CONFRONTING UNFIXABLE SUFFERING: 
THE LIVED EXPERIENCE OF POLICE OFFICERS

by

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Abstract

Study participants were asked to relate stories about their lived experience of being police officers. Critical defining moments related to the definition and experience of self as police officer were identified in the transcripts of these interviews, summarized and then organized into groupings based on commonalities and differences. The most pervasive and powerful grouping of critical defining moments was summarized and described as "being confronted by unfixable suffering". Results were presented on three levels: (1) story account and core idea, (2) distillation, refinement and reflection of concepts, (3) interpretation. Other groupings of critical defining moments were reported as ancillary findings and recommended as areas for future research.

The construct of "unfixable suffering" was developed using existential concepts of suffering. These were loneliness, angst, ambiguity and "thrownness". Embedding the concept of "unfixable suffering" in the context of existentialist ideology presented an opportunity to explore and understand both "what" it is and "how" police officers might approach this condition of human life. It was suggested that the nature of human freedom allows any person the opportunity to transcend the experience of suffering by engaging in a dynamic, personal search for the concrete meaning of suffering within the context of each person's unique life.

As contexts to approach the meaning of "unfixable suffering", this construct was discussed as trauma and as the universal myth of "the hero's
journey", the pattern of which was compared to cross-cultural healing practices and the pattern of deep psychotherapeutic work described by Jung.

The quest for meaning and repair of the disempowerment and disconnection resulting from the experience of suffering in both individual and group counselling contexts were discussed as implications for counselling theory and practice.
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DEDICATION

For My Father - Insp. William Plomp (Ret.),

whose life inspires me to understand

"The Hero's Journey"

and

For My Mother - Marie D. Plomp,

whose profound contribution to society as a policeman's wife

will never be fully understood and can never be repaid.

With my love and gratitude for all they have given and all that they are.
ACKNOWLEDGEMENTS

- how fortunate are you and i, whose home
  is timelessness: we who have wandered down
  from fragrant mountains of eternal now
  to frolic in such mysteries as birth
  and death a day ( or maybe even less )
  ~ e.e.cummings

A special thank you to the police officers who gave me their time and entrusted me with their stories. The dignity and nobility of your lives as police officers will never be forgotten.

This thesis is about part of my soul. It is an attempt at understanding people, experiences and ideas that are fundamental to my sense of self and comprise the core of my being. In the hero's journey there is always the part where the would-be hero enters the Dark Forest alone. This thesis is part of the Dark Forest of my own journey. As such it has been difficult to write. There are individuals who have understood this and have supported me throughout with love, encouragement and a belief in me that defies my own understanding. I am humbled and I am grateful for the blessings of all of you in my life. I could not have done this without you:
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My UBC Counselling Psychology classmates
My friends - you know who you are
My Lions Bay pals, in particular Craig Oliver who gave me a place to write
Last on the list but always first in my heart, my family - Dad, Mom, Gwen, Mike, Lloyd, Melanie and Micah.

Finally, thanks to Mike Ryan for reminding me that he is the "Dairy Queen guy".

"But I've a reason to believe
We all will be received in
Graceland."

~ Paul Simon
"Stagger onward, rejoicing."

W.H. Auden
CHAPTER I

Introduction

**Purpose of the Study**

Two millennia ago the Jewish sage Hillel posed the following:

"If I do not do this job - who will do it? And if I do not do this job right now - when shall I do it? But if I carry it out only for my own sake - what am I? Existentially, the first two questions Hillel asks suggest that each person is unique both in essence and existence. The third part of the saying suggests that human existence is directed toward fulfillment of a meaning (Frankl, 1967).

A civilized society depends on its' police officers to uphold social order and the ideals of justice and liberty as well as the sanctity and dignity of the individual. Radelet (1973) made the point that if democratic law is to be credible and ethical to ordinary citizens, with standards of fairness, reasonableness and human decency, it will be so only to the extent that police behavior reflects such qualities.

We need police officers. We need police officers who are healthy and robust in every sense - physically, morally and psychologically. While society looks to police officers for help, police officers look to psychology for help. It seems particularly important for
counselling psychology to be rich in depth and understanding of issues and concepts related to the well-being of police officers.

For some time, psychologists have employed traditional science in efforts to understand many of the issues related to police and policing. Much of what is studied in psychology in general (e.g. stress, memory, aggression, organizational theory) is relevant in the specific context of policing and there is a substantial body of important research which illuminates the "objective life" of the police officer. However, very little is known about the subjective life of the police officer and such knowledge seems vital and relevant to counsellors who may be working with them.

The aim of this exploratory research was to investigate and illuminate the subjective life, that is, the lived experience of police officers. The question asked was, "What is the lived meaning of being a police officer?" As if in alignment with the questions posed by Hillel, the intention was to explore the unique essence and existence of the persons who take on the job of police officer in our society. Further, the intention was to elucidate what meaning doing so has in each life.

This kind of study question necessitates that the work proceeds within a qualitative, rather than traditional quantitative scientific paradigm. An existential-phenomenological research methodology was determined to be the best approach in exploring the question for study.
The suspiciousness with which officers treat all others outside their subculture has been identified in many studies (e.g. Van Maanen, 1973). It was believed that the life experience of the researcher would help overcome this obstacle. Part of the scientific rigor required in this approach is that the bias and experience of the researcher be made explicit. The next section offers just such an explication. It will also provide for the reader an understanding of the motivation of this particular researcher to investigate the lives of police officers.

**Researcher Personal Experience and Bias**

It is both necessary and relevant to undertake a brief discussion as to the origin and continuance of my interest in policing, police officers and their lived experience. In this way, the experience and bias of the researcher is explored and made explicit.

I am the daughter of a police officer (retired, 1993). I cannot remember a time when I did not feel personally connected in an important and meaningful way to police officers and their role in society. Even as a child I understood that for my father, being a police officer was not just something he did, it was who he was. I observed him fulfill his destiny in this regard with commitment, integrity, courage, tenacity and quite literally, blood, sweat and tears. I know that
he paid a tremendously high personal price in living his life as a police officer. I also know that given a choice, he would do it all over again.

Dad's dedication and exuberance in his career were infectious to me and I can recall being very curious about all the details of his day to day life. My father was generous in telling me about these things and as I grew older, he would share more and more complex details in both the personal and professional realms of his experience.

During my undergraduate studies in psychology Dad reciprocated the curiosity and we shared many discussions about the relevancy of psychology to policing. All this, coupled with my discovery of a professional mentor in the person of the in-house police psychologist for the Calgary Police Service led me to pursue graduate studies in psychology at the University of Calgary. My desire was then as it is now, to work as a psychologist with police officers. During my tenure at the University of Calgary, I had the opportunity to study intensely under the tutelage of the Calgary Police psychologist. Upon his recommendation, I did an 8 month practicum with the frontline Police Crisis Team. I found the work demanding, fascinating and exhilarating. A position on the team came open; I applied, was hired and worked there for the next 7 years.

As a member of the Police Crisis Team, my job was to assist police officers by assuming the responsibility for crisis management in
the myriad of psychosocial crises police departments are asked to respond to. This involved direct frontline intervention in suicide attempts, domestic disputes, sudden death (including notification to next of kin), sexual assaults, child welfare matters, mental health crises (for example psychotics) and a seemingly endless list of unusual highly charged circumstances. The most personally rewarding aspect of the job, was my work with those police officers and/or their families, who were themselves in the midst of personal-professional crises. My experience with the Calgary Police Service was powerfully rich in a myriad of ways which might best be summed up as a profound education in psychology and in life. I know that I paid a high personal price to do that job. Given the choice, I too, would do it all over again.

I am forever changed by the experiences I had as a police crisis specialist. I think I sensed even then that I was caught up in an existential vortex where human tragedy and human triumph swirled about in direct contact with my being but which I was too dizzy or too caught up in to be able to fully comprehend in all its richness. I found that some time and distance allowed for discovery of a fertile context through which I could explore the meaning of my experience there.

For years I thought my father was a hero. Then I worked on police frontlines myself. Now I know he is a hero.
My brother is also a police officer. He is a fine man of whom I am also intensely proud. For him, for my father, for my mother and sister who lived the life too, for my policing friends and clients past, present and future, for their families and for the communities whom police officers serve, I am filled with a desire to bring to the policing community the best of what psychology has to offer in meaningful and helpful ways. This study is a small step toward understanding in a new way just what is meaningful in the life of a police officer. As has most often been the case in my life, they will teach me.

The questions posed by Hillel are as pertinent to a counsellor and researcher in psychology as they are to police officers. "If I do not do this job - who will do it? And if I do not do this job right now - when shall I do it? But if I carry it out only for my own sake - what am I?"

Note to the reader: All of the study participants in this research were male. As such, on occasion, where personal pronouns are called for in the following text, a decision was taken to use "he" or "him" in order to provide coherence and consistency.
CHAPTER II
Review of the Literature

Police officers. The mention of this group-identifying name immediately conjures up certain images in the mind of the person who hears it. Virtually everyone has a set of "cop stories" with which to regale listeners. These stories, usually of personal, situation-specific encounters combined with the public scripts of police and policing found in media, film, television, and literature can lead to the belief that we recognize the "person" who is identified to us as a police officer.

A substantial body of research has focused on issues regarding police and policing. The overwhelming majority of this research essentially constitutes information about police officers that is deduced from observation, the sophistication of the observers and their instruments notwithstanding. Yarmey (1990) states that scientific inquiry into policing issues has mainly employed experimental and correlational methodologies. While there can be no question as to the value of this research in terms of formulating understanding of much of the policing world, the stance of such research, that is, research embedded in the positivistic, reductionist paradigm of science, is external, one of looking at the police from the outside in.
This psychosocial research has made a significant contribution to law enforcement and the criminal justice system as a whole. When one considers that police officers respond to the publics' request for assistance in a myriad of personal as well as law enforcement related issues, the potential field of issues for study is extremely broad indeed. Research has described the "objective" aspects of the police career such as the paramilitary organizational structure and operational procedures of the police (e.g. Bopp, 1974; Bordua & Reiss, 1966) and illuminated issues arising out of such structures and procedures (Jefferson, 1990). Areas such as decision-making have been studied (e.g. Bayley & Bittner, 1984) with implications regarding police discretionary judgment (e.g. Saks & Kidd, 1980-81) and such acts as decisions to use deadly force (Holzworth & Pipping, 1985; Scharf & Binder, 1983). Perception and memory have been examined in relation to decision-making (e.g. Nisbett & Wilson, 1977) along with implications in such areas as eyewitness testimony (for review see Yarmey, 1990). General theories of aggression and violence have been studied, with some projects focusing on aggression stemming from police (e.g. Brodsky & Williamson, 1985) while others examine aggression directed at police (e.g. Meyer et al., 1981), while still others examine the bi-directional relationship of violence and aggression (e.g. Toch, 1976). Alkus and Padesky (1983), Kroes (1985), Malloy &
Mayes (1984) Stratton (1984), Terry (1981), Violanti (1983) give reviews with detailed accounting of specific research studies looking at the issue of stress and stressors in police and policing. The topic of stress may well be the most researched aspect of policing. As the reader will note, much of what is studied in psychology in general (e.g. stress, memory, aggression, organizational theory) is relevant in the specific context of policing. Further important research utilizing this logical-positivist paradigm in search of knowledge about police is necessary and ongoing. Though a review of findings in all these areas is not relevant to this study, the research cited above is mentioned to establish that the "objective" (as opposed to subjective) experience of the police officer has been thoroughly investigated.

What of the view of police from the inside out? That is, what is the lived experience of being a police officer? What is the lived meaning of life as a police officer? What meaning do police officers make of their work and how do they arrive at such meaning? Serious systematic investigation into the answers of these questions is conspicuously absent. Yet, an understanding of the internal, subjective experience of police officers seems important if we are to have full comprehension of all that comprises the world of police officers. This understanding seems particularly significant and relevant to the field of counselling psychology. The existing literature on police provides the
reader with the context of the police world. This context is the form or structure of the police "picture". An understanding of the subjective experience as lived by police officers would provide the color currently missing from this "picture".

Beyond those aspects of the subject (police) that are observable to the trained eye (aspects addressed by existing research), we know almost nothing whatever about the "person" or rather, the personal experience of the individual police officer. That is to say, the research literature currently available to counselling psychologists, informative and important though it is, is decontextualized apart from the person of the police officer him/herself. The distinction here rests on the difference between knowing about a person and knowing the person.

Has anyone investigated the subjective, lived experience of police? The answer to that question appears to be almost no one and though there is a dearth of qualitative, phenomenological research looking at police officers, two studies employing such a methodology were found (Berte, 1989; Conroy, 1987).

In his 1989 phenomenological study, Berte examined the meaning of stress in the experience of police officers. He concluded that stress is the psychological Purple Heart of policing. Furthermore, he found that stress had become the currency through which the officers in his study exchanged meaning and that stress validated
officers' experience. Finally, he called for organizational reform in policing to address his findings which indicated that poor management amplified the experience of stress in the study participants.

Conroy (1988) also utilized a phenomenological methodology to examine the synergistic experience of "being-in-the-world" as police officer and victim. It was concluded that the officers in his study have paid a high personal price in order to be-in-the-world as a police officer since this means, as a result, they are also in-the-world as a victim. The meanings of the experience of being-in-the-world as a police/victim were varied but negative and damaging to each of the individuals in his study. This way-of-being included themes of loneliness, cynicism, sadness, isolation and a strong identification with the police culture.

The preliminary results of these qualitative studies are exciting and present findings which have clear implications for counselling practice and theory. On the strength of this as well as the paucity of such research in the area, investigation of the policing experience using similar methodology is deemed to be both necessary and relevant. Therefore, in meeting the objective of exploring the lived meaning of being a police officer, a qualitative, phenomenological approach to investigation was utilized.
"We explain nature, humans we must understand" (Dilthey, 1987).

The aim of this exploratory research was to investigate and illuminate the lived experience of police officers. The question asked was, "What is the lived meaning of being a police officer?" The phenomenon under investigation is understood to be primarily subjective in nature. Therefore, in order to faithfully illuminate the subjective component of interest, a methodology was required which is capable of capturing experience, in all of its richness and complexity, as it was lived by the experiencers, in this case, police officers. One such methodology is existential-phenomenology with its' emphasis on discovery, description and meaning (Osborne, 1994). This methodology provided the approach necessary for this research and it was therefore employed as the model for investigation.

**Existential Phenomenological Research**

"There is no separate (objective) reality for people. There is only what they know their experience is and means. The subjective experience incorporates the objective thing and a person's reality" (Patton, 1990, p.69).

Phenomenological research investigates and legitimizes the human inner
experience. It is the study of lived experience (Colaizzi, 1978; Osborne, 1990; van Manen, 1990). The guiding theme of phenomenology is to go back to the 'things themselves' ” (Husserl, 1970, p.252). Using this approach, the researcher can explore conscious experience directly through a specialized form of introspection rather than inferentially through overt observation, as is done in traditional science. "Exploration of the inner worlds of experience by phenomenology enables researchers to reclaim that part of human being that has been so long neglected due to the prevailing view that human science must be natural science" (Osborne, 1994, p.168).

The distinction between the "traditional, positivistic science" approach to understanding human beings and that of the "existential" approach seems to rest on the difference between knowing a person and knowing about him. The grasping of a person's being occurs on a different level from our knowledge of specific things about him. The knowledge "about" him is tantamount to the "technical" view, man-as-machine as it were. Existentialism seeks to undercut the subject-object split inherent in the technical view of man. Whether humans are placed in the position of subject or object, the result is the loss of the living, existing person. Kierkegaard and others appealed to a reality underlying both subjectivity and objectivity. They held that we must not only study a person's experience as such, but even more we must study the man or woman to whom the experience is happening, the one who is doing the experiencing (May, 1983).
Traditional research methods in psychology have limited the scope of what is considered legitimate researchable phenomena to that which can be objectively measured, quantified or replicated. May (1983) has stated that it is an odd belief prevailing in our culture that a thing or experience is not real if we cannot make it mathematical, but that somehow, it must be real if we can reduce it to numbers which of course means making an abstraction out of it. "Modern Western man thus finds himself in the strange situation, after reducing something to an abstraction, of having then to persuade himself it is real." (p.94) Other critics suggest that in it's devotion to the natural science notion of objectivity, traditional psychology has determined that only one half of human experience (the objectively observable half), is capable of being researched and understood (Osborne, 1994). Furthermore, Colaizzi (1978) contends that to denigrate or deny subjective human experience as legitimate psychological content amounts to denying what is essential in human existence.

Valle and King (1978) describe the emphasis of existential-phenomenological methodology on the direct access to the essential nature of human experience. They define existentialism as a philosophy which "seeks to understand the human condition as it manifests itself in our concrete, lived situations", and phenomenology as a method which "allows us to contact phenomena as we actually live them out and experience them" (pp. 6-7). Based on the suitability of the existential-phenomenological research paradigm to
capture the lived experience of police officers, it was determined to utilize this approach in the current study.

Though the notion of scientific "objectivity" is reconsidered in a phenomenological approach, it is still of vital importance to establish legitimate objectivity in the study of subjective human experience. Colaizzi (1978) defines phenomenological objectivity as "fidelity to phenomena". Thus, to be objective in phenomenological research one must accurately and faithfully describe a phenomenon while refraining from imposing, controlling, denying, or interpreting the experience according to some preconceived suppositions (van Manen, 1990). The "objective truth" sought in this methodology is that of "narrative truth". Spence (1982) defines narrative truth as "the criterion we use to decide when a certain experience has been captured to our satisfaction; it depends on continuity and closure and the extent to which the fit of the pieces takes on an aesthetic finality" (p.31). For the phenomenologist, a "true story" is one that is coherent, carries conviction and is believable.

Thus, rather than being consumed with the factuality of the text, a researcher using the methodology of which we now speak, is interested in and attentive to the coherence of the text. According to Linde (1993), coherence is derived from two sources. First, "it comes from the relations that the parts of the text bear toward one another and to the whole text, as well as from the relation that the text bears to other texts of its type" (p.12). Second, coherence is understood to be a cooperative achievement between the interviewer and
interviewee. The interviewee works to produce a text that is coherent, and the interviewer works to achieve some understanding of the text as coherent as well as to communicate that understanding in the findings (Linde, 1993). The goal is the interpretation of a text "whose meaning is revealed, not by imposing massive external constructs, but by 'making room' (listening) to accommodate the foreign frame of reference that brought it into being". The end product, interpretation, incorporates something of the subjective reference and context world of both the text (interviewee) and of the researcher (Watson & Watson-Franke, 1985, p.58).

With respect to the issue of generalizability, it is important to note that phenomenology does not allow for empirical generalizations or the production of law-like statements. Using this methodology we seek to develop an understanding of the uniqueness of human experience. This being said neither is phenomenology mere particularity. It has been asserted that the phenomenological attitude consists in mediating the antinomy of particularity and universality (van Manen, 1990).

There are three general principles, which a phenomenologist is required to adopt when conducting research of this nature. First, Fairbanks (1990) has stated that the researcher must observe and describe the phenomenon as accurately as possible, remaining faithful to the experience as articulated by the experiencer so that the meaning of that experience to that individual is retained.

Second, the researcher must recognize that "to establish a strong relation with a certain question, phenomenon, or notion, the researcher cannot afford to
adopt an attitude of so-called scientific disinterestedness" (van Manen, 1990, p.33). The contention is that bias-free research is not possible and it is assumed that the researcher will to some degree engage in a personal interaction and understanding of the phenomenon of interest (Colaizzi, 1978). Rather than a point of weakness however, this is seen as a strength in terms of the methodological rigor. In comparing quantitative models of science where the investigator takes a "detached, analytic, and calculating posture", to the posture required of the investigator in qualitative approaches, Cochran (1986) states: "The relation of investigator to model is analogous to a person avidly reading a classic or first-rate novel. Involvement is needed to avoid warping or biasing to imbalanced excesses. Intuition, empathy, and the like are necessary for synthesis, for grasping patterns, for attending to the significance of a correct action from what has come before. One who has read a novel in the state of a dispassionate scientist simply would not grasp it very well. His or her judgments would be neither trustworthy nor productive. Similarly, to study a life in a fruitful way requires a radically different kind of involvement than traditionally portrayed."(p.9) Given this stance to approaching the research and since it is impossible in any case to avoid influencing the topic under investigation, the researcher is obliged to carefully examine her own presuppositions about the phenomenon. The assumption is that by acknowledging and making explicit one's personal presumptions about the phenomenon, one is in a better position to remain aware of the possibilities for biasing the research. Furthermore, such
explication should help in avoiding leading questions during the interview while at the same time providing some basis for further questioning and probing (Cochran & Claspell, 1987; van Manen, 1990) (The explication of researcher bias and experience with respect to this study was presented in the first chapter.)

Third and finally, in a phenomenological interview, the researcher must be a fully respectful and present witness to the experience of the study participant. Colaizzi (1978) contended that in a phenomenological interview, the researcher must respond to the presence of the individual by being "present in every imaginable way". This is an acknowledgment that a study participant is more than merely a source of data. In agreeing to share his stories, that is, his subjective life experiences, a study participant allows the researcher into the full richness of his being thus necessitating (from both a research and humanistic perspective) a present and respectful witness.

Procedures

Study Participants. Study participants were recruited through a network of professional contacts. According to Polkinghorne (1989) the study participants in phenomenological research must meet two selection criteria. The first is that the participant must have had the experience in question. In the case of this study looking at the lived experience of police officers it follows that all of the participants were police officers. The second requirement is that the participant must have the capacity to provide "full and sensitive descriptions of the
experience under investigation" (p.47). The participant must be able not only to reflect upon, but also to articulate their experiences (Cochran & Claspell, 1987; Colaizzi, 1978). This criterion was met in the current study by selecting participants who were, with relative ease, able to reflect upon and express their experiences, feelings, and emotions without shame or inhibition and who expressed spontaneous interest in their experience as well as in the chance to relate that experience to an interested party.

The four participants in this study were recruited from the municipal police departments of two different Canadian cities. They were all male and had all achieved status as senior police officers. As such they all had breadth of experience within the police department itself in that they had served in a variety of roles (eg. street constable, detective, special operations etc.). In addition to a discussion in which the researcher detailed the extent and purpose of the study, each participant signed an informed consent form outlining the study and the nature of subject participation. The consent form appears in Appendix A.

**Research Interviews.** Each participant in the research project was interviewed individually at a location of convenience to him. Each location offered privacy and possibility for uninterrupted discourse. All of the interviews were completed in a one month period.

An open-ended interview format was utilized. Given that subjective careers have been shown to evidence themselves in the "tales people tell" (Barley, 1989), it seemed logical to get police officers to tell their tales. Van Manen
(1990) states, "Phenomenology asks, 'What is this or that kind of experience like?'" (p.9). This is precisely what the participants were asked. That is, each of them was asked to tell stories about their experience of being a police officer. The length of each interview varied between two-and-a-half and five hours and was determined by the participant. Each participant related stories about their experiences until they felt they were finished telling the ones that seemed most important to them. With each story, within each interview, the participant was encouraged by the researcher to relate the story in as much richness as possible while at the same time maintaining rapport and flow.

All of the interviews were audiotaped and transcribed verbatim. Before each interview, the researcher spent some time building and achieving rapport. The role of the researcher during the interview was to facilitate the telling of the stories through active listening, reflection, empathy and some probing.

**Analysis Procedures.** Once the interview was completed, the audio-tape was transcribed into a written text. From there the analysis proceeded using a method outlined by Giorgi (1985). The method followed four essential steps as follows:

1. **Sense of the Whole** - At this stage the researcher listened to the recordings and read through the texts several times in order to understand the language of each participant and to attain a general sense of the participants' stories.
(2) Discrimination of Meaning Units - "Once the sense of the whole has been grasped, the researcher goes back to the beginning and reads through the text once more with the specific aim of discriminating "meaning units" from within a psychological perspective and with a focus on the phenomenon being researched" (p.10). In this case each transcript was studied and operating from the perspective described above, those experiences which were determined to be critical defining moments in terms of the participants' experience of self-as-police-officer were highlighted.

(3) Transformation of Subject's Everyday Expressions into Psychological Language With Emphasis on Phenomenon Being Investigated - There is a tension between the specifics of the concrete situation and the more general psychological categories evoked by the description. "Once the meaning units have been delineated, the researcher then goes through all of the meaning units and expresses the psychological insight contained in them more directly" (p.10).

(4) Synthesis - Finally, the researcher synthesizes and integrates all of the transformed meaning units, in this case, critical defining moments, into a consistent description. All of the meaning units are at least implicitly contained in the general description.

Independent Review. An independent reviewer (Ph.D. student in Counselling Psychology) was asked to read the transcripts of the audiotaped interviews and determine whether the interviewer created any bias in the participant responses. He was also offered the audio-taped interviews. Following
this, he was asked to review the researcher's analysis of the data and indicate whether he thought that any of the analysis distorted or neglected anything significant from the participant's stories. Finally, he was asked to determine whether the analysis seemed to make sense and whether it was coherent and carried conviction.

In addition, the results and analysis of this study were discussed informally with several police officers who indicated that the findings as articulated in this thesis resonated with their own personal experiences of being police officers. They offered what the Dutch scholar Buytendijk once referred to as the "phenomenological nod" which is a way of indicating that a good phenomenological description is something that we can nod to, recognizing it as an experience that we have had or could have had (van Manen, 1990).

Patton (1990) stated that creativity is an important component of qualitative study. It strengthens the analysis, interpretation and reporting when combined with critical thinking, a blending of science and art. It was the intent of the researcher to keep this in mind throughout work on this research and it is hoped the reader may find evidence of it in the following chapters, where the results of the study are presented along with discussion of those findings.
CHAPTER IV

Results

"How can the poem and the stink and the grating noise - the quality of light, the tone, the habit and the dream - be set down alive? When you collect marine animals there are certain flat worms so delicate that they are almost impossible to capture whole, for they break and tatter under the touch. You must let them ooze and crawl of their own will onto a knife blade and then lift them gently into your bottle of sea water. And perhaps that might be the way to write this book - to open the page and to let the stories crawl in by themselves." (Steinbeck, 1945)

Critical defining moments related to the definition and experience of self as police officer were identified in the transcripts of interviews with study participants, summarized and then organized into groupings based on commonalities and differences. The finding of this study consists of description, elucidation and illustration of the most pervasive and powerful of these groupings of critical defining moments: "being confronted by unfixable suffering". The results are presented on three levels: (1) story account and core idea, (2) distillation, refinement and reflection of concepts, (3) interpretation. The chapter concludes with a summary section.

Being Confronted By Unfixable Suffering

Common to the stories and experiences of all of the participants of this study are themes most often discussed as existential imperatives in philosophy and psychology. Being confronted by unfixable suffering, the sense of "thrownness" into a confusing and ambiguous human existence as well as
loneliness and anxiety as states of being rather than simply as affects or emotional responses are themes found throughout each participants' stories and are the questions of inquiry and discussion in existentialism. All of us, by nature of having been born, are confronted by these same existential questions. However, the experiences of the participants of this study have demonstrated that the nature of the policing role in society leads individual police officers to have these overwhelming existential issues thrust in their face everyday by virtue of carrying out their duties.

This chapter is organized by presenting examples of stories of major critical incidents related to "unfixable suffering". A story from each study participant is presented. The four stories taken together along with the distillation, reflection and interpretation of the construct in the discussion which follows them comprises a summary of the construct of "being confronted by unfixable suffering". It should be noted that the individual stories selected from each officers' interview were done so based on the criterion of illustration of the concept of "unfixable suffering". With the presentation of each additional story, understanding of the construct of "being confronted by unfixable suffering" is expanded and enriched. Therefore, it was with the goal of comprehensive understanding of the construct in mind that stories were chosen and not based on the notion that the story represents the ultimate example of "confrontation with unfixable suffering "from each officers' experience, if indeed such a thing were
even possible (i.e. is it possible to conclude that this person's suffering is greater than this other person's suffering?)

James

In speaking about police calls that involve the issue of suicide, James related the following:

"Like another one that, I'm not so sure that it was as much the call that bothered me as the reaction of the landlord. What happened was a landlord had been waiting for money for rent from this guy for a period of time. He was paying weekly, and he'd been, the landlord had been slipping notes, past due notes under this guy's door and not getting any response, not getting response. Finally he left a note saying I'm going to come in the apartment tomorrow, and he did. He walked into the apartment, it was very, very small. Like the entire apartment was perhaps just a little larger within this whole room. It was just like a rooming house, and this guy had one room. He walked into the room and he noted that it smelled, didn't know what it was, hadn't been exposed to death too much I guess. And he walked around the corner and there was a closet, and everything was clear to the closet, and there was the tenant, hanging. And this guy, was, he was devastated. Absolutely devastated. We got there, he was near hyperventilating, he was crying at times, he was sweating. Like he didn't have any control of his emotions at all. And I felt so sorry for this guy, having to go through what he had to go through. So we went into the apartment and it was a horrible scene. The
guy that had killed himself, put an incredible amount of effort into killing
himself...[a lengthy description of the physical setup used by the deceased in
order to hang himself]...I'll never forget, because it's so clear, the image of this
guy...And he puts his other arm around the pole as well, and put it into a noose
that he already had prepared and pulled the noose tight. So he's not going to be
able to change his mind, even if he wants to. Tipped the stool, and hung, and
died. And he was there for several days before he was found. Cat had eaten one
of his toes off, it was in the room. And the cat was just, he was wild, running
around back and forth - just wild. This guy didn't leave much of a note, just that
he had very, very low self esteem. I forget exactly what it said but it was very sad
and very clear that he, he didn't have any hope for himself at all. Healthy, young -
he was as young as I was at the time and you know, it was just sad to see that
somebody has to do this to themselves and with that much effort. But, and that
bothered me, cause that was the first time I had seen that much effort put into, like
for killing themselves. Normally, you go to a suicide, they hang themselves, or
they shoot themselves or they gas themselves and it's easy, it's over. This guy put
alot of effort into it, but that poor guy that found him. He, ah, he was in horrible
shape. Horrible shape - and I think that impacted me more than finding the
body...I can only guess what the guy that hung himself felt before he died. But I
can see what the other guy felt. I can see what he's living and see what he's
feeling. And nothing I said at the time was really helping him, because I don't
think that he heard me that well. He was, he was in his own world. Like he was
at times coherent, other times he was, I hate to say freaking out, because it sounds like a lunatic, but he wasn't. He was emotionally distraught...sweating, shaking, he was out of control. Then he was furious, he was mad, mad at this guy for doing it, and doing it to him, and doing it there in his apartment. Then there was confusion, what do I do now? Then he was worried about the mess and it was back to the shaking and reliving what he had seen. It was a horrible circle he was in and I was having a hard time bringing him out of that circle. We just kept going in circles, back and forth."

With the preceding story, James has related his experience of being confronted with a situation in which there is unfixable suffering. In the first instance there is a dead man, a man who chose to end his own life. James tells of the note left behind in which the deceased speaks briefly of feelings of worthlessness and hopelessness and James juxtaposes this against the fact that the man was young and healthy. James moves into the experience in a personal way in relating to the deceased by noting that "...he was as young as I was at the time." Furthermore James describes the method and physical setup of the suicide in detail, stating four times that the deceased ..."put an incredible amount of effort into killing himself" so that it would not be possible to ..."be able to change his mind...". James describes the horror of witnessing the scene - the smell of death, the cat having eaten away one of the man's toes and running "just wild" through the apartment. Even too, the suffering of the cat is experienced by James. The suffering of animals is often felt more than that of humans because animals really
do not choose and are therefore even more so at the mercy of events and of others. The word "horrible" is used several times in James' recounting of this story. The suffering of the dead man is experienced by James in a real and concrete way. It involves all the senses of his body as well as his thoughts and feelings ("...it was very sad..."). His is not the abstract tale of a guy he once heard about but instead the story of a stark confrontation with the suffering of another being who is completely beyond his help.

James indicates however that it was the condition and experience of the landlord, ("...that poor guy that found him...") which was even more profound for him (..."he was in horrible shape and I think that impacted me more than finding that body..."). In his words transcribed above, he tells of witnessing the landlord's personal crisis. He describes the chaos, confusion, ambiguity and emotional and physical devastation he witnessed in the landlord. And James describes his confrontation with the landlord's suffering: "...this poor guy that's out there alive, he's expressing his feelings to me. I can only guess what the guy that hung himself felt before he died. But I can see what the other guy felt. I can see what he's living and see what he's feeling." The unfixable nature of the situation is described by James when he says, "And nothing I said at the time was really helping him...It was a horrible circle he was in and I was having a hard time bringing him out of that circle. We just kept going in circles, back and forth."

The concept of human suffering is core to existentialist thought. Aspects of the human condition which are, in part, said to comprise the experience of
human suffering are the existential concepts of "thrownness", loneliness, and ambiguity. These aspects of human being are powerfully illustrated in James' story above.

Thrownness is a concept usually attributed to Heidegger (Breisach, 1962; Patka, 1962). Being thrown is a characteristic of human being indicating the fact that man's being-in-the-world exists without his having chosen either himself or the world. One is thrown-into-the-world without one's consent and is given a burden to carry without having been consulted (Heidegger, 1949, 1962). While it might be argued that James himself was not actually "thrown" into the situation given that he has chosen policing as a career and might reasonably be expected to anticipate, if not the precise situation, at least some similar circumstance, it certainly can be asserted that the landlord in this situation was "thrown" into an event which imposed heavily upon him, without him having asked for it. This is one aspect of the landlords' suffering which James was confronted with. Having acknowledged James' choice to be a police officer, one could contend that there is an aspect of thrownness in his personal experience in that while one might have some abstract understanding and even expectation of suicide death and crises, there are so many unique characteristics to every situation that can not be predicted. Had James had a choice, he might have chosen different people, different reactions from those people, a different setting and so on. Instead he found himself having to contend with a reality, the specifics of a concrete
situation, aspects of which were new to him and thus found himself "thrown", in an existential sense, into the world.

Loneliness, in the existential sense, is not an affect among other affects, such as sadness or joy. It is rather an ontological characteristic of humankind, rooted in our very existence. It is not something we have but something we are. One's confrontation of this ontological loneliness is at the heart of both human suffering and human triumph.

James' story poignantly demonstrates conditions of loneliness as both an affective reaction and as an existential state of being for all three of the men involved. The utter loneliness of the dead man was inescapable for James or the landlord. They were confronted by the sheer aloneness of a man who lived alone, chose death over life, planned and carried out his own death, died alone, was discovered dead after seven days by a man who was essentially a stranger to him and then only because he hadn't paid his rent, and whose last words were about his desolate experience of himself as a person and his hopelessness.

Although they were together, with each other in the room (and presumably others such as James' partner and the medical examiner), that each of them, James and the landlord were confronted with not only their own aloneness but also the loneliness of the other in a dynamic way is illustrated in James' words: "And nothing I said at the time was really helping him, because I don't even think that he heard me that well. He was, he was in his own world...I was having a hard time bringing him out of that circle...". Here is the picture of one man reaching
out to another for help and the helper, empathic and caring, trying desperately to offer assistance through connection but unable to break into the others' world.

The elaborate rigging used by the deceased to ensure that death would be inescapable serves as a metaphor for the existential trap experienced by all three men in this story. The trap is complex, specific to the situation but representative of larger states and issues, and it is inescapable. James describes the journey to the abyss, the desperation of existence.

 Another aspect of existential human suffering is that of ambiguity. In this story, James relates an experience fraught with ambiguity. Coexisting in one situation is isolation juxtaposed with compassion and empathy, hopelessness with hope, confusion and chaos with clarity, helplessness with sense of purpose. In a single event, this police officer is confronted simultaneously by the opposing poles of experience. What might seem the obvious focus of the tragedy (i.e. the lost life of the dead man) was not experienced by the police officer as the most tragic aspect of his own experience.

Ted

A story of unfixable suffering related by another participant, Ted, centered around situations in which he investigated child sexual abuse cases. He spoke about cases of father-daughter incest, which he investigated, and where he brought sexual assault charges against the father that were then heard in court. He states: "...we get the husband out of the house, or the boyfriend, whoever it is...it's
either he goes, or they take the kid. No mother wants to lose her children. So, the child gets a safe place to stay and then, until it comes time for court. And then the mother will turn on the child in court. And I've seen that happen in court, outside of court, where she turned around and the mother said, and her actual words were "you son of a bitch, don't you come back home tonight." And that's what she told the sixteen year old daughter and her husband had been having sex with the daughter. And what she did, and you know, everybody's just taken aback - how could you do this, how could you say this? And so was I until you start thinking about it. The mother didn't have a job, he was the only breadwinner, she had a car payment, they had a mortgage, they had to have food on the table, where does she get it? She turned around and punted her daughter. Right out of the house, right outside the courtroom, as soon as he was sentenced. And you see that happen quite a few times, when the mother will turn. It's very sad, because you don't know what to do with the kid. Where does the child go now? The mother was the only support she had, and now they put the guilt trip, it's now really centered back on the child, because you tell the child on your initial interviews that "it's not your fault and you're not to blame". And all of a sudden the mother turns around and says you are to blame - which now reaffirms alot of times what the father has told the child, that if you say anything nobody will believe you, and if they do, they'll think that you initiated it. And here's the mother treating her now and saying exactly what he said. In different terms, but in fact the exact same thing. So there's the child, held in limbo. You're between a rock and a hard
place - where the hell do you go? And you sit there with them in court, and I can't
take you home. And I've got nowhere to put you. ... the mother, she just walked
out of the courthouse and just left the child standing there. Well I suppose I
could've too, but I didn't. So I took her to a coffee shop and talked to her for a
little bit, and then I took her over to social services and explained everything to
them over there. And then, it was very traumatic for her, but, I don't think she
wanted to stay there. Like I wouldn't want to stay there, if that was me. But she
had nowhere else to go; she wasn't welcome in her home. So there was this
sixteen year old girl with her teddy bear, which she always carried, and she
carried it into court with her. She said her daddy was doing things to her,"I
wouldn't think about it, and I would just sit there and stare at my teddy bear". So
what she did, she washed him out of her mind with the teddy bear while the father
was committing the acts of sex. So this is what she brought to court...Alot of
emotion went in there. The children were very emotional. But then you know, as
I say, you're just PO'd at that, the mother, but then you have to take a look from
where she's coming from too. Even with that, you're still PO'd at her. What, you
know, like think of your child first...[These cases] are satisfying and yet they're
also very frustrating because of that, and of course, your madness is coming on
too, cause you're mad now at the mother. So it's getting everything. You're
starting at the beginning, go one way, then you're reaching that peak, and then all
of a sudden you're getting kicked right in the butt, and you've slid right back down
that hill again. So you've gone the opposite route again. You come out to that
high, and then you're off of it. You get the high on the conviction, and all of a sudden you're very low again- in about two minutes."

Ted is confronted by the unfixable suffering of a mother - betrayed and desperate, and a daughter violated, abused, and abandoned. Existential loneliness, thrownness, and ambiguity are experienced by all three (mother, daughter and police officer). In fulfilling his duties by charging the perpetrator of the sexual abuse and stopping the assaults on the child, Ted feels satisfied. Yet he knows that in doing so, the family will experience tremendous turmoil. He feels frustration, helplessness and a sense of being trapped ("You're between a rock and a hard place, where the hell do you go?) Ted knows there are limits to the "help" he is able to provide ("...I can't take you home and I have no where to put you..."). In the end he must face the unfixability of the situation. The mother's betrayal and abandonment of the child is both understandable and incomprehensible to him. He feels empathy and compassion for both mother and daughter and wants to help in a situation where there are diametrically opposed needs.

The teddy bear carried by the sixteen year old victim serves as a metaphor for the confusion, ambiguity and loneliness of the human suffering in this story. A teddy bear is the common symbol of childhood innocence, warmth, non-threatening cuteness and security. The teddy bear becomes the focus of the young girl's dissociation and she stares at it to wash her father out of her mind while he is raping her. A teddy bear and rape. A teddy bear and ultimate betrayal. A teddy bear and ugliness. This is the juxtaposition of polar opposites occurring in
the same human moment. The teddy bear is a substitute for real human
connection for the young victim, in the end the only constant on which she could
depend. Ted is confronted not only with the girl’s loneliness as he witnesses her
carrying the teddy bear with her wherever she goes but also with his own
loneliness as he is struck by his inability to fix the suffering of the young victim.
He is left alone to wrestle with feelings of responsibility, powerlessness and
helplessness.

While there are many shared components between James’ and Ted’s stories
of unfixable suffering, this example from Ted’s interview highlights an additional
issue for the police officer. In fulfilling his role as protector and defender of the
law, Ted finds these cases satisfying and he indicates "reaching that peak...you get
high on the conviction...". However, in attempting to fulfill the role of the
empathic, compassionate helper Ted experiences some guilt, knowing that he
played a role in bringing about the current situation and indicates that "...then all
of a sudden you’re getting kicked right in the butt and you’ve slid right back
known that hill again." Ted’s story demonstrates how his various roles and duties
as a police officer are sometimes incompatible, resulting in a kind of unsolvable
dissonance.

**Peter**

Peter, another participant of the study describes aspects of his ontological
lifeworld in relating the following story:
"Another incident where policemen were abandoned, although I was, well the incident was when those young kids that drowned at the weir, remember, they were canoeing or rubber rafting with their parents. It was in October, just before Halloween, they came down, they go over that weir, the water was a little higher than normal, and they went over that and they hit that, they call it the boil line. The boil line is where the water, you can see the bubbles, that's where the water is going like this. It over turned, I thought they were rubber rafts but not very good ones, I can't remember. The two fathers got out, and then there was three kids from eight to ten, and they all drowned. But the policemen and the firemen on the shore could hear the kids screaming continually and they go and get down and they go and they're down and they're like this and they almost, they had to pull some of them out of the water, they were going to go in there and try and save but they would have drowned too aye. That, if anything could go wrong that day, that, everything went wrong. Firemens' boat wasn't powerful enough to get into there, that was, short of having a helicopter there, there was no hope, and so consequently they all drowned. And the policemen blamed themselves. And I remember Kevin Thomas down there and Leslie and several others came, I guess, came to me and in the terms of being involved in other incidents, that I was, they wanted somebody to talk to. And I remember them in tears about what happened and they couldn't do anything about it, almost blaming themselves and they'll relive those moments probably too. And I was there as somebody to vent to and talk to them and stuff, and as best I could, but there was nothing in place for that
situation. Absolutely nothing. It was one of those, "That's the way it is, you go
down there and do your job, and then you go on and you do it again" and you're
not supposed to have feelings or thoughts about those types of situations. It was
very evident in that and there was no support whatsoever."

Abandoned. This is the word Peter uses to introduce us to and set the
context for his story. Abandonment in both a concrete and existential sense
pervades this story. Two fathers and three children became abandoned from their
boat and from each other. Peter's words say it so starkly, "The two fathers got
out, and then there was three kids from eight to ten, and they all drowned." First
they are separated from their raft, then from each other and ultimately separated
by death.

Then there are the police officers and fire fighters - societies' designated
rescuers standing on the shore, listening to these children "screaming continually"
and Peter paints us the picture of their desperation, "...they go and get down and
they go and they're down and they're like this, and they almost, they had to pull
some of them out of the water, they were going to go in there trying to save but
they would have drowned too aye." Peter says, "...They had to pull some of them
out of the water..."- not they wanted to or hoped to but rather they had to and so
they would go down to the water, retreat, go down to the water again, desperate to
reach these screaming children and were eventually forced to abandon their
efforts and more, they were forced to abandon those children.
Peter goes on to describe how the police officers are abandoned by the system within which they work, "... there was nothing in place for that situation. Absolutely nothing...there was no support whatsoever." He feels as if they are asked to abandon their personal experience, their feelings and thoughts, "that's the way it is, you go down there and do your job, and then you go on and you do it again and you're not supposed to have feelings or thoughts about those types of situations." Furthermore, it seems that Peter abandons a sense of his own worth as a support for others who sought him out, "...and I was there as somebody to vent to and talk to them and stuff, and as best I could, but there was nothing in place for that situation." If Peter was in fact there for others to talk to this would be something rather than nothing. Here again we see a situation in which the police officer is confronted by unfixable suffering.

Illustrated so poignantly in this story is existential loneliness, that of the children, their fathers, the police officers and the firefighters. They are, all of them, "thrown" into an unfixable situation and confronted by not only their own unfixable suffering but that of the others as well. They cannot help and they cannot be helped. They are, each of them, alone.

The weir itself serves as a metaphor for the unfixable suffering in Peter's story. The weir is beyond the control of any of the people in the story. The "boil line" of the weir is the point of no return; it is the line between hope and hopelessness. Having crossed that line, there was no going back. The raft was in peril and the children, their fathers and their would-be rescuers were thrown into a
situation in which there was no going back and there was no escape. A weir is a
dam and just as the water from that river was dammed and trapped by the weir,
the human beings of this story were "dammed" and trapped by the existential
abyss into which they were thrown.

Peter tells us that the "policemen blamed themselves". On the face of it
this seems curious since the police officers did not advise these families to take
their raft down toward the weir and did everything humanly possible to "save" the
children. Peter states that "short of having a helicopter, there was no hope." Peter
does not say that others blamed the police officers for this tragedy. Yet they
blamed themselves. This is an aspect of unfixable suffering experienced by a
police officer who does not see rescuing as something which is attempted where
possible but rather sees himself ontologically as a rescuer. This is the difference
between doing and being. Thus, there is existential suffering in loneliness and
ambiguity as a person is confronted with the sheer reality of a specific situation in
which he is unable to be who he is.

The experience of this attack on the center of one's being is the crux of
what is understood to be existential anxiety or angst (May, 1983; Patka, 1962).
Kierkegaard's use of the word angst has been translated as dread in some texts
(eg. Lowrie, 1942) and Melanie Klein describes such an experience as "nameless
dread" (1964). Angst is the experience of anguish and dread regarding the threat
of loss of being. This threat strikes at the core of self-esteem and one's sense of
value as a self, which is the most important aspect of the experience of being
(May, 1983). This illuminates the ontological nature of angst as distinct from the affective, objectifiable nature of fear. When Peter tell us that the "policemen blamed themselves" he is describing angst rather than fear. He is describing an ontological aspect of existential suffering experienced by the officers who were present at the weir the day they were forced to abandon efforts to rescue drowning children.

The experience of loneliness, ambiguity and angst (i.e. anguish, dread) in a situation in which one is unable to be who one is, might explain why a person would blame themselves for a situation which they rationally must know they are not responsible for.

In addition, it might be said that the police officers blamed themselves because that is the only hope of agency in a gratuitously cruel world. It is better to carry the burden of guilt than the burden of despair.

**Frank**

Study participant Frank related his experience in a story, which illustrates further the concepts of unfixable suffering.

"And then there was the other one, and that was a distressing, upsetting thing for me. It was probably one of the worst cases we've ever had here in [this city]. And that's when Smith was shot in the neck, and was paralyzed from - a fairly young officer shot in the neck and paralyzed from the waist down for ever I guess. But that was a thing. We were, we had, we operated the cell block then,
and they, the cell blocks were in the court house, and unknown to us down at the
station, we weren't told, but unknown to us the guy had raised a ruckus in the
court house. The judge remanded him until after dinner. So, he should have
stayed in the court house where the cells were. It was the Mounted Police
responsibility at the time, but they decided to bring him over to our office,
because of the ruckus there, and they brought him over. He was very quiet when
they brought him over. They put him in the cell there, and give (sic) him dinner.
And then they called for him to be brought back over there, so unknown to us
about the problem, our escort went down to get him and take him back, and there
was a fight in the cell block, and he got the officer's gun and the gun went off and
hit the officer through the upper part of the arm. And the desk man, Smith, he
saw it on the video what was happening. He started down the stairs just as the
guy had come out and started up the stairs with the policeman's gun and he shot
him in the neck. And I thought he was, I thought he was dead, you know, but
anyway, two of us, a couple of us, a sergeant and I and one of the other officers
chased the guy down the street, he would have drawn his gun then, we had him
cornered down there and he started shooting and we had, we shot him. What
bothered me, was Smith, 'cause that happened.

And then it turned, and again, frustrating from there. Our contract with
the police was that anybody injured like that, he gets his full wages. Well he,
there was no problem with that, he got his full wages through the Compensation
Board, and the city makes up the balance. That goes on, if they get any raise, he
gets first class constable wages, that's what he was. If the wages go up, he gets a raise. And, you know, that was over ten years ago, and any raise they get, he gets it. But anyway, the association, some of them convinced him, that he was convinced that he should get full wages, plus the compensation, you know. And, well he applied for that, he applied to get that. Well, the contract was pretty clear, that he gets his, the compensation goes to the city and they keep up his wages. And then he thought that he should be entitled for a promotion that he might have got if he had been working. So they hit the Police Commission with that, and I had nothing to do with the decision. My goodness if they could have reversed the whole thing you could do it, but you can't do it so you got to face it with what you got. Anyway the Police Commission ruled it so he gets his full wages and that's it. You don't get full wages plus the compensation. In other words, he would be getting just about double his salary that way - not that he don't deserve it or that type of thing, but that's the way it was and we inquired all over, Police Forces all over and they said no, he was getting very fair. Most employees, they get only compensation you know. But they said we probably treated him most fairly, but anyway, the chairman, and I said I always had a good Police Commission, but this particular time it was a lawyer who was the Police Commissioner, he was kind of a, I don't know, he was ah, he wasn't as good as the other Police Commission chairmen that I have had. But anyway, they decided that that's all he was going to get. At Christmas time, he said after the Police Commission meeting, her said, "Oh come on Chief, we'll go tell him now", and I said,"well we'll write him a
letter, and I'll go see him." "No", he says, "we're going now." So, over we go. They got a little baby, and the house was decorated up for Christmas and so we go in, and he just said, "Well, Smith, you're not going to get it." Abruptly, very rough. He didn't have any consideration or anything. So, we got shown the door by his wife. She showed us to the door. Well, that's one of those things that bothered me for a long, long time. I had no more contact with him. I'd like to know about him. I got shot in the arm at the same time, with the same deal. It was a little bit of a, of something in common between the two of us, and we could've talked. I'd like to, you know, I felt bad about the deal with him, get shown the door."

With this story of Frank's, a metaphor seems the appropriate starting point to begin understanding of the unfixable suffering contained within. In this case, it is the image, the idea of a door which serves as a metaphor for the experience of the people in Frank's story. The story begins with the door to a jail cell and ends at the door to the home of the paralyzed officer and his family.

As Frank tells it, "So we got shown the door by his wife. She showed us the door...Well, that's one of those things that bothered me for a long, long time...I felt bad about the deal with him, get shown the door." Frank was apprehensive about crossing the threshold of that door into Smith's home in the first place. He tried to dissuade the chairman of the Police Commission against his plan of going over together on that particular night. Part of Frank's apprehension was his prior experience of the chairman himself. A little later in the transcript Frank described
the chairman as..."like a bull in the china shop. Go and do it right now. Well, that's the way he was, the way he was. He had no consideration for anybody." At the time of this incident, Frank was the Chief of Police. The person who possesses this position in society is seen as powerful, forceful, decisive, and bold. Indeed, these adjectives are often used to describe police departments and police officers on the whole. However, Frank's story elucidates that sometimes even the most powerful of people are subject to, and helpless in the face of, certain other individuals and situations.

Frank wanted to speak to Smith on his own,"...I said, well we'll write him a letter, and I'll go see him" and a little later said, "...I, I wanted to wait. I would've gone over and talked to him, and then we could have given him the official letter from the Police Commission, but that was the way it was. Then, right now, do it right now, it was bad timing, bad timing, everything, and so I never ever heard from him since, and that's one of the things that bothers me." The cold behavior of the Police Commission chairman in this case can be seen as cruelty. Frank projected onto the Police Commission chairman his sense of the universe as a cruel place and responded to that cruelty. Frank saw the door of the Smith home as the entry way to the possibilities of connection, communication, the end of isolation, indeed he saw it as a portal through which one might find renewed hope and communion with a human being who shared similar experiences and for whom he had deep compassion. Frank states, "So, over we go. They got a little baby, and the house was decorated up for Christmas and so
we go in..." A baby and Christmas. Both of these are symbols of hope and of faith. In the Christian sense they are also symbols of sins forgiven and the promise of a new way of being. This is what Frank hoped for and what he was aware there might be possibility of given proper timing and accompaniment. Instead that moment, so pregnant with possibility is shattered beyond control in the next instant. There is no forgiveness and there will be no new way of being, "They got a little baby, and the house was decorated up for Christmas and so we go in, and he just said, "Well Smith, you're not going to get it." Abruptly, very rough, he didn't have any consideration or anything. So, we got shown the door by his wife." The door becomes the wall. Impenetrable, unscalable, and unyielding. The door- an opening, became the door - an immovable obstacle. "I had no more contact with him. I'd like to know about him. ...and so I never ever heard from him since, and that's one of the things that bothers me."

Here is the picture of a man, Frank, confronted by unfixable suffering. He was confronted by the fact of a young officer under his command, paralyzed for life, confined to a wheelchair. At the time he was shot, Smith had a job to do. Smith was confronted by helplessness in the commission of his duties. He was helpless in controlling the initial situation as it broke out and he was helpless in its aftermath - being shot and his resultant paralysis. Frank too had a job to do. There is "thrownness" and angst as a prisoner escapes, a young officer is shot (and at the time was believed killed), Frank himself is shot and then shoots and kills the fugitive. As Chief, Frank's job does not end there. He was responsible
for the officers under his command and among other things responsible for the administrative duties surrounding an officer, wounded on the job and permanently disabled. On the night the Police Commission chairman insisted on going to the Smith residence, Frank was not permitted to do the job as he deemed proper, and was confronted by his own helplessness in this regard.

So on the night of the visit, Frank attended Smith's home with a job to do. But not merely that. There is ambiguity in his role since he also attended as a human being who was once a young police officer with a young family and who was also shot on that same fateful day. Frank identifies with Smith. In the first instance they are both police officers or rather they were both police officers. The "thrownness" of the situation does not escape Frank. There was chaos and unpredictability that day on which a prisoner escaped. Both of these men were shot by that prisoner. Frank was hit in the arm. Smith was hit in the neck and paralyzed. There is a sense that it could just as easily have been the other way round. Frank can imagine, perhaps more than any other, what it might feel like to be a policeman one moment and a paralyzed civilian the next.

One can easily imagine (as I am sure Frank did) that Smith and his wife also saw the door to their home as a gateway through which Frank might come to validate their feelings of faith and hope, a gateway through which help and compassion might arrive. In Frank's story one is able to connect with his sadness, "...well, that was one of the saddest things I guess." Part of Frank's sadness is that not only he remained isolated after this interaction but was aware that the Smiths
also remained isolated. Both parties, Frank and the Smiths, yearned for mutual connection and understanding. Frank knows that the Smiths will probably never know the truth of his heart that night, the truth of his compassion and of his longing to do the best he possibly could for them. One senses in Frank's words that he understands at some level the response of the Smiths to the news they received that night. Frank understands and even agrees with their feelings of entitlement, "...not that he don't deserve it or that type of thing but that's the way it was...". "...That's the way it was...", Frank is resigned to the unfixable nature of the particular suffering in that situation. When Smith's wife "shows them the door" we sense the resignation of the family to the shattering of their hopes and their subsequent need to wall themselves off from further hurt by walling themselves off from further contact, "...I had no more contact with him...I never, ever heard from him since...". Their door to the world became their wall against the world. Here again is the picture of people reaching out to each other in an effort to ease suffering and here again do we see people existentially alone in what becomes for each of them unfixable anguish.

On the day of the shootings, all of these officers were "thrown" into a situation that was not of their choosing and the consequences of which were not dictated by them. Yes, they shot and killed the armed prisoner and a decision was taken to do so. However, it can be argued that it was the prisoner himself who dictated the movement of that story from beginning to end. Had he surrendered, he would not have been shot and killed. In the prisoner's case, the door he
thought was the opening to freedom became literally, the final curtain through which his freedom was ended, permanently. His experience is similar to that of the chief and of his officer in that what appeared to be a door was in fact a stone wall and the experience of being "stonewalled" for forever.

Among the stories Frank told throughout his interview, this was the story in which he was most animated in his demeanor and voice. He identified this situation as "...one of the saddest things I guess" and began it by stating that it "...was a distressing, upsetting thing for me". Frank might have framed this story by saying, "let me tell you about the incident in which I got shot and had to kill an armed fugitive." Instead, the fact that he himself had been shot in this incident was not mentioned by him until the very end of the story and then only because it was couched in terms of his distress about the loss of contact with Smith, "Well, that's one of those things that bothered me for a long, long time. I had no more contact with him, I'd like to know about him. I got shot in the arm at the same time, with the same deal. It was a little bit of a, of something in common between the two of us, and we could've talked." This is not the story about the time Frank got shot. This is the story of Frank confronted by existential loneliness, ambiguity and suffering. The way Frank told this story is profound and significant. He told it as a story about the yearning for human relationship that is unavoidably thwarted and in which the participants are helpless to change the course of events. Loneliness and confusion, loss and resignation remain when the
human beings in this story meet with the stone wall which first appeared an open
door of hope and possibility.

**Being Confronted By Unfixable Suffering - Summary of Findings**

Throughout each of their interviews, the four police officers who are the
subjects of this exploratory research told stories replete with critical self-as-police
officer defining moments which might best be described as "being confronted by
unfixable suffering". "Unfixable suffering" is to be understood in an existential
sense, thereby underscoring its' importance to the officers in terms of their
"being", their existence, rather than in the sense of their "doing" as in the "doing"
of a job. The primary attention and focused development which this construct
receives in this treatment of the research data is due to the pervasiveness of the
construct along with the powerful nature of its' presentation throughout all of the
interviews. "Unfixable suffering" was examined using ontological concepts in
existential philosophy known as loneliness, angst, thrownness and ambiguity. A
story from each of the research subjects was presented to elucidate these
experiences in the unique context of the lived experience of police officers from
which followed reflection and interpretation of the construct.

**Existential Loneliness.** Loneliness, both as an existential imperative, i.e.
state of being, and as an affective reaction to circumstance was found in each of
the police officers' stories. In each case, it was the confrontation of the state of
aloneness which they experienced both intrinsically and extrinsically (i.e. in the
other characters of their stories) which was described as being most distressing. The distress in each case and for all parties seems to hinge on the yearning for connection which is thwarted in some way. Their stories are about the necessity of relationship.

In his story about the lonely suicide of an apartment tenant, it was James' inability to break into the world of the landlord, which had the greatest impact on him and bothered him most.

Ted's story about a cop confronting incest is fraught with loneliness as Ted encounters the broken relationships between father and daughter, mother and daughter, and between daughter and any significant human being at all. Ted is confronted by the emptiness of realizing that the closest connection the young girl has is with a teddy bear. He knows that he has played a role in the state of the victims' aloneness and he knows that he cannot fix it. He is alone with this knowledge and with his feelings.

Peter's story seems saturated with existential loneliness. Having faced the utter desolation of realizing that none of the people present when three children drowned at the weir could help or be helped, Peter also describes the yearning for connection between police officers themselves and about the feelings of the inadequacy in those relationships. Isolation begins and ends that story.

For Frank, the loss of relationship with a young officer he felt connected to was more distressing and more important than the fact that Frank himself had been shot by the same gunman on the same day. It is difficult to imagine the
importance of relationship in human life being any more eloquently presented than in this story of Frank's lived experience. His story also described confrontation of aloneness in a man who was a vital police officer one moment and a paralyzed civilian the next, not forgetting that the story began with a man who made a desperate attempt to gain freedom and died alone on the street that day.

**Angst.** The experience of anguish and dread known as angst which translates into the experience of insecurity, impotence or helplessness at the core of ones' being was also found in all of the participants' stories.

When one experiences oneself ontologically as a helper or a rescuer and is confronted by a situation in which this expression of self is not possible, we find the experience of angst as described by: James in his struggle to help the landlord; Ted in his experience of role dissonance being both a law enforcer and compassionate helper; Peter as he described the self-blame of the police officers at the weir and of his struggle to connect with other officers; and by Frank who though Chief was prevented from providing influence and leadership in a situation that mattered greatly to him, i.e. he was not able to be Chief in that situation.

**Thrownness.** All of the stories shared by these officers illuminate the experience of "being-thrown-into-the-world" in which one is confronted by the reality and experience of oneself in a world or situation, neither of which (i.e. the self or the world) one has had the opportunity of choosing. The officers all
describe the sense of fate and of helplessness over certain elements within the
experiences of the people in their stories. It is one's stance toward this
"thrownness" and other conditions of existence such as suffering, loneliness, angst
and ambiguity that a human being has potential for consciousness of and for
control over and it is this stance that existentialism in all of it's forms has explored
over time.

**Ambiguity.** Again, each of the officers described situations in which they
experienced ambiguity. For example, Ted described his experience of the
dissonance of his roles as protector and defender of the law juxtaposed with his
desire to be an empathic and caring helper. His decision to defend the law and
charge the father with sexual assault placed conditions on the quality and the
extent of the help he could provide to the family, if in fact they perceived it as
help at all. Ted expressed his guilt around his knowledge that sometimes his
interventions were not seen as "help". Often the ambiguity took the form of the
juxtaposition of polar opposites or the opposing poles of experience in the same
moment. For example the experience of both helping and being helpless in the
same situation.

It should be noted that other groupings of critical defining moments were
identified and have not been developed to the extent of "being confronted by
unfixable suffering". In addition to the determinants of pervasiveness and power
of the construct of "unfixable suffering" discussed above, it was felt that the other
groupings can be understood as subsumed under the broader umbrella of the
existential context within which the findings are now being reported. Therefore these groupings are herein presented as ancillary findings and may be of use for future research exploration:

1. Demonstrating noble commitment
2. Purpose achieved - sense of pride
3. Lessons learned the hard way
4. Deciding correctly on one's own in the midst of criticism
5. Comraderie - talking with one's coworkers
6. Enduring or enjoying pranks
CHAPTER V

Discussion

The stories told by four men about the lived experience of being police officers were permeated with critical defining moments summarized and described as "being confronted by unfixable suffering". This construct was developed using existential concepts of suffering. These were loneliness, angst, ambiguity and "thrownness".

Unfixable Suffering as a Call to Meaning

It has become fashionable to blame existential ideology for overemphasizing the tragic aspects of human existence, namely suffering (May, 1953, 1983; Patka, 1962). However ontological loneliness and angst, pain and death are not inventions of existential philosophers. They belong to the human condition. They are inescapable. Furthermore it has been argued that to the extent that individuals attempt to deny them, the more entangled they become in the suffering (Frankl, 1967; May, 1953, 1983). "The cure for pain is in the pain" (the poet Rumi, 1232).

Existentialism as a field of inquiry or thought is a way of approaching problems and does not in itself give answers or norms. Though there appear to be as many existentialisms as there are existentialists thereby making it impossible to come to one inclusive, conclusive statement summarizing the field, it is fair to state that most agree that as an approach to problems of living the crux of the

In existentialism, it is the individual's free choice which determines whether any circumstances, be they inner or outer ones, have an influence upon them or not, and if so, in which direction this influence takes it's way. Conditions do not determine us as human beings, rather we determine whether we yield to them or brave them. There is no factor or event conceivable that would condition a person completely, that is, leaving not even the slightest freedom (Frankl, 1963; 1967). Human beings are seen as never being wholly determined by any facts or forces. Rather human beings are self-determining not only in the sense of determining one's fate but also one's own self. A human being is not only forming and shaping the course of his/her life but also his/her very self. This is known as the process of "becoming". To this extent the human being is not only responsible for what he or she does but also for what he or she is. This captures the view of humankind sought by existentialism in that the human being is seen not as "...a collection of static substances or mechanisms or patterns but rather as emerging and becoming, that is to say, as existing" (May, 1983, p.50). This approach is therefore always dynamic since existence refers to a continual coming into being or becoming. "All those who are 'in the process of becoming' must be furious when they perceive some satisfaction in this area, an impertinent 'retiring on one's laurels' or 'self-congratulation'" (Nietzsche, 1968). Being, then, is used in verb form (and when used as a noun it should be understood in the classic sense
as potentia or the source of potential) and this being or becoming is understood as the fundamental structure of human existence.

Since human beings are in this way recognized as self-determining they are seen to have freedom of will and this is understood as the capacity to emerge from and rise above the existential conditions of suffering or in other words to transcend them (Kierkegaard, 1954; Nietzsche, 1968). In this sense, humans ultimately transcend themselves. So it is then, that man is the being who is both the question and the questioner. That is, man is the being who at the same moment that he exists can question himself and his existence. He is the being who not only can, but must, if he is to realize himself, question his own being. Self-consciousness implies self-transcendence in that awareness of oneself implies the ability to stand outside and look at oneself and the situation and to assess and guide oneself by infinite imagined possibilities. Self-transcendence is exemplified in the uniquely human capacity to think, to use symbols as in language, and as well, in the capacity to transcend the immediate moment in time by bringing the distant past or the long-term future into one's immediate existence as one does when one makes a promise or tells a lie. This capacity for transcending the immediate situation is the basis of human freedom (May, 1953, 1975, 1983).

The freedom of finite beings such as humans is a freedom within limits. Human freedom is not a freedom from conditions (biological, psychological, sociological) but rather the freedom to take a stand toward conditions. Humans
are, and always remains free to choose their attitude toward them and in doing so transcend the world and their predicament in it (Frankl, 1967). So we see that man's freedom of will belongs to the immediate data of his own experience of existence, as indeed does his entire sense of being. This then is the connection between freedom of will, human being and transcendence.

How is this transcendence from conditions to be achieved? Victor Frankl (1963) states it well: "With special regard to suffering, however, I would say that [people] never really despair because of any suffering in itself. Instead, their despair stems in each instance from a doubt as to whether suffering is meaningful. Man is ready and willing to shoulder any suffering as soon and as long as he can see a meaning in it" (p.56). Nietzsche postulated that a man could stand any "how" as long as he has a "why?" (Nehamas, 1985). Meaning imparts purpose, value and significance upon experience. With regard to meaning what seems to matter is not the meaning of a person's life in general. Frankl (1967) offers a useful metaphor here. To look for the general meaning of a person's life is comparable to asking a chess player: "What is the best move?" There is no such thing as "the best move" apart from the one that is best within the context of a particular situation of a particular game. The same holds true for human existence inasmuch as one can search only for the concrete meaning of personal existence, a meaning which changes from person to person, from day to day, from hour to hour.
With respect to the police officers who are the subject of this study then, we see that in the existential sense, their awareness of being, their personal freedom of will within which is contained their capacity to transcend any situation in which they have been, or indeed will be, confronted by unfixable suffering, rests in the immediate data of their own individual, unique experiences. A police officer’s ability to emerge from, or rise above the existential suffering reported by study participants as significant and important to their sense of themselves as police officers, hinges on their ability to find the personal meaning of that suffering in the context of their own lives.

The words of Joseph Conrad in his novel Lord Jim capture the essence of what is meant by entering fully into the experience of suffering in order to create personal meaning: "A man who is born falls into a dream like a man who falls into the sea. If he tries to climb out into the air as inexperienced people endeavor to do, he drowns - nicht wahr?...No! I tell you! The way is to the destructive element submit yourself, and with the exertions of your hands and feet in the water make the deep, deep sea keep you up."

**Unfixable Suffering as Trauma**

The rancid stench of death surrounding him as he walks into a tiny room, the officer finds a badly decomposed body hanging in a closet. The policeman notes the noose around the dead man's neck, that his wrists and ankles have been bound with rope, and that he is missing a toe which has been eaten by the cat now
running wild through the room. A police officer stands helpless on a riverbank while a few yards away the continuous screaming of three small children turns to the deafening silence, which declares their death. Shortly after arriving back at his office after a pleasant lunch at home with his wife, a police chief hears two gunshots. He grabs his gun as he is told that a young officer is probably dead and that an armed prisoner has escaped onto the busy downtown street just outside. In the next moments the chief gets shot and fires his own gun at the fugitive who is killed amid innocent passersby in the middle of the road. That these events are examples of human trauma seems the province of modern-day common sense. It follows that the police officers of those stories experienced trauma. What may be less obvious but is no less true, is that repeated exposure to the stories of human trauma, such as the stories of young girls who have been raped by their fathers or of landlords looking for rent money who find dead bodies instead, is also in itself traumatizing (Herman, 1992).

In her landmark work on trauma and recovery in which she synthesized 20 years of work in the area, Herman (1992) states that the person put in the role of witness can be emotionally overwhelmed at times. She asserts that repeated exposure to stories of human rapacity and cruelty inevitably challenges a person's basic faith. It heightens one's sense of personal vulnerability and the person may become more fearful of other people in general and more distrustful even in close relationships. Increased cynicism about the motives of others and pessimism about the human condition are common responses. "Trauma is contagious
"(p.140). In the role of witness to disaster or atrocity, a person may experience, though to a lesser degree, the same terror, rage, and despair as those who experienced it first hand.

Traumatic events overwhelm the ordinary systems that give people a sense of control, connection and meaning. Helplessness and isolation are the core experiences of psychological trauma (Wolf & Mosnaim, 1990). That traumatization results in isolating people from one another can be seen almost daily on the news, for example, in tragedies like the earthquake in Iran (1993) where we witnessed survivors wandering aimlessly about the devastated landscape, unable to come together. Herman (1992) states that those who survive trauma find that their sense of self, of worth, of humanity, depends upon a feeling of connection to others. All of the police officers in this exploratory study described states of existential and affective loneliness as well as angst and ambiguity when their yearning for a relationship or connection was thwarted in some way. This was often described as being the most upsetting part of their experience.

In a model for healing, a model for the repair of the traumatic break from control, connection and meaning Herman (1992) states that the stages of recovery are:

1. safety
2. remembrance and mourning
3. reconnection.
These stages describe a process which facilitates the repair or healing of the helplessness and isolation of trauma through empowerment, reconciling with oneself and reconnection with others.

**Being Confronted By Unfixable Suffering as The Hero's Journey**

"Mythology...is psychology misread as biography; history and cosmology. The modern psychologist can translate it back to its proper denotations and thus rescue for the contemporary world a rich and eloquent document of the profoundest depths of human character"(Campbell, 1949, p.256).

Myths help us to know how to live - how to approach life. They are the clues to help us find within ourselves the experience of meaning, the "rapture of being alive" (Campbell, 1988; Toynbee, 1934).

Through a lifetime of intensive study, Joseph Campbell demonstrated and elucidated the one, universal "...shapeshifting yet marvelously constant story..." which underpins the myths, folklore, and stories of virtually every culture from every inhabited corner of the planet (1949,p.3). In Finnegan's Wake, James Joyce called it the "monomyth" (1939). This is the story of the spiritual quest, the vision quest to find the inward meaning, the deep mystery of one's self. It is the adventure of the hero - the hero's journey. Whether reading Polynesian or Iroquois or Egyptian myths, the images are the same, and they are talking about the same problems along the same journey (Campbell, 1949, 1988). The possibility of this adventure exists for everyone but not all heed its call.
The basic motif of the hero’s adventure is that of a death and a resurrection - "...leaving one condition and finding the source of life to bring you forth into a richer or mature condition...You leave the world that you're in and go into a depth or into a distance or up to a height. There you come to what was missing in your consciousness in the world you formerly inhabited. Then comes the problem either of staying with that and letting the world drop off, or returning with that boon and trying to hold onto it as you move back into your social world again." (Campbell, 1988, p.152, 158). The monomyth of the hero's journey unfolds in the following pattern (Campbell, 1949):

1. **Preparation for the Journey**: "The mythological hero, setting forth from his commonday hut or castle, is lured, carried away, or else voluntarily proceeds, to the threshold of adventure"(p.245).

2. **Descent of the Hero**: At the threshold the hero encounters a shadow presence that guards the passage. The hero may defeat or win over this power and go alive in to the kingdom of the dark, or be slain by the opponent and descend in death.

3. **Encounters with Underworld Forces**: "...The hero journeys through a world of unfamiliar yet strangely intimate forces, some of which severely threaten him (tests), some of which give magical aid (helpers) (p.246).

4. **A Successful Ultimate Ordeal**: The hero undergoes a supreme ordeal and gains his reward.
(5) Return to the Upper World: The hero reemerges from the kingdom of dread (resurrection). The hero returns to the ordinary world where the treasures of the underworld rejuvenate life. The rewards or blessings that he brings restore the world.

The career, the life of a police officer and thus the lives of this study's participants can be seen in the context of this monomyth. That is, the life of a police officer can be the hero's journey.

First there is the preparation for the journey. The "hero" undergoes recruit training before he "hits the streets" as a full-fledged police officer. Here he voluntarily proceeds to the threshold of adventure. Next is the "descent of the hero", "encounters with underworld forces" and the experience of a supreme ordeal. The "hero" leaves the civilian world that he is in and becomes a police officer with all that that entails. He goes to heights, depths, distances not experienced before. He meets with all manner of unfamiliar forces in intimate contexts, some of which severely test him and some which bring unexpected, remarkable succour and support. The supreme, ultimate ordeal might be seen as the confrontation with unfixable suffering. A successful, ultimate ordeal may rest upon the officer's ability to repair or heal the results of the suffering and to discover the deeply personal meaning of his experience. Finally, the return to the upper world would be represented by the officers empowered reconnection with both of his communities - that of his policing colleagues as well as that of the
expanded community of civilians which include his family, friends and neighbors. This would be the rejuvenation of the "ordinary world".

Sandner (1979) studied primitive healing practices extensively and outlined a structural pattern that all symbolic healing practices follow and a set of experiences through which symbolic healers commonly take their patients. It is fascinating to note the striking parallel between the cross-cultural stages of healing Sandner identifies and the pattern of Campbell's monomyth.

The first stage of symbolic healing practices outlined by Sandner is *purification* in which the doctor, patient and space within which the healing rituals are to be held are symbolically cleansed. This corresponds to the hero's *preparation for the journey*. It is a readiness to enter another state of consciousness just as the police officer, accepting his calling, means developing another identity as an individual who goes to the heart of the mystery - which is suffering, violence and death.

Sandner's second stage is *presentation or evocation* in which the relevant symbolic images are presented and invested with the divine, spiritual power that underlies them. This parallels Campbell's *descent of the hero* in that there is a leaving of the familiar world.

The third stage is *identification*. "The medicine man symbolically becomes the supernatural power, and at the same time may take into himself the evil or bad part of the patient that is causing the sickness (p.21). This corresponds to the hero's *encounter with underworld forces*.
Sandner describes the fourth stage as *transformation* wherein the healer "wins the battle, banishes the disease, expels the evil, counteracts the sorcery, or recovers the soul" (p.21). This parallels the hero's **successful ultimate ordeal**.

The last stage of symbolic healing practice is *release* when, divested of ceremonial supernatural power both the healer and the healed are returned to their ordinary lives. This is a natural correspondence to Campbell's **return to the upper world**.

In *The Psychology of the Transference* (1946), Jung described what he believed to be the universal form which guides the development of any particular person's therapeutic experience. Using a series of ten medieval alchemical pictures known as the *Rosarium*, Jung captured the pattern of the emotional experience of deep therapeutic work. When placed alongside the others, the template of this Jungian pattern of "classical transference" bears a striking resemblance to both the mythic pattern of the hero's journey and the cross-cultural symbolic healing pattern described by Sandner (1979) (Sullivan, 1989).

The first three images in Jung's pattern are analogous to the "hero's" **Preparation for the Journey** and Sandner's **Purification** stage. The images represent the therapist and patient who meet each other with the intention of exploring the patients' suffering, his unique pain contained in the endlessly flowing fountain of humanity's eternal suffering (figure 1, The Mercurial Fountain). (This aligns with the notion of existential suffering.) The therapist and patient make a commitment to each other (figure 2, King and Queen) and
they come to know each other as undefendedly and authentically as possible (figure 3, The Naked Truth) (Jung, 1946; Sullivan, 1989).

The monomyths' Descent of the Hero and symbolic healing stage of evocation align with Jung's fourth and fifth figures (The Bath and The Conjunction) which represent therapist and patient immersing themselves in the patient's suffering cautiously at first and then more and more deeply until the distinction between the two individuals is lost (Jung, 1946; Sullivan, 1989).

The sixth and seventh images of Jung's pattern (Death and The Ascent of the Soul) correspond to Campbell's Encounters with Underworld Forces and Sandner's identification stage. Depicted in these images are deep regression and the disorientation and despair which any successful treatment must navigate (Jung, 1946; Sullivan, 1989).

Figures eight and nine (Purification and The Return of the Soul) depict the healing of despair and the return of hope. This is like the monomyth's Successful Ultimate Ordeal and the transformation stage of cross-cultural symbolic healing practices.

Finally, the last Jungian figure (The New Birth) represents the patients' reward of some measure of therapeutic resolution. Here we note the congruence with the "hero's" Return to the Upper World and the release stage of the healing ritual pattern.

Sandner (1979) also described the four central principles of the Navajo healing ceremonies. In these four elements we recognize the processes described
by Campbell (1949) of the "hero's journey", by Sandner (1979) of the primitive healing ceremonies and by Jung (1946) of the experience of psychotherapy. These four elements are: (1) return to origins, (2) confrontation and manipulation of evil, (3) death and rebirth and (4) restoration of the universe.

As opposed to scientific healing which attempts to concretely cure the patient, Sandner (1979) states that healing which comes from the symbolic approach in primitive healing ceremonies explains or provides a context for suffering. As with Jung who didn't strive for "cure" but rather "wholeness", the result of the process is not an eradication of suffering but rather a context in which suffering and pain may become tolerable, meaningful and even enriching instead of tormenting and chaotic (Sullivan, 1989). The hero's journey involves moving into suffering in order to discover or create the meaning which would render the unfixable tolerable and even enriching.

In the stories of their lived experience of policing, the four officers of this exploratory research described critical moments related to their sense of themselves as police officers. The most powerful and pervasive grouping of these moments has been identified as "being confronted by unfixable suffering". It has been suggested in the foregoing paragraphs that this confrontation of unfixable suffering can be placed in the context of the monomyth of "the hero's journey" described by Campbell (1949; 1988). It has always been the prime function of mythology, and of rite, to supply the symbols that carry the human spirit forward, through the universal condition of suffering, in counteraction of those other
human constants (e.g. defensive fantasy such as denial or repression) that tend to leave the human spirit stuck, tied to the suffering. The pattern then, of "the hero's journey" provides us with universal wisdom of the ages, clues as to how a police officer might approach the problem of confronting unfixable suffering. "Thinking in mythological terms helps to put you in accord with the inevitables of this vale of tears" (Campbell, 1988, p.206).

The pattern of the monomyth was shown to be strikingly similar to the patterns of cross-cultural symbolic healing rituals and of the process of experience in deep psychotherapeutic work described by Jung. Again, these patterns provide for us a context for understanding the police officers' confrontation with unfixable suffering and offer clues as to how officers might be helped to "transcend" the effects of their "trauma" in this regard.

Confronting Unfixable Suffering as a Challenge for Counsellors Working With Police Officers

The police officers who are the subjects of this study told stories replete with moments of confronting unfixable suffering. These moments were identified as critical to their sense of themselves as police officers. Embedding the concept of "unfixable suffering" in the context of existentialist ideology presents an opportunity to explore and understand both "what" it is (i.e. loneliness, angst) and "how" police officers might approach this condition of human life. It was suggested that the nature of human freedom allows any person the opportunity to
transcend the experience of suffering and that this transcendence is to be found by engaging in a dynamic, personal search for the concrete meaning of suffering within the context of each person's unique life.

The examination of "unfixable suffering" as trauma supports and expands the idea of the existential nature of such suffering. That is, we discover that isolation and helplessness are the core experiences of psychological trauma. These are the experiences of existential loneliness and angst. Since traumatic experience has been found to upset a person's sense of control (angst), connection (loneliness) and meaning, the model for repair reported above involves healing through empowerment and reconnection. The model (Herman, 1992) is about the search for personal meaning - the individual by individual search to discover the purpose, value and significance of the experience of suffering. This is precisely what existentialists call for as the means to transcendence.

The police officers' experience of confronting unfixable suffering was likened to the universal myth of the hero's adventure. The function of myth has always been to provide guidance and wisdom for the hero's journey - the discovery of the inward meaning of one's life. The stages of this "hero's journey" toward meaning were discovered to be very like the stages of healing in primitive healing ceremonies and in Jung's description of psychotherapeutic experience.

How can counsellors make use of the connection drawn between the study participants' stories about policing, the existentialist view of suffering, the understanding of the effects and treatment of trauma and the elucidation of the
processes of the "hero's journey", cross-cultural symbolic healing practices and Jungian psychotherapy? The bottom line seems to be this: A police officers' confrontation with unfixable suffering involves the experience of suffering and trauma for the officer himself. There is need of repair of what is lost through this suffering, namely connection and empowerment. What is repaired is not the suffering since that is inescapable and unfixable. What is repaired is the resultant void within the person who suffers. Repair is to be found in us - not "out there". The repair within ourselves is accomplished by undertaking the adventure of a hero's journey in a quest to discover the personal meaning of our suffering. This process of repair through meaning-making seems to evolve through similar stages whether evoked by witch doctors and shamans, Jungian therapists, mythic mentors or trauma-specific counselling. In each case the process of repair is identical to the central elements of the Navajo healing ceremony outlined by Sandner (1979):

Preparation for the journey translates into the creation of a safe therapeutic environment which is the first of Herman's (1992) stages of trauma recovery.

Having achieved this there is a return to origins, the descent of the hero into that which has or will shake the foundation of what was previously known, believed, and/or experienced. There is now the confrontation and manipulation of evil, a direct entering into of the suffering which threatens the individual. Herman (1992) calls this the stage of remembrance and mourning.
Having confronted the darkness, there is a death of what was (involves mourning), and a rebirth. Having undergone and overcome the supreme ordeal there is restoration of the universe and this the reconnection stage in trauma recovery.

In this process of repair we get the sense of recreation of the self. There is recollecting and relating in this process of resurrection of lost meaning. Re-pair, re-create, re-collect, re-late, re-surrect. The prefix re means to "come back". And so we begin to understand the process of "coming back" to the wholeness of oneself as the voids of loneliness, isolation, angst and helplessness are repaired and the person restored, coming back to himself and to his community.

This process of reparation and restoration implies a fluid and dynamic rather than a static, once and for all approach to the problems of living, i.e. the confrontation of unfixable suffering. Indeed, "the hero's journey" may be embarked upon many times in a lifetime since for example a police officer has many different "encounters with underworld forces" and will be required to confront evil and suffering on many occasions. Here we recognize the process of continual coming into being or becoming sought by existentialists. Campbell (1949) states, "The hero is the champion of things becoming, not of things become, because he is" (p.243).

It has been stated earlier that there is a dearth of qualitative, phenomenological studies with regard to policing in the literature. Berte (1989) and Conroy (1987) however, did adopt such an approach in their studies of police
officers. In Conroy's (1987) study police officers are identified as victims due to the physical, emotional and social suffering they undergo in their job. Berte (1989) found that stress validates a police officers' experience and is the currency through which police officers exchange meaning. While interesting and informative these findings suggest a more limited, (i.e. more constricted or confined) interpretation of the policing experience than is offered in the current study. That is, my suggestion is that police officers can be engaged in becoming a victim or they can be engaged in becoming. (Becoming is meant to be understood in the existential sense discussed above.) Both of these stances involve suffering. Police officer as victim implies a static definition of self, a stuckness in the condition of suffering whereas the process of becoming is dynamic, fluid and allows for repair and restoration. This position offers a broader view of the lived experience of policing than is articulated by the victimization stance alone.

Thus far, it has been proposed that repair of the disconnection and disempowerment resulting from trauma and suffering is both necessary and possible. The comparisons and connections attempted among such areas as existentialism, the universal monomyth, symbolic healing practices, Jungian conceptualization of psychotherapeutic experience and the field of psychological trauma seem to yield information helpful to counsellors who wish to assist police officers in achieving that repair. The experience of safety is necessary before a person can descend as it were into the fullness of their experience of suffering in order to discover the personal meaning which will fuel reconnection and
empowerment. One context capable of providing for this process would be the context of the one-on-one counselling relationship as conceptualized by Carl Rogers (1961; 1980). This is known as person-centered therapy. The Rogerian focus on the importance of the relationship between client and counsellor is particularly interesting in this discussion since it would in itself be an experience of deep connection. Furthermore, "One of the major theoretical hypotheses of client-centered therapy is that during therapy the concept of the self is revised to assimilate basic experiences which had previously been denied to awareness as threatening" (Rogers & Dymond, 1954). This might be seen as the very process of repair, the discovering of the personal meaning of suffering of which we now speak.

The possible importance of the one-on-one counselling context hereby briefly acknowledged and it's value notwithstanding, the concept of the "group" as a context for repair seems to beckon us from every corner. In his discussion of the hundreds of forms of "the hero's journey", Campbell (1949) indicates that the return to the upper world often somehow involves the community to which one belongs. In the primitive healing ceremonies Sander (1979) described, the elements of the work are collective rather than individual in nature, so the patient is returned to the origins of his tribe via his cultures' mythology. A container is created, set apart from the ordinary world. In her work on trauma, Herman (1992) concludes, "The solidarity of a group provides the strongest protection against terror and despair, and the strongest antidote to traumatic experience. Trauma
isolates; the group re-creates a sense of belonging. Trauma shames and stigmatizes; the group bears witness and affirms. Trauma degrades the victim; the group exalts her. Trauma dehumanizes the victim; the group restores her humanity" (p.214).

In the ancillary findings of the results of this exploratory study, it was reported that experiences of "comraderie" were identified as critical defining moments in the lives of the police officers interviewed.

All of these considerations drawn together may be seen as a call to attempt repair of the effects of suffering in the context of a group. Examination of the literature regarding group counselling gives one the basis to believe that a group can, indeed, provide the context within which meaning-making can occur and that it can provide the safe container necessary to restore connection and empowerment (Amundson, Borgen, Pollard and Westwood, 1989; Yalom, 1985). Among the eleven primary therapeutic factors composing the total phenomenon known as group counselling described by Yalom (1985) are: instillation of hope, universality, group cohesiveness, catharsis, existential factors, and interpersonal learning. With regard to "reconnection" Herman (1992) states, "The restoration of social bonds begins with the discovery that one is not alone. Nowhere is this experience more immediate, powerful, or convincing than in a group"(p.215). This is the experience of "universality" described by Yalom (1985). So it appears that it may be possible to use the inherent collective, the comraderie of police officers to address their suffering and return them to the origins of their tribe.
One approach for addressing how repair of the effects of suffering could be advanced within groups of police officers is through Guided Autobiography or Life Review described by Birren and Deutchman (1991). This has been described as a semi-structured group approach to life review which encourages the transformative process of bringing one's understanding of the past into the present in order to integrate the experiences and events of one's lifetime (devries, Birren & Deutchman, 1990). This is the process of making meaning. With the leadership of a group facilitator, participants share with each other, each of the two-page autobiographical essays they have written along life themes found to evoke the depth and richness of their life experience (devries, Birren & Deutchman, 1995).

It would seem advisable that police officers participate in such a meaning-making group process at least twice in their policing careers - the first time around at some point after they have become seasoned police officers and again at a point close to retirement. The importance of police officers addressing the effects of "confronting unfixable suffering" in their own lives might best be summed up in the words of Elizabeth Kubler-Ross, "You may work eighty hours a week with dying children, with the families of murder victims and suicide and with the greatest tragedies that you can barely conceive, without ever, ever getting burned out as long as you have no unfinished business yourself" (1995).
Implications for Counselling Theory and Practice

At the outset of this exploratory research, I set out looking for many experiences which might be critical to the study participants' experience of themselves as police officers. I ended up finding one such experience that was so pervasive, potent and important that it became the focus of this work. It therefore follows that a recommendation for counselling would issue from this and I offer the suggestion that the experience of "being confronted by unfixable suffering" might be an appropriate focus of therapeutic counselling with police officers.

In the preceding sections of this chapter, ways in which counsellors may be able to assist police officers through ritualizing or contextualizing of their experience (e.g. placing experience in the context of "the hero's journey") and thereby helping them to make meaning of their experience of "unfixable suffering" (i.e. repair) was discussed. These were shown to support concepts in and the processes of both individual and group counselling.

In addition I would like to mention that as a counsellor I noticed that the interview process itself had an effect upon the officers who participated in this study. No formal counselling was offered or intended as part of the research interview. However, I observed changes in these people who seemed relieved and enlivened having had the opportunity to tell their story to someone they knew to be interested in the richness of their unique experience. After the tape recorder was shut off, each man spoke with an ease accompanied by visible relief. I do
not believe that this was due to possible nervousness during the actual interview. To the contrary, each officer seemed eager to tell their stories. As discussed above, the damage of suffering comes from, and results in, isolation. I believe that they became enlivened and relieved through a sense of contact and connection and through the experience of being understood. It may be that the closest thing to a therapeutic encounter most police officers come upon with any regularity is the almost cliched comraderie in which cops trade "shop talk" and "gallows humor" over coffee or drinks. Meichenbaum (1985) indicates that groups of people who share a common meaning, such as police officers, unintentionally reinforce that meaning in the others within that group. In the case of police officers who are feeling disempowered and disconnected, this process of "shop talk" over coffee may serve to maintain negative meaning and bolster the unhelpful defenses such as denial which Frankl (1967) argues intensifies the experience of the suffering. That the comraderie is important however, and that it could be and perhaps even should be utilized in the process of healing has been discussed above.

**Implications for Counselling Research**

In addition to future exploration of the ancillary findings reported in chapter four, more research is needed in virtually every arena touched upon in this discussion. This study elucidated critical defining moments described as experiences of being confronted by unfixable suffering. An area of interest to be
examined in the context of police officers' lives is: "How do you actually deal with this unfixable suffering? What do you do when you are confronted by unfixable suffering?" Clearly, these questions would require a contextual analysis through a methodology such as that proposed by Collaizzi (1978). The subject would be asked to cite incidences of unfixable suffering along with the way in which they coped with these incidences. Groups could be established and new healing modalities might be uncovered.

Outcome research, longitudinally tracking the effectiveness of the life review group intervention model would be a natural extension to the current study.

From the perspective of organizational theory one may be interested in the extent to which the current paramilitary organizational structure and procedures contribute to a police officers' experience of isolation and despair. Some studies have found that paramilitary structure contributes to police officer mental health issues (Berte, 1989). Perhaps by examination of the construct of unfixable suffering along with the unmet needs associated with it, new organizational and administrative models may emerge. If this indeed is found to be the case, what historical and administrative purposes are served by the continuance of these structures and what administrative and structural changes would be needed to alleviate the situation?

The current recruiting policies of many police forces emphasize adherence to middle class norms and values (e.g. no criminal record, good grades, physical
fitness). Very tentative speculation from the current research may lead to the conclusion that these recruiting criteria heighten or add to the inability of young officers to cope on the job. It is possible that nothing in their life experience prepares them for the job they will be doing i.e. confronting unfixable suffering. A possible area for further research may be examining candidates for policing for examples of coping successfully with examples of unfixable suffering as opposed to the current criteria which limit exposure to this experience. (It would be interesting to discover for instance whether a person who has overcome difficulties like a drug addiction might find success in meeting the challenges of a policing career.)

**Summary and Conclusion**

Study participants were asked to relate stories about their lived experience of being police officers. Critical defining moments related to the definition and experience of self as police officer were identified in the transcripts of these interviews, summarized and then organized into groupings based on commonalities and differences. The most pervasive and powerful grouping of critical defining moments was summarized and described as "being confronted by unfixable suffering". Results were presented on three levels: (1) story account and core idea, (2) distillation, refinement and reflection of concepts, (3) interpretation. Other groupings of critical defining moments were reported as ancillary findings and recommended as areas for future research.
The construct of "unfixable suffering" was developed using existential concepts of suffering. These were loneliness, angst, ambiguity and "thrownness". Embedding the concept of "unfixable suffering" in the context of existentialist ideology presented an opportunity to explore and understand both "what" it is and "how" police officers might approach this condition of human life. It was suggested that the nature of human freedom allows any person the opportunity to transcend the experience of suffering by engaging in a dynamic, personal search for the concrete meaning of suffering within the context of each person's unique life.

As contexts to approach the meaning of "unfixable suffering", this construct was discussed as trauma and as the universal myth of "the hero's journey", the pattern of which was compared to cross-cultural healing practices and the pattern of deep psychotherapeutic work described by Jung.

The quest for meaning and repair of the disempowerment and disconnection resulting from the experience of suffering in both individual and group counselling contexts were discussed as implications for counselling theory and practice.

Kierkegaard once stated, "to will to be that self which one truly is, is indeed the opposite of despair" (in Rogers, 1961). "It's important to live life with the experience, and therefore the knowledge, of its mystery and of your own
mystery. This gives life a new radiance, a new harmony, a new splendor.

Thinking in mythological terms helps to put you in accord with the inevitables of this vale of tears. You learn to recognize the positive values in what appear to be the negative moments and aspects of your life. The big question is whether you are going to be able to say a hearty yes to your adventure. The adventure of the hero - the adventure of being alive" (Campbell, 1988, p.206).
REFERENCES


APPENDIX A

Participant Consent Form

Research Study about the Lived Meaning of Being a Police Officer

I ____________________________, agree to participate in a research project about my experience of being a police officer. I understand that participation in this study is voluntary, that I am free to withdraw at any time and that I can refuse to answer any questions. I am aware that the researcher will answer any questions that I may have at any time concerning this research project.

I understand that this project will require me to talk with the researcher for about five hours about my experience of being a police officer. In addition I will be contacted for a follow up interview to confirm the researcher's findings. The total time commitment will be seven to ten hours.

I also give permission to have these interviews audio taped with the understanding that the contents of the interview will be kept confidential and used for research purposes only. These taped interviews will be labeled with a randomly selected number and erased upon completion.

I understand that the research project is being conducted by Loralee Plomp as part of her master's thesis.

__________________________________________  ______________________________________
Signature of Participant                        Telephone

__________________________________________  ______________________________________
Signature of Researcher                         Telephone

__________________________________________
Date

Loralee Plomp (phone 822-5259) Dr. Larry Cochran (phone 822-5259)
Researcher and M.A. Candidate Research Supervisor
Dept. of Counselling Psychology Dept of Counselling Psychology
APPENDIX B
Sample Transcript

Subject - E
Interviewer - L

*NOTE: All identifying information has been removed or altered. This includes names of cities, streets, names of persons etc.

E  Naw, they can't get in. They don't want to commit, they like it and they're hired, and that's what a Queen is
L  So, I'm just going to set this closer to you because
E  Okay
L  My voice is the lesser
E  Keep it there in case I need to write.
L  Important to hear.
E  Well, before I actually start talking about the job, I'm going to tell you where this all began. I grew up in Winnipeg, I moved out here when I was nineteen years old. When I was about 17 or 18, I forget, I remember it was a real hot summer day, not that that matters, but I was driving my car, and there was a car in the river. So I pull over with a friend of mine, and (phone ringing)
L  No problem
E  All right.
L  So there you were
E  So there I was in Winnipeg, and anyway there was this car in the river. So I pulled over with a buddy of mine, and we went down to the river to see if there was anybody in it, and there wasn't. There was a lot of people around, the fire truck showed up. I remember this guy, it was very obvious unmarked police car, pulled in behind our car, and these guys in jeans got out. And they came down, and they were talking, and one guy, he was wearing jeans, he had a gun strapped to his belt, and didn't look like a cop.
He had long hair, he was unshaven, he flashed his badge to me, and I was so impressed and overwhelmed that a cop could look like that. I really was, and that really stuck in my mind. So venture on. Here we are in Springfield a few years later, and I was on the job for about six years or so, and I was successful. I got in the strike force, which is surveillance, undercover stuff. And I was absolutely thrilled. Like it was incredible. And so many times, it’s amazing how you keep thinking back, that really sticks out in my mind. The one incident. Like this guy, it was like he was my mentor. And I knew him for fifteen seconds. There is actually another guy, too. When I was in Winnipeg, I looked like a rebel, but I never was, I just, I looked, I had long hair, I drove a big, fast car. I was sitting one day at a red light, going to the beer store to take some bottles back. A car pulls up beside me, and it was very obvious they were policeman. But undercover. You could just tell the car they were driving. And I hear, “hey buddy”. I look over and they show me their badge, and they said, “when the light turns green, pull over”. All right, I had no idea what it was about, but of course I’m very nervous. So I pulled over, and these guys came over. I thought they were so cool. Cause I was under age, like I had my back seat full of beer, and these guys were in their jeans, and apparently I matched a description at that time of somebody who had just robbed a bank. It wasn’t me, and we talked about it, and it was no big deal, they wrote me off. I was really impressed, like it was wow, like cops can look like this. And that was my image of a cop at that time. It was like, he could be a real cool person too. So anyway, now I get into strike force, and so many times I keep thinking of those two scenarios. That’s the kind of cop I wanted to be, I didn’t want to be this short haired, uniform, authoritative figure. I wanted to be approachable, I wanted to be like, kind of cool looking, like the Barretta of TV. And, I was in stripes for almost four years, and it was just, it was just the most incredible experience of my
career. Well, to top it all off, I got into drugs following that, which is another under cover area. So, in a matter of six years, I’ve met my, like the biggest expectation I had of this job, was to work undercover at that time. And I had it cinched, it was great. And to talk about the high lights, there is so many highlights from the two units. I guess going back to strike force, to me the idea of working undercover is convincing somebody that you’re not, you got to totally dis-associate yourself from the Police, if you can convince yourself, or convince somebody else that you’re not a policeman, you’re one of them, and you’re, hey, you’re my buddy, then you’ve done your job.

L Right.

E And if you can do this in the cells, in jail, as a prisoner, I can’t think of a greater feat, personally. And I did it

L Wow

E Yeah, seven times I was in the cells with murderers, okay. What would happen, they’re called “cell shots”. We would bring somebody in charged for murder, and homicide didn’t quite have enough. They had a lot of evidence, and maybe enough evidence, but they want to get the confession. So what they would do, a nick name, is called the “stick”, throw a “stick”, a policeman inside the cells, hopefully the bad guy is going to talk and give a confession. And it’s great for court. And I remember the first one I did, I was so nervous going into it. What I knew about this guy was, they brought him in for, from QUE., this was in 1989 I think, or 1988, 1988 or 1989, somewhere in there. But anyway they brought him in from QUE., he was a serving prisoner, he was jail wise, and he was brought in for a 1982 murder, like an old murder investigation. And that’s all I was told. And this was my very first cell shot that I did. And I was really nervous, and intimidated, and I was in the cells before him by several hours and I was waiting and waiting. He came in finally,
and I didn’t even want to turn around, I was so nervous. I didn’t know what to say, what to expect. I turned around. His name was, his name was Donnie Jones, or Donald Jones. And he, oh I was in jail with him for four days. A total of four days, and for most of the wake, my awake hours, I was wearing a wire, so that my people outside could hear all my conversations and could tape them. And periodically they would take me out for various excuses. We make excuses like I need to see a lawyer, or a doctor, and I could get briefed or update the homicide investigators. But, it was under a, last night, like my, it would be my fourth night in the cells with this guy, and I, I just went back into the cells, I was out for a while with homicide, and we were getting, like he was talking about the murder a lot, but not the detail we needed. So I was told to really become aggressive. And push, push, push, and ask lots of questions, and really try and get into this guy. And I did, and up until this point, we got along really well, because I played a naive, first time offender type of role. He played the more dominant role, and he was sort of showing off, and telling me the stories and bragging to me. And he stopped, we were playing cards, and I guess I asked too many questions. He stopped, and the threats I received from that guy, like I think about them a lot, because they were, it was so real, he, he told me he got a toothbrush, you don’t get a lot of things in the cells when you’re in there. He got a tooth brush, he broke this tooth brush, and he says, he accused me of being a cop. He said if I find out you’re a cop, I’m going to take this toothbrush, and he said I’m going to shove it up your nose. Like just, and his physical action when he told me the story, it was so believable, like he just threatened me with this thing. So

Oh my

So yeah, so now I’ve got a choice. Now I can bail out of the cells, and drop the operation, or I can stick with it and try and make this guy my friend. Told me other, a few other things. Well, what a coincidence,
everything he told me was consistent with the murder. Oh, another thing he was going to do was to stick a toothbrush in one ear, so it popped out the other. Or maybe that was comb. It might have been a comb now, I forget. The one, the toothbrush was in the nose, now it might have been something different in the ear. Well, I was very, very nervous. I was scared, like absolutely, I could feel my face squashing when he called me a cop, and he called over the guard, and he told the guard, he said, get this guy out of my cell or get me out, because I'm going to hurt him, I'm going to kill him, he says, he's a cop. And to-Da..-Da.-dah. And he's looking at the guard, and I'm standing beside, behind him, the guard looked at me and I just shook my head really quick, no, like I don't want to leave the cell, I'm not going to back down from this kook. This is something I want, I want to prove myself. So I managed to bring this guy down, back down to a level where he was calm enough to talk. But the deal was, we're not going to talk about the murder. I told him, I said, I don't even want to talk about it, I don't want to know anything about you. Let's just play cards. And he thought that was pretty cool. So, over the next few hours, well into late at night, and all the lights were off, we kept playing cards, and he and I became buds again. He lost his fear that I was the heat, and he started to talk a lot about the murder. And a lot about details of the murder, and I learned that it was a contract killing, what a coincidence it was. Told me all about the contract, who offered the contract, how much it was, and when I came out of the cells, everything that he told me was consistent with the murder, including how he killed the guy in the cab, the cab driver. He stuck a screw driver up the cab driver's nose, went right into his brain. Put another one right through his ear into his brain. Okay.

Wow

These are two things he said he was going to do to me. So we convicted him. And that was a horrible thing. Like I get, I hate to say flashbacks,
cause then I feel crazy when I say these things, but, it's true, like I relive
that experience over and over because people often ask me what the most
stressful thing about my job was for me. That was it. And I have a hard
time explaining it to make people feel the same stress I went through, but
as I talk about it, you know, I down play it a little bit, but I still feel these
feelings from that one incident. Cause it, I had to go through, like it was
late afternoon when he made these threats to me, and accusations, he was
right, and I had to bring him back down to a level where we could talk.
Stay up with him late at night playing cards, and every time he talked
about the murder, I played stupid, like, I don’t want to hear about it. I
really did, but the more I said it, the more he wanted to tell me. So I got
exactly what I needed, but then I had to spend one more night with this
guy, sleeping. It wasn’t an easy sleep, it really wasn’t an easy sleep. So,
you know, that was my first operation. I did seven of them total. I could,
the only other one that was of note, really, like, they were all a lot of fun
and exciting, but my last, the last one I did, his name was Samuel
Marchbanks, and Samuel killed his common law wife, he beat her to
death. And there really wasn’t a lot of evidence to convict the guy. He was
dirty, they all knew he was dirty, and there was evidence to support it and
charge him, but we weren’t sure that we were going to convict him. So in I
go. And I was in for almost a full day with this guy, and he talked a lot
about the murder, but not about details. Kept denying everything, and it
was just a frustrating experience. But he really like me. Everything I
learned from, I’ve got to bounce back and forth here for a second.

E When I was in with Michael Banks, or Mike Banks, he taught me a lot of
things, about the cells, how to act, how to scam, for example this cleaner
was going up and down all the time. And they are on the outside of the
cages, these, the walkways and what not. Those guys you use as your
messengers, if you, if there's somebody in a cell or two cells down and you need something, you get the cleaners to get it for you. If you want an extra set of blankets, the cleaners will get it for you. They steal them, but it is great cause you can hide them. So he taught me all this stuff. He taught me when you're eating your dinner, you get your ketsups and your mustards and you always get a spoon and a fork. Keep them, hide them. You never get a knife, you always get a fork. But you hide all this stuff, cause you're never know when you're going to be hungry and you want to slurp down a ketsup or something. I thought it was disgusting, but it looked good for effect. So everything he taught me I used in my next few cell shots, and it was really impressive, to the people I was in with, because they thought I'd been in before, I knew what I was doing, and you know, there was two of them that hadn't been in jail that much before, and I was teaching them. You know, here's how you scam, here's how you get extra coffees, extra breakfast, here's how you, you know, or you can hide your utensils and your sugars and whatever. And it was excellent, like, these guys really looked up to me, so they didn't have a problem talking to me. Well, it was the same case with this last cell shot I was going to talk about with Stevenson. I was in with him for the better part of the day. And the guy, he really liked me, liked to talk to me, but he kept denying it. But I could tell he was dirty, just the way he was talking. But he, he was trying to build this big image, that he, oh he was so much in love with his wife, and ah, it's such a horrible thing, and now he's single and doesn't know what he's going to do. And he's going to sue everybody, and I was sick of listening to it, so I called an end to the operation. What I did is I left him with the impression that I was a real high roller and I knew a lot of people. And amongst those people were people who would do anything for a buck. Okay. So I put a bug in his ear. So he gave me a phone number of his lawyer, John Shapiro, and he said, listen when you're back in town,
give me a call. The excuse I used to terminating the operation that night, I said that I was going back to Winnipeg, cause Winnipeg cops wanted me for a bunch of warrants, and what a coincidence, here they are coming out to get me now, and I’m leaving. So I told him I might be back out, so he, we parted ways. He then went for a thirty day psych exam. When he returned from a thirty day psych exam, homicide notified me that he was back, and let’s get on with this operation. So I phoned the remand centre and I left a message for him to call me. We had a cool phone set up. Do you know what I mean by that, a cool phone?

L Explain to me.

E Okay, in our office we had a phone that you don’t answer police when it rings, hello police, strike force or drugs, it’s just hello. So any time we’re doing undercover operations, we can give this phone number out to bad guys and just say here’s my house. Give me a call. We have an answering machine set up and people can call us, and hello, we can set up deals, whether it be drugs or property, or whatever we’re working on. And we periodically change the phone number. So he phoned me back immediately on this hello phone number, remembered who I was, and I said we got to meet. So he immediately puts me on his visiting list and I went and visited him that night. Three times I went to see him at the remand centre. And the third time, my third visit, he offered me thirty thousand dollars to pay the, pay for services if I can get somebody to take the rap for him. Find somebody to build an alibi for him to remove him from the homicide scene and put somebody else at the homicide scene. And

L No kidding.

E To be, Yeah, but, yeah, this guy was unbelievable. But to be convincing I told him I needed details of the murder because I couldn’t just get somebody to tell the cops, yeah, I did, and they’d say well how did you do
it Well, I don’t know. I said, you know, Samuel, I need details of this. So he gave me a full confession of the murder. I couldn’t believe it, I couldn’t believe it. And all I had was a ten dollar bill in my pocket. So I’m writing notes on the ten dollar bill, and he’s watching me, cause I had to write all this down, and I explained it to him, and as he talking I’m writing away all my notes, and he offers me thirty thousand dollars. Perfect, so I walked outside, and the homicide investigators were thrilled, and I was thrilled, so off we go.

L Were you wired at the time?

E No. No, I wasn’t wired for that one. That was, there was a bunch, just over a period of a few years, there was several decisions from our powers that be in Ottawa in the Supreme Court that decided that some things are really not fair tactics and, you need different authority, you need to go and get authorization for these wires, and it’s more work than it’s worth. So, I just make notes of the conversation. So we went to court and went through preliminary, and it wasn’t a problem, we got him committed for trial. Went to the supreme, oh not supreme court, or went to the Queen’s Bench for trial, and I was up on the stand for quite a long time, obviously because my evidence was very, very crucial, because it was the confession. And incidently, everything he told me was consistent with what homicide investigators had determined was the cause of death, the scene, he described the scene to me, described what she was wearing, everything, it was perfect. So I finished my testifying and then Harry Gate jumped up and gave all these legal arguments, and quoted some case from the Supreme Court of Canada, and every bit of my evidence was thrown out. Not because it was unprofessional or the notes were poor, or anything like that, it was because the Supreme Court of Canada has decided in their infinite wisdom that it’s an unfair police tactic to place a stick in the cell to gain evidence, okay. Unbelievable, like
L It is unfair.

E Well, what better evidence is there than from the horse's mouth, yes I did it. So I was shocked. He still got convicted, and I'm sure it's still because the judge still heard everything I had to say, but he had to exclude my evidence. And, frustrations, that's probably one of my biggest frustrations on the job, because I was so thrilled in one case, or on one side because I got this important piece of evidence that homicide needed to convict this idiot, the confession. I was so proud of that, I was just, I was on seventh heaven for weeks, and going to court through preliminary I was still flying high, and you get the Queen's Bench, and I got cut down. Not personally, just the tactic, the police tactic of using a stick. So we don't do them anymore. When I say we, I'm not in the unit, but the police don't use that tactic. And that's quite frustrating. It really is frustrating because there's no better operation than one that's as successful as that was.

L Yeah.

E So.

L Just feel deflated, and after

E Big time, big time. So then, then where do we go? Then we went

L I'm just going to ask you

E Absolutely

L You know, like, I'm really interested in these experiences, I mean you're in jail with these people.

E Yeah.

L Ah, what kinds of things did you do to convince them that, you know, you were a bad news guy.

E All right. Some of the things will probably shock you and probably sound rude, and I don't mean to be rude.

L They won't shock me I'm sure.
E All right. Ah, before I did these operations, we did a course, we had a, it was called a cell mate course, just like any other course. But it teaches you different tactics and what to be aware of, to watch for and how jail works inside, so you get an idea of what to expect once you’re in there. And we had a guy come out from QUE., from Gotham City, his name was Steve McGarrett, he’s with the RCMP. That’s a, I should give you his name, you would really like talking to that guy.

L I would.

E Yeah, Steve McGarrett, I’ll give you, I’ve got his card. But any way, Steve McGarrett, Gotham City RCMP. But anyway he’s head of the undercover operations out there. And the guy is unbelievable. He did the cell shot, I think it was Lex Luther, and he came out and talked on that, and the tactics they used, and the things they did with that guy before all these idiot decisions from our powers that be in Ottawa, amazing. And he taught us a lot of things that make you more accepted in jail. You know the idea is to be accepted and quickly. You don’t want to be justifying yourself, who you are, and working on your cover story through the entire operation. The idea is get in there, here’s who I am, take me or leave me. Hopefully they’ll take you and then go on to something else. And one of the things he told us is, as soon as you’re in there, there’s no privacy, there’s a toilet, there’s a sink, there’s two beds, and there’s a quasi table sticking out of the wall that you can use, to play cards or read at. And he said, forget the embarrassment. As soon as he’s in there, go to the bathroom. All right so, man I had the biggest meal, once I heard about this, I went and I had a big meal, and just as much as I could eat really quick, and as soon as Bart walked in, it woke me up. I went and I sat on the toilet, I took a dump. Well, it was embarrassing, it was one worst things I ever had to do on my job, because, here you know, I’ve got a policeman, I’ve got all these certain values I’m supposed to. You know,
you’re kind of shy, there’s all these different elements to overcome. And even the guards are walking back and forth, cause, in the cells, they look in and they can see you. A horrible thing. I did it. And immediately, this guy, it’s not that he thought it was really cool, but it lowered his inhibitions, he lowered the threat level that I was a stick.

L I’ll bet.

E You know, and it wasn’t until the next day, like he didn’t talk about any threat levels with me at all that first day. The second day he told me to be careful, and I knew I was in with the guy, because he said a common police tactic is to stick undercover cops in the cells. And he’s teaching me this. So, my face, it flushed, I could feel it flushing red, so I go look the other way, and smarten myself up. But he taught, he was teaching me that you got to be worried who you’re in the cells with, because you, sometimes it’s an under cover cop, and if you say the wrong thing to the wrong guy, you’re going to see him in court. And I knew I was in with the guy, because he wouldn’t tell me this if he perceived me as threat.

L So, I mean there you are, I mean, I’m just imagining, this guy comes in, and you think okay, I’ve got to do this, because, you know, this is part of the, my professional duty.

E Yeah.

L In here is to do this, ah, but you’re embarrassed at the same time?

E Oh, absolutely. It’s horrible. Ah, you know in the, it’s not just him, although he’s a big part of the embarrassment, and it’s not that he’s gonna sit there and watch, cause I don’t think he wants to watch anymore than I want him to watch, but just the proximity, there’s a, there’s no privacy whatsoever, and people wanting back and forth in the main level of the concourse. Other prisoners and jail guards. And the jail guards know who I am, and you know, certainly over a beer one day at the police bar, these guys are going to see me, and joke about it, and I fully expect it. But, it,
the first one, like that was the toughest one. In any of the other operations, I didn’t have as much of a problem with it. It’s the same thing with the showers, you know. Each morning they ask you if you want to shower up, you get right in there, cause you got to play the role with these guys, and if you don’t they going fear something. So first of all, I’d have the shower before I get my wire taped on, cause once I had my wire, I couldn’t strip down. So you get in, and I’m in a common area with, I think there was about ten shower heads, and all these other prisoners, now these are guys I make a career out of arresting. I’ve got no use for these people, they’re in for a variety of serious crimes, and I’m trying to be their best friend. I talk shop, talk common stories, talk about women, talk about all kinds of things, like buddy, buddy talk. We’re in the shower, or talking tattoos, and it wasn’t a comfortable experience at first, but it’s one I learned to adjust to. Cause I had to separate my personal beliefs, values and everything, and work on the professional side. And that sounds bizarre, being professional in the shower and in jail, and stuff like. But I had to do that and

E Yes you did.

I felt really comfortable after, like my second, into my second operation, I really felt comfortable. I went to work looking forward to these operations. I’d go to homicide encouraging them to arrest somebody, just so I could get in jail again. And they thought I was bizarre. The guy work for right now, my sergeant, he was in homicide when I was in strike force, and I did a few of these for him. And he thought I was bizarre. I was going there, you know, show up in their office, and tell them, listen, next time you get one of these operations, pick me, cause I love doing them. It was a real personal satisfaction for me to be able to get in there and convince these guys I was somebody else. Another thing I did, I talked, just talked to people you can’t even see. You use them as props. Before, I was always in the cell before the bad guy came in, before the target came in, so I could
establish myself. And I would always talk to people in the other cells that I could or couldn’t see, depending on if I was walking around or not. And just bull shit with them and try to find out a little bit about them, tell them as much about me as I could, about my cover story. My names John Doe, and you know, I’m from Winnipeg, I got busted for this, I’ve done time for this. Here’s where I did time. Talk about parties I was at. Anything I could, just to use them as props for the future. Kind of planting my seeds. Then when my target would come into the cell with me, these guys would be calling me. And my nickname at that time, I used Locke. Hey Locke, what’s happening down there. Well, I don’t have to work on lowering this guys threat level against me, because the other guys have done it for him already.

L Wow.

E He hears them talking to me like I’m a prisoner, a regular prisoner, he’s not going to think I’m a cop. Not at all. There was one guy, he was convinced I had been at a party with him in Winnipeg, and went to school with this guy. I never even heard of him before. But he says to me, you’re from Winnipeg? Yeah. And this was before the guy came in to the cell with me. He says did you ever party at this end of town, and I says Yeah, aye, once or twice. And he says well, do you know this guy? I says no, because I wasn’t sure if he was baiting me or not. I said No, I don’t know him. So he named me about two or three different names, and finally I said, yeah, I know that guy. He says, really, I says yeah man, I partied with him lots of times. I said well has he got a sister, he’s got that sister with what is it, light coloured hair like. And he says yeah, blonde. I said, oh yeah, I did her a couple of times in this bedroom. No way man, no way. So then dinner time, dinner time came and went, it’s quiet, the target would come into the cell. And this guy’s name was Mark J. Walker that came in. And this guy starts a conversation with me again. Locke? Yeah?
Yeah, man, I was thinking about that party in Winnipeg, that was a great
time man. So right away Walker hears this conversation and thinks, this
guy’s cool. You know, I don’t even have to challenge his cover story.
Challenge why he’s in here. I don’t have to worry about that. And it was
amazing the way it worked.

L Wow.

E But these are little tricks that I learned from the very first cell shot that I
did. And from Steve McGarrett.

L You what, what intrigues me is that what allowed you to do that, was that
you had to find a place to say, you know, I need to, in order to be a
professional at this job, and to do as well as I can here, I need to do things
that are as against my nature as can possibly be, but there was a sense of
pride

E Oh, yes.

L Involved with this for you

E Oh, absolutely.

L For you, that you know, that to convince somebody that you are a person
who is as far away from who you really are

E Who I really am, yeah.

L As possible, I mean, that is,

E Yeah.

L That’s no small feat.

E Yeah, it was a thrill, and my wife, god bless her, she is a rather patient for
the operations. There was a few that were short, so they weren’t as bad,
but the longer ones, like this four day, and I did a three day, she’ll get a
periodic phone call, whenever I can get out of the cells long enough to
phone her, and I would tell her you know, still inside, don’t when I’ll be
back. And she was very patient, put up with everything, and after these
operations, I was doing so many, well, seven, but, that was a lot for one
individual. I did more than anybody in our unit. I had my own de-licing shampoo, not that I ever had lice, I never did, but when you first go in these places, they're so filthy in the cells, and one of the first things you do, is you have to use this de-licing shampoo, everybody does, and scrub down. But you kind of get the heebie jeebies even going home, and I didn't feel right about it, so I kept my own supply at home, just so once I was home, I knew everything was still okay, and I'd scrub right down. The long one I did, I walked in the door, it was really cold out, this night, really cold. I walked inside the door and I took all my clothes off. I was just filthy, or felt filthy, I should say. I wasn't really filthy, cause I'd been showering in that place, I just felt dirty. And I dropped my clothes, and I told my wife to get me a plastic bag right away. And we put all my clothes in the plastic bags, sealed them up and threw them outside for two days to make sure if there was anything living on my clothes, it was dead. And that story she reminds me of many times, or talks about it in our social network. When we got friends over, cause that bothered her more than me being in the cells, just the thought that maybe he catching something in there and bringing it home. She's quite clean, and that really disturbed her. But she's been pretty, well, very supportive of all these things I've done, crazy stunts.

L  Made a difference for you.

E  Big difference, yeah big difference. If she was the type of person, if she wasn't as tolerant I certainly wouldn't have been able to continue with any of these operations. Maybe I could have done the first one, because she wouldn't have known what to expect, but she's been great. After each operation I come out, and sit down and I tell her everything. I, she just sits and she'll listen to everything that happened inside, and it's great, cause it's a good release for me, because now I know I'm back to real life again, and it's good for her, cause she gets to hear what I've been doing. You
know, she understands about, her and I talked about it at the time, was, as confidential as it could be, that it couldn’t go any farther. But it was a good release.

L Uh, huh.
E Really good.
L What were you, I mean, I’m thinking back now to, you know, I mean this guy, you’re trying to get him for a murder that he commits in a manner with which he threatens you, the very same thing, I mean
E Yeah
L The comb through the, up the nose or the, you know, in the ear
E Toothbrush, yeah.
L Or the toothbrush, yeah. What were you thinking when you called your wife the first time after that?
E After the threat?
L Yeah.
E Well, I was feeling pretty secure, because I was outside the cell. I didn’t tell her over the phone, I didn’t want to tell her over the phone because I wasn’t with her to keep her from all these run away thoughts that she may have had. I waited until I was with her at home, and I told her the whole scenario, and tried to keep it chronological so she didn’t get too upset at the beginning of my story. Once I told her how I brought this guy back down to a state where he and I could talk, and things were okay, she was okay with it. It bothered her to think that I spent one more night with this guy after he threatened me, threatened tried to kill me, that bothered her. But, she understood why, you know, when I told her, you know, why I did it, and why I had, I felt I had to do it. And it was worth it because he talked more, and we got more out of him, and he’s in jail because of it.
L Yeah. You know, you mentioned that you were, I mean you were afraid.
E Oh, absolutely.
L I mean when he, when he threatened you with this, because I mean for one you knew he was capable of it.

E Yeah

L Ah, you know, I’m wondering what a person thinks when you first, when you first here that, I mean, there’s a feeling of fear, but I’m wondering, you know, what you were thinking, like, I’ve got to stay here because I need to do this, I need to prove myself.

E It wasn’t, it was, I guess a combination of prove myself because this was the first one, and I really don’t want to back down. Although backing down is never a problem, because I can terminate the operation any time I want. But it was a combination between that and I really wanted this guy because I really, I really felt that I could get him. I really did, and I’d spent a few days with him, and I didn’t want to just walk away from it. So I took it as a personal challenge to bring him back down to where I could talk to him, and immediately as he is threatening me and accusing me of being a cop, I’m thinking how can I salvage this, I’ve got to salvage the operation. And it, and my, I was lucky, because the guard that walked by, and he, ah, called the guard over, he’s looking at the guard, so he doesn’t see me, and I’m standing right behind Bart, and he told the guard, get this guy out or get me out, he says, I’m going to kill him, I think he’s a cop, and the guard, like, he just looked at me. And I shook my head no. And the guard just says there’s no room in the cells, you’re stuck together, work it out, and walked away. So that was good, that was a good start, and this guy Bart, kept pacing back and forth, and he was rubbing his temples, and he just kept pacing. And it’s not a very big cell, it’s a very small room. And he’s pacing back and forth, and I was really nervous. And I didn’t know if I should just let him pace back and forth for the night, or if I should try and work him out, and talk him out if it, or play cards with him. And I guess I used a combination of all those different things, and luckily
brought him back down. But, yeah, it was a pretty tense moment, moments.

L Yeah.

E Until he was back down to my level. But I mean, yeah, yeah, it was. But I knew I had him back in my little, like when I knew, he finally said let's play cards. Cause we had our own set of cards in the room that we kept hiding, somebody else so nobody else could take them on us. And ah, he finally said, let's play cards.

L Where would you hide all this stuff here, extra ketsups and

E Yeah, well there was little places you can hide it. Ah, under your mattress there's a, it's not a box spring, there's like a metal cage underneath, and the band on the cage is about two inches wide, each band that goes across. And you can sit on top of the band, and put your mattress on top, or you could put it underneath your cover, or if you got a shirt, just take your shirt off, put it on top, bury it that way, there, or hide it in your sink, there's nobody to come into your room to see it. There are several little mouse traps you can hide it in.

L Wow

E Yeah, it was a lot of fun. And you know, people think once you're in jail, whether, I guess there is a perception, that once you're in jail that, nothing else can happen in jail, like drugs and all that. Drugs are incredibly easy to get in the jail. I'll talk about this other guy, named Mark J. Walker, he came in. He's a violent, violent man, he's been in jail for most of his life, most of his adult life, and we staged this one just a little bit differently. I was in one cell, he was brought into a cell directly beside me, because he had this incredibly violent nature. They didn't know if we would mix together or not. So this, on this operation, that's when I used the guy two or three cells down, we just kept talking back and forth. Walker overheard
this and thought I was cool. And he’s the guy who asked me to move into his cell, which was great.

L Incredible.

E Yeah, but we were talking and we conveniently put him in an end cell so there was only my cell beside him, he didn’t one on either side of him. He asked me to play cards through the bars, and I can’t see him, but we can reach around the cage and pass cards to each other. So he shuffled the cards and put them in a neutral spot where we can both see them. And all I can see is tattoos on both hands, like, including his fingers. Ah, man what kind of monster is in there, I had no idea. So we played cards for quite a while, and he told the guard, he says I want to get in his cell, his house, they call them houses. And he says I want to move in his house. So, in he comes. And he actually choose my house because it was closer to his buddy who is a few cells away. He didn’t want me to move into his cell. So we got along just fine, and towards the later part of the afternoon he says, his suitcased in some dope, which means he’s either eaten some drugs and he’s gonna pass it, or he’s just shoved it right up his butt, and it’s time to come out. He told me to turn around, and he was going to take the dope out. Great. So I did, I was looking out the cell in that main area, and I can hear him grunting and groaning, and as I understood it, he went and took a dump, and he’s sorting right through, it’s a disgusting thought, it really is, and I can’t even fathom it, personally, but he’s fingering through his own faeces until he finds his little junk of hash, and then he washes up, and then he wants me to smoke this with him. I don’t think so. But I’ve got to come up with a pretty good reason, because up until this point, I’ve dealt the story you know, that I like a party and I’m a party animal, and do this and do that. Cause I wanted to have some common ground with this guy, I never thought in a million years he’d have drugs in the cells. Now I got to back track really quick, for two reasons. Number
one I’m not going to do drugs, and number two, especially where they came from. And I managed to salvage that, but he’s, we’re passing drugs back and forth to all the different cells, and everybody in the cell block was hooting up that night. It was amazing. And that’s not just unique to that particular night. People who know they’re going away for either a weekend or a period of time, suitcasing dope in is very common.

L Wow.

E So, yeah, so it’s a pretty disgusting thought.

L What did you have, what did you tell him to get out of it?

E I just, I, as soon as he told me that he had suitcased in, I realized what I may be up against. I started complaining of a really sore throat, like really bad. Like I get to the point where I get like an allergy, and my throat swells right up. So I sort of set the stage there, as soon as he told me his was going to be suitcasing, and some time soon he was going to try to get the dope out. So by the time he got it out, and he’s all ready to hoot, I said no man. And I start really, I wasn’t, I let my mouth go dry, I, I, guess, like I wasn’t using as much saliva in my mouth.

L Right.

E I let my mouth go really dry so he could my voice a little groggy or deeper, and I told him, I said, man, my throat’s killing me. Let’s part tomorrow night. I knew that the operation was got tomorrow night, so I said, let’s party tomorrow night, I can’t do this right now. So he still did, and then he had a really neat hiding spot, there was a little chip in the wall, like a cement wall. A little chip, and he shoved the hash right in the chip in the wall, it was underneath the table. I don’t know how he even found it. Then we, and then you think about the tools that I told you about, how we use them again. Well, what he did with a fork, he broke off the, they were plastic forks, broke off all of the teeth in the fork except one, and used that one piece to stab the hash with, and pull it back through the hole in the
wall. And, yeah, so we sat up and we talked really late, like really late at night, and he talked about the murder a lot too. But he was hooting a lot.

L Wow

E A lot of partying in there.

L That’s just a, that’s just a world that most of us don’t even

E Oh, no.

L Don’t even comprehend.

E You know, and it’s funny today, my, I’ve got two daughters, now seven almost four next week, and I wanted a day off today, so I took them down to court with me. Great day off. Well you know, they’re kind of interested in this stuff, and they’ve got their own little image of what a bad guy is, they don’t think he looks like you or I. The bad guy’s got tattoos, he’s a big fat guy, and they wanted to see jail. They really, really wanted to see jail, and it was a good day to see it because it was a quiet afternoon, so I went up to the cell’s, to the booking office, and I left them outside for a second, walked in and made sure it was okay. And it was. There was nobody in the back cell block at that time. So I took them in, and the cell that I did most of my cell shots in, I put them in the cell, open, and I took a Polaroid, I’ll show you the polaroid picture after, I’ll get it a minute, I’ll get it right now.

L Well, get it right now

E I’ll get it right now. And ah, and they were thrilled. And they couldn’t believe jail and what it was, but there’s my littlest one, and that’s the cell where I did most of the, the picture doesn’t really show anything, it’s just polarid as you can see, but that’s my little girl, and I didn’t tell them that I was in jail there, but that’s the cell. So that’s kind of a neat memento for me.

L Yeah.

E But yeah I took them up and they
L What sweet kids.
E Oh, they're adorable. Yeah.
L Grinning away in there.
E Oh, yeah, and then they went and they got their mug shots done, for Wanted. These wanted posters.
L Oh, look at that.
E Yeah, but it's neat, you know, they're so young, and so impressionable, and yeah, there was a few drunks up there in the drunk tank, and they were passed out, and my girls they were kind of intimidated looking at these guys, and I said, go on, they can't get out, it's okay, you won't hurt them, and they were watching. Another guy got booked in while they were up there, and they were scared by just watching him get booked in, and he was just a drunk. And they put him, the guards put him in the cell. As soon as they put him in the cell, he did what the guys in the cartoon, that he?????? it. Grabbed the bars, and shake at the bars, and my girls were just flipping out, they couldn't believe this. And they said he's going to get out. No he's not going to get out. And then they brought up a couple of real bad guys, and they had a robbery last night, and they brought them up, and I told the girls, I said, those are bad guys, that guy's a real bad guy. Just watching the expression on them, it was priceless. It really was, it was neat to see. I'm sure
L Do you think it could, do you think it confirmed for them what they thought bad guys looked like, or that they, that it sort of
E It con--, the first guy confused them, cause he was an older guy, and that confused them. Like he didn't look like a bad guy. The second two, they looked like bad guys. So yeah, that really had a, reassured them that what they thought was a bad guy, was a bad guy.
L Yeah.
Ah, but they, they've been great, you know. When I came back to the street, both of them grew up to the point, until last August, knowing me as a long haired, often bearded guy. They knew I was a policeman, but I don't think they had a real idea of what I did. They believe that, or what I explained to them, I had to dress with long hair and beard and jeans and leather jacket so I could fool the bad guys, so I could sneak up on them. And that was easy for them to understand. So, when I finally cut my hair, I got the point from upstairs, like might cut if off in one piece. Like the very first day I came down in my uniform, they were sitting right here, and I walked down with my uniform on, my hat on, and everything, and Jane, my oldest, she looked, and she said to me, Dad you don't look like yourself. I'll never forget that. You don't look like yourself. Like, what an impression to leave on her for seven years. Long haired, you know, bearded maggot. And now I'm neat, trim looking professional, and I don't look myself. But, that was good.

What was your first reaction when she said that. What was the first thing you thought or felt.

I felt a bit of guilt. I felt guilty, because of the, well, her growing up til that point with this hairball of a dad, now I did everything I could, like I was very involved in her school, and they do outings, I always go, I always volunteer, all the time. Everybody in her class knew who I was, and they were always asking me are you a policeman, and I, when I was out with her I did my best to keep my hair pulled back in a pony tail. Tired to look as neat as I could for the time being, but there was a bit of guilt there, because obviously she had this image of her dad and I didn't fit that image now that I looked more professional or looked the way a dad should look. And I had a big talk with her about that, cause I wasn't sure of what she meant, but it was just a harmless comment as I understand now after
talking to her, but she's been great. Like both of them are really proud of what I do

L Yeah.

E They're always taking, like, I've been lucky, there's been a few different times I've been in the paper, and she takes these things to school. Most of the kids have already got it at school, cause they all know me too, and they're showing Jane different articles. Like when I back to the street, the Sun did an article on me, and the headlines said, coming out from under cover, and there was a picture of me in uniform, and then several of me undercover. And Jane took that to school, and her teacher already had a copy, and placed it on her board, aye. So, they know what I do at school, and I know the staff at school don't have a problem, or I shouldn't say a problem, but they didn't have this wrong image of me. But the kid that wasn't sure, though, because, kids are so impressionable, and I didn't want kids teasing her about oh your dad is a pony tail, and I was very cautious of that, and trying to overcome that so it didn't happen. I made an effort to go to her school all the time, right from kindergarten, did along grade two even this year. All the kids in the Cul-de-sac here that she plays with, I am, I was always out there playing, always, cause I didn't them want them to think I was a bad guy. I didn't want them to think that I looked like that because I want to look like that. You know, I, I want to make it clear that it was a job, they thought it was kind of neat because I told them it was always a big secret, can't tell anybody I'm undercover. And they thought that was really neat. You know, they watch a few cop shows on TV, COPS or man, whatever the other ones are, and they see long haired guys with guns and cops, and they can associate me with what they did. So they thought it was kind of cool, and they would often come over just to talk about different things I've done. So, I think I won them over, as well as her classmates. But if I didn't, I think there's a lot of room for them
teasing, cause I know what I did when I was a kid, and I know what other kids do, you know. Anytime you can tease anybody about anything, you do it.

L Yeah.

E You know, my dad’s smarter than yours, mine’s stronger than yours, your mom’s ugly, you know, anything you can do, cause kids are mean. Every kid’s mean if the opportunity comes, and I didn’t want her to suffer because of my job.

L You know, you made sure that people understood that this was your uniform.

E Oh, yes.

L It was a different uniform

E Oh, absolutely

L Than you’re used to seeing police officers, in, but this is my uniform. This is what I have to wear to work.

E Yeah, absolutely, you know. I remember the, her, when she first went to kindergarten, you know, I was with her all the time in school, cause my wife, she works regular hours, so during the day is when the kids go to school. I worked crazy hours so very often, I’m off during the day, so I could go to school. And there was, the first few days of school, you know, all the other moms, it was just me and moms, all the moms there. They would look at me and I could just tell what they were thinking. You could see the body language, and they were avoiding me, so I was being friendly, but they didn’t really want to spend a lot of time either looking or talking at me, to me, so a few days into it, finally one of the moms, she got brave enough, and she came in, she says, cause I was in a suit, normally I’ve been wearing my jeans, or whatever, and she says why are you all dressed up? So I thought I’d play, I said, well I have to go to court today. And I put my head down. I just wanted to see her reaction. She said, oh
I’m so sorry, she said. What have you done? I looked up and I just started laughing, and because that I, I don’t know why, it just, it seemed so funny to me all of a sudden, and I told her what I did, and she was absolutely shocked. And she went, she went, before I even finished telling the story, running over to the other group of moms who were moms of the kids in my daughter’s class. And said it’s okay, he’s a policeman, and they all came over together, and we all talked, we probably talked for an hour and half while the kids were in school, we talked in the school yard. And they thought it was really cool, but had I not done that, that barrier would have still been there, because image has a lot to do with relationships with, you know, first impressions and everything else. You know, it’s funny because I’m still in contact with almost every one of those parents, and you know, we get along great. Now. But I’m sure if I didn’t, if I had of kept stringing them along, just by not saying anything, I think I would have been stringing them along. They would have got a totally different opinion of me.

L Wow. So yeah, you really have to be consistent all the time, I mean, first impressions are important in jail,

E They are.

L And first impressions are important

E Absolutely

L Out in the

E Yeah, absolutely

L Out in the civvy world as well.

E Yeah

L Yeah.

E Yeah, so

L Neat

E Yeah.
So you went from strike right into drugs.

Right into drugs, and that was a big highlight for me too, because that to me, I just had this perception of undercover work, and drugs was the undercover area that I always thought I wanted to work in. Have you got enough time on there?

Uh, huh.

So, I was lucky, cause I went from one unit to another, so most people who go into drugs start with short hair, and have to grow it or grow, make your look, grow the beard or whatever. I already had my look, so I started operating immediately my first day in there. And it was great, because I went in there with the time there was six other people, five other people, six total, went in together. So it was all those short hairs and me. And it was really neat, because rather than being student, I was more of a teacher or mentor, not so much of the drug stuff, but just the undercover work that I’d done. And they looked to me as much as they looked to the other people who’d been in drugs, the drug unit at the time for advice, and for direction, and it was super. I felt that I fit in there right away, and I was doing some, ah, doing a lot of deals right away. My time in there, I was in there for just short of two and half years. I did a hundred and ten buys, personally.

Wow

Yeah, well you say wow, and I’m glad you say wow, that’s flattering, but I say it to a lot of people and they kind of look at me and think, well two full years, two and a half years, that’s not a lot. But, that’s not all we do in there. We do all kinds of things. We were doing once every day, there’s seven people on a team. Every one of those people is doing their own operations, their own buys and what not, so it’s not just me going and buying for two and half years. I just happen to be lucky that every time I went out, I was successful in buying. And that’s a really big
accomplishment for me. I went in there, wanting to be, I wanted to beat fifty buys. That was my goal. And once I got that, I thought, no problem, I’ll get to do a hundred, and when I did that, I didn’t have any other goals, because my time was coming to an end. But I came out with a hundred and ten, and it was great. You really see a different side of life in there, you know, jail, going to jail is one side, arresting people is another side, drugs, it’s amazing, and it’s scary, the things that you see. Like it’s, I don’t know how else to describe it, not that I was scared, but just what you see is scary, and it’s horrible to think that people live the way they way. I remember one operation that I was involved in, down in Englewood. It was a huge political problem, there was prostitutes all over the place, there was drug dealers all over the place, and the community, the community had a big push, let’s get everybody out. So they went to the media, went to their aldermen, went to the Police commission, and they decided to have this big operation. No expenses to worry about, like just everything, let’s just do it the way we can. So we went in there, and we rented a room. We had, not a hotel room, like a rooming house type thing.

L Right.

E What a scuz pit, it was horrible. But it was home for us. We rented that, there was four of us doing the operating, and we worked three different bars in that area, including all the people we could find in the streets. And we made a pile of buys. Like tons of buys. And we didn’t arrest anybody in the operation. We even sold the homicide on the deal.

L No kidding.

E Yeah. While we’re in the room, we became very friendly and like the hub of the building we were living in, everybody wanted a party in our suite, which was good, because we got to meet everybody, but it was bad because we could never get rid of everybody when it was time to go off shift. And the prostitutes up there, they were the scariest. There was these
two in particular, they really took a liking to us, and wanting to party with us in many ways, and that was often. It’s not hard to no to them, but when you’re really playing a role, it makes it hard to say no. And these girls would come into our room, and with a bunch of coke, cocaine, and wanting to fix, use the needle to inject themselves. So we would sit and watch them, we’d always, always have to tell them, give them an excuse why we don’t do either that, or we’re not going to snort any coke right now because we just did some, or whatever the reason was, but we always had to have an excuse, and it really got difficult towards the end of the operation because we repeat these excuses over and over. So we’d be drinking beers and having a great time with them, they’d be doing the drugs, we’d be buying the drugs but they’d never see us using the drugs. Very difficult. Well, these girls came into the room, and wanted a fix. So we actually, it’s interesting to watch, cause you can use it, your cover story is, you know, you move on to different operations, but, they’re sitting in the room, and they got the coke in the needle, and they tied their purse strap around their arm, and one girl, no problem, she injected herself, and filled herself full of the coke solution, and she was okay. The other girl, she missed and there was blood everywhere. Well, not a big deal, except blood is absolutely terrifying now with all this HIV going around and everything, terrifying. There’s blood all over our floor, I don’t want to wipe it up. I didn’t wipe it up, nobody did. And, she wasn’t concerned about bleeding, she was concerned about where do I put this needle now. So the girl that had already fixed, she used to be a nurse, she got fired for her drug habit. She fixed the other girl. She tied the purse strap around another part of her arm, she found a vein, and she injected this second hooker. And they never, they never even gave it thought cleaning up the blood, didn’t care, didn’t matter to them.
E  Yeah, yeah, scary. Another time they were injecting morphine into each other, drop their pants right in front of us, they don’t care, and one of the girls, the nurse, injected the other girl, well I say girl, but they’re hookers, and injected her with morphine right in the butt. Totally different world. Other deals. Like I’ve seen that many, many times. That’s just, that was unique, because we had our own apartment. That’s the only time we had an apartment, the whole time I was in there, where we had our own home. There was other times we’d be doing deals in the car, and the girls, anytime you buy off these girls, they always want a tip. You give them five, ten bucks, or they’ll want a chip off your dope. They’ll want to take a little portion of your cocaine, or whatever it is you bought as a reward for getting you some. So you, they chip off a bit, and before they went back to work on the streets, they’d want a fix. Inject the coke into them, right then, so we’d sit and listen to music, and I’d sit and I’d watch these girls poking and fixing in the car, in the car with us. Sometimes blood would spew all over them, and the seat. Horrible, horrible, because like when you’re in a small vehicle, I, at the time was a mustang, not that it really matters, it could be anything, but, I had a little mustang, the blood spurts everywhere, it’s dangerous, it’s intimidating, and it’s dirty.

L  I’m curious about, I mean, you’ve got this apartment

E  Yeah

L  Uh, were you only there on your shifts? Like, how, how did you convince these people that you were actually living there?

E  Yeah, at first it was easy. Ah, it was real easy, because we told them it was going to be our crash pad, and we all worked different places, some of us were truckers, some of us, whatever. Like, that was our crash pad, our party pad, and we would all chip in for it. So that was easy. But, when we’d go on days off for four days at a time, it really got difficult coming back and reconvincing these people that, hey, we’re back, and we’re here
to have fun. It got difficult when we didn’t sleep there. It got difficult
when we always had to kick people out, and then we disappeared. We
wouldn’t stay there. Ah, the fridge was always stocked with beer, we
always had booze, mix, everything for a party. We were always buying
dope. We bought dope off of all the, or our friends and associates from the
building and from the bars, and the streets. And then these people would
come party with us. They’d never see us use it. Very difficult.

L Yeah.

E So, you have to be really quick on your feet, and change the subject and
offer them a beer, and walk away from them. And fortunately we were
lucky, none of us ever got caught up in our stories too much.

L I guess that’s, that could be dangerous. I mean, getting to the point where
you think, I’m, you know, I’m losing them.

E Yeah.

L Like this, they’re, they’re not buying that story anymore. That, you know,
I just, I just snorted some, you know

E Yeah, exactly, exactly. Thanks but no thanks. But then they’d say, well
here, it’s free. Go ahead. And you still have to give an excuse why you
can’t. Yeah, the excuses at first were easy, cause you can always find a
few excuses, but we were in there for about six weeks, and towards the
end of the operation, it got more difficult, because you were repeating
your excuses. More difficult to justify why you don’t sleep there, or they
haven’t seen you sleeping there. And this place, it was a lousy setup for an
undercover operation. The building was so old, so horrible, so rundown,
there was no locks on the doors. We had a hasp on the outside of the door,
with a pad lock. So when we weren’t there, we’d use the padlock and lock
it. So, they knew we weren’t there, because the padlock was on. And if
the padlock was on, it meant nobody was inside, cause you couldn’t get
out.
E Right.

E It wouldn’t have been as bad if we had a normal lock, they would never know if we were inside or not. But this particular set up, it was horrible. On a lighter note about this whole thing, we had a stereo set up that we brought in. It was a furnished apartment. As furnished as you might want to call it, it was horrible, horrible furnishings. We brought our own stereo in, and one of the times that we were away from the operation, away from the apartment, somebody broke into our apartment and stole our stereo.

L Oh, really.

E Yeah.

L Oh, gee. So you never actually slept there.

E No, no we spent lots of real late nights there, trying to give this image that we were sleeping, and creeped out in the middle, or the wee hours of the morning. We never slept there.

L I guess they’d buy that too, if they thought you were truckers and you were on the road.

E Yeah. We were really lucky with the most part, getting away with our cover stories. We did get ?????

L Did you like drugs better than strike or the other way around?

E Ah, that’s a good question, cause I get that all the time. I liked the comradarie, the guys I worked with in the actual team work, the team playing, in the strike force. It is second to none, the guys I met and worked with and associated with on the strike force are friends I’m going to have for life. They’re amazing, we, everybody in their clique. Like, with different teams I was on, we all just cliqued there. We’d go for beers, we’d include our wives, our girlfriends, or in some cases. And we’d get together socially. We’d all come over here and we’d party, play pictionary, watch TV. It was great. Everything about that was great. We didn’t always get along. You know, we’d get out there, and we’d have a bad day at work,
and we'd all feud. Always kiss and make up, and then go for a beer. Always. We always made sure that our feelings were very positive towards one another, I guess. When we left the building. Cause we still had a job to do. We were there to do the job, but that’s not all we were there to do, we were there to have fun, enjoy our company, and we did. It was incredible. Drugs, the work was very, very interesting. It was something that I just, that was my dream of undercover work was the drug work. And I really enjoyed it. And there isn’t, most of the people in there I really enjoyed. But the problem with the drug unit, the problem with the drug unit, there’s too many egos in there. Way too many egos. And what happens is, and I feel I can say this because I’ve worked both areas now, and got enough seniority that I can say it. Strike force - to get into strike force you have to apply and you have to go through the regular competition like any other job. You apply, submit a resume, interview process, etc. But before that happens, you get a list of everybody who applied. And you shut the door, and we’ll just pick out everybody who does not fit in. And being, realistic, as fair or unfair as that may be, everybody that is on that list. There are the successful people on that list have to work on the different teams. And people on those teams can’t work with people on that list, it’s not fair to either to put them into the strike force unit. It’s not fair. So for whatever reason, we just say, no, yes, yes, no, no, no, no. We make up our own list. Okay. I won’t say that happened every time, it happens almost every time. There was other times we didn’t. But anyway from there, there was a certain level of seniority expected. To even apply for strike force. Drugs doesn’t have that. In drugs that, we never once sat around the round table and picked yes, no, yes, no, yes, no. In drugs you just need to on forever. You know, have a couple of coffee breaks in your belt, and you can apply to get in. And there’s good and bad about that. But what I saw happen in Strike force you get guys in
there who are wanted in there by the team who’s already in Strike Force. And you get guys who really want to do go in there and go to work. And they do the work, and they’re accepted, they’re more mature policemen, they’re experienced policemen and they do a great job. In drugs you get, and it’s not always the junior guys, sometimes senior guys, but I saw it more with the junior guys, not necessarily you Matthew. But they go in there, and all of a sudden, they’re here I am. First of all, yesterday I worked at MacDonalds, today I was working I’m a cop, and tomorrow I’m going to be a nark. And their head explodes with ego, and you get $600.00 to flash around, you carry it, like you keep it. Here’s your $600. When you spend it, you come back and we’ll give you another $600. And it’s very easy to let yourself go. It’s like we were talking about the age restriction, for nineteen years old to get on the job. It’s very easy and I saw it so many times, with the ego. And ego’s okay, you know, as long as you can control it, but when it affects the team, when you get a guy in there with a huge swollen head and no experience as an undercover guy, and then you get some guys in there who have been in the drug unit for a while, offering advise and direction on a certain operation, and it’s not what this ego guy wants to hear. It’s a horrible working environment. It really is. That’s the biggest problem I found in the drug unit. And it shouldn’t be like that. It doesn’t have to be like that. And I don’t know if it’s just the selection process, the people making the selections, or maybe they should do what strike force does and have the meeting at the round table with the guys working in there, who would fit in and who wouldn’t fit in. Cause they were bringing in people that nobody liked. And I’m not, I don’t mean to be mean or unfair, cause you do have to have a certain element of fairness with, you know, the true element of competition to get in there. If applicant A is a guy that’s a really good guy and everybody in the present drug unit likes this guy and wants to work with that guy, and
there’s applicant B, his work is good, but everybody thinks, they’ve had personal problems with him in the past, conflict problems, and they don’t think they’re going to get along with this guy at all, for whatever reason, maybe the other drug team would, but this particular drug that’s looking for a new member, they won’t get along with him, why is it, it’s not fair to pick him. Cause you’re only encouraging problems from the beginning. That’s my opinion. Right or wrong, but it’s my opinion. So

L Because the team work is so important.
E It is everything. It is absolutely everything.
L I’m just going to stop this. Yeah, we were talking about that team work.
E Yeah, you know team work is every, it’s everything in strike force, and it’s everything in the drug unit. In the drug unit, drug unit is more hands on than strike force. Strike force you watch people do things, and generally other units will come in to make arrests. The tact team, or uniform guys, or whoever it may be. The detectives. Drug unit is hands on. You deal one on one with your target, you buy off of him, you’re in the bars with him, you kick his house in, you do the search warrant, you arrest him. It’s all hands on. And if the team isn’t working, if, I’ve got to know that I can trust the guy beside me when we’re doing an entry. A lot of stress, a lot of high risk situations. And if I don’t feel comfortable with the guy beside me, it makes a big problem, certainly a safety issue, and the working environment isn’t as fine as it should be. So, the work I enjoyed in drugs, everything about strike force I loved, I loved it. Yeah

L So, all those years under cover, and then back to the street.
E And then back. Big shock,
L In uniform
E Big shock. I, yeah I remember the very first day, after I got my hair cut. You know, it didn’t bother me getting a hair cut and shaving. I actually
looked forward to it when I. Enough is enough. I'd had it. Not had it with the work. It was just time to come back. There were many reasons.

L  Like what?

E  Burn out, I 'd been doing it for so long, I got to the point where I was getting tired of my look. I chose my look. Nobody told me to have, I'd and my teenage ponytails. Nobody told me to do that, nobody told me to have my big beard, it was bigger than Zeezy tops. But it was a look I felt comfortable with when I was doing the undercover work. I was very comfortable, very comfortable with it. As for my personal life, it wasn’t as good, because I looked horrible. So that started to wear on me, and I wanted to be fair. You know, like six years was a long time. I didn’t want to push my luck with my wife, my girls were just getting to the point where their friends would start asking more questions, like we were talking about earlier. And I didn’t want them to suffer for my personal preference to working undercover. I didn’t want them to suffer at all. So, I figured six years was a good compromise, it was just the right time for many reasons, to get out. And politically too, I didn’t want to stay in there because, promotion, and like we’re talking at the beginning of the tape, promotion is still something that I would very much like, and to stay in there, I don’t think I would benefit myself. Politically, and I hate saying that politic stuff, but it's true. So for all those reasons I left. And I chose to leave. But yeah, I’m back on the street, and it was very, very awkward, for six years I’m not worried about what people think of me, what they look, or how they look at me, or anything, and all of a sudden I have this uniform on. And, wearing the uniform is very, very awkward, until you’re, you know, you’re used to it again. It was a very big adjustment for me. Having people expect me to know certain things, just because I have a uniform on. And that wasn’t the case, like they would ask me a question, and if I didn’t have the answer, I was almost embarrassed, like, there I was
a thirteen year veteran, and I didn’t know all of the answers. I hadn’t done
that uniform work for so long, so I guess I had a good excuse, but it was a
little bit embarrassing, you know when Junior guys come up to me and ask
me a uniform related question. That was awkward, when the public would
ask me certain questions, I felt it awkward telling them why I don’t really
know, but I’ll find out for you. But I don’t know right now. I, I overcame
that quickly, I worked hard to get rid of that whole feeling, cause it was
uncomfortable feeling. And it went pretty quick. When I came back to the
street, I had to work downtown for a few weeks, which I had no interest of
working at all, none. I like to work geographically a larger area so I can
roam around. I don’t like to be confined to very small boundaries, and
working downtown you are confined to small boundaries. I don’t like a lot
of traffic, downtown you’re dealing with traffic all the time. And I was
just sick of going back and forth downtown after six years. Not in
uniform, but I was still going downtown. So, I requested a transfer up to
two district. And after a month I got it. So I worked a month downtown
and then I was out in two district. And it’s been amazing out there. I feel I
have more energy than I do, or that I did, when I was a recruit on the
street. I came back that way, it was like a breath of fresh air. I want to
work, work, work, work. Like a work-a-holic. I’ve been very, very
fortunate, I’ve had lots of successes since I’ve been back in uniform now.
Lots of really good cases, high profile stuff, lots of arrests and charges.
I’ve built my reputation up in the district, people come to me for advice.
And I like that. I really, really like that. I like people thinking that if
they’ve got a question they can ask me, and I can give them a legitimate
response. And that’s the transformation I went through. Cause when I first
came back, I didn’t feel like that. I was one of the people who had to keep
asking questions. Now they rely on me to give the answers. And I like
that. I’ve taken on more of a leadership role with different partners, with
different people in the district. It's been super. I've got a lot of support from the brass, my sergeant, my inspector give me a lot of support. I really hope there's promotions, because I know I've got the backing now, and I didn't come back out of the special unit with this air about that, okay I've done specialty time and you know, my shit don't stink, and I'm above you guys. I brought myself below everybody intentionally, because I wanted to learn, and you don't learn if you're above everybody, or you feel you're above everybody. So I knocked myself right down below, they brought me back up with them, and I've really worked hard to try and, nor for an ego thing, but I just want to be above everybody. It's just I'm competitive that way when it comes to work ethic. I go to work to work. And boy, talk to anybody, I like to work. And I do. It's wonderful. But see now, now I'm back it's, it's really nice. It's relaxing, I come home I actually get time off now. I don't get called out at all hours, before I used to. I know what my shifts are going to be. There was times in the strike force where I would finish my shift tonight, and then I would find out what my shift would be tomorrow. We never knew the next day, until you finished dealing with your particular operation. You never knew. And that was difficult. Difficult on the home life, babysitters, marriage. Now it's great. It's predictable, fairly predictable. And life is good.

L Yeah, you like having some more, more regularity, like

E Yes.

L It's more, it's more comfortable. I mean the other was exciting.

E yeah.

L But it's sounds like you're ready for a little bit more comfortable.

E Yeah, I am, and well it's almost been a year now, since I've been back out on the street. Almost. And it is, it's nice. The stability, the comfort. I, you know, still got a pager, which kind of frustrates my wife at times, but it's good because that pager gives me a lot of good information. And I,
because of that I'm getting a lot of good cases, and I really want to prove myself, work hard, and that helps me do it. And that's my only link to the past, I guess. The past six years with the pager, because everything else is changed, my stability, my look, my image, my attitude, everything's changed. I'm back to a uniform mentality now.

L   Now, uniform mentality.
E   That's nine minutes.
L   Right, be sure turn tape over - just make sure----the other side.
E   It's on?
L   It's on. So,
E   Alright. Now let's see where we're going to go. Let's go with this promotion thing. I, I'm just trying to think now, when I really started to target a promotion. I guess, I was still in uniform at the time. It was about my last year before I went to strike force. And I started looking at what they wanted, or what they were looking for at that time, in the promotions, and amongst the things they were looking for was some education, and then of course, the experience, your job experience and seniority. And I really started to put a lot of effort into upgrading my skills, my chances and what not. I went and I took a bunch of courses at the University, and I was really lucky because at the time I, when I was in strike force, we had a lot of down time, where we'd just be sitting doing static surveillance. In strike force you work by yourself. You're not by yourself, you're in a team, but you are always in your car by yourself.

L   Right
E   And you're always working in the same area. And when I wasn't doing anything vital at the time, I was always studying in the car. All the time, I had my books beside me, and I would study, do some homework, etc. And just in a few short years I got two certificates from the University, Continuing Education.
L Oh, good for you.

E Yeah, well it was nice. It was, they really don’t mean a whole hell of a lot, I’m sure, just certificates, and it’s not a degree. But it was something. It was, you know, I did something toward, you know, advance my chances, my education.

L What were you studying?

E The two programs I went for was Human Resources Development, and Management, management? Advanced Management, or I forget now. I got them over there, but I forget what it was called, but you had to take a bunch of courses in each certificate programme. And they were management related, and Human Resources Development related. Like there was the two things I concentrated on. And I did those in a very short time, and I was lucky. I got a lot of support in the strike force when I was in there, and the last time they promoted, three years ago now, or whatever it was, four years ago. I got short listed for promotion. It was great. It was a great feeling. While, it was nine, I had nine years on, so three, four years ago. It was a great feeling. Like it was a sense of accomplishment just getting short listed, and I thought at that point, that’s all I realistically expected. That’s all I wanted, was just at this seniority, to get short listed so I get the experience. But I was wrong. I, I was so devastated when I didn’t get promoted. Like, the short list got me an interview, three different interviews, and I was one of the ones that did not get the promotion. And I was devastated. I was absolutely devastated. I couldn’t believe that I didn’t get it. And had to start all over, you know, a following year for another competition. What it did, it set me back a lot. It set me back with the reality that I wasn’t one of the chosen few, and I thought I was, that year. I had a really good year. It showed me that my goals of level three or the inspector probably weren’t as realistic as I first thought they were. Because, this promotion thing is going to be a lot tougher, and
perhaps politics was involved. There was a few of the guys that got promoted that I knew, that knew all three people doing the interviews, all three inspectors. I didn’t know one of them at the time. Now I know them all. I didn’t at the time. So, and I’m not taking anything away from their ability, I’m sure they’re great. But, what they were encouraging the members to do at that time, take all these courses. So I did. I did with the expectations that some day it was going reward me. Maybe it will someday still, but I thought it would be sooner than later. A few of the guys that got promoted hadn’t taken any advance courses, none. They had education from high school. And that’s discouraging because in one sense, the management, police management, is telling you if you go and do this, you’re going to go up the ladder, and the other sense they’re saying, don’t worry about it because we’re going to promote you anyway if we want to. So, discouraging. But, in only, you know, you only hold your head down for so long, and you realize it’s going to come around again, so this fall hopefully I’ll give it another shot. If they promote. What else did you want me? Calls, calls, calls, calls, calls. You want like a stressful call, or a

L Sure, anything that sort of had an impact.

E Ah, okay, an impact. That’s a good one, actually. Not long ago, it was November, I was working by myself, cool night, nighttime, and a call came in for a jumper. There was somebody on a bridge, looking like they were going to jump off. I wasn’t far away, so I volunteered for the call, and as I got there, it was just a bridge over top of Fleet Street. I could see there was a female, young lady, she was, she had climbed, there was a guard rail on this bridge. She had climbed over the guard rail, and there was attached to the bridge are signs, green street signs that tell you to exit for certain roads, or how far the exits are.

L Right.
And she was sitting on top of this illuminated green sign. Right off the edge of the bridge. And she had her head between her knees, and looking very distraught. Big crowd of people behind her, but nobody was doing anything. So, I parked my car under the bridge so she couldn’t see me, and I went around, I jumped the LRT platform, and got up to the platform. She still didn’t see me. I got up right behind her, I climbed over top of the guard rail, held on to the guard rail, because if, the worst case scenario, I didn’t want to go over the bridge as well. And I grabbed her by her left shoulder, and as soon as I grabbed her, she jumped. She went right over. And I’m not the strongest guy in the world, but I pulled her back up, and she was absolutely hysterical. Nobody else was helping me, there was people, several people, many people around us. Nobody did anything. I couldn’t call for any more help, because I had one hand on the guard rail, and I had one hand on her, and I couldn’t call on my radio. So the last transmission that I heard, or that the dispatcher would have heard, was me booking out.

Right.

So, she was hysterical, kept telling me she wanted to jump, wanted to die, wanted to kill herself, and I just kept talking to her. Never stopped talking to her, and I said, you know, you don’t have to talk to me, just, you know, just relax, and we’ll you know, we’ll get help and take care of you. Young girl, she’s seventeen, sixteen or seventeen. So it wasn’t long, it seemed like a long time, but I’m sure it wasn’t realistically too long, several minutes anyways, paramedics showed up. And I could see them parking in the parking lot at the other end of the bridge, and I was very relieved, because it wouldn’t be too much longer until I got some help. And she, she again had her head between her knees, and she was crying, but she was stable, she was sitting on this platform. She wasn’t moving and giving me any more problems. Paramedics came up, and as they were approaching
on the bridge, for whatever reason, she just looked up and looked over her shoulder, and she saw the paramedics, and as soon as she saw them, she jumped again. So she’s dangling over the bridge, so I pulled her back up again. The paramedics helped me, we pulled her over the bridge and transported her to the hospital. I went to the hospital, and spent quite a bit of time with her in the interview room, as such, until the doctors could attend to her. And I tried to make her feel a little more important about herself, and she was very, very low. She had all kinds of problems she just remembered, a bunch of abuse, physical and sexual she went through when she was a kid. She’d forgotten about it, but recently she’s was getting all these memories and flashbacks. She had a horrible home life, no home life at all to speak of. And she’d, she was right at the bottom of the totem pole, and I tried to bring her back up. The doctor showed up so I left her with my business card, and I told her to give me a call, I’d come and see her. Like I wanted to come see her, I showed interest in her. She called me two or three days after that and said to come see her. She was in the hospital, she got locked up in a thirty day physc exam. I went and I met with her three or four different times. Get along great with her. Her, like, we really got along great, and she thanked me for the help and what not. A sideline, like and of course I didn’t do it for the recognition, but there was transit official, some transit inspector at the scene. He was one of the ones in the crowd that did nothing. There was also a citizen and then one of the paramedics, they all wrote in letters, complimenting me on what I had done. And as a result of all that, I ended up getting a chief’s commendation for my efforts there. Which, it was really nice, I’m happy to receive it. I didn’t do that work, or stick my neck out, for the recognition. I’m still in touch with her. I lost touch with her for about four months, I didn’t know where she went, she left the hospital, I had no idea where she was, and I was kind of sad, I like to just keep touch with her,
just you know, to hear how she’s doing. Last week, I’ll show you my pager, she pages me out of the blue. So I call her back, and she was back in town, she’s had a very difficult several months, she’s been from foster home, foster parent, group home. She went to Dogpatch to try to make amends with her mom. Her mom actually was living in Springfield the night she tried to jump, but said she didn’t want anything to do with her daughter. Her name’s Emily. I don’t want anything to do with Emily, she’s moving to Dogpatch. So anyway, Emily finds her mom in Dogpatch, tries to be friendly with her, move in. Her mom kicks her out again. Don’t want anything to do with you, kid. She comes back here, she’s in with a foster family right now. Really wants to make something of herself, she legitimately does. She called me up and we talked about it, and she said she heard about all the press that this thing got, and that I got an award, and I told her I did, yeah. She said, she always wished she had wrote me a note, thanking me. She’s a procrastinator, and she always meant to, a few times she started it, and she procrastinated it, but she thanked me for saving her life and she won’t be trying it again. She has no thoughts of killing herself. Next week we’re going to Arnold’s Drive-Thru for a chocolate banana shake. When she was up in the University hospital, I say the chocolate banana because she likes milk shakes. So I told her the ultimate flavour was from Arnold’s, I said this chocolate banana, and she thought I was bizarre even suggesting it. So I snuck her one in the hospital, and ever since she’s been addicted. So next week we’re going to get a chocolate banana shakes at Arnold’s Drive-Thru. So, hopefully she’s going do well, and I think she will. She came right out and told me she’s no thoughts of killing herself anymore. I don’t think she would say that if she did. That’s really impacted me. It really has. It’s, my wife actually has talked about her a couple of times, well many times to me because of this whole thing, that. We go hiking a lot, like on Saturdays or Sundays, just
for day hikes up in the mountains, and we’re going to bring her one day just for hike, introduce her to my family, and let her see how things are.

Congratulations. That’s really wonderful work.

Yeah, it’s a nice feeling just knowing that I had, you know, I had something to do with the way her life is trying to change.

I mean, so I think I know, I mean I roughly know, where you were there, so she was on the green

The green

Traffic sign.

Yeah, that’s attached to the outside of the bridge, of the overpass. And she’s climbed over it

I mean, there’s nothing else between her and the pavement.

Nothing.

I mean, Fleet Street.

No, nothing at all.

And so, when she leapt off the first time, like you had to hold her full weight.

Yeah, yeah.

Did you have like an adrenalin surge, like what?

It must have been. It must of been. Cause she was struggling, like trying to free herself. I’d pull her right back up, I dragged her up onto the sign.

With what, your

One arm, my right arm. And I had my left arm around the guard rail.

And you were holding on to her jacket, her hair,

Yeah

Her arm.

No, well it was her jacket and her shirt I guess. I had a pretty good tight grip on all her clothes, certainly none of her body parts. Because it was a cool night, in November. So she had a lot of clothes on. So I grabbed it,
and I pulled her back up, and she even try to free herself from the jacket when I was holding on to her. So I grabbed her tighter, grip her inner shoulders

L Well, how long were you, like free hand holding the full weight of her body?

E Well, she would jump off and I would just pull her right back up. So it wasn't a real long time.

L But

E That there was a constant struggle.

L The full weight of her body

E Oh, yeah.

L At some point that you had to pull back

E Oh, yeah.

L Possibly.

E Oh, absolutely. Yeah.

L And nobody was helping you.

E No, there was a lot, like I would say like twenty to thirty people watching. They were standing all around me. And nobody helped. And I wasn't going to call to help, because I didn't want to excite her, and get her to jump again. I felt once I had her back on the platform and I kept talking to her. I just, I never stopped talking to her. Reassuring her that I was there to help her, and I'm not going to hurt her, and things would be okay. And I managed to get her first name out of her, I felt that was an accomplishment, because she was hysterical. And settled her down to the point where she just, she was content just to sit there. Wouldn't come over the bridge with me, I asked her to climb back over. She wouldn't do that. Content to sit, and she was like that until the paramedics showed up. And I hate to say how long, because it seemed like a very long time, probably four or five minutes. And paramedics came walking up, and for whatever
reason, she turned around. I have no idea why, it was just one of those sixth sense things, I guess, I don't know. She looked over, and saw them, jumped again.

L When you're, when you're sitting there, you know, and you've pulled her back in now, the first time.

E Yeah.

L What's going through your mind?

E Her safety. There was no way I wanted to be in a position where I was holding on to her, and have her drop down to the ground. There's a lot of traffic going underneath us on Fleet Street, a lot of traffic, and we were high enough up that either the fall would have killed her, huh killed her, killed her, or one of the passing cars would have killed her. And I didn't want to, I know I would have felt personally responsible is she had gone over. Even though it was her pushing herself, but I would've felt personally responsible. All I wanted to do was hang on, and I, and calm her down to the point where she trusted me, and she was willing to just sit there and relax until I had somebody else help me. But I didn't want to leave her with an impression that it was just a call. It was just like, and then I'm going to go do something else. I wanted her to really believe that I was interested in her, and that's why I kept contact with her. I went to the hospital to see her, four or five different times. And I tried to build a relationship with her. And it worked, like it was really working, and then up until early in the year we kept contact, either by phone or visits, and she was really doing well. I talked to the doctors and nurses, and she was doing well, progressing, and was being discharged. It was right at that turning point, I didn't hear from her for several months. So, I didn't know what to expect. Whether it was all for naught, or if it was just, eventually she would call me, and she did. She called me last week and I was thrilled when I got the page. You know, that she actually called and we talked, and
she, well she thanked me. That was really nice. And when she told me that she has no thoughts of killing herself, that was even nicer. And, just that she wants to continue some sort of relationship with me, like a, like a friend type thing, like maybe a big brother, or an uncle or something, I don’t know. But as I say, we’re going to go and have this shake, and we’re going to take her out and do some pack-backing with us someday, some, this summer. Yeah.

L You know, this isn’t the first, I know this isn’t the first zero-seven call.
E Oh, no.
L You’ve ever had.
E Oh, no.
L And I’m willing to bet that you don’t have this kind of contact with everyone of those zero-seven victims that
E The attempts
L You know, attempts that
E No.
L That you’ve had. What do you think makes this one different?
E Wow, that’s a good question. That’s a really good question. This one, perhaps, she truly didn’t, like deep down maybe, she had some hope for herself, or at least I was able to show her that she had some hope for herself, and there was something to live for. She was young enough that maybe there was something to live for. She, sure she’d had problems in her life, and she’d had plenty, like it’s really sad when you hear all the problems she’s had, but she’s young enough that there’s more ahead of her than there is in the past. And I was able to, well at least I feel I was able to show her that her future is, there’s a lot to look forward to. And I really, I really put a lot of effort into building a relationship with her, cause I didn’t want her to think that it was just a call. Cause so often you just, you go to whatever call it is, and it is just a call. You go, you deal with people, and
you leave. But I didn’t want to think that I was a fake, that everything I said to her was just to get her off the bridge, so I can go and do something else. Cause I didn’t want her to do it again. You know, she’s a young pretty girl, and well she could be an old ugly girl, it wouldn’t matter. Nobody should have to do that to themselves, and I don’t think she will now, I really don’t.

L Wow, yeah, I mean you, you obviously helped her find that hope.
E Well, so far.
L Yeah.
E So far, but, yeah, so that’s a nice feeling, and it’s like, my girls know about it, and my wife. It’s been in the press a few times now, because of the award, so Jane, she’s taken the articles to school. And again the school already knew about it. People in the school have known about it, and they’ve asked Jane about it.

L What wonderful gifts, you know
E Yeah.
L That you’re children are able to be proud of their daddy, and
E Yeah, well, Jane was there when I got the award. She came to the luncheon, the chief’s luncheon with me. And she was thrilled. It was a good day.
L Ah, that’s wonderful.
E Yeah.
L That’s great.
E Yeah. But you know, they’re not all like that. Like, you go to some suicides and they absolutely refuse to talk to you, absolutely refuse any help, any advice, and there’s not a lot you can do if they’re not going to talk to you. And you only hope that they can find something on their own. And there’s the other ones where they’ve killed themselves. Like, another one that, I’m not so sure that it was as much the call that bothered me as
the reaction of the landlord. What happened was a landlord had been waiting for money for rent from this guy for a period of time. He was paying weekly, and he’d been, the landlord had been slipping notes, past due notes under this guy’s door, and not getting any response, not getting response. Finally he left a note saying I’m going to come in the apartment tomorrow, and he did. He walked into the apartment, it was very, very small. Like the entire apartment was perhaps just a little larger within this whole room. It was just like a rooming house, and this guy had one room. He walked into the room, and he noted that it smelled, didn’t know what it was, hadn’t been exposed to death too much I guess. And he walked around the corner and there was a closet, and everything was clear to the closet, and there was the tenant, hanging. And this guy, was, he was devastated. Absolutely devastated. We got there, he was near hyperventilating, he was crying at times, he was sweating. Like he didn’t have any control of his emotions at all. And I felt so sorry for this guy, having to go through what he had to go through. So we went into the apartment, and it was a horrible scene. The guy that had killed himself, put an incredible amount of effort into killing himself. There was two different beams in this particular closet, a small closet. There was a water pipe across the very top, and it was a real sturdy pipe. And just below that there was a, the coat hanger. The rod or whatever it’s called.

L Okay, yeah.

E And this guy he stood on a stool, and he tied a noose around his neck. And tied it to his, tied it to the water pipe, the one on top. But he didn’t want to be able to change his mind, so he hooked his right arm, I’ll never forget, because it’s so clear, the image of this guy. He hooked his right arm around the middle or the bottom pole. The one where you would hang your clothes on, and tied his wrist to that pole. So he’s, like you can see the way he’s done this with his free hand. Then he takes his other hand,
and he puts it, he's already got another rope tied around his ankle, his left ankle, okay. And he puts his other arm around the pole as well, and put it into a noose that he already had prepared and pulled the noose tight. So he's not going to be able to change his mind, even if he wants to. Tipped the stool, and hung, and died. And he was there for several days before he was found. Cat had eaten one of his toes off, it was in the room. And the cat was just, he was wild, running around back and forth, just wild. This guy didn't leave much of a note, just that he had very, very low self esteem, I forget exactly what it said, but it was very sad and very clear that he, he didn't have any hope for himself at all. Healthy, young, he was as young as I was at the time, and you know, it was just sad to see that somebody has to do this to themselves, and with that much effort. But, and that bothered me, cause that was the first time I had seen that much effort put into, like for killing themselves. Normally, you go to a suicide, they hang themselves, or they shoot themselves, or they gas themselves, and it's easy, it's over. This guy put a lot of effort into it, but that poor guy that found him. He, ah, he was in horrible shape. Horrible shape, and I think that impacted me more than finding that body.

L Why do you think? You know, the

E Well, it was final with the guy that was hanging there. It was over and I, it's hard to express your feelings to a dead guy. But this poor guy, this poor guy that's out there alive, he's expressing his feelings to me. I can only guess what the guy that hung himself felt before he died. But I can see what the other guy felt. I can see what he's living and see what he's feeling. And nothing I said at the time was really helping him, because I don't even think that he heard me that well. He was, he was in his own world, like he was at times coherent, other times he was, I hate to say freaking out, because it sounds like a lunatic, but he wasn't. He was emotionally distraught.
L Yeah.

E You know, you’ve seen a hell of a lot more of that than I have, but you know, sweating and shaking, he was out of control. Then he was furious, he was mad, mad at this guy for doing it, and doing it to him, and doing it there in his apartment. Then there was confusion, what do I do now? Then he was worried about the mess, and it was back to the shaking and reliving what he had seen. It was a horrible circle he was in and I was having a hard time bringing him out of that circle. We just kept going in circles, back and forth, and.

L I thought you were going to say it was an auto-erotic fatality. There, just the way you were describing the

E It was almost that set-up, but this guy was fully, fully clothed. Fully clothed, no porn around at all. So I, it had nothing to do with that, it was just

L No

E A lot of effort into killing himself.

L Making sure.

E Yeah. He couldn’t change his mind. He couldn’t struggle free. So.

L Those are tough.

E Oh, yeah. You know, but it’s great, because every time I’m in a situation that either bothers me, stress or personal beliefs or whatever it is, I’ve got people to talk to. Whether it be a partner, whatever, or my wife. My wife’s been great, cause I tell her everything. Like I’ll wake her up if something really bugs me, I’ll wake her up at four o-clock in the morning, wake up, wake up, wake up, you got to listen and whether she just grunts and groans, like, through her fatigue, or if she’ll actually wake up and talk to me about it. It’s great. It’s a great release, and it doesn’t really bother her because I’m the one that lived the experience, she just has to listen to me vent. It’s great. I’ve got a lot of friends that are very interested in what I
do. I tell them lots, probably more than I should sometimes, but I tell
them, it's a good release for me. I don't like to, I won't say vent, I don't
like to release all my feelings with my peers at work, for a variety of
reasons. Number one, I go to work with Police all the time, and I just, I
like to dis-associate myself from the police, I don't want it to be my only
world. My bigger world is my home life, like my own personal life, my
social life, my friends. I go to work, I got a really lot of good friends that I
include in my social life, but, but that's work, and that's the police, and
I've got to, sometimes it's like showing, saving face. I don't want to let
them see my weaker side, like, oh this bothered me. And other times I just
would rather talk to my other friends and my wife. Does that make sense?

L Yeah, sure does.
E Yeah, okay.
L You bet.
E So, yeah, it's like two little worlds, sometime they combine, but you
know, even with my socializing, for the most part, outside of Strike Force.
Strike force was an exception, but for the most part, the majority of my
socializing, my friends, anything I do, are non-police people. And it's,
you know, for many, many reasons, but number one, I don't want that to
be. I go to work, I'm with the cops, I'm off work, I'm with the cops, you
know, in-between I'm getting ready, I'm planning to do things with the
cops, and going away with the cops. I don't want that to be everything.
That's part of my life, important, but this is more important here, right
here, and everything around me too. So.
L Yeah, you have a, you have a community of people.
E Oh, yeah.
L Surround yourself with here.
E Oh, absolutely
L And they're, they're the mainstay, and
Absolutely.

And this other stuff is important, and it's, it's a vital part of who you are

Uh, huh.

But, it's, it's a branch, it isn't the trunk.

Yeah.

Right.

That's right.

Yeah.

Well put, I'm going to use that someday, I like that. But, no, this, this is my branch, I, I'm like well, like my girls, like they're everything to me. I am with them so much, it is incredible. And I'm so lucky because of my shift work, to be able to do that. Ah, like today, my day off. First thing this morning, I told them last night, to get me up if it was nice, and we'd be gone. So first thing this morning, they're both jumping on me, getting me out of bed. So we came down, we all had breakfast together, okay. After breakfast, we off to the zoo. We went to the zoo, we were at the zoo for, I don't know, three and a half hours or so, we've got a membership, we just go whenever we want. Then we went to court. And you know, I tell my friends, you know, my girls came to court with me. Well, why didn't you drop them off? Cause I didn't want to. I want to bring them. I want them to be included in this stuff. There's time when I won't bring them because it's going to be an extended case, or whatever but, today was fine. I didn't have a problem with it. So they both came with me, and they really enjoyed it. Then I took them jail, showed them jail, and got these pictures done up here. Then we came back home, and we went for a bike ride over to Carburn park. Just the three of us, my wife's away, and we came back here. Ah, I made dinner, then we played in the back yard. They had some friends come over, and we were playing tag and some other goofy games that they invent - I don't know the rules, I just play.
And then, they went and crashed - they're in bed. And, yesterday, I was with them all day again. Yesterday was Carnival Park, Carnival Park, and then we went out and looked at some boats. I'm gonna buy a boat. I enjoy their company so much, they're so much fun, and I don't want, no I shouldn't say I don't want, nothing will take that away, nothing, ever, never. Work is, work gets in the way at times, you know and it did more so when I was out of uniform, doing the undercover stuff, if I got called out, or whenever, but. But if I get off, like midnight or two or whatever, nobody's awake at home. Like our hours are bizarre, any cop's hours are bizarre. Normal people go to work from nine to five, and then at six they have dinner, and they can socialize in the evening, and then go to bed. Well, at midnight or two in the morning when I get off, there's not an awful lot of people awake, so that's when, if I'm going to socialize with the police environment, that's when I'll do it, go to the cuff for a beer or whatever, and I haven't done that recently, well when I say recently, since I've been back in uniform, I really don't do that. In drugs I started to wean myself from that. In Strike I did it a lot. I'd get off, cause I just loved the team so much, we'd get off, we'd all go play pool in the police bar, or have a beer or two, or a pop, or whatever. Well, nobody else is awake, so at that time, so I'm not really hurting my family life, I'm not hurting anything else, I didn't come home drunk all the time. And I was always up for school for Jane, always up to watch them, always up to do something, always, so, the only one who really suffered was me if I had one too many, I had a sore head. But they didn't suffer, I didn't sleep the day away. And I never did that, and I never would. Cause, I want them to know that they're number one, and then work is after that. And I'm lucky, I'm really lucky, cause I've got a great relationship with them. So.

That's wonderful.
Yeah, it is. Oh it is, it’s great. You know, and I got a great relationship with their friends, and all the kids in the cul-de-sac. I’m on a first name basis with every kid in here, there’s no mister stuff, there should be, I think there should be at times, but, it’s okay with them, they’re cool. And they’ll come over and ask me, they’ll hear something on the news and ask me if I know anything about it, or, if I was involved with it. When I was in drugs, it was great, cause every time we did something it was on TV or in the papers, and they were always coming over and asking me about this stuff. And it was nice to be able to tell them about it, because they’ve got a real positive attitude towards the police, a real positive attitude. And, I like to see that, cause there’s enough piss-poor attitudes out there today towards the police with kids as they grow up. These kids are great. So

Well, that, that’s wonderful

Yeah

Cause you’re right, I mean, kids are all little building blocks

Oh, yeah.

Like these are the, these are the adult swarm,

Exactly.

And their attitude, I mean they’re going to be raising other little kids

Uh, huh.

Who will be future adults, and

That’s right.

Sort of thing keeps rolling along. That’s great work. Ah, I wanted to ask you, what’s your earliest, what’s your earliest memory?

As a kid, or on the job?

On the job.

My earliest memory, well, besides recruit training, or. I remember my very first day of recruit training. Okay, I’ll tell you what. My biggest reluctance when I joined this job, was ah, was everything actually, to do
with the job. I had never ever, ever thought about being a policeman when I grew up. I wasn’t one of these kids that grew up and always wanted to be a cop, and finally got to be a cop. And that was my life. I went, I was from Winnipeg, I’m from Winnipeg, and my interests when I was in school were electronics, electricity, something like that. I didn’t know what I was going to do, be an electrician or whatever, but that was where my interests were. When I was eighteen years old, I worked half the summer, and quit my job. My girlfriend did the same thing. We, of course, didn’t do anything besides that, but we drove out here. The two of us, we just went camping, and I can’t even believe, like if my daughter ever did that when she was eighteen, I’d shoot her. But we did, we just quit our jobs and went out to Springfield, to Bedrock City, Gotham City, I just wanted to see what was out here. We had a friend of ours from Winnipeg, that her family moved away, and she got dragged away to Bedrock City, and we went and visited her, and came to Springfield. I loved it out here. This is a great spot. I loved the mountains, and everything about the park, and I decided, like clued it right then, this is where I want to be. Didn’t know what I wanted to do, but this is where I want to be. Went back to Winnipeg, still eighteen, and now it’s September, I’m back in school, and I really don’t like it. I don’t want to go to school, but I didn’t know what I was going to do. Well, at that time, eighty-two, there was this huge boom, and Springfield was growing so fast, they couldn’t get any recruits, cause all the people in Springfield want to go to the rigs and make the big dollars. So they went on a Canada-wide recruiting program, recruiting drive, and there was big ad in the paper, I, it’s amazing the way these things happen. I’m just flipping through the paper one day and I see Springfield Police want you, and there’s a big ad. I’ve still got the ad, I cut it out, a souvenir. And up until that day, I’d never even thought about being a policeman. I read this ad, and I started thinking, well, all I have to do is get out there,
and as long as I got my roots out there, and have an idea of what’s going on, I’ll be able to get another job, this will be a stepping stone. And that was my plan. I was nineteen, well I was still eighteen at this time, but my plan was to do this until I was twenty-one, because I thought you had to be a fireman, or had to be twenty-one to be a fireman. Okay, cause that’s the way it was back east. And I thought that I really wanted to be a fireman, but I figured that was a better job than being a policeman. So I applied, and the recruiting unit went right across Canada, and ended up in Winnipeg. So I went into the room to write this exam, and there was all kinds of cops from Winnipeg. You could tell, all the short hairs and stuff, and myself and a bunch of other people, and I passed. I couldn’t believe I passed this thing. And they invited me back out to Springfield for a week. Why, I had no money to come out, I was eighteen years old, so Mom, Dad, they spot me some money and I flew out here for a week, and went through all the testing process, and what not. Now, we’re into January. So, no I was nineteen now, it was past September, so I’m nineteen. So then we’re into January, and they said, “you’re hired”. Perfect, be out here in two weeks. No problem. So I fly back, say good-bye to everybody, hah, I’m leaving, throw myself a big party, and I still, at that time, had longer hair. If you remember earlier, I, earlier on, I told you I was look like a bad guy with long hair, but I never really was, I just had a look about me. So, I came out to Springfield, still with my long hair. I showed up about four or five days early, went skiing, and I got up to, I waited until the very last day, the day before, I started recruit training on a Monday, on Sunday I have to go get my hair cut. And I’m going around, of course it’s Sunday, I couldn’t find a barber open anywhere. It was very bad, and I’m starting to panic, I thought, my first day on the job I’m going get fired. Well I ended up going ah, on sixteenth avenue, about eight hundred block. I walk into the place, perfect it was open, walk in sat down, and said, I’m going to be
a cop, give me, you know, give me the hair cut. And these guys all laughed at me, I said cut my hair all off, and that’s was, and shaved, I had a beard at the time too. Scrawny thing, kind of kemo beard, aye, hair here, hair here. And ah, they trimmed me all up, and I started recruit training the next day. And, still, it was a stepping stone, that was my plan. Twenty-one, I’m out of here. Didn’t tell anybody, cause I didn’t want to get fired, but I figured yeah, twenty-one, and that’ll be enough, but I wouldn’t change this for the world. I just love everything about this job, almost everything. I, the things I don’t love about this job aren’t really things that you can control in the job. There are things that Ottawa controls from the powers that be in the Supreme Court. They drive me nuts, the judicial system drives me nuts. But as far as the job, yeah, I love it. The politics are frustrating but the job I love. And I wouldn’t change it for the world. It only took me a few months on the street to decide it nuts to stepping stone, I’m going hang around here. You know, they going to have to fire me, or let me stay twenty-five or whenever. I started young, I can retire when I’m forty-four, but I’m not looking at forty-four years old, I’m not looking at twenty-five, and getting out. Some day I will, maybe I will at forty-four, I don’t know. But right now I’m just thinking my career, advancement, and we’ll see. There’s no specific plans. I’ve done the two things on the job I wanted to do; Strike force and drugs. As far as a Constable’s position, not that I don’t want to do anything else beside, I’d like to do a bit of everything. But, hopefully I’ll get that other goal, a promotion. But yeah, I remember my first day, I, feeling so awkward, and we were in suits for about two weeks, cause back then they were recruiting so many people and putting so many classes through, they didn’t have enough uniforms, well maybe they didn’t, it’s not that they didn’t have uniforms, but they weren’t sizing everybody’s and tailoring everybody’s uniforms as quickly as they should. So it was about two weeks into training before I even put a
uniform on. What a feeling. The very first day, it was a Monday, about two or maybe three weeks into it, and we all walk into class, all the recruits, and our uniforms on for the first day. All feeling awkward, all looking like a bunch of idiots walking around. It was pretty funny. Yeah. I remember

L Did you get as well your regimental numbers?

E Yeah, day one. Got regimental, and I didn’t even know what that meant. He just said, you know they tell you this is your regimental and don’t forget. Okay, well I didn’t know it then, I had no idea. I remember when the Chief came in, how I embarrassed myself. I didn’t, at that time I wasn’t embarrassed, but now thinking back, what I said to the guy, I’m horribly embarrassed. He, ah, it just shows my level of maturity, he walks in, and he was in uniform, and he’s got all the shit on his shoulders, all these brass and buttons and stars and shit, and I asked him, I said, what is all that on your shoulder? Well, what a stupid question. Like really, and he looked at me like I was a retard, and he explained, well, different ranking structures, and I said, but. You know, I didn’t let it die, I should have. I just kept pushing, but what does it mean, and what does that thing, and you know, what does it say on it, and can you come here, I want to look at it. And I wasn’t embarrassed at the time, but I’m sure everybody else in the class was grunting and groaning at my persistence, and now that I think back, it was embarrassing, but. But we had fun, recruit training had lots of highs and a few lows, and then I remember my very first shift. Worked night shift, and my partner was hung over, and he took the night off. The very first night. And I had to work with another guy. We had a great shift. It was a lot of fun. It was so much fun, I was really disappointed when it was over. I was really disappointed. It’s like, it can’t be seven o’clock in the morning, we, come on lets do something else, you know. Lets go out and work. I remember the first arrest, first arrest was a
guy for a theft. Milk, milk crates, this was a real big case too. What he did, the trucks delivered milk to the 7-11s and whatnot, in those cases, those plastic crates that everybody uses for record albums. Well this guy pulled up in a pickup truck beside this truck delivering, and when the delivery boy is inside the 7-11, and it was at the corner of Centre Street and Mcbeth Blvd., there was a 7-11 on the northwest corner. And this guy walked in, delivering, the bad guy pulls his pickup truck up, and he’s loading all these crates. And off he goes. And we got the guy for it, and I was so thrilled. I thought this it man, this is the case. And it was no big deal, it was a mickey mouse case, but it was, it stuck in our mind.

L You bet.
E Yeah.
L This was your first arrest.
E Yeah. Yeah, I remember my first pervert. And that was like, my third, second or third night on the shift. His name was Irwin Winkler, that’s probably why I remember it, cause, you know why I remember? I called him Willy Winkler, but his name was Irwin Winkler, and I remember him, yeah, Irwin Winkler. He was a pervert, flashing everybody, and looking in windows, and we were at the complainant’s place, and I looked across, and as we, we were standing on a little veranda, it was up in Rowdyville, And as we were listening to this story, I looked across the street, between two houses, I can see this guy. There’s Irwin Winkler right there. And I started to go for him, I started running, and my partner calls me back. I said there he is, and I’m running. And my partner’s calling me back, cause I still, like I’m wet behind the ears, when I was a rookie. And so I came back, I told my partner, I was so mad, I was so mad at him. I said, he’s right across the street, I said he’s gone, he’s got away. Like what do you want me to do? Now my partner listens to me, he said, well you should’ve said he was there, you know. I did tell you he was there, he’s across the
street. Well, he got away, but we ended up getting him a day later or so, but I was, I was really frustrated, because, being tied, because you’re a recruit, they don’t want to let you go too far on your own, just in case you get into trouble. Yeah, oh I. I remember a lot about the. Oh I remember a lot throughout the whole career, but I mean, just even my first few weeks, working the street. The first shooting I was in. There’s ah, it’s amazing what words will do. There was a fatal on Main Street, so of, north of no, it was north of sixty-fourth South, a 112th.

Motor Vehicle fatal?

Yeah. Motor vehicle fatal. And I was stuck doing traffic control. I had to get everybody from south down Main Street off the road, off the highway, and onto 112th Avenue. Bangs Blvd, Della court or whatever it’s called. So I was doing that, waving all the trucks over and stuff. Anyway, a car or a truck stops, as I’m merging them off the road, and he says to me, he says, the guy in the car back there, just hit somebody. Oh no, just hit a lady, just hit a lady is what he says. So I realize what he said, you know, I mean rear ended, so thanks, So I went and I talked to this lady, and she, she’s says, yeah, he just hit me, he must be pissed. So I went over and I started talking to this guy, he’s driving a pickup truck. And he was just flying high, he was pissed, and his window. He rolls it up, won’t let me talk to him. And I would start talking to him, and he’s not merging off the road, he gets out of the merge lane, and he’s going to go south bound Main Street, which is very bad, cause there’s all these traffic guys out there doing the investigation of the fatal. And I’m yelling and screaming at this guy, I got my flashlight, I’m beating it on his truck, cause he’s getting a head of me. So I start screaming to Andy Sipowitz, who’s the sergeant a little farther south on Main Street. And I said, this guy, he just hit a lady. Well, it was true, he did, but it was the lady’s vehicle, not the lady herself. But anyway, this guys driving by, and Andy Sipowitz took out his gun, we
had 38s at that time, they’re revolvers, and he fired three or four shots. Bang, bang, I’ll never forget the sound, bang, bang, bang, bang. And the car stopped, or the truck I should say, stopped right away, there were all these flat tires. Well, all these flat tires, two of them. Every shot that Andy shot was accounted for in the guy’s tires. So we get this guy out, Andy and I bailed into a car, drove a few hundred metres down Main Street, and caught up to this guy, pulled him out of the car, and I went over, and I had a hold of this guy, and I thought I was doing pretty good, still a recruit. Andy didn’t like what I was doing, he’s a huge guy, big, big guy, and he came over and he says, well I got him, and he grabbed onto this guy and stuck his pistol right in his ear. Stuck it right, and I was so impressed, I thought this is cool. Stuck it right in his ear, and he arrested him, and I thought, bonus, this is the kind of police work I like. And ah, we charged that guy with attempted murder, and he plead guilty to a careless driving or something, I forget.

L  Wow

E  Yeah, so that was soon after I was on the job too. But

L  What were you thinking when, you know, you’re banging your flashlight on this guys truck, and you’re yelling at him to stop, and he’s ignoring you, and your thinking if this guy keeps going,

E  Well, yeah, it was a combinations of several things. At first it was shock, I, this guy’s not listening to me, here I'm in uniform, I’m the police, and this guy doesn’t listen to me. I’m telling him to stop. It was disbelief, shock, and then frustration because I couldn’t make him stop and that was my job to make sure all the cars exited Main Street, and then it was anger and panic, I guess, as he continued on southbound, and I didn’t know what to do. It was like, out of my hands, so I screamed to the next guy down there which was Andy Sipowitz, and told him. And he shot the tires bang, bang.
So who’s the, who is the charge, who is the attempted murder victim?
Like you charged him with attempted?

Me and Andy, no yeah, there was two counts, me and Andy, cause when he went for Andy, he drove right at Andy, but when, but when he was in the exit lane to leave Main Street and go on to 112th Avenue, when he first removed himself from that lane, he came right at me, and he actually hit me with his bumper, okay. And then

Your body, was the body

Yeah, he hit my leg. It didn’t hurt, he wasn’t going very fast, but he hit me, and that’s kind of giving it with the stop, had my hand out in front of me, and I was shocked, in disbelief, I couldn’t believe it. Like, stop, I, I’m the police, and he didn’t listen, so I jumped aside and that’s when I started hitting the truck with my flashlight to get his attention, and he was in his own little world. Just kept driving, and he aimed right for Andy. Andy got out of the way, and shot the tires out. So, yeah, it was kind of an exciting little call, mickey mouse really, but ah, kind of exciting for a little recruit and

You bet.

Yeah.

Ah, either you talk about, I couldn’t believe it you know, I’m in the uniform

Yeah

I’m the police, I’m asking you to stop

Yeah.

Ah.

I was naive back then. I felt that the police were people that other people respected and listened to, and yeah there’s bad guys, but when the police show up, the bad guys listen. I was naive, very naive, and I’ve since learned.
Do you have any experiences around that that you remember, beyond the one that you just told me? About being, you know, sort of like, I didn’t expect this, you know, I’m the police, I’m telling you that this is the way this is going to go down, and

Wow, ah, let’s see. Like a chase or?

Anything.

We’re, I was working day shift with another guy, Jim Dandy, you know Jim?

Yeah.

Yeah, good guy. On parade they read us a description of this car, it’s a big boat, big brown car, it was about four door, and it was wanted for a gas theft. Who cares, right? Like who cares, it was no big deal, but that’s what it was wanted for, and it had Saskatchewan plates. And Jim and I later that day, it was a few hours after parade, we’re doing radar in a playground zone, near a school zone, on eighth avenue, and this big brown car drives by us with a Sask. License plates. I didn’t write down the description of the thing, but it just twigged, and Jim and I look at each other, that’s the car. And it was going west bound on eighth avenue towards Wall Street. So we wheeled around, started following it, and about Wall Street we put our lights on, and the car took off. Again, total disbelief, like we’re the police, stop. Well he took off, and he went flying up Wall Street, just before sixteenth avenue, traffic was all backed up for a red light, so he turned into the Mohawk lot there at the corner. He went flying through the lot, people scattering everywhere, gas jockeys scattering, when, cause he’s going very fast. And he went out to sixteenth avenue, he kind of cut the corner, and he went eastbound sixteenth avenue, and then back south into the residential, and all over the place. And we chased him for quite a well, and the chase was called off, but, we kept a very fast follow behind him. And it was getting to the point, it was so
repetitive going around this residential area in Greenfield, that we had people out in the street, point, we’d lose him for a while, people were pointing go this way, go that way.

L No kidding.

E Yeah, oh it was great. So finally we get to the very far, we’re back on eighth avenue, we’re at the very east end before it goes down the bridge over top of Main Street, and the car’s there, three doors are open, there was three people in the car. And there’s no bodies around, the car’s still running. So we just start running, and again, people are pointing go that way, go that way, so I caught two, Jim caught one. And when I caught the first guy, he put a bit of a fight, so I cuff him, and I left him, there’s people around, they took care of him for me, and I went and took off after this other guy. I had a huge foot chase with him. He wouldn’t listen, I kept screaming Police, Police, stop, he’s looking behind him, running away, and it’s a, it’s an amazing feeling of disbelief that these people just don’t stop. Like, they won’t listen to you, and you know, of course, as the years progress you understand that not everybody has respect for police, and they don’t all listen, but, even, I think, even today, if I went to work right now, and I had a chase, it would still shock me that people do this to get away from the police. Like it, it always has, and it always will. My last shift on, when Matthew and I were working, a chase came in. We just happened to leave our area, to go down to do a call many miles or klics away from our area, and as soon as we got there, a chase came in our zone. One of our other zone cars got a chase. Well, we were kicking ourselves big time, we wanted to get in on it, but it’s a total disbelief, listening to this thing, the way people drive to get away from us, for no real apparent reason, it’s no big deal. But as it turned out, that car that I talked about, that big brown car, it was stolen, and we got them for gas theft as well, but certainly nothing to drive the way they drove.
Risking people’s lives

Oh, absolutely. Absolutely.

Including their own.

Yeah. Yeah there’s lot of people there who just don’t listen to what they supposed to do. Another one, I was working with Bobby Simone. Bobby Simone is an older guy, who just, he’s not a very fit guy, and I was, yeah, I was driving, we pull over an impaired driver, we were working up in the north east. And, I, his responsibility was the bad guy, the driver, he was dealing with him. And my responsibility was the passenger. Not sure, I wasn’t driving, I was riding shotgun, so anyway I pulled the passenger in the back seat, I was talking to her, cause we didn’t have any identification on the driver, so I was talking to her, and I was leaning over my seat looking backwards, and my window’s down slightly, and I can hear, Medavoy. I look ahead, Bobby’s there, but I don’t see the driver. So I look at him, and Bobby’s pointing, so I look in the direction he was pointing, and I see our bad guy, our driver, running away. He says, go get him.

Oh, no.

Yeah. So, off I went, and he ran into a series of alleys, and it was really dark, I didn’t have my flashlight with me, I didn’t have my radio with me, and it was dark, it was the wee hours of the morning. So, I found him after a while, but it was a horrible feeling walking around, not knowing where he was. When I found him, there was a real feeling of relief. Once I caught him and convicted him, then handcuffed him, I had no way of telling Bobby where I was. I didn’t have my radio with me. I could hear him screeching around the neighbourhood in the car, but I didn’t know where he was, so I, I just went out to the main drive, which was thirty-second avenue, waited until he drove by in the area. Waved at him.
L Well, that must have been a scary feeling, not having a radio with you, not knowing whether this guy had a weapon on him, or

E Yeah, it’s amazing how attached you get to that thing. Your only form of communication to let everybody, everybody, whether it’s my partner or other units, or the dispatcher know where I am. And that bothered me more than just walking in the alley, looking for this guy. Like that didn’t bother me, it was just something I did. And finding him was fine, and dealing with him, cuffing him was fine. But then it was, I felt totally naked, like I didn’t feel ah, well I certainly had no form of communication, obviously I didn’t, but I didn’t feel I was doing the people on the outside any good because they didn’t know where I was. And how many cars are going to come in and help look for me, help try and find me. They don’t know if I’m in trouble, so. Yeah, a lesson to be learned there, now we don’t carry our own radios. Cause it used to be when, when you’re riding shotgun, you’re carrying the radio, and then when you’re driving, you don’t have the radio. Then you switch. The keys for the radio half way through the shift.

L Oh, is that right, aye?

E Yeah, when I first got on, that’s what we used to do. And that was alright, because generally, if you got in a foot chase or something, it was the guy riding shotgun that would be chasing, and he’s with radio. And I was in that position, but I didn’t have the radio on, I had it in the car, in the seat. Yeah, what a feeling.

L Wow, yeah,

E So, yeah there’s a few times you get stuck without radio, happened a few times in drugs and what not when ah, we had no form of communication and hard to identify ourselves because, looking the way we did, we don’t always have our radios with us, and we’d be out in the middle of a parking
lot with an arrest, trying to convince people to go and phone the police for us, and yeah.

L I’ll bet, aye.

E Yeah, yeah. Cause you don’t want to be carrying radios for obvious reasons when you’re working there. And if we get into a take down situation or something, away from most of the team, and we’ve got to watch our backs, watch our bad guy, and watch everybody else around us, and then try and find somebody nice in the area and go and phone the police or, if they have a cell phone. A couple of times we’d use cell phones, ah, people driving by, just phone the police. Tell them to phone 911, tell them where we are, we’re okay, but get us backup. Yeah.

L Did you find a lot of cooperation with that kind of thing? Like if usually if you would ask somebody to

E From the public?

L Yeah.

E Oh yeah, the public really thought we were cool. Ah, anytime they seen us to a take down, if we had our police raid jackets on, they really thought that was cool when you know, we bring out the guns and the shotguns, we’d squish back guys. It was just like TV for them, and so many times we get feed back from them, that it was better than watching TV, or better than watching the uniform guys do things. Cause, uniform guys you expect it, and you see it all the time, but we’re so covert and nobody really, there’s a mystic about the undercover guys, that they really enjoyed watching what we did.

L Yeah.

E It was a lot of fun. Take downs. Yeah, really good take downs we did. The element of surprise is everything.

L I remember the first one I got to go on.

E Yeah.
L And they actually let me kick the door, once, which I thought was pretty cool. I thought, Wow, this is it man.

E Oh yeah, it’s fun. Yeah.

L Of course, I had strict instructions to get the hell out of the way once I had my little boot, but

E Kick and duck.

L Yeah, kick and duck. Yeah, so, wow. Do you have, ah, I’m thinking, this is a common experience. You’re gonna hear me start up the key in my car, and be driving down the street, and what’s the story that you’re going to think, you know, I should have told her?

E Yeah.

L About the time.

E That’s probably going to happen. Ah, in, there’s so many, I just don’t which like, what it is you’re

L What’s 6 - 0? Right now when I, when I just said that, what’s the first thing that comes into your mind?

E The very first thing that comes into my mind. I keep going back, I’m scared you’re going to get bored hearing it, because of my six years undercover like, those are the most enjoyable times, but part of the things we did in Strike Force. Now when you do this, the only thing about this story, is you can’t mention Springfield, Okay?

L Okay.

E Just because of, well you’ll see in a sec here, but ah, not all the surveillance is done under ground because a lot of targets, a lot of our bad guys, they’re aware of surveillance as a police tactic, and they’re very heat conscious, and they’ll do anything to lose surveillance. So, we have two planes we use. Ah, and I was one of the spotters, I got to start spotting real early in my time in strike. And not long after that I took it over, I was the chief spotter, and being the chief spotter meant I was responsible for all of
the equipment in the planes, and the equipment is amazing equipment. Both planes, the training of all the squatters, the training of the few observers. And putting together the budgets, which of course, the sergeants takes credit for, if you put it together, and then he signs it, and up the ladder it goes. And there was an amazing responsibility and a lot of fun training everybody, but some of the surveillance I did were so much fun, up in the air. The very first one I did in the air, and I really, really had to prove myself, cause I started spotting early in my time in Strike, and there was a lot of hostility towards me from other people, because it's a well sought after position, people want to do, it's a lot of fun. Ah, we had a surveillance coming in, there was a guy coming back, his name was Barney Rubble, and he was coming back from Wonderland. He was a mule, he'd go to Wonderland, bring back a whole pile of dope, go down to Bedford Falls, drop it off, and back to Springfield. And there was a surveillance team on him, and they were coming back, they were on their way back from Wonderland, and they were approaching Neverland, I forget how far out, it doesn't really matter. I got called out to get to the airport right away. So, and at that time, I wasn't a full fledged spotter, I was just a, I'd been training, and I knew how to do things, but, I wasn't in at the time. But they couldn't get a hold of anybody else. Just get up there. So I had to prove myself, this is my in. So we flew out to Neverland, and as soon as the target came into towards Neverland, I took over the surveillance, and you're looking through binoculars the whole time, and it was really rough weather, choppy, choppy, bouncing around over the mountains and what not. And, as soon as I got it with the binoculars, the rest of the surveillance team, well they were exhausted, they're been up for thirty-six hours, they all back off. No need for them to be anywhere near our target vehicle, cause he's doing heat checks all over the place, and pulling over and looking at cars driving by, and doing U-turns on the
highway. Cause he’s got, like a hundred pounds of dope with him. So anyway, we, ah, I surveilled him all the way from Neverland, almost to Springfield, and then he turns south and took some side highways all the way into Bedford Falls, like dirt roads, type thing. And it was great. I had a blast, never blinked and my, like going, my eyes going the whole time with these binoculars. Got them into Bedford Falls, I don’t know Bedford Falls. I know where it is, but I don’t know the street names and what not, and I had a guy with me who was reading the maps to me. And I managed to call him right into this shop, he went into, it was like a little plaza, an industrial plaza, caught him carrying this big barrel, it was full of dope, in the back. And then they kicked it there. What a feel, I felt like a million bucks. I couldn’t believe it, cause it was like, that, I had never done a surveillance from the air before, and I managed to do all that. It felt great. And then another one that really sticks out. Again I get called out. I was supposed to go to a party, it was class reunion party, and I was all set to go, and it was the end of a big operation that we did. It was called operation encore. And we had a bug in this guy’s truck, so we could listen to him, and another buy so we could monitor where his vehicle was, if we ever lost it. Well, at the end of the operation, the police tried to pull him over, the uniform car, and he had a big four by four. And he started ramming cars, there was a stop light, ramming back and forth, and back and forth, and he drove over one and he was gone. They lost him. Well, it’s not so bad losing him, but we had thousands of dollars worth of electronic equipment in that truck we had to get back. So up in the air I went, and the deal was, if I could find the bug, or find the truck, then I could go to my party. Perfect. Seven minutes, I found that thing. And that’s an incredible feat. It, it’s luck. It’s luck, because it depends on what quadrant of the city you start in, but, they way you work this particular type of electronic equipment, you work the city, you do patterns across the
city, you'll fly from north to south, and then back, so its north, back and forth, continually, and then, you cross those sections when you get be far into the city, you’ll go east to west, west to east, east west, back and forth, and you've got to continually monitor these signals and decipher, like you get a bunch of ghosts signals from radio stations and other things, and you got to look for, or listen for the right signal. Trained for it, like there’s one signal that you listen to, and it’s really tough to pick up, but I lucked out. I picked it up as soon as we took off, I thought I had something, so I told the pilot which way to go, and sure as hell, we had it, he was out in Whitefield, and I had him narrowed down to about a four or five block radius, like a block, like not radius, but block, so I got the guys on the ground to go to pick off where he was, I said he was going to be between this avenue and this avenue, and this street and this street. And, sure as hell, they got him. Like as soon as we took off, I told them to start hitting the north east. I pegged him between the small quadrant, seven minutes, got him. I couldn’t believe it. Like, it would really, realistically was luck. If I, if we didn’t get it as soon as I turned, or took off, then we would have turned the plane left and done the west side of the city, it would have taken me twenty minutes, but I got it that quick. And it was great, because as soon as our guys got there, he, Atticus, was coming back out to this truck to leave, and they jumped him and got him. So it made me look like a golden child, and really, it was, you know, some skill I guess, but it was a lot of luck, and that built my credibility big time. So those two things, really got my credibility with the plane, so I got to take it over as chief spotter, and do all the training, and, ah, it was excellent.

L  Wow
E  Yeah. Yeah, I ah, I had the staff sergeant listening to me for training, the staff sergeant never listens to anybody, you know, they tell people. They had no idea how the plane worked and the things we could do with it, and
it was great. I got to teach him about the plane, and show him the importance of training, and he approved all this training for me, so I, I, my last, well, I finally got it, my last few weeks in Strike before I left drugs, and my last two weeks were exclusive for training. I trained everybody in there, who was going to be a spotter on everything for all the different equipment we got, electronic equipment like you wouldn’t believe, and the different techniques to use, and ah, it was too much fun.

L Wow.

E So

L No kidding.

E Yeah. So, accomplishment. And you know where it’s really rewarding? This last competition for hawks, the helicopter. I really wanted to get it, like put in for it, I really thought I should, and I was going to, I was asked to apply, by the powers that be. And I thought I had a really good shot at it. I, because I had a pretty good reputation with the work I did in the air, and I don’t mean to sound like I got an ego and stuff, cause I really try not to, I try not to, I don’t. But anyway, I didn’t. I had a meeting with Hargie and for a few reasons I didn’t put in because, promotions will be coming up in the fall, and I wanted to focus totally on that. So I didn’t put in for this thing. While it closed on a Friday, on the Monday I got a phone call from another powers that be, asking why I didn’t put in, and ask if I want Hawks. I didn’t even, I didn’t even apply, and if I had of said yes, I would have had hawks. Just because of my reputation from Strike.

L Wow

E Yeah.

L That must feel gratifying.

E Oh, very much so. Frustrating, because deep down I really want it, but it was nice to be able to say I really appreciate it, but no.
L  How will you feel if ah, and I’m sure this isn’t going to happen, but how
would you feel if
E  I don’t get promoted.
L  Promotions come around
E  Yeah
L  You’re short listed again, and it doesn’t come, are you going to think
about Hawk?
E  Ah, I probably will, short term, long term, no. But short term, I’ll kick
myself in the butt, but ah, I, I don’t know, I guess deep down, you got to
think short term sacrifice, long term gain.
L  You bet.
E  And, it’s a sacrifice, because it would have been a great position, and
especially with the unit first starting up and all the high profile on it, and
there’s going to be a lot of pressure to make the thing work. And I would
have loved to be part of that, but it’s not really going to give me anything
more than I already have from Strike, with the plane. Like I did, I did all
kinds of work with that plane, and I brought it up to where it is now, from
where it used to be, which is nothing. We used to rent those, excuse me.
We bought them, I handed over the check when we bought those two
planes. That was a great feeling. So I did a lot with the planes, and it
would be a fun position, but it’s not going to get me anymore than I don’t
have. So, yeah I may, if I don’t get promoted, ah I may kick myself. But it
would just be briefly. And, then I’ll just start focusing towards the next
competition.
L  Plus, Hawk, you could have be there.
E  Oh, yeah, Hawks will still be there. Yeah, Hawks will still be there, and
L  You could be the sergeant of Hawks.
E  Yeah, oh I’ve got all these goals. If I get promoted, I’ve got all these
different ideas. I’d love to do things I love to do. Yeah.
L Well put.
E Yeah, I'd like to go back to Strike Force as a sergeant, I would really like to just, because my memories in there of my experiences, the team were just, it was so incredible. Ah, I would like to go to drugs as a Sergeant, short term, not long term, short term. Just because I think that would be too much gone from my wife and family, but short term I'd like to go in there, because I think there's things I could change in there with rank that I can't change without rank, and I would like to do that. I think because of everything I've done over the last few years, I've got an opinion on almost every crime, almost every crime, centers around drugs. Drugs is the hub of everything, and I think more effort should be put into the drug unit. Now the drug unit does a great job, huge seizures and lots of bad guys, lots of charges, lots of warrants, but I think they could more. I think they could do a lot more, and I think they could do it with more money. But you can't get more money without rank, because they don't listen to constables when it's budget time. And, right now, we go out and we buy dope, and then we walk away. Then we go and we meet the guy again, and we buy dope and we walk away, and then again the third time we buy dope and squish him, and he goes to jail. Ah, and that's good, but they're all small buys. If you want to do a big buy, there's always a big buy bust, so you don't lose your money. And that's wrong. They should have a huge budget in there, non-recoverable budget so you can make big buys, because if you make, if you're a drug trafficker and I buy larger quantities off you, and you didn't get busted, and then if I hit you up for an incredible quantity, like a key or something, you're going to think, this guy's cool, and you're going to push to make it happen. We're going to get people at the top end, rather than the lower to middle range of the drug trade. We're going to get the higher end, because, the higher end isn't going to trust the lower end with the huge quantities, right?
Right

But you can’t, you can’t ask for a huge quantity after buying a gram. You don’t go gram, kilo. It doesn’t happen. So, we get the top guys which is the people we really want to focus on anyways, and we’re going to get a lot more quantity of seizures, like huge seizures. So that, but you can’t do that without rank. So that, I would like to go there to make that one change and then leave. But it, I’m not sure if that’s realistic.

It’s a dream.

Oh sure. Oh, lots of those, lots of those.

You bet.

Yeah.

You got to have those,

Yeah.

You know, there’s got to be something to work for.

Yeah.

Something in the future, and not, I think, too realistic here.

Yeah.

I really do. ????

Oh, yeah. But there’s so much opportunity, you know. An unfortunate reality in this job, is the minority members are going to get promoted. The majority aren’t. The majority are going to be constables for life, and people make it sound horrible. We talked about this earlier, it’s not that horrible, cause this isn’t a horrible job. You make good money, got a very good position, we do good work, we’re respected, generally by the public, and there is a pretty good feeling of job satisfaction. At least for me. And if I stayed a constable for the rest of my career, I would be disappointed, because I’ve got this expectation of myself to just for achievement, not further advancement in the organization. Not just to get away from the constable level, but just I want to have more authority to be able to make
more change and more responsibility. But, even if I stayed a constable, so be it. I, there’s so many things you could do in this job, there is so much opportunity. I can’t think of anywhere else, any other job where you can do such a variety of things in one career. You know, here okay now, I’ve worked in uniform, I’ve two different areas in undercover, I’m back in uniform, well, it’s not the same uniform, because I’ve worked up in three district, a couple of different zones there, worked in four district. And they’re all different areas, totally different cultural backgrounds, ah, or financial status, so many different things. Now I’m working out in university, you know, everywhere you work is different. Even if it’s patrol, it’s different. You work traffic, you work canine, tack, ah, ident, tons of different areas you can work as a constable. So, I would still be fulfilled, I’d be frustrated personally, but I’m not so sure that I couldn’t live with it. I could.

L  Gosh, this has been great. You have any other stories that you want to tell, or we can

E  No.

L  Put the tape off, whatever you want to do.

E  I just think, what else, what else, I’m just trying to think of real good ones, but

L  They’re all good

E  Ah, I can’t think of anything, can I klick it for a sec, cause I got. Okay, this is me talking again. Move it this way?

L  Yeah, perfect.

E  All Right. I’m not, I don’t want to keep all this information, like I’ve got a lot of information, a lot of experiences. Like everybody else does that’s been in these different units. But I want to pass it around. I’ve got a huge interest in drug work. I love doing drug work. I love doing hydros, ah, when I came back, there was an absolute lack of knowledge on the street,
not for any fault of the guys on the street, but they're never been shown, they've never been told or taught drug work. Marijuana grow operations, how to do search warrants, they don't know. They don't know because they haven't been shown. So, I made up this manual. Ah, in this whole thing I put together myself. And it, what it does is, I wrote it for the most naive policeman who’s never done drug work, who gets some information on some drug information, what to do with it. And I, my first partner when I first came back to the street, was Bobby Hill.

L Oh yeah.

E He never did any drug work. So I kind of wrote it with him in mind because he was the guy I saw all the time, and I wanted to teach him, I felt if I taught him, I could teach anybody, drug work. So with the manual, that it takes you from getting the information to getting the warrant, and once you get the marijuana grow operation, what you’re going to see. Like what is all this stuff. There’s a lot of equipment involved. What is the plant, what, you know, what are the names of the different parts of the plant. What are you supposed to seize. How much are you supposed to seize of it. What are you supposed to send away for analysis, and once you’ve done all that, what do you do when it’s court time. Like when you get notified you’ve got a trial coming up.

L Right.

E So, including like preparing your photographs, serving your certificates, ah, your exhibits, everything. So, I’ve, I wrote that, you know, with people like Hill in mind, and it takes you from the unknown to hopefully the known. And I, several people that have read this, have done warrants, drug related warrants now, successfully, and have got more of an understanding, they’re certainly not able to write a book on drugs, but they’ve got an understanding that, at least they’re a bit comfortable with it.
This manual, I put in this proposal, that give everybody a copy of this, and they’ve actually got it on a computer now, it’s on Pims.

L How cool.

E So anybody can get it, just go into pims and pull it up.

L Just for the record here ah, what he’s written is, he’s called it Harvesting of Marijuana Grow Operation, and it’s a, what have you got here, how many pages?

E I don’t think they’re numbered.

L Well, my guess is

E Twenty.,

L You know, twenty, twenty-five, even thirty pages here outlining what he’s just talked about. Wow.

E So, yeah, so that’s one of the things that I, one of the ways, I guess, I tried to turn, pass on some of this information, and knowledge that I’m lucky to have been exposed to. You know, guys like Matthew, Matthew really wants to work in drugs, and we’ve lucky, we’ve been doing a fair amount of drug work recently, and this thing here has helped him too. He’s used it.

L Oh, I’m sure.

E Just to give him an idea what to expect. My last partner, I worked with a female partner, she never did any drug work, never been to a marijuana grow operation. I had information on one, I warned her we’d be doing the warrants, so I made her read this before we went. And when we got there, she told me what everything was. She knew because of the manual.

L Wow, that’s gratifying, aye.

E Yeah, it is, it’s nice to be able to pass on that information. Cause there’s no point in me keeping it by myself, or anybody else that’s left the specialty and that’s keeping it. Pas it on, you know, we’re all on the same team.
L Do you think that you’re attitude is a common one? When it comes to this stuff?
E No, unfortunately, it’s not, it’s not. There’s an attitude of secrecy, that’s pretty common. People leave the units like drugs and strike and, don’t want to talk about it, they want to keep all their information to themselves, try to make themselves look like the golden child, if something comes up, they’re the only ones that would get called in to do it if somebody comes across a warrant in the district, or some drug information, they’re the ones asked to do it because they’re the only ones with the information, or so they think. I’m of a different mentality, let’s let everybody in the district know how to do these things.

L Yeah.
E Cause they’re fun to do, and it’s great information. And, information is everything. If they know this information, that it will, that’s in this manual, ah, they may be able to solicit some more warrants, solicit some more drug information from their informants or just general patrol in their areas that they work in. They may see some things that they read about in here that are consistant with a grow operation, and investigate further, and find more drugs. And that can work with anything. You know, just targeting bad guys. For anything, but this is just one example, just because I just left drugs, and that’s where my big interest is. And still is right now. Here I’ve been away from drugs almost a year, and each month I’ve been averaging two to three warrants since I’ve been back on the street. So, it’s ben great.

L And which also gives you the sense that it can be done.
E Sure it can be done.
L You know,
E You bet.
L People have the information, anybody else working as hard as you, can, you know

E And interest, information and interest

L You know two or three warrants themselves a month, aye.

E Yeah, you bet

L If they’re digging.

E Yeah. So, see, and then something else, a lot of people shy away from the press. There’s a mystique about the press, they don’t like the press, ah, and I’m of a totally different opinion. I love the press. I think the press is one of your better sources of information, and your better ways of getting information to the public and to your bad guys. And I’ll give you an example of that. Matthew and I had a big assault. This guy took a baseball bat, his name was Mr. Burns. And he took a baseball bat, and beat up this guy really bad. Like beat him all over the place. And knocked him in the head, and split him open pretty good. And then he disappears, this Mr. Burns guy. And we didn’t have a lot of information on him at first, but we dug around, and we identified who he was with a photo lineup and what not, and he’d left town. We had no idea where he lived, we thought we did, we went and banged on the door and his girlfriend claimed to be an ex-girlfriend, and claimed he moved out quite a while before we were there. Mom was totally uncooperative, and anti police. So I told her, if she didn’t give us the information, we going to put his picture in the paper and she challenged us and said there was no way we could do it. We did. There’s our press release right there. Matthew and I did that.

L No kidding, aye.

E Yeah, and the very next day, we got him. He called and turned himself in. The power of the press is amazing, and that’s not the first time we’ve used them. I keep talking drug stories, but I like talking drug stories

L Yeah.
Every single time we were involved in a search warrant where there was charges or bad guys, like against bad guys or seizures of any quantity, marijuana grow operations, we always did a press release. The press loves police stuff, because it sells papers. The public loves reading police stuff, and drug stuff. Interests them beyond belief. I’ve got clippings downstairs, I’ve probably got a hundred of them downstairs from the papers, different things that we put in the paper. And it works, it works well, you gain the support of the public, and you solicit more information. The more the public hears about these things, if they see anything suspicious, they’re going to call you. They’re going to call you and say I know something about that. Or, I know the guy next door, I think he’s growing dope. Or, the guy you’re looking for that Mr. Burns guy there, he lives next door, right now, he’s hiding in the basement. They’re a wonderful source.

Are you generally happy with how the, the media eventually puts out the information that you’ve given them?

Absolutely. Absolutely, they’ve never mis-quoted anything, at least that I’ve released to them. I’ve done many press releases, I’ve watched them on TV, I’ve seen them in the paper, and heard them on the radio, and they’ve never been mis-quoted. Generally, they’re exaggerated to benefit the police, they sound better on TV, they sound better in the paper, and on the radio than I actually prepared them. And it works, in our favour. For example, this release that one on the baseball bat attack. It sounds really great there, and it was on the TV as well, and it was out with his picture and it was repeated on the news so many times, he turned himself the very next day. He called us, through his mother, made an appointment, and turned himself in. Gave us a full confession and everything.

Wow. Huh.

So.

Yeah, because that, you’re right, there is a other opinions about the
E Oh, absolutely, everybody’s had a bad experience with the press, and a bad taste about the press, but turn a negative into a positive, and they’re out there. What better way of reaching six hundred thousand people is there than the media?

L Well, in this way, you got control over it too.

E Oh, you betcha.

L You know when you’re the one releasing the information, instead of having you know, the reporters having to nose around,

E That’s right.

L And that’s when you’re going to get the

E Big problems.

L Their opinion comes in or their perspective comes in. This way you control

E Yeah.

L Ah, what information you’re going to give out, and they’re happy to get it. Like you say, neat stuff.

E You know, it’s ah, it’s just twigged something to the very first story I started with. When I was in that very first cell shot, that I told you about with That guy, again I only had that certain bit of information that I talked about earlier in the tape, but right towards the end of the operation, just before homicide investigators told me to really go at him hard, and see what he knows, I came out and I was just getting through the paper, just having a break, and I read an article on That guy, and it was a picture of him coming in at the Springfield airport. I’ve got that one downstairs as well. And he was coming in in handcuffs, and I read the story. And in the story it said that he was arrested for the bludgeoning death, for the bludgeoning death, so I used that word, when I went back in, and I started asking questions, then I told him I read this article and it said bludgeoning, and as soon as I said that word, that was the turning point. Like that one
word, and I took that from the paper. And I don’t know where the paper
get it, cause I later talked to the investigators, and they didn’t release that
word, like they didn’t describe it as bludgeoning. They described it as
beating or whatever they did, but not bludgeoning. Because I used that
word, and all the questions I started asking him, he thought I was a cop
right away. Cause that’s a cop word.

L Huh
E So, and I got that from a paper.
L The power of words, she said.
E Oh, yeah, yeah.
L Wow.
E Yeah, I got lots of paper, newspaper articles, but
L You, you save them?
E Oh yeah.
L Anything that you have anything to do with
E Oh sure, yeah, yeah, I’ve got tons. I don’t save them all, cause some I
missed, or there was so many in such a short period of time that it was the
same thing over and over. Like we did this warrant, or we did that warrant,
it really didn’t matter, but I’ve got almost all of them, And, they’re nice
little keepsakes, I guess.

L Yeah.
E Wouldn’t interest anybody but me, but they’re nice to see.
L Will you keep them in a scrap book, like
E Yeah, oh yeah, I’ve got downstairs a bunch of pictures as well from
different warrants I’ve done when I was in drugs, a bunch of dope
pictures, and strike force, and all my undercover pictures I keep in one
little group.

L Neat.
E Yeah, yeah they’re little souvenirs. Nice souvenirs.
L Something to be proud about, you know, you look back, and you’ll remember.

E I’m proud of it, for me it’s a real sense of accomplishment for all the work I did in both units, and it’s work I really enjoyed.

L And it’s, you know, someday your girls will look at that and say, you know, when Dad was walking around with his pony tail and his long beard, you know, here’s what he was doing.

E Well, you know, it’s going to come back to haunt me I’m sure. One day my girls will come home, and they’ll bring home some maggot boyfriend with a pony tail. And I’m going to have a hard time telling them that he’s a bad guy. They’re going to remind me the way I looked and they’ll go upstairs to my drawer where I keep my pony tail in my zip lock baggie, and they’ll show it to me. I’m going to have a real hard time telling them that I don’t like the way he looks.

L Well, I think that, I mean, I’m trying to think back, I’m sure I saw you in uniform.

E Yeah, I ah, well I left, I left the street in 88.

L Okay, yeah, I would have seen you in uniform, but then I was thinking that when I first saw you when I walked through the door I thought you looked different, and then when you said with the hair like, you’re hair’s naturally curly, right? So\ 

E It waves a bit when it gets longer.

L It waves, yeah, cause I’m pretty sure that’s how I last remembered you, was seeing you

E Yeah, while I was always around the back counter and stuff, cause I seen you a lot when I was long haired.

L Yeah, who were there with. Weren’t you there a lot with one other

E Oh

L I’m trying to think
It depends, in Strike, I was there with, it could have been anybody in strike. Any of the guys.

I'm just trying to think of who, God I'm awful with names. Names were Tegidy, but ah, yeah it's a, but it's a uniform, you know, and that's the difference.

Exactly.

That's not ah, given a choice, you know, ah, in a different, you know, you gonna sell vacuum cleaners or something, this is not what you would choose to do, it was the uniform for the time, and

Right.

So I think it's going to be neat for your kids.

Well, I was, I really do try to please, be a chameleon, you know, when I went to work. I always had a few different outfits with me, whether it be just jeans, or nicer clothes, or a real, my really grubby stuff. I got all my stuff still saved. I don't know why, but they're shirts my wife doesn't like me wearing. Almost like the biker type stuff, with all the different sayings on them. And, you know, when I say chameleon, chameleon can change from one colour to another, well, I was always available and prepared to change from one appearance to another real quick. For doing a nice bar, I'm ready to go. I put my hair in pony tail, pull it right back, put on a nice shirt, I'm in. Do a dirty bar, same thing. Away I go, get on my slimy clothes. Hey

Hey dude

You look tired?

Come on in.

Hi.

This is my wife, Giselle. Giselle, this is Loralee.

Hi, Giselle.
E A UBC student.

L Nice to meet you too. You've had a long day.

?? Oh, yeah.

E Yeah, I called her. No she said, she went to university to learn that a quarter of a million at a parade is stupid, so she's not going. So.

L Oh, wow. Thankyou so much for all of this, Medavoy, it's going to be really, really helpful, and, as I say, I'll be coming back through. Are you planning any holidays that you guys this summer, or

E Yeah, August, we're gone for three weeks. Sixth to the twenty-sixth.

L Sixth to the twenty-sixth. Okay, I should write that down actually, because ah

E Do you want this Steve McGarrett. I'll give you his card, it's the only one I have though, so I'll write it down.

~End~