

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

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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 victims in these communities 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.

State of Utah
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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 seventh generation polygamous wife with eight children. Carolyn was 16-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 20,000 to 40,000 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.

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.

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

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.

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 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. 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.

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."

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.

"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)

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.

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.

“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.

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.

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.

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.

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.

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.

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 or a title of respect and/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 claims 8,000 to 10,000 members residing in the sister cities of Hildale, Utah and Colorado City, Arizona; Eldorado, Texas; Mancos, Colorado and Creston and Bountiful, British Columbia. 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.

The community lives a patriarchal law (see Patriarchal Society) 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.

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. 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.

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, they 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 or get married. 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.

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.” (See Bleeding the Beast)

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.

Bountiful FLDS 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. The conflict 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. This group has also applied for government funding in British Columbia for a new school called Mormon Hill.

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.

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 two thousand 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.

Children are commonly 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 the government and service providers 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 in "units" instead of money to family and church member employees. 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 2,000 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 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.

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 Owen Allred, claims between 6,000 and 10,000 members, including those living the United Order in Cedar City, Utah; Pinesdale, Montana; and Motaqua and Rocky Ridge, Utah.

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, and the doctrine of Plural Marriage. Members are allegedly accumulating guns and food supplies because they fear the federal government will attack them.

The Order of Aaron

This group is centered in EskDale, Utah, a small farming community in Millard County but also has members in the West Desert and Juab County, Utah. The estimated 1,500 to 2,000 members eat dinner and other meals together in a large pavilion or hall, with the men being served first. Women who have "committed" themselves to the lifestyle wear blue muslin dresses with full sleeves, white stockings, black shoes and white headscarves or bonnets. Men do not dress distinctively. Women and children are known to hide themselves if an "outsider" drives through town although they sometimes shop in Nephi, Beaver, Cedar City or St. George, Utah. Children attend a public high school in EskDale. The community as a whole is reclusive and secretive about plural marriage.

The 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 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.

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. 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. 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 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. 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.

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 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. 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.

Domestic Violence and Polygamy

No matter what the culture, domestic violence is never about “losing” control for the perpetrator. It is about “gaining” control through the use of threats, intimidation, and violence. Domestic violence is a learned behavior and a choice. Perpetrators choose when and where violence will take place and against whom. This includes violence/abuse in all its forms: physical, psychological, and sexual.

Domestic violence is always about power, control, domination and fear. These same factors are used in some fundamentalist groups to control their members. 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. This was adapted from a safety plan developed by the Wisconsin Coalition Against Domestic Violence.

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.
- 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.

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 Resources

GENERAL

Attorney General's Office

Victim Services Unit
(801) 281-2106

Crisis/Suicide Prevention

(801) 261-1442

Crime Victim Reparations

(801) 238-2360

Department of Corrections

Victim Services Program
(801) 545-5899

Division of Youth Services

177 West Price Avenue
Salt Lake City, 84115
801 269-7506
www.slcoyouth.org

Federal Victim/Witness Program

(800) 949-9451

National Domestic Violence Line

(800) 799-7233 National

National Domestic Violence Safe Talk Hotline
1-866-972-3399 or (1-866-9-SAFE-99)

Safe Houses

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

Safe Talk Helpline

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

Utah Domestic Violence Counsel

(801) 521-5544

Utah Domestic Violence Crisis & Information Line

(800) 897-5465 (LINK)

Utah Information & Referral Center

211

Utah Rape & Sexual Assault Crisis & Information Line

(888) 421-1100

Utah State Board of Pardons

Victim Assistance Program
(801) 261-6464

UTAH DOMESTIC VIOLENCE SHELTERS

BOX ELDER COUNTY

Your Community In Unity
(435) 723-5600 or (877) 723-5600

CACHE COUNTY

Community Abuse Prevention Services Agency
(435) 753-2500 (crisis)

(435) 752-4493

CARBON COUNTY

Colleen Quigley Women's Center
(435) 637-6589 (crisis)
(435) 636-2375

DAVIS COUNTY

Safe Harbor
(801) 444-9161 (crisis)
(801) 444-3191

GRAND COUNTY

Seekhaven
(435) 259-2229

IRON COUNTY

Canyon Creek Women's Crisis Center
(435) 865-7443 (crisis)

SALT LAKE COUNTY

YWCA
(801) 537-8600

South Valley Sanctuary
(801) 255-1095

Marillac House (801) 977-9185

SAN JUAN COUNTY

Gentle Ironhawk Shelter
(866) 206-0379
(435) 678-2445

SEVIER COUNTY

New Horizons Crisis Center
(800) 343-6302

SUMMIT & WASATCH COUNTY

Peace House
(435) 647-9161

TOOELE COUNTY

Pathways
(435) 843-1645
(800) 833-5515

UINTA COUNTY

Women's Crisis Center
(435) 781-4250

UTAH COUNTY

Center For Women and Children In Crisis
(801) 377-5500 (crisis)
(801) 374-9351

WASHINGTON COUNTY

Dove Center
(435) 628-0458

WEBER COUNTY

Your Community Connection
(801) 392-7273
(801) 394-9456

HEALTH RESOURCES

Utah Department of Health
Child, Adolescent and School Health Program
Salt Lake City (801) 538-9459
<http://www.health.utah.gov/cash/>

Utah Department of Health
Office of Vital Records and Statistics
Salt Lake City (801) 538-6366
<http://www.health.state.ut.us/vitalrecords/>

Bear River Health Department
Logan (435) 792-6500
<http://www.brhd.org/>

Central Utah Health Department
Richfield (435) 896-5451
<http://www.centralutahhealth.com/>

Davis County Health Department
Farmington (801) 451-3340
<http://www.daviscountyutah.gov/health/>

Salt Lake Valley Health Department
Salt Lake City (801) 468-2700
<http://www.slvhealth.org/>

Southeastern Utah Health Department
Price (435) 637-3671
http://www.health.utah.gov/lhd/html/southeastern_utah_distri_ct_he.html

Southwest Utah Health Department
St George (435) 673-3528
http://www.health.state.ut.us/lhd/html/southwest_utah_public_health_d.html

Summit County Public Health Department
Coalville (435) 336-3222
<http://www.co.summit.ut.us/services/office/health.html>

Tooele Health Department
Tooele (435) 843-2300
<http://www.tooelehealth.org/>

Tri-County Health Department
Vernal (435) 781-5475
<http://www.tricountyhealth.com/>

Utah County Health Department
Provo (801) 851-7060
<http://www.co.utah.ut.us/Dept/Health/index.asp>

Wasatch County Health Department
Heber City (435) 654-2700
http://www.health.state.ut.us/lhd/html/wasatch_city-county_health_dep.html

Weber Morgan Health Department
Ogden (801) 399-8433
<http://www.co.weber.ut.us/healthdept/>

LEGAL

Legal Aid Society
(801) 328-8849 or 1-800-662-1772

Utah Legal Services
(801) 328-8891 in Salt Lake City
(800) 662-4245 Statewide

PROTECTIVE SERVICES

Child Protective Services ... (801) 281-5151
Adult Protective Services ... (801) 264-7669

FAMILY SUPPORT CENTER

Emergency Child Crisis Nurseries and Family Counseling
(801) 487-7778

Division of Youth Services

177 West Price Avenue
Salt Lake City, 84115
Phone: 801 269-7506
Fax: 801 269-7550
www.slcoyouth.org

Safe Talk Helpline
1-866-9-SAFE-99 or (1-866-972-3399)

RAPE/SEXUAL ASSAULT

State Sexual Assault Crisis Information Line
(888) 421-1100 (Refers to Safe Haven)

Utah Coalition Against Sexual Assault
(801) 746-0404

Utah Rape Crisis Programs

Brigham City

Your Community in Unity (YCU)
(435) 723-5600
Serves Box Elder County
Crisis Line
Hospital Response Team
Individual Crisis Counseling

Cedar City

Canyon Creek Women's Crisis Center
(435) 867-6149
Serves Iron, Beaver, Kane and Garfield Counties
Crisis Line
Hospital Response Team
Individual Crisis Counseling
Support Groups

Davis

Safeharbor
(801) 444-9161
Serves Davis County
Crisis Line
Individual Crisis Counseling

Logan

Community Abuse Prevention Services Agency (CAPSA)
(435) 753-2500
www.capsa.org
Serves Cache and Rich Counties
Crisis Line
Hospital Response Team

Individual Crisis Counseling
Support Groups

Moab

Seekhaven
(435) 259-2229
Serves San Juan, Emery, and Grand Counties
Crisis Line
Individual Crisis Counseling
Support Groups

Ogden

Your Community Connection (YCC)
(801) 392-7273
Serves Weber and Morgan Counties
Crisis Line
Hospital Response Team
Individual Crisis Counseling
Support Groups

Park City

Summit County Victim Advocate Program
(435) 615-3850
Serves Summit County
Crisis Line
Hospital Response Team**
Court Advocacy

Provo

Center for Women and Children in Crisis (CWCIC)
(801) 356-2511
www.cwcic.org
Serves Utah, Wasatch, Carbon and Juab Counties
Crisis Line
Hospital Response Team
Support Groups

Richfield

New Horizons Crisis Center
(435) 896-9294
www.newhorizonscrisiscenter.com
Serves Sevier, Wayne, Piute, Millard and San Pete Counties
Crisis Line
Hospital Response Team
Individual Crisis Counseling
Support Groups

St. George

Dove Center
(435) 628-0458
Serves Washington County
Crisis Line
Mobile Team/Hospital Response Team

Salt Lake City

Rape Recovery Center
(801) 467-7273
www.raperecoverycenter.com
Serves Salt Lake and Tooele Counties
Crisis Line
Hospital Response Team
Individual Crisis Counseling
Support Groups

Vernal

Vernal Victim Advocacy

(435) 789-4250
www.angelfire.com/ut/victimadvocate/
Serves Uintah, Dagget and Duchesne Counties
Crisis Line
Hospital Response Team

PREPARED MEALS

Rescue Mission ... (801) 355-1302
Breakfast: 6:15 a.m. Mon – Sat.
Dinner: daily following 7 p.m. chapel services

St. Vincent de Paul Center ... (801) 363-7710
Lunch: 11:30 a.m. – 1 p.m., Mon. – Fri.
Brunch: 10 a.m. – 11 a.m., Sat
Sack Lunch: 2 p.m., Sun.

Salvation Army
437 West 200 South
Dinner: 6 p.m., daily

Good Samaritan Program ... (801) 328-5633
Sack lunches: 9 a.m. – 7 p.m., daily

Salt Lake Mission ... (801) 355-6310
Breakfast: 6 a.m. – 7 p.m., daily
Lunch: 12:00 – 1 p.m., daily following bible study
Dinner: 7 p.m. – 8 p.m., daily following bible study

For a referral to a food pantry, financial assistance or how to apply for food stamps call the Information & Referral Center at (801) 978-3333.

SUBSTANCE ABUSE TREATMENT

AA Meetings (24-hour number) ... (801) 484-7871

Salt Lake County Substance Abuse Services
Assessment & Referral Unit ... (801) 468-2009

Detox Center, Volunteers of America ... (801) 363-9400

EMERGENCY SHELTERS

Men's Shelter
210 South Rio Grande (440 West) ... (801) 359-1739

Salt Lake County Division of Youth Services
Juvenile Receiving Center
177 West Price Avenue
Salt Lake City, 84115
(801) 269-7506
www.slcoyouth.org

Single Women's Shelter
210 South Rio Grande (440 West) ... (801) 359-1807

Rescue Mission
Serves men, check in at 6 p.m. (I.D. required)
463 South 400 West ... (801) 355-1302
Marillac House
Serves single women/women with children
(801) 977-9185

DAY CENTERS

Bishop Weigand Resource Center
235 South Rio Grande (440 West) . . . (801) 363-7710
(Showers, laundry, storage, haircuts, and referrals)

RENTAL PROGRAMS

Housing Outreach Rental Program
(Free rental listings, furniture assistance)
764 South 200 West ... (801) 359-2444

EMPLOYMENT

Community Action Program ... (801) 359-2444
(Employment assistance and case management program)

Temporary Placement Office (Day Labor) ... (801) 975-4005

Department of Workforce Services
Employment Center's ... (801) 978-3333 or 211
Call the Information & Referral Center for location

See also: "Employment, Temporary" in Yellow Pages.

JUVENILE JUSTICE SERVICES

WEBER & DAVIS COUNTIES

Receiving Center
Archway Youth Service Center, Ogden (801) 778-6500

Home Detention, Diversion Services
Davis Area Youth Center, Sunset (801) 774-8767

Receiving Center, Youth Services, State Supervision
Davis Youth Services, Farmington (801) 447-0958

SALT LAKE, TOOELE & SUMMIT COUNTIES

Home Detention
Salt Lake Early Intervention (801) 685-5712

Receiving Centers, Youth Services
Salt Lake County Youth Services Center
(801) 269-7500 or (801) 352-8708

Work Programs
Genesis Youth Center, Draper (801) 576-6700

UTAH COUNTY CONTACT INFORMATION

Home Detention, Diversion Services, State Supervision
Lightning Peak, Provo (801) 370-0503

Receiving Center, Youth Services
Vantage Point Youth Services, Provo (801) 373-2215 or
(801) 812-5251

RURAL CONTACT INFORMATION

Cache Valley Youth Center, Logan (435) 713-6267
Box Elder Outreach, Brigham City (435) 723-2801
Copper Springs Outreach, Logan (435) 792-2801
Split Mountain Youth Center, Vernal (435) 789-2045
Duchesne County Receiving Center, Roosevelt (435) 722-3226
Castle Country Youth Center, Price (435) 636-4720
Central Utah Youth Center, Richfield (435) 893-2340
Southwest Utah Youth Center, Cedar City (435) 867-2500
Iron County Youth Center, Cedar City (435) 586-1704

Washington County Youth Crisis Center, St. George (435) 656-6100
Dixie Area Detention Center, Hurricane (435) 627-2800
Canyonlands Youth Center, Blanding (435) 678-3104
Moab Case Management Office, Moab (435) 259-3733

LICENSED DOMESTIC VIOLENCE TREATMENT RESOURCES

A list is available for agency/advocate use only. It is not to be distributed to victims. For an updated list please call (800) 897-LINK (5465)

VICTIM ADVOCATE PROGRAMS STATEWIDE

For more information call (800) 897-LINK (5465)

Attorney General's Office
Victim Services Unit
(801) 281-1206

BEAVER COUNTY

Beaver County Sheriff's Office
Victim Advocate Program
Beaver, UT (435) 438-6494

BOX ELDER COUNTY

YWCA, Box Elder County
Brigham City, UT (877) 723-5600

CACHE COUNTY

Cache County Victim Services
Logan, UT (435) 716-8373

CARBON COUNTY

Carbon County Sheriff's Office
Victim/Witness Assistance
Price, UT (435) 636-3250 or (435) 636-3251

DAGGETT COUNTY

Refer to Uinta County

DAVIS COUNTY

Davis County Attorney's Office
Victim of Crime Assistance
Farmington, UT (801) 451-4341

Layton City

Layton City Attorney's Office
Victim of Crime Assistance
Layton, UT (801) 336-3590

DUCHESNE COUNTY

Duchesne County Attorney's Office
Victim Advocate Program
Roosevelt, UT (435) 722-0828

EMERY COUNTY

Refer to Carbon County

GARFIELD COUNTY

Refer to Iron County

GRAND COUNTY

Grand County Attorney's Office
Victim Advocate Program
Moab, UT (435) 259-1384

IRON COUNTY

Iron County Attorney's Office
Victim Services
Cedar City, UT (435) 865-6368

JUAB COUNTY

Refer to Sevier County

KANE COUNTY

Kane County Sheriff's Office
Victim Services
Kanab, Utah (435) 644-4989

MILLARD COUNTY

Millard County Attorney's Office
Victim Advocate Program
Fillmore, UT (435) 743-6522

MORGAN COUNTY

Refer to Weber County

PIUTE COUNTY

Refer to Sevier County

RICH COUNTY

Refer to Cache County

SALT LAKE COUNTY**Draper City**

Draper City Police Dept.
Victim Advocate Program
Draper, Utah (801) 576-6355

Midvale City

Midvale City Police Dept.
Victim Advocate Program
Midvale, UT (801) 256-2505

Murray City

Murray City Police
Victim Advocate Program
Murray, UT (801) 284-4203 or (801) 284-4201

Salt Lake City

Victim Resource Center
Salt Lake City, UT (801) 799-3756

Salt Lake County

Salt Lake County Sheriff's Office
Victim Advocate Program
Salt Lake City, UT (801) 743-5860 or (801) 743-5861

Sandy City

Sandy City Police Dept.
Victim Advocate Program
Sandy, UT (801) 568-7283 or (801) 568-6082

South Jordan

South Jordan Police Dept.
Victim Advocate Program
South Jordan, UT (801) 254-4708, ext. 1216

South Salt Lake City

South Salt Lake Police Dept.
Victim Advocate Program
South Salt Lake, UT (801) 412-3660

West Jordan City

West Jordan Public Safety Dept.
West Jordan Victim Advocate Program
West Jordan, UT (801) 566-6511

West Valley City

West Valley City Attorney's Office
Victim Advocate Program
West Valley, UT (801) 963-3223

SAN JUAN COUNTY

San Juan County Sheriff's Office
Victim Advocate Program
Monticello, UT (435) 587-2237 or (435) 459-1819

SANPETE COUNTY

Refer to Sevier County

SEVIER COUNTY

New Horizons Crisis Center
Richfield, UT (800) 343-6302

SUMMIT COUNTY

Summit County Attorney's Office
Victim Assistance Program
Park City, UT (435) 615-3850

TOOELE COUNTY

Pathways
Tooele County Shelter
(435) 843-1645 or (800) 833-5515

Tooele City Police Dept.

Victim Advocate Program
Tooele, UT (435) 882-8900

UINTAH COUNTY

Vernal Police Dept.
Victim Advocate Program
Vernal, UT (435) 789-4250

UTAH COUNTY

Alpine/Highland Police Dept
Victim Advocate Program
Alpine, UT (801) 756-9800

American Fork Police Dept.

Victim Advocate Program
American Fork, UT (801) 763-3020

Lehi City

Victim Advocate Program
Lehi, UT (801) 768-7117

Orem City

Orem Dept. Of Public Safety
Victim Assistance Program
Orem, UT (801) 229-7128

Pleasant Grove

Pleasant Grove Police Dept.
Pleasant Grove, UT (801) 785-3506

Provo City

Provo City Police Dept.
Victim Advocate Program
Provo, UT (801) 852-6375 or (801) 852-6280

South Utah County

South Utah County Victim Advocate
Payson, UT (801) 465-5224

Springville/Mapleton

Springville Police Dept.
Victim Advocate Program
Springville, UT (801) 489-9421 (ask for advocate)

Utah County Sheriff's Office
Victim Assistance Program
Spanish Fork, UT (801) 343-4336

WASATCH COUNTY

Wasatch County Attorney's Office
Victim Assistance Program
Heber, UT (435) 657-3300

WASHINGTON COUNTY

St. George Police Dept.
Victim/Witness Program
St. George, Utah (435) 628-2408

DOVE Center

St. George, UT (435) 628-0458

WAYNE COUNTY

Refer to Sevier County

WEBER COUNTY

Your Community Connection
Victim Advocate Program
Ogden, UT (801) 394-9456

Weber County Attorney's Office
Victim Assistance Program
Ogden, UT (801) 399-8377

WORKFORCE SERVICES EMPLOYMENT CENTERS**American Fork Employment Center**

751 East Quality Drive, Suite 100
American Fork, UT 84003
(801) 492-4500

Beaver Employment Center

875 North Main
PO Box 1138
Beaver, UT 84713
(435) 438-5498

Blanding Employment Center

544 North 100 East
Blanding, UT 84511
(435) 678-1400

Brigham City Employment Center

1050 South Medical Drive (500 West)
Brigham City, UT 84302

(435) 734-4060

Cedar City Employment Center

176 East 200 North
Cedar City, UT 84721
(435) 865-6530

Clearfield Employment Center

1290 East 1450 South
Clearfield, UT 84015
(801) 776-7800

Delta Employment Center

44 South 350 East
Delta, UT 84624
(435) 864-3860

East Carbon Employment Center

105 West Geneva Drive
East Carbon, UT 84520
(435) 888-0199

Emery County Employment Center

550 West Highway 29
P.O. Box 859
Castle Dale, UT 84513
(435) 381-6100

Fillmore Employment Center

55 West 100 North
Fillmore, UT 84631
(435) 743-5304

Heber City Employment Center

69 North 600 West Suite C
Heber City, UT 84032
(435) 654-6520

Junction Employment Center

550 North Main
PO Box 127
Junction City, UT 84740
(435) 577-2443

Kanab Employment Center

468 East 300 South
Kanab, UT 84741
(435) 644-8910

Loa Employment Center

18 South Main
PO. Box 267
Loa, UT 84747
(435) 836-2406

Logan Employment Center

446 North 100 West
Logan, UT 84321
(435) 792-0300

Manti Employment Center

55 South Main, #3
Manti, UT 84642
(435) 835-0720

Midvale Employment Center

7292 South State Street
Midvale, UT 84047
(801) 567-3800

Moab Employment Center

457 Kane Creek Blvd
Moab, UT 84532
(435) 719-2600

Monticello Employment Center

16 East 300 South
P.O. 517
Monticello, UT 84535
(435) 587-2015

Nephi Employment Center

625 North Main
PO Box 115
Nephi, UT 84648
(435) 623-1927

Ogden Employment Center

480 27th Street
Ogden, UT 84401
(801) 626-0300

Panguitch Employment Center

665 North Main
PO Box 61
Panguitch, UT 84759
(435) 676-8893

Park City Employment Center

1846 Prospector Avenue
PO Box 680697
Park City, UT 84068-0697
(435) 649-8451

Price Employment Center

475 West Price River Drive #300
Price, UT 84501
(435) 636-2300

Provo Employment Center

1550 North 200 West
Provo, UT 84604
(801) 342-2600

Richfield Employment Center

115 East 100 South
Richfield, UT 84701
(435) 893-0000

Roosevelt Employment Center

140 West 425 South 330-13
Roosevelt, UT 84066
(435) 722-6500

Roy Employment Center

1951 West 5400 South
Roy, UT 84067
(801) 776-7200

St. George Employment Center

162 North 400 East, Building B
St. George, UT 84770

(435) 674-5627 (JOBS)

Salt Lake Downtown Employment Center

158 South 200 West
Salt Lake City, UT 84101
(801) 524-9000

Salt Lake Metro Employment Center

720 South 200 East
Salt Lake City, UT 84111
(801) 536-7000

South County Employment Center

5735 South Redwood Road
Taylorsville, UT 84123
(801) 269-4700

South Davis Employment Center

763 West 700 South
Woods Cross, UT 84087
(801) 298-6600

Spanish Fork Employment Center

1185 North Chappel Drive
Spanish Fork, UT 84660
(801) 794-6600

Tooele Employment Center

305 North Main Street, Suite 100
Tooele, UT 84074
(435) 833-7310

Vernal Employment Center

1050 West Market Drive
Vernal, UT 84078
(435) 781-4100

West Valley Employment Center

2750 South 5600 West, Suite A
West Valley City, UT 84120
(801) 840-4400

Arizona Resources

GENERAL

Arizona Attorney General Terry Goddard's Office
1275 W. Washington Street
Phoenix, Arizona 85007
Office of Children, Youth and Families
(602) 542-5025
www.azag.gov

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/>

Arizona Department of Economic Security
Child Protective Services
Statewide Toll Free (888) 767-2445
Adult Protective Services
Statewide Toll Free (866) 972-3399

Arizona Department of Public Safety
Office of Crime Victims Services
(602) 223-2122
www.azvictims.org

Arizona Coalition Against Domestic Violence
(602) 279-2900 or (800) 782-6400
Community Information and Referral
(800) 799-7739

Mohave County Attorney's Office
Victim Witness Program
(928) 753-0719

Mohave County Sheriff's Office
(800) 522-4312

National Domestic Violence Hotline
(800) 799-7233

National Domestic Violence Safe Talk Hotline
1-866-972-3399 or (1-866-9-SAFE-99)

National Runaway Switchboard
(800) 621-4000

Safe Talk Helpline
Childhelp USA
(866) 9SAFE99
When Family Problems are too much to face alone
(AZ or UTAH residents can call)

NEAREST CHILD ADVOCACY CENTER

Children's Justice Center
St. George, Utah
(435) 634-1134

NEAREST DOMESTIC VIOLENCE SHELTER

DOVE Center
St. George, Utah
(435) 628-1204
(Can be used by Colorado City, Centennial Park and other
Strip residents)

NEAREST RUNAWAY YOUTH SHELTER

Washington County Youth Crisis Shelter
St. George, Utah
(435) 656-6100

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 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	N/A	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)

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)
Marriage Statutes	N/A	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)

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Other Resources

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Associated Press
Creston Valley Advance
Deseret Morning News
National Post
The Province
Salt Lake Tribune
The Spectrum
The Standard Examiner
The Vancouver Sun

Contributors

Utah Attorney General's Office
Arizona Attorney General's Office
Utah Division of Child and Family Services
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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