

Affidavit #1 of Dr. L. Beall
made July 16, 2010

No. S-097767
Vancouver Registry

IN THE SUPREME COURT OF BRITISH COLUMBIA

IN THE MATTER OF:

THE CONSTITUTIONAL QUESTION ACT, R.S.B.C. 1996, C.68

AND IN THE MATTER OF:

THE CANADIAN CHARTER OF RIGHTS AND FREEDOMS

AND IN THE MATTER OF:

A REFERENCE BY THE LIEUTENANT GOVERNOR IN COUNCIL
SET OUT IN ORDER IN COUNCIL NO. 533 DATED OCTOBER 22, 2009
CONCERNING THE CONSTITUTIONALITY OF
S. 293 OF THE CRIMINAL CODE OF CANADA, R.S.C. 1985, c. C-46

AFFIDAVIT

I, Dr. Lawrence D Beall, Clinical Psychologist, of 32 West Winchester Street, Suite 101, Salt Lake City, Salt Lake County, State of Utah, in the United States of America, SWEAR (OR AFFIRM) THAT:

1. I was retained by the Attorney General of British Columbia to provide an expert report in these proceedings.

Expertise

2. I am a clinical psychologist and the Director of Trauma Awareness & Treatment Centre in Salt Lake City, Utah. I have a PhD in clinical counseling, with a specialty in trauma counseling. Attached and marked **Exhibit "A"** to this affidavit is a true copy of my *curriculum vitae*.
3. I incorporated the Trauma Awareness & Treatment Center (TATC) in 1994 as a non-profit mental health organization dedicated to helping child, adolescent, and adult survivors of trauma to resolve and integrate traumatic experiences, and reconnect to their environment and relationships. In my capacity as a clinical psychologist at TATC, I have treated a broad spectrum of trauma cases, ranging from child abuse to domestic violence, religious abuse (including polygamy), and war, refugee and gang violence. I have treated over 5500 trauma patients since 1988.
4. In the last ten years, myself and another counselor at TATC have seen an influx of clients from polygamous backgrounds: mothers and children fleeing polygamous groups, and young men who have been ostracized from the polygamous community.
5. I have worked with thirty survivors who have left polygamous communities, twenty-two of which were members of the Fundamentalist Church of Jesus Christ of Latter-Day Saints (the "FLDS"), from the joint communities of Hildale, Utah and Colorado City, Arizona. The demographic break down of these survivors is as follows: six women aged 27 to 42, from the FLDS group; eight women from non-FLDS polygamous groups; sixteen young men aged 16 to 21 from Hildale and Colorado City. Additionally I oversaw the treatment of eleven more young men aged 16 to 21, also from the Hildale and Colorado City communities. Some of the former polygamists I have treated are from Mormon splinter groups other than the FLDS, including the Kingston group and the Allreds. The psychological impacts of polygamy do not differ in material respects in my clients from the FLDS and other splinter groups, and for ease of reference I use the term "FLDS" to describe the kind of polygamy practiced by Mormon splinter groups.
6. On the basis of my clinical experience treating polygamy survivors, I wrote a paper in 2005 titled "The Effects of Modern Day Polygamy on Women and Children", which will be published this year in the *Journal of International Cultic Studies*, in

condensed form. Attached and marked **Exhibit "B"** to this affidavit is a copy of my paper.

7. I was retained by the Attorney General for British Columbia to provide an expert opinion on the following question:

What are the emotional, psychological and social impacts of the practice of polygamy on individuals who have lived in polygamous communities such as those operated by the Fundamentalist Church of Jesus Christ of Latter-Day Saints?

8. I understand that my duty in preparing the report and, if called upon, in testifying, is to assist the Court and not be an advocate for any party.
9. I have testified or provided briefs for the court in over 40 cases. I have written 100 assessments for the court, usually involving fitness of a parent in connection with the Division of Child and Family Services. The kinds of cases I am expert witness for include domestic violence, refugee trauma victims, child abuse, and polygamous abuse. I have been retained by the State of Texas to provide expert evidence about the psychological impact on adolescent girls marrying older men in FLDS communities. I have provided expert evidence in the following four cases, which resulted in guilty verdicts and sentences of incarceration as indicated: Raymond Merrill Jessop (10 years), Allan Eugene Keate (33 years), Merrill Leroy Jessop (75 years), and Abram Harker Jeffs (17 years).
10. My testimony in those four cases mainly revolved around the following areas of concern: mental and emotional impact on an adolescent girl age seventeen or younger of marrying an older man under the conditions of the FLDS community; that these adolescent girls are unaware they are victims; sexual grooming in and out of the FLDS community; age of consent issues; and the unique challenges faced by each of the underage girls, depending on the man involved and the circumstances with which the girl was dealing.
11. The opinions expressed in this affidavit are based primarily on my own clinical experiences treating trauma patients generally, and polygamy survivors in particular. To the extent that I rely on other sources such as academic literature, I have provided the reference. Attached and marked **Exhibit "C"** to this affidavit are the references I consulted in preparing my report.

Common Psychological Impacts in Former FLDS Members

12. The psychological effects of polygamy I have observed in my practice are akin to those of domestic violence, assault, and child abuse. Women with children leaving polygamous communities tend to have a characteristic pattern of symptoms. I have considered this pattern in terms of the 5-Axis Diagnostic format used in the Diagnostic Statistical Manual (DSM-IV TR) created by the American Psychological Association.
13. A woman leaving a polygamous group experiences a combination of past traumatic experiences and ongoing, often elevated stress. Much of this stress has to do with her children, who she is trying to protect, support, and provide as secure an environment as possible. The high levels of ongoing stress tend to worsen her post-trauma symptoms. Not until she is able to gain some control over her life, and the fear of her losing her children decreases, can she gradually diminish her stress and anxiety.
14. What follows is an example of a 5 Axis Diagnosis that I would typically give to an adult woman who has left the polygamous group:

Axis I:	309.81 Posttraumatic Stress Disorder
	300.02 Generalized Anxiety Disorder
	296.32 Major Depression, Recurrent, Moderate
Axis II:	V71.09 No diagnosis
Axis III:	Migraine Headaches
	Gastro-intestinal Problems
Axis IV:	Problems with primary support group
	Educational problems
	Economic problems
	Other psychosocial and environmental problems (exposure to polygamist and polygamy group members in (the town) where she lives and exposure to polygamist when there is visitation with the children).
Axis V:	Current GAF (Global Assessment of Functioning) 45

(The score of 45 suggests she has serious symptoms and serious impairment in social, occupational, or school functioning)

15. In comparing the young men's diagnosis to that of the girls there are several key differences. The boys usually shared the PTSD diagnosis. However, girls tend to internalize symptoms and have higher levels of anxiety and depression. Boys externalize symptoms and have behavioral problems. Many of these young men described acting out in destructive ways. They were also more angry than the girls and tended to be more aggressive.
16. I have treated a number of young men who have left polygamous communities. They were referred for treatment at the Trauma Center by others who had fled the FLDS community. There were characteristic problems faced by these young men. One of the principal problems had to do with displacement. This included loss of family, friends, familiar surroundings, and the sense of security they had in the community in which they had grown up. In addition to losing these things they were in the "outside world" they had been taught was evil, dangerous, unkind, and opposed to them and their lifestyle. Therapeutic work generally necessitated a breaking down of their fears and defenses that had been their protective armor in the past. Another problem entailed their acceptance of having mental/emotional problems. They had been taught that having these problems was a weakness and it was difficult for them to acknowledge much less work through and resolve their traumatic past and current symptoms. Once these initial obstacles had been worked through these young men were generally willing to do the therapeutic work and make needed progress.
17. These young men were very aware of the realities in the community that necessitated their being ostracized. They knew there were only so many girls, and the older men wanted them for wives. They had to be kicked out of the community to make room for these older men marrying the eligible girls. A number of them said that it was unfair for them to compete with these men who were more established and had more to offer these girls like homes, families and security. There was a great deal of resentment expressed over the fact they were prevented from taking the next step in finding and marrying a girl they wanted for a marriage partner.
18. My clients who have fled polygamous communities have been of average to above-average intelligence. They are disadvantaged, however, by their limited experience

and education, and a correspondingly narrow perspective on life and themselves. Education is not valued in the FLDS, and many members do not finish high school. Instead emphasis is placed on acquiring practical skills for performing one's role, such as managing a home, fixing cars, running a farm, and midwifery.

19. Generally, those who have fled polygamous communities do not believe they can obtain relief from their symptoms by working with a mental health professional. They have been told their entire lives that emotional pain and symptoms are a sign of weakness and should be dealt with by turning to God and their priesthood council, that the outside world is their enemy, and that non-FLDS doctors are dangerous and cannot be trusted. In my experience, the only other group of clients that are comparable in their attitudes toward receiving professional help are victims of cults, who have been strongly conditioned to be powerless to escape the cult and make a life without the cult.

Impacts of Polygamy on Adolescent Development

20. It is important to consider the impacts of polygamy on adolescent development. About thirty per cent of the women I have treated who have fled polygamy had been married before the age of 17. The majority of women also stated that they had fled polygamy to protect their children. The average age of the boys who were no longer in the community was around age 17.
21. According to the cognitive theorist Jean Piaget (1952), how children think is more important and reveals more about their mental ability, than what they know. As a child develops, an important distinction must be made between stages of mental development:
 - (a) In the *concrete operational period*, the child begins to think logically in a consistent way, but only with regard to real and concrete features of their world. They cannot yet handle abstract ideas and situations.
 - (b) In the *formal operational period*, adolescents and adults are able, in varying degrees, to think hypothetically and abstractly. They can think about thinking and speculate about the possible as well as the real.

22. In my observation, young adolescents in polygamist groups have difficulty thinking through possible consequences of their behaviors and choosing between different options that have different moral values. I believe these difficulties are a result of impairment to their *formal operational* capacity: they appear to be “stuck” somewhere between the *concrete* and *formal* operational periods.
23. In the absence of adequate cognitive development, young teens often rely on instinct rather than good judgment when contemplating risk-taking behavior. For adolescents growing up in the FLDS community, their “instincts” are largely the byproduct of the indoctrination and conditioning that constitutes a significant portion of their childhood and adolescence (this will be discussed in greater detail below). Although these young adolescents often appear to be “grown up” (i.e. they physically resemble adults more than children), the area of the brain primarily responsible for judgment and reason most often associated with adult cognition is not adequately developed (Brown, Tapert, Granholm, & Delis, 2000; Caskey & Ruben, 2003; Spano, 2003). Thus, adolescents encounter a wide variety of adult-type decisions prior to having the mental maturity to process multiple alternatives and weigh consequences (Reyna, 2004).
24. The basic structure of polygamy is authoritarian. The men who practice it generally believe they have the authority to govern and control their wives and children in the family relationship. Although it is not a new theme, what is unique to the FLDS culture and polygamy generally, is that this male domination is the rule not the exception. It is an institutionalized power imbalance between males and females. With this in mind, it is important to understand the central tenets of polygamous communities and consider how these beliefs impact an adolescent:
 1. all control belongs to a central figure;
 2. revelation from God dictates the words and acts of the central figure;
 3. independent thinking and outside information are shunned;
 4. relationships with others outside the polygamous community are prohibited;
 5. narrow attitudes toward education;
 6. adaptation to mainstream society is punished;
 7. no privacy mentality;
 8. violence is a necessary strength;
 9. emotional expressions are undesirable;

- 10. personal desires are unwanted; and
- 11. by submitting to her older priesthood holding husband the adolescent girl will be exalted with God.

25. According to Ruben C. Gur, M.D., Ph.D., a Professor of Psychology and Senior Fellow of the Brain and Behavior Laboratory Institute on Aging at Penn State:

The evidence now is strong that the brain does not cease to mature until the early 20s in those relevant parts that govern impulsivity, judgment, planning for the future, foresight of consequences, and other characteristics that make people morally culpable.... (Gur, n.d.).

26. Full regard must be paid to what is known about child and adolescent development as well as age-appropriate services and supports needed by adolescents (Griffin, Patrick, 2003). In light of this, the impacts of the beliefs set out in paragraph 21 are considered as follows:

- (a) the mental impact of polygamy on adolescents;
- (b) the emotional impact of polygamy on adolescents;
- (c) impacts on social development
- (d) sexual grooming; and
- (e) consent.

Mental Impact of Polygamy on Adolescents

27. The mental area is divided into two groups:

- (a) Medical: dealing with how the brain works; and
- (b) Mental Processing: How these adolescent girls think.

28. Medical: The prefrontal cortex is responsible for self- control, reasoning, decision-making, and planning (what are termed the executive functions of the brain).

Research using MRIs have found that the greatest changes to the prefrontal cortex occur between puberty and adulthood (mid-twenties). As Jay Giedd, a researcher at the National Institute of Mental Health said: "It is unfair to expect adolescents to have adult levels of decision making before their brain is finished being built." The implications for an adolescent girl making major decisions such as whether to marry and whom to marry, in her early to mid-teens are therefore significant. The considerations and thought processes entailed in such decisions surpass the cognitive capacity of these adolescent girls.

29. Mental Processing: In polygamous communities, indoctrination and conditioning creates a program that makes the adolescent girl and boy submitting themselves to the priesthood leader a predictable response. If something promotes their submission, it is right; if not, it is wrong. This program has certain "buttons" that make it work. One of the buttons is the teaching, "Keep Sweet". This is an important concept that helps run the programmed thinking, and means, "no matter what happens, submit and smile". Another button is "don't feel, just follow". Thus, thinking is programmed by the doctrine of being exalted by God for submitting to the priesthood leader. The adolescent girl and boy is therefore not prepared for any reality other than that of the polygamous community.

Emotional or Psychological Impact of Polygamy on Adolescents

30. FLDS conditioning interferes with adolescent development. Researchers and behavioral scientists have demonstrated adolescence to be a time of identity formation (Erikson, 1950, 1968). This is a critical time when youth develop the foundation of who they will be.
31. The process of finding one's own identity/self-definition, is a time period when the person tries on various roles and attitudes. The individual uses experimentation, rejection, and final analysis until he or she creates a consolidated identity, one in which an individual can make appropriate decisions. *Identity Formation* continues into young adulthood. *Identity Foreclosure* occurs when a youth makes a stable identity commitment following the direction set by others, without considering other choices.
32. Basic tasks of adolescence are questioning, experimenting, discovering and learning.

This is a significant stage of development and the lack of choice can interfere with identity formation. Polygamous conditioning discourages independent thinking and feeling. The FLDS adolescent girl has been told her whole life she will marry who the prophet tells her to marry, when he tells her to marry. The less choice and control she has, the greater the interference with her identity formation. She is taught, "if what you think and feel tells you something is not right that comes from your husband or the priesthood leader, it must mean that there is something wrong with you"; and "if you are truly pure in heart, if you truly have faith, you will never question". She learns not to trust what she thinks and feels. This alienates her from herself and impedes her growth and development. There is no one she can talk to, to try to understand what is really going on within herself and her world. Those she could talk to (other young women) are likely equally disconnected from their thoughts and feelings, and there is always the threat that someone will report her to the leader. For the young man there are different conditions with which to deal. He has been told "you will marry who the prophet tells you to marry," but as he grows into adolescence the certainty he will even marry becomes more and more conditional. If he goes on a work mission, if he is more obedient, if he fulfills some specific command, he may get to marry. As we have seen, however, there is too often a "bait and switch," and he is told to leave the community.

33. My clients have described numerous ways their self-esteem or sense of worth has been damaged. Perhaps one of the central losses is not feeling that who they are as an individual is honored. They feel they are a means to the more powerful man's ends. When a girl is given to an older man she feels like a "bargaining chip" that promotes her father's standing in the community and among the leadership. After marriage, it is not uncommon for her to feel like property that belongs to her husband; she becomes a means to her husband's ends. Because of programmed thinking, she may not be conscious of it but based on what my clients have reported, she feels it. For the young man there is much pent up anger because he is prohibited from expressing his disagreements if he is told to do something with which he doesn't agree. He may be stigmatized as prideful, a rebel, or worse, an apostate, if he disagrees with church leaders. The whole natural unfolding and maturing process that includes sexual attraction is frustrated, and to make matters worse, he may lose his entire support system when he is excommunicated for some reason that doesn't sound truthful to him.

Impacts of Polygamy on Social Development

34. Socialization is problematic in the polygamous community. One of the reasons for this is the strictly-enforced narrow social structure. Identity formation is integral to social adjustment, and in the polygamous group, roles are clearly defined with no exceptions. Identity is repressed beneath the watchful eye of the leader's desires and demands. These social conditions run counter to normal development. Erickson (1968) identified two stages of development between adolescence and adulthood that pertain to this issue: *Identity vs. Role Confusion* and *Intimacy vs. Isolation*.
 - (a) *Identity vs. Role Confusion* involves how adolescents try to figure out "Who Am I?" Adolescents either establish sexual, political, and career identities or are confused about what roles to play.
 - (b) In *Intimacy vs. Isolation*, young adults will seek companionship and love with another person or become isolated from others by fear of rejection and disappointment.
35. *Intimacy vs. Isolation* is even more confusing for the adolescent in the polygamous community. The drive to intimacy and emotional closeness is natural and instinctive, and ensures the propagation of the species. In a polygamous group, the pursuit of one's natural attractions is forbidden; that would violate the welfare of the larger community.
36. Women who have left polygamy who had been assigned to marry older men report that if they had been interviewed before being married, were free of fear of being punished for telling the truth, and were not encumbered by the belief their only way to gain salvation was being married to this older man, they would have said they would rather be alone than to be intimate with a man for whom they have no attraction. Thus, the natural unfolding of personality entailing cognitive, emotional, and social development, is interfered with in the polygamous community. For a young man there is also parallel interference with his development. The recognized, natural developmental stages a human being grows through are quashed by the systems of control in the FLDS community.

Sexual Grooming in Polygamist Communities

37. Sexual grooming is gradual relationship-building that leads to sexual contact. An authority figure can employ sexual behavior targeting the victim that develops along a continuum. This can start with behavior without any apparent sexual connotation (offering special privileges) and progress to sexual harassment (making explicit sexual remarks) and intrusive sexual abuse (assuring compliance by using threats and/or giving or withholding privileges) (Auweele, Y.V., Opdenacker, J., Vertommen, T., Boen, F., Van Niekerk, L., de Martelaer, K., & de Cuyper, B. 2008). Three fundamental stages of sexual grooming include:
 - (a) increasing trust, affection and dependence in a relationship that is perceived as unique and special;
 - (b) secrecy and isolation that separates the victim from her support system and attaches her to the abuser; and
 - (c) breaking down the victim's defenses and manipulation of her feelings, particularly her fears.
38. Sexual abuse is such a deceptive process of grooming, pressure for secrecy, and reinterpretation of reality and morality that children may be confused as to what is their actual trauma experience (Deyoung, M. & Corbin, B.A. 1994). The complex grooming and silencing strategies that are exhibited by sexual offenders suggest that children may have limited success in preventing abuse. Sexual offenders often begin this process with nonsexual physical contact and may proceed with sexual discussions in order to desensitize the victim (Fieldman, J.P. & Crespi, T.D. 2002).
39. Because of this process, the emotional closeness and affection desired by the victim makes it difficult for her to say "no" when the behavior and relationship becomes sexualized. The sexual grooming process creates the illusion that the victim has consented, that this sexual relationship is consensual, and that she shares responsibility for it. Experts agree that there is a power imbalance when an older man is grooming a younger girl (Auweele, Y.V., Opdenacker, J., Vertommen, T., Boen, F., Van Niekerk, L., de Martelaer, K., & de Cuyper, B. 2008), but this becomes more complex and more of a problem for the adolescent girl when the older man is a

trusted church leader. Because she believes this man is close to God, the following beliefs ensue:

- (a) her husband would not ask her to do anything that would harm her because he is inspired of God;
 - (b) those holding priesthood authority represent her connection to God, and deserve obedience;
 - (c) by denying her husband his desires, she would be defying God;
 - (d) if there is anything that she is uncomfortable with, she is the one who has the impurity and the problem, and she needs to pray for the ability to submit to her priesthood head; and
 - (e) her obedience and submission is a sign of faith and is pleasing to God.
40. All of these beliefs and the power imbalance between her and her older priesthood-holding husband are made stronger because of two principal things:
- (a) the tremendous value the adolescent girl places on the religious doctrine of submission to authority to be “exalted in the presence of God”. She trusts that the older man of authority is her only way to reach this eternal goal.
 - (b) privacy and secrecy characterize her relationship with him. This naturally includes the unique and special relationship she has been led to believe she has, that prevents any questioning by her or anyone else of what is done in the relationship.

Consent

41. As has already been discussed, adolescent brain development has significant implications for consent. Informed consent encompasses the following abilities: to understand the situation, factual issues, and vital information including possible outcomes; to effectively consider the consequences of each alternative; to compare alternatives based on an evaluation of the consequences and an understanding of how each alternative fits within the framework of one's values and goals; and to make a voluntary, uncoerced decision (Ambuel & Rappaport, 1992; Embree & Dobson, 1991; Kaser-Boyd et al., 1985; Kuther, 1997). Voluntary consent reflects a deliberate choice that is made freely and is not constrained by others (Grisso & Vierling, 1978; King & Cross, 1989; Scott, 1992).
42. Voluntariness is a capacity that emerges with social and emotional maturity (i.e., self-confidence; Scherer & Reppucci, 1988). The limited capacity of their prefrontal cortex limits the adolescent's capacity for voluntary consent. These conditions do not exist in the polygamous community. The capacity for voluntary consent gradually emerges with physical, mental, emotional and social maturity (Keating & Clark, 1980).
43. Authority figures tend to be viewed as powerful, legitimate, and trustworthy. The adolescent girl and boy is likely to comply with demands of authority figures because of differences in power (Damon, 1977).
44. Consent requires weighing alternative options (Beyth-Marom, Austin, Fischhoff, Palmgren, & Quadrel, 1993; Scott, 1992). For an adolescent girl this means choosing who she marries; when, where, and how she marries; the conditions under which she will maintain and remain in the marriage; when and if to have children, and how many; and whether and when to pursue education. The FLDS adolescent girl is not raised to believe that any of these are options. For an adolescent boy this means choosing his career path, who he will date and court, and when and how he will marry. He was not raised with these as his options either. In addition, my clients have reported that FLDS people, adult or adolescent, male or female, do not know their legal rights.
45. Under the conditions of the FLDS community, the adolescent girl or boy cannot give voluntary consent. This is due to the physical development of their brain; their

physical, emotional, and financial dependence; their inexperience making complex decisions; and the fact they cannot adequately weigh consequences, risks, and alternatives. The issues that surround adolescent consent also apply to adults over the age of eighteen. The paths of thoughts and feelings regimented and established in childhood and adolescence, continues into adulthood with little deviation, producing adults that can be expected to fulfill what is required of them by their leaders.

Treatment Models for Polygamy Survivors

46. There is much in common between trauma treatment for domestic violence, assault, and child abuse, and trauma treatment that is specific to victims of polygamy. The primary differences have to do with three areas: establishing safety; learning life skills; and learning to dismantle dysfunctional mental conditioning and learning more functional and realistic ways of thinking. The differences will be explained as the different stages of treatment are explained.
47. The treatment model I use to help individuals escaping polygamy includes at least five stages that overlap: (1) Assessment; (2) Safety; (3) Resolution; (4) Connection; and (5) Cognitive Restructuring.

(1) Assessment

48. Formal assessments of individuals who have fled polygamy, typically include assessments for trauma, anxiety and depression scales, stress, dissociative experience (i.e. the tendency to “check out” or avoid awareness of surroundings), and behavioral patterns. Informal assessments are ongoing during treatment, and entail the identification of dysfunctional ways of thinking (common with conditioning or “brainwashing” in the polygamous group), appraisal of social and life skills and ability to cope with stress.

(2) Safety

49. The Safety Stage ensures internal and external safety. Internal (emotional) safety entails the trauma survivor feeling sufficiently in control of his or her thoughts, feelings, and the management of their responses. External safety means safety from external threats such as community leaders and abusers. Safety is difficult to achieve

for victims and survivors of polygamous groups, as compared to trauma treatment in general. Reasons for this include:

- (a) Religious “patriarchal control”: as indicated in the paper attached as Exhibit B, women are often considered property, and are kept under close control by the husband or patriarch;
- (b) Secrecy: it is important to the management of the closed polygamous community to ensure members stay within the community and keep the workings of the community from outside scrutiny; and
- (c) Individual expressions, control and secrecy: the polygamous husband may feel the need to save face in the community or protect his standing, and demonstrate that he has control of his wives and children. Yet another husband may believe his wife and children will be damned if they leave, and therefore it is his priesthood responsibility to do all in his power to make sure that doesn't happen.

(3) Resolution

- 50. “Trauma resolution” means removing the emotional pain from the trauma memory so that the trauma memory becomes like other non-painful memories for the polygamy survivor. These memories are principally of childhood physical, emotional, and sexual abuse; feeling controlled and vulnerable; and pressures of forced marriages. These are combined with more current challenges of leaving their families, friends and familiar surroundings and trying to survive in a world with which they are unfamiliar and unprepared.
- 51. Posttraumatic Stress Disorder frequently results from these childhood and adult traumas, particularly in the context of a lack of safety, a sense of being trapped, a lack of support from a supportive social network, and inadequate avenues of emotional expression.

(4) Connection

- 52. This refers to connecting with a support network and society at large. The skills that individuals living in polygamous communities have been taught are those that support and maintain the integrity of the closed society. They are largely not transferrable to living in mainstream society, and ensure that those that leave will have a lower

quality of life without the intervention of outside help (social service agencies, families and friends on the outside). In 2003, I wrote the manual "Life Skills for Trauma Survivors" (the "Manual") that is designed to assist women coming out of domestic violence relationships learn the skills necessary to gain control of and make a new life. The Manual has also been helpful to individuals who have left polygamous groups. A copy of relevant excerpts from the Manual is attached as **Exhibit "D"** to this affidavit. Some of the life skills individuals leaving polygamy require from the manual are as follows:

- (a) *Life Philosophy*: Survivors of polygamous groups are not usually able to think independently or to determine their own values. They are taught how to develop their own life philosophy.
- (b) *Gaining Control and Self-Assertiveness*: One of the common problems with a polygamy survivor is having a sense of powerlessness, or a belief that one's will and desires have little impact on the external world. They are taught how to be assertive in healthy and effective ways.
- (c) *Developing Self-Worth and Self-Confidence*: Polygamy survivors come from an environment in which their worth is what is bestowed upon them by a man projecting his superiority and God's approval. They are taught how to develop their own sense of worth.
- (d) *Dealing with Stress*: Continual stress is a way of life for a female in a polygamous group (these are set out in detail in the paper attached as Exhibit B). These women are taught stress-management techniques that are effective in their new society.
- (e) *Becoming Your Own Person*: The goals are to separate from dominant people, become an individual, and to honor oneself as an individual sufficiently to not be used by others. This is an important life skill that requires different ways of thinking and behaving than is customary in polygamous survivors.
- (f) *Dealing with Fear and Guilt*: Fear and guilt rule life in the polygamous group. Survivors must learn to distinguish between legitimate and illegitimate guilt and to live accordingly.

- (g) *Dealing with Anger*: Learning to accept and express anger is a major challenge for polygamist survivors, but a necessary life skill to survive in the world outside polygamy, and to maintain physical and emotional health.
- (h) *Communication*: Unhealthy styles of communication predominate in polygamous society, usually with a parent/child paradigm, in which the male is the dominant parent, and the woman the submissive child. They are taught how to relate to others adult to adult.

(5) Cognitive Restructuring

53. Because of the indoctrination and conditioning that plays such a predominant part of growing up in the polygamous community, focused therapeutic intervention is often required to change dysfunctional and self-defeating ways of thinking. These ways of thinking are resistant to change because they have been a dominant part of her life. The sequence of treatment steps for Cognitive Restructuring are as follows:

- (a) *Identification of dysfunctional ways of thinking;*
- (b) *Understanding the value placed on specific ways of thinking;*
- (c) *Challenging dysfunctional thoughts; and*
- (d) *Substituting more realistic and constructive thoughts for dysfunctional ones.*

Adjustment to Life Outside Polygamy

54. Leaving the polygamous community is accomplished in stages.

Leaving the geographic polygamous community

55. Leaving the geographic community is a formidable obstacle. Women who have left described to me logistical challenges that rival a major expedition. There is a great deal of vigilance by leaders as well as community members, and departures from typical behaviors can be conspicuous. This may be described as “watchcare” by the leaders, but can feel like “Gestapo scrutiny” to one trying to leave the community. Two essential elements must be met: (1) having everything ready to move one’s family when the time is right to leave unnoticed; and (2) having a place to go and the

necessary support to transition from one way of life to another.

Making a life outside of the polygamist community

56. Women who have left the polygamist community face significant challenges in providing income, medical services and education for themselves and their children. Employment usually takes time and requires the involvement of social agencies such as the Division of Workforce Services in the United States. Young men tend to have a less difficult transition to the outside world. They too have few resources, but they are usually skilled mechanically and in construction, and these marketable skills make it easier for them to obtain employment.
57. Women must also complete all of the legal requirements for custody of her children, with a contact arrangement with the father that ensures the children's safety and a reasonable level of peace of mind for the mother. This can be an extremely difficult thing to do. The father generally has the advantage of more money and resources to pay for legal fees. The mother faces the challenges of finding an attorney who will fight for her with her limited financial resources, being believed by the system, and having a court who is sympathetic to her situation.

Comparison: Fleeing Polygamy vs. Domestic Violence

58. The threats and fears, the hurts and emotional impact on women fleeing polygamy are comparable to those experienced by women fleeing domestic violence. The differences can be placed in two categories: (1) prior conditioning and (2) resources to leave.

Prior Conditioning

59. Members of polygamous communities are indoctrinated and conditioned to believe it is morally wrong to leave; that they will lose their salvation and God will punish them for leaving. They have been socialized and convinced from early childhood to fear the outside world and to believe they can only survive in the safety of the community within which they were raised. These and many other elements of conditioning constitute the architecture of their lives, creating a mindset that there is no real escape for them. Even as their life situation worsens, they feel it is inescapable. The lack of

knowledge about other options can result in hopelessness and depression.

60. A woman in a domestic violence relationship is also likely conditioned, but in a distinctly different way. She may have watched her mother subject herself to an abusive husband and possibly have experienced prior abuse as well. She may have also come to believe the coercive control enacted by her own abusive husband (for example, her husband may have told her she is “nothing” without him, and that she will never survive outside their relationship together). However, unlike women living in polygamous communities, women living in domestic violence may have the resources and knowledge to come to the belief there is a way “out”, such as a friend who provides a “voice of reason”, and the knowledge that there are agencies who will help her escape, that there is a legal system that can protect her, and that there is a society willing to help her.

Resources to Leave

61. Access to outside resources is a crucial difference between women leaving polygamy and women leaving domestic violence. A woman who is motivated to leave the polygamist community in which she lives, has already started to separate herself from the conditioning to keep her there. However, making alliances with people in the “outside world” who can assist her is dangerous for her and difficult to accomplish. The obstacles she faces include accounting for all of her time to her husband, community leaders and other members of her community and her family; outside monitoring of all of her social contacts; and restricting and monitoring her use of money. For the woman in a domestic violence relationship, “outside” alliances are easier to come by. She has access to agencies dedicated to helping women like her who are trapped in violent relationships, as well as the support from family or friends who will help keep her safe while she forges a new life.
62. The range of services required to help individuals who have left polygamous communities are extensive. A form of triage is performed generally by one of the agencies like Workforce Services or Vocational Rehabilitation and referrals are made to the agency best equipped to help the client with the most pressing needs. The following frequently-required resources and services are not in sequential order, except for the priority that should be given medical and dental:
 - (a) *Medical and dental*: It is recommended that these individuals receive a thorough

medical and dental exam.

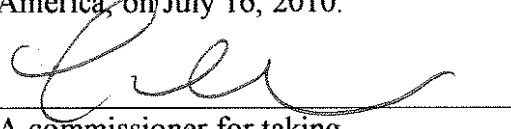
- (b) *Specialized training and employment:* In the U.S., there are various agencies that help the client determine her skills and interests and where she would be most suitably employed. Then with training, potential jobs can be identified and pursued.
- (c) *Children's education:* In my observation, education within the polygamous community is inferior, due to the narrow scope of "approved" education and the lack of resources and teacher training. Work needs to be done with these children to help them catch up with their peers.
- (d) *Mental health services:* These are often needed for mothers and their children, and for young men and women leaving the polygamous group. As described above, their mental and emotional issues require attention in order for a successful transition to be made to outside society.

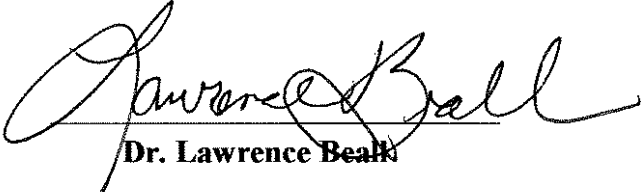
Conclusion

- 63. Young women and young men with their lives before them are impressionable, vulnerable, and willing. A course of life determined for them in their adolescence quickly becomes "set" and determines who they will become. There is strong evidence that the conditions faced by members of polygamous communities prevent the natural unfolding of their minds and personalities, and lock them in to a life that is beneath their potential.
- 64. What is the prognosis for women and young men who leave the polygamous community? Prognosis is favorable if these individuals receive psychological treatment that is specific to their needs. Counselors need to consider the reality of their backgrounds, including high levels of stress, conditioning, trauma, the loss of family, friends, and the familiar, together with their corresponding symptoms and problems. The lack of socialization in the outside world and deficits in coping skills need to be considered.
- 65. The counselor also needs to be a "social worker" in the sense of making use of all of the resources of the professional community available to their client. A social support

network must be developed. This will require not only life-skills training but also helping the client access avenues of social support she or he would not have awareness of.

66. As these conditions are met and traumas are resolved, dysfunctional thinking is corrected, and life skills acquired, prognosis is favorable. I have found individuals who have left the polygamous community to be to be equal to the challenges facing them. It may be they had a number of positive character attributes to enable them leave their home and community in the first place.
67. Those with whom I have worked have successfully made new lives, and a number of them have reached out to help others who are trying to leave the polygamous community and make a new life in the outside world.

SWORN (OR AFFIRMED) BEFORE)
 me at Salt Lake City, in the State of Utah,)
 Salt Lake County, United States of)
 America, on July 16, 2010.)
)
 A commissioner for taking)
 affidavits for British Columbia)


 Dr. Lawrence Bealk

Leah Greathead
 Barrister & Solicitor
 Ministry of Attorney General
 Legal Services Branch
 1001 Douglas Street
 Victoria, BC V8V 1X4

Lawrence D. Beall, Ph.D.
Clinical Psychologist, Director
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EXPERIENCE

Clinical psychologist for 22 years. Director of Trauma Awareness & Treatment Center for fourteen years. Has provided forensic assessments for the courts, psychological evaluations for abuse, assault, and accident victims and their families, and custody evaluations. Expert witness for trauma survivors, including domestic violence, polygamy, and refugee trauma. Clientele includes children, adolescents and adults with stress-related disorders, anxiety, depression, PTSD and Dissociative Disorders. State approved domestic violence victim provider. Presentations to the community have included Governor's Conference on Families, Utah Education Association, Coalition for Treating Refugee Torture Victims, Conference for Crime Victims, Conference for Victims of Domestic Violence, Utah State Agencies, Utah Victim Assistance Academy and Child Therapists of Utah. Has directed the Satellite Trauma Clinic for the 4th Street Clinic Homeless Coalition.

PROFESSIONAL WRITING

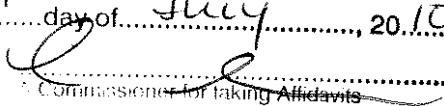
As Clinical Director of the Trauma Awareness & Treatment Center he has developed treatment protocols and training manuals that emphasize developing client strengths and coping skills with trauma resolution. Has authored materials used in professional presentations: Life Skills for Trauma Survivors Workbook, Discovering Personal Strengths Inventory, Using Sand Tray for Treating Traumatized Children, Manual for Treating Traumatized Refugees, Intake Assessment for the Trauma Survivor, The Impact of Modern Day Polygamy on Women and Children, Helping the Traumatized Child in Iraq, and a series of articles published in Iraqi newspapers to help Iraqi people and military personnel deal with the stress and traumas of war.

FORMAL EDUCATION

Ph.D. December, 1987, Brigham Young University
Major: Clinical Psychology, APA Approved
Doctoral Dissertation: Communication Skills, Accurate Empathy, and Positive Regard Correlated with Marital Satisfaction

M.Ed. August 1979, Brigham Young University
Major: Education Administration

B.S. August 1976, Weber State College
Major: Psychology

This is Exhibit **A** * referred to in the
affidavit of **DR. LAWRENCE BEALL**
sworn before me at **SALT LAKE CITY, UTAH**
for in the Province of British Columbia this
16th day of **July**, 20**10**

Commissioner for taking Affidavits
within the Province of British Columbia

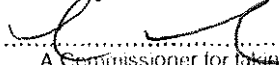
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PROFESSIONAL ORGANIZATIONS

American Psychological Association
 Utah Psychological Association
 International Society for the Study of Trauma
 International Society for the Study of Dissociation

PRESENTATIONS

- 2000 "Assessing and Treating Post Trauma Conditions"
- 2001 "Play Therapy Assessment and Treatment for Traumatized Children"
- 2001 "Assessing and Treating Personality Disorders with Emphasis on Borderline Personality Disorder"
- 2002 "Diagnosis and Treatment of Trauma & Depression"
- 2002 "Crisis Interventions for the Post-trauma Survivor"
- 2003 "Dealing with PTSD Care-giver Burnout"
- 2004 "Trauma Focused Methods of Assessment & Treatment"
- 2004 "Short-Term Trauma Focused Therapy for the Refugee Torture Survivor"
- 2005 "Trauma and PTSD- Issues of Women in Treatment"
- 2005 "Getting the Inside to the Outside-When a Child Suffers Trauma"
- 2007 "Treating Severe Trauma with the Homeless" —Washington D.C.
- 2009 "Tri-Phase Treatment of Posttraumatic Stress Disorder"
- 2009 "The Trauma Engine that Drives Addictions" National Association of Drug & Alcohol Counselors"
- 2010 "Treating Crisis Trauma in the Hospital" University of Utah Hospital
- 2010 "Trauma Resolution in Treating Drug & Alcohol Dependencies" U.U.

This is Exhibit " B " referred to in the
 affidavit of DR. LAWRENCE BEALL
 sworn before me at SALT LAKE CITY, UTAH
 Folio in the Province of British Columbia this
16th day of July, 2010

 A Commissioner for taking Affidavits
 within the Province of British Columbia

Leah Greathead
 Barrister & Solicitor
 Ministry of Attorney General
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 1001 Douglas Street
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The Impact of a Modern-Day Polygamy Group on Women & Children

Larry Beall, Ph.D.

The professional literature on modern day polygamy is in its early stages. This paper is the outgrowth of the author's work as a psychologist/clinician with former members of a specific polygamous group termed the *Fundamentalist Latter Day Saints (FLDS)*. To the author's knowledge there is no other report of clinical findings with former members of the FLDS extant in the professional research. For that reason the author cannot make references to other practitioners who have researched the subject based on clinical information. The information presented here in summary form are some of the characteristics of the FLDS religious community that represent information furnished to the author, in a therapeutic setting, by mothers and their children who fled the FLDS community. The information from this paper was derived from 21 survivors who fled the FLDS community, 6 mothers (ages 17, 27, 27, 29, 33, 42) and their children, and 15 "lost boys," young men between the ages of 16 and early 20's who had to leave the community.

Historical Background: It may assist the reader unfamiliar with the Fundamentalist Latter Day Saints to provide a brief historical background. The FLDS are a splinter group from the Church of Jesus Christ of Latter-day Saints (commonly known today as Mormons). In 1890 the president of the Church of Jesus Christ of Latter-day Saints, Wilford Woodruff, issued a manifesto that officially terminated all plural or polygamous marriages in the church. With this manifesto a group of church members believed the president of the church no longer had authority to govern it, and consequently relinquished his authority to the next senior apostle, John Wooley. John Wooley formed a new church from the body of followers who still believed in and practiced plural marriages. The FLDS community became established in Colorado City, Arizona and Hildale, Utah. These two towns lie on the Utah/Arizona border. The current leader of the FLDS is Warren Jeffs, who incidentally, was the president during the time the former FLDS members with whom I have worked left the polygamous community. He established a second FLDS community in El Dorado, Texas and is called the "Yearning for Zion Ranch."

Terminology: There are terms unique to the doctrines and practitioners of FLDS. An entire glossary could be made of these terms. Only the most fundamental will be provided here:

Celestial Kingdom: This is another name for the highest of the three levels of heaven. Only the most righteous can be rewarded with life in the Celestial Kingdom. A prominent belief among the FLDS is a successful plural marriage is a prerequisite for those entering this kingdom of glory.

Eternal Family: Many of the FLDS believe the doctrine that their marriages can be sealed forever when a properly authorized priesthood holder officiates in the marriage ceremony.

Lost Boys: This term refers primarily to young single men who have been exiled from the FLDS community, often by dictate from the leaders, at times voluntarily. A common problem the author has encountered with these young men is they lack the knowledge or experience to be successful in society outside of the FLDS community.

One Man Rule: This is the leadership model of the FLDS church. They believe that their leader (called a president or prophet) has direct contact with God. Consequently, church members' eternal welfare depends on following his leadership.

Patriarch: This is a title of priesthood authority that a man holds as the spiritual head of his family. This role is often viewed in FLDS as the unquestioned right to rule in the family without regard to the feelings of the wives or children.

Patriarchal Society: A community in which the priesthood is the authority that governs in society and the home.

Plural Marriage: The marriage of one man to more than one woman. Other interchangeable terms for plural marriage include Celestial Marriage or Patriarchal Marriage. The public's use of the term "polygamy" may have a negative connotation to those within the FLDS community. A term synonymous with polygamy is polygyny.

Priesthood: FLDS believe this is the authority to act for God. Only the men hold the priesthood. Accompanying this priesthood is the right to preside over the family and religious community. The *Priesthood Head* is a man who holds a position of authority or leadership, such as "head of the priesthood" or "priesthood head of the family."

Prophet: The title for the man who can speak with and receive guidance or revelation from God for all members of the community. As it relates to plural marriage, FLDS members believe the prophet receives revelation as to who should marry whom. When this occurs it is termed a *Placement Marriage*.

Revelation: Communication from God to his children. In addition to it being believed the prophet receives revelation for members of the church, heads of families can receive revelation for their families and individuals for themselves. Revelation can come in many forms such as a prompting, voice, dream, or vision.

FLDS is a closed society where secrecy and isolation of its members predominates. Polygamy is illegal. We are then confronted with an issue common to research of closed societies. Whom do we believe? If one were to interview mothers in polygamist families who did not desire to leave their polygamous relationship, descriptions of their experience would no doubt be different from what is reported here by those who were unhappy enough to leave. The reports of the women who remained in polygamy would include descriptions of what were positive characteristics to them, and would be expected to be less revealing of their more negative experiences. On the other hand, the statements of those who have left the community could be considered jaded or distorted. Based on current views of church leaders and society's laws, the way will not be opened for quantitative or for that matter qualitative research to be performed with this religious group.

The reader should understand that what follows is based on the reports of those who left the FLDS community and sought his help as a psychologist to recover from the effects of living there. They felt sufficiently symptomatic and dysfunctional to receive treatment. They knew something was wrong with them. They felt unprepared to deal with life outside the FLDS community. They lacked life skills. They were referred by public agencies such as Workforce Services or Crime Victims. They desired help for their children. Their reports of abusive experiences and symptoms were consistent with the thousands of others treated at the Trauma Center for domestic violence and abuse as well as with others who have left polygamous situations. I saw no motivation for malingering or the making up of traumatic experiences or symptoms.

It must first be understood that the basic structure of polygamy is authoritarian. The men who practice it generally believe they have the authority to govern and control their wives and children in the family relationship. In polygamous communities there is a hierarchy of polygamous marriages existing under the control of a central leader. This leader is referred to as the prophet. One of the problems with a hierarchical structure has to do with the effects of power and control. Absolute power tends to corrupt, and it is not unusual for the patriarch or prophet in a polygamous community to become corrupted by the sweeping power he possesses (as evidenced by the history of these polygamous groups).

Prominent Characteristics of Polygamous Cults

1. All control belongs to a central figure. As previously indicated, on the level of the polygamous group this central figure is referred to as the prophet. In the polygamous marriage, the central figure is the husband. A child is responsible to his/her father and he in turn is responsible to the prophet. The prophet, through the father, controls when and to whom their children will marry, the places their child will work and for how long, how much education the children receive and for what purpose, the child's status in the community or loss thereof, extra-curricular activities, acceptable foods, and the town and house they will live in. He can also determine the rules of the society in which his followers live, and change them at any time, without explanation.
2. Revelation from God dictates the words and acts of the central figure. This is the basis of the prophet's power and authority and in a corollary way, the polygamist father's power and authority over his wives and children. Followers are taught to worship the prophet as a god. No matter what the prophet instructs a person to do, they should obey without question, and be "sweet" about it (cheerfully submissive). Even unreasonable and non-sensible directives can be made and are expected to be followed, because they "came from God." The story of the patriarch Abraham and his son Isaac in the Old Testament often is cited to reinforce this control. Abraham was willing to sacrifice his son Isaac because God commanded it. In like manner, a patriarch can dictate to a fourteen-year-old girl that she is to be his wife because God revealed it. It is a serious matter for her to refuse this proposal, and can bring negative consequences to her father's status in the community or future opportunities for her in the future.

3. Independent thinking and outside information are shunned. It stands to reason that if characteristics #1 and #2 are correct, the follower should not be expected to think independently or be exposed to outside information, either of which may lead him or her away from the "true path" outlined by the prophet or patriarch. The fathers in the polygamous group are figures to respect but the mothers are only to be obeyed if they are in "perfect harmony" with the father. It is expected that a child not seek information or counsel other than what is offered by the leader, and this is to be accepted implicitly. Generally, children are not given conditions that require them to think. They fulfill their responsibilities to the family, or they answer to someone over them. A child is not to be provided information pertaining to the outside world, except as it may apply to earning a living for the family or community. Free expression is not allowed if it is different than what the leaders teach or the basic recognized group values. In fact, there is no "approved" way for a child to question a mother, just as there is no approved way for the mother to question the father. It is difficult for persons outside the FLDS community to grasp that today, in this country, such basic freedoms can be, and are, denied. But a moment's reflection suggests that if such groups are to preserve themselves, such freedoms cannot be allowed.

4. Relationships with others outside the group are prohibited. Relationships outside the group are not encouraged, unless overseen, supervised, and even micromanaged by the priesthood authorities. It can be made difficult for a child to see any family member outside the religious community (father, mother, brother, sister, aunt, uncles, grandparent, etc.) One example that was shared was of a mother who repeatedly visited two of her children that had left the FLDS group. As punishment, she was sent away by her husband and told that only her own death could atone for the grievous sin she had committed. Separation and secrecy are necessary conditions for the group to keep its members under the control of the leaders and unaware of outside alternatives. Information that does not originate with the prophet or family's patriarch, is suspected of being a corruptive and contaminating influence. Therefore, exposure to people or information from outside is in many cases prohibited.

5. Non-constructive attitudes toward education. As an extension of characteristics #3 and #4 above, within the FLDS community, much of education is perceived as contamination, with some education considered a crime against the polygamous community. Following are some attitudes regarding education shared with the author that illustrate this position.

- Most literature is forbidden. Specifically, priesthood published and approved books are the guide for "literature" to be read.
- Other races, cultures and belief systems have no value; therefore, there is no need to learn about them.
- The only history that matters is the history of the line of men who have held the special authority to act in God's name on Earth, "history of the priesthood."
- The only books that a child should be allowed to read are books with stories that reflect the values and beliefs of the FLDS theology.
- Math beyond the basics is not needed, except as facts which can be used to pass a test or used as a specific application, i.e., geometry to build a building. Math is not to be pursued out of interest alone.
- English has limited usage, science is largely irrelevant.
- Health is not taught because the body is a forbidden subject and is to be covered up. Sex

- education in the school is forbidden, in the home very rarely if ever taught.
- The only education a child needs is the education that results from watching the prophet in order to become like him, and to gain the knowledge necessary so she or he can be of greater service to the prophet.

As can be seen, the effect of such attitudes toward education is excessively narrow and confines the thinking of the follower. As the author has witnessed in those who have left the community they are ill-equipped to survive in mainstream society.

6. Adaptation to mainstream society is punishing. If the five characteristics described to this point were followed, the effects on the follower who had to make his way in society apart from their religious group would be crippling. But society itself is targeted by the polygamous group as an evil to be shunned. Children are taught to be afraid of the outside world, that outside society is dangerous in many ways and the only sanctuary for them is within the community of believers. Outside people are generally considered wicked, government is a conspiracy that will destroy them, and doctors are evil and will hurt them with their practices. (This being said, there are accounts of mothers taking their children to outside healthcare providers when the medical need required it and receiving life-saving help). Because the world is considered temporary and soon to be destroyed anyway, children are taught there is little to no need to be involved with it. To the extent that children are involved in the world, they will be influenced and contaminated by it and become lesser people than they otherwise could, becoming useless for God's purposes in the long run.

7. No Privacy Mentality. To maintain the structure and centralized power in this society under current leadership, it is necessary to "police" group members to ensure compliance. Even as there is secrecy to prevent outsiders from discovering the ways of the FLDS community there is frequent internal prying to prevent followers from becoming disloyal. An outsider observing the community would probably not notice the subtle monitoring within the community, thanks in part to the unspoken morays of the society that wrongdoing, particularly that which could lead members from the prophet, should be reported. Children are expected to report anyone including parents, brothers, sisters, or friends. Reporting at times is done out of duty to the Prophet, but there are times when reports are made in anticipation of reward or special recognition, or to avoid punishment if the knowledge of misdeeds is not reported in a timely manner. There is a phrase that is used when someone is tempted to choose a friend over loyalty to the leader: "the test of friends." A corollary teaching is: if a child loves the prophet he will watch for sins in others that they may be reported and there will be no sin among the prophet's people as a result. If not a member of a higher social status, the individual should report members' sins in the interest of the community's welfare. The point cannot be over-stated that secrecy (protecting from the outside) and loyalty (protecting the inside) are essential to the maintenance of the group's identity, solidarity and cohesion, and the fulfillment of the prophet's desires.

8. Violence is a necessary strength. An extension of the control and authoritarianism exercised by the polygamous father can be violence. In the author's experience, it is not unusual for mothers who have fled the polygamous relationship to report cases of violence perpetrated on them and their children, approved and sanctioned by the polygamous community's leaders. If the

patriarch uses violence to control his children and wives it is considered a private matter not to be reported. Intuitively, it makes sense within their reality. There are so many children to take care of and such limited resources to get the job done, physical punishment can be the most direct way to enforce rules and ensure obedience. Another aspect of violence within polygamous groups has to do with perception. Among some families, a violent father is perceived as a strong father whose strength breeds control and authority. One of the problems of this mentality is that violence has a way of escalating and children in polygamous families may have a higher than norm tendency to be violent with each other as a result. It is reported as axiomatic that expressions of anger are to be kept within the family and are a private matter. It should be added here that not unusually in societies where there is forced suppression of emotions, anger and rage simmer and can surface as angry and violent outbursts.

9. Emotional expressions are undesirable. Emotions and their expression are considered signs of weakness and are undesirable. A child is taught to keep her emotions inside and not tell anyone about what she feels. It is believed, if children express these undesirable feelings, the feelings will grow and take over. Emotions are a sign that you are not on the path to God and are often associated with evil spirits. For example, crying is a "bad spirit" that takes control of a person and it is a sign of weakness to allow this bad spirit to control one's self. Laughing is being light-minded, and is a sin. Crying over a disappointment is also considered selfish. A nervous breakdown within the FLDS group occurs when a person invites an evil spirit into their lives and the individual must rid themselves of this spirit. Consequently, emotional problems, like many medical problems, are not treated since they see problems resulting from personal weakness or a failure to comply with the patriarchal order requiring repentance. One paradox of this belief and attitude has to do with the expression of anger. Although anger is an emotion, it is not judged as a weakness when expressed by an authority figure. Particularly those emotions that would suggest weakness or vulnerability fall into the category of being reprehensible. In recent years, public physical displays of anger with some polygamous groups such as the FLDS have become rare. Instead mental and emotional abuse that is less observable, but no less damaging, has been reported as more common.

10. Personal desires are unwanted. Group teachings emphasize that the prophet's will is an expression and extension of God's will, and the patriarch's/father's will is that of the prophet. Therefore, the will of everyone else in the polygamous community is to be subjected to God, the prophet, and the individual patriarch simultaneously. Children are taught to be rid of their personal desires and wants. If these personal desires are not controlled, they will destroy the individual. In every aspect of the child's life the will of their leader is paramount. If a child is told to do something he or she does not have the right to refuse or ask questions.

11. Polygamous cults are a caste system. The families belonging to a polygamous patriarch are part of a caste system established by the patriarch, although not usually in a declared or explicit manner. Only he can assign the child's value or the value of the child's mother, in unspoken but self-evident ways, i.e., privileges, time with him, praise, etc. Likewise, the prophet can assign the value of the patriarchs in the community giving relative community value to his families. One's value is established by those over you and is usually based on financial contributions and level of obedience to the prophet's will. Families with more value have nicer homes and are

allowed better jobs. People in the upper echelons of polygamous groups do relatively less work and enjoy "blessings" or rewards for their position. People on the bottom do the hardest work and can even be denied basic necessities. "Faithfulness" as determined by the prophet is the signal of prosperity and favor. Faithfulness within the polygamous group is defined as conformity, meeting expectations, enhancing the leader's status, sex for the purpose of procreation; in short, doing what is necessary to please those in authority.

It should be noted here that one of the reasons there is such disparity between the reports I have received from those that fled the FLDS community as opposed to those who remain, could have to do with this caste system. Females who are favored are often in the role of "counselor," which is a teacher or mentor to younger or "difficult" wives. An analysis of their function demonstrates that their basic purpose is to enforce and reiterate the policies and teachings of the prophet or patriarch. As a reward for this devotion, the faithful wife will receive superior living conditions and better treatment within their group. Again, this is not verbalized, but is shown in actions. This differential between living standards may explain why some plural wives report only positive aspects of their polygamous experiences. They stand more to gain by the preservation of the society that has met their needs and wants, through the sacrifice of those of lower status.

12. Attitudes toward women as property/possessions. Before a woman is married, she has value as property, bringing her father influence, power, and prestige within the group. She is "groomed" for her relationship with the man who will be her husband. Her purpose is to please her husband by doing what gives him pleasure or satisfaction. She has no right to complain about abuse or injustice. Within the polygamous community a woman is by and large an object. I have been told that "when a woman reaches the age of 40 her husband will replace her with two women who are 20." (This arrangement of course would require the authorization of the prophet). After a woman is married her greatest value is to produce faithful children and help support the father financially.

Summary: Central control within the polygamous group is based on revelation to the prophet. The position given to the patriarch by the prophet determines the patriarch's ability to exert his will on the family. The follower is taught to not question or doubt, but to follow and fulfill the desires of the leader. The control of information, educational parameters, and separation from outsiders are all maintained to prevent contamination of members and keep the belief system of the group intact. Women in good standing with polygamous leaders, are the most faithful wives, and are presented to the media for interviews extolling the virtues of their lifestyles. Propaganda concerning the evils and dangers of society further insulate the group members from the outside world. Separation from the outside world and secrecy of the inside world maintain the necessary barrier between the FLDS community and society. Under such conditions the follower in the polygamous group is unlikely to possess the skills necessary to be successful or perhaps even survive in outside society. Internal policing tends to prevent followers from becoming disloyal or leaving the group. An important element of this closed society is the absence of emotional expression, personal desires, self-will and identity. A caste-like system keeps individuals in the proper place, all under the governance of priesthood leaders. A woman's role or rank in this system helps explain why some women may have positive reports of their experience while other reports, like those provided for this paper, have been more negative.

Report on Polygamy by Dr. Larry Beall, Ph.D.

This is Exhibit " C " referred to in the
affidavit of DR. LAWRENCE BEALL

sworn before me at SALT LAKE CITY, UTAH
for in the Province of British Columbia this
16th day of July, 2010

[Signature]
A Commissioner for taking Affidavits
within the Province of British Columbia

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LIFE SKILLS FOR TRAUMA SURVIVORS

Introduction & Table of Contents

Welcome to our group experience about gaining control of your life. As we have worked with women like you who are trying to make a life under challenging circumstances we have recognized how important it is for you to gain control of your life. This control is made up of six areas of your life we compare to puzzle pieces. When these puzzle pieces fit together they make a whole person, like this:

We have divided these six areas into twelve chapters for this group experience. Each chapter is designed to help you strengthen your control in that area. We believe as the principles in this course are used you will make the happy discovery that you can have more control over your life than you dreamed possible.

The Heart

Your life philosophy is the heart or center of your life. Your life philosophy contains what is important to you, what matters, where your deepest desires are found. It determines how you make choices and decisions, and around your life philosophy you will make your new life. Your life philosophy is the **HEART** of gaining control of your life.

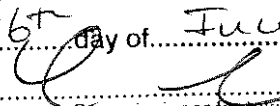
Part I: It's Time to Pull Your Own Strings

- Chapter 1. GAINING CONTROL-A LIFE PHILOSOPHY** Gaining control of your life requires you to think differently about your relationships.
- Chapter 2 LEARNING HOW TO CHANGE & KEEPING YOUR MOTIVATION ALIVE** When you learn how to change and keep your motivation alive, there are many things you can accomplish that you once thought were impossible.

The Foundation or Feet

The **FOUNDATION OR FEET** of your new life is how you feel about yourself, your sense of self-worth. We devote two chapters to this area or puzzle piece because it is so important. Like your life philosophy, how your feel about yourself determines your choices and decisions, what you think you can do, and of course all of the other areas of your life grow out of that.

Leah Greathead
Barrister & Solicitor
Ministry of Attorney General
Legal Services Branch
1001 Douglas Street
Victoria, BC V8V 1X4

This is Exhibit "D" referred to in the
affidavit of DR. LAWRENCE BEALL
sworn before me at SALT LAKE CITY, UTAH
for in the Province of British Columbia this
16th day of July, 2010

A Commissioner for taking Affidavits
within the Province of British Columbia

Part II: Gaining Control by Improving Your Opinion of Yourself

- Chapter 3** **SELF-CONCEPT** We increase control of our life as we see ourselves having more choices and options, and ability to fulfill them.
- Chapter 4** **SELF-WORTH** As we feel our worth our world and opportunities expand.

The Head or Mind

You have tremendous stress in your life don't you? You probably have stress from your relationship with your parents; stress from past traumatic experiences, and the stress that's part of day to day living. All of these sources of stress add up to make your life pretty stressful. It is in your **MIND OR HEAD** that you learn to overcome and manage this stress, on your way to making a new life.

Part III: Isn't It Time to Stop Being Stressed Out?

- Chapter 5** **GETTING A HANDLE ON STRESS** Gaining control of our physical, mental and social life is crucial to reducing stress and anxiety.
- Chapter 6** **BREAKING FREE OF PARENTAL STRESS & CONTROL** Becoming free of our parents' control is a key to becoming your own person and getting rid of unnecessary stress.
- Chapter 7** **REGAINING CONTROL AFTER TRAUMA** Trauma causes anxiety and physical symptoms that make us feel out of control. Resolving trauma helps.

The Stomach

Can you guess why we used a puzzle piece representing your middle or stomach in our discussion about removing fear, guilt and anger? As you know when these powerful emotions are in motion it's often your stomach that gets it the worst. You will learn how to manage or remove these feelings in such a way that your **STOMACH** is no longer such a source of pain and trouble.

Part IV: Removing The Big Three: Fear, Guilt and Anger

- Chapter 8** **FEAR & GUILT** We gain control as we remove the obstacles of fear and guilt from our path of opportunities.
- Chapter 9** **RAGE & ANGER** As we resolve the roots of rage and learn to manage our anger we feel more freedom to live how we really desire.

The Left Arm

We represent your relationships with the **LEFT ARM**. Your left arm is closest to your heart. Wouldn't it be great if your heart was involved in your relationships, and not just obligations, or have to's? Often

it is difficult to enjoy relationships because you've been hurt or taken advantage of, and it's hard for you to trust. In this section you will learn how to gain control and actually enjoy this important area of your life.

Part V: Making Your Relationships Healthy & Worthwhile

Chapter 10 BOUNDARIES & ASSERTIVENESS Maintaining boundaries with others and asserting what is important to you, puts you back in the driver's seat of your relationships.

Chapter 11 COMMUNICATION Using the principles of effective communication helps you gain support from others to better control and manage our life.

***PRINCIPLES OF PARENTING** Your relationships with your children can be some of your most challenging. Every parent struggles. That includes you. Included in both of these chapters you will be provided with the necessary principles to parent and guide your children instead of being controlled by them.

The Right Arm

We finally come to the final chapter of this course which involves putting it all together to make a happy lifestyle that is under your control. This means you have to do some things. This is represented by the **RIGHT ARM**. As you learn how to follow principles that have been proven to work, you will truly gain control of your life without becoming controlling.

Part VI: A Lifestyle that Works

Chapter 12 LIFESTYLE FOR LIFE A happy lifestyle requires balance between our physical, mental, emotional and social life. This chapter is devoted to learning how to put all we've learned together to make a whole person.

Chapter 1

Gaining Control

The Heart

As you look at your life today, gaining control of it may seem like a dream.....something that you can never really have. Well, today we will begin to look at what you **can and cannot control** in your relationships with others.

What do you have **control** of in your life?

What can you gain control of **right now.... today?**

What is **important for you** to control right now?

Thinking about these questions may stir up some feelings inside of you. You might be feeling stressed out, fearful, or having feelings of guilt. Did a person come to mind? Or did a specific situation come to mind? Maybe it was about money, your job, your children.....maybe it was something as personal as your eating patterns or an addiction that is harmful to you.

Controlling What You Can....A Vital Area

“Vital areas” are areas of your life that are necessary for your physical and mental-emotional self. Some of these vital areas are your health, physical safety and emotional well being. A person may have stress and anxiety because they have lost control of some or all of the vital areas of their life.

Start With Yourself

Your first responsibility in any relationship is to yourself. That includes taking care of your needs—physically, mentally, spiritually, socially, and emotionally. Why? Because you can't take care of your real responsibilities to others if you have not met your own needs. You can't fill a cup for someone else when you are pouring from an empty cup. It is not selfish to everyday fill your cup (take care of your needs) somewhere along the way, sometime during the day, so you actually have something of yourself to give to others. How to fill your cup is an important part of what this course is about. We hope you learn some things about taking care of yourself that make you feel stronger and more complete, more together and at peace about yourself.

Recognize your own feelings and pay attention to what *you* really feel (validate yourself - recognize the importance of your feelings and opinions.) This is what others hope you do for them, so why not do it for yourself.

I once worked with a woman who had a difficult sales job that required her to make phone calls to her customers. Many of them would say things to her that were rude and hurtful. She would normally just ignore and deny her feelings when this would happen. She would stuff these feelings deep inside which caused her to be

emotionally exhausted by the end of the day.

Through the simple practice of taking a minute and recognizing her own feelings, she was able to let go of her bad feelings instead of storing them in her body and robbing her of her energy. She would say things to herself like, "That was rude.... he does have a problem!" or "I'm glad I don't have to talk with that person more than five minutes a week." Saying this to herself made her smile and let out some of the bad feelings that were caused by what was said.

With Others

Compared to several hundred years ago, today's world causes more "psyche threat," or threat to a person's emotional or spiritual well-being. Psyche threat usually involves threat from other people, real or possible. When a person's sense of control and/or safety is lost in a relationship, there will be anxiety.

Although the situations are different today, our bodies still use the same warning system. The heart begins to beat out of control, our breathing becomes low and fast, our stomachs turn and become sick, we can't sit still in our seats, and sometimes we feel dizzy and faint. Anxiety is the brain's way of telling us that we *feel* out of control, unprotected, and possibly in danger! These feelings or symptoms of anxiety could come from a marriage or relationship with someone who controls or tries to control you. **Anxiety can come from any situation where what you want doesn't matter to the other person.**

Have you felt this type of anxiety before?

What happened to cause this type of anxiety?

The most important issue in relationships is to keep one's personal choice. If it has been lost, with very few exceptions, steps must be taken to get it back.. I have observed again and again that when a person gives up this God- given gift of choice, spiritual and emotional well-being is eaten away, emotional problems increase, and the personality suffers. When that happens everyone, including spouse, children and parents, will also suffer.

Many years ago when I was working as a young intern (in this case a doctor who has graduated from college who assists in a hospital to gain experience), I had the opportunity to work with women much like those who attend these groups. Two of these clients (we'll name Sally and Jill) helped me understand the importance control plays in each of our lives. Let me explain....

Sally suffered from anxiety. She could not relax. She was bothered and restless, and to make everything in her life worse, Sally couldn't sleep. When Sally came to the hospital she was run down and desperate for help. "Are there any areas in your life over which you have no control?" I asked, hoping to get her to share her real feelings. She thought for a moment and mentioned several areas, each area leading to the next. When she came to her marriage, she became uncomfortable and didn't

want to say anymore about it.

I started asking more specific questions to try to help her to tell me what was bothering her about her marriage. What she finally said surprised me. Her husband expected her to do sexual things that she strongly felt were wrong and inappropriate for her to do. When asked why she did them, she explained it was her duty as his wife and she had no choice in the matter. In the course of our discussion, I told her it seemed to me that even if her husband expected things, the one thing that should never be taken from a person is her personal choice. As she thought about her life, she realized she was happiest when she was in control, and she felt like this control had been lost in her marriage.

Over the course of the next few months, Sally began to exercise more control within her marriage, and her anxiety began to go away. Through her *personal choice*, she got back the control of her own life.

Jill was a referral from a neurologist at the hospital. She had a file about two inches thick. As I reviewed this file, I kept seeing symptoms of anxiety connected to what appeared to be neurological problems. Yet according to the chart, the tests showed no such problems. As I interviewed Jill, I could see a pattern in her life. Jill's mother, an overpowering person, was in control of Jill's life. Jill thought that her mother could do no wrong, and she had actually given up to her mother her sense of being an independent person. Without knowing it, her mom was adding to Jill's terrible anxiety and was probably doing it in the name of caring and support.

I did something then that I don't do much anymore. I invited Jill's mother in to have a session with Jill and I. Jill tried to explain her need to be in control of her own life and to be her own person. It got nowhere. The mother, of course, said that she had never controlled Jill's life.

Not wanting to give up, I invited the whole family in for a family session. It wasn't long before everyone was arguing. And by the end of this family war, it became clear to Jill that she had indeed given up control of her life to her mother. Jill realized it was time for her to be free, not only from her mother's control but also from other family member's control that she had not recognized before. These family members were the ones who were the self-appointed protectors of her mother's pride, and they put up the strongest fight when Jill tried to tell the truth about her feelings.

When Jill started communicating with her mother, adult to adult, honestly and straightforwardly, her anxiety became a problem of the past. As long as I knew Jill, her mother never accepted Jill's confidence to run her own life and to be an equal adult, but Jill's file got no thicker either.

What we choose and how we choose is an expression of the people we are. Our *personal choice* is the center of who we are. If we are not exercising our right to choose, we are missing a basic need in life.

What are you *not* controlling in your life that you *could*?

Chapter 2

Learning To Change

Have you noticed how often the first step of accomplishing something is the most important step? Think of some examples: painting a room, starting a class, trying a new recipe, _____

What about changing something about yourself? Is it any different? What's the first step of change? Any of these examples could help bring about change, couldn't they.

- Realizing something isn't right in your life.
- Being forced to change by circumstances, like a new job or relationship.
- Hearing somebody say something about you that you weren't aware of.
- Having to learn a lot, fast, in a new job.
- Seeing your mother or father in some of your actions as a parent that you don't like.
- Facing the fact that if you don't change something about yourself, you will be stuck like you are now for the rest of your life.
- Noticing something about someone you admire and wanting to be more like them.
- Learning you have a serious health problem that will get worse if you don't change how you live.
- Understanding that if you don't change yourself in some way, you will not get along with someone you want to. . . .

What's going on in your life right now that is making it important to change?

In this chapter we are going to help you change what you need, to get what you want. Because if you don't change what you do, you'll always get what you've got.

Becoming Aware of What Needs to Change

Different things make us more aware of what we need to change. Usually it is inconvenience, discomfort, necessity or pain. Life continues to present us with problems, to poke us and challenge us. Dealing with these challenges and problems and not running from them, brings about changes in us. These can come in many packages that can be physical or emotional. To really solve these problems we often have to change something. A toothache informs us we have a cavity and a tooth needs fixing.

If we ignore the cavity, it can become infected and require a root canal. Our conscience can tell us to stop doing something wrong or to start doing something right. If we ignore our conscience, we can become unhappy with ourselves, have poor sleep, avoid others, etc. What are life's problems or pain trying to tell you right now?

It often hurts or is uncomfortable when we try to change. For example, it is uncomfortable to "look stupid" when we try to learn a new skill like driving, typing, losing weight, filling out a resume, or hundreds of other things. Usually, we won't suffer the discomfort of changing until not changing makes life harder for us than changing. It might look like this:

Comfort
Discomfort
Dissatisfaction
DISGUST
DEMAND FOR CHANGE!

As time goes on and our condition or situation gets worse we move from being comfortable to uncomfortable and then to becoming dissatisfied. Then something can make the situation much worse and we become disgusted. Finally, our situation can become something we can't put up with and there is a demand for change that we can't ignore anymore. We then do what *we have to do* to change.

I have worked with clients who needed to make some kind of change in their life, for example, to stop or improve a bad relationship or habit. But for some reason, they didn't feel dissatisfied or disgusted enough. The demand for change wasn't strong enough for them to change. When I understood that, I told them something like, "I don't think you want to change bad enough. You are satisfied with the way things are. When you become more unhappy with your life or you are in more pain, you may come back to therapy more motivated to do your work." A number of times the individual came back to therapy with more pain, need and desire. The needed therapy work was done because of their personal demand for change. What are life's demands for change for you right now?

We too often think of pain and discomfort as the enemy and something to get rid of. Instead of changing, we may decide to escape with a drug, with a person, or some activity that dulls the pain and keeps the door shut to change. It's kind of like the roundhouse of a train station.

The roundhouse looks like this:

In the roundhouse, the train engine can go on different tracks and change direction. In your life, you can go straight ahead and make the changes life is requiring of you, or you can take different tracks that prevent you from moving straight ahead. These other tracks can be our choices to avoid change. Choices like drugs or alcohol, different addictions, bad friends, escape activities, etc. As you know, these other tracks don't lead you anywhere you want to go. Can you think of any choices or tracks you have gotten on that have kept you from changing and moving ahead with your life?

Avoiding change can be so natural, we may not be aware we are doing it. One of the ways we need to change that is easy to avoid is facing painful experiences from our past. As we will discuss in Chapter 7 on "Overcoming the Effects of Trauma," trauma causes symptoms. When the trauma has been buried and is denied, it can cause symptoms like anger, numbing of our feelings, rapid mood changes, nightmares, body problems like headache or stomach pains, and problems with people. Do you see

any evidence in your life that there may be trauma that hasn't been faced that's causing you symptoms?

Chapter 5

Dealing With the **STRESS MONSTER**

Head or Mind

STRESS....that silent monster that sneaks up on us when we least expect it. It appears as if from thin air, wears us out, worsens our health, and causes endless problems. Stress can make us feel helpless and inadequate. The Stress Monster is hard to deal with, but it can be tamed through **Stress Management**.

Diagnose Your Stress

At the end of this chapter you will find the "Stress Symptoms Checklist." Quickly mark the symptoms you are experiencing and rate them on a scale of 1-10. In what area do your symptoms of stress seem to concentrate? (circle the ones that are highest)

PHYSICAL

EMOTIONAL

MENTAL

BEHAVIORAL

Symptoms that people have learned to live with such as headaches, stomach distress, body aches, irritability, feeling helpless, confusion, trouble concentrating, crying, changed appetite, and any other similar symptoms are often caused by stress. *Most people do not recognize stress symptoms.* It is estimated that 90% of the symptoms that cause people to go to a physician's office are stress related.

What symptoms have you previously thought were not associated with stress that might be?

How much do you believe these symptoms interfere with your quality of life?

A source of stress is called a "stressor" and it helps to know where your stress comes from. An easy example of this could be the headache [symptom] that you felt in the back of your head when you began to look at your bills [stressor]. Do you think the headache was from the bills or the eye strain? We created a questionnaire to help you identify the main sources of stress that are in your life. Please complete the Stressor Questionnaire at the end of this chapter. What are the main stressors in your life?

Some people change when they see the light, others when they feel the heat.

Stressors: Current, The Recent Past, and The Distant Past

The stressors you just identified are your "Current Stressors." Things like changing your address, a car accident, and bills that are past due. Current Stressors pile up on top of "Past Stressors." Stressors from the past that cause us the most harm are usually traumatic, like child abuse or an abusive

relationship. These Past Stressors can cause you to have more trouble with the stressors you are dealing with right now. Below are some Past Stressors we see at the Trauma Center.

Please check the following that you have experienced:

- | | |
|--|---|
| <input type="checkbox"/> Divorce of parents | <input type="checkbox"/> Domestic violence |
| <input type="checkbox"/> Death of someone you love | <input type="checkbox"/> Alcoholic parents |
| <input type="checkbox"/> Assault, like being hit | <input type="checkbox"/> Betrayal by a friend |
| <input type="checkbox"/> Witnessing violence | <input type="checkbox"/> Disabling injury |
| <input type="checkbox"/> Abuse: Physical | <input type="checkbox"/> Gang violence |
| <input type="checkbox"/> Abuse: Sexual | <input type="checkbox"/> Prolonged illness |
| <input type="checkbox"/> Abuse: Verbal/Emotional | <input type="checkbox"/> Being fired/rejected |
| <input type="checkbox"/> Rape | <input type="checkbox"/> Other |

One way to know how much you are effected by Past Stressors is to ask yourself, "How often am I reminded of these events, and how often do I think about them?" How much do you think about Past Stressors?

Stressor Levels

Since stress accumulates, it can reach levels that are difficult to cope with. Stress ranges from the lowest levels to the "Maxed Out" stress levels.

The *Lowest Stress Level* is when your stress is at its lowest point or when you notice it the least. You probably do not have the Lowest Stress Level very often. But when you do, enjoy it like an ice cold drink on a hot day.

THIS TOO, SHALL PASS - WILLIAM SHAKESPEARE

The "*Maxed Out*" *Stress Level* is the point at which you start physically and emotionally breaking down. We don't really know where this high level of stress is, except for the signs. If we ignore the signs that we are getting close to our breaking point, we can suffer consequences that are hard to overcome. Needless to say, it is wiser to reduce our stress before it reaches the Maxed Out Level.

As an example, let's take the life of Susan. May has been a good month for Susan. Susan completed her therapy at the Trauma Center and feels a lot better. She is no longer bothered by flashbacks to her past traumatic experiences and doesn't feel nearly as much stress from her past. Other symptoms like anger, anxiety and poor sleep are happening a lot less. She feels like she is performing on a higher level than she has been for a long time. She found a job and a reliable baby sitter for her daughter. She is starting to pay her bills, and her financial stress is finally starting to go down.

Life is still challenging for Susan, but she is now closer to her Lowest Stress Level than she has been for quite a while. If we compare where Susan is now to where she was about six months ago, we would discover that back in December she was dangerously close to her Maxed Out Stress Level. Her trauma symptoms then were severe, and she was having what seemed like daily headaches. She wasn't

sleeping well and she had a lot of anxiety, especially when she was around people. She was severely depressed and had little hope left.

When Susan thinks back to December and what steps she took to get out of the hole she was in, she remembers an important principle she hopes she doesn't forget. She was taking the Life Skills Group Class.

During the class, one woman made a comment that impressed her. She had been in circumstances that resembled Susan's and was feeling helpless to do anything about it. She felt she couldn't go on much longer this way. She then made a commitment to solve each of her problems one step at a time.

The first step was getting out of an unhealthy relationship with an abusive man. When she had solved that problem, she had to do something about a three year old son that was impossible to discipline. She read a book or two, talked with several mothers of older children, and made a plan. She stuck with the plan, and over time her son became more manageable. (She realized it helped that her son wasn't watching her and her boyfriend fight all the time).

By this process of solving her problems, she improved to the point she felt she was actually gaining control in her life. If she had not "taken life on" and started solving these problems, she believes she could have been "snuffed out," becoming a heartless robot without a reason to live.

As Susan followed the same plan, she too started managing her stress. She did this by solving problems which were the source of her stress and learning to respond to her stress in more beneficial ways. Only with Susan it wasn't just the "outside problems" she had to solve. It was the "inside problems," what happened to her when she was growing up, that was causing her the most stress. As she resolved these traumas from her past, she started finding the strengths and resources to solve the outside problems too.

*In the darkest hour, the soul is replenished and given strength
to continue and endure.*

Please remember: *Reaching and staying near the Maxed Out Level is dangerous.* This is the point when your body actually begins to break down. Let's look at this in stages:

Stage one: Your immune system seems to stop working and you are sick much of the time (colds, flu, etc.). Emotionally, you become depressed and feel like staying away from people.

Second stage: You continue to be physically sick a lot of the time and you find you have persistent medical problems. These medical problems can include migraines, gastro-intestinal problems, and chronic fatigue. Your appetite is probably less, your sleep is poor, and you're tired all the time. Emotionally, the depression deepens and feels more hopeless. In the second stage, you also have more anxiety and fears that prevent you from doing things you would normally like.

Third stage: The "nervous break down" becomes a reality. This is when all your inner reserves are exhausted. Physically, mentally and emotionally it becomes impossible to function. It is impossible to do what's normally necessary for you to do. Everything becomes too stressful, too much of a problem for you to deal with. This can even include cooking, talking to your child, answering the phone, paying a bill, and just about everything else. You feel that one more "feather of responsibility" will crush you.

We must stay away from this dangerous zone of being maxed out, like we would stay away from a dangerous tiger in the jungle. Start reducing your stress now!

Your three best doctors are faith, time, and patience.

Identify Problems That Cause You Stress

One of the first steps to **reduce** the stress in your life is to identify the problems. Please look at the following questions. As you answer them try to decide what you need to do to reduce these stressors.

1. Can you be more assertive and spend less time doing something for someone, you really don't want to do anyway? Can you say "no" more? **Yes** **No**
2. Can you delegate a task to someone else? **Yes** **No**
3. Do you need to do something to get away from someone, or get someone out of your life?
 Yes **No**
4. Do you need to do something to reduce your money stress? Get a job or different job, and make more money; spend less; budget. etc.? **Yes** **No**
5. Do you need to make some kind of changes in you health habits? Eat more nutritionally, drink more water, drink less caffeine, etc.? **Yes** **No**
6. Do you need to manage your time more wisely, according to priorities or what really matters to you? **Yes** **No**
7. Have you been putting off a decision that needs to be made? **Yes** **No**
8. Is there a medical problem you need to deal with and stop putting off? **Yes** **No**
9. Is there someone you need to turn to for help and support that you have been avoiding? **Yes**
 No
10. Do you need to improve your living conditions in some way that is possible for you to do, but you've been putting it off (cleaning, moving, etc.)? **Yes** **No**

Problem Solving

Do you know that it causes more stress to put something off rather than to just deal with the problem? The stress that may come to you from the consequences of your actions is still not as stressful as putting it off! Just do it! Take it *Step by Step*...

Chapter 6

Becoming Your Own Person

Dumping the Baggage

Most of us carry emotional burdens and baggage from relationships in our families that shape how we see ourselves. Relationships with our mother or father, or caretaker, often determine what we think we can accomplish and influence our relationships with others, including our children. It can weigh us down and affect our abilities. These invisible ties to our families can interfere with how we relate to the world. But we can cut the unhealthy ties and tie them again in an appropriate way to benefit our lives.

An example of how you might recognize an unhealthy tie to your family is how you relate to your children. Have you ever noticed yourself saying things or doing things like your parent(s) and wanting to stop, and trying to stop, but being unable to? Many have described how when they yelled at their child, they heard their mother's or father's voice come out of their mouth!

The purpose of this discussion is to help you explore these issues so you can **separate** yourself from relationships that are unhealthy or hurtful and become a more self-reliant **individual**. Then you can **re-approach** your family, if you want to, as an adult free from the previous baggage that holds you back from being your best self.

Breaking Out of the Way Your Family Sees You and How You See Yourself

One of the main ways you can recognize your parents' influence limiting you is how you see yourself. One of the ways you can recognize this is when you are with your family and you "feel" younger or less mature. One woman described how when she was with her family she felt like she was about twelve. She couldn't shake it, and it felt as though her parents related to her like she was that age.

Maybe your parents or siblings had a nickname they called you, or perhaps there was something that you were not able to do that stuck and followed you through your childhood. Some of these things can be hard to get over. There are many ways our self-concept or how we see ourselves can be limited by the way we were related to and treated in our family. Changing these can be difficult, but it is part of separating and becoming an individual. It is worth it.

In this next exercise, be honest with yourself. It's about developing your ability to choose who you want to be.

1. List below the characteristics you have that are like your mother and your father.
2. Is there a characteristic you have, that you believe stops you from doing those things you want, that was a result of your family relationships?

3. How would you begin to change that characteristic if you could?

Inherited Spiritual Beliefs and Values versus The Spiritual Beliefs and Values You Make Yourself

Becoming independent means you have your own beliefs and values. Values are things that really matter to you: such as “it is important for me to be there for a friend,” or “I need to take good care of my health.” Values can be gained through our families teachings, example and customs or from our own life experiences.

Although we have beliefs and values about cars or make-up, it is the spiritual beliefs in our lives that truly help us develop as people. To look at it in a different way, the beliefs and values we hold represent many of our roots that nourish us. If the roots are sick or not even there, the tree will be weaker. It is through the process of strengthening your individual spiritual beliefs that you become an independent person.

1. What role does God and/or spirituality play in your life?
2. Is there something about those feelings that you want to change?
3. Do you think religious beliefs and teachings affect the way you see yourself today? Do they affect the way you feel towards other individuals and even your children?

Becoming The Kind of Parent *You* Want to Be

As mentioned before, it really is hard to separate what you do as a parent from what your parents did. It's good to evaluate your parenting style in light of parenting principles that work instead of what you automatically do as a result of your parents' parenting.

Chapter 8 Dealing With Your Guilt and Fears

The Stomach

Survivors of trauma often have feelings of guilt. One form of guilt, *legitimate guilt*, is what you feel when you do something that goes against your values or what you believe in. *Legitimate guilt*, causes you to stop and reflect on your actions. It causes a feeling of discomfort or unrest. Another form of guilt, *illegitimate guilt*, is what you feel when you don't meet yours or someone else's unrealistic expectations.

If you are confused with how to tell the difference between the two, ask yourself, “*Did I have any responsibility in what happened?*” If the answer is yes, you have legitimate guilt which can be resolved. If your answer is no, you have illegitimate guilt and you may be feeling compassion or empathy for the people who have been hurt. Now ask yourself — of the things that bother

you most, how much of your guilt is illegitimate?

Where does your guilt come from?

Legitimate guilt can be productive (having good results.) That may be a strange thought to you, yet the sadness and pain associated with guilt can lead people to make changes in life so they can get rid of the negative feelings. The legitimate guilt they hold causes them to be motivated to change in positive ways. As they change, the pain and sadness begin to go away.

Decreasing and even getting rid of illegitimate guilt is also possible. The first step is to recognize it for what it is—an unnecessary source of negative feelings. When you see it for what it is, you can then *let it go*. There is no need to hold onto it. It does you no good. It doesn't help you grow. It creates in you dead weight and unnecessary burden.....**LET IT GO!**

Forgiveness

Just a word about forgiveness. Sometimes we fail to forgive others because we don't want to do anything positive on their behalf. The aim of forgiveness is to free *you* from the burden of the person who has hurt or offended you. You resent them, even hate and despise them, and won't forgive them. Who suffers for it? You do.

Do you feel the burden of strong negative feelings, resentment or hate for anyone? Please identify them here.

Can you see that the unforgiven person has a hold on you emotionally and, to that extent, this person controls you? Getting the other person out of your life by forgiving them, or at least by letting go of the negative feelings you may have towards them, breaks the tie that connects you to them.

It may be that you carry emotional pain from what the other person did to you. If that is the case, you may need to resolve that traumatic experience(s) before you can cut this tie. Whatever the case, do what you have to do to get the person who has this hold on you out of your life.

Letting go is easier said than done. But it is possible, and worth it. (Right now, you could review the section in Ch. 1 on Letting Go.) What are you going to do to let go of negative feelings you have for others?

*Hold it true that thoughts are things,
Endowed with bodies, breath and wings;
And that we send them forth to fill,
The world with good results or ill.
Ella Wheeler-Wilcox*

Dealing with Your Fears

Many of us have some type of fear about people or situations. Most of these fears are a form of *emotional baggage* resulting from earlier negative experiences. These experiences can include negative childhood experiences such as growing up in the home of an alcoholic or where there was abuse. The childhood experiences that cause fears and leave the deepest scars were traumatic (caused terror, pain and helplessness) and are difficult to get rid of. Emotional baggage can also stem from experiences with those in adulthood, such as an aggressive ex-husband, a friend who betrayed you, a boss who fired you, or someone you know who hurt you in some way. You wonder what that person would do if you were to meet up with them again. Write the first situation that came to your mind.....

Some of our most challenging fears can make us feel panicky. Symptoms may appear and make us feel like we are going to have a heart attack or go crazy, or choke, or throw up, or scream, or fall to the ground. Some of our fears may become so strong that we feel as though we will lose control, become helpless or do something embarrassing. *Do any of these sound familiar?*

*It isn't the presence or absence of fear that makes a hero—
it's the action completed in spite of the fear.
Never stop the action, go on right into the teeth of the storm.*

Strategies for Fighting Your Fears

In order to fight fears, you must wage war in both your emotional and physical life. Let's look at the ways we can fight the battle of your fears.

HELPFUL HINT: *This may be difficult...facing some of our fears involves feeling vulnerable. It may help to know that many other people feel the same way..*

STRATEGY #1: LEARN TO KNOW WHAT IS A REAL EXTERNAL THREAT AND HOW TO DO SOMETHING ABOUT IT. Before you can fight your fears you need to know where the fear is coming from — what its source is. Three common sources of external fears are driving, flying, or people. For example, driving dangers are a real threat. But they can be less of a threat if we follow the laws of the road, remove distractions like cell phones, avoid dangerous conditions (ice on the roads, drinking while driving) and drive defensively. Learning to recognize an external threat requires correct information and taking precautions that increase your chances of safety.

Rate yourself on the “Personal Anxiety Evaluation” at the end of this chapter and see how different situations affect you. Then, write what you need to change to have a safer lifestyle.

Can you identify whether your fears of these things are realistic or legitimate? If not, what can you do to solve the problem and remove the external threat?

*“There is nothing to fear.” This simply states a fact. It is not a fact to those who believe in illusions, but illusions are not facts. In truth there is nothing to fear.
- A Course in Miracles*

STRATEGY #2: RECOGNIZE THAT YOUR INTERNAL THREATS ARE NOT AS REAL AS THEY FEEL.

Internal threats include bodily sensations that *feel* life threatening. For example, many people believe that when they are in a panic it can feel as though they are going to have a heart attack or choke to death. In all of our combined years of working in the field of anxiety and fear, there has not been a case reported in professional literature or in our clinical work of someone with panic or anxiety dying of a heart attack or choking. When you are in one of these panics, it is very hard to believe this is true. All you know is that *it feels as though you are going to die. But the fact is....You Will Not Die.* This is where you must trust your body to help you take care of you.

Internal threats include feeling helpless, out of control, or that you will do something "embarrassing." These feelings are very real yet remember....you are not helpless or crazy. You are in control of you, and you will not do something embarrassing. In these situations, it is common to think that what you are experiencing is visible to others. Most often it is not visible. The thoughts and feelings you're experiencing are most likely part of panic and anxiety. Very few people [if any] know what you are experiencing or can see it. Most often people are thinking more about themselves and what other people are thinking about them.

HELPFUL HINT: *INTERNAL THREATS ARE MADE BY THE POWER THAT YOU GIVE TO THE FEELING AND SENSATIONS.*

CHAPTER 10

Knowing and Keeping Your Boundaries

Helpful Hint #1: *Review past discussions and keep trying to make them part of your life.*

What is a Boundary?

A boundary is an invisible "barrier" between you and other people. It is the limit you set for yourself that you will not go beyond, and beyond which others are not welcome. Often when there is trauma in a person's background it is difficult to have a clear sense of boundaries. As a result, there is a tendency to either have a huge wall that keeps everyone out, or no boundaries, allowing others to take advantage of or hurt you. It is healthy to have a good sense of where you are comfortable or uncomfortable and to honor those feelings.

You - The Inner Circle

In this circle are your individual *rights, choices, identity, self-worth, and privacy*. This Inner Circle is most important since it effects all the other circles that come in contact with it, or in other words, how you interact with others. Much of what we discuss relates to strengthening your inner circle or *your core self*. The quality of your relationship with yourself determines the quality of all your other relationships. If you were to ask the question, *"How can I have a relationship with myself?"* what would your answer be?

***Friendship with oneself is all-important,
because without it one cannot be friends with anyone else in the world.***

-Eleanor Roosevelt

An important part of seeing your relationship with yourself in relation to others is understanding your personal rights. On the handout "Personal Bill of Rights," found at the end of this chapter, identify seven statements that are especially meaningful to you and check them. And here is a challenge to you: read this list of rights at least every night for a week before you go to sleep. If you can, also read them when you wake up. Notice the difference it can have in your awareness of your individual rights as a person. These rights will help establish your boundaries.

Emotionally Close Friends

This circle is reserved for your closest and most trusting relationships. Comparatively few people share this circle with you. There are reasons for limiting the amount of people in this circle. The first is time. It takes time to do things with another person and share experiences with them. It takes time to look out for one another and be there when there is a need. We just don't have the time to share the emotional closeness level with many people.

The second reason for limiting those in this circle has to do with the amount of effort needed to create and maintain this important relationship. Emotional closeness requires that we give more of ourselves than we normally do. It requires emotional honesty, risking, and flexibility which takes courage and strength. On this level of relationship there is the ability to share honestly what we think and feel without fear of rejection, but there is also the ability to be flexible when our friend doesn't meet our expectations or hopes. This level requires no strings, no agenda, no manipulation or deceit. If someone you are sharing this level with ceases to be a benefit to you, let's say because of an injury or financial loss, you probably wouldn't drop them "like a hot potato." You would figure out how to make the relationship work under the new conditions.

The great privilege, relief and comfort of friendship is that one has to explain nothing.

-Katherine Mansfield How can you know if someone could belong in the Emotional Closeness level? Check the following characteristics about the person (and you could answer these questions about yourself).

1. _____ Doesn't say negative things about other people.
2. _____ You feel at ease and comfortable around them.
3. _____ You feel accepted and able to express your weaknesses without rejection.
4. _____ You can talk about your feelings with them.
5. _____ You don't have to worry about them talking behind your back.
6. _____ You can count on them to give you honest feedback.
7. _____ Will make time for you when you need it.
8. _____ Will tell you the truth.

9. _____ Helps you be your best.
10. _____ Will help you solve a problem.
11. _____ If something is important to you it is important to them.
12. _____ Will be there when you need them.
13. _____ Can keep a secret.
14. _____ Will stand up for you when no one else will.
15. _____ Listens to you.
16. _____ Keeps promises.
17. _____ You want to be a better person when around them.
18. _____ You can be yourself.
19. _____ Will accept your apology and forgive you.
20. _____ Cares for people in general.
21. _____ You would trust them with what matters to you.
22. _____ You can laugh with them one minute and cry the next.
23. _____ Never makes you feel stupid, but can laugh with you when you make a mistake.
24. _____ You don't worry about them betraying a trust.
25. _____ Wouldn't ditch you.
26. _____ Shares your values.
27. _____ Information is freely exchanged.
28. _____ They are dependable.
29. _____ Risking with them is okay.
30. _____ You don't feel judged.

Friends with most of those qualities are rare and yet they can be found. The question is, "Did these friends instantly have those qualities or did they have to develop them?" Of course the answer is that they had to develop them. How did they develop those qualities? Quite often these admirable qualities were developed by emulating these qualities in the example of a friend. And of course, to have a friend with those qualities, you need to develop those qualities yourself.

Helpful Hint #2: *Real friends are made....it takes time.*

CHAPTER 12

A Lifestyle for Life

The Right Arm

In this chapter, we hope to bring together all the resources at your disposal to create a happy and productive life. One way to look at creating a healthy and happy lifestyle is in building a

pyramid. The Egyptians introduced the pyramid. This structure is extremely stable and strong, as can be seen in the pyramids of Giza which have stood for thousands of years. Wouldn't you love to build a life that is that strong and enduring?

Abraham Maslow, a psychologist over 50 years ago, described what could go into the building of your personal pyramid:

We are going to discuss how to make this pyramid work for you in terms of three sections.

1. **Taking Care of Yourself** — physical needs, safety needs, love and the need to belong, self-esteem needs.
2. **Renewing Yourself** — the need to know and understand, aesthetic needs (pertaining to beauty, art.)
3. **Expanding Yourself** — self-actualization (to fill your potential in day to day living,) transcendence (to go beyond the limitations of your ordinary thinking and being.)

These three sections are made up of individual needs starting from the foundation. As we meet each level of need, we are prepared to move on to the next level. To meet a level is to grow. To reach the highest level is to help others grow also.

Kindness causes us to learn, and to forget, many things. Madame Swetchine

TAKING CARE OF YOURSELF

Your Physical Needs

It makes sense that taking care of your physical needs is the foundation of your pyramid. We would like you to consider four building blocks to this foundation:

- (1) Nutrition
- (2) Sleep
- (3) Exercise
- (4) Stress Management

What physical needs do you need to pay more attention to?

(1) Nutrition

Proper nutrition is an important part of being healthy and having the energy we need to function well, especially during stressful times. It helps prevent sickness now and in the future. When we eat, we provide our bodies with energy, nutrients, and pleasure.

There are various guides that tell us how much, and what we should eat. They all have some things in common — to find a **BALANCE**.

Our bodies need water, protein, carbohydrates, fats, vitamins, and minerals. It is generally believed that we need:

- A. Six to eight glasses of water daily,
- B. Several servings of different types and colors of fruits and vegetables,
- C. Several servings of breads and cereals, and
- D. Some protein.

The preferable way to get these is in foods that are prepared as naturally as possible. For example: fresh fruits and vegetables are preferred to canned, and whole grain breads and cereals are healthier than refined and sweetened ones. Processed foods are full of chemicals that can be harmful if we eat them too often.

Calories are the energy from food that comes from the building blocks in proteins, carbohydrates, and fats. Restricting calories could leave us tired and unable to effectively take care of the needs of ourselves and our families. Beware of fad diets that restrict any of these building blocks excessively.

Try to include some of everything in your diet everyday. Fat-free isn't necessarily a good choice, even for dieters. Fat-free foods often contain more sugar to make up for the lower amount of fat. Lean meats, such as chicken or fish, are a good idea. Also, limit red meat since meat is a high source of fats that are not as healthy for our hearts. And yes, we do need some healthy fats. Nuts, seeds, and avocados contain healthy fats that are needed to produce hormones that will keep your female bodies functioning correctly.

What are some changes you desire to make in your nutritional lifestyle?

(2) Sleep

It is becoming more clear to those who work in the mental health field that getting enough sleep is necessary for top health. Sleep puts our minds back together after a day of stress and pressures. Sleep renews and strengthens us. Sleep contributes to how well we can deal with stress and problems. It even affects our self-esteem! When we don't sleep well and are tired, we function and perform on a lower level. When our performance is down, we tend to be more down on ourselves.

Here are some suggestions to help you sleep better.

Affidavit #1 of Dr. L. Beall
made July 16, 2010

No. S-097767
Vancouver Registry

IN THE SUPREME COURT OF BRITISH COLUMBIA

IN THE MATTER OF:

THE CONSTITUTIONAL QUESTION ACT, R.S.B.C. 1996, C.68

AND IN THE MATTER OF:

THE CANADIAN CHARTER OF RIGHTS AND FREEDOMS

AND IN THE MATTER OF:

A REFERENCE BY THE LIEUTENANT GOVERNOR IN COUNCIL
SET OUT IN ORDER IN COUNCIL NO. 533 DATED OCTOBER 22, 2009
CONCERNING THE CONSTITUTIONALITY OF
S. 293 OF THE CRIMINAL CODE OF CANADA, R.S.C. 1985, c. C-46

AFFIDAVIT

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