

The Primer

Helping Victims of Domestic Violence and Child Abuse in Polygamous Communities

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“People seldom refuse help, if one offers it in the right way.” A.C. Benson

http://www.attorneygeneral.utah.gov/polygamy/The_Primer.pdf

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Foreword

We are grateful to the many individuals who contributed their valuable time, effort and expertise to produce these training materials. It is our hope that “The Primer” will assist human services professionals, law enforcement officers and others in helping victims of domestic violence and child abuse from polygamous communities in Arizona and Utah.

Polygamy is illegal in Utah and forbidden in the Arizona constitution. However, both states have decided to focus law enforcement efforts on crimes within the polygamous communities that involve child abuse, domestic violence and fraud. Laws regarding these issues will be strictly enforced. Even though these crimes can also be found in mainstream society, “The Primer” will attempt to address the unique issues facing victims from these communities.

We know that these victims are often isolated by geography and/or culture. Through the collaborative efforts of our two states, we have made considerable progress towards removing those barriers. Still, much work remains to be done. We look forward to continuing to work together on efforts to assist law enforcement and social services agencies in preventing and responding to domestic violence and child abuse wherever they may occur.

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Introduction

The need for “The Primer” became evident after government officials and social service providers heard the story of Carolyn---a sixth generation polygamous wife with eight children. Carolyn was 18-years-old when she became the fourth wife of a 50-year-old man. She says she grew up in a society based on secrecy and survival. Even though it was the only life she had ever known, she said three factors persuaded her to leave: her husband was violent and abusive; she feared her 14-year-old daughter would be forced to marry an older man; and teenage boys were now going from home to home to determine whether or not a family was righteous----if the teen deemed the parent wasn't righteous, their children could be given away to someone else.

Carolyn said she was being watched at all times so she fled at 4 a.m. in a minivan without insurance, without a license and with only enough gas to drive three miles out of town. She told her children they were going to get a family portrait. When her children finally figured out what was going on, one child said, "Mother is taking us to hell."

It didn't get any easier when Carolyn went to the government for assistance. She said no one was quite sure how to help. “I just didn't fit in the system,” said Carolyn. Today she is still struggling to take care of her family and is now trying to find ways to make it easier for the next woman or child who flees from abuse. “Before I didn't have hope,” she said. “Today I have hope.”

“The Primer” is an attempt to help people like Carolyn who do not fit in the system. It is not an exhaustive resource of everything that goes on in polygamous communities, nor will it settle the debate whether stories like Carolyn are the exception or the rule. “The Primer” provides basic information about various polygamous communities so service providers and others are better prepared to help victims from those communities. It isn't based on the belief there is more crime in fundamentalist communities, but the premise that victims in those communities face more barriers and deserve more help.

People who follow "The Principle" of plural marriage may do so out of deep religious conviction or family tradition. Many of the terms, beliefs and practices will likely be different and may not even be applicable to each community or family. “The Primer” will be updated regularly to reflect changes in organization's beliefs and practices.

Basic Guidelines

Every man, woman and child in polygamy who is seeking government help should be treated with dignity. However, each case should also be scrutinized to ensure the services are truly assisting the individuals in need.

Professionals who work with members of a polygamous community should consider the following:

1. Don't generalize. Recognize that substantial diversity exists among and between polygamous groups, families and couples.
2. Recognize that additional time may be necessary to negotiate intervention objectives and parameters to minimize the potential for violating the client's "comfort zone."
3. If a marital relationship is a major focus of treatment, be aware that each relationship is unique and discreet within the expanded family and community.
4. Recognize the widespread distrust of many "mainstream" practices and institutions such as education and medicine (particularly psychotherapy). Child Protective Services and law enforcement should become familiar with non-traditional medicine in order to understand the client's points of reference. This information could include but not be limited to herbalism, naturopathy, lay midwifery, etc.
5. Respect each client's beliefs and values. Whether or not you agree with them is irrelevant in the context of a client/provider relationship.
6. Be very candid about your limited knowledge of the culture. Like all clients, they are the experts of their own experience. Our responsibility is to listen, learn, understand and empathize before offering assistance.

History of Polygamy

Polygamy and polyandry can be traced to ancient colonies and tribes across the world. It is still practiced throughout Muslim countries and Africa. Approximately 37,000 or more people currently practice polygamy in the United States based upon a fundamentalist interpretation of early Mormon teaching and doctrine.

Some members of the Church of Jesus Christ of Latter-day Saints (LDS Church), often referred to as Mormons, began practicing plural marriage in the 1830s under the direction of LDS Church founder Joseph Smith. Attempts were made to keep the practice a secret from most of the membership and the public and many historians believe the secrecy was a factor that led to Smith's assassination in 1844. The next LDS Church president, Brigham Young, publicly preached polygamy in 1852 and taught it was protected by the Constitution.

Polygamy became a political issue for the residents of Utah in 1856 when the Republican Party held its first national convention and set as its goal the eradication of the "twin relics of barbarism—polygamy and slavery." The party said polygamy was barbaric because it undermined the concept of marriage.

The U.S. Supreme Court ruled in 1878 that the Constitution does not protect the practice of polygamy. In *Reynolds v. United States*, the court ruled that beliefs may be protected but specific acts were not. Justice Waite wrote: "Laws are made for the government of actions, and while they cannot interfere with mere religious belief and opinions, they may with practices."

Congress passed the Edmunds Act in 1882, making "bigamous cohabitation" a misdemeanor, although only males were prosecuted. Scores of polygamous Mormons were arrested in the Utah territory while others went into hiding. In 1887, the Edmunds-Tucker Act enabled the U.S. government to seize LDS Church property except places of worship.

LDS President Wilford Woodruff presented church members with a document known as "the Manifesto" in 1890 and advised them to refrain from any marriage forbidden by the law of the land. At first most polygamous unions were unaffected, but gradually families started breaking up and a "second warning" and a "third warning" were issued. The LDS Church eventually excommunicated polygamists, forming a schism between those now known as fundamentalists.

The fundamentalists adapted to a secret, underground lifestyle to avoid what they perceived as persecution from the world. Mass arrests were made in some polygamous communities in 1935, 1944 and 1953. The Arizona National Guard conducted the final raid in Hildale, Utah and Short Creek, Arizona (now Colorado City) in a crusade to stamp out polygamy. Images of crying children being wrested from the arms of polygamous mothers created a public relations disaster. These events also created deep scars among fundamentalists and helped to facilitate a fear of government agencies and a distrust of "outsiders."

Since then, polygamy laws have not been frequently enforced. However, Utah and Arizona have recently stepped up efforts to enforce laws in polygamous communities involving child abuse, domestic violence and fraud. Both states are also working to provide additional services to help create a "safety net" for victims in those communities.

Glossary

The following definitions, terms and practices may have different meanings and may not apply to each fundamentalist group or family. The terms may also have different meanings in other religions, including the Church of Jesus Christ of Latter-day Saints (LDS Church).

Adam/God doctrine: Some fundamentalists believe Adam is God the Father and came to the Garden of Eden with Eve, who was one of his many wives. There are disputes concerning this belief, but many practicing polygamists still adhere to this doctrine.

Aunt: A biological aunt, “sister wife,” “another mother” or just a title of respect and endearment for an elderly woman in the family or community.

Bigamy: Bigamy is the practice of marrying or purporting to marry or living in cohabitation with one person, while being legally married to another. This also refers to those living in common law marriages. (See Relevant Laws)

Bishop: A bishop, appointed by the church president or council, is the ecclesiastical authority over a group of members and represents the church president in his leadership position.

Bleeding the Beast: An expression used by some fundamentalists as a rationale for accepting assistance (i.e., financial grants, WIC, TANF, food stamps, housing, medical assistance, etc.) from governmental agencies that may otherwise not be trusted. Occasionally, the same term may be used to justify abuse or exploitation of such systems. Within certain groups it is taught that “bleeding the beast” will assist God in destroying the “evil” U.S. government and is considered a righteous endeavor.

Blood Atonement: Some groups teach a doctrine known as “blood atonement,” which requires a person to have his/her blood “spilt upon the ground” or be executed to make up for what are considered to be unforgivable sins. Some victims of domestic violence are told that breaking a sacred covenant or leaving a relationship or family are unforgivable sins. Some victims may choose to stay in the abusive relationship out of fear for their lives.

Celestial Kingdom: Another name for the highest of the three levels of heaven. The Celestial Kingdom is reserved for the most righteous and some groups believe polygamy is an essential practice to dwell in this kingdom.

Celestial Marriage: The preferred term for plural marriage, polygamy or polygyny by its adherents. Many polygamists consider celestial marriage an essential practice to enter the highest level of the Celestial Kingdom.

Clan: The general public sometimes uses this term for different fundamentalist groups or communities. Some fundamentalists consider this an offensive term and say care providers should avoid using it.

Committed Relationship: Polygamous relationships (not legal marriages) that a man has with the mothers of his children.

Constitutional Law: Some fundamentalists believe that the Founding Fathers' intent in writing the Constitution and Bill of Rights was divinely inspired with the goal of establishing a land where complete religious freedom could be enjoyed. They also believe the United States will fall by the hand of God because of sin. Some believe the current federal and state governments and many of their laws are corrupt and that every action that takes freedom away from the individual and adds power to the government is unconstitutional and must be weighed against the "original intent" of the Constitution. Even though the U.S. Supreme Court has ruled that polygamy isn't protected by the Constitution, they claim plural marriage is protected under the Freedom of Religion clause.

Corrected or Handled: When an FLDS member is disciplined by being kicked out of his home or having his wives and children "reassigned" to another man.

Covenant: A binding and solemn agreement made by two or more individuals with God.

Creekers: Members of the Fundamentalist Church of Jesus Christ of Latter-day Saints (FLDS) who live in Colorado City, AZ, and Hildale, UT are often called "Creekers." The nickname "Creekers" began when this area was called Short Creek.

Curse of Cain: Some fundamentalists believe African Americans are an inferior race. They also believe that black people are descendants of Cain and have been cursed by God and therefore ineligible to hold the priesthood.

Direction: Guidance or inspiration from God. The Kingstons and others believe a person can receive "direction" about whom to marry and any other choices in life.

Doctrine and Covenants: The title of religious scripture used by both the LDS Church and fundamentalist groups. This book contains revelations concerning polygamy (Section 132) and the Word of Wisdom (Section 89).

Doctrine of Consecration: Some fundamentalist groups request or require members to consecrate, or give, money and legal ownership of property to church leaders.

Doctrine of Total Commitment: The Church of the First Born uses this term to refer to the belief that members must give everything to the church or church leader. This includes money, land, possessions and even the right to have sexual intercourse with other men's wives. For a woman, it can mean she must give her body and choices to her husband.

Double Cousin: One may call a person a "double cousin" if he or she is related to them through both their mother's and father's families.

Elect of Israel: Righteous people who are chosen by God to be saved in the last days of the world. Some polygamous groups believe they are God's "Elect."

Endowment: (See Temple Endowment)

Established Family: A family that includes a man, his wife/wives and their children.

Eternal Family: Many fundamentalists believe their marriages, legally or spiritually, are bound forever when a priesthood holder in their community seals them. Some fundamentalists make a marriage covenant between themselves without a priesthood holder, believing that at the correct time the proper authority will seal them. Having a righteous eternal family is often their ultimate goal.

Exaltation: Most fundamentalists believe that those who have kept all of God's commandments (including plural marriage) will become exalted and attain the highest degree of the Celestial Kingdom. Those who are exalted are believed to be granted eternal life, eternal increase, greater glory and power, and ultimately become gods or goddesses. Many polygamist men believe they cannot reach this level of the Celestial Kingdom unless they have at least three wives. Women believe they cannot be exalted unless they are married.

Excommunication: Some members are excommunicated from their group or ostracized for disobedience, incorrect beliefs or sin. Those who are excommunicated lose blessings, privileges and the rights of association. In some cases, families have been kicked out of their church-owned homes and wives and children have been reassigned and given to other men.

Father: Many fundamentalist families prefer the title "Father" and consider "Dad" or "Daddy" disrespectful and inappropriate.

First Rate or Second Rate: According to historians, some fundamentalists are considered first rate or elite because of their bloodline. Women and their children can also be considered first rate and receive special privileges within the family if they are favored by the husband.

Fundamentalist Mormon: This term refers to people who believe they are following the original principles and doctrines, including plural marriage, taught by early LDS Church leaders. The LDS Church opposes the use of this term and excommunicates members who practice plural marriage. Fundamentalists reject the authority claims of contemporary LDS leadership and consider the LDS Church to be in a state of apostasy.

Gathering, The Law of: Believers in the Law of Gathering live in close proximity in order to collaborate socially and communally, which sometimes includes working together economically. (See United Order)

Gentile: Anyone who does not have the priesthood or is not a member of the various fundamentalist groups. Some also refer to them as "outsiders."

God-Squad: This slang term refers to a group that is believed to be within the FLDS community to monitor and report the activities of its members to the church leadership.

Half sibling, Half brother or Half sister: Siblings with the same father but not the same biological mother.

Head: A man who holds a position of respect, authority, or leadership, such as "head of the family," "head of the Priesthood" or "head of the group."

House-Mother: A sister-wife who stays home to provide the daily care for children of other wives who may work outside the home.

Joy Book: Girls are said to be listed in this book while they wait for the FLDS prophet to have a revelation about whom they will marry.

“Keep Sweet”: An admonition to be compliant and pleasant despite the circumstances.

Keys: Fundamentalists believe that the original LDS Church was endowed with priesthood authority by receiving certain “keys” from God to administer certain rites and ordinances. These keys are rites and ordinances that supposedly set it apart as the “true” church. But most fundamentalists believe that before the LDS Church abandoned the practice of plural marriage, God passed specific “keys” of authority to others to hold and exercise on earth. (See Mother Church, Priesthood)

Kids: Some fundamentalists consider this term offensive and may prefer the word “children” instead.

Law of Abraham: Some fundamentalists refer to plural marriage as the “Law of Abraham.” This law gives men the right to take additional wives, as they believe Abraham did. (See Law of Sarah)

Law of One Above Another: A doctrine held by the Kingston group that establishes a clear line of authority and states you are supposed to obey and please the person “above” you. Mothers are above children, fathers are above mothers, church leaders or church employers are above fathers---and the church president or head is above everyone. It is reported that a person should obey whatever the “one above” hints or asks. Other groups believe in this line of authority but may not have a name for it.

Law of Sarah: Fundamentalists relate this term to the Biblical account of Sarah giving consent to her husband Abraham to marry other women. Some believe this law gives a woman the opportunity to accept the addition of another wife; however, if the wife does not give consent, the husband may be allowed to take another wife under the “Law of Abraham.”

Law of Placement or Placement Marriage: A type of arranged marriage that evolved in Colorado City, AZ, and Hildale, UT, in the 1940s and 1950s. Under this system, young men (and sometimes women depending on the group) decide when they are ready for marriage. They then discuss this with the religious leader who assumes the responsibility to “place” a young woman with a man based on the leader’s “insight” or “revelation.” In some instances, some allowance is given for individual preference, while in other cases marital decisions are made entirely by the leader. In some communities, parties interested in marriage are instructed to spend significant time in prayer and fasting so that they and their leader both receive divine guidance or direction. The religious or priesthood leader, who is expected to be obeyed as God’s representative, makes the ultimate decision. This type of placement is often used in the FLDS Church. The Law of Placement is also used to reassign a man’s wife/wives and children to another man when he is excommunicated or dies.

LDS Church: This is a shorthand term for the Church of Jesus Christ of Latter-day Saints. Historically, members have been referred to as Mormons because they consider the Book of Mormon to be scripture. Today, LDS Church leaders discourage the use of this nickname.

Lifting-Up: On three separate occasions the FLDS Church reportedly predicted that members would be 'lifted-up' into heaven while God destroyed the wicked, and then be returned to earth to peacefully live polygamy. When no one was lifted-up, the members were blamed for sinning and lacking faith.

Little Known Discourse: While most fundamentalists have denounced "The Little Known Discourse" and the alleged source for the book, a small minority still adheres to its teachings.

The discourse teaches that once a woman is married to a man, she cannot divorce him for any reason short of adultery. It is not considered adultery if a man has sexual relations with any woman who is supposedly "meant to be his," even if she is not married to him or is married to another man. A wife who rebels against her husband or "refuses to cheerfully submit to her husband in all things" commits a sin against him and can be told to leave. The children of such a union must stay with the man.

It also states that the wife is the property of the husband and should obey his will: "The wife has no right to teach, admonish, reprove, rebuke, or to exercise any kind of dictation whatever. He is her head and she should be guided by the head. If the wife wants to know anything, let her ask her husband at home." According to the discourse, "the wife is pronounced the husband's property as much so as his manservant, his maidservant, his ox, his horse...".

Those who follow this doctrine may use it as an excuse to sexually abuse children and spouses or commit adultery, believing it is a God-given right.

Lost Boys: Young, unmarried men who are exiled from fundamentalist communities. They usually have little education and few skills to help them live on their own. Some are more susceptible to drug abuse and other problems because they have been told they are going to hell. Some have been told they were asked to leave for being a bad influence but most believe it is because they are competition to older men who are looking for wives.

Matriarch: In some polygamous communities, the term "matriarch" is used to describe the equal role of women in relation to their husbands as priesthood holders. In others, the term means only an older, respected woman.

Manifesto, The: A document issued by LDS Church President Wilford Woodruff in 1890, which advised members to henceforth, "refrain from contracting any marriage forbidden by the law of the land." While the Manifesto did not void existing plural marriages, the LDS church eventually stopped recognizing and authorizing them. Many practicing polygamists consider the Manifesto to be a contradiction to earlier doctrine and often describe it as marking the beginning of their separation from the LDS Church.

Memory Gem: Phrases that are rehearsed and repeated by members of the Kingston group. Some repeat the Memory Gems each day before family prayer. Examples include: “If The Order doesn’t have it, we don’t need it,” “True happiness is not found in doing what you want to do but in learning to like to do the things you ought to do” and “Seek ye first the Kingdom of God and its righteousness and all else will be added.”

Mother: In some families, children are taught to address their biological mother as “Mother” as a sign of respect rather than the more familiar “Mom,” “Mama” or “Mommy.” Some children also address their “other mothers” using the title *Mother* in front of their given name, such as Mother Alice, as an alternative to the title *Aunt*.

Mother Church: Fundamentalists use this term for the current LDS Church. They believe they are custodians of certain “keys” to rites and authority and will eventually reunite or replace the LDS Church at a later time.

Multiple Mortal Probation: Jim Harmston, leader of the True and Living Church, teaches that this doctrine is a form of reincarnation. Members are told of their previous lives during priesthood blessings.

“My Son John” Revelation: Fundamentalists believe the third LDS Church President, John Taylor, received a revelation from God in 1886 in which he was promised that the “New and Everlasting Covenant” (practice of plural marriage) would never be revoked. The LDS Church has not canonized this alleged writing of Taylor’s and does not recognize it as legitimate or binding. However, fundamentalists consider it to be a primary authority and vindication for the continuing practice of polygamy.

New and Everlasting Covenant of Marriage: Another term for plural marriage.

Numbered Men: The Kingston group uses this term to refer to male members who hope to be numbered among the Lord’s people. They are believed to be part of the 144,000 people mentioned in the Biblical Book of Revelation. The most obedient men in good church standing are selected by the Kingston leaders to receive their actual “number” in public meetings.

On-the-Street: This refers to a person who is kicked out of the ‘Creek’ or Hildale, Utah and Colorado City, Arizona.

One Man Rule: Some fundamentalists interpret Doctrine and Covenants 132:7 to mean that only one person on earth can hold the “keys” of the priesthood. They believe this leader has direct contact with God and can send a person to heaven or hell, since his authority extends into the next life. Therefore, a person’s very survival in eternity depends on his/her relationship with that leader and their absolute support of him. Others believe the leader has direct contact with God, but only God can judge whether a person is going to heaven or hell.

Other Mother: Children in polygamous families often use this term to refer to their biological mother’s “sister-wives.” It should be noted that “other mothers” might also be biologically related – such as an aunt, cousin, etc.

Outsider: A person not considered to be part of that individual's culture, i.e.: excommunicated members, non-members, customers, and especially government agencies, officials and media. They are sometimes called apostates or gentiles. Fundamentalists do not trust most outsiders.

Patriarch: A title of priesthood authority designated to men as the head of their families or to those who live in plural marriage (or the "Patriarchal Law of Plural Marriage"). This title is sometimes perceived as the ultimate right to rule in a family without regard to the feelings or well being of the wives or children. However, many polygamous groups and families say a Patriarch is more magnanimous, more charitable and more skilled as a husband and father than other men who do not have plural wives.

Patriarchal Society: The belief that the priesthood, held only by men, is the highest authority in the church, home and community. Women and children are taught to respect and be obedient to priesthood holders as their spiritual and secular leaders. These communities favor traditional gender roles.

Patriarchal Marriage or Patriarchal Law: Another term for plural marriage.

Plural Marriage: The marriage of one man to more than one woman, in some groups through special permission or command by group leaders. Interchangeable terms for plural marriage are *Celestial Marriage*, *The New and Everlasting Covenant*, *The Principle*, *The Work of the Priesthood*, and *Patriarchal Marriage*. The term *polygamy* may have a negative connotation within the culture and is used more frequently by the general public.

Plyg (or Polyg): A highly offensive and demeaning term for those who practice polygamy. Care providers should be aware that this term is never acceptable and would hinder efforts to provide help.

Polygyny: Technically, polygyny is the practice of one man being married to more than one wife at the same time.

Polygamy: This means "many marriages." The term is used widely to describe the marriage of one man to many living women at the same time. The term polygamy is often used in place of the more correct term "polygyny." Some groups believe the term has a negative connotation.

Polyandry: The practice of one woman being married to more than one man at the same time. Most fundamentalists do not consider this an acceptable practice.

Poofers: A slang term for girls who suddenly disappear from their community in order to take part in an arranged marriage. The girls are either kept hidden or moved to another state or country. This is most often used by the FLDS Church.

Posterity: A term that is often used with pride when speaking about children in a family or generations of the family's offspring, i.e., grandchildren, great-grandchildren, etc.

Prayer Circle: A special kind of prayer that is held in a circle formation by a family or group.

Priestcraft: A derogatory term for the use of priesthood or religious authority to inflict abuse or exert power or unrighteous dominion over another person.

Priesthood: Fundamentalists believe the priesthood is the power and authority of God delegated to man. They believe that only a man must hold the priesthood in order to enter the highest degree of heaven. Therefore, a woman must be married to someone with the priesthood or she will go to a lower level of heaven or hell.

Priesthood Garment: Many fundamentalists, male and female, wear a white undergarment that covers the body from their neck to ankles and wrists. This garment has sacred and spiritual symbolism for the wearer. It also encourages modesty. Some FLDS Church members may be reluctant to get help from someone who is not wearing clothing that covers their ankles, wrists or neckline.

Priesthood Law, Priesthood Teachings or Law of the Priesthood: These phrases refer to Priesthood ordinances or special teachings that are interpreted or implemented differently among fundamentalist groups. For example, some fundamentalists consider it a requirement to be baptized before being married. "Priesthood Law" is sometimes used specifically to refer to plural marriage.

Priesthood Sealing: Many polygamists believe priesthood holders must "seal" or bind their relationships for time and all eternity in order for a family to be together after death. It is also another term for a marriage ceremony performed by a member of the priesthood.

President: Another title used for the priesthood leader or leaders in some groups.

Prophet: The Prophet can speak with and/or receive direction from God for all members of a group. The FLDS call the leader of their church "the prophet" but it is not generally used in other groups or among independent fundamentalists who have no designated leaders.

Re-baptism: Re-baptism is the practice of being baptized again to renew covenants, restore health or wash away sins.

Reassignment of Wives: Some fundamentalists interpret Doctrine and Covenants 132:44 to show that a wife does not belong to the husband, but to the priesthood. If the husband is out of favor with priesthood leaders or his wife/wives, his family may be reassigned to another man.

Red: Some FLDS members believe Jesus Christ will return to the earth wearing red robes and He is the only one who should wear red. They also believe that Satan wears red to imitate Christ and may be offended by people wearing red or even offering red clothing.

Released: The Apostolic United Brethren use this term to refer to divorce. Only priesthood leaders can "release" a spouse from a marriage.

"Repent From Afar": Former members say that when an FLDS member is 'corrected' or 'handled' they must leave their homes and family to repent. Before the person can return, he must submit a list of sins that matches what the prophet claims was revealed to him by God.

Rescue: In some groups, a woman can divorce her husband by asking to be rescued, which often means marrying another man with higher priesthood authority. Men also ask to rescue married women from husbands with less priesthood.

Revelation: The act of God communicating to humans by offering guidance, answers to prayers or insight concerning doctrinal issues. Generally, fundamentalists believe individuals can receive revelations for themselves; heads of families for their families; and heads of organizations or churches for the congregations over which they preside. They believe personal revelation can come in the form of a strong impression, dream, voice, vision, or “burning of the bosom.” Some believe that when a woman’s revelation contradicts a man’s revelation, the man’s revelation usually takes precedence. Others believe that women are not entitled to revelation at all.

Righteous Seed or Righteous Children: “Righteous children,” refer to those who stay in a fundamentalist group and live plural marriage. Parents believe that bearing children and raising them to be honorable, industrious and religious is the very purpose of plural marriage. If children do not conform to high standards set by the parents, they often feel they are failures and parents may take extreme disciplinary measures to force obedience. In some of the stricter groups or families, a non-conforming child may be asked or forced to leave. Some children may be ostracized by their family and decide to leave on their own.

Saints: Righteous followers of God---usually used to describe someone belonging to the same group.

Second Ward or 2nd Warder: A derogatory slang term for families who left Hildale, Utah, and Colorado City, Arizona in the 1980’s to start their own community in Centennial Park. However, members of the Centennial Park community do not like this term because it suggests an association between the two groups. Members of the FLDS church in Hildale/Colorado City are also called “First-Warders.”

Sister-wives: Women married to the same man. Other terms that identify this position are “other girls in the family,” “other mothers” or “other ladies.”

Sons of Helaman: A group of young men in the FLDS community who dress in uniform, perform marches and act as watchdogs in the community. At times, they have been instructed by FLDS leaders to enter houses without knocking and report if members own computers, television sets, novels or other outside materials banned by church authority. The name is taken from a group of warriors in the Book of Mormon.

Spiritual Union: Another term for plural marriage.

Spiritual Wife: A plural wife who is not legally married to her husband. Polygamist men sometimes marry one wife lawfully and cohabit with the others in what may be called “spiritual unions.” They believe “spiritual wives” or “spiritual unions” are as binding as legal marriages.

Stewardship: Sacred responsibilities within fundamentalist communities, such as land or business ownership, the physical stewardship a husband has to care for wives, or even a

woman's stewardship to work in the home. A person's stewardship is believed to offer spiritual blessings or consequences.

Temple Endowment: In certain groups, endowments are considered special spiritual blessings given to "worthy" members. These practices include special words, symbols and teachings that are believed to be sacred and necessary for spiritual progression or exaltation. The True and Living Church (TLC) believes these endowments are necessary during every prayer.

The Principle: Another term for plural marriage.

Third Ward: This refers to fundamentalists originally related to the Barlow family who live in the south part of Centennial Park, Arizona. They are no longer affiliated with the Centennial Park group or the FLDS Church. They do not claim to have the priesthood and only commit to live polygamy. They often meet together in group member's homes.

True Order of Prayer: The way some fundamentalists pray to God, especially members of the True and Living Church (TLC). When members of the TLC use certain symbols and words, they believe it allows them to pierce the veil to speak with God and/or deceased individuals.

Uncle: "Uncle" may refer to a biological uncle, an FLDS prophet or a title of respect or endearment to an elder in the family or community. Some children in the Kingston community call their own father "Uncle" as a term of endearment or reportedly as a way of protecting the father's identity.

United Order: The concept of giving all individual possessions, assets, financial and material goods to the church to be distributed according to need. The distribution is sometimes called a stewardship or inheritance. Participants say the goal is to eliminate poverty and establish income equality and group self-sufficiency. However, some groups receive limited financial help, food and necessities from the church and are taught that living in poverty is Christ-like. They are taught their "inheritance" will be received in heaven.

Word of Wisdom: A general health code found in the Doctrine and Covenants, Section 89. It discourages consumption of alcohol, hot or strong drinks and tobacco. Groups interpret this differently, but many believe it encourages herbal medicine and discourages the use of conventional medicine. Some fundamentalists consider the Word of Wisdom to be a "lesser law" given to the weak and so obedience to it is unnecessary for their salvation or exaltation.

Work of the Priesthood: Sometimes shortened to "The Work," this term refers to plural marriage and other religious principles believed to be practiced under priesthood authority. Many groups do not identify themselves with a specific organization, but rather with the mission to work toward living and teaching these principles of the priesthood, thus it is called the "work of the priesthood" or "the priesthood work." The Allred Group, Centennial Park, and FLDS probably use the term "the Work" more than other polygamous communities.

Fundamentalist Groups

There are many fundamentalist groups and each one may have very different practices and beliefs. Those beliefs and practices may also vary widely between individuals or families within one specific group. The following information was received from members of various groups, as well as former members and others outside of these communities. This information will be updated regularly to reflect changes in each organization's beliefs and practices.

Fundamentalist Church of Jesus Christ of Latter-day Saints (FLDS)

Members of the Fundamentalist Latter-day Saint sect believe they are following the true Mormon faith. They claim their authority to practice plural marriage comes through early LDS Church leaders. The FLDS Church teaches that a man must be married to three or more wives for eternal exaltation.

The FLDS Church is estimated to have 10,000 members residing in the sister cities of Hildale, Utah and Colorado City, Arizona; Eldorado, Texas; Mancos, Colorado, Creston and Bountiful, British Columbia and Pringle, South Dakota. Polygamy is practiced openly, but the community allows little contact with outsiders, especially since Warren Jeffs assumed leadership in 2002. Many show deep loyalty to him; however, others have left either because of a disagreement with his style of leadership or because they have been excommunicated. One member has been present at the Safety Net Committee meetings in St. George, Utah and Colorado City, Arizona.

The community lives a patriarchal law and values strict obedience to leaders. For example, in the Hildale/Colorado City area, the FLDS church controls the police force, city council, city government, elected officials and other local positions of power and authority. To date, the Utah and Arizona divisions of Peace Officers Standards and Training decertified the Colorado City Police Chief and a police officer for bigamy violations and improper handling of a child sex abuse case. The Utah Supreme Court also removed a Hildale judge from his seat for violating the bigamy law.

In this community, the law of placement also allows the leaders to "reassign" a man's wives and children to other men in the community. Women and children may be transferred between men because they are sealed to the priesthood and not to the priesthood holder. In the case of excommunication, a polygamous man and his family are told that he no longer holds the priesthood and, therefore, cannot exalt them in heaven. His wives and children may choose to disobey the group leader's instructions and leave the church with him.

FLDS members are also asked to choose between "family and free agency," which means a victim who leaves must cease all communication with the community and family. Their lifelong geographic or religious isolation also adds to their fears of leaving the community by themselves and often prevents victims from seeking help. Former members say leaving is seen as a terrible sin and may merit the most severe punishment, ranging from excommunication, reassignment of families, heavenly condemnation, restrictions and even threats of "blood atonement."

FLDS members donate much of their monthly wage to the church under a consecration plan known as the United Effort Plan (UEP) or the United Order. The UEP is a church trust that owns most of the land, housing and businesses in the community. Excommunication often

means members lose their homes, families, church memberships, reputations, jobs and social structure or support.

A Utah judge removed Warren Jeffs and five others from the UEP Board of Trustees in June of 2005 because of concern that the homes and property of those living in Hildale, Utah and Colorado City, Arizona were not being defended from pending lawsuits. There were also complaints about fraudulent transfers of trust property and that it was transferred at below market value.

Since the members generally do not own the land, receive little in wages and have large families, many qualify for government assistance. Usually men are legally married to one wife and live in cohabitation with the others. Because the “spiritual wives” do not take the man’s surname, some apply and qualify for government assistance as single mothers. In 2002, 66% of Hildale residents received federal assistance (Source: Utah Department of Workforce Services) and 78% of Colorado City residents received food stamps (Source: Arizona Department of Economic Security). It has also been reported that this community practices what has been coined as “bleeding the beast.”

Of all fundamentalist groups, this community is known to live the most restrictive and isolated lifestyle. Women dress modestly with their entire body covered from the collarbone down, including feet. They wear long skirts with opaque stockings or pants underneath, and hair is worn long but not free-flowing. Followers never expose skin below the collar and above the wrists or ankles, so men also wear long-sleeved shirts with collars. Those who have left the community have reported that outside music, radios, computers and television are considered “worldly” and thus inappropriate and forbidden in this community.

Children are usually home-schooled or attend a church school until junior high, at which time they begin to work in the community on “missions” or get married. Former members report that they did not receive sex education, they were taught the Holocaust never existed and that the government fabricated the story of man landing on the moon in order to hide tax money. Girls are “married” sometimes in their early to mid-teens, as they have been taught that their only goal in life is to become a plural wife and bear children. Young men are reportedly taught not to date or become interested in girls their age, as dating or courting is forbidden. Parents are required to ask their rebellious or “worldly” children to leave the community. Some individuals choose to leave on their own while others are forced out of the community. These “apostates” may or may not stay in touch with the family, depending on their relationships with their parents, church rules or directives from religious leaders.

According to some former members, children are expected to be obedient, women must agree to enter into plural marriage, and men must obtain approval from priesthood leaders before another wife is granted or assigned. In 2000, during a meeting with the Utah Attorney General, some leaders of this group declared their intent to let 16 and 17-year-old girls enter into polygamous marriages. Warren Jeffs has been charged in Mohave County, Arizona with child sex abuse and in Washington County, Utah for first-degree felony rape as an accomplice. He is still a fugitive and was added to the FBI’s Most Wanted List.

FLDS Community in Bountiful, British Columbia

Several members living in Hildale/Colorado City moved to Bountiful, British Columbia in 1952 and joined several fundamentalists already there. Ray Blackmore and Dalmon

Oler were their leaders. In 1984, Winston Blackmore was appointed Presiding Elder/Bishop of the community, which now numbers about 1,000. FLDS Prophet Warren Jeffs removed Blackmore from leadership in 2002 and appointed Jimmy Oler as the leader. Jeffs excommunicated about half of the community along with Blackmore and the other half stayed with Oler and Jeffs (see Bountiful FLDS Community).

Members in Bountiful do not live as strict a lifestyle as the people living in Hildale/Colorado City. They interact and do business with outsiders and several even work in neighboring towns. Women are allowed to work as nurses, serve on rescue teams and hold Tupperware parties. However, one similarity is their distinct old-fashioned style of dress and their belief that "God provides for us through the government."

Members in Bountiful say they encourage their children to finish high school and sometimes college before marrying. However, authorities in British Columbia have found that fewer than half of all children continue to high school and almost all drop out by the 10th grade. Church leaders do not ask children to leave because of misbehavior. In fact, many youth who are considered "troublesome" or "worldly" from Hildale/Colorado City are sent to Bountiful for work, marriage and correction. British Columbia authorities have investigated allegations that young girls from the Utah/Arizona FLDS communities are trafficked across the border to participate in arranged or "placement" marriages in Bountiful.

This community also says it allows young couples to choose monogamous relationships. Former members say the group teaches that those who do not practice polygamy are condemned to hell. They also say girls as young as 13 are taken out of school to learn housekeeping or to be married as a plural wife. Some leaders in the area have dozens of wives who may be sisters, daughters or other close relatives to each other.

Group members recently began attending Safety Net Committee meetings in Canada with local government agencies, service providers and members of the Bountiful Community.

Bountiful Community (Winston Blackmore)

A conflict arose in 2002 between FLDS Church President Warren Jeffs and Winston Blackmore, then bishop of the Bountiful, B.C., community. This led to a split among members and now Blackmore leads about 400 of the people who were excommunicated from the FLDS Church. They reside in areas in and around Creston and Bountiful, British Columbia and Bonners Ferry, Idaho.

Despite criticism that children receive insufficient education, Blackmore says the group believes in education and that several members are enrolled in universities. Local newspapers reported that 11 children from the community recently enrolled at the public Yahk Elementary School. This group also received government funding in British Columbia for a new school called Mormon Hill that offers classes up to the 10th grade.

Blackmore also states that no one in this group is on welfare. However, it has been reported that many of the group's members in the Bountiful area still receive Child Tax Benefits each month.

This group held a public meeting in Creston, British Columbia in April 2005 to educate the public on the lifestyle, concerns and needs of the community. At this meeting, Blackmore vowed to discontinue plural marriages with girls under the age of 18.

Representatives attended the first Canadian Safety Net Committee meeting in February 2006 with government agencies, service providers and members of the FLDS Community in Bountiful.

Centennial Park Group

A large group of fundamentalists left Colorado City in 1985 due to a disagreement over a “one-man rule,” rather than a council form of leadership. A year later they established Centennial Park, just south of Colorado City. About 1,500 people now live in Centennial Park, which has a modern meetinghouse, a charter school, and small businesses. Several members live part-time in Salt Lake City and hold group meetings there once a month.

According to group members, children are encouraged to become educated and wait until age 18 to marry. As a general rule, men do not solicit marriage and leave that decision to the women. Women dress in modest, modern attire.

The community is led by a council and claims to be unaffected by the turmoil in Colorado City that has taken place since Warren Jeffs took leadership of the FLDS church in 2002. They do not recognize any affiliation with the FLDS church. “The Centennial Park Action Committee” was formed recently to advocate interests of the community. Committee members have been meeting with government and service providers at Utah & Arizona Safety Net Committee meetings to address the concerns in their community.

Latter-day Church of Christ - The Order - Davis County Cooperative – The Co-op Society - The Kingston Group

Charles Elden Kingston and several families formed the Davis County Cooperative Society in 1935 in order to become self-sufficient during a time when jobs were scarce. The group’s goal was to create an environment where members could work, cooperate and live the golden rule. They now own many businesses, mines and ranches in the Western United States. They also continue to place a strong emphasis on family and communal support of these businesses. The Co-Op reportedly pays wages to some family and church member employees in “units” instead of money. These credits act as payments toward rent, groceries and supplies in church owned stores.

Members of the Co-Op also established a church that is known today as the Latter-day Church of Christ or The Order. An estimated 1,500 members live throughout the mountain west region but are concentrated in Salt Lake, Davis, Tooele and Box Elder Counties in Utah and areas surrounding Rexburg, Idaho. The church says it does not arrange marriages and that the majority of males do not live in polygamous relationships. The Kingstons often marry members from their own community and sometimes the partners are so closely related that the union is legally defined as incestuous. However, men occasionally marry someone from outside the group when they believe God has directed them to do so. The church also says it emphasizes family values, education, self-sufficiency and that each child is considered a priceless blessing. Children are allowed to attend public schools and some go on to receive college educations.

The church recently established a private school called Ensign Academy, which almost all children now attend.

However, former members offer a much different picture of the church and its members. They say an "inner circle" of leaders and families receive more wives and better jobs, while those in the "outer circle" have fewer benefits. They say many of their life decisions were made for them, including housing, marriage partners, jobs or careers, education, spending money and food allowances. They report that young girls are removed from school by the sixth or eighth grade to either marry or work at one of the family businesses and that church leaders select which men will go on to college. They add that some members are reluctant to answer personal questions and they do not trust "outsiders."

Former members also say the men conceal the number of wives and children in one family by having women and children take the mother's maiden name or choose a fictitious one from the phone book. They say some children call their father "Uncle" and are not told who their father is until the age of eight or older---when they can be trusted with the secret. They report that some parents often slap their infants in the face repeatedly to teach the child to stop crying. A few Kingston men have recently been convicted of incest, bigamy, and child abuse, including arranged marriages with underage girls. The church recently started an action committee to advance the interests of the community and to respond to criticism of the church and its members. The committee's goal is to increase cooperation and good will between government agencies and their community in order to receive services in a way they feel is acceptable. Several representatives attend Safety Net Committee meetings in Salt Lake City.

Apostolic United Brethren - "The Allred Group"

The Apostolic United Brethren (AUB) has several colonies in the mountain west and Mexico. They work together as a community, but are generally integrated into mainstream society. They do not view themselves as an entirely separate religion from the Mother Church, or LDS Church. This group also lives a patriarchal law and values loyalty to leaders.

Most children attend public school, however some are home-schooled or attend the church's private school. The AUB encourages modesty while still wearing contemporary styles. They believe each person is free to choose in all areas of life, including when and whom to marry, and claim women are encouraged to be 18 before marriage. Generally, marriages are performed only with parental and priesthood leadership approval. In the past, they have reported cases of abuse to authority and the leaders may withdraw priesthood or excommunicate offending members.

The AUB, currently led by J. LaMoine Jenson, claims 7,500 members, including those living the United Order in Cedar City, Utah; Pinesdale, Montana; and Motaqua and Rocky Ridge, Utah. The church owns most of Pinesdale, Montana and the Utah County sub-division Harvest Haven through an entity similar to the UEP called Communities of Apostolic United Brethren (CAUB).

Cedar City, Utah Group

Twenty-two families gathered in Cedar City as part of the AUB in 1973 to practice polygamy and live the "United Order." They believe early LDS Church leaders predicted the destruction of our nation, particularly the Salt Lake Valley, and believe Cedar City is a good place to prepare for this occurrence.

Pinesdale, Montana Group

Polygamists associated with the AUB moved to Montana in 1961 to escape potential legal prosecution in Utah and to live the United Order. This group has local church leadership and lives the patriarchal law. However, they claim women have major social and economical roles in their community. On average, men have three wives, with at least one working outside the home. Children make up the majority of the population.

Rocky Ridge, Utah Colony

Marvin Allred, Owen Allred's brother, set up a community in Rocky Ridge, Utah in 1971 to live a communal lifestyle known as the United Order. Today the 50 families in the area look to the AUB for religious leadership and hold the same beliefs. Children attend public school and many people work in the outlying communities of Nephi, Provo or Salt Lake City, Utah.

Alex Joseph Family

Under the leadership of Alex Joseph, a group began practicing plural marriage and called themselves The Confederate Nations of Israel. This group, living in Glen Canyon City, Utah, also known as Big Water, is not affiliated with other fundamentalists, the LDS Church or any other organized religion. However, Joseph did leave the AUB before forming his own church. They claim their decision to practice polygamy is based on the Bible and their right to contract as consenting adults.

After Alex Joseph died in 1998, polygamy practically ceased to exist in the town. Their children attend public school and women are encouraged to live freely, obtain an education and start their own businesses. The Alex Joseph family tended to be involved with the media and speak openly about their polygamous lifestyle because they felt the media provided protection for the group.

Church of the Firstborn in the Fullness of Times – Church of the Lamb of God – LeBarons

After leaving the LDS Church, the LeBarons settled in Chihuahua, Mexico in 1945. Brothers Joel, Ross and Floren LeBaron legally incorporated the Church of the Firstborn in the Fullness of Times in 1955. They converted their brothers Ervil and Alma and soon claimed 500 members throughout Utah and Mexico. Most of the group settled in Mexico and believed Saints gathered there would be safe when destruction hit the U.S. in the year 2010.

Joel proclaimed himself as the "One Mighty and Strong," the leader who would bring back polygamy, with Ervil as his assistant. Eventually Joel thought Ervil was unstable and excommunicated him from the church. Ervil had Joel killed in 1972 and took leadership of the church, changing the name to the Church of the Lamb of God. Numerous "revelations" followed and Ervil had others killed for being obstacles. In 1977, members of the LeBaron group killed Rulon Allred, then leader of the Apostolic United Brethren (AUB), because Ervil believed the AUB was diverting potential converts and tithing money. The group splintered after members committed a string of assassinations in the 1980's. Some families still live in Mexico and others are spread throughout the United States.

The True and Living Church of Jesus Christ of Saints of the Latter Days (TLC)

This church officially formed on May 3, 1994, under the direction of James D. Harmston, who claimed the LDS Church had made serious changes in basic doctrine. Members believe other sects who practice plural marriage are also in a state of apostasy. Harmston said he was given the priesthood authority to run the TLC during a visitation by the angels Enoch, Noah, Abraham and Moses.

The group of about 300 to 500 lives in Manti and Sanpete Valley, Utah as part of God's Gathered Elect to await the destruction of the world. Many of their members are converts from the LDS Church; however, several were raised in fundamentalist communities or unrelated religions. Main religious beliefs include the True Order of Prayer, Endowment, Multiple Mortal Probations and the doctrine of Plural Marriage. Members are allegedly accumulating guns and food supplies because they fear the federal government will attack them. Former members accuse TLC leaders of teaching the principle of "bleeding the beast" through welfare fraud.

The Nielsen/Naylor Group

Salt Lake Valley is home to about 200 fundamentalists in this group, many of whom come from Colorado City and Centennial Park. They believe in plural marriage, the Law of Consecration, the Adam-God doctrine and free agency.

Church of the First Born

Fred Collier established the Church of the First Born after leaving the LDS Church and later the LeBaron group. Collier moved to the secluded town of Hanna, Utah as an independent fundamentalist and began attracting followers. When the group believed the government was looking for them, they moved to Mexico. Members are known to reside in both places. The Church of the First Born is said to believe in the "Doctrine of Total Commitment."

The Petersen Group– The Righteous Branch of the Church of Jesus Christ of Latter Day Saints – The Branch Church – Christ's Church

Gerald Petersen claims that after the death of Rulon Allred, then leader of the Apostolic United Brethren, Allred visited him in spirit to pass on the keys of the priesthood and appoint Petersen as the new leader of the "priesthood work." In 1978, Petersen and several followers left the AUB to form a group that they claim replaced the leadership of the main LDS church and the AUB. Most members live in Modena, Nevada with others scattered through Las Vegas, Nevada and southern Utah.

The group built a temple in Modena and hold semi-annual religious meetings with its estimated 200 members. Basic beliefs include the "Patriarchal Law of Marriage" or plural marriage, the Adam-God Doctrine and the Curse of Cain.

The Missouri Community

Several fundamentalist families from western states gathered in Missouri during the mid 1980s. The community is not exclusively made up of fundamentalists. This group does not view itself as a religious organization and has no specific leaders. Residents say they try to enjoy friendships exclusively within the community and believe this will help their children from being

influenced by the worldly society. Some children attend public schools and others are home schooled.

Independent Fundamentalists

Independent fundamentalists say they believe in the doctrines of early LDS Church leaders but do not claim membership with a contemporary group and may recognize priesthood authority amongst themselves. They are generally integrated into society and live in urban areas.

Some Independents leave the LDS Church or maintain their membership while practicing polygamy privately in order to keep from being excommunicated. Although they do not belong to one of the organized polygamist groups, some Independents meet together with families who share similar beliefs. Collectively, Independents may represent the largest segment of the fundamentalist population with an estimated count of 15,000.

Characteristics and Practices

Fundamentalist communities have their own unique culture, identity and tradition. These communities do not agree on all issues and rarely get together except for weddings, birthdays or family reunions and to pay respects at the death of a mutually respected person.

Although some of the characteristics and practices may be found in mainstream society, care providers and law enforcement officers should be aware of some of the unique issues within these communities so they can better understand and assist victims. If victims or individuals seeking assistance recognize that those offering assistance understand their beliefs and fears, they will be more likely to trust a professional's advice and seek further help.

Age of Consent

Some fundamentalists believe a girl should hold off marriage until she is 18 while others believe a girl is ready when she begins menstruating. Many fundamentalist groups rely on Utah marriage laws to determine when a girl can marry. In 2001, the age a girl could legally marry in Utah, with the consent of her parents, was changed from 14 to 16. However, both Utah and Arizona laws forbid sexual relations for unmarried people before age 18 and polygamous marriages are not legally recognized. Many fundamentalist groups forbid sexual relations outside of a marriage commitment no matter the age. In some cases, people work around the law when an under-aged girl is born at home in an isolated group, is home schooled and does not have a birth certificate or other documents to prove her age. In other cases, parents give consent for an under-aged daughter to legally marry a man who does not have any other legal wives. Regardless of the law, some fundamentalist groups use Biblical examples, including Mary, the mother of Jesus, to justify early marriages. During that time, Jewish maidens were considered marriageable at the age of twelve years and six months.

Former polygamists say that girls in some communities are married young so they don't have a chance to get an education or consider other options, such as leaving the group. Others simply believe that it is the woman's role to bear as many children as possible. Polygamist communities generally link plural marriage with one's worthiness to enter the highest level of heaven. Although women or young girls may fear or dislike plural marriage, they may believe they will go to hell if they refuse. On the other hand, some fundamentalist groups allow women to further their education and work outside the home.

Children

Most polygamous parents have a deeply held religious commitment to raise "righteous" children, which they believe is necessary to have an "eternal family". The general belief is that children born in plural marriage will have a strong family and community. Many, but not all, believe that birth control is unacceptable and that bearing as many children as possible is equivalent to righteousness. However, the standard of care for children after birth varies greatly between groups and families. Depending on the household structure, there may be more adults in one home to care for the children. In families where a man has several wives in separate households, the father may rarely be available and the mother may struggle for adequate childcare while providing for her children. Other households with several adults in one home may provide more care for children.

Children and State Care

Many children are taught to fear being placed in foster or state care. When abuse occurs they may believe their situation at home is still preferable to removal. Children who want to escape may worry that care providers will return them to a polygamist home where they could be punished for leaving. Older children who are exiled may not seek state care because they were taught to distrust the government and its agencies.

When several wives raise their children in the same home, children may have very close relationships with dozens of siblings and family members. These bonds intensify the pressure on a victimized child to hide abuse because of the potential of breaking so many family relationships.

Courtship

Concepts of courtship vary among groups and families. Some youth are encouraged to participate in group activities, others can date after age 16, while others are never allowed to court. Some groups allow mate selection based on mutual attraction, however many others have arranged marriages. Some former fundamentalists say that the birth ratio is equal between boys and girls, and therefore, arranged marriages are the only way to prevent young women from choosing to marry boys their own age and to provide older men with more than one wife.

For communities that allow courtship, its purpose is to acquaint the courting couple with the character or spirit of the individuals and families involved. Physical intimacy is prohibited before marriage. In the Allred group (AUB), church leaders teach that a married man may not kiss or share physical intimacy with other potential plural wives before the wedding ceremony.

In some cases, the wife may suggest that a certain woman become her husband's next plural wife. They may spend significant time with this woman to get acquainted and decide if a marriage should take place. Parents and/or church leaders may participate in the process of mate selection, often making the final decision. Since marriage is believed to be an eternal commitment and necessary for exaltation, extreme age differences between husband and wife is seldom considered to be a problem. Some also believe that everyone will be the same age in heaven. In cases of arranged or placement marriages, "falling in love" is not considered to be an important component of the relationship. If it happens at all, it is expected to take place after marriage, as bearing children is the motivating factor for marriage.

In the more secluded communities where dating is forbidden or discouraged, parents may see their daughter's interest in boys as a signal that she is ready for marriage. Some may encourage her to wait until she receives a definite answer to her prayers. Other parents may move her from public school to a private or home school. Still others may instruct her that any ties with a boy will interfere with her ability to receive spiritual direction on marriage.

Economy

Young men are often encouraged in religious classes to prepare for marriage early by learning skills that will allow them to provide for their future family. Many start their own businesses, buy property or build homes before they are married or while their children are still young. Very few attend college. One or more of the wives may work outside the home, while a house-mother

stays home to provide childcare. If the family shares the same home, the income may be shared. If each wife has her own home, she may maintain her own economy and may need state assistance. Her husband may or may not subsidize her needs, and a family storehouse of food may be available.

Several groups teach that older children should contribute a portion of their earnings to the family income. Children may be sent to work in other states or towns for church-owned businesses or farms. In Colorado City, some older children go on a two-year work mission to subsidize the community's needs. Some say this teaches children to be less selfish.

In the Kingston community, the wife may be responsible for all of the family's financial needs. Many of them work at Kingston-owned businesses and live much like single mothers. In the past, former members say this has posed a problem for adults trying to leave the community because they say church leaders won't let them "cash out" their saved earnings claiming they are still in debt. This creates another barrier for those who try to leave because the debt must be paid either by the person leaving or their remaining family.

The economy of any given family varies. In large independent or less isolated families, items are purchased in bulk, clothing is passed down to younger siblings and shopping is done at thrift and bargain stores until the children are old enough to purchase their own clothes. Family members and/or the community often build and repair homes by pooling both money and labor into various "work projects." Many consider it unethical to be in debt and prefer to live within their means. Some societies participate in a common storehouse or family business, enabling them to purchase items at wholesale or direct from the manufacturer. Others endorse the use of government programs such as welfare and WIC.

Education

Views on education vary between groups and families and some leaders dictate where the children can attend school. A large number of children are home schooled or attend a church or private school. Fundamentalists often have negative feelings about the public school system. They fear sex education, bad influences from other students and have a general distrust towards public education. Some groups don't allow their children to attend school beyond 8th grade. Some of these children later obtain a GED. Others allow their children to attend public school and even college. Higher education may be controlled in some communities where leaders choose the student's field of study.

Elderly and Disabled

The elderly of this culture are commonly treated with great respect and dignity because of the deeply held honor for family. As a general rule, the elderly and disabled are cared for by family and are not institutionalized because there is a large number of adult children who can care for them. Some families lack insurance needed for health care. In some communities, the elderly are expected to work until they are not physically or mentally able to continue.

Family Activities

Generally speaking, men living plural marriage consider all of their wives and children one family. Some prefer their entire family to interact as much as possible which can mean that time spent with the father is scarce. Children are encouraged to help him with projects around the

house, and help the mother with household work and caring for the family. In more closed communities, it is said that family time is a high priority and there are fewer social activities or meeting places than in mainstream society. On the other hand, children in some groups have little or no interaction with their father, only seeing him on rare occasions.

Family Government

Many fundamentalists refer to the 1853-1854 book "The Seer" by LDS Apostle Orson Pratt for advice on governing a polygamist family. Pratt instructs families to work hard, avoid waste and pray often. Men are advised to treat their wives equally and never share their secrets or faults with the others. However, some of the "recommended rules" do not apply as well as they did 150 years ago. Pratt says men are the head of the family and women are "weaker vessels" who must submit fully to their husband's counsel. Women are told to correct their own children and never speak evil of their husband or family---tattlers should be considered traitors. A child should be taught to stop crying by age one or two and begin school at age three to five. Pratt also says girls should learn from their mothers about domestic chores and boys should learn from their fathers about business.

Government Assistance

Many fundamentalists try to avoid contact with government agencies, including medical or welfare assistance, because they fear discrimination or prosecution if their lifestyle is made public. Moreover, they may believe that any assistance they receive could "come back to haunt them" should the state decide to pursue the father of the household for reimbursement of public assistance. However, there are others who not only receive welfare and Medicaid benefits, but who also seek out ways to abuse or exploit them, as well as other government programs, called "bleeding the beast."

Health Care

As with other aspects of family life, health care is also based on individual practices and preferences. Generally speaking, the people of this culture believe in practicing good nutrition and preventive care, with the Word of Wisdom as their guide. Many grow their own produce, and have a strong belief in home remedies and herbal medicine. Most parents feel they are responsible to God for the health and well being of their children, and will turn to doctors and traditional medical care only in a crisis. Some will rely on fasts lasting up to 40 days because they believe healing is based on sacrifice and faith.

Some families may face strong barriers to obtaining proper health care. These include economic barriers (insurance is prohibitively expensive for some), social barriers (there may be trust issues in interacting with outsiders), and legal barriers. However, others will rely on government assistance to provide medical insurance coverage.

Home Births

Home births are traditional and very common for economic, social and privacy reasons. Insurance isn't always an option for plural wives, and many want to protect their privacy. Generally, women have home births with the help of midwives from the community. With hospital care, they may believe providers are biased and may compromise their health care. Some fundamentalist women have experienced outstanding health care in hospitals and recommend it to others.

Immunizations

Attitudes about immunizations vary, and are sometimes influenced positively or negatively by interaction with a health care provider. Some parents immunize their children. Others fear “outsiders” are trying to give their children diseases or make them vulnerable to autism and other health anomalies through immunizations. Parents who do not immunize say they may reconsider their decision if treated respectfully and allowed to research their options.

Incest

Many polygamists regard incest as a severe moral sin while some do not believe it is wrong. In these cases, isolation has exacerbated the problem of incest in certain communities. Leaders of one group encourage incestuous marriages to keep their bloodline pure or because they believe God will “make their blood unrelated” to the wicked.

Perpetrators from fundamentalist communities often use the same justifications for incest as those in mainstream society, such as the view that a father has the right to initiate his daughter to sex, or that he owns his wife and children and can do whatever he wants with them. Religion is also used to justify and rationalize incest or sexual abuse, and often derives from the perpetrator’s distorted and self-important perception of his presumed priesthood authority. One man claimed what he was doing was right because God conceived Jesus through his daughter Mary. Additionally, some families or groups believe that first cousin marriages are not considered incest.

Isolation

Several polygamous communities live in total isolation from the outside world. In these cases, the church completely controls the community and its economy through housing, land allocation, employment and business ownership. Many women do not own driver’s licenses or have access to vehicles, which prevents them from leaving on their own. For example, the twin cities of Hildale, Utah and Colorado City, Arizona are 12 miles from the nearest town of Rockville, Utah and approximately 45 miles from a city with a population of approximately 50,000. For victims in these communities, seeking help outside the church is practically impossible. Some may not even know outside help is available. Many polygamists are taught to distance themselves from outsiders, furthering their isolation. Groups often isolate themselves to prevent marriages outside the group, to prevent outsiders from recognizing their polygamous marriages and to avoid possible prosecution. The Kingston group is not physically isolated; however former members say church leaders tap phones, monitor their members and keep them isolated through work and other activities. Kingston leaders deny those allegations but say some members believe the government is tapping their phones.

Legal Views

For decades fundamentalists have argued that practicing polygamy is a First Amendment right and a religious freedom. They believe laws created to prevent or stop their lifestyle are unconstitutional and an infringement on God-given liberties. Therefore, many will continue to believe the government is corrupt until these laws are revoked.

Fundamentalists believe that God commanded polygamy, that they will be damned for disobeying and that God’s law is higher than man’s law. Therefore, many justify breaking the

law because they believe they are doing God's work. It is important for service providers to understand how fundamentalists may interpret the laws and their affect on polygamy.

Many believe that bigamous cohabitation laws are archaic and unenforceable, similar to bans pre-marital sex or extra-marital cohabitation. They want the same treatment as unmarried couples who live together and have children without recrimination or censure from society. To prevent prosecution, many contract a legal marriage with only one wife, or none at all.

Fundamentalists once believed that couples must apply for Common-Law Marriage status in order to be considered legally married. However, a ruling in the Tom Green case determined that the courts could decide a couple was married under the common-law statute without an application. Now many fundamentalists use this ruling as justification to further mistrust the government.

The Utah State Constitution prohibits polygamy but many fundamentalists do not consider it binding for two reasons. First, they believe it was only written in order to obtain statehood, and second, they feel it discriminates against one group, which makes it unconstitutional.

Not all fundamentalists agree on these views and some may not even want polygamy to be legalized or decriminalized.

Living Arrangements

Family living arrangements vary considerably and sometimes frequently change in plural families due to the dynamics of economic ability, belief system, personalities, numbers and ages of children and wives, or personal preference. Some families share a home with separate living quarters for each wife and a large gathering room for activities involving the entire family. Some families share the kitchen and living quarters, with each wife having her own bedroom. Other families have several homes, one for each wife, in close proximity. Still, in other families, the wives with their respective children are located in different towns, or even in different states. If a family becomes too large, they may send children to live in another wife's home.

Marriage

Most fundamentalists claim that women do not marry before age 18. However, some under-aged women are either "willing" or being "forced" to marry men of all ages, sometimes through arranged marriages. Some claim to willingly marry older men because of their teachings, cultural beliefs and practices. They are taught to value maturity, stability, and the ability to relate to current wives. However, others agree to the marriage because they believe they will go to hell or a lower kingdom in heaven, if they do not. Former polygamists say men marry young girls because they are at impressionable ages and can be easily controlled.

Women in plural marriage generally think of romantic love within the context of an eternal covenant and many are taught that love is not necessary before marriage. One polygamist woman said her greatest joy would come if her daughters fell in love with their husbands. Although this does not apply to all polygamists, the marital relationship is usually based on a deep spiritual commitment and provides the only way a man and his wives can enter the highest level of heaven. Divorce or separation, if at all an option, is considered a last resort. Many

believe that problems are personal and should not be talked about with those outside of the family. This may deter women and children from reporting abuse.

Patriarchy

Polygamists believe in a patriarchal society with traditional gender roles. Husbands usually establish the economic and spiritual foundation of the family. Wives care for and educate the children, establish the home environment and are expected to raise a "righteous seed." Some women are allowed to counsel with their husbands but others believe they are not equal and would never question his decisions.

In domestic violence cases, a man may take his role as the patriarch to an extreme level of control because it is based on religious beliefs. Also, children and wives may submit in the name of obedience. At this extreme level, the father, as well as priesthood leaders, may also arrange or force a girl to marry and/or get pregnant. The girl may agree out of fear or because she believes it is necessary to be obedient. The belief that a woman cannot reach the highest degree of heaven without being married to a man in the priesthood also compels a girl to submit to marriage whether she wants to or not.

Premarital Sex

Youth are strongly urged to keep themselves "virtuous" (untouched sexually) until they are married.

Racism

Most fundamentalists do not recognize the LDS Church's decision in 1978 to allow African-Americans to hold the priesthood. They continue to teach that African-Americans were not valiant in the pre-existence and that the color of their skin is the "mark of Cain." Some fundamentalists are also known to discriminate against Asians, Native Americans and Jews. This issue should be seriously considered when providing assistance to those from fundamentalist communities.

Social Activities

Socializing is usually limited to old-fashioned dances or work projects within most polygamous communities or groups. For those who live in isolated communities, there may not be places for group gatherings and a greater emphasis is placed on family time. Communities integrated into mainstream society may encourage or require children to build relationships only with those in their group. Often, church meetings and gatherings occupy the weekend.

Defining Domestic Violence

Domestic violence (DV) is not simply a "family matter" or an argument between partners. It is a systematic pattern of abusive behaviors used in relationships by an intimate partner or cohabitant. This includes violence/abuse in all its forms -- physical, sexual, psychological, emotional, verbal, financial, and/or spiritual. Domestic violence is about **power, control, domination, and fear**. No matter what the culture, it is never about "losing" control for the perpetrator. It is about "gaining" control.

Domestic violence is a learned behavior and a choice. Perpetrators choose when and where violence will take place and against whom. When a person exhibits a pattern of power and control over someone they have, or had, a relationship with by using physical and sexual violence, threats, emotional abuse, financial control, legal status, harassment, or stalking, he or she is committing domestic violence. This type of control is also used to alienate victims from their family members, friends, and co-workers. This leaves the victim with no feasible support system to leave the relationship.

Domestic violence is sometimes called family violence, intimate partner abuse, spousal abuse, wife abuse, battering or marital assault. It has many different names and many different definitions. The following definitions are found in Utah State law.

ABUSE is intentionally or knowingly causing, or attempting to cause, a cohabitant physical harm; or intentionally or knowingly placing a cohabitant in reasonable fear of imminent physical harm. (Utah code 30-6-1)

DOMESTIC VIOLENCE is any criminal offense involving violence or physical harm, or threat of violence or physical harm, when committed by one cohabitant against another; or any attempt, conspiracy or solicitation to commit such an offense when committed by one cohabitant against another. (Utah code 77-36-1)

This chart provides a basic description of the six types of abuse.

Type of Abuse	Description
Physical Abuse	<ul style="list-style-type: none"> - Any unwanted physical contact intended to cause physical harm or emotional distress. - Usually recurrent and escalates in severity and frequency. - Once a person uses more violent means of control with physical abuse, guns or other weapons, they rarely return to a lesser form of violent interaction or control. At times then, only the threat of physical abuse or use of weapons is all that is needed to maintain control.
Psychological Abuse	<ul style="list-style-type: none"> - An intentional and methodical attempt to brainwash, threaten, or intimidate the victim, who is then forced into a subverted way of thinking. This ultimately destroys their identity, self-esteem, and ability to think independently. - Suicidal threats or gestures on the part of the abuser often accompany psychological abuse. - Victims report this is the most difficult abuse to overcome or recover from.

Verbal Abuse	- A systematic and intrusive pattern of communication with the goal to break down and dominate the individuality and equality of a partner. It is a more subtle form of mistreatment with control at its roots.
Sexual Abuse	- Occurs between intimate partners when the freedom of both partners to consent or refuse is not respected. - Is reported by 33–46% of women who are being physically abused by their husbands. - Children who grow up in a family where there is domestic violence are eight times more likely to be sexually molested within that family.
Spiritual Abuse	- Occurs when there is a deep-seated belief in an autocratic system of leadership in the home where only one partner is in charge. - This belief allows one partner to tout themselves as able to speak "God's Will" and interpret scripture for others, and therefore able to make decisions for everyone involved. - The above methods of verbal and emotion abuse are used, but masked in spiritual phraseology.
Emotional Abuse	- A concerted attempt to use any emotion, including fear, guilt, sorrow, humiliation, to control by destroying the victim's self-esteem and autonomy. - Victims report emotional abuse as losing their sense of self. - Domestic violence shelter experts note that emotional abuse always accompanies other forms of abuse.

It is important to understand that domestic violence often builds slowly; first with minor controlling behaviors and then psychological abuse, before it ever escalates into physical violence. At first, the victim may not realize that he or she is in an abusive relationship. By the time the victim does realize it, there are many barriers to leaving.

Cycle of Violence

Domestic violence generally follows a predictable pattern of reoccurring behaviors and may include the three-phase cycle of violence identified below. Not every relationship will show these phases, which may differ in length and severity.

Step 1: Tension Building

This phase is characterized by increased tension, anger, and blaming. During this phase, the victim may feel like he or she is "walking on eggshells." The victim may feel responsible for the eruption of violence and will try to appease the abuser. They may do everything possible to avoid another blow up, conflict, or incident or they may try to trigger the abuse to get to the honeymoon phase.

Step 2: Violence

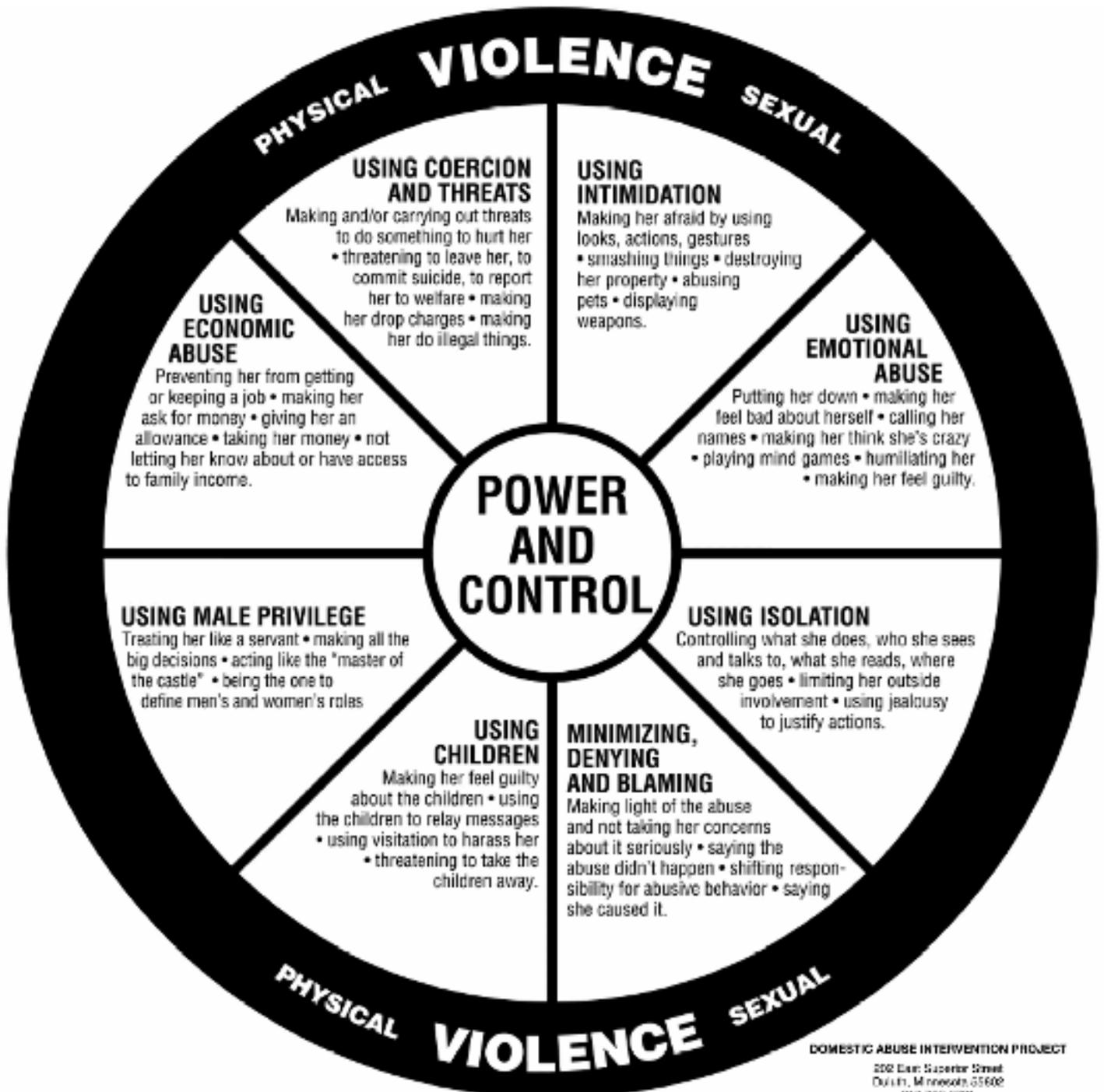
When the violence occurs, it can include verbal, physical, sexual abuse or any combination. It may range from threats to violence with a weapon.

Step 3: Honeymoon/Hook

Often called the "reconciliation phase" or "hearts and flowers," this phase is characterized by a sense of calm in the relationship. The abuser may be repentant and loving. The abuser may minimize the violence and/or insist that he or she will never do it again. In time, however, the cycle begins again with tension building and may increase in severity over time.

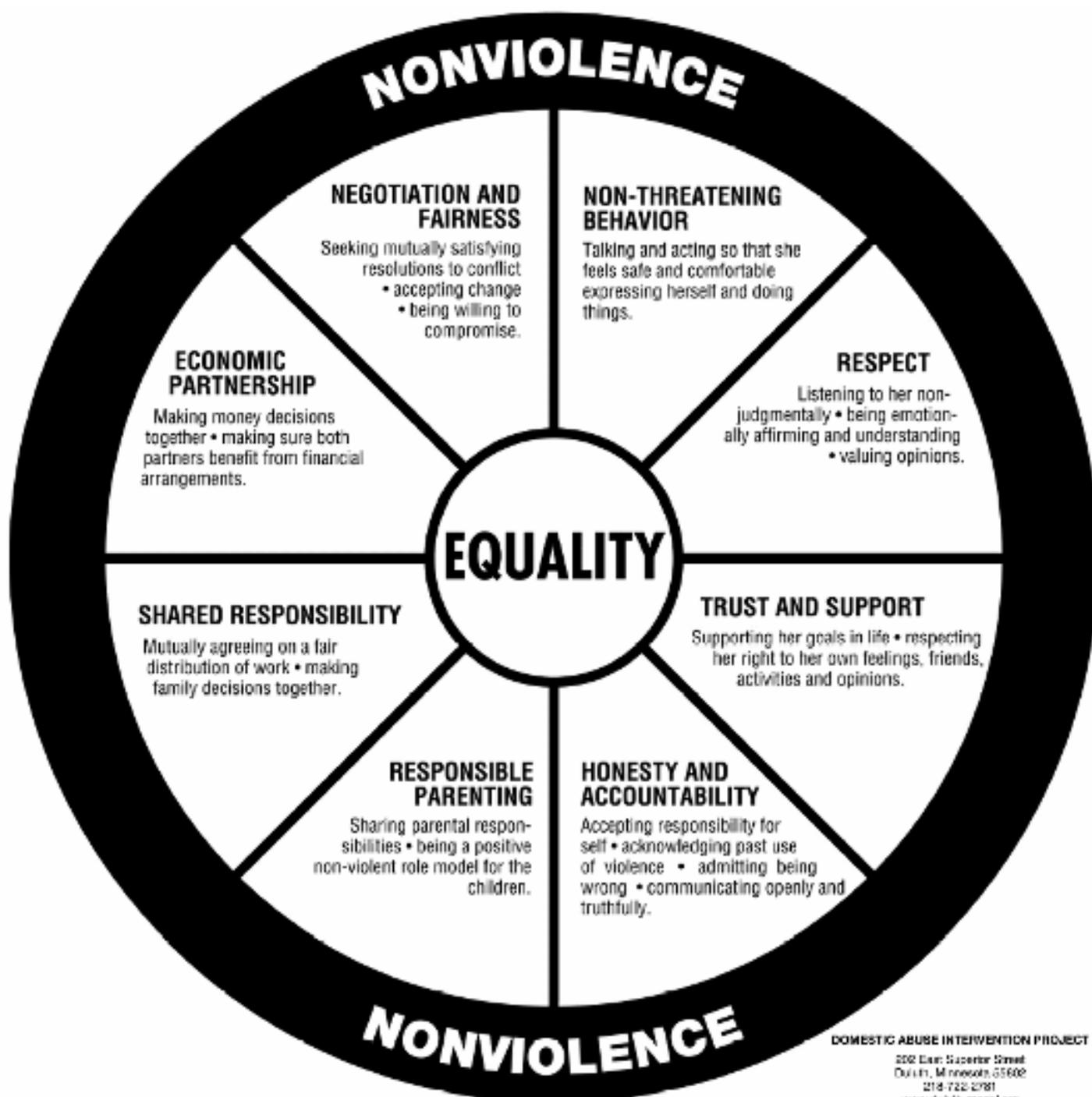
Power and Control Wheel

This Power and Control Wheel illustrates the methods an abuser may use on a victim to exert complete power and control over them. A victim is subjected to the various tactics listed in the spokes of the wheel. This usually occurs during the tension building and violence phases of the Cycle of Violence. Legal intervention is usually confined to the sexual and physical aspects of the abuse.



Equality Wheel

The Equality Wheel shows how relationships can be balanced by using non-threatening behavior, respect, trust and support, honesty and accountability, responsible parenting, economic partnership, negotiation and fairness. Each spoke directly relates to those in the Power and Control wheel and demonstrates how to build equality and reduce violence in a relationship.



Choosing Domestic Violence

Anger is a natural human emotion. However, the way an abuser deals with his or her anger is a choice, not an excuse for violent behavior. They choose to abuse *because it gets them the results they want*. Abusers often believe that they are entitled to control their victims and that threats and violence are acceptable.

Generally, perpetrators carefully **choose** the time, the place, the victim, and the violence. They typically will not abuse the victim in front of his or her faith leader or parents. They may not use violence against strangers, acquaintances, or authority figures. They also determine how *much* violence to use to get their way. If a slap doesn't work, they might try a punch, threaten to kill the family pet or take the children away. Without intervention, it is very likely to escalate in frequency and lethality over time.¹ It is important to remember that domestic violence is a purposeful behavior.

Violence can be learned from the way parents, grandparents, and siblings treat one another. Perpetrators may learn it from another abuser when they themselves were victims. It is also learned from stereotypes and violence portrayed in the media and from society's willingness to ignore abuse and violence. Statistics suggest that:

- Boys who have witnessed domestic violence are three times more likely to hit their wives than those who have not.²
- Girls whose fathers batter their mothers are 6.5 times more likely to be sexually assaulted by their fathers than are girls from non-violent homes.³

Therapists and social workers that specialize in perpetrator treatment have found that they tend to either minimize their behavior or justify it by blaming anger, drugs, alcohol or even the abused partner. Perpetrators must be held responsible for their behavior. No matter what the justification, there is no excuse for abuse.

Statutory Domestic Violence Offenses

A list of domestic violence statutes for Utah and Arizona can be found in the Laws section of this document. The following are specific illegal activities committed by one cohabitant against another that may or may not be related to a domestic violence situation.

- Assault and aggravated assault (which includes assault on a pregnant female)
- Homicide
- Harassment/telephone harassment
- Kidnapping/unlawful detention
- Mayhem

¹From Domestic Violence 101: A User-friendly Manual on Domestic Violence for Police and Prosecutors. 4th Ed. Prepared by Kristine McKee Knowlton. (October 2003)

² Stark, E. and Flitcraft, A. (1985). "Woman-Battering, Child Abuse and Social Heredity: What is the Relationship?" In N. Johnson (ed.), Marital Violence. London: Routledge and Kegan Paul.

³ Bowker, L.H., Arbitel, M. and McFerron, J.R. (1988). "On the relationship between wife beating and child abuse." Perspectives on Wife Abuse. Newbury Park, CA: Sage.

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- Sexual offenses (specified under 76-5-401 et al and 76-5a-1 et al)
 - Unlawful sexual activity/conduct with a minor; rape and object rape; sodomy and forcible sodomy; forcible sexual abuse; aggravated sexual assault
 - Stalking
 - Domestic violence committed in the presence of a child
 - Identifying statutory domestic violence offenses against property

Other types of offenses can be considered domestic violence when committed by one cohabitant against another, such as property crimes under 76-6-101 through 108, 76-6-201 through 206, and 76-6-301 and 302. These include:

- Arson, aggravated arson, and reckless burning
- Causing a catastrophe
- Criminal mischief
- Burglary, aggravated burglary, vehicle burglary, criminal trespass, and possession of burglary tools
- Damage to or interruption of a communication device
- Robbery and aggravated robbery

An abuser can also be charged with a DV offense for committing any of these additional offenses against his cohabitant:

- Possession of a deadly weapon with intent to assault
- Discharge of a firearm from a vehicle, near a highway, or in the direction of any person, building, or vehicle
- Violation of a protective order

Child and Vulnerable Adult Abuse

Child abuse refers to deliberate harmful actions by an adult or sibling against a child. Statistics indicate that 40–60 percent of men who abuse women also abuse their children. Child abuse also takes place when a child is a witness to spouse/partner/parent abuse. Elder or vulnerable person abuse may include, but is not limited to, physical abuse, neglect, withholding medication or destroying medical or assistance devices, emotional abuse, financial and other exploitation, threats, name-calling or mental abuse.

Web-Based Training Course

The Utah Domestic Violence Council offers a free four-hour web-based training course titled "The Basics of Domestic Violence." Participants learn about power and control in relationships, the cycle of violence, barriers to leaving, and working with victims from diverse populations. The course can be found at <http://www.udvc.org>.

Domestic Violence and Polygamy

Some fundamentalists use power, control, domination and fear to control their members or partners. Many of the factors that contribute to domestic violence in a traditional relationship are the same factors seen in a violent polygamous relationship. However, some of the factors may be exacerbated by the isolation and secrecy of these communities.

Physical/Environmental Factors

- Intensified isolation
- Reliance on family, church, economy and community
- Laws made by a government that is not trusted
- Lack of anonymity within the community
- The family and the community are self-contained, self-sufficient entities
- Strong communal identity
- Limited access to services/resources
- No one to report the abuse to

Religious Factors (perpetrator justification)

- Male privilege—as holder of the priesthood, some groups believe the man holds a woman's eternal salvation in his hands and use scripture to justify abuse
- Woman's spiritual responsibility—to bear children
- Women and children are sometimes viewed as property and something to be directed and controlled

Personality Factors of Abuser (not unique to fundamentalist communities; exist in mainstream society as well)

- Controlling
- Narcissistic
- Belief in rigid gender roles
- Critical and oppressive
- Often a perfectionist
- Manipulative
- Threatening

Personality Factors of Victim (not unique to fundamentalist communities; exist in mainstream society as well)

- Trusting
- Isolated
- Non-aggressive
- Traditional/Belief in rigid gender roles
- Accepts guilt/responsibility for abuse
- Low self-esteem
- Wants to please
- Vulnerable
- Dependent
- Nurturing
- Possibly uneducated

Barriers to Leaving

Again, not all of these barriers are unique to polygamous communities. But some, such as distrust of government and outsiders, present significant challenges. Victims who are considering leaving will need assistance with a safety plan (see Safety Plan). Traditional safety plans are generally not appropriate for victims in polygamous communities, due to their unique geographic and economic circumstances.

Perpetrator's violence and control

- Escalating assaults
- Escalating extreme control of behavior and tactics of intimidation
- Threats of physical harm and/or death
- Threats of eternal damnation and/or blood atonement
- Concern about safety of self and children
- Threat of loss of children or visitation rights

Economic barriers

- Lack of safe housing
- Lack of income/Pronounced poverty—no personal assets
- Lower education levels
- Lack of job training
- Needs of many children

Community barriers

- Distrust of government, including the criminal justice system
- Distrust of outsiders
- Strong belief that family issues are private matters
- Local police part of polygamy practicing culture
- A powerful "collective conscience" where community shares same values/beliefs
- Community tolerance of abuse and pressure to stay in relationship; victims fear reprisals from the community, including retaliation, ostracism and blood atonement
- Greater traditionalism with respect to the gender roles of men and women
- No anonymity for victim
- Leaving the abuser means leaving the community
- Leaving the abuser could mean leaving children behind
- Lack of social services
- Telephone service not always available
- Lack of transportation
- Firearms and potential weapons may be readily available to perpetrators

Personal barriers

- Effects of trauma from violence
- Belief that divorce/leaving is wrong
- Belief that it is her duty as a wife to remain or as a parent to protect children from abuse
- Belief that the violence is her fault
- Belief that leaving will mean eternal damnation
- Belief that she or her husband will be prosecuted for bigamy even if they are not the perpetrators
- Sense of disloyalty to parents, relatives or the community

Safety Plan for Domestic Violence Victims in Polygamy

The Division of Child and Family Services' safety plan has been slightly altered to better fit the dynamics of plural marriage cultures. The Domestic Violence Resource number was added and several suggestions that were not feasible for many women in polygamy, such as getting a cell phone or calling local police, were taken out. Offering phone cards to these victims so they can use pay phones near their home may be a better option.

Safety During an Explosive Incident

- If you can see an argument coming (often you can't), try to go to a room or area that has access to an exit and not in a bathroom (near hard surfaces), a kitchen (knives), or anywhere near weapons.
- Try to stay in a room with a phone so you can call 911, a friend or a neighbor.
- If weapons are in the home, inform law enforcement.
- Practice how to get out of your home safely. Visualize your escape route. Identify the best doors, windows, elevator, or stairwell.
- Have a packed bag ready with any medications and other important items. Keep it hidden in a handy place in order to leave quickly. Consider leaving the bag elsewhere if your abuser searches your home.
- Devise a code word to use with your children, grandchildren and others to communicate that you need the police.
- Decide and plan for where you will go if you have to leave home (even if you don't think you will need to).
- Use your instinct and judgment. If the situation is very dangerous, consider any action that might calm things down to give you time to assess what to do next.

Safety When Preparing to Leave

- Leave money, an extra set of keys, copies of important documents and extra clothes with someone you trust so you can leave quickly.
- Bring any medications, prescriptions, glasses, hearing aids or other assistive devices you may need.
- Determine who would be able to let you stay with them or lend you some money.
- Keep the domestic violence program number close at hand and keep some change or a telephone calling card with you at all times for emergency phone calls. Consider getting a cellular phone if possible.
- Review your safety plan as often as possible.

Safety In Your Home

(If your abuser does not live with you)

- Change the locks on your doors as soon as possible. Buy additional locks and safety devices to secure your windows. Consider installing or increasing your outside lighting.
- If you have young children, grandchildren, or other dependents living with you, discuss a safety plan for when you are not with them and inform their school, day care, etc. about who has permission to pick them up.
- Inform neighbors and/or your landlord that your abuser no longer lives with you and that they should call the police if they see your abuser near your home.

Safety With A Protective Order

- Keep your protective order with you at all times. If it is lost or destroyed, you can get another copy at the District Court Clerk's office.

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- Call the police if your abuser violates the criminal conditions of the order.
 - Think of alternative ways to keep safe in case the police are not able to respond right away.
 - Inform family, friends, teachers and neighbors that you have a protective order in effect. Provide a certified copy to caretakers of children

Safety In Public

(At school, on the job or at social, recreational or volunteer activities)

- Decide whom you will inform of your situation. This could include your school, office or building security or your church. Provide a picture of your abuser if possible.
- Arrange to have someone screen your telephone calls, if possible.
- Have someone escort you to your car, bus or taxi.
- Park your car in a lighted, visible area.
- If possible, use a variety of routes to go home. Think about what you would do if something happened while going home.

Your Safety And Emotional Health

- If you are thinking of returning to a potentially abusive situation, discuss an alternative plan with someone you trust.
- If you have to communicate with your abuser, arrange to do so in the way that makes you feel safest, whether by phone, mail, in the company of another person, etc.
- Decide who you can call to talk to freely and openly, and who can give you the support you need. Consider calling a domestic violence program. All calls are confidential and you don't have to give your name.
- Plan to attend a women's or victims' support group for at least two weeks to gain support from others and learn more about yourself and the relationship

Consider Taking The Following Items If You Leave:

- Driver's License or other forms of ID
- Birth certificates for you and your children.
- Money, bank books, checkbooks, credit cards, ATM cards
- Papers such as Social Security cards (yours and your children's), passport, tax returns, pay stubs
- Divorce and custody papers
- Insurance papers and medical records
- Copies of your lease, rental agreement, and/or house deed
- Keys - house/car/office/safe deposit box
- Medications, glasses, hearing aids, and assistive devices needed for you and your children, grandchildren and other dependents
- Personal items such as address book, pictures, jewelry and items of sentimental value for you and children/grandchildren.

Always remember –

YOU DON'T DESERVE TO BE HIT OR THREATENED!! LEAVING CAN BE THE MOST DANGEROUS TIME.

Toll Free Domestic Violence Resource and the Referral Line: 1-800-897-LINK (5465)
Toll Free National Safe Talk Hotline 1-800-799-7233 or (1-866-9-SAFE-99)

Child Abuse and Polygamy

Children and parents from fundamentalist communities often fear governmental authority and some are told they need to lie to protect the family. The safety of the family is their first responsibility. Many of these children may believe that if they leave their family or religious community they will be condemned to hell. These families often exist in very closed communities. They often believe that the only reason you are showing up in their lives is that they practice polygamy. Polygamy is often a core belief and deals with concepts of salvation for members of these communities.

- Spend more time developing rapport with the child and/or family.
- It may be difficult for these children to talk about different aspects of their family and life experience
- Parents may not trust what they are told. There is a need to fully disclose appropriate parent information, possible implications and expectations.
- Understand that every statement these children give to you about their family may bring up guilt and shame issues.
- These children may already blame themselves and believe that they have sinned by contacting someone outside the family or community.
- Often these children have not been exposed to "mainstream" society. They may use different terms to describe their family and community.
- These children may not have skills to cope with the intervention process. Again spend more time with the child and family.
- Acknowledge to the child and family that you do not understand their culture and ask for their help in clarifying issues. Be very candid about your limited knowledge regarding their culture.
- Understand that if there is violence in the home these children may not recognize it as such or they may believe that it is necessary for their salvation.
- Understand that many of these families do not believe in or have access to traditional healthcare systems.

Child Abuse in Polygamous and Authoritarian Groups

A summary of findings in “Child Protection in an Authoritarian Community; Culture Clash and Systemic Malfunctions”

By Livia Bardin, M.S.W.

Bardin, a clinical social worker with a background in child welfare and a specialty in problems of cult involvement, investigated allegations that Child Protective Services (CPS) avoids intervention in fundamentalist Mormon communities (FMCs). She conducted a limited survey of former members of FMCs to get information about their personal childhood experiences of abuse and neglect and any interactions they had with CPS. She also interviewed CPS workers who had interacted with FMC members.

Thousands of isolated, authoritarian, religious or philosophical groups operate in the US today. Though differing widely in ideologies, such groups, among them FMCs, share a common structure and dynamic. Similarities include isolation from mainstream society; rigid boundaries between “insiders” and “outsiders;” authoritarian leaders; members who refer all questions (personal, political and religious) to the leaders; and loose internal boundaries with many dual and ambiguous relationships, creating such excessive dependency that members may feel they cannot function outside the group. These traits echo those that researchers have identified in families as conducive to violence: patriarchal leaders, intense involvement, closed systems, and extreme dependence on the leader.

Bardin explains that women in isolated, authoritarian groups may suppress their own instincts and sanction a leader’s mistreatment or even removal of their children. Political groups may demand such sacrifices for the “cause,” therapy groups for the mother’s “personal growth.” Religious groups see the leader as God’s representative whose purity and direct connection with God justifies all his actions and entitles him to unquestioning obedience.

Fundamentalist Mormon communities have a hierarchical structure with a dominating male leader who is sometimes assisted by a small inner circle. Leaders claim a direct connection with God. Followers therefore accept the leader’s rulings as God’s commands and obey unquestioningly. Disobedience incurs God’s wrath. Leaving the community condemns the individual to hell. The FMCs’ commitment to polygamy, an illegal practice, bolsters fear of outsiders. Fear of consequences within the group may also prevent members of these communities from reporting abuse, as leaders may punish unauthorized contact with “outside” government workers. Leaders may tap phones, intercept mail or forbid television and other media sources in order to control the flow of information into and out of the community.

Bardin’s study made no attempt to establish the incidence or prevalence of abuse in FMCs and she cautions that those who leave their groups are likely to have had negative experiences within the group.

Most, though not all, participants in the study reported ongoing abuse during childhood. Physical abuse included regularly being kicked, whipped, beaten, shaken, shoved off balance or

knocked down. Most respondents judged that their FMCs considered such punishments acceptable or appropriate disciplinary measures. Most participants also reported experiences of neglect, such as being left in the care of someone unable to protect them adequately and being emotionally deprived or shunned. Many thought their communities considered such practices acceptable or appropriate. Respondents, many of whom reported experiences of childhood sexual abuse, mostly stated that they did not know how the community viewed sexual abuse, as sexual behavior was never talked about. Even though all respondents had repudiated FMC beliefs, most did not identify marriage of teenage girls to much older men as sexual abuse, regarding it rather as curtailment of choice.

Bardin found that loyalty to the FMC outweighed professional obligations under secular law. When FMC members in Bardin's study reported abuse to other FMC members, even professionals mandated to report suspected abuse (i.e., teachers and police) usually did not convey the information to outside authorities. Reports to other FMC members generally resulted in a reproach to the complaining child, an injunction to "pray about it," or outright disbelief (The alleged perpetrator is a "man of God," so the child must be wrong).

Bardin identified factors that complicate CPS investigations in FMCs:

- Children may be uncooperative because they subscribe to the group's beliefs. For instance, teenage girls may happily accept plural marriage, believing that becoming sister-wives (see glossary) to older men is the best thing they could do with their lives. Children may fear that cooperation will endanger their families and communities. One former member who reported abuse within the group stated that her father told her, "If I talked to the police I would be bringing evil into our lives." Or children may fear being returned to the community after cooperating, where they would be punished for their cooperation.
- Intimidation of CPS workers may occur. Two workers reported incidents of intimidation by FMC members. One of these episodes was not even related to an investigation.
- Practical difficulties include the geographic isolation of some rural communities, which makes it hard for workers to arrive without notice and easy for families under investigation to disappear. In urban communities, fundamentalist Mormons may withdraw a child from school and move out of the neighborhood if teachers appear curious. The large number of children per family (one worker spoke of trying to interview 42) and lack of privacy make it difficult to interview all those involved.
- Finally, the political power of FMCs in rural areas may affect the willingness of elected officials to move promptly and appropriately, while the FMCs' readiness to accuse investigators of prejudice may have a chilling effect on enforcement agencies.

Psychological Impact on Women and Children

Dr. Larry Beall, Clinical Director of the Trauma Awareness and Treatment Center in Salt Lake City, provides professional services for numerous women and children who have chosen to leave the polygamous lifestyle. This is a summary of his paper, "The Impact of Modern-Day Polygamy on Women and Children." Dr. Beall describes his personal observations of former members of polygamous organizations and feels that contemporary polygamy has a "negative psychological impact" on women and children. Dr. Beall is a member of the American Psychological Association, Utah Psychological Association, International Society for the Study of Dissociation, and International Society for the Study of Trauma. He also conducts Critical Incident Stress Debriefings, as well as seminars on the treatment of trauma. The following is a summary of his article.

The purpose of Dr. Beall's paper is to provide a general statement regarding the basic principles and attitudes of modern-day polygamy and to describe the possible negative psychological impacts the polygamous practice has on mothers and their children. The author also makes comparisons between those who have left polygamy and survivors of domestic violence based on his clinical observations.

First, it should be noted that the reports of the women with whom Dr. Beall has worked are different from women who report positive experiences in polygamist families. It is important to know how conditions, roles, and experiences in polygamous families differ and to what extent the negative experiences reported by former members of polygamous organizations occur. This however, is beyond the scope of Dr. Beall's paper.

Obstacles to Leaving a Polygamous Group

Dr. Beall states that it takes an unusually strong and resourceful woman to successfully leave some polygamous groups. The most challenging obstacle may be the mental and emotional conditioning of members by certain polygamous doctrines and teachings. This conditioning may normalize the negative aspects of their experience. Another obstacle is the fear that others will not believe the victim when she describes her experiences. What she reports may sound bizarre and may also contradict accounts from proponents of polygamy. Third, providing financially for herself and her children can be a severe burden; and fourth, emotional wounds are sometimes severe for women and their children when leaving the polygamous society.

Basic Structure of Polygamy

The basic structure of polygamy is authoritarian (called patriarchal in polygamous circles). In some polygamous societies, it is believed that men have the authority to govern and control their wives and children. Often, these are closed societies due to the legal prohibition of the practice. Sometimes this governing and control can take extreme forms and be maintained in secrecy because of the closed nature of the organization. From the author's perspective, the structure of polygamy (authoritarian and secretive) can provide an atmosphere that tolerates coercion and force, resulting in harmful psychological and emotional consequences.

Prominent Characteristics of Polygamous Organizations

Dr. Beall presents the following information about the nature of polygamy based on the experiences of his clients who have left their polygamous organizations.

1. All control belongs to a central figure, in this case, the prophet.
2. Revelation from God dictates the words and acts of the prophet.
3. Independent thinking and outside information are discouraged.
4. Relationships with individuals outside the organization are discouraged or prohibited.
5. Education is restricted to include only one viewpoint; diversity is discouraged.
6. Adaptation or assimilation with the larger culture, "the world," is discouraged.
7. Members are encouraged to report to the prophet when others deviate from group norms.
8. Physical punishment is an appropriate method of discipline.
9. Emotional expressions of vulnerability, such as crying, are signs of weakness and are undesirable.
10. Personal desires are viewed as subsidiary to the will of the group, which are expressed through the dictates of the prophet.
11. A caste system organizes polygamous organizations with men given personal value by the prophet and women and children given personal value by their husband/father. Dr. Beall feels this caste system may explain some of the differing accounts of polygamy. Those who are given more personal value may be treated better and have more positive experiences in polygamy.
12. A woman is viewed as a possession with the duty of bringing children and/or income to the family.

Psychological Impact of Polygamous Organizations

From Dr. Beall's experience working with women and children who have left polygamous organizations, the negative psychological impact can range from moderate to severe.

Women may experience (1) anxiety resulting from a loss of control over one's life; (2) depression from feeling powerless to make a difference; (3) low self-esteem from lack of appreciation of herself as an individual and insufficient personal experience that affirms her sense of worth; (4) "learned helplessness," or learning that one's actions have little impact on the outcome, so it is futile to ask for change; and (5) inability to keep in touch with reality, resulting in depression or thought disorders such as schizophrenia.

In addition to these psychological consequences, children may experience (1) harsh physical discipline; (2) lack of medical services; (3) child abuse or neglect; and (4) lack of educational experiences. In Dr. Beall's opinion, children raised in some polygamous organizations tend to have anxious and dependent personalities with a fragile sense of worth. They are often not capable of functioning well in the larger society and only years of careful, combined efforts from various professionals and committed persons will help make up for some of the obstacles in their path.

Persuasive Techniques Used to Convert Polygamists

From Dr. Beall's perspective, the prophet's centralized and authoritarian control over the people and the men's control over women and children allow for a gradual conditioning of the mind to

embrace ideas and notions that, at their outset, may naturally be rejected. Persuasive techniques used by these powerful individuals include (1) special attention such as private outings; (2) being taught that polygamy was practiced by special and spiritual people, like Adam; (3) sexual grooming, which may include child sexual abuse, to prepare young women for the “special relationships” with older men in the group; (4) fostering an “us vs. them” mentality with regard to the culture outside of the polygamist organization and emphasizing the moral superiority of the polygamous group; and (5) restricting access to education and/or media and only allowing access to that which supports a polygamous lifestyle.

Parallels between Domestic Violence Victims and Former Polygamous Members

Dr. Beall has spent much of his professional career working with women who have been victims of domestic violence. He notes that there are many parallels between his clinical observations of victims of domestic violence and clients who have lived in polygamous conditions.⁴ What follows are some of the more salient parallels:

1. Blames herself for her batterer’s behavior and often makes excuses for him.
2. Learned hopefulness: the woman believes he will stop the abuse and the relationship will get better.
3. Minimizes or blocks out the most dangerous parts of the assaults.
4. Believes that she controls his assaults by her behavior and thus constantly tracks his moods in her head; feels lost and in danger if she has no contact with him.
5. Post Traumatic Stress Disorder symptoms are common when she is separated from her batterer. These symptoms may include (1) exaggerated startle response; (2) intrusive recollections of the abuse; (3) recurrent distressing dreams; (4) feeling as if the abuse is recurring during recollections; (5) sensory cues: intense psychological distress to stimuli reminiscent of abuse encounters; (6) physiological reactivity when exposed to batterer; (7) avoidance of stimuli about the abuse: thoughts, feelings, and conversations; (8) inability to recall specific parts of the abuse; (9) feeling detached from others; (10) restricted range of affect; (11) sense of a foreshadowed or hopeless future; (12) difficulty sleeping; (13) irritability; and (14) hyper-vigilance.
6. Is economically dependent on her batterer regardless of income level due to lack of access to the family income.
7. Is isolated from friends and family.
8. Has been manipulated by power and control tactics used by the abuser (i.e., emotional abuse).
9. Is misunderstood by outside observers and expects people to blame and judge her, resulting in hypersensitivity to subtle blaming statements.
10. Is more likely to be seriously injured or murdered when she is separated from the batterer.
11. Frequently comes from a childhood with domestic violence history.
12. Doesn’t trust the “system”: it may have treated her badly in the past.
13. Has been placed in double binds, resulting in a hesitancy to make decisions, insecurity, and low self-esteem.

⁴ It is also important to note that this syndrome’s characteristics correspond with symptoms of Posttraumatic Stress Disorder and associated post-trauma disorders, such as Major Depressive Disorder, Generalized Anxiety Disorder, and Dissociative Disorder, frequently manifested by women fitting this profile.

14. Is most likely to get hit for the first time when pregnant or on her wedding day.
15. Is frequently sexually abused by her batterer.
16. Shows guilt, ambivalence, and/or fear over living conditions.
17. Feels isolated and untrusting of others, despite involvement in the community.
18. Has a poor self-concept (this may not have been true before the relationship).
19. Feels angry, embarrassed, and ashamed.
20. Is fearful of being insane.
21. Has learned to feel helpless and feels powerless.
22. Has unexplained injuries that may go untreated.

Psychological Treatment for Former Members of Polygamous Organizations

From Dr. Beall's experience, treating former members of polygamous organizations is similar to treating victims of chronic and relatively severe trauma. Again, it should be noted that these personal observations may not be generalized to the larger population due to insufficient data about the extent of domestic violence and child abuse in polygamous organizations.

There are four stages of treatment: (1) the establishment of emotional and physical safety for the client; (2) trauma resolution to help remove psychological pain; (3) cognitive restructuring to help the client acquire mental and emotional resources to function effectively and feel powerful in directing her own life; and (4) life skills development to help the client become more self-assertive, manage stress, manage emotions and create a new lifestyle.

To summarize, the effects of membership in certain closed polygamous organizations are pervasive and far-reaching. From Dr. Beall's experience in treating women and children who have left the lifestyle, many of these effects are negative. Anxiety, insecurity, thought disorders, Posttraumatic Stress Disorder, repressed anger, identity loss, and personality destabilization, among other mental and emotional problems, may accompany membership in these organizations. The complete article can be found at traumaawareness.org.

The Safety Net Committee

Utah and Arizona took notice of the many issues surrounding polygamy at an historic summit in August 2003. The “Polygamy Summit” brought law enforcement officers and social service providers together to discuss problems and possible solutions. This gathering also gave birth to the Safety Net Committee, which began holding monthly meetings in Salt Lake City and St. George, Utah, Colorado City, Arizona and Creston, British Columbia.

Committee participants adopted this mission statement: The Safety Net Committee brings together government agencies, non-profit organizations and interested individuals who are working to open up communication, break down barriers and coordinate efforts to give people associated with the practice of polygamy equal access to justice, safety and services.

The committee also had some early goals: provide training and develop materials for public awareness; reduce isolation, secrecy, abuses of power and crime; and find ways to provide access and education to members of polygamous communities.

Some of the goals have been met, including:

- Utah received a grant that provided money for an expanded domestic violence information line; additional caseworkers and law enforcement officers; and transportation, shelter and legal help for victims of domestic violence from polygamous communities.
- Washington County, Utah and Mohave County, Arizona law enforcement agencies are doing additional patrolling in the Hildale, Utah/Colorado City, Arizona area.
- The staff at the Utah Domestic Violence Information Line and Childhelp USA Helpline received training on how to help victims from polygamous backgrounds.
- State agencies and non-profit groups have expanded efforts to provide help and mentor men, women and children who have left or have been expelled from some polygamous communities.
- Educational classes about parenting, foster care, kinship care, community council development, domestic violence and child abuse are being held in several polygamous communities.
- A Resource Center in Colorado City, Arizona is now housing Mohave County, Arizona and Washington County, Utah law enforcement officers, victim advocates, and staff for the Arizona and Utah Attorneys General, Division of Developmental Services and Child Protective Services.
- Guidelines have been developed for state agencies that help victims from polygamous communities.
- Newsletters, flyers and Public Service Announcements have been created to increase awareness about resources available near polygamous communities for victims of domestic violence and child abuse.

Although much progress has been made, the Safety Net Committee acknowledges that much more needs to be done and continues to seek people who are willing to take part in this ongoing effort.

Polygamy and Cultural Stereotypes: A Training Exercise

Ask participants to brainstorm stereotypes associated with fundamentalist groups

Ask participants to list characteristics that they have seen or heard attributed to women and men from fundamentalist groups

Ask participants to cite sources of these stereotypes (ie, the media)

Discuss what information they have acquired that counters these stereotypes

In processing this exercise, highlight the following:

- Different meanings of abuse (what we constitute as abuse, but polygamists may not)
- Isolation (both geographically and socially)
- Legal status issues (both spousal and parental)
- Differing family relationship norms (sister-wives, other-mothers, etc.)
- Shaming family and community
- Religious beliefs
- Lack of competent and/or specific services
- Economic dependence (no personal property rights and practice of “bleeding the beast” in some groups)

Review these scenarios and discuss the potential impact from the primary character’s perspective. Identify options for the primary character and what barriers might exist.

1. Under the doctrine of blood atonement, a person who commits an unforgivable sin must have his or her blood shed to atone for that sin. Ellen is a victim of abuse, but her husband has told her (and she believes) that it is an unforgivable sin to leave. He has also told her that she has no legal right to their six children. What is the potential impact on Ellen, her children, etc.?

2. Teresa is a member of a fundamentalist group that believes one must have the priesthood to enter into heaven. Because only men are allowed to hold the priesthood, women must be married to a man with the priesthood to enter. At the urging of Teresa’s husband, a fellow member of the community (a 35-year-old man) plans to take Teresa’s 15-year-old daughter as his third wife. What is the potential impact on Teresa, on her daughter, etc.?

3. A 16-year-old girl, Sarah, has run away from her fundamentalist community and contacted authorities, alleging physical abuse by her polygamous father and claiming that her father had just told her she was to become the second wife of a fellow member of the community. She has 23 siblings and her older sister was married at 16 and now lives in Canada. There is no physical evidence of abuse, but Sarah’s story is very compelling. She begs authorities not to return her to her parents. What is the potential impact of returning or not returning on Sarah?

4. Andy is a 16-year-old boy who has been living on the streets and has contacted the police for help. He tells them his ecclesiastical leader has expelled him from his home and community because he is “unworthy” to stay with his family. He has little education and no work skills. When the parents are contacted, they tell police he is a runaway. Andy fears he will be turned away as soon as he returns and the authorities are gone. What needs does Andy have and what arrangements can be made to meet them? What accommodations are available if the situation involved a teenaged girl?

Utah & Arizona Resources

National Domestic Violence Hotline

(800) 799-7233 National

National Domestic Violence Safe Talk Hotline

1-866-9-SAFE-99 or (1-866-972-3399)

Utah Domestic Violence Crisis & Information Line

(800) 897-5465 (LINK)

Arizona Community Information and Referral

Help available 24 hours a day

(602) 263-8856 from anywhere

(800) 352-3792 within area codes 520 & 928.

<http://www.cirs.org/>

Utah Information & Referral Center

211

Arizona Attorney General Office

Office of Children, Youth and Families

(602) 542-5025

www.azag.gov

Utah Attorney General's Office

Victim Services Unit

(801) 281-2106

The Primer

http://www.attorneygeneral.utah.gov/polygamy/The_Primer.pdf

Safety Net Directory: Agencies and Organizations Helping Victims of Domestic Violence and Child Abuse in Polygamous Communities

http://www.azag.gov/victims_rights/polygamy

State Codes

To research the following Utah and Arizona codes in full, or to research another state's codes, click on this link <http://www.findlaw.com/casecode/#statelaw> or paste it in your web browser. Some suggested search topics include child abuse, sexual abuse, domestic violence and marriage laws.

Sexual Offenses and Other Crimes Under Arizona Law

Age of child	Age of perpetrator	Offense
under 15 years old <i>contact involves only the female breast</i>	N/A	Sexual abuse (A.R.S. § 13-1404)
15 years and older <i>does not consent</i>	N/A	Sexual abuse (A.R.S. § 13-1404)
under 15 years old	N/A	Sexual conduct with a minor (A.R.S. § 13-1405)
15 years and older	N/A	Sexual conduct with a minor (A.R.S. § 13-1405)
15 years and older	N/A	Sexual conduct with a minor (A.R.S. § 13-1405)
Any age person <i>does not consent</i>	N/A	Sexual assault (A.R.S. § 13-1406)
under 15 years old	N/A	Molestation of a child (A.R.S. § 13-1410)
under 18 years old	N/A	Commercial sexual exploitation of a minor (A.R.S. § 13-3552)
under 18 years old	N/A	Sexual exploitation of a minor (A.R.S. § 13-3553)
under 18 years old	N/A	Child prostitution (A.R.S. § 13-3212)
under 18 years old	18 or older	Child bigamy (A.R.S. § 13-3609)
N/A	N/A	Bigamy (A.R.S. § 13-3606) Bigamy, Marrying spouse of another (A.R.S. § 13-3607)
N/A	N/A	Defense (A.R.S. § 13-1407)

<p>Marriage Statutes</p>	<p>Polygamous or plural marriage, or polygamous cohabitation (A.R.S. § Enab. Act, Sec. 20) Marriage Certificate as prima facie evidence of marriage (A.R.S. § 12-2265) Incest (A.R.S. § 13-3608) Void and Prohibited marriages (A.R.S. § 25-101) Consent required for marriage of minors (A.R.S. § 25-102) Requirement of license and solemnization; covenant marriages (A.R.S. § 25-111) Marriage contracted in another state (A.R.S. § 25-112) Consent of parent or guardian of minor (A.R.S. § 25-122) Unlawful acts of person authorized to solemnize marriages (A.R.S. § 25-128) or to issue marriage license (A.R.S. § 25-129) Covenant marriage; declaration of intent (A.R.S. § 25-901) Married person; application of def. (A.R.S. § 43-1002)</p>
<p>Domestic Violence</p>	<p>Dangerous Crimes Against Children (A.R.S. § 13-604.01) Endangerment (A.R.S. § 13-1201) Threatening or intimidating (A.R.S. § 13-1202) Assault (A.R.S. § 13-1203) Aggravated assault (A.R.S. § 13-1204) Custodial and Access Interference (A.R.S. § 13-1302) Unlawful Imprisonment (A.R.S. § 13-1303) Kidnapping (A.R.S. § 13-1304) Criminal trespass in the third degree (A.R.S. § 13-1502) Criminal trespass in the second degree (A.R.S. § 13-1503) Criminal trespass in the first degree (A.R.S. § 13-1504) Criminal Damage (A.R.S. § 13-1602) Interfering with Judicial Proceedings (A.R.S. § 13-2810) Disorderly Conduct (A.R.S. § 13-2904, subsection A, Par. 1,2,3, or 6) Use of Telephone to Terrify, Intimidate, Threaten, Harass, Annoy or Offend (A.R.S. § 13-2916) Harassment (A.R.S. § 13-2921) Aggravated Harassment (ARS § 13-2921.01) Stalking (A.R.S. § 13-2923) Surreptitious photographing, videotaping, filming or digitally recording (A.R.S. § 13-3019) Aggravated Domestic Violence (A.R.S. § 13-3601.02). Child or vulnerable adult abuse (A.R.S. § 13-3623)</p>
<p>Emancipation</p>	<p>Emancipation of Minors (A.R.S. § 12-2451)</p>

Sexual Offenses and Other Crimes Under Utah Law

Age of Child	Age of Perpetrator	Offense
Under 14 years old <i>Does not matter if consensual or not</i>	N/A	Rape of a child (UCA §76-5-402.1) Sodomy on a child (UCA §76-5-403.1) Object rape of a child (UCA §76-5-402.3) Agg. Sexual abuse of a child (UCA §76-5-404.1) Sexual abuse of a child (UCA §76-5-404.1)
14 to < 16 years old <i>Consensual conduct</i>	<4 years older than minor 4 or more years older than minor 7 or more years older than minor	Unlawful sexual activity with a minor (UCA §76-5-401) Unlawful sexual activity with a minor (UCA §76-5-401) Sexual abuse of a minor (UCA §76-5-401.1)
16 or 17 years old <i>Consensual conduct</i>	10 or more years older than minor	Unlawful sexual conduct with a 16 or 17 year old (UCA §76-5-401.2)
14 years and older <i>Does not consent</i>	N/A	Rape (UCA §76-5-402) Object rape (UCA §76-5-402.2) Forcible sodomy (UCA §76-5-403) Forcible sexual abuse (UCA §76-5-404) Agg. sexual assault (UCA §76-5-405)
Under 18 years old	18 or older	Child Bigamy (UCA §76-7-101.5 effective 05/05/03)
Over 18 years old	Over 18	Bigamy (UCA § 76-7-101)
Marriage Statutes		Incestuous marriages void (UCA § 30-1-1) Marriages prohibited and void (UCA § 30-1-2) Validity of marriage not solemnized (UCA § 30-1-4.5) Marriage by minors (UCA § 30-109) Parental consent to prohibited marriage of minor (UCA § 30-1-9.1)
Domestic Violence		Cohabitant Abuse Act (UCA § 30-6) Domestic Violence Definition (UCA § 77-6-1) Stalking Definition (UCA § 76-5-106.5) Healthcare Provider Reporting Act (UCA § 26-23a) Mandatory Reporting Act (UCA § 76-5-111.1) Commission of Domestic Violence in the Presence of a Child (UCA § 76-5-109.1)
Emancipation		Emancipation of a Minor (HB30 – not yet codified)

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Arizona Attorney General's Office
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Utah Department of Workforce Services
Utah Domestic Violence Information Line
Utah Domestic Violence Coordinator
Utah Office of Recovery Services
American Academy of Pediatrics
South Valley Sanctuary

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