presence—for wounded spirits. Is that enough? No, but it is a start.

And, with all my heart and soul, I believe God moves through those who will make their lives an avenue upon which the gifts of hope and healing can travel. And, I *know* even the strongest and the bravest warriors have wounds that *must* be healed if those warriors are to remain strong and fit for battle.


Too many of our warriors in blue give in to cynicism, alcoholism, and depression without ever reaching out for

another's help. Some give up completely. When they do, we all lose. One officer who commits suicide is not only one too many but is one less warrior to respond when evil descends upon our streets or our classrooms.

How do we repair these wounded spirits? Much work needs to be done before we can fully answer that question. But, the work *must* be done. Virginia Tech was not and will not be the last place where law enforcement officers will walk amidst the wounds. Every time they do, a part of the spirit cracks. And, after all, even the hardest stone can crumble if the cracks become too deep. ♦

Readers interested in discussing and furthering this crucial issue can contact the author at pastor@blacksburgbaptist.org.

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**Like most of
Blacksburg, I spent
the following days
trying to make sense
of the senseless
act that so shattered
our town and
our university.**
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In Harm's Way *Duty of Care for* *Child Exploitation* *and Pornography* *Investigators*

By MEREDITH KRAUSE, Ph.D.

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Since the 1990s, law enforcement agencies have witnessed rampant growth in the computer-facilitated possession, production, and distribution of child pornography due in large part to technological advances that have eased the exchange of large caches of this material. These changes, together with the emergence of social-networking Web sites, Listserv systems, and newsgroups, have

provided online forums for the international criminal community of child predators and facilitated unfettered cyber access to potential child victims. In response to this clear and present danger, federal, state, and local law enforcement agencies have developed and deployed enhanced and targeted initiatives.¹

With the emergence and growth of these programs, law enforcement personnel have

been drafted and reassigned to engage in the full range of activities essential to the investigation of computer-facilitated, often online, child exploitation and pornography. While many of these investigators are selected on the basis of their previous experience working juvenile sex crimes, child abuse, or domestic violence, others are chosen by virtue of their technological savvy, their willingness to volunteer for the

work, or other reasons unrelated to their professional suitability for this high-risk duty (e.g., resource and staffing issues). Once assigned to this activity, these employees face numerous personal and professional risks, often without adequate understanding, guidance, or support from their peers, supervisors, local prosecutors and judges, or family members.

Understanding the Risk

Because of the nature and relative novelty of this investigative activity, “cyber cops” face a wide range of personal and professional challenges often overlooked and minimized by both managers and investigators themselves. Unique to the cyberspace battlefield, these stressors are compounded by those typically encountered by all law enforcement personnel. Chief among these, the repeated exposure to obscene, toxic, and exceptionally disturbing pictures and videos of child victims is routinely ranked among the top four stressors in the law enforcement profession, following only a fatal line-of-duty shooting, the line-of-duty death of a fellow officer, and the survival of a physical attack.²

Given the compelling nature of the child victims, investigators frequently experience great internal and external pressure to cover the overwhelming number of leads that they receive, make

cases, and save lives. The corrosive effects of these demands often are exacerbated by the relatively recent emergence of this investigative technique, the problems associated with investigative dependence on computer hardware and software, and the lack of reliable access to technologically knowledgeable support personnel. These frustrations are compounded by the ever-changing cyber landscape that offers offenders new illicit opportunities and renders established crime-fighting techniques and tools cumbersome and often obsolete.

These practical problems become further complicated by the need for personal, technological, and organizational resources sufficient to establish and sustain a credible online persona that interacts with targets in a way that does not raise suspicion or allow for traceability. Oftentimes, the

need to interact with suspects when they are available online also presents a logistical and scheduling challenge, requiring investigators to work odd hours to maintain continuity of contact or to remain at their posts in the search for a known, live victim. In turn, this may lead to accumulated overtime, interference with family and social responsibilities, and isolation from colleagues. Such personal hardships can be compounded by the difficulties associated with establishing and maintaining a secure connection to the Internet that cannot be traced back to a law enforcement agency and providing appropriate technology and computer analysis response team support to investigators as evidence accumulates. Moreover, these investigations often push the limits of existing practice, policy, and legislation or case law and may proceed with

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Given the compelling nature of the child victims, investigators frequently experience great internal and external pressure....

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Dr. Krause is an industrial psychologist with the U.S. Department of Defense.

insufficient guidance regarding investigative techniques, evidentiary requirements, legal standards, and punitive responses. Similarly, the investigative and geographic scope of these cases can demand unparalleled levels of cross-jurisdictional coordination and cooperation, a source of clear strain to investigators, police managers, and prosecutors alike.³

Over time, many investigators develop an extraordinary commitment to this meaningful and satisfying work. In most instances, this dedication fosters great success for the investigators, as well as their agencies, and buoys them during times of

personal or professional challenge (e.g., when cases lag or during major life changes). Sometimes, however, this commitment can have deleterious effects on personal, emotional, or family functioning and may interfere with the ability to detect these negative consequences. Even when faced with evidence of them, investigators may feel that they do not have the option of transferring to a new assignment, believing that they are turning their backs on child victims, creating a void in their agency, or facing few suitable alternative assignments. This relentless dedication also may result in the emergence of

a false sense of security, causing investigators to underestimate the personal risks associated with online work. This self-deception may translate into face-to-face interactions with subjects and render investigators vulnerable to the unpredictable and often dangerous actions of perpetrators during interviews or arrests.

Calculating and Mitigating the Peril

The stressors unique to child exploitation and pornography cases add to the long list of acute and chronic organizational, personal, and interpersonal demands commonly associated with policing.⁴ In much the same way that employees in high-risk assignments, such as undercover work or SWAT, warrant unique managerial and organizational support (e.g., in the form of recruiting, selecting, monitoring, and training), child exploitation and pornography investigators also need special “care and feeding” to optimize their personal and professional functioning.⁵

As figure 1 illustrates, the risk for negative personal and professional outcomes is determined by the frequency, duration, type, and intensity of exposure to disturbing images or stressors; the perceived control over the source of the stress or distress; and the coping strategies an individual possesses.⁶

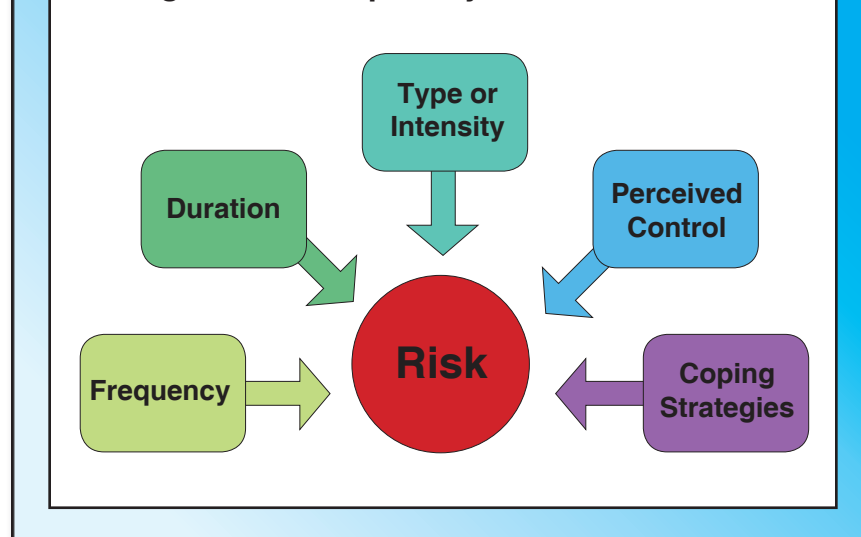
Table 1. Stressors Unique to Child Exploitation and Pornography Investigations

- Repeated exposure to obscene content
- Pressure to cover leads, make cases, save live victims
- Relative novelty of investigative approach and techniques
- Dependence on technology and support personnel
- Need for encryption and defensible online persona
- Constantly changing cyber landscape
- Shortage of computer forensic examiners
- Unusual time demands of online chat
- Interjurisdictional cooperation and coordination
- Potential for developing a false sense of safety or security

Investigators commonly report that the type of exposure often proves critical in determining their response. Live-action, webcam feeds represent the most disturbing content, followed by video with audio, video without audio, and still pictures.⁷ The age of the victim also plays a key part, with younger victims (i.e., those under the age of 3) posing the greatest risk.

The application of adaptive, proactive coping strategies that enhance the sense of perceived control over the exposure can help mitigate these risks.⁸ For instance, many investigators report that they scan pictures by focusing on the extent to which these meet evidentiary standards, not on the face or feelings of the victim. Some limit the length of time each day or the number of consecutive days that they spend viewing images. Imposing emotional distance and compartmentalizing their response to such disturbing content can prove effective in buffering investigators against adverse outcomes associated with “caring too much.” Although both healthy and warranted, these strategies, however, often fall victim to the demands of obtaining and executing search warrants and preparing for trial. As such, agencies should view these periods as times of heightened risk and afford investigators all available resources and

Figure 1. Susceptibility to Stress Factors



support (material and moral) to shield them against adverse outcomes.

Implementing organizational safeguards also may mitigate the hazards posed to high-risk investigators. Research on police trauma, together with informal surveys of personnel engaged in child pornography investigations, has suggested that membership in a cohesive and supportive investigative team constitutes the single best buffer against work-related stress. The existence of such a team depends on widespread organizational support for the activity and the assignment of supervisors who grasp the complexity of the work and provide consistent and meaningful case or file review. Selecting experienced volunteers who have the benefit of a realistic preview of

their duties, including exposure to some sample images, prior to their assignment can maximize the effectiveness of the investigative team. Many agencies require this job preview before or during specialized training devoted to the practical, technical, and legal intricacies inherent in this high-risk assignment. Enhancing this initial, basic training with ongoing mentorship, advanced instruction, and conference attendance can prove critical to building competence and resilience in new investigators. Finally, all investigators must have the option of transferring to an alternative assignment without penalty as the need arises. Although this organizational safeguard presents a clear staffing challenge and requires delicate handling by managers, it represents a critical

step in reducing psychological or professional casualties.

Observing Common Stress Reactions

Even with diligent application of these coping strategies, child exploitation and pornography investigators may experience signs and symptoms of stress, burnout, vicarious trauma, or compassion fatigue at some point in their careers.⁹ Given that many feel called to the work, voice a firm unwillingness to “abandon” the victims by changing assignments, and grow numb to the strains inherent in this unique activity, their families, colleagues, chaplains, and managers emerge as crucial sources of support, monitoring, and feedback. In many instances, investigators fail to recognize the emotional, attitudinal, behavioral, physical, and spiritual changes that have overtaken them or may feel helpless or ashamed to admit these effects. In such cases, external supports are critical to identifying and averting the chronic, negative outcomes (e.g., divorce, estrangement from family and friends, job turnover, or health crises) that may result from a prolonged stress reaction.

While table 2 summarizes many of the common signs,¹⁰ stress reactions are unique, and individual responses simply represent a deviation from what

is normal, or typical, for that person. All of these warning signs constitute normal reactions to the abnormal experiences that all law enforcement officers routinely encounter and should be sources of concern only when they linger or begin to interfere with an individual’s daily functioning, relationships, or health.

“

The stressors unique to child exploitation and pornography cases add to the long list of acute and chronic... demands commonly associated with policing.

”

As table 2 illustrates, law enforcement personnel may experience a range of reactions in response to short- and long-term exposure to stress and strain in the course of their professional and personal lives. These signs and symptoms may reflect the adverse impact of transient, short-lived stressors or of more serious and long-standing issues, such as burnout, vicarious traumatization, or compassion fatigue.

In the case of burnout, investigators experience exhaustion of body, mind, and motivation due to exposure to prolonged and unresolved work stress or frustration. Burnout is particularly common among police and other types of employees who face work overload and who perceive a lack of control over organizational issues, insufficient rewards, unfairness, decreased sense of camaraderie, or value conflict due to their job situation.¹¹

By contrast, vicarious traumatization involves internal changes in core beliefs, identity, needs and wants, relationships, and view of others as a result of repeated exposure to traumatic material.¹² Whether temporary or permanent, these changes are intrinsically linked to trauma exposure and not to any organizational or personal failure. For child exploitation and pornography investigators, vicarious traumatization may significantly impact their parenting practices or style due to shifts in their beliefs about the trustworthiness of others (e.g., coaches or babysitters) or the level of perceived threat in the world.

Finally, compassion fatigue, sometimes referred to as secondary traumatic stress, entails a state of significant tension and preoccupation with victims’ suffering that mirrors the symptoms commonly associated with post-traumatic stress

Table 2. Common Signs of Stress Among Law Enforcement Personnel

Emotions	Thoughts	Behaviors	Work	Relationships	Health	Spirituality
Powerlessness	Decreased concentration	Impatience	Decreased morale	Withdrawal	Shock	Loss of purpose
Anxiety	Decreased self-esteem	Irritability	Decreased motivation	Decreased intimacy	Sweating	Decreased self-satisfaction
Guilt	Apathy	Withdrawal	Task avoidance	Mistrust	Increased heartbeat	Hopelessness
Anger/rage	Rigidity	Moodiness	Overly focused on detail	Isolation	Breathing problems	Questioning meaning of life
Survivor guilt	Disorientation	Regression	Apathy	Misplaced anger	Aches/pains	Anger at God
Shutdown	Perfectionism	Sleep changes	Negativity	Misplaced blame	Dizziness	Questioning beliefs
Numbness	Minimization	Nightmares	Decreased appreciation	Intolerance	Decreased immunity	Questioning God
Fear	Preoccupation	Appetite changes	Staff conflict	Increased conflict	Increased medical problems	Loss of faith
Helplessness	Thoughts of harm	Hypervigilance	Absenteeism	Overprotective		Increased skepticism
Sadness	Thoughts of self-harm	Accident proneness	Exhaustion			
Depletion			Change in communication			
Sensitivity						

Source: C.R. Figley, "Police Compassion Fatigue (PCF): Theory, Research, Assessment, Treatment, and Prevention," in *Police Trauma: Psychological Aftermath of Civilian Combat*, ed. J.M. Violanti and D. Paton (Springfield, IL: Charles C. Thomas, 1999).

disorder (PTSD). This clinically significant stress reaction, commonly referred to as the cost of caring, can be seen in disaster workers, sexual assault and crisis counselors, mental health employees, and emergency services personnel. All frequently tend to the needs of severely traumatized and sympathetic victims and, in so doing, learn the intimate details of their suffering. Repeated exposure to the trauma of the victims, in turn, results in physical, emotional, and behavioral changes that

mirror PTSD but fail to reach formal diagnostic thresholds due to the indirect nature of the trauma exposure.¹³

Over time and in combination with other line-of-duty stressors, this secondary trauma exposure may result in the gradual onset of a cluster of anxiety symptoms and personal changes often described as cumulative career traumatic stress,¹⁴ police and public safety complex post-traumatic stress disorder,¹⁵ or cop shock.¹⁶ While the incidence and prevalence of these

anxiety disorders among child exploitation and pornography investigators remain unknown, repetitive and prolonged exposure to extremely graphic and disturbing images of child abuse and trauma clearly places them at elevated risk and warrants enhanced attention and support.

Research on stress reactions among police and public safety personnel has suggested that a range of factors may increase individual susceptibility to stress reactions.¹⁷ Specifically, the risk of adverse outcomes

appears heightened in those with prior trauma exposure, positive histories of unresolved personal issues, limited access to social support, minimal case consultation or file review opportunities, inadequate preparation and training, and ongoing personal life stressors (e.g., chronically ill family members or financial worries).

Accepting a Duty of Care

Due to the rapid growth in the number of employees engaged in child exploitation and pornography investigations,¹⁸ law enforcement agencies have witnessed tragic personal, professional, and familial outcomes among a small group who emerged from

the cyberspace battlefield as wounded warriors. These anecdotal experiences, together with a growing willingness among investigators to acknowledge the stressors and strains unique to their work, have led law enforcement organizations to consider their duty of care and the necessity of tailored responses to the needs of these high-risk employees.

Within the FBI, investigators and support personnel engaged in child exploitation and pornography investigations as part of the Innocent Images National Initiative (IINI) participate in the Undercover Safeguard Unit's compulsory assessment process.¹⁹ While initially developed to select, assess,

monitor, and support traditional undercover agents, the process was expanded in the late 1990s to include IINI personnel due to their involvement in online undercover activities (i.e., online chat) and their status as high-risk investigators facing a unique set of stressors and strains. Currently, IINI personnel participate in the safeguard process prior to entry into their assignment and at yearly intervals thereafter. All are reminded of the voluntary nature of the assignments and are queried at length regarding their motivation for volunteering, suitability for the job, presence of potentially troubling stressors or habits, personal abuse or trauma histories, support systems, and other factors relevant to their suitability.

On the basis of this information, safeguard personnel render a final decision regarding suitability and placement, which they communicate to the candidate's home office and consider at each subsequent assessment. Although involvement is compulsory, compliance rates are high, and participants frequently report it as a valuable experience that allows them to ventilate their emotions, express their frustrations, and seek feedback from an objective third party not involved in their chain of command and who truly understands the nature of their work. This positive valence is likely

Defining and Differentiating Stress Responses

- **Burnout:** Exhaustion of the body or mind due to prolonged, unresolved workplace stress or conflict.
- **Vicarious traumatization:** Short- or long-term changes in core beliefs, identity, values, or view of others as a result of exposure to traumatic material.
- **Compassion fatigue (or secondary traumatic stress):** A state of heightened tension, anxiety, and preoccupation with others' suffering, sometimes referred to as the cost of caring.

Source: P.J. Morrisette, The Pain of Helping: Psychological Injury of Helping Professionals (New York, NY: Bruner Routledge, 2004).

due to clearly established limits of confidentiality that govern these interactions; the sole focus of safeguard personnel on the wellness of their undercover flock; and the individualized nature of the feedback, support, and coaching (intended to optimize both personal and professional functioning) that each employee receives. In addition, the willingness to staunchly advocate for the needs of struggling IINI personnel, confront recalcitrant supervisors, and facilitate transfer and reassignment as each employee's needs dictate has cemented the credibility of the safeguard process.

While the program's strength resides in its proactive selection, assessment, and monitoring orientation, it is resource intensive and difficult to replicate in financially strapped law enforcement agencies. Such organizations have attempted to identify alternative prevention and intervention approaches that meet the needs and wants of their high-risk personnel. In some cases, these efforts have resulted in the referral of struggling investigators to employee assistance programs or departmental psychologists or psychiatrists. This method has received several criticisms, including that it—

- lacks a proactive focus on primary prevention of work-related stress reactions;

- adds to the multiple roles that departmental psychologists and psychiatrists play;
- relies on a mental health-based response that may be unpalatable to some; and
- relegates high-risk investigators to a one-size-fits-all support program that may or may not recognize or understand the unique demands placed on them.²⁰

Research on stress reactions among police and public safety personnel has suggested that a range of factors may increase individual susceptibility to stress reactions.

In response to these concerns, the South Carolina Law Enforcement Assistance Program (SCLEAP) has adapted the peer support framework²¹ to meet the needs of state and local law enforcement personnel engaged in the state's Internet Crimes Against Children (ICAC) Task Force. While this initiative currently is in its infancy, SCLEAP has assembled

an initial team of 12 investigators, solicitors, and attorneys who possess considerable credibility among their task force peers by virtue of their personal attributes and their professional experience in the arena of child exploitation and pornography. Highly knowledgeable about the challenges and stressors unique to ICAC investigations, the team will receive ongoing training on the peer support method, complemented by administrative and clinical support from SCLEAP members.

Operating much like other peer-based assistance programs, the team can offer confidential and voluntary nondepartmental assistance to personnel struggling with personal or job-related stressors.²² The support will be informed by the recognition that ICAC investigators face a cascade of cumulative stressors common to policing and unique to their assignment, exacerbated by repetitive exposure to disturbing images of child victims. In addition, the composition of the team, wherein all members possess unique personal and professional experience with and insight into their shared battles and strains, will maximize its effectiveness with and relevance to ICAC personnel. The team will engage in proactive outreach efforts (e.g., task force meetings and informal social gatherings) designed to enhance awareness of the

Procedural and Organizational Safeguards

- Cultivate organizational support for and value of investigative activity
- Use experienced volunteers
- Offer realistic job preview
- Provide adequate training and support
- Conduct consistent and productive case review and supervision
- Form cohesive investigative team with adequate material and personnel resources
- Encourage discussion of work-related strains and stressors with trusted confidant
- Proactively manage amount of time spent online or viewing images
- Facilitate transfer to new assignment when needed without penalty

high-risk nature of ICAC investigations, erode resistance to seeking help, and build camaraderie and cohesion among ICAC members who work across the state and sometimes bear the sole responsibility for these investigations in their agencies.

Together, these programs represent the two ends of the continuum of services appropriate for personnel engaged in child exploitation and pornography investigations. Given the unique demands placed upon these employees and the undeniable challenges and strains that they face as a result of their work, these

efforts offer the special care and handling that high-risk investigators deserve. These programs also reflect a proactive commitment to primary prevention conceptually anchored in the extant knowledge base regarding police stress, traumatoid states, and the challenges inherent in high-risk investigations.

Conclusion

The rapid growth in the investigation of online child exploitation and pornography cases over the past decade has placed a new group of material, technological, legal, and personnel burdens on local, state,

and federal law enforcement agencies. While the creation of regional and federal task forces designed to pool knowledge, resources, and personnel have dispersed these responsibilities, individual investigators continue to face undeniable pressures, strains, and stressors.

Unique among their law enforcement colleagues, child exploitation and pornography investigators knowingly and repeatedly expose themselves to some of the most disturbing and heinous images of child victims to collect evidence, close investigations, and prepare for trial. These challenges add to the well-established list of demands that law enforcement employees regularly encounter and pose a significant risk for psychological casualties and occupational dysfunction in the absence of adequate policy, procedural safeguards, training, supervisory support, and crisis prevention and intervention programs. ♦

Endnotes

¹ U.S. Department of Justice, Office of Juvenile Justice and Delinquency Prevention, *Fact Sheet: Internet Crimes Against Children (ICAC) Task Forces*. (Washington, D.C., 2008); and Project Safe Childhood, 2008; <http://www.projectsafekidhood.gov/guide.htm>.

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Online Child Pornography in England and Wales," *Policing and Society* 15, no. 1 (2005): 42-62.

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⁶ Although not included, factors related to temperament or personality also could shape an investigator's susceptibility to adverse outcomes. The five factors highlighted in figure 1, however, are recognized as proximal risk determinants that may be reasonably addressed through programmatic and organizational initiatives.

⁷ Personnel engaged in Innocent Images National Initiative (IINI) and Internet Crimes Against Children (ICAC) task forces provided this anecdotal input to the author during individual conversations and training sessions devoted to the issue of child exploitation and pornography.

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¹⁰ Figley.

¹¹ C. Alexander, "Police Psychological Burnout and Trauma," in *Police Trauma: Psychological Aftermath of Civilian Combat*, ed. J.M. Violanti and D. Paton (Springfield, IL: Charles C. Thomas, 1999), 54-64.

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¹⁸ U.S. Department of Justice, *Fact Sheet: Internet Crimes Against Children (ICAC) Task Forces*. For example, since the inception of the Internet Crimes Against Children Task Force Program in 1998, the number of ICAC task forces has grown to 59, including 1,800 affiliate agencies and the full-time equivalent involvement of nearly 300 police personnel. Their combined efforts resulted in 2,400 arrests and more than 10,500 forensic examinations of seized computers in fiscal year 2007. Per M.A. Mason's statement before the House Judiciary Committee, October 17, 2007, approximately 240 FBI agents participate in investigations under the Innocent Images National Initiative, a program that has resulted in over 15,000 investigations and 4,800 convictions since its inception in 1996.

¹⁹ M.S. Krause, "Addressing the Needs of Undercover Employees: A Practical Approach," *FBI Law Enforcement Bulletin*, August 2008, 1-8.

²⁰ F.G. Dowling, B. Genet, and G. Moynihan, "A Confidential Peer-Based Assistance Program for Police Officers," *Psychiatric Services* 56 (2005): 870-871.

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²² Dowling, Genet, and Moynihan; and Morris, Morgan, and Easton.

The author thanks Dr. Stephen Band and Eric Skidmore for their input and acknowledges the dedication and compassion of the IINI and ICAC investigators who inspired this article. Readers may direct questions on this topic to the author at meredith.s.krause@nga.mil.

Notable Speech

In Memory of Those Who Have Fallen

By Patrick A. Mead, Ph.D.



In the center of the ancient town of Edinburgh, Scotland, a huge outpost of volcanic rock juts from the earth like a ship freed from the depths. A 1,000-year-old castle sits on that rock. For centuries, it has been the symbol of who the people were and, now, are. As you climb up the long mile to the castle gates and work your way past each successive barrier, you eventually ascend to an inner courtyard. One entire side of the courtyard consists of an imposing granite wall interrupted by a massive arch with a message in carved block letters that reads, “To the glory of God, and in memory of Scots who fell.” It is the war memorial of a nation. As you walk through that towering arch, you find the names of Scottish soldiers who have fallen in one of the scores of Britain’s wars of empire. There is one red book after another, perched on stone pulpits, approached in silence by those who wish to pray, point to a name, and remember.

In every Highland village, men answered the call to war, and each village has a memorial of its own that stands quietly in the center—a simple stone, raised high, with names of men long gone carved upon it. There are many, many names for World War I. Fewer names are present for World War II, and there are almost none after that. The villages had emptied themselves of young men and never would recover.

In America, citizens also raise memorials to the fallen. They cheer those who serve their nation, ask them to stand at ball games, and give them a

discount on a cell phone plan or admission to a park. They are honored, and so they should be. We are a nation at war. We understand war. My father came here and joined the U.S. Navy during the Korean War. He wanted to stand alongside you. My son is a rifleman in the U.S. Marine Corps. We know war; it is something going on “over there.” But, there is another war going on. This war does not take place between insurgents and soldiers, nor Shia and Shiite. This is a war on our streets, a war for the hearts, minds, bodies, and futures of our people. Insidious, creeping, moral rot has entered our nation, streets, schools, and media. The siren call to mindless self-worship has been heard, seducing our people to lawlessness, apathy, and worse until their cry mimics that of the Roman masses that craved nothing but the lack of responsibility, effort, and discipline. Wanting food and entertainment, they cried, “Bread and the games!” So, Rome sent more and more into the Colosseum and passed out more and more money from government coffers, hoping that the people would become peaceful, productive citizens in return. It did not work then. It is not working now.

In this war for our souls, a new kind of warrior emerges that often receives far less respect and public recognition than those in the armed forces. They are not showered with glory, though they deserve that honor just as much as their peers in the military. They live among us, not on a base. They frequently travel alone, not with a rifle squad. They

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live in the middle of those who support them and those who have made themselves millionaires by singing songs encouraging violence against them.

Every morning, these citizen heroes awake and prepare themselves for the task at hand. They kiss their spouse and children goodbye, reminding the children to listen to their mother or father, do their homework, and, in other words, be good. They strap on a gun and a badge, and, if the department's budget is sufficient, they pull on body armor under their uniform shirt, a silent acknowledgement of the dangerous task before them. They climb into a car that has just been vacated by another of their ilk—a brother or sister. They now are tasked with keeping the peace and bringing order to the streets. They have an awesome responsibility on their shoulders, more responsibility than authority. They must use persuasion, wise words, polite speech, and guidance. They are citizens, friends, and neighbors. They are one of us.

Dr. Mead, senior pastor of the Rochester Church of Christ in Rochester Hills, Michigan, delivered this speech on May 15, 2008, during National Police Memorial Week to honor officers in Washtenaw County who have died in the line of duty.



Those whom they approach have no such rules governing them. They have no chain of command to whom they must report their words, decisions, or actions. Into this lopsided contest comes the law enforcement officer—a symbol of peace, strength, and discipline in a world that gives lip service to such things but bears no burden to live out what they say they believe.

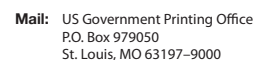
These everyday heroes risk death by painting themselves as targets every time they don the uniform, drawing the wrath of the extremists, the wild, the belligerent, the angry, the paranoid, the evil, and even of some in our media or popular culture. They take the abuse and shake it off, knowing that they will return again tomorrow to these same streets.

Except, some do not return. Some cannot. While engaged in actions to make our streets safe and our neighborhoods peaceful, they were run down or gunned down. They—the best of us—were taken from us. Perhaps, their murderer was drunk, on drugs, mentally ill, or confused. While such things matter to newspapers and television, they do not matter to the wives, husbands, sons, and daughters left behind. We comfort their families by telling them the truth: the one who was taken was the greatest among us. For we know that those whose names are written here have elevated their lives by giving them away. By losing *their* lives in service to us, they have given us *our* lives. Because they got between evil and us and paid the ultimate price, we are here in the sunshine of a spring day.

We are here today because of dead men. Dead men and women fought for our rights and freedom, crafted our laws, and drafted our Constitution. Because men are dying in fields far away, we can shop, eat, and play. And, because men and women are in patrol cars, I can be assured that our roads are safe and people will obey the traffic lights, drive on the right side of the road, and keep their speed to a reasonable standard. I can travel safely because others are willing to get between me and those

But, they do it anyway. Why? As my son grew up, I often told him that in my experience, only three entities would die for a stranger, even a stranger who hates them. Dying for a friend is

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The Bulletin Notes

Law enforcement officers are challenged daily in the performance of their duties; they face each challenge freely and unselfishly while answering the call to duty. In certain instances, their actions warrant special attention from their respective departments. The *Bulletin* also wants to recognize those situations that transcend the normal rigors of the law enforcement profession.



Officer Gallo

While on patrol, Officer Charles Gallo of the Linden, New Jersey, Police Department witnessed an altercation between two individuals several blocks away. He rushed to the location to find a man with an 8-inch butcher knife attacking a woman. Officer Gallo exited his vehicle, drew his service weapon, and commanded the man to drop the knife and step away from the victim. After securing the suspect and calling for assistance, Officer Gallo began performing first aid on the woman, who had multiple stab wounds to the head, arms, and torso. She was transported to a regional trauma center and underwent surgery. Because of Officer Gallo's actions, the victim survived this terrible ordeal.



Officer Hecht



Officer Maccari

Officer Jimmy Hecht of the Waterford, Wisconsin, Police Department was off duty at home when a frenzied neighbor came to his door and explained that her niece had drowned in her backyard pool. Immediately, Officer Hecht ran to the scene and found the 1-year-old girl on the ground next to the pool. She was bloated, had no pulse, was not breathing, and did not respond. Officer Hecht began chest compressions to clear the water from the child's lungs and stomach, and she began to gasp for air. Fellow Officer Paul Maccari, who was patrolling in the area, arrived on the scene, turned the girl's head to the side, and cleared her mouth of regurgitated food and fluids to clear her airway. She was transported to the hospital and released the next day with no permanent injuries.

Wanted: Bulletin Notes

The *FBI Law Enforcement Bulletin* seeks nominations for the **Bulletin Notes**. Nominations should be based on either the rescue of one or more citizens or arrest(s) made at unusual risk to an officer's safety. Submissions should include a short write-up (maximum of 250 words), a separate photograph of each nominee, and a letter from the department's ranking officer endorsing the nomination. Submissions should be sent to the Editor, *FBI Law Enforcement Bulletin*, FBI Academy, Law Enforcement Communication Unit, Hall of Honor, Quantico, VA 22135.

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Patch Call



The city of Craig, Colorado, is known for its abundant mining, agriculture, and recreation. The patch of its police department features depictions of the activities and beauty of the surrounding area.



The patch of the Acworth, Georgia, Police Department highlights the official city logo. The gas streetlight represents Acworth's roots as a railroad city during the Civil War, and the sailboat depicts the quality of life enjoyed by area citizens.