

---

## ABUSE, SPOUSE AND CHILD

Abuse is behavior that deliberately threatens or injures another person. It may be physical, emotional, or sexual. Some forms of physical and emotional abuse include beatings, neglect, and threats of abandonment. While it also may take varied forms, sexual abuse of another adult usually involves the use of force or intimidation to coerce sexual activity. Sexual abuse of a child, on the other hand, includes any sexual behavior between the child and someone in a position of power, trust, or control (see *Child Abuse: Helps for Ecclesiastical Leaders*, Salt Lake City, 1985).

Individuals who abuse their spouses or children violate the laws of both God and society. Church leaders have counseled that even more subtle forms of abuse are evil—among them, shouting at or otherwise demeaning family members and demanding offensive intimate relations from one's spouse (Gordon B. Hinckley, "Keeping the Temple Holy," *Ensign* 20 [May 1990]:52). Church members guilty of abusing others are directed to seek the counsel of their BISHOPS and, where necessary, professional help. Church disciplinary procedures may need to be instituted to help abusers repent and to protect innocent persons.

While the causes of abuse are myriad and complex, all forms of abusive behavior are antithetical to the spirit of service and sacrifice exemplified in the life of the Savior Jesus Christ. Because it is often designed to control another person, abuse is inconsistent with AGENCY, which is central to God's PLAN OF SALVATION. In a revelation given in 1839, the Lord said, "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" (D&C 121:41). Abuse is a serious sin and cannot be ignored, but abusers can be forgiven when they truly repent.

### BIBLIOGRAPHY

- Hinckley, Gordon B. "To Please Our Heavenly Father." *Ensign* 15 (May 1985):48–51.
- Monson, Thomas S. "A Little Child Shall Lead Them." *Ensign* 20 (May 1990):53–60.
- Peterson, H. Burke. "Unrighteous Dominion." *Ensign* 19 (July 1989):6–11.

JEANNE B. INOUE  
ROBERT K. THOMAS

---

## ACADEMIES

Between 1875 and 1910, the LDS Church sponsored thirty-three academies for secondary education in seven western states, Canada, and Mexico. Factors contributing to the development of the academy system were (1) the lack of public educational facilities in Utah before 1900; (2) the influx of a non-Mormon population with the accompanying establishment of academies by other denominations, schools that attracted many LDS youth; and (3) the need to provide schools in areas newly settled under the COLONIZATION program that the Church carried out in the western United States, Mexico, and Canada.

A typical academy experienced three phases of curricular development. Until about 1900, elementary subjects predominated, with some piecemeal additions of secondary and normal (teacher-training) courses. The curriculum provided basic academic subjects with an emphasis on vocational and cultural fields, including mechanical and agricultural skills, gymnastics, homemaking, vocal music, and art.

From 1900 to 1910 the academies offered more diversified secondary courses leading to terminal diplomas in preparation for vocations and missionary service. They featured enlarged academic departments and a broader offering including, dramatics, choirs, bands, orchestras, music clubs, debate societies, athletics, and sports. Normal courses were expanded to three and four years, and college-level classes made their appearance in a number of the schools.

After 1910 specialized courses were consolidated into standard four-year high school curricula, including much more extensive music and other cultural offerings than were found in the public high schools of the day. All of the schools served as cultural centers in their communities, sponsoring performances and sports involving much of the adult populace and importing artists, lecturers, and dramatic companies.

Some of these schools succumbed to the widespread economic depression following the Panic of 1893 and to the rise of public schools in UTAH TERRITORY after the free school act of 1890. Twenty-two of the academies, however, continued to thrive during the early twentieth century, constituting the only secondary schools in many LDS communities until after 1911.

By 1927 the Church had closed or turned over to the states all but eight of the academies. Six