

The Primer

A Guidebook for Law Enforcement and Human Services Agencies
Who Offer Assistance to Fundamentalist Mormon Families

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

http://attorneygeneral.utah.gov/cmsdocuments/The_Primer.pdf

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

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Foreword

The Family Support Center is grateful to the many individuals who contributed their valuable time, effort and expertise to produce these reference materials. It is our hope that "The Primer" will assist human service professionals, law enforcement officers and others who provide services to individuals and families who are part of the plural marriage culture in Utah and Arizona.

Bigamy is illegal in Utah, and plural marriages are prohibited in the Utah and Arizona constitutions. However, both states appear to have decided to focus law enforcement efforts on crimes within the polygamous communities that involve child abuse, domestic violence and fraud. All should expect that 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 in or from these communities.

We know that some families are isolated by geography and/or culture. Through the collaborative efforts of the two states, there has been considerable progress made towards removing those barriers. Still, much work remains to be done. We look forward to continuing to work together on efforts to protect children, strengthen families and prevent child abuse. These efforts will be enhanced through attempts to assist law enforcement and social service agencies in preventing and responding to domestic violence and child abuse wherever they may occur.

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Introduction

Origins of The Primer

The need for a “Primer” became apparent after government officials and social service providers learned of the unique needs of certain individuals and families who had elected to leave their Fundamentalist Mormon communities. Some of these people had immediate needs and challenges, such as:

- No means of transportation
- No income (no food, clothing or household goods)
- No housing arrangements (in some cases for numerous children)
- No education arrangements
- Incomplete birth or Social Security records
- No family or friends for support
- An uncooperative or combative relationship with an ex-partner
- Legal custody conflicts
- Fear of reprisals
- No knowledge of how to seek social services assistance
- Ostracism from the former faith or congregation

This Primer can in no way address or provide for all of these situations. Though not an exhaustive guide, it offers valuable information to service providers who assist individuals and families in and from the polygamous culture. Gaining cultural sensitivity regarding these communities will result in better assistance for those who have been disadvantaged or underserved.

Purposes of The Primer

“The Primer” provides basic information about various polygamous communities so that service providers and others can be better prepared to help families in and from those communities. This culture springs from deeply held religious convictions and rich family traditions. Since these communities are so diverse, many of the terms, beliefs and practices will likely be equally diverse, and may not apply universally to each community or family.

Some of the concepts and definitions provided here are specific to certain communities. Some of the information may be sensitive. However, the goal of “The Primer” is not to defame or disparage Fundamentalist Mormon families or communities, or their lifestyle and beliefs. This material does not presume that more crimes are committed in fundamentalist communities than elsewhere, rather that victims in this culture may face more barriers when seeking help.

Basic Guidelines

Every man, woman and child in or from the Fundamentalist Mormon culture should be treated with respect and dignity. Each case should be carefully evaluated to ensure that appropriate services are provided.

Professionals who work with Fundamentalist Mormon families should consider the following guidelines:

1. **Do not generalize** - Recognize that substantial diversity exists within and between Fundamentalist Mormon communities, families and couples. The occurrence of a particular event or condition in one specific family or community does not indicate that it is inevitably present or likely in other families or communities.
2. **Devote additional time** - 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. **Offer individualized support** - If a marital relationship is a focus of treatment, be aware that each relationship is unique within the extended family and community.
4. **Anticipate distrust of mainstream society**- Recognize the possibility of distrust of many "mainstream" practices and institutions, especially those associated with the government. Social service providers and law enforcement representatives should strive to understand the culture's preference for non-traditional therapies, including herbs, reflexology, massage, homeopathy, naturopathy, spiritual healing and lay midwifery. Remember that such preferences for more traditional forms of education and for natural health remedies are by no means exclusive to the fundamentalist culture.
5. **Respect each client's beliefs and values** - Whether or not you agree ideologically is irrelevant in the context of a client/provider relationship.
6. **Recognize your limited cultural understanding** - Be very open about your limited knowledge of the culture. Like all clients, they are the experts about their own experiences. Your responsibility is to listen, learn, understand and empathize before offering assistance.

Background of Polygamy

Polygyny (one man with multiple women) has its origins in many of the world's civilizations, and it survives today in Muslim and other cultures in Arab and African countries. Polyandry (one woman with multiple men) is far less common and will not be addressed in this document. The term "polygamy" encompasses both family models.

Polygamy is also practiced by small groups of devout Christians or "Protestants" in various parts of the U.S. However, this material attempts to address only those who embrace polygamy under the umbrella of early Mormon teachings.

A recent, informal survey indicated there are approximately 38,000 people (residing primarily in the Rocky Mountain region) who consider themselves to be Fundamentalist Mormons. This means they adhere to the religious doctrines of early Mormonism which include polygamy or "plural marriage", sometimes called "The Principle". Today, The Church of Jesus Christ of Latter-day Saints ("LDS" or Mormon Church) excommunicates known practitioners and advocates of polygamy.

The LDS Church's founder, Joseph Smith, announced the LDS Church's practice of plural marriage to church members in the 1830s. Polygamy was a crime in all of the states where Joseph Smith lived, and his practice of polygamy may have contributed to his assassination in 1844. Early LDS Church leaders publicly announced the Church's acceptance of the practice in 1852. Early LDS Church leaders believed that the First Amendment to the Constitution would protect polygamous relationships as a religious freedom.

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 that polygamy was barbaric because it undermined the concept of marriage.

The U.S. Supreme Court ruled in 1879 that the Constitution does not protect the practice of polygamy. In *Reynolds v. United States*, the Court ruled that beliefs may be protected but certain 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. Under this new law, scores of polygamous Mormons who refused to abandon their wives and children 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 for 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 were compelled to break up. A "second warning" (or manifesto) in 1904, and a "third warning" in 1931 were issued. The LDS Church eventually began excommunicating polygamists, causing a schism between itself and those now known as "fundamentalists". In 1935, Utah enacted legislation to make the fundamentalists' continuing practice of polygamy a felony under the bigamy statute.

The fundamentalists adapted to a secret, underground lifestyle to avoid prosecution and what they perceived as persecution from the "world". Mass arrests were made in some polygamous communities in 1935 and 1944, culminating in the largest raid of that era occurring in 1953, when more than 100 officers descended upon Short Creek (now Hildale, Utah and Colorado City, Arizona) in an aggressive crusade to stamp out polygamy. The husbands were arrested, while the panicked women and children were bussed to southern Arizona. Images of crying children being torn from the arms of polygamous mothers triggered a public relations backlash.

Recently, a community-wide raid took place in the FLDS community near Eldorado, Texas, in April of 2008. Although this raid did not occur in Utah or Arizona, many of the families involved had recently relocated to Texas expressly to distance themselves from perceived persecution. These events have resulted in deep scars among Fundamentalist Mormons and helped to foster a fear of government agencies and a distrust of "outsiders".

Bigamy laws have not frequently been enforced against consenting adult polygamists. However, Utah and Arizona have recently stepped up their efforts to enforce laws in polygamous communities where child abuse, domestic violence and fraud are alleged.

Since 2003, Utah and Arizona have collaborated in a coalition called the "Safety Net" (described in the next section) whose role is to build bridges among the Fundamentalist Mormons, government agencies and service providers.

The Safety Net Committee

In August 2003 at an historic summit, the Attorney Generals' offices of Utah and Arizona took notice of some of the many issues associated with the practice of polygamy. This "Polygamy Summit" brought law enforcement officers and social service providers together to discuss problems and possible solutions. This gathering also gave birth to the Safety Net Committee, which began holding monthly meetings in Salt Lake City and St. George, Utah, and Colorado City, Arizona. Meetings have also been held in Creston, British Columbia. Committee participants adopted this mission statement:

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

The committee had some early goals: to provide training and develop materials for fostering public awareness, openness and to find ways to provide access and education to members of polygamous communities.

In 2004, the Utah and Arizona Attorney General's Office received a federal grant to help victims of domestic violence from polygamous communities. The three-year grant helped train or educate more than 1,800 people, assisted numerous domestic violence victims and added additional resources for law enforcement, legal services and a public awareness campaign.

In 2008, the Utah legislature appropriated funding for a full-time Safety Net Coordinator and case manager to coordinate efforts and to help "increase awareness and reduce risk factors to improve the safety and well-being of individuals in underserved communities." During the first year, the coordinator and case manager have been able to provide education and services to hundreds of people who live in or have left polygamous communities. The Safety Net Committee has accomplished many of its original goals.

The Safety Net's ongoing objectives include building the following bridges:

SAFETY-

- Increase awareness and reduce risk factors to improve the safety and well-being of those in the Fundamentalist culture
- Give referrals and support to those transitioning out of the Fundamentalist lifestyle
- Provide Support Groups for trauma victims

COLLABORATION-

- Convene monthly Safety Net work meetings with government agencies, non-profit organizations, and faith-based groups to give equal input and opportunities to people associated with polygamy
- Advocate with service providers and community members to increase equal access to services
- Network and solve problems concerning the needs of the various Fundamental-ist communities

EDUCATION-

- Do prevention work, guided by current information, to assist fundamentalist communities in the following areas: physical health, mental health, family conflict, child development, etc.
- Provide cultural sensitivity training and an annual clinical training to medical personnel, therapists, local agencies and community members to dispel myths and stereotyping of Fundamentalist members

OUTREACH-

- Coordinate resources and services to underserved Fundamentalist communities
- Arrange for the medical, financial, educational, legal, and emotional needs of plural families
- Provide support groups for any needed issue (e.g. family conflict, loss and grieving issues, etc.)
- Hold conference and training events to provide job-related or social service supportive resources to the Fundamentalist communities

THE CHALLENGE:

“For those charged with providing services to members of polygamous communities, it is critical to develop sensitivity to this unique culture—the same respect for cultural diversity we demonstrate when working with people whose race, religion, ethnicity, sexual preference or nationality are different from our own. A few live in families plagued by the same kinds of abuses found throughout the rest of society. Because of the secrecy most polygamous families have lived in for over 100 years, those outside the culture have often substituted speculation and sensationalism for real knowledge and understanding.”

—Dr. Jayne Wolfe

Fundamentalist Mormon Communities

There are several Fundamentalist Mormon groups or communities, each one differing in practices and beliefs. These beliefs and practices may also vary somewhat among individuals and families within a specific group. The same is true of the independent fundamentalists.

(Unless otherwise noted, the information in this section was contributed largely by representatives of the respective communities, and it will be updated when appropriate. Information is presented in alphabetical order by community name.)

Apostolic United Brethren (“Allred Group”)

This community has approximately 7,500 members who consider themselves “Latter-day Saints” under the direction of a priesthood council legally organized as the Apostolic United Brethren (AUB). Currently (2009) the senior or presiding elder of the priesthood council is J. LaMoine Jenson, who succeeded Owen A. Allred in that position after the latter died in 2005. As a group, they do not view themselves in opposition to, or in competition with, The Church of Jesus Christ of Latter-day Saints. Nor do they view themselves as an entirely separate religion. Rather, they view themselves as a priesthood body whose work runs parallel with that of the LDS Church. For this reason, most AUB adherents generally maintain a fond feeling toward the LDS Church and its members, and they strive to support the LDS Church’s good works whenever possible.

The vast majority of AUB members live in homes scattered among towns and cities in the Intermountain West, particularly in the Salt Lake and Utah valleys. Some live in one of two legally-incorporated AUB communities in Pinesdale, Montana, or Rocky Ridge, Utah. Groups of families also live in close proximity in the Harvest Haven subdivision of Eagle Mountain, Utah, or in and around Cedar City, Utah. The AUB also has a congregation of a few hundred followers in Mexico. While the ecclesiastical leaders of these communities are organized under the direction of the AUB priesthood council, the members are generally integrated in most ways into mainstream society.

The following text is taken from a public statement issued by AUB leaders, regarding their beliefs and practices, on March 17th, 2008:

- I. We are, and always have been, wholly opposed to abuse and oppression of any kind, and we feel it our duty to promptly report any suspected abuse to the proper law enforcement authorities.

2. We do not encourage or permit “child-bride” marriages or arranged marriages. Instead, it is a fundamental principle of our faith that it is the sacred privilege of all, male and female, when they are adequately mature, to choose whom they will marry. Forced, arranged, or assigned marriages are not a part of our belief or practice.
3. We try to encourage our people to take care of their own needs and to entirely avoid any reliance upon the government. Though there are some members of our faith who may have received government assistance, they are encouraged to become self-sustaining as soon as possible. Our teachings are to be honorable in all our financial dealings which includes full payment of all required taxes as well as avoiding debt.
4. Although we have not had any affiliation with the FLDS for nearly 60 years due to some of these very issues, we are nevertheless deeply concerned that Texas state agencies have violated God-given and Constitutional rights of the FLDS community at the YFZ ranch contrary to principles and freedoms that iconic America stands for:

In summary, we do not support abuse of any kind, and feel that the perpetrator, whether it be an individual, a group, or a government, ought to be held accountable for perpetrating abuse. We believe in being honest in our financial dealings and in providing for our own people. We are appreciative of this good country in which we are allowed to worship Almighty God, and we willingly pay our taxes so that these and other freedoms may be enjoyed by all. We do not condone underage, assigned, or incestuous relationships. We abhor compulsion and oppression in all its forms and support those laws that seek to properly address these issues.

* * *

Marriage below the age of 18 is strongly discouraged for first marriages and is prohibited for plural marriages. Courtship is a matter of choice between the parties, though authorization to court is first obtained from priesthood and family authorities. Husbands are expected to consult with and obtain the consent of existing wives before considering courtship with another potential bride. The husband or father is looked to as the patriarchal leader; but consultation with his wives is considered an important part of family government.

The AUB priesthood council encourages cooperation with law enforcement wherever appropriate. Law enforcement personnel involved in an investigation may benefit from soliciting the help of the ecclesiastical leadership while making clear the scope of the investigation.

Given the significant emphasis placed on personal agency by AUB leaders and members, any generalizations may be inadequate or misleading. Nevertheless, the following may be said to be valid of most AUB members.

The traditional roles of fathers and mothers are valued, with fathers being the provid-

ers and the mothers being the nurturers at home. However, there are many women members, perhaps a majority of the adult women, who are in the workforce.

Many grown children accept and maintain the religion of their parents; however, some do not. Although no statistics are available, perhaps as many as fifty percent of grown children of AUB members do not continue in the religion, although most maintain life-long family relationships with their AUB relatives. Such grown children who disassociate themselves from the religion, including many who are sons and daughters of AUB ecclesiastical leaders, are not exiled, yet they generally withdraw on their own, and this is in keeping with the concepts of agency promulgated by the group.

Loyalty to "true and correct principles" is valued, with the leaders generally being seen as leading by example. Such principles are drawn from LDS scriptures and from the teachings of Joseph Smith and other early Mormon leaders.

Abuse in any form is abhorred and, in recent years especially, it has been promptly reported to proper law enforcement authorities if suspected. It is felt that any unrepentant person who abuses is not worthy for a place in the Celestial Kingdom. Incest is forbidden. Sexual relations are considered permissible only between married persons.

A reliance upon each other is considered a higher form of living. For this reason, the use of government aid programs such as Medicaid or Food Stamps, though not forbidden, is discouraged, except as a last resort. Young men often start their own businesses, with the majority working in the construction trades.

The majority of births are at home, though hospitals and modern medicine are utilized on a somewhat regular basis. Immunization is a matter of family preference. The Word of Wisdom as interpreted by the LDS Church is generally observed, although there is a more lax interpretation of hot or alcoholic drinks, and coffee, tea or wine are sometimes used.

Education is strongly encouraged. Most children attend public school. The AUB also sponsors a number of private schools, with emphasis placed upon a Christian curriculum. For those who desire, college education is encouraged. In fact, the AUB sponsors a limited scholarship program which helps to defray the costs of higher education for some students.

Many members of the AUB have developed a reputation of honesty and hard work within their communities, not unnoticed by civic leaders and their neighbors. Public service is seen as a worthy cause, and it is encouraged by the AUB leadership.

Cedar City, Utah

In 1973, twenty-two families, including some already living in the area, gathered in Cedar City to live the United Order. While the families continue to hold regular worship meetings, the group has remained small because several families and grown children have moved to other places.

Pinesdale, Montana

The Pinesdale community was established in 1961, when a few families gathered there to live United Order. The town was legally incorporated in 1983. Pinesdale residents have always looked to the AUB's leader for guidance; however, within the Montana community, local leaders oversee day-to-day matters. Religious activities include Relief Society, Primary, Sunday services, scouting, firesides and priesthood meetings. Today the self-sufficient community consists of a large chapel/schoolhouse, park, cemetery, city hall, grocery store, library and a dozen small businesses. Approximately one-third of the families in this community of 800 people are plural families.

Rocky Ridge, Utah

In 1971, Marvin Allred, a brother of former AUB leader Owen A. Allred, purchased land in northern Juab County where he and his family relocated to start a farm and to work together in a United Order. Eventually this community grew until it was legally incorporated as the town of Rocky Ridge. Today there are some 65 families living there. The community has built its own chapel, large cabinet shop and a large farm. Some of the children attend public school, while others are home-schooled or attend a private community school. The cabinet shop employs many community members, including a number of women who particularly benefit from being able to work close to home. Others either own businesses or work in various kinds of employment in Utah and Salt Lake counties.

Bountiful Community (Winston Blackmore)

In 2002, a split occurred in the FLDS Bountiful community. Then Bishop Winston Blackmore now leads the approximately 450 people who left. They reside in and around Creston and Bountiful, British Columbia, and Bonners Ferry, Idaho.

Despite critics' assertions that children receive inadequate education, Blackmore says the group believes strongly in education and that several members are enrolled in universities. Local newspapers reported that 11 children from the community recently enrolled at the local public elementary school. The community also received government funding in British Columbia for a new school called Mormon Hill.

In April 2005, this group held a public meeting in Creston, British Columbia, to educate the public regarding the lifestyle, concerns and needs of the community. At this meeting, Blackmore vowed to discontinue plural marriages with girls under the age of 18. In February 2006, group representatives attended the first Canadian Safety Net Committee meeting with government agencies, service providers and members of the FLDS community in Bountiful. Blackmore was charged with practicing polygamy in 2009.

Centennial Park (“The Work”)

A large group of Fundamentalist Mormons left Colorado City in 1985 due to a disagreement over leadership succession. A year later (1986), they established Centennial Park, just south of Colorado City. About 1,500 people now live in Centennial Park, which has a modern meeting-house, charter school and small businesses. Other members (perhaps 500) reside full- or part-time in Salt Lake City and hold group meetings there once a month.

Children are encouraged to become educated and wait until age 18 to marry. As a general rule, men do not solicit marriage, and that decision is left to the women. Women dress in modest, modern attire. The community is led by a council.

Since there is no formal relationship between the FLDS Church and the Centennial Park community, the latter states that it has not been significantly impacted by recent events affecting the FLDS Church. "The Centennial Park Action Committee" was formed recently to advocate interests of the community. Committee members meet frequently with government and service providers at Utah and Arizona Safety Net Committee meetings to address concerns in their community.

For more information please see: www.cpaction.org

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. They believed that the Saints gathered there would be safe when inevitable destruction hit the U.S. in the year 2010.

Joel proclaimed himself as the "One Mighty and Strong" -- the leader who would bring back the practice of plural marriage, with Ervil as his assistant. Eventually Joel came to believe that Ervil was unstable and subsequently excommunicated him from the church. Then, Ervil had Joel killed in 1972 and assumed leadership of the church, changing its name to the "Church of the Lamb of God". Numerous "revelations" followed, and Ervil had others killed for being "obstacles".

In 1977, followers of Ervil LeBaron killed Rulon Allred, then leader of the "Allred group", ostensibly because Ervil believed that Rulon Allred was diverting potential converts and tithing money. The LeBaron group splintered after members committed a string of assassinations in the 1980's. Some believers still live in Mexico, and others are dispersed throughout the United States. Many continue to embrace the teachings of Joel LeBaron, and they disapprove of the violent crimes committed in the 1970's. Little else is known about this community or what leadership (if any) is in place.

Davis County Cooperative Society (DCCS) - (Kingstons)

The Davis County Cooperative Society was formed in 1935 in the midst of the Great Depression. It is called the "Davis County Cooperative Society" because it started in Davis County, Utah. The founder, Charles Elden Kingston, and several other families came together with the idea that they would be better off working together than working separately.

Jobs were scarce in that period, and it was difficult for most people even to feed their families. There was little or no government assistance for low-income families. The

unemployment rate in Utah was very high. Coming together in the form of a cooperative and working for a common goal brought economic benefits to these families.

Community founders included men who had been excommunicated from the LDS Church, not necessarily for practicing polygamy, but for believing it was a true principle. Other founders came from different religious denominations, and some had no religious affiliation at all.

The Davis County Cooperative was set up deliberately as a non-religious organization with the belief that many people could work together, regardless of their religious affiliations or personal beliefs. Some of the founding principles of this organization included:

1. Living the Golden Rule
2. Serving others
3. Fostering free agency

Eventually, some of the founders of the Davis County Cooperative Society formed a church -- The Latter-Day Church of Christ. Not all members of the Davis County Cooperative Society have become members of this church. Many church members believe in the principle of plural marriage, though fewer than half of the men actually practice the principle.

Members freely choose their own life partners; therefore marriages in this community are not arranged. Members are encouraged to take partners within their own community. This guideline can sometimes result in unions which in the states of Utah or Arizona are legally definable as incestuous. Men have also been known to take partners from outside the group.

The Davis County Cooperative Society places a high value on family, education and self-sufficiency. Children often grow up to be business owners and provide many jobs for the community at large. Students often graduate early from high school and move on to college sooner than their age-peers.

Members of the Davis County Cooperative Society have cited the following benefits they enjoy:

1. The unemployment rate in the Davis County Cooperative is negligible. Great effort is made to ensure that all community members who desire employment will receive it.
2. The community steps up for its own people. There is a support system in place, so that, if someone is physically injured, sick, elderly or widowed, members of the community work together to help those in need and to offer their support.
3. The founding principles promote success in the family and community. Raising a family to serve others and treating one's neighbors with respect and dignity bring joy to parents and reflect favorably on the community.

Today there are about 2,000 members of the Davis County Cooperative Society. Members live throughout the mountain west region, yet they are mainly concentrated in the Salt Lake Valley.

Some community members are regular participants in the Safety Net meetings and activities.

* * *

(The following two paragraphs were not contributed by DCCS representatives.)

Former members of the DCCS indicate that members employed within the community are paid in "units" rather than money, and that these "units" can be used as a means of payment for rent, groceries and supplies in stores owned by other members. They say that some members must justify their needs and must gain approval from leadership before receiving cash. Some allege that certain leaders or members are part of an "inner circle" which entitles them to more wives and better education and work opportunities than those in the "outer circle".

Ex-members also claim that many of their life's decisions were "made for them", including decisions regarding housing, employment, education, money and even marriage partners. They also assert that fathers in the community do not always financially support their wives and children and ask them to support themselves.

The Confederate Nations of Israel (Alex Joseph Family)

Under the leadership of Alex Joseph (a former member of the AUB), a small group was organized in "defense of Christianity", and it was called "The Confederate Nations of Israel". This group settled in Glen Canyon City, Utah, which later became known as Big Water. These people were not affiliated with other Fundamentalist Mormons, the LDS Church or any other organized religion. Alex's purpose was to establish a distinct "political kingdom". The decision to practice plural marriage was based on the Bible. After Alex Joseph's death in 1998, polygamy diminished in the town.

Children attend public school, and women are encouraged to obtain an education and start their own businesses. Initially, the Alex Joseph family had frequent involvement with the media and spoke openly about its polygamous lifestyle because members felt the media could provide some measure of protection for the group. Today, they do not consider themselves to be a part of the Fundamentalist Mormon culture.

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

Much information regarding this community can be found on its own website at: www.flds.com

(With the exception of the public statement reprinted at the end of this section, the following information was not contributed by members of the FLDS community.)

Members of the FLDS claim that their authority to practice plural marriage traces back to early LDS Church leaders. Today's FLDS Church has an estimated 10,000 members residing in the sister-cities of Hildale, Utah, and Colorado City, Arizona; and in Eldorado, Texas; Mancos, Colorado; Creston and Bountiful, British Columbia; and Pringle, South Dakota.

Leaders of this community have included John Y. Barlow, Leroy S. Johnson, Rulon Jeffs and, most recently, Warren Jeffs. Each has been considered a prophet.

During the last several years, some members have left the FLDS fold, either because of a disagreement with Jeffs' leadership decisions, or because they have been excommunicated. Warren Jeffs was convicted by a Utah jury in 2007 as an accessory to the rape of a 14-year-old girl. He was sentenced to terms of five years to life in prison, and was incarcerated. In 2010, the Utah Supreme Court reversed Jeffs' 2007 conviction, citing problems with jury instructions. Utah has reserved the right to retry Jeffs at a later date but has elected to let Jeffs be extradited to Texas on charges of sexual assault and bigamy. Several other FLDS men in Texas have also recently been convicted of sexual assault for entering into marriage-style relationships several years ago with 15- or 16-year-old girls.

The community values obedience to leaders. For many years, church members have occupied roles in most phases of civil government in the twin towns. This has led to some criticism that opposing voices have little opportunity for influence. It has been alleged that the FLDS Church controls the police force, city council, city government, and elected officials.

Recently, the Utah and Arizona divisions of Peace Officers Standards and Training decertified the Colorado City police chief and police officers for bigamy violations and improper handling of a child sex abuse case. The Utah Supreme Court also removed a Hildale judge from his seat for violating the bigamy law.

In this community, the "law of placement" purportedly permits the leader to "reassign" a man's wives and children to other "more worthy" men in the community. Women may be re-married because they are sealed "to the priesthood" and not to the priesthood-holder. In the case of an excommunication, a polygamous man and his family may be told that he no longer holds the priesthood and that he, therefore, cannot exalt them in heaven. His family is often given the choice to remarry or stay with the husband and father, which may entail excommunication of all family members.

It is said that FLDS members are also asked to choose between "family and free agency," which would mean that a person 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 may prevent victims from seeking help. Excommunication from the church can result in the loss of home, family, church membership, reputation, career and social support. Former members say that leaving is seen as a terrible sin and may incur the most severe punishment and divine condemnation.

FLDS members donate to the church under a consecration arrangement known as the United Effort Plan (UEP). The UEP is a trust which owns most of the land, housing and businesses in the community. A Utah judge removed Warren Jeffs and five others from the UEP Board of Trustees in June of 2005 because of concerns that the homes and property of those living in Hildale, Utah, and Colorado City, Arizona, were not being adequately defended from pending lawsuits. There were also complaints about questionable transfers of trust property and that properties were transferred at below market value. In an effort to reconcile the legal challenges and disagreements, a special fiduciary was appointed to temporarily oversee the trust. As of this writing (summer, 2009) efforts are underway to arrive at a settlement among all the parties interested in the management of the trust.

Since the members typically do not own the land on which their homes are built, and since they receive only moderate wages and have large families, many inevitably qualify for government assistance. Men are legally married to one wife and only cohabit with the others. Since the non-legal wives may not take the man's surname, some apply and qualify for government assistance as single mothers.

Of all fundamentalist groups, this community is seen as embracing the most restrictive and isolated lifestyle. Women dress modestly with their entire body covered. They wear long dresses with opaque stockings underneath, and their hair is worn long but not free-flowing. Men wear long pants and long-sleeved shirts with collars.

Those who have left the community have reported that popular music, radios and television are considered "worldly" and are thus inappropriate and forbidden in this community. Children are usually home-schooled or attend a church school until junior high, after which time they are assigned "work missions" or they get married. Former members state that they did not receive sex education, they were taught the Holocaust never occurred and that the government fabricated the story of man's landing on the moon.

It is alleged that some girls are married in their early teens, since they have been taught that their loftiest goal in life is to become a wife and bear children. Young men are reportedly taught not to date or become interested in girls of similar age, since dating or courting is forbidden. Parents are expected to govern their teenagers appropriately, even if this might require the removal of rebellious or "worldly" teens from the community. Since, in recent years, an ostensibly increasing number of teen boys and girls have left the community, some outside organizations have endeavored to provide assistance and resources for them. Although the young exiles have become known as "lost boys", they resent this term.

At least one member of the group regularly attends monthly Safety Net meetings.

* * *

On June 2, 2009, the FLDS Church released this public statement regarding marriage:

The church's policies regarding marriage have been widely misrepresented and misun-

derstood. Indeed, much of the misinformation circulating on this subject seems designed intentionally to fuel the flames of prejudice against the church.

The church's practices in this regard continue a long tradition of marriage in this country that would have been found to have been unremarkable in 19th-century America. In the FLDS Church all marriages are consensual. The church insists on appropriate consent, including that of the woman and the man in all circumstances.

Nevertheless the church is clarifying its policy toward marriage. Therefore, in the future, the church commits that it will not preside over the marriage of any woman under the age of legal consent in the jurisdiction in which the marriage takes place. The church will counsel families that they neither request nor consent to any underage marriages. This policy will apply churchwide.

The church believes in purity, cleanliness, and innocence. Our children and families are the cornerstones of our lives and our religion. We hope that this modest clarification in policy will alleviate recent concerns and allow the church and its families to reside in peace among our neighbors.

FLDS Community in Bountiful, British Columbia

Several members of the Short Creek community moved to Bountiful, British Columbia, in 1952 and joined other fundamentalists already residing there. Ray Blackmore and Dalmon Oler were their leaders. In 1984, Winston Blackmore was appointed Presiding Elder/Bishop of the community, which now (2009) numbers between 800 and 1,000 people. In 2002, a schism occurred in the community. FLDS leader, Warren Jeffs, removed Blackmore from leadership and appointed Jimmy Oler as the local leader. Half of the community, however, continued to recognize Winston Blackmore as the leader:

Group members in Bountiful do not have as reclusive a lifestyle as their counterparts in Hildale/Colorado City. They interact and do business with outsiders, and many even work in neighboring towns. Women work as nurses, serve on rescue teams and even hold Tupperware parties. However, one similarity is their distinct, old-fashioned style of dress.

Bountiful community members say that they encourage their children to finish high school and sometimes college before marrying. However, authorities in British Columbia have stated that fewer than half of all children continue on to high school, and almost all drop out by the tenth grade. Former members have indicated that the "Lost Boy" phenomenon associated with Hildale/Colorado City does not occur in Bountiful because teens are not exiled for misconduct. They suggest rather that some youths who are considered "troublesome" or "worldly" from the twin towns are sent to Bountiful for work, marriage or 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 plural wives.

Group members have met with local government agencies and service providers, however, in 2009, Jimmy Oler and Winston Blackmore were charged with the crime of polygamy. The charges were dismissed by a judge who criticized the newly-elected B.C. Attorney General for “prosecutor shopping” in his efforts to secure a polygamy conviction. It was subsequently decided that the B.C. Supreme Court would instead conduct a “Reference” case with no criminal defendants to test the validity of Canada’s century-old polygamy law (S.293) against the backdrop of the 1982 “Canadian Charter of Rights and Freedoms”.

Independent Fundamentalist Mormons

Independent Fundamentalist Mormons believe in the early doctrines of the LDS Church. They are seen as “independent” since they are not members of a formally organized community or church. Some independents have separated from their former membership in the LDS Church. Others may have originally been members of a fundamentalist group, but later chose to leave while retaining their fundamentalist beliefs.

Estimates of the population of independent Fundamentalist Mormons have approached 15,000. However, since they can be found in many countries and most parts of America, they are generally inconspicuous. Many maintain their membership and activities in the LDS Church, keeping their more controversial beliefs to themselves. As with the groups, the independents’ claims of priesthood lineage and authority vary. Still, most share the same scriptural and doctrinal beliefs as those held by the organized fundamentalist communities.

Lacking a formal church organization, many independents practice their beliefs as best they can within their own families or extended family groups. It is presumed that only a minority of these families are polygamous.

The Missouri Community

Several Fundamentalist Mormon families from the western states began gathering in Missouri in the mid-1980s. These families are generally located within 30 miles of each other. Not all of them are fundamentalists, although many are members of the AUB. In general, the 400 to 500 residents of this community do not view themselves as a distinct religious organization, and they have no designated local leaders. Residents say they develop friendships primarily within their own community, since they believe this will shield their children from harmful, worldly influences. Some children attend public schools while others are home-schooled. This community has experienced some differences of opinion regarding the observance of a Saturday or a Sunday Sabbath.

The Nielsen/Naylor Group

This group of approximately 300 Fundamentalist Mormons resides mostly in the Salt Lake Valley. Many of them were former residents of Colorado City and/or Centennial Park. They believe in the principles of plural marriage, the Law of Consecration, the Adam-God doctrine and personal free agency. Leaders trace their authority to John

Taylor and the 1886 Revelation and subsequent “eight-hour meeting”. In recent years, they have formed a close association with Winston Blackmore’s community of Bountiful, British Columbia.

The Petersen Group– (The Righteous Branch of the Church of Jesus Christ of Latter Day Saints)

A member of the Allred group, Gerald Petersen, claimed that, after the death of leader, Rulon Allred, the latter visited him in spirit to pass on the keys of the priesthood and appoint Petersen as the new leader of the “priesthood work”. In 1978, Petersen and several followers formed a separate group which they claimed replaced the leadership of the LDS Church and the Allred group. Not long after this, Gerald Petersen passed away, and his son, Gerry Jr., assumed leadership.

Most of the members live in Modena, Utah (near the Nevada state line), while others live in other parts of southern Utah or in Las Vegas, Nevada. The group built a temple in Modena and it holds semi-annual religious meetings for its estimated 200 members. Principal beliefs include plural marriage and the Adam-God doctrine.

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

This church was officially established on May 3, 1994, under the direction of James D. Harmston, who claimed that the LDS Church had made unacceptable changes in fundamental doctrines. Members believe that other groups who practice plural marriage are in a state of apostasy. Harmston said that, during a visitation from Enoch, Noah, Abraham and Moses, he was given the priesthood authority to run the TLC.

This group of about 150 is primarily located in Manti and the Sanpete Valley, Utah, and claims to be part of God’s “gathered elect”, awaiting the destruction of the world. It has been alleged that members are accumulating guns and food supplies because they fear the federal government will attack them. Many members are converts from the LDS Church; however, some came from other fundamentalist communities or from other religious backgrounds.

Core religious tenets include “The True Order of Prayer”, the temple endowment, “multiple mortal probations” (reincarnation) and the doctrine of plural marriage.

Glossary

The following definitions, terms and practices may have different meanings and may not apply to all Fundamentalist Mormons. The terms may also have different meanings for other churches, including The Church of Jesus Christ of Latter-day Saints (LDS Church).

1886 Revelation: Fundamentalists believe that 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” (the practice of plural marriage) would never be revoked. The LDS Church has not formally canonized this writing of Taylor’s and does not recognize it as legitimate or binding. However, fundamentalists consider it to be an authoritative reaffirmation and vindication of the continued practice of plural marriage.

Adam/God doctrine: Most Fundamentalist Mormons believe that Adam (also known as Michael) is God, the Father, and that He came to the Garden of Eden with Eve, who was one of his wives. There are differences over this doctrine, but many fundamentalists still believe it, even though it was officially repudiated by the LDS Church in 1902. This doctrine, like the doctrine of plural marriage, is a matter of significant disagreement between the LDS Church and the fundamentalists.

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: Generally it means marrying a person while you are still legally married to another. Bigamy is prohibited in all of the states. Utah’s bigamy statute also criminalizes as bigamy a married person’s cohabiting with an additional partner or purporting to have an additional “wife”, even when there is no attempt to legally formalize the additional relationship(s) through the state marriage licensing process (see Appendix C). The application of this statute has been controversial, and the statute has been challenged (though unsuccessfully) in three recent high court cases.

Bishop: In some communities, a bishop, appointed by the church president or priesthood council, is the ecclesiastical authority over a group of members and often represents the church president.

“Bleeding the Beast”: Some fundamentalists purportedly use this expression to refer to the practice of exploiting government financial assistance, partly for the purpose of assisting God in destroying the “evil” U.S. government.

Blood Atonement: Some fundamentalists still espouse the early Mormon doctrine known as “blood atonement”, which requires a person to have his or her blood “spilt upon the ground” or to be executed to atone for what are considered to be

unforgivable sins. Some perpetrators of abuse have allegedly threatened their victims with blood atonement for leaving their relationship or their community.

Celestial Kingdom: Another name for the highest of the three levels of heaven. The Celestial Kingdom is reserved for the most righteous. Most Fundamentalist Mormons believe that a successful plural marriage is a prerequisite for those who desire to attain the highest degree of glory in the Celestial Kingdom.

Celestial Marriage (also Celestial Plural Marriage): A religious term for plural marriage, polygamy or polygyny generally preferred by its practitioners.

Clan: This term is occasionally used to refer to a fundamentalist community or family. Most fundamentalists consider this to be an offensive term and would prefer for service providers to refrain from using it.

Committed Relationship: Polygamous relationships (not legal marriages) that a man has with the mothers of his children. Certain fundamentalist families have gone to great lengths not to run afoul of Utah's bigamy statutes, and avoid any legal attempts to define the additional women in the family as "wives". The man may have children from several mothers, yet the connection between the man and the mothers of those children is deemed to be a "committed relationship".

Compound: As with the term, "clan", referring to a family's residence or to a community's property or ranch as a "compound" is seen as disparaging.

Consecration: The "Law of Consecration" was taught by early LDS leaders. It entails consecrating everything one has to the Lord and to the building up of the Kingdom of God. Some fundamentalist leaders teach members to consecrate or donate their means to the collective community organization for the benefit of all.

Constitutional Law: Fundamentalist Mormons believe that the framers of the Constitution and the Bill of Rights were divinely inspired, and that they shared the goal of establishing a nation where broad religious freedoms could be preserved and exercised. Some believe that many modern statutes are unconstitutional and that they deprive individuals of their God-given liberties. They believe the Constitution placed important restraints on the powers of government in order to prevent tyranny and to establish a system of checks and balances. The Bill of Rights articulated certain key rights accorded to individuals. Even though the U.S. Supreme Court has ruled that polygamy is not protected by the Constitution, fundamentalists believe that plural marriage is protected under the Freedom of Religion and Freedom of Association clauses.

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

"Creeker": The colloquial and perhaps offensive term, "Creeker", emerged when the twin-city area of Hildale and Colorado City area was known as Short Creek. It is sometimes used in reference to members of the Fundamentalist Church of Jesus Christ of Latter-day Saints (FLDS).

Curse of Cain: In the Bible, Cain was cursed after slaying his brother, Abel. Some Fundamentalist Mormons believe that African Americans are descendants of Cain and are therefore heirs to the “curse of Cain” and are ineligible to hold priesthood until a later time.

Direction: Guidance or inspiration from God. Some fundamentalists believe a person can receive “direction” about whom to marry and many other choices in life.

Doctrine and Covenants: A volume of religious scripture studied by both the LDS Church and Fundamentalist Mormons. This book contains hundreds of revelations (primarily through Joseph Smith) concerning numerous temporal and spiritual principles, including health, economics, and plural marriage (see Doctrine and Covenants Section 132 in Appendix D).

Double Cousin: One may call a relative a “double cousin” if one is related to that person through both the mother’s and father’s families.

Elect of Israel: Some fundamentalists believe that, as literal descendants of the twelve tribes of Israel, they are also called to do God’s work in the last days. Thus, they are God’s chosen people or “elect”.

Endowment: (See Temple Endowment)

Eternal Family: Many fundamentalists embrace the doctrine that their marriages can be bound or “sealed” forever when a properly authorized priesthood-holder officiates at their marriage ceremony. Others make the marriage covenant in a private ceremony without an “officiator”, while nonetheless believing that, at a future time, a proper authority will “seal” the covenant. Having an honorable, eternal family is generally the primary aspiration.

Exaltation: The term “exaltation” is often used as a synonym for the highest degree of glory in the Celestial Kingdom. It is understood that those who are exalted will inherit eternal life, eternal increase, and greater glory and power, and that they will ultimately become gods or goddesses. The term “exaltation” is found in Section 132 of the Doctrine and Covenants.

Excommunication: Some members are excommunicated from their group or removed for disobedience, incorrect beliefs or sin. Those who are excommunicated believe they lose blessings, privileges and may suffer eternal damnation. Some even lose their families, jobs and homes.

Father: Some fundamentalist families prefer the title “father” and consider “dad” or “daddy” too colloquial, or disrespectful and inappropriate.

First Rate: Some observers have asserted that certain families are considered to be “first rate” or “elite” their community.

Fundamentalist Mormon: This term has generally been applied to people who

espouse the original principles and doctrines of the early LDS Church. Among those are plural marriage, consecration, literal gathering, etc. Fewer than half of Fundamentalist Mormons are actually in plural relationships. Note that a significant portion of the estimated 38,000 individuals in this culture are children. The LDS Church disapproves of the use of the term, “Fundamentalist Mormon”, and excommunicates members who practice plural marriage.

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

Gentile: Fundamentalist Mormons may occasionally use the term to refer to outsiders or those who do not adhere to their religious standards.

God-Squad: This colloquial term purportedly references a group believed to exist within the FLDS community to monitor and report the activities of its members to church leaders.

Half-Sibling (Half-Brother or Half-Sister): Typically siblings with the same father but not the same biological mother.

Head (or Priesthood 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”.

Independents: Fundamentalist Mormons who are not associated with an organized community or group. Without a designated leader, such families often view the father as the ecclesiastical “head” of the family. Recent informal surveys suggest that Independents make up the largest segment (approximately 40%) of the fundamentalist population.

Joy Book: Some believe this book, kept by the FLDS community, contains information about unmarried girls in the community who are awaiting direction from their prophet regarding whom to marry.

Keep Sweet: An expression used in the FLDS community. Some understand it to mean maintaining a pleasant and compliant demeanor in the face of adversity.

Keys: Fundamentalists believe the original LDS Church was endowed with priesthood authority by receiving certain “keys” from God to administer rites and ordinances. Many fundamentalists believe that, before the LDS Church abandoned the practice of plural marriage, God passed specific “keys” of authority to others. Fundamentalists disagree over who holds these keys today. (See Mother Church, Priesthood)

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

LDS Church: This is an abbreviation of the name of The Church of Jesus Christ of

Latter-day Saints. Traditionally, members have been referred to as “Mormons” because they consider the Book of Mormon to be a volume of holy scripture. Recently, LDS Church leaders have discouraged the use of the term “Mormon Church”. (see www.lds.org)

Law of Abraham: Fundamentalist Mormons sometimes refer to plural marriage as the “Law of Abraham”. They believe this law allows them to take additional wives as Abraham did. (See Law of Sarah)

Law of One Above Another: A concept purportedly embraced by the Kingston community establishing a hierarchy of leadership and directing members to follow the guidance of those who are “above” them. 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. Other groups may also accept this principle without specifically naming it.

Law of Placement or Placement Marriage: A type of arranged marriage that evolved in Short Creek, in the 1940s and 1950s. Under this system, young women (often with parental guidance) decide when they are ready for marriage. They then consult with the religious leader who may place the young woman with a husband through the leader’s “inspiration”. In some instances, an allowance is made for individual preference, while, in other cases, marriage decisions are made entirely by the leader. When a man is excommunicated or dies, the law of placement may also be used to reassign his wife (or wives) and children to another man.

Law of Sarah: Fundamentalists relate this term to the Biblical account in which Sarah gave consent to her husband Abraham to marry another woman. Some believe this law gives a woman the opportunity to openly accept the addition of another wife. However, others believe that, if the wife chooses not to give her consent, the husband is then exempt from the Law of Sarah and is still permitted to take another wife under the “Law of Abraham”.

Lifting Up: FLDS Church leaders reportedly predicted that members would be “lifted up” into heaven while God destroyed the wicked, and would then be returned to earth to live in a more peaceful era. Some claim that FLDS leaders said the lifting up did not take place as prophesied because church members were sinful and lacked faith.

Little Known Discourse (or “The Peacemaker”): This discourse teaches that once a woman is married to a man, she cannot divorce him for any reason, unless he commits adultery with another man’s wife. However, it is not considered adultery for a married man to have sexual relations with an unmarried woman.

This discourse also includes the concept that, if a wife is rebellious toward her husband, this constitutes a form of “fornication” or alienation of affection, for which cause he may discipline her or put her away. In the event of a divorce, the children must remain with the husband.

It also states that the wife is the property of the husband and should submit cheerfully to 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...”

This discourse by Udney Hay Jacob has occasionally been ascribed to Joseph Smith. Some fundamentalists value its admonitions, although most denounce the content and question the source.

Lost Boys: This term has been used to refer primarily to young single men who have been exiled from the FLDS community (either voluntarily or involuntarily). Some have insufficient education and knowledge to equip them to live on their own. Some have said they have abused drugs or alcohol because they have been convinced they are “already going to hell”. Some also say they were expelled to prevent them from being competition for older men in the assignment of wives. These young males (and some females) resent the label, “Lost Boy”.

Manifesto, The: An official statement issued by LDS Church President Wilford Woodruff in 1890 advising 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 them and authorizing new ones. Many practicing polygamists consider the Manifesto to be a contradiction of earlier doctrines, and some view it as marking the beginning of their separation from the LDS Church.

Memory Gems: Phrases memorized and sometimes rehearsed and repeated by members of the Kingston community. Some repeat the memory gems 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 unto you.”

Mother: In some families, children traditionally address their biological mother as “mother” as a sign of love and respect, rather than “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: Some fundamentalists use this term for the current LDS Church. They believe themselves to be custodians of certain “keys” to rites and authority until the LDS Church is eventually “set in order”.

New and Everlasting Covenant of Marriage: Fundamentalists believe this to be synonymous with celestial plural marriage.

Numbered Men: The Latter-day Church of Christ (Kingstons) purportedly uses this term to refer to male members who believe they are numbered among the “144,000” mentioned in the Book of Revelation.

One-Man Rule: This expression has been used in reference to a leadership model adopted by the community in Short Creek. 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 that his authority extends into the next life. Thus, a person’s very welfare in eternity depends on his or her relationship with that leader and absolute support of him. Others believe the leader has direct contact with God, but that only God is the final judge of the person.

On-the-Street: This slang term is used in relation to those who are expelled from the FLDS community.

Other Mother: Children in polygamous families often use this term to refer to their biological mother’s “sister-wives”.

Outsider: This term may be used to refer to people who are not members of a particular community, such as non-members, excommunicated members, government officials, social service providers and media representatives. Outsiders are sometimes called “apostates” or “gentiles”. Some fundamentalists say they do not trust outsiders because of decades of persecution.

Patriarch: A title of priesthood authority applied to a man as the spiritual head of his family. It can also apply to a man who practices plural marriage (or the “Patriarchal Law of Plural Marriage”). This role is sometimes seen to accord the unchallenged right to rule in the family without regard to the feelings or well-being of the wives or children. However, some say a patriarch should lead by example and through service. Many espouse the admonitions in Doctrine and Covenants Section 121 (see Appendix D).

Patriarchal Law (or Patriarchal Marriage): Fundamentalist often use these terms as synonyms for celestial plural marriage.

Patriarchal Society: A community in which the priesthood is the spiritual authority in the church and home. Others in the family or community may respect and honor those priesthood holders as their spiritual and secular leaders. These communities favor traditional gender roles.

Plural Marriage: The marriage of one man to more than one woman. Interchangeable terms for plural marriage include Celestial (Plural) Marriage, the New and Everlasting Covenant, The Principle, the Law of Abraham, and Patriarchal Marriage. The term polygamy may have a negative connotation within the culture despite its common use by the general public.

Plyg (or Polyg): An offensive and demeaning term sometimes used in reference to those who practice plural marriage or who are members of the fundamentalist culture.

Polyandry: The practice of one woman's being married to more than one man at the same time. This family model is not embraced in the fundamentalist culture.

Polygyny: The practice of having more than one wife at the same time.

Polygamy: The practice of having more than one spouse at the same time. The term “polygamy” is often used in place of the more correct term “polygyny”. Some Fundamentalist Mormons are uncomfortable with the term polygamy and prefer other terms, such as plural marriage or The Principle.

Poofers: A slang term for FLDS girls who allegedly vanish from their communities in order to take part in an arranged marriage. The girls are said to be either kept hidden or moved to another state or country.

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

Priestcraft: A term for the misuse of priesthood or religious authority to inflict abuse or to exert power or “unrighteous dominion” over others.

Priesthood: Fundamentalists believe that the priesthood is the power and authority of God delegated to men to act in His name. They believe that men (and only men) must hold the priesthood in order to enter the Celestial Kingdom. Likewise, a woman must be married to a priesthood holder to attain that degree of glory.

Priesthood Garment: Many fundamentalists, male and female, wear a white undergarment that covers the body from the neck to the ankles and wrists. This garment has sacred and spiritual symbolism for the wearer. It also promotes modesty. Service providers should consider wearing modest clothing while assisting certain communities such as the FLDS, in order to avoid creating any barriers.

Priesthood Sealing: This term can refer to the ceremony which unites a couple for “time and all eternity”. Many fundamentalists believe these ceremonies “seal” or bind their relationships so the family may be together after death.

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

Prophet: The title for the man who can speak with and receive direction from God for all members of the community. The FLDS call the leader of their church “the prophet”. However, the term is not generally used in other groups or among independent fundamentalists who have no designated leaders.

Reassignment: The FLDS are said to interpret Doctrine and Covenants 132:44 to mean that wives and children do not belong to the husband, but to the priesthood. If

the husband falls out of favor with priesthood leaders or his wives, his family may be reassigned to another man.

Re-baptism: The religious ordinance of being baptized again to renew covenants, restore health or seek the remission (washing away) of sins. It is also sometimes done in connection with joining a family or religious community.

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

Release: Some Fundamentalist Mormons use this term to refer to the cancellation of a sealing or plural marriage (divorce). Only priesthood leaders can “release” a spouse from a marriage.

Repent From Afar: Former FLDS members say that, when members are “corrected” or “handled”, they must leave their homes and family and move away in order to repent.

Revelation: Communication from God to His children, including prophecies concerning future events, collective or personal instruction, reproof, answers to prayer or doctrinal clarifications. Generally, fundamentalists believe that individuals can receive revelations for themselves; heads of families for their families; and leaders of organizations or churches for the congregations over which they preside. They believe that personal revelation can come in the form of a strong impression, dream, voice, vision, or “burning in the bosom.”

Righteous Seed or Righteous Posterity: Many parents believe that having children and raising them to be moral, honorable and industrious is a principal purpose of plural marriage. Parents often feel that the success and happiness of their children is a direct reflection upon their abilities as parents. In some families, a non-conforming child may be asked or forced to leave. Some may be ostracized by their family and then decide to leave on their own.

Saints: A term referring to faithful church members. Fundamentalists sometimes also use this word in reference to members of their particular community.

Second Ward (or Second Warder): A misnomer for the community now known as Centennial Park. Following a schism in the 1980s, these families started their own community near Colorado City. Members of the Centennial Park community dislike this term “Second Warder” because it suggests a formal association with the FLDS, sometimes called “First Warders”.

Sister-Wives: Women married to the same man. Other terms might include - “other girls in the family”, “other mothers” or “other ladies”.

Sons of Helaman: A group of young men in the FLDS community who purport-

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

Spiritual Union: Another term, sometimes used by the general public, for plural marriage.

Spiritual Wife: This expression, sometimes used by the general public, refers to a plural wife who is not legally married to her husband. Polygamous men usually marry one wife legally and cohabit with the others in what may be called “spiritual unions”. They believe “spiritual unions” are as binding for them as legal marriages.

Stewardship: Responsibilities within fundamentalist communities, such as land or business ownership, the economic stewardship a husband holds in caring for his family, or even the woman’s stewardship in the home.

Temple Endowments: Temple endowments are considered to be sacred rites offering spiritual blessings to “worthy” members. These rites include special oaths, symbols and instructions that are believed to be essential for spiritual progression and exaltation. Not all fundamentalist communities perform temple work.

The Principle: Another term for plural marriage.

The Work: Sometimes referred to as “The Work of the Priesthood”. Some fundamentalists use this term to apply to the religious principles and efforts undertaken within their own community.

Third Ward: A term that has been used to refer to a very small group of families situated just south of Centennial Park, Arizona, and not religiously affiliated with the Centennial Park community.

True Order of Prayer: Some fundamentalists make use of this mode of prayer, originally introduced as a part of the Mormon temple ceremony. Participants form a prayer circle and use special symbolism.

Uncle: This term has occasionally been used affectionately to refer to a community leader or to an elder in the family. Some fundamentalist children have been taught to refer to their own father as “uncle” in order to protect the family’s lifestyle from scrutiny.

United Order: This system of communal living ideally involves sharing with and serving others in the community so that they can have “all things in common”, and “no poor among them”. After families donate their earnings to the “order”, they receive a stewardship for the family and for their use in successfully carrying out their assigned community projects.

Word of Wisdom: A set of health guidelines found in the Doctrine and Covenants, Section 89. It discourages the consumption of alcohol, hot or strong drinks and tobacco. Fundamentalists differ in their interpretation of these guidelines, but many also believe it encourages the use of herbal medicines. Some fundamentalists place less emphasis on the Word of Wisdom than on other doctrines or scriptural commandments.

Characteristics and Practices

Fundamentalist Mormon communities have their own unique culture, identity and traditions. In some cases, a new group was formed through a schism within a community, not always with goodwill. Today, even though the groups do not generally mingle, they have shared some common adversities and have occasionally collaborated on joint projects. Often, families from different groups have many relatives in common, and it is not unusual for a young person from one group to marry someone from a different group or from an independent family.

Care providers and law enforcement officers should be aware of some of the unique traits within these communities so that they can better understand and assist those in need.

Age of Consent

The age at which Americans marry has shifted over the last century. Society's traditions change regularly, and most people now frown on early marriages, generally because it is assumed that teens are too young for such a momentous decision, or are neither intellectually nor emotionally prepared for the responsibilities of marriage. Since some of the fundamentalist communities have remained reclusive and isolated, many of their members have retained the marriage customs of their ancestors and have, to some extent, fallen out of step with mainstream society.

Fundamentalist groups have generally relied on state marriage age statutes to determine when a person may marry. In 2001, the age at which a person could legally marry in Utah with parental consent 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. Leaders of the major fundamentalist groups have publicly stated that they no longer encourage or perform underage marriages.

In the past, some communities have condoned marriages between younger girls and older men. Critics have asserted that, if a girl is married while still a young teen, she is less likely to finish her education and has fewer alternatives or opportunities.

Children

Most polygamous parents maintain a deeply held religious commitment to raise "righteous" children, as part of their goal of building an "eternal family". Fundamentalist Mormons view large plural families as a model environment for the raising of children and for the strengthening of family ties. Children are seen as the family's richest asset. Many, but not all, frown on the use of birth control. It should be noted that some husbands, along with their wives and children, reside in a single location or dwelling, while

other families have each wife in her own residence. There is no hard and fast rule, yet it is evident that, in those cases where the wives live together, the father is likely to be able to spend more time with all of the children. Some wives get along well enough to enjoy living together. Some prefer more distance. In either case, half-sibling children generally appear to have as much affection for each other as they do for their full siblings.

Children and State Care

Fundamentalist communities strenuously denounce the neglect or abuse of children and actively refer perpetrators to appropriate law-enforcement representatives. Some have hosted periodic training sessions for members to help them recognize and report abuse.

Children often fear being placed in foster care. If abuse occurs, they may still believe that the situation at home is preferable to removal. Children who do want to leave may worry that care providers will return them to their home where they could be punished for leaving. Older children who are exiled may not seek state care because they have been taught to distrust government agencies. Recent, highly-publicized removals of fundamentalist children have had a chilling effect on many families, and have caused them to harbor even more distrust of state agencies.

When several wives raise children together, children have very close relationships with numerous siblings and family members. Some adults and children may be more reluctant to seek assistance outside their community for fear of creating undesirable repercussions for other family members.

Courtship

Fundamentalist Mormons believe strongly in marriage. The way in which young fundamentalists arrive at marriage differs significantly among the communities. All sexual activity before marriage is vigorously discouraged. They believe that chastity and morality are paramount. Since physical intimacy outside marriage is frowned upon, many prefer that their children avoid the "going-steady" style of courtship altogether. Rigid guidelines regarding courtship are common in some of the organized communities, while, among others and among independents, dating patterns vary widely and tend to be specific to each family or extended family group.

In those communities that embrace the practice of deferring to the counsel of religious leaders in marriage choices, some young people abstain entirely from the courtship process until the identity of the prospective spouse is known, and the marriage ceremony (or "sealing") may follow shortly thereafter. In other cases, the young person may express to his or her leaders a preference for a particular person, occasionally deferring the ultimate choice to the inspiration of the spiritual leader. Some communities expect a man who wishes to express an interest in a young lady to first contact her father in order to learn the extent of her interest, or for his permission to approach her.

Many communities and families regularly hold group activities and dances to afford their members an opportunity to interact in an open and healthy social setting, without

the temptations of close dating and physical intimacies. Such constraints are considered especially appropriate when a man is already married. Fundamentalists often believe that, until a new bride formally joins the family, romantic physical contact has the potential of causing problems and hurt feelings and is to be avoided.

There are, likewise, many different approaches to courtship or marriage choices for men who are already married. Some defer to the direction of a church leader; some even accept the recommendations of existing wives, while other men may delay introducing the prospective wife to her future sister-wives until a romantic bond has already been forged. Some families believe that plural marriages can be more successful when the husband involves existing wives in the selection process and takes care to cultivate a loving relationship between the incoming wife and her future sister-wives.

Fundamentalists view their marriages to be a covenant for all eternity, and thus may be more willing to accept greater age differences between partners. Fundamentalists generally esteem qualities such as integrity, good moral judgment, and parenting skills, more than physical appearance and charm.

Economy

Fundamentalist Mormons believe that collectively pooling economic resources is an important doctrine and practice. This practice is known as “Consecration” and/or “United Order”. There is no formal blueprint for such arrangements. Communities differed in their methods of cooperation, but many were extremely productive and successful. One guiding principle was that all participants turn over or consecrate their surplus assets (beyond basic needs) so that other, perhaps more needy, neighbors could have their needs met. Often, labor was contributed to the collective community, and a temporal leader would serve as the bishop or treasurer and oversee the fair distribution of available resources to members as needs arose. The objective was to create conditions of peace and prosperity so that there would be neither rich nor poor and to build camaraderie and interdependence.

Whether in an organized community or not, practitioners believe the plural marriage model lends itself especially well to the consecration arrangement. A man with three wives would likely not want for one of his wives to be in poverty while the others prosper. Many fundamentalist families pool resources within the family to a greater or lesser extent. Some families manage money in a “democratic” manner, while others prefer for the husband to act as the family treasurer and “clearing house” for major financial decisions. Since the wives are expected to embrace the shared intimacy inherent in the polygamous relationship, many believe that such economic collaboration serves to enhance the sharing of burdens and love among family members. This arrangement can open more career options for adults. Family consecrations may also involve older children and other family members who wish to participate.

Fundamentalist Mormons are often noted for their industriousness. Many of them are college educated, and some are working in the medical and legal professions. Critics have often alleged that fundamentalists exploit welfare programs. Inevitably, some do face financial crises, although it is not clear that welfare use among fundamentalists occurs to a statistically greater degree than in the rest of society. For most, religious

principles discourage reliance on resources outside of their own communities. Since the family's economy is frequently connected with that of the greater community, many fundamentalists frown upon excessive borrowing, preferring instead to live as much as possible within their means.

Some communities take great pride in organizing group work projects, both for public needs such as parks and infrastructure, and for needy members whose homes or property have fallen into disrepair. Some participate in large-scale, communal agricultural projects.

Private and public health insurance policies are not structured to provide medical coverage for more than one adult partner of the primary insured. This presents a special challenge to plural families, in that many plural wives feel compelled to seek employment in order to obtain coverage or they simply go without. Generally, all of the children of a policyholder can be included in the family's coverage, though some families may be reluctant to reveal the size of the family for fear of government or employer scrutiny.

Education

Approaches to education vary widely among fundamentalist groups and families. Some communities build and staff their own private or charter schools with the goal of providing high quality education for their children. Some fundamentalists prefer private education due to what they perceive as secular, liberal and promiscuous influences found in many public schools. Many fundamentalists insist on schooling their children at home, with some using correspondence curricula such as the American School program. Some parents encourage their teens to graduate from high school early and to begin college before their graduating class.

Elderly and Special Needs Children

Since Fundamentalist Mormons esteem their families so highly, elderly family members receive no less love and care than do children. Communities prize the wisdom and experience of their senior members, and the elderly are highly respected in the community. Most families make efforts to care for their special needs children or elderly at home and not to burden the state with their care. Fundamentalists believe that the unique responsibility of caring for special needs children is a blessing and privilege.

Family Activities

Most fundamentalist communities do not have specific guidelines for family activities. A man with more than one wife faces the need to pay particular attention to how he divides time with his wives and children. There is no prescribed pattern for sleeping arrangements, so each family must coordinate its own schedule. Vacations can present unusual challenges. A man may take vacations with one wife (and her children) at a time, or he may take the entire family when resources permit. Since family and work are both prized, families will often enlist the labors of the youth to perform family or community work projects. Such projects build family camaraderie and good work habits.

Family Government

Since plural families are ostensibly larger and more complex than monogamous families, it often falls to the husband to sharpen his administrative skills. The outcomes of poor leadership can be chaos and conflict. Some critics view plural marriage as too patriarchal a model. Nevertheless, many plural wives prefer to have a husband who shows good leadership qualities, and believe the patriarchal model is based on scriptural and religious teachings. Many believe that strong and efficient leadership should not equate to tyranny or compulsion. (See the excerpt from Doctrine and Covenants Section 121 in Appendix D).

Since women outnumber the man in plural families, in some cases they may overrule him. Many women value the freedom and personal empowerment afforded by this family arrangement. They often obtain outside employment and enjoy contributing to the family's economy and participating in family management. Few polygamous families fit the media-fueled stereotypes.

Generally, women who become disaffected with their husband or their faith are free to leave. However, divorce is challenging under normal circumstances, and plural marriage presents some unique complications in terms of alimony, child support, custody settlements and inheritance. Service providers should understand that some unhappy spouses may remain longer in a failed relationship than is healthy, since they lack the means to exit. Nevertheless, when a woman is considering leaving, a service provider should respect her choice of when and how. Service providers should also be aware that wives who are not the legal wife do not have the same legal claims for alimony, inheritance, property or other benefits as does a legal wife.

Government Assistance

Some fundamentalists prefer to avoid contact with government agencies, including those offering medical or financial assistance. This may be driven by fears of discrimination, interference or prosecution if their lifestyle were to be 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 monies. Some critics of the fundamentalist community allege that there are individuals who not only accept welfare and Medicaid benefits, but also seek out ways to exploit these and other government programs. Since any plural marriage is automatically considered to be legally “void”, plural wives and mothers, though “married” in their own minds, are technically still single and must therefore claim “single” status on government benefit application forms. Some plural wives may even refrain from seeking needed support for fear that they are violating welfare rules whether they report themselves as “married” or “single”.

Health Care

Health practices differ among members of the fundamentalist community, although, generally speaking, they value good nutritional habits and preventive care. Many grow much of their own produce, and have a strong belief in fasting, natural remedies and herbal medicines. For fear of prosecution or allegations of child abuse, some parents turn to doctors and traditional medical care only in emergency situations. Some members of this population may forego routine medical care or checkups. Reasons include:

1. Preferences for natural remedies over modern technology and prescription drugs.
2. Fear of exposure of the “criminal” polygamous lifestyle.
3. Fear of heightened scrutiny and intervention from child and family service agencies.
4. Lack of health insurance coverage or financial means to pay.
5. Fear of being accused of exploiting government benefit programs.
6. Fear of disagreements with medical professionals over “standard of care”.

Attitudes about immunizations vary, and they are sometimes influenced positively or negatively by interactions with health-care providers. Some parents immunize their children. Some parents do their own research into vaccines and choose to accept some, while rejecting others they fear may make them vulnerable to autism and other health problems. Parents who do not immunize say they may reconsider their decision if treated respectfully and allowed to research their options.

Home Birth

Among fundamentalists, home birth is common and, to some extent, a tradition. However, many fundamentalist mothers opt for hospital births and are as comfortable with modern medical technologies as they are with their cell-phones and computers. Those families who choose to have their babies at home may do so for the following reasons:

1. Religious beliefs
2. Comfort and privacy at home
3. Insufficient finances or insurance coverage.
4. Preference for midwives over doctors.
5. Skepticism of modern medicine and the hospital setting

Many fundamentalist families have access to qualified midwives from their own culture. Midwives typically will not hesitate to direct the expectant mother to medical professionals when additional help is needed. Some fundamentalist women have experienced outstanding health care in hospitals and recommend it to others.

Incest

The definition of incest is sexual relations between persons who are so closely related that their marriage is illegal or forbidden by custom (see Appendix C – Relevant Laws). Fundamentalists' religious teachings consider molestation or incest (especially between parent and child) to be a moral sin. Approaches to the choice of a marriage partner vary widely among fundamentalists, and some communities allow marriages that are closer than is permitted by law. In these communities where close marriage relationships occur, couples are encouraged to receive genetic counseling to minimize the risk of birth defects. In certain communities, marriages involving incest may also be seen as a means of “keeping the bloodlines pure”.

Isolation

Isolation can exist in differing degrees and forms: emotional, social, religious, political, economic and geographical. Reasons for isolation also vary. Some leaders may coun-

sel families to keep their distance from outsiders so as to avoid persecution and to preserve religious standards. They are discouraged from socializing with and marrying outsiders. Some fear ostracism for not relying upon resources within the community. Some community members claim they have been closely monitored by their leaders or neighbors in order to maintain obedience or unity.

Some families isolate themselves socially when they have been ostracized by neighbors who have discovered their lifestyle or beliefs. In some cases, the establishment of a geographically isolated community was intended to provide a shield from hostile and undesirable outside influences.

Service providers should be aware of the barriers which may be created by isolation, and how those barriers may make it difficult to seek or obtain outside help.

Living Arrangements

Family living arrangements vary considerably. Plural family arrangements can change due to economic capabilities, belief systems, personalities, numbers and ages of children and wives, or personal preferences. Some families share a home with separate living quarters for each wife and a large gathering room for activities with the entire family. Some families share a kitchen, and each wife has her own bedroom. Other families have separate homes--one for each wife--often in close proximity. In other families the wives and children are located in different towns, or even in different states. Some large families may have children stay in different wives' homes.

Some find advantages in housing all of the family in the same home. Household assignments and chores can be consolidated and shared. The husband is more available to all family members. Sister-wives can forge bonds, and siblings can form lasting relationships. These families may also have fewer housing bills. Disadvantages include the potential of more disagreements over aspects of household management and child-rearing styles, or open conflicts triggered by jealousy or efforts to manage it.

Polygamy and the Law

In the United States, the practice of polygamy is viewed as a crime. Plural marriages are usually contracted for religious reasons, however, every state has a law forbidding a man or a woman to be married to more than one person at the same time. Utah's bigamy statute criminalizes cohabitation or the act of "purporting to marry" by those who already have a spouse (see Appendix C – Relevant Laws). Today, people who cohabit with multiple partners or who commit adultery are rarely, if ever, prosecuted. It is likewise rare for consenting adult polygamists to be charged with violations of bigamy statutes, unless other crimes such as incest or unlawful sex with minors are implicated. Polygamists also try to avoid bigamy law violations by obtaining a state marriage license with only one wife.

One of the legal arguments in support of plural marriage is that it should be protected under the following clauses of the Fourteenth Amendment:

1. Freedom of Speech
2. Freedom of Religion

3. Freedom of Association.

Many Fundamentalist Mormons believe that statutes targeting their lifestyle are unconstitutional and infringe upon their God-given liberties. They believe that God gave a commandment to enter into plural marriages and that, in certain cases, "God's law" supersedes "man's law".

In recent years, three polygamy-related cases have been reviewed in state and federal appellate courts. The first involved Tom Green (who had several plural wives, some of whom joined his family as minors). The second involved Rodney Holm, a Hildale police officer who had three wives, one of whom was 16 years old. Both men lost their appeals, and the state of Utah ruled that, even though the second or third "marriages" were non-legal, the men had still violated the bigamy statute. The third case, *Bronson v. Swensen*, was an attempt by three Fundamentalist Mormons to obtain a legal marriage license to add a second wife to an existing legal marriage. The 10th Circuit Court reviewed the case and ruled against them.

The U.S. Supreme Court decriminalized homosexuality in its 2003 *Lawrence v. Texas* decision. This ruling has not been shown to protect the conduct of polygamists.

Race Relations

Most Fundamentalist Mormons do not accept the LDS Church's 1978 decision to allow African Americans to hold the priesthood. They maintain early Mormon teachings that blacks would not receive the priesthood until later. Fundamentalists generally marry within their own race and discourage interracial marriages.

Service providers should be aware that some fundamentalists may have had little interaction with people of other races and may be reluctant to accept help from a person of a different race.

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APPENDICES

APPENDIX A

ABUSE

Child Abuse

Children and parents from fundamentalist communities may fear government authority and be hesitant in disclosing information.

- It is recommended that, when interacting with members of closed communities, providers should spend more time developing a rapport with the child and family.
- Children and parents may not trust what they are told, thus there is a need to fully disclose appropriate information, implications and expectations.
- There may have been minimal or no prior exposure to “mainstream” society, and different terms may be used by children or parents to describe their family and/or community.
- Acknowledge your limited knowledge regarding their culture and ask for help to clarify issues.

Child abuse can be defined as an action against a child who is harmed or threatened with physical, sexual, mental or emotional harm. Child abuse can also be neglect or the failure to act by a person responsible for the child’s care. It is further defined as any communication or transaction of any kind which hurts, humiliates, shames or frightens a child. Abuse can occur before birth, as in the case of maternal drug abuse or failure to provide appropriate pre-natal care during pregnancy. For a child to witness domestic violence in the State of Utah is also child abuse.

All 50 states have passed some form of mandatory child abuse and neglect reporting law. This is the CAPTA (Child Abuse Prevention Treatment Act). 42 U.S.C.5101.

Utah and Arizona laws require any person who has reason to believe that a child has been subjected to abuse, neglect, incest, molestation, sexual exploitation, sexual or physical abuse or dependency, to immediately notify the nearest office of the Division of Child and Family Services (or CPS), a peace officer, or law enforcement agency. The Division of Child and Family Services is required to make a thorough investigation upon receiving a report of alleged abuse or neglect.

Elder or Vulnerable Adult Abuse

Abuse of an elder, a person 65 years of age or older, or a vulnerable person may include, but is not limited to, physical abuse, neglect, emotional abuse, financial and other means of exploitation, threats, name-calling or mental abuse. Abuse, neglect and/or exploitation of an elder or disabled person also requires a mandatory report to Adult Protective Services or law enforcement by any person who has reason to believe the conduct is occurring.

APPENDIX B

DOMESTIC VIOLENCE

Domestic violence (DV) is not simply an argument between partners. It is a systematic pattern of efforts to gain control of the relationship by an intimate partner or cohabitant. Domestic violence is about **power, control, domination, and fear**. This control may include many types of violence and abuse--physical, sexual, psychological, emotional, verbal, financial and spiritual.

Domestic violence is a learned behavior and a choice. Perpetrators choose when and where violence will take place and against whom. Abusers often believe that they are entitled to control their victims and that threats and violence are acceptable. Generally, perpetrators carefully **choose** the time, the place, the victim, and the violence. They typically will not abuse the victim in front of his or her faith leader or parents. They may not use violence against strangers, acquaintances, or authority figures. Anger is a natural human emotion. However, the way an abuser deals with his or her anger is a choice. They will choose to abuse because it gets them the results they want in the relationship. No matter what the culture, it is never about "losing control for the perpetrator. It is about "gaining" control.

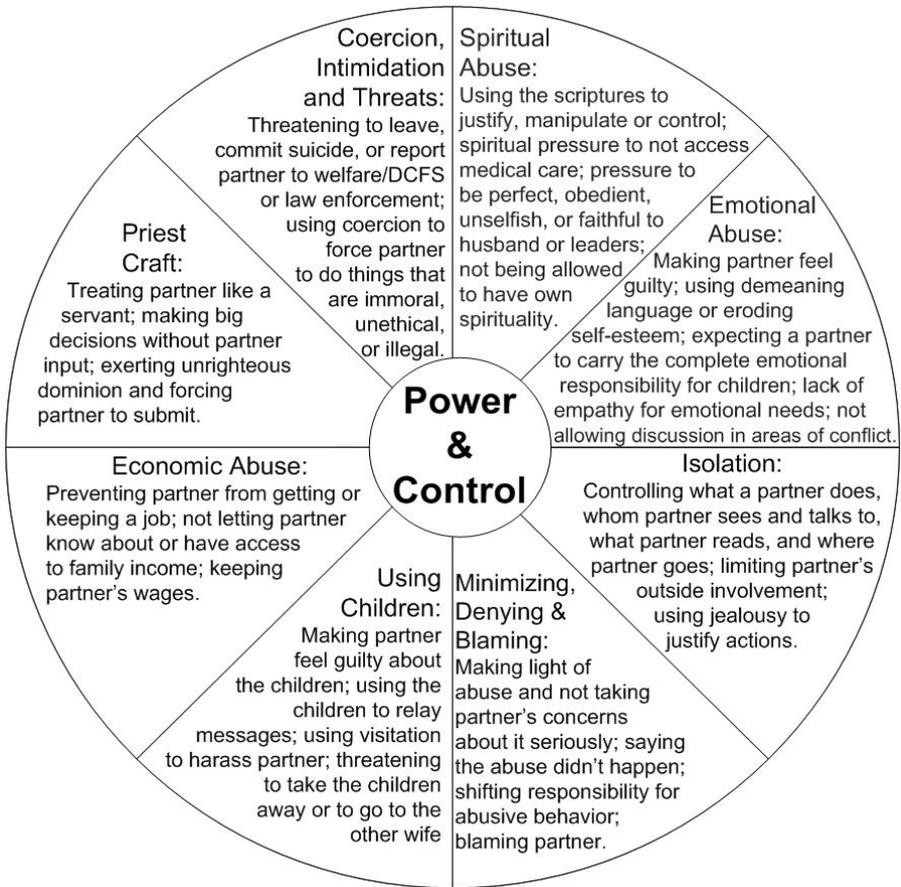
Domestic violence is sometimes called family violence, intimate partner abuse, spousal abuse, wife abuse, battering or marital assault. It has many different names and many different definitions. The following definitions are found in Utah State law.

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

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

Characteristics of Abusive Relationships:

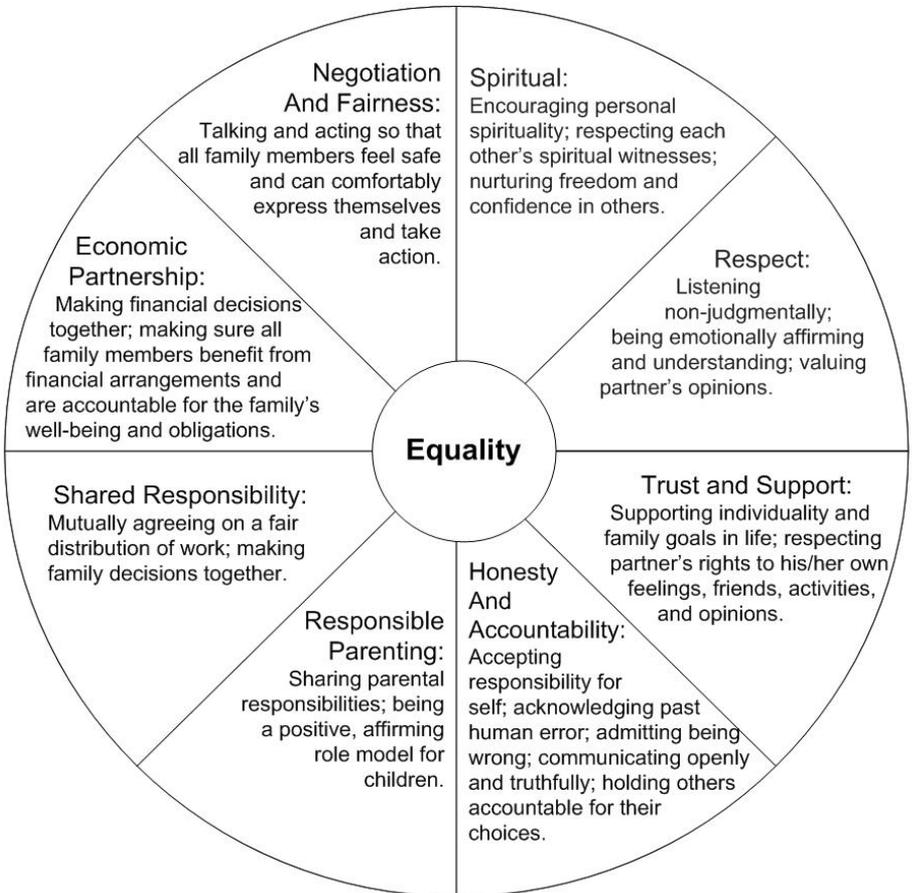
The following elements of control may be acted out in a husband/wife relationship or in a sister-wife/sister-wife relationship, or even in a child/non-biological mother relationship.



*Adapted from Domestic Abuse Intervention Project
Contributors Utah Domestic Violence Council,
Principle Voices and Safety Net Committee (Aug. 10, 2010)*

Characteristics of Healthy, Equal Relationships:

Equal relationships require more effort and self-discipline to maintain the sharing of power. Partners have to develop the difficult social and emotional skills of patience, tolerance, forgiveness, and the ability to compromise. Equal partners have to manage their human emotions of jealousy, loneliness, and the desire to have everything their way. If a partner is not committed to doing the emotional work to create equality in a relationship, the powerless partner will experience many consequences over time including a diminishment of identity, meaning for living, and self-respect. Working towards a healthy, equal relationship will create mutual respect, communication, and growth. The following are some of the characteristics necessary for a healthy, equal relationship:



*Adapted from Domestic Abuse Intervention Project
Contributors Utah Domestic Violence Council,
Principle Voices and Safety Net Committee (Aug. 10, 2010)*

Cycle of Violence

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

Step 1: Tension Building

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

Step 2: Violence

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

Step 3: Honeymoon/Hook

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

Statutory Domestic Violence Offenses

A list of domestic violence statutes for Utah and Arizona can be found in the Laws section of this document. The following are specific illegal activities committed by one cohabitant against another in Utah:

- Assault and aggravated assault (which includes assault on a pregnant female)
- Homicide
- Harassment/electronic harassment
- Kidnapping/unlawful detention
- Mayhem
- Sexual offenses (specified under 76-5-401 et al and 76-5a-1 et al)
- Unlawful sexual activity/conduct with a minor; rape and object rape; sodomy and forcible sodomy; forcible sexual abuse; aggravated sexual assault
- Stalking
- Domestic violence committed in the presence of a child
- Statutory domestic violence offenses against property
- Arson, aggravated arson, and reckless burning
- Causing a catastrophe
- Criminal mischief
- Burglary, aggravated burglary, vehicle burglary, criminal trespass, and possession of burglary tools
- Damage to or interruption of a communication device
- Robbery and aggravated robbery
- Possession of a deadly weapon with intent to assault
- Discharge of a firearm from a vehicle, near a highway, or in the direction of any

- person, building, or vehicle
- Violation of a protective order

Barriers to Leaving

When a person is involved in an abusive relationship, at some point they will start thinking about leaving. The following are some of the barriers for those in Fundamentalist communities:

Economic barriers

Lack of safe housing
Lack of income/pronounced poverty—no personal assets
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
A powerful “collective conscience” where community shares same values/beliefs
Leaving the abuser may mean leaving the community and loss of support network
Leaving the abuser could mean leaving children behind
Lack of transportation

Personal barriers

Belief that divorce/leaving is wrong
Threat of loss of children or visitation rights
Perpetrator’s violence and control
Belief that it is her duty as a wife to remain or as a parent to protect children from abuse
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

Web-Based Training Course

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

Safety Plan for Domestic Violence Victims in Polygamy

Those who are in an abusive relationship will need assistance with a safety plan. The following is an example of a Safety plan that could be adapted according to the person’s needs, concerns, and circumstances.

Safety During an Explosive Incident

- If you can see an argument coming (often you cannot), 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)

Utah & Arizona Resources

Safety Net Committee

Patricia Merkley — (801) 487-7778 ext 1315

Jean Goode — (435) 313-0034

National Domestic Violence Hotline

(800) 799-7233 National

National Domestic Violence Safe Talk Hotline

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

Utah Domestic Violence Crisis & Information Line

(800) 897-5465 (LINK)

Arizona Community Information and Referral

Help available 24 hours a day

(602) 263-8856 from anywhere

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

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

Utah Information & Referral Center

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Arizona Attorney General's Office

Office of Children, Youth and Families

(602) 542-4911, Toll Free (866) 742-4911 (outside metro areas of Phoenix and Tucson)

www.azag.gov

Utah Attorney General's Office

Victim Services Unit

(801) 281-2106

The Primer

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

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

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

Principle Voices - Best practices with plural families; domestic violence & victim advocate certified

Anne Wilde – (801) 943-5651

www.principlevoices.org

Childhelp USA

1 (800) 4-A-Child or 1 (866) Safe-99

APPENDIX C

RELEVANT LAWS

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.

UTAH CONSTITUTION

Article 3 Section 1 – The following ordinance shall be irrevocable without the consent of the United States and the people of this State: [Religious toleration -- **Polygamy forbidden.**]

First: – Perfect toleration of religious sentiment is guaranteed. No inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship; but **polygamous or plural marriages are forever prohibited.**

UTAH CODE ANNOTATED

76-7-101. Bigamy — Defense. (1) A person is guilty of bigamy when, knowing he has a husband or wife or knowing the other person has a husband or wife, the person purports to marry another person or cohabits with another person.(2) Bigamy is a felony of the third degree.(3) It shall be a defense to bigamy that the accused reasonably believed he and the other person were legally eligible to remarry.Amended by Chapter 296, 1997 General Session

76-7-101.5. Child bigamy — Penalty. (1) An actor 18 years of age or older is guilty of child bigamy when, knowing he or she has a wife or husband, or knowing that a person under 18 years of age has a wife or husband, the actor carries out the following with the person who is under 18 years of age:(a) purports to marry the person who is under 18 years of age; or(b) cohabits with the person who is under 18 years of age.(2) A violation of Subsection (1) is a second degree felony. Enacted by Chapter 6, 2003 General Session

76-7-103. Adultery. (1) A married person commits adultery when he voluntarily has sexual intercourse with a person other than his spouse. (2) Adultery is a class B misdemeanor.Amended by Chapter 241, 1991 General Session.

76-7-104. Fornication. (1) Any unmarried person who shall voluntarily engage in sexual intercourse with another is guilty of fornication. (2) Fornication is a class B misdemeanor. Enacted by Chapter 196, 1973 General Session

30-1-2. Marriages prohibited and void. The following marriages are prohibited and declared void:(1) when there is a husband or wife living, from whom the person marrying has not been divorced;(2) when the male or female is under 18 years of age unless consent is obtained as provided in Section 30-1-9;(3) when the male or female is under 14 years of age or, beginning May 3, 1999, when the male or female is under 16 years of age at the time the parties attempt to enter into the marriage; how-

ever, exceptions may be made for a person 15 years of age, under conditions set in accordance with Section 30-1-9;(4) between a divorced person and any person other than the one from whom the divorce was secured until the divorce decree becomes absolute, and, if an appeal is taken, until after the affirmance of the decree; and(5) between persons of the same sex. Amended by Chapter 15, 1999 General Session

30-1-9.1. Parental consent to prohibited marriage of minor — Penalty. A parent or guardian who knowingly consents or allows a minor child to enter into a marriage prohibited by law is guilty of a third degree felony. Enacted by Chapter 129, 2001 General Session

30-1-13. Solemnization without license — Penalty. If any person solemnizes a marriage without a license, and if either party is under 16 years of age, without a written authorization from a juvenile court, he is guilty of a class B misdemeanor, and a penalty of imprisonment shall be not less than one month. Amended by Chapter 144, 1992 General Session

30-1-15. Solemnization of prohibited marriage — Penalty. (1) Any person who knowingly, with or without a license, solemnizes a marriage of a minor prohibited by law is guilty of a third degree felony.(2) Any person who knowingly, with or without a license, solemnizes a marriage between two adults prohibited by law is guilty of a **class A misdemeanor**. Amended by Chapter 129, 2001 General Session.

Arizona Statutes that Could Affect Polygamists

13-3606. Bigamy; classification; exception

A. A person having a spouse living who knowingly marries any other person is guilty of a class 5 felony.

B. Subsection A of this section does not extend to a person whose spouse by the former marriage has been absent for five successive years without being known to such person within that time to be living, nor to any person whose former marriage has been pronounced void, annulled or dissolved by judgment of a competent court.

13-3607. Marrying spouse of another; classification

A person who knowingly marries the spouse of another, in any case in which such spouse would be guilty of bigamy,

13-3609. Child bigamy; classification; definitions

A. A person commits child bigamy if the person knowingly does any of the following:

1. Is at least eighteen years of age, has a spouse and marries a child.
2. Is at least eighteen years of age and, either alone or in association with others, directs, causes or controls the marriage of a child to a person who already has a spouse.
3. Is at least eighteen years of age and, either alone or in association with others, directs, causes or controls the marriage of a child if the child already has a spouse.

4. Is at least eighteen years of age and marries a child if the child already has a spouse.
 5. Transports or finances the transportation of a child to promote marriage between the child and a person who already has a spouse.
 6. Transports or finances the transportation of a child who already has a spouse to promote marriage between the child and another person.
- B. This section does not apply if a person who marries a child:
1. Has a spouse who has been absent for at least five successive years without being known to the person within that time to be living.
 2. Has a former marriage that has been pronounced void, annulled or dissolved by judgment of a competent court.
- C. A violation of this section is a class 3 felony.
- D. For the purposes of this section:
1. "Marriage" means the state of joining together as husband and wife through an agreement, promise or ceremony regardless of whether a marriage license has been issued by the appropriate authority.
 2. "Marry" means to join together as husband and wife through an agreement, promise or ceremony regardless of whether a marriage license has been issued by the appropriate authority.
 3. "Spouses" means two persons living together as husband and wife, including the assumption of those marital rights, duties and obligations that are usually manifested by married people, including but not necessarily dependent on sexual relations is guilty of a class 5 felony.

13-4062. Anti-marital fact privilege; other privileged communications

A person shall not be examined as a witness in the following cases:

1. A husband for or against his wife without her consent, nor a wife for or against her husband without his consent, as to events occurring during the marriage, nor can either, during the marriage or afterwards, without consent of the other, be examined as to any communication made by one to the other during the marriage. These exceptions do not apply in a criminal action or proceeding for a crime committed by the husband against the wife, or by the wife against the husband, nor in a criminal action or proceeding against the husband for abandonment, failure to support or provide for or failure or neglect to furnish the necessities of life to the wife or the minor children. Either spouse, at his or her request, but not otherwise, may be examined as a witness for or against the other in a prosecution for an offense listed in section 13-604, subsection V, paragraph 4, for bigamy or adultery, committed by either spouse, or for sexual assault committed by the husband.
2. An attorney, without consent of the attorney's client, as to any communication made by the client to the attorney, or the attorney's advice given in the course of professional employment.
3. A clergyman or priest, without consent of the person making the confession, as to any confession made to the clergyman or priest in his professional character in the course of discipline enjoined by the church to which the clergyman or priest belongs.

4. A physician or surgeon, without consent of the physician's or surgeon's patient, as to any information acquired in attending the patient which was necessary to enable the physician or surgeon to prescribe or act for the patient.

Sexual Offenses and Other Crimes

Under Arizona Law

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

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

Sexual Offenses and Other Crimes

Under Utah Law

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

APPENDIX D

RELIGIOUS TEXTS

Doctrine & Covenants, Section 121

The following text is excerpted from Section 121 of the Doctrine and Covenants (a compilation of revelations and writings from the early Mormon period). It has relevance in connection with the concept of patriarchy or “male, head-of-household” leadership in Fundamentalist Mormon families. (This section can be found in its entirety at: <http://scriptures.lds.org/dc/121>)

- 34** Behold, there are many called, but few are chosen. And why are they not chosen?
- 35** Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson
- 36** That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.
- 37** That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.
- 38** Behold, ere he is aware, he is left unto himself; to kick against the pricks, to persecute the saints, and to fight against God.
- 39** We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.
- 40** Hence many are called, but few are chosen.
- 41** No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;
- 42** By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile
- 43** Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;
- 44** That he may know that thy faithfulness is stronger than the cords of death.
- 45** Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.
- 46** The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

Doctrine & Covenants, Section 132

The following is the text of Doctrine and Covenants, Section 132, and was a revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives. HC 5: 501–507. Although the revelation was recorded in 1843, it is evident from the historical records that the doctrines and principles involved in this revelation had been known by the Prophet since 1831. (This material is found at: <http://scriptures.lds.org/dc/132>)

1 Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines—

2 Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.

3 Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.

4 For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.

5 For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

6 And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

7 And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.

8 Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

9 Will I accept of an offering, saith the Lord, that is not made in my name?

10 Or will I receive at your hands that which I have not appointed?

11 And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?

12 I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.

13 And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

14 For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

15 Therefore, if a man marry him a wife in the world, and he marry her not by me nor

by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.

16 Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

17 For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.

18 And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God.

19 And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

20 Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

21 Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

22 For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.

23 But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.

24 This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.

25 Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

26 Verily, verily, I say unto you, if a man marry a wife according to my word, and they

are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

27 The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.

28 I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was.

29 Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne.

30 Abraham received promises concerning his seed, and of the fruit of his loins—from whose loins ye are, namely, my servant Joseph—which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.

31 This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself.

32 Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved.

33 But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

34 God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.

35 Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it.

36 Abraham was commanded to offer his son Isaac; nevertheless, it was written: Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

37 Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

38 David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.

39 David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of

these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

40 I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you according to my word.

41 And as ye have asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed.

42 If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery.

43 And if her husband be with another woman, and he was under a vow, he hath broken his vow and hath committed adultery.

44 And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery but hath been faithful; for he shall be made ruler over many.

45 For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.

46 And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

47 And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God.

48 And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven.

49 For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.

50 Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

51 Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice.

52 And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God.

53 For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been faithful over a

few things, and from henceforth I will strengthen him.

54 And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law.

55 But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds.

56 And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

57 And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold, and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

58 Now, as touching the law of the priesthood, there are many things pertaining thereunto.

59 Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law and by my word, he will not commit sin, and I will justify him.

60 Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.

61 And again, as pertaining to the law of the priesthood—if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else.

62 And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.

63 But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

64 And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

65 Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife.

66 *And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.*

