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.

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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
remained as accredited normal schools or two-year colleges, one as a university, and one as a secondary school. By 1934 only three—Brigham Young University, Ricks College, and Juarez Academy—continued under Church sponsorship. All three are presently operating (1991).

Factors leading to closing or transferring the academies to state education systems included the burden of financing two competing systems as public high schools emerged and the success of church-sponsored seminaries and institutes in supplementing secular education with religious training.

During the mid-twentieth century, schools similar in purpose and scope to the earlier academies were established in the South Pacific and elsewhere administered by the Church Educational System.

In 1953 legislation was passed in Utah as part of a cost-reduction effort to return Weber, Snow, and Dixie Colleges to the Church, but in a statewide referendum Utah voters rejected the proposal and the colleges remained with the state.

A list of some of the principal academies with their founding dates, locations, name changes, and 1991 status follows:

- Brigham Young Academy, 1875, Provo, Utah; became Brigham Young University in 1903; continues to the present.
- Brigham Young College, 1877, Logan, Utah; a four-year college briefly in 1903, but closed as a junior college in 1926.
- Salt Lake Stake Academy, 1886, Salt Lake City, Utah; a high school, known at various times as LDS High School, LDS University, and LDS College; closed in 1931 and transformed into LDS Business College, which continues today.
- St. George Stake Academy, 1888, St. George, Utah; Dixie Normal College, 1917; Dixie Junior College, 1923; state-operated Dixie College, 1933 to the present.
- Bannock Stake Academy, 1888, Rexburg, Idaho; Fremont Stake Academy, 1898; Ricks Academy, 1902; Ricks Normal College, 1917; Ricks Col-
lege, 1918; made a four-year college, 1948; a junior college, 1956 to the present.

- Sanpete Stake Academy, 1888, Ephraim, Utah; Snow Academy, 1900; Snow Normal College, 1917; Snow Junior College, 1923; Snow College, a state junior college, 1932 to the present.

- Weber Stake Academy, 1888, Ogden, Utah; Weber Academy, 1908; Weber Normal College, 1918; Weber College, 1922; a state junior college, 1922; a four-year college 1962; Weber State College, 1963; Weber State University, 1991.

- St. Joseph Stake Academy, 1891, Thatcher, Arizona; LDS Academy, 1898; Gila Academy, 1911; Gila Normal College, 1920; Gila Junior College, 1923; Eastern Arizona Junior College, 1932 to the present time.

- Juárez Stake Academy, 1897, Colonia Juárez, Mexico; Academia Juárez, 1963 to the present.

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HAROLD R. LAYCOCK

ACCOUNTABILITY

In LDS doctrine, to be “accountable” means that one must answer to God for one’s conduct. Answering for the deeds done in mortality is not simply an administrative requirement but an aspect of human nature itself: to be a child of God is to possess agency, which is both the power to choose between obedience and rebellion and the accountability for how that power is used.

The scriptures teach that accountability is not limited to public behavior; everyone will be asked to answer for all they do and say and even for what they think (Matt. 12:36; Alma 12:12–14), and for the use they make of every resource and opportunity God gives them (TPJS, pp. 68, 227). Joseph Smith taught that strict accounting is represented in the New Testament parable of the talents (Matt. 25:14–30); the master commits a certain sum in talents (an ancient currency) to each of three servants and later calls for an accounting. Two of the three use and double the resources entrusted to them, while the third, out of fear, buries his portion and thereby steals the increase that rightfully belongs to the master: “Where the five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant” (TPJS, p. 68).

Only those capable of committing sin and of repenting are accountable (D&C 20:71). Children younger than eight and the mentally impaired are not. Satan has no power to tempt little children or other unaccountable individuals (D&C 29:46–50).

While individuals are usually accountable for their own sins, leaders may also be accountable for the sins of their people if they do not “teach them the word of God with all diligence” (Ezek. 3:17–21, Jacob 1:19; see also VOICE OF WARNING). Parents may have to answer for the wrongdoing of their children if they do not teach them the gospel (2 Ne. 4:5–6; D&C 68:25; Moses 7:37).

It is sometimes claimed that people cannot help doing some of the things that God calls sin, such as acts of HOMOSEXUALITY and substance abuse. Regarding such conduct, however, Church leaders teach that “we are to control [feelings and impulses], meaning we are to direct them according to the moral law” (Packer, 1990, p. 85). “One’s parents may have failed,” wrote President Spencer Kimball, “our own backgrounds may have been frustrating, but . . . we have within ourselves the power to rise above our circumstances, to change our lives. Man can change human nature” (p. 176).

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G. TERRY WARNER

ACTIVITY IN THE CHURCH

For Latter-day Saints, activity in the Church involves a broad range of public and private religious practices intended to enhance the spiritual well-