

Excerpts from a book by Jack L. Colwell and Charles "Chip" Huth
Unleashing the Power of Unconditional Respect

Chapter 1: A Thin Blue Line Through the Heart of Every Cop.

The profession of law enforcement requires a relentless striving for a personal anima (inner way) which sees others as people and is rooted in integrity, buttressed by courage, and expressed as unconditional respect for all.

Building personal anima begin with some simple but startlingly pro-found realizations and building accountability systems around them. These new structures can be quantified by the following points:

- I am a human being, endowed with the gift of self-examination. In other words, I have a conscience and am therefore responsible for my thoughts, words, actions, and inactions.
- I am *not* a simple stimulus-response mechanism. I cannot simply blame others for my reactions and responses.
- I must face the fact that I have prejudices, loyalties, desires, and fears that cloud my judgment and shroud me in self-deception. Said another way, when I am wrong I will almost certainly deceive myself with self-justification and blame directed at other people and circumstances-I will naturally assume I am right at my most wrong points.

**Chapter 3: Unconditional Respect
The Tactical Edge of Officer Safety**

Respecting people is not a form of appeasement and does not require one to tolerate injustice or fail to take a stand for what is morally and ethically correct. The way you opt to conduct yourself when dealing with someone-especially someone who is difficult, rude, and even cruel-is a reflection of your character and personal commitment to a durable anima. It has little, if anything, to do with what she merits socially. It has to do with what all humans merit intrinsically.

As discussed in the opening chapters, anima is a very personal and private thing. Someone's anima represents not the image he projects to others, but what he actually is on the inside, deep below the surface. Anima deals not with outward actions (behaviors), but represents something much deeper and more

meaningful. It is the true map by which we navigate the world around us, and it predicts our destiny. The modern-day servants of society need a consistent anima to serve as a type of “inner armor”. This armor is worn closest to the heart and protects the noble servant from the insidious self-deception that seeks to undermine his ability to see the world consistently and correct the wrongs in himself and others.

These results were possible because my internal anima permitted me to be confident enough to listen to her message without being emotionally swamped by the content. It is interesting that “tough” officers regard emotions as weakness-except the emotions of anger and disdain toward others. “Tough” officers often wear anger and disdain as a badge of honor and always find ample reason (like this screaming lady) to justify their disdain. The sad irony is that anger and disdain toward others are the emotions most indicative of a weak personal anima. These particular emotions also render their “tough” holder tactically and interpersonally compromised.

What about the tactical perspective? I spoke with an officer recently who said he believed that being respectful gave officers the appearance of weakness and exposed them to serious officer safety concerns. He equated “respect” with softness. I suppose being “hard” would have meant arresting the lady for disorderly conduct, thereby sending a clear message to the entire neighborhood that no one can “disrespect” the police. I have traveled that road, and I can tell you what some of the results might have been.

This type of action may have been consistent with the letter of what some consider “law enforcement” but does it honor the spirit of our basic police mission?

Respect is not a soft skill. Respect is a very “hard” skill that takes time and patience to develop. When I share this concept with fellow officers, a few of them are very receptive and open. Of those who aren’t, the majority of the pushback comes from their idea that treating a suspect with respect will cause the suspect to view the officer as weak. This will in turn make the officer seem like a more attractive target for a physical attack. The attitude seems to be that is an officer “appears” tough and capable, then a suspect will question his own ability to successfully assault the officer.

What Respect is NOT

We must be careful not to confuse respect with friendship, admiration, or trust, all of which result from cultivating a personal relationship with another (trust is earned only by consistent, courageous conduct over a period of time). *The way we choose to treat others-especially when we have options-has little to do with them, but is instead a reflection of a personal commitment to our anima. To subscribe to the notion that someone else can extrinsically control our internal attitude by behaving-or failing to behave-in a particular way is a mechanism so absolute us of our personal responsibility for our conduct. What follows is self-deception, and although it may be a convenient way out of justifying our behavior, it doesn't fool our conscious, which is the most suitable barometer for measuring the rightness of our actions. "When we need to be justified, anything that will give us justification will immediately take on exaggerated importance in our lives. Self-betrayal corrupts everything-even the value we place on things."

Precontact Threat Assessment

Officers must prepare themselves physically and mentally in anticipation of these potentially life-altering or -ending events to ensure their survival and the survival of the people they are sworn to defend. Officers have no mechanism to determine the will and intent of a subject during the precontact phase of an investigatory stop. The safest mind-set for an officer to possess is one that helps assuage our blinding prejudices and preconceived assumptions based on experience in similar contexts. This safe mind-set is an anima that sees all people as people, is rooted in personal integrity, and is buttressed by courage, which manifests itself as unconditional respect for all.

During Contact: Awareness of Subtle Precursors of Violence

Utilizing our personal value judgment system to categorize someone as dangerous or harmless based on their perceived social value may make us feel comfortable, but it doesn't keep us safe. This mind-set predisposes us to failure and is exacerbated once we are face-to-face with a subject in an enforcement context. Labeling allows us to trick our minds into thinking we have the situation figured out. This self-deception is like a security blanket we wrap around ourselves to shelter us from our sense of vulnerability. It is comforting to "know" someone's capabilities because it helps mitigate the uncertainty of the encounter. The true deception lies in the fact that we have actually *increased* our tactical vulnerability.

An officer who adopts an internal anima of integrity and courage manifested as unconditional respect will be more likely to be naturally observant, not subconsciously blocked, to the subtleties of an encounter than an officer who allows his personal values and biases to cloud his objectivity. Unconditional respect can be understood as treatment of an individual that is not predicated on any particular behavior on her part, but is instead a product of the officer's anima, which is rooted in integrity and courage. An officer who operationalizes the philosophy of unconditional respect will be better able to detect subtle changes in a subject's behavior that could be precursory to an assault.

An officer can actually be able to sharpen his objectivity by disciplining himself to internally view all subjects in a consistent manner, thereby creating a sharper focus on reality, as opposed to looking at a situation with the limitations inherent in a preconceived bias. This train of thought belies the concept that a highly touted option of exhibiting "feigned" respect is sufficient, and instead encourages officers to focus their efforts on character-building exercises and self-evaluation. As we will discuss further in Chapter 6, even if an officer is an expert at "faking it", she cannot conceal her true feelings from others. Her behavior will undoubtedly be influenced by these internal factors, regardless of what attitude she outwardly displays. In essence, the age-old adage "We reap what we sow" has never had a more critical meaning.

Anima: An "Internal" Code

The pursuit of a highly developed anima will allow police officers to adhere to principles rather than capitulate to the natural proclivity to devalue others, and thus become self-deceived. Codes of conduct rooted in values are not new concepts, and have in fact been employed in many cultures to guide the protectors of societies in the performance of their respective duties. Most of these codes are on an "external" nature and deal with the outward behaviors of the individuals or groups. They are powerful guiding forces in the cultures of warriors and peacekeepers who are charged with defending the people. Dr. Shannon E. French notes,

In many cases, codes of honor seem to hold the warrior to a higher ethical standard than that required for an ordinary citizen within the general population of the society the warrior serves. The code is not imposed from the outside. The warriors themselves police strict adherence to these standards[,] with violators being shamed, ostracized, or even killed by their peers. One historical example comes from the Roman legions, where if a man fell asleep while he was supposed to be on watch in time of war he could

expect to be stoned to death by the members of his own cohort. The code of the warrior not only defines how he should interact with his own warrior comrades, but also how he should treat other members of his society, his enemies, and the people he conquers. The code restrains the warrior. It sets boundaries on his behavior. It distinguishes honorable acts from shameful acts. Under the codes of chivalry, a medieval knight had to offer mercy to any knight who yielded to him in battle. In feudal, Japan, samurai were not permitted to approach their opponents using stealth, but rather were required to declare themselves openly before engaging [in] combat. Muslim warriors engaged in offensive jihad could not employ certain weapons unless and until their enemies use[d] them first.*

The exercise of self-discipline is no less important for the protectors of modern society, but it is especially relevant to the police because of the unique relationship we have with the public that does not allow us to exist as a separate entity. The "codes" that regulate behaviors have undergone monumental change and adaptation as societies matured; however, the principles that govern the men and women who accept the task of serving society are timeless.

The men and women who make up the modernized police forces of the world are in desperate need of a code or "inner way" that will protect them not only from the criminal element but also from the perils of their own tendency to deceive themselves. The type of code we are advocating is not an external one, but begins inside the individual officer. It does not simply address behaviors, but instead deals with something much deeper than behavior. It deals with our inner way, which actually *determines* how we interpret the world around us. This code-or anima-is meant to be used as a "character map" to help those granted with extraordinary responsibility to focus their talents in the pursuit of a life of honorable service.

The police are more often viewed-and actually view themselves-as an occupying force that responds to the neighborhood when there is trouble and withdraws once they have restored the status quo. Where it was once the job of the culture and social norms to keep people's behavior in check, we are now dependent upon the government to handle even the most minor of infractions. In this social milieu, the police and the citizens they are sworn to partner with in instilling safety and prosperity come to view their mutual interactions with an "us versus them" mentality. It has become fashionable for officers to adopt an adversarial perspective toward the public, especially when they perceive the public as being unsupportive or overly critical of their actions. This distorted perception reinforces the idea that the police are a separate entity from the public and can result in a pattern of self-justification that can be used to legitimize

rudeness, a lack of empathy, and, in some cases, illegal behavior. This kind of unconscious programming-reaffirmed over hundreds of interactions and years of typecasting-is the inevitable result of a police culture that has slowly drifted away from a service mentality. Having the ability to change the oil in your car does not make you a mechanic. Having the ability to use force effectively-as a soldier or a police officer-does not make one a warrior. A warrior understands that the most important battle to be fought is an internal one. It is the battle against our own tendency to be self-deceived about ourselves and others that demands the warrior's attention above all else. The key to understanding others-even our enemies-resides within us, and that knowledge and pursuit of the anima that will facilitate it are what define a warrior.

I Hear Every Word You Say, but I Can't Listen Should I Care? Chapter 4

Unless a person is hearing impaired, hearing simply happens-sound is perceived. Listening is different: you must consciously choose in order to process meaning from words. "Most people tend to be 'hard of listening' rather than "hard of hearing."*

- What if training processes, organizational systems, and social structures consistently confronted condescending or dehumanizing attitudes toward any and all members of the organization and community, and built accountability processes around negative biases rather than gave them tacit approval?
 - Negative prejudicial presuppositions would be dragged out into the light and challenged against enduring principles of right and wrong.
- What if unconditional respect for all people (versus the natural tendency toward conditional or earned respect) was the social and structural norm for an organization?
 - Every contact with members of the community would result in fostering promoters of the basic mission of law enforcement. This would build a natural foundation of community policing.
- What if all supervisors and commanders were accountable to always have internal attitude of unconditional respect toward each other and all line element personnel as both social inspiration and a cultural norm setter?
 - This would produce zero tolerance for rude, condescending words or manipulative behaviors toward anyone.

- What if all members were encouraged to separate liking, trust, and reward from respect, and held accountable for this? In other words, even if you know someone is a criminal, a liar, and untrustworthy, you still unconditionally respect him.
 - This would enhance officer's ability to truly listen to and be influenced by the content of anyone's message, including nonverbal precursors to violence or aggression.
- What if internal organizational silos were dismantled and replaced with the social networks and systems structures that promoted safe, open, honest communication?
 - This would result in continual improvement, expanding trust, and excited stakeholders, thus unleashing the natural talents of members.

Anima-Based Leadership

When we (the authors) share the philosophy contained in these pages, much of the pushback we receive from the supervisors and managers in law enforcement includes statements like "We have a paramilitary command structure and we need to be more authoritative like the military leaders. We report to us." I couldn't agree more with the first part of this statement. The large majority of police departments in our country (the KCPD included) are representative of a paramilitary organization. This is the most effective and practical model for law enforcement and has also served the men and women of the U.S. Army well since 1784. The U.S. Army's leadership manual-*Field Manual 22-100, Army Leadership*-makes the assertion, "Your people are human beings with hopes, fears, concerns, and dreams. When you understand that will and endurance come from emotional energy, you possess a powerful leadership tool."* This reflection stands in stark contrast to what most of the people I talk with think of when they imagine a "military" style of leadership. To the uninitiated, the military leadership model is characterized by the mindless enforcement of rules and the objectification of the individual soldier.

An anima-based leader recognizes the concept of RHIP to be something entirely different. This type of leader understands that the privilege conferred on her is the *privilege to serve others*. The higher the rank one attains the more people she gets the opportunity to support, encourage, and serve. Such leaders understand that they are accountable not only to the public, but also to the

people whom they outrank-the people who put their trust in them. Consider the defining attributes of a leader related by the Greek Xeonos, who testified to the death of the Spartan king Leonidas at the historical battle at the pass of Thermopylae:

*[A] king does not command his men's loyalty through fear nor purchase it with gold; he earns their love...That which comprises the harshest burden, a king lifts first and sets down last. A king does not require service of those he leads but provides it to them.**

The mantle of leadership comes with much responsibility. People do not follow you for money or benefit packages, and they surely do not risk their lives for such things. They follow you when they believe in you and know you care about them and have their best interest in mind. A leader exists to serve his people, not the other way around. Once you as a leader accept this, you will unleash influential power you never imagined existed.

This chapter will discuss the place that anima-based leadership has in the new paradigm the authors are advocating for our profession. It is important to note that the type of leadership we will discuss is not limited to increase in rank. Rank only grants the bearer the positional authority to tell others what to do. Anyone can do that with minimal amount of basic training and motivation. Anima-based leadership is rooted in the notion that the power to lead is actually conferred by the people who are led. It takes strict discipline to execute the duties of a leader in a manner that will inspire loyalty and trust. It is critical for the leader who cases her decisions on a strong inner way to place a high value on serving others.

Character

Character is the essence of who we truly are, as opposed to the image we might portray to others to attempt to sway their perception of us. In a person of character, words and deeds are indistinguishable from one another. Rigorous pursuit of a powerful and effective anima is what develops character. When one seeks to:

- develop his inner way in accord with a sense of integrity and dedication to service others
- grow his courage in the face of adversity over a period of time

the result is a mature character. This maturity aids in making challenging decisions about right and wrong. This type of character is obligatory for any person who desires to lead others and motivate them to stand on principle and act for what is right as opposed to what might be popular or expedient.

Humility

It is incumbent upon all leaders to courageously challenge the wrongs within their organizations. The ability to do so is based upon the leader's level of personal commitment to right wrongs within herself. The development of this competency requires much patience and focused effort. Humility does not come natural for most, but it is essential for a leader. Being humble can be seen by many as a sign of weakness, but nothing can be further from the truth. A person who demonstrates true humility is one who has faith in her own abilities, and at the same time can subordinate her ego and desires to the mission at hand. A humble leader seeks to be productively self-critical and stays open to new ideas. Humility allows us to embrace change and share credit with others, thereby creating a climate that promotes the open exchange of ideas and encourages creativity.

Think of how failing to practice humility plagues us in our personal lives. We "compete" with family and loved ones to be right in matters small and large. We sometimes go to great lengths to prove another wrong in order to buttress our own sense of self-worth, all the while damaging the relationships we purport to value most. This competition occurs when we misinterpret matters of preference as matters of principle. What is truly more important: "winning" an argument over trivial things that will not matter an hour from now, or working to strengthen relationships by understanding and valuing differing perspectives? The answer is obvious; however, common sense is not typically very common.

Flexibility

The profession of law enforcement is growing increasingly complex. Leaders need to challenge their own presuppositions on a continuous basis and learn to consider alternative perspectives. Failure to do so drastically limits one's ability to understand the real and felt needs of the community and be proactive in helping things go right. A leader must be flexible in his approach to problem solving and the allocation of the agency's resources. A person with strong character is

principled; however, a paradox exists. A strong leader must be committed to personal and organizational values, but at the same time be open to new ideas and able to adapt to changing realities. Just as the flexibility of a joint can be increased by performing stretching exercises, flexibility in leadership can be increased by stretching one's mind to consider alternative perspectives, which can influence our thinking and guide us to unconventional but extremely effective solutions.

Most agencies have a use-of-force policy on the books, and many of those policies employ some type of matrix, model, or continuum that attempts to educate practitioners on balanced options for responding to resistance or aggression. The purpose of these "mechanical applications" is to assist training officers in teaching concepts concerning reasonableness as it relates to force application. The purposes of such matrices are not to "define" reasonableness, and it is dangerous to use them in this manner. Unfortunately, many supervisory personnel, when faced with the uncertainty that is inherent in use-of-force incidents, fall back on the use-of-force model as an evaluation tool to determine whether an officer acted reasonably. The supervisors who do this are not being maniacal; they are simply incapable of, or untrained in, adopting a flexible mind-set. Rigidity in the critical analysis process results in a complete breakdown of the decision-making process. Some of the results of failing to analyze a use-of-force incident in the proper context are as follows:

- Unwarranted discipline
- Lowering of morale
- Precipitation of improper hesitation on the part of officers involved in tense, uncertain, and rapidly evolving circumstances

When faced with challenges and opportunities in an uncertain environment, a leader utilizes creativity to arrive at unconventional solutions: "[T]he creative person is a risk taker, but carefully considers what could go wrong and is prepared to deal with the complications. The leader learns from failure and tries to understand the system that set a person up for error rather than looking for a scapegoat."*

Trust

Trust is necessary for any leader who seeks to influence and inspire. It is very difficult to attain and all too simple to damage. The cultivation of trust in any team is not a simple process and must be expanded from the inside out. It begins with developing what leadership author Stephen M. R. Covey (the son of leadership great Stephen R. Covey) calls "self trust". "Self Trust deals with the confidence we have in ourselves-in our ability to set the achieve goals, to keep commitments, to walk our talk-and also with our ability to inspire trust in others."* We have to make and keep commitments to ourselves before we will be capable of honoring commitments we make to the people we serve. The ability to trust oneself is a foundational component of anima-based leadership. When you are certain you are able to make and keep commitments to yourself, it helps to reinforce your ability to hold others accountable for acting for what is right. After all, if you cannot trust yourself, how can you expect others to place their trust in you?

Trust is the foundation of teamwork, and law enforcement is definitely a team sport. When the team learns that the leader will follow through and do things he promises, trust is grown and loyalty is increased exponentially. While opportunities to establish and build trust naturally arise, it is not enough to wait around for them. A leader must look for opportunities to grow trust by actively seeking out situations that put his character on display for others to see. Become proactive in searching for issues that affect the well-being and morale of the people you serve, and address them openly. If a policy or procedure has outlived its usefulness and is no longer practical or is excessively burdensome, work to amend or abolish it before it becomes a point of contention that can damage organizational trust. When someone approaches you to gossip about others, use that opportunity to stand up for those who are not present. This sends a powerful message about your anima and works to grow trust. A leader who seeks to build trust must hold herself accountable to the organization's rules and expectations. A good leader must be capable of being a good follower.

Discipline

Self-discipline is a major component of the character construction process. A leader who desires to inspire her followers must first demonstrate her ability to live out the attributes of a strong character. Self-discipline is developed by making and keeping commitments to oneself. Once you have demonstrated consistency of purpose, you can begin modeling the desired behavior for those you seek to

influence and motivate. Can you imagine attending a course on healthy eating only to find out the instructor is very obese as a result of a horrible diet? How about a parent who smokes three packs of cigarettes a day punishing his teenager for lighting up? This same type of hypocrisy is at work in a leader who demands things of her troops that she does not demand of himself.

Knowledge

An aspiring leader must commit herself to lifelong learning. It takes just a matter of a few years to become functionally irrelevant in your field if you allow your learning to stagnate. While many think of learning as something that has a beginning and an end, a leader with a strong anima knows that learning is a lifelong pursuit that permits her to constantly reevaluate and retest the paradigms that got her to this point.

John Kotter identified five critical mental habits that support lifelong learning in his groundbreaking book, *Leading Change*:

- *Risk taking*: Willingness to push oneself out of comfort zones
- *Humble self-reflection*: Honest assessment of successes and failures, especially the latter
- *Careful listening*: Propensity to listen to others
- *Openness to new ideas*: Willingness to view life with an open mind*

As you peruse these habits, note that to develop and nurture them requires a great deal of confidence and maturity. Risk taking requires one to be comfortable with the notion that not all risks end in success. A leader committed to lifelong learning must come to grips with the fact that failure is a necessary part of the creative process. Setbacks should be not only expected, but also embraced as opportunities to grow your anima in ways that will dramatically increase the level or effectiveness you can achieve. Some of the best lessons come as a result of realizing a mistake. We have already discussed the important role the humility plays in the leadership process. Without the ability to reflect honestly upon our past triumphs and failures, learning becomes impossible. Too often our natural tendency toward self-deception allows us to make excuses for our missteps, effectively strangling the feedback loop necessary for true knowledge growth. This same self-deception permits us to overestimate our individual contribution to our successes while effectively ignoring the efforts of the people around us. When our anima is strong, we are capable of not only tolerating the opinions of

others, but also actually seeking out input from various perspectives. We are capable of respectful consideration of differing ideas. A leader of this caliber actually places a high value on opinions that conflict with her own because she realizes the vast potential that is unleashed when she steps outside of the self-imposed limits of her viewpoint. When we listen to others with the intent to understand them instead of with the intent to make ourselves understood, we open our minds to perspectives that we are incapable of tapping with our own myopic view of reality. New ideas that blossom into great innovations often come from the most unlikely of sources, and a leader must arm herself with an open mind so the best ideas don't escape her scrutiny. This is the foundation for lifelong learning.