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INCIDENTAL EFFECTS OF CHURCH ACTIVITY ON DEVELOPMENT,
LANDSCAPES AND CULTURE: AN EXAMPLE FROM
TONGA

A Thesis

Presented to the
Department of Geography
Brigham Young University

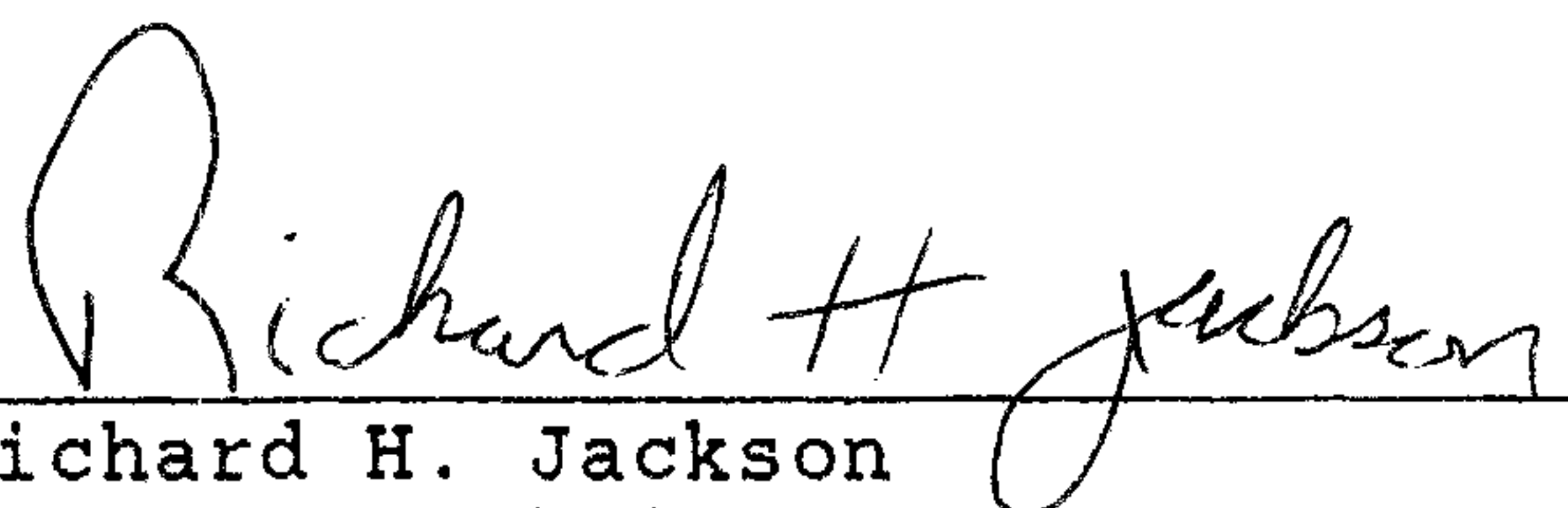
In Partial Fulfillment
of the Requirements for the Degree
Master of Science

by

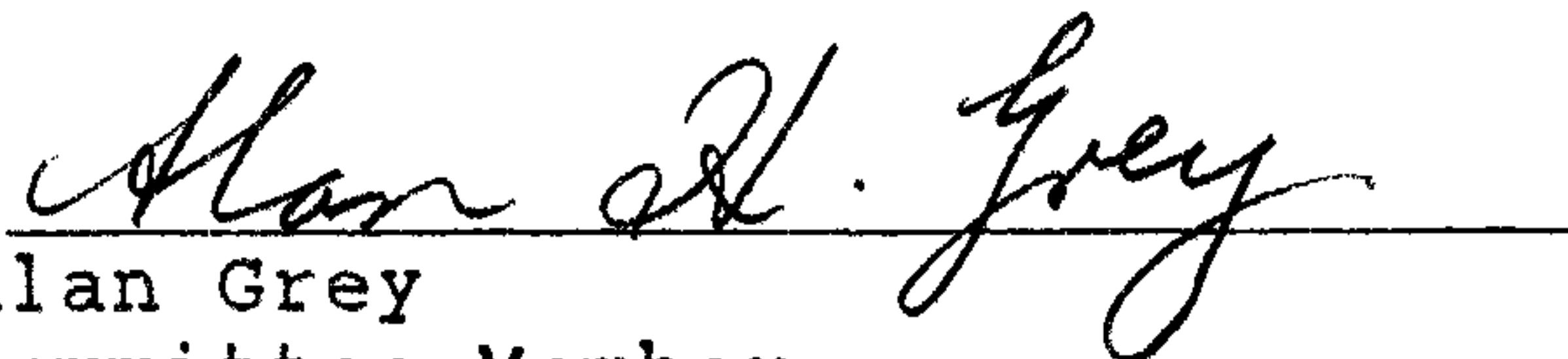
Sosaia Hakaumotu Naulu

December 1990

This thesis, by Sosaia H. Naulu, is accepted in its present form by the Department of Geography of Brigham Young University as satisfying the thesis requirement for the degree of Master of Science.



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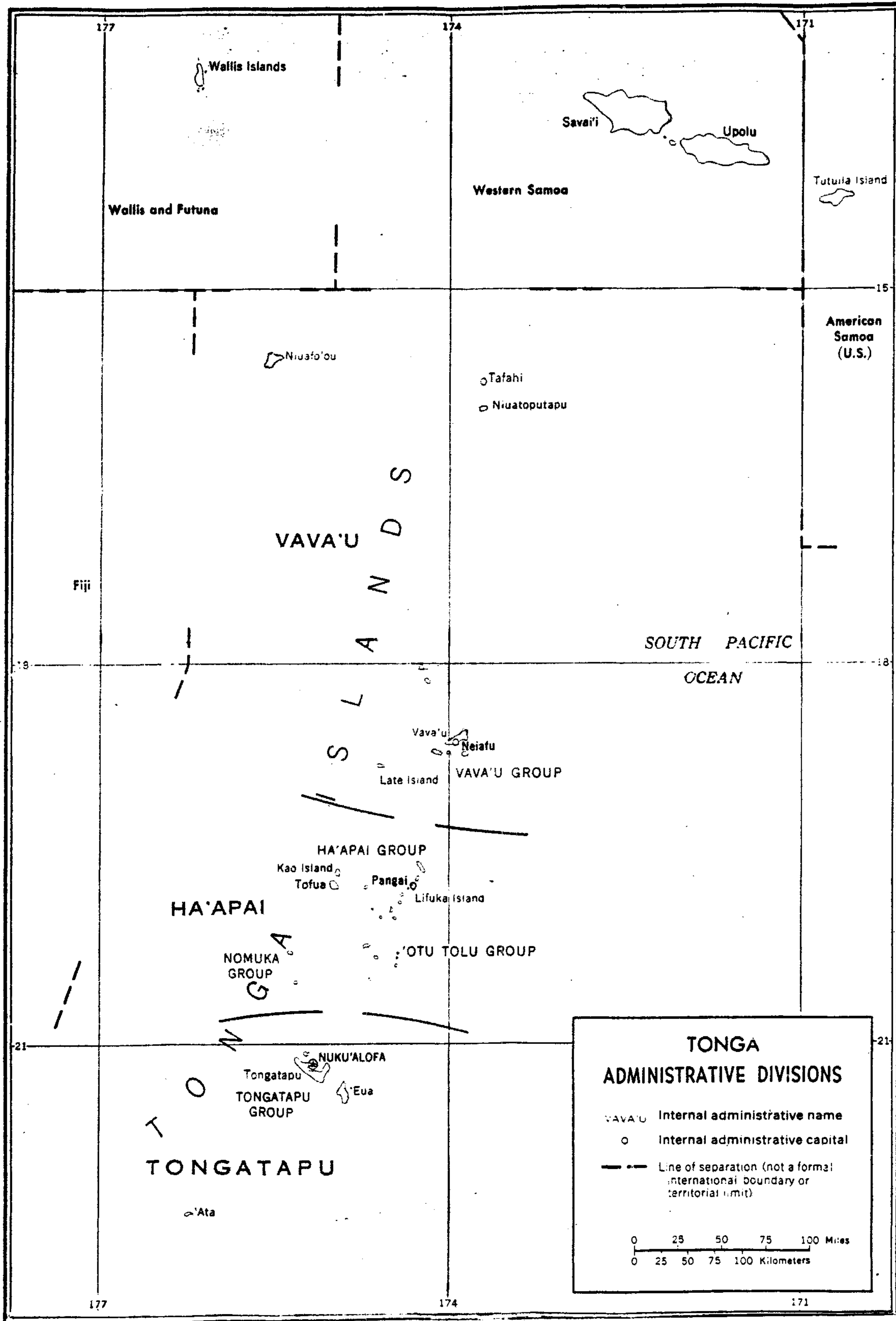
CHAPTER I
THE ROLE OF A CHURCH IN THE ECONOMIC DEVELOPMENT
OF TONGA

Introduction

The "Friendly Islands" of Tonga, so dubbed by Captain James Cook, are Polynesia's last surviving kingdom and the only one never brought entirely under foreign rule. Of the 170 islands (see Figure 1.1) only 45 are inhabited. The total land area of all the islands is 270 square miles and holds a population of approximately 100,000, according to the in 1984 census (Tanham, p. 1). Tonga is one of the smallest archipelagos in the Pacific; much smaller than Fiji, Hawaii or Samoa. It is divided into three main groups: "Tongatapu" (sacred Tonga) in the south, "Haapai" in the center, and "Vavau" in the north. Haapai is an extensive archipelago of very small islands, but the groups of Tongatapu and Vavau each consists of one large island and many small adjacent islands.

Size, however, was not the deciding factor in maintaining Tonga's independence from Western Colonialism. According to Hamilton Hunter, Tonga did not accomplish its salvation through unimportance, but managed to maintain its independence from the overwhelming strength of super-power countries (Rutherford, p. ix). Noel Rutherford (p. ix) explains,

Figure 1.1: Islands of Tonga



{Source: Morton K.L. p. 56}

"Tonga's good fortune did not result from absent-mindedness on the part of Great Britain, France, Germany and the United States, nor from its unimportance as a prize, but rather from its own positive and sustained efforts over half a century. Political independence was coupled in Tonga with a large measure of cultural integrity". Tonga's strength, then, was and continues to be found in the culture of her people. Tonga is a constitutional monarchy currently ruled by a King. The predominated language is Tongan; English is a second language. The word "Tonga" means south.

Statement of Problem

Churches seek to help people live good lives, to "save souls". All they do is to this purpose. However, in doing this important task, churches as institutions and people have incidental and often unintended effects upon economies, landscapes and societies wherever they operate. Such incidental effects are easily noticed in developing countries where their changing of old ways comes from outside.

This thesis examines the incidental effects of Church activity in Tonga. Here a developing country with strong external connections has a system of belief that was largely remade over the last 160 years. Changing beliefs was done by missionaries whose work has had an economic effect. It also has made highly visible changes in both landscapes and cultural ways. The earliest missionizing was done by

Methodists in the late 1820's, so long ago that its effects have become Tonganized and so difficult to see. Missionary work by the church of Jesus Christ of the Latter-day Saints (LDS) is more recent and has been strongest since the 1950's. Its effects on the economy, landscapes and culture are easily recognizable.

The specific question of this thesis is then, "What incidental effects has LDS Church activity had on Tonga's economy, landscapes and culture." As such, this is an exercise in cultural geography.

Tonga's economy is predominantly agricultural, with a secondary dependence on fishing and, more recently, on tourism. People therefore survive on agricultural and marine products. Agriculture is overwhelmingly based on subsistence food crops; such as yams, taro, "kape", "manioke" or tapioca, sweet potato and breadfruit; and on exports of bananas, copra and desiccated coconut, watermelons, and vanilla beans. The crops, however, only produce enough goods and income to barely support the farmers who plant them. The fishing, cattle breeding, coconut (copra) production and handicrafts and tourist industries are all growing rapidly. But these new economic sources are still in their infancy and Tonga's economic problems cannot wait for their fuller development. Table 1.1 presents those products which bring important income to the Tonga economy.

Table 1.1 Tonga-Export Commodities (In \$T,000's*)

Commodities	1976	1977	1978	1979	1980	1981
Copra	1,178	3,931	2,980	1,687	943	1,826
Desiccated Coconut	356	867	716	1,050	660	756
Bananas	278	402	182	301	395	501
Watermelons	179	137	155	107	150	161
Vegetables	212	90	64	29	78	73

*Tongan currency. One U.S. dollar in 1990 equalled approximately \$T1.45. (Source: Carter, p. 413)

There are also other economic potentials. The government plays a very important role in Tongan economic development by providing employment opportunities. Seeking outside aid from neighbors, and especially super-power countries, helps the economy as well as diplomatic relations. Tonga like other third world countries really depends on so-called foreign aid to survive economically. Fortunately, Tonga has been supported by New Zealand, Australia, The Federal Republic of Germany, Japan, Taiwan, and the United Kingdom, as well as multi-national sources including the European Economic Community, the United Nations and the Asian Development Bank. It is estimated that approximately one-quarter of the foreign aid comes from the Federal Republic of Germany, 21 percent from Australia, 8 percent from New Zealand and the rest from the multi-lateral sources (Bunge, p. 423 also see Table 1.2).

The World Fact Book (p. 235) recorded that Tonga received \$T6.2 million in foreign aid from Australia and other Western donors in 1985. George K. Tanham (p.8) recorded that Tonga received over \$T15 million in foreign aid during 1987 from Australia, New Zealand, Japan, and the European Economic Community.

Recently Tonga has attempted to attract foreign investors but few have showed interest. A scholar from Tonga, Futa Helu (Director of Atenisi University, the only university in Tonga), has pointed out two weaknesses in this area:

First, the investments have been on a very small scale and are, like alternative technology, unable to generate the economic momentum (multiplier effect or not) required by our disproportionately large targeted growth rates.

Second, contrary to current opinion, foreign investment has not contributed significantly to Tonga foreign exchange. This is partly due to an administrative policy regarding investment being still developed (Tanham, p. 16).

Like other countries of the Third World, Tonga looks to economic development for a solution to many of its problems. The Development Planning Program was first introduced to Tonga in 1965 and the first 5-Year Plan ran from 1965-1970 (Rutherford, p. 241). It primarily focused on agriculture but placed an even greater emphasis on diversified industrial development and the development of tourism. Tourism in Tonga, however, is hampered by infrastructural problems and a need for better facilities. Tonga should improve its airport, increase local airline service and upgrade hotels and

Table 1.2: Tonga-Overseas Trade (\$T Million)*

	1978	1979	1980	1981	1982
Imports	22.3	26.2	30.1	35.1	48.2
Exports	4.8	6.1	6.9	6.3	3.6

* In 1981 the adverse balance of trade moved up to \$T28.8 million. New Zealand was Tonga's best customer, taking 32.7 percent of total exports in 1981. Australia was next with 23.3 percent, and Sweden with 17.2 percent.

The level of invisible earnings in recent years is: 1974-75=\$T12.0 million, 1976-77=\$T12.9 million, 1978-79=\$T17.2 million, 1979-80=\$T20.7 million, 1980-81=\$T25.9 million.

Trade partners: Exports= 54 percent NZ, 35 percent Australia, 5 percent Fiji.

Imports= 41 percent NZ, 23 percent Fiji, 14 percent Australia, 5 percent Japan, 3 percent UK (1985).

(Sources: Carter, p. 413, The World Fact Book, p.235)

restaurants in order to compete with other tourism within the region. Generally, the Plan's objective was to develop Tongan economic potentials and to raise the Tongan standard of living.

Emigration from Tonga abroad also brings foreign dollars to Tonga. Diedre Parke Arntz (p.20) states: "despite some new opportunities in Tonga, population pressure is making land, education, and jobs hard to come by, thus causing the 'have nots' (the commoners), to emigrate to New Zealand and the United States". New Zealand, Australia and the United States are the most popular destinations, and money sent home to

relatives in Tonga is an important part of Tonga's economy. Remittances from about 40,000 to 50,000 Tongans living abroad bring home approximately \$T50 million a year. Meanwhile, Tonga receives only \$T5 million from its exports (Tanham, p. 8). Although remittances from abroad are by far the biggest single entry in Tonga's National Account, they are not a source Tonga can rely on forever (Tanham, p. 15). But this money together with goods from overseas aid, helps the economy and upgrades the standard of living.

Tonga also has another problem which affects the economy for it has one of the highest population growth rates in the South Pacific. Because of the growing population, unemployment is increasing.

In addition to these factors, religion also helps the economic development of Tonga by providing job opportunities and additional foreign money. There are more than ten different Christian denominations in Tonga. Almost each one of these owns a private secondary school and operates businesses for financial support. Thus, job opportunities for teachers, administrators and staff, shopkeepers, doctors, nurses, custodians and many more are made available to the people.

Field Sources

The writer is a full-blooded Tongan and recently spent time in Tonga performing research for this paper. The majority of the statistical data were obtained in Tonga. Data gathering included collecting information from the Tonga LDS Regional Office, LDS Church Educational System Administration Office of Tonga, Tonga Government Statistical Department, Liahona High School Library, BYU Library, as well as formal and informal interviews in Tonga and Salt Lake City, Utah. Population Census, information, as well as religion statistics were obtained from the Tonga Government Statistical Department. For the most part, church and government officials were very cooperative and seemed to be pleased by my interest.

Literature

There are no books or research on the importance of the Church of Jesus Christ of Latter-day Saints to the economy and landscape of Tonga. Even the history of the LDS Church in Tonga is limited. Former LDS Mission President of Tonga, Eric Shumway, is currently collecting information for his book on that history and expects to publish it before July of 1991 for the Centennial Celebration of the LDS Church in Tonga. Everyone in Tonga knows and understands what has been done by the Church for Tongan people. The purpose of this thesis, therefore, is to provide a basic description of the nature and

status of the Tonga economy and demonstrate the role of the Church of Jesus Christ of Latter-day Saints in Tongan economic development, landscapes, standard way of living and culture.

CHAPTER II

HISTORY OF MISSIONARY WORK IN TONGA

Since the European discovery of the Isles of Tonga in the 1700's, changes in politics, civilization and religion have been numerous. Of all these changes, the introduction of Christianity was the most important. Life in Tonga before Christianity was chaos. People were embroiled in civil war and seeking political leadership. Thaman (p. 83) in his dissertation, states: "Between 1826 and 1852, the warfare in Tonga involved struggles for political and religious influence between heathen (often aided by Catholics) and Protestant Christian factions". Besides civil war, Tonga had other customs deemed immoral by Christian missionaries.

Many believe that influences experienced during this period of civil war were adopted from Fiji (a close neighbor of Tonga). It is recorded that Tongans were victorious in wars with the Fijians during the 1750's and were rewarded with large canoes and better weapons. This encouraged Tongans to visit Fiji. Some stayed for long periods of time and even for good. Unfortunately, these visits caused a merger of Tongan culture with Fijian culture. The return of young Tongans from Fiji brought new habits:

Not merely blackened faces and war-dress used in Fiji, but also the practice of treachery, secret murder of relatives, rebellion and cannibalism. It was gradually growing that the fruit appeared, but there can be no doubt that this disorder and savagery of this Dark Age from civil war (1799) to the coming of Christianity were due to the imitation of Fijian vices and the Fijian spirit of rebellion... By imitating Fiji, Tonga became totally disunited. And these conditions continued, and had Christianity not arrived opportunely with the rise of 'Taufaahau' (first King of Tonga) as the savior of his country and the maker of modern Tonga; Tonga would probably have suffered Fiji's fate eventually and have lost its independence (Woods, p. 25)

War in Tonga finally ended in 1852, which not only established a monarchy, the "Tui Kanokupolu" line, but also established Christianity as the state religion. George Taufaaahau Tupou I (1st King of Tonga) replaced Tui Laufilitonga (of the "Tui Kanokupolu line") who died in 1865 and became the political, military and religious ruler of Tonga. According to one scholar, "the political stability created by the unification of the kingdom under Tupou I, was probably the main reason Tonga was able to retain its independent status when other Pacific Islands Kingdoms were falling under the sovereignty of European Powers" (Mande, p. 35).

The first Christian mission to Tonga was under Wesleyan Methodist leadership. In 1797, the London Missionary Society extended their mission to the islands, but were not successful. By 1829, there were seven converts. Taufaaahau

was baptized on the 3rd of August 1831 and became the first King of Tonga in 1852. Taufaahau was "instrumental in the Christianizing of Tonga, a movement that was completed by the 1840's" (Britsch, p. 431). Other Christian missions: Roman Catholics, Seven Day Adventists and Church of Jesus Christ of Latter-day Saints, made their arrival after this general conversion. Unfortunately for them, they were labeled intruders by the Wesleyans Christians already there. King George Tupou I, however, gave the Tongan people a constitution that granted complete religious freedom and religious toleration in 1875. During that time there were lots of problems in the islands because of the Wesleyan Church, and other sects considered this a period of persecution.

First LDS Missionary Work

Introduction of the Church of Jesus Christ of Latter-day Saints to the Islands of Tonga was first attempted by Elder Brigham Smoot and Elder Alva J. Butler. Under the direction of President William O. Lee of the Samoan Mission, these missionaries arrived in Nukualofa, Tongatapu on Wednesday, the 15th of July, 1881, on the S.S. Wainui (See Appendix). Elder Brigham Smoot was then ordained as the Presiding Missionary for the Tonga District (E. J. Morton, p. 33). The first Tongan man who accepted or actually came contact with these elders was from Samoa (Samoa was ruled by Tonga at this time) but is still unidentified. The day after

the Elders' arrival, this unidentified Tongan man led them to approach the King, George Taufaahau Tupou, to introduce The Thirteen Articles of Faith of the Church. The King happily accepted both the missionaries and Articles of Faith. The King wished them good luck on their mission and said, "My people are free to join any church affiliation in accordance to their individual needs" (E. J. Morton, p. 33).

Persecution of the Church started on the arrival of the LDS missionaries and spread through Tonga. Other denominations' ministers (called "Palangi" by the Tongans) circulated hostile rumors that eventually caused the Tongans to dislike the LDS missionaries. This hatred was faced by the two Elders throughout their ministry in Tonga as they struggled to convey their message to the people. In spite of the hostile rumors that travelled throughout the islands, the Elders still made good friends with some people.

According to Emil J. Morton (p. 3), the first official "Po Malanga" (preaching session) of the LDS Church in Tonga was held by Elder Smoot and Elder Butler on the 1st of August 1881 in the house of the "ofisa kolo" (town officer who runs or controls the village or town) of Pea. (See Figure 2.1).

President Morton recorded that many people attended the meeting. This enabled the two elders to build the first LDS meeting house in Nukualofa (capital of Tonga) in August of 1881.

{Source: Carter, p. 409}

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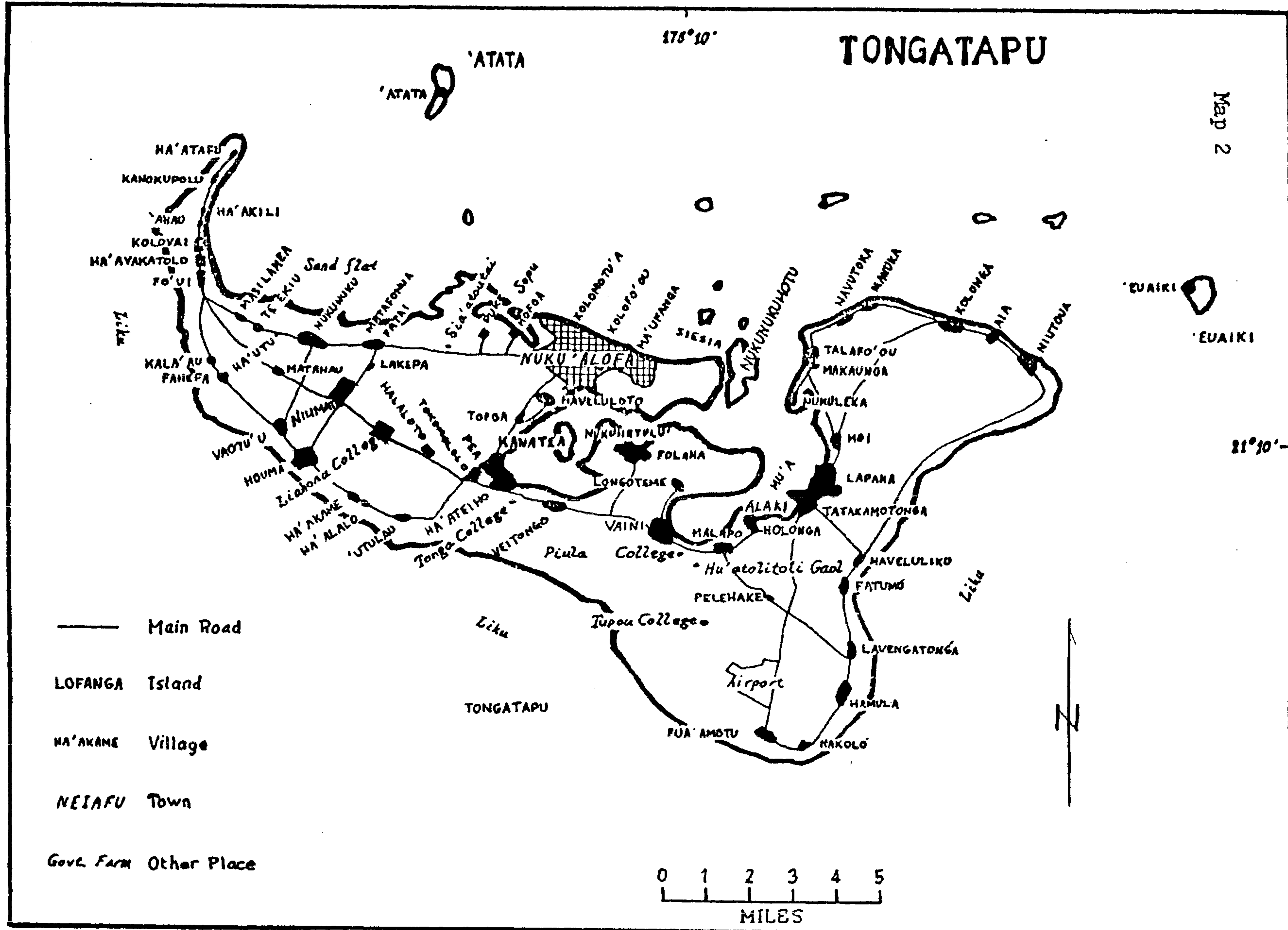


Figure 2.3: Major Towns and Villages of Tongatapu

From then on, the Elders were busy preaching the gospel to many people who visited their new house including high officials such as, Tungi (the highest chief of Tonga), Tukuaho (the Premier of Tonga), governors of some the islands and the people's representatives at that time. On November 22nd of that same year, Elders Smoot and Butler received a permission to lease the first piece of land for the LDS Church in Mua (first capital of Tonga) for \$20.00 per year. When these Elders received \$500.00 from the Church Headquarters in Salt Lake City, Utah, the first mission home was started by Arthur Wright. Half of the building was done in January of 1892, and on Sunday the 24th of January the first official LDS Church meeting was conducted by Elders Smoot and Butler in this new mission home. The home was dedicated by Elder Smoot on Sunday the 15th of May 1892. Additional "Palangi" missionaries arrived after that from the United States, they were: Elders Kinghorn, Hunter and Merrill (E. J. Morton, p. 4-5).

First LDS Members in Tonga

After fourteen months of proselyting in Tongatapu, Tonga, the first converts were baptized on the 11th of September 1892, the first baptism into the LDS Church was Alipate (Albert) with no recorded last name, from Mua (E. J. Morton, p. 5). The Church slowly continued to progress even after the death of the first King George Tupou I in February 18, 1893.

In April of the same year, 1893, Elders Thomas Adams and Alfred Durham with their wives arrived in Tonga. Their wives were the first sister missionaries there. On the 16th of the same month, two other converts joined the church, Poasi and his wife Mele Sisifa Niu of Alaki (the village next to Mua). The Church continued its success by extending missionary work to Haapai (3rd largest island) through Elders Kinghorn and Hunter in May of 1893. Eight people were baptized on Haapai after two months of proselyting. Not long after, in Haapai, the first priesthood ordination took place. Tevisi Luli of Nomuka, the second person to be baptized in Haapai, was ordained on the 29 September 1894. He was in his forties and a preacher for another denomination before being baptized and ordained a Teacher in the Aaronic Priesthood (E. J. Morton, p. 6-9).

Missionary work next moved to the second largest island group, Vavau, through Elders Welder and Jensen on September 8, 1895. From there, President Walker (Tongatapu District President) and Elder Robert Smith opened missionary work in one of the smallest inhabited islands in Tonga, Niuatoputapu, on the 3 January 1896. Extension of the Tongan Mission went further to Wallace Island ("Uvea"), an island 133 miles north of Niuatoputapu but not belonging to Tonga on 9 November 1896.

The following year on April 1897, the First Presidency of the Church closed the Tonga Mission. After six years of proselyting in every village on Tongatapu and virtually every

Islands of Tonga, the "Palangi" missionaries returned back to Samoa and left behind the rest of the Saints without leadership. Regarding this, R. Lanier Britsch (p. 434) states; "The main problem was the opposition and power of the Tongan Free Church. Most Tongans believed that they would be disloyal to the King if they joined another alien denomination. They also feared that their loyal nobles, who controlled the land, might treat them unfairly".

Missionary work was reopened on 13th June, 1907 by Elders William O. Facer and Heber J. McKay under the direction of The Samoan Mission President. This time the missionary work began on Vavau instead of Tongatapu following an unofficial visit by the Samoan Mission President Thomas A. Court. The purpose of his visit was to "investigate the prospects for reopening the work of the Lord in that country and to purchase some horses... if he found any suitable ones." (Britsch, p. 434). There he met a friend, Iki Tupou Falevai, the harbor master, who then asked the president to send missionaries from Samoa to teach his children in Vavau. Elder Facer and McKay were instructed by President Court to reopen missionary work and also a school in Vavau. Following this, missionary work was started again in Tongatapu and throughout the other islands. Many people joined the Church at this time and it continued its progress to the point of being firmly established in Tonga.

Due to the increasing numbers of new members, the First Presidency decided to separate the Tonga Mission from the Samoa Mission. Under the direction of the First Presidency, Edward J. Wood, former president of the Samoan Mission opened the new Tonga Mission in May 11th, 1916 with 450 Tongan Saints, eleven branches and ten missionaries. Brother and Sister Williard L. Smith were selected as the first Mission President and Mission mother for the Tonga Mission (Britsch, p. 436). In August 1926, ten elders were ordained to the Melchizedek Priesthood in Mua by Elder David O. McKay. These brethren were pioneers in proclaiming the gospel and in leadership positions in the Church. Since that time, the overwhelming growth of the Church, as indicated in Table 2.1, has been a big concern to other denominations. Persecution, however, has not prevented the growth of the Church.

During the 1950s and 60s Latter-day Saints were the fifth largest denomination in the country. In the 1970's the LDS Church was fourth largest and the fastest growing denomination in total membership with about 8,350 members in 1977 (Keener, p. 22). The Church grew to be the third largest denomination, with 11,436 member in 1986. Table 2.2 lists population by religious denominations and along with Table 2.1 presents a clear picture of growth.

Table 2.1: Tonga Mission Statistics, 1916-1967

Year	Totals	Convert	Priest hood	Total Units	Missionaries Zion & local
1916	450	65	2	13	12
1917	517	60	2	16	20
1918	633	118	2	16	12
1919	739	91	3	17	8
1920	820	71	2	18	8
1921	947	106	6	-	14
1922	1008	69	9	20	17 + 17
1923	1002	28	11	20	13 + 19
1924	1051	35	17	20	6 + 11
1925	1080	40	19	-	-
1931	1267	50	34	21	8 + 6
1936	1553	30	67	23	9 + 15
1941	2072	69	83	27	2 + 13
1946	2422	51	136	34	5 + 18
1951	3124	53	163	40	5 + 25
1952	3280	71	189	39	4 + 19
1955	3979	82	190	50	12 + 18
1958	4906	166	282	57	15 + 33
1961	6358	519	446	64	14 + 57
1964	8697	830	724	59	16 + 146
1967	11366	823	940	68	20 + 54

(Source: Britsch, pp. 438, 450, 469)

Table 2.2: Estimated Numbers in Religious Denominations

Year	Denominations	Total Memberships
1959	Free Wesleyan Church	28,177
	Roman Catholic	9,942
	Free Church of Tonga	8,364
	Church of Tonga	5,625
	Others (including LDS)	4,730*
1963	Free Wesleyan	30,060
	Free Church of Tonga	10,020
	Roman Catholics	9,500
	Church of Tonga	6,012
	Latter-day Saints	5,500*
	Others	4,528
1966	Free Wesleyan	38,147
	Roman Catholics	12,042
	Free Church of Tonga	11,006
	Church of Tonga	6,936
	Latter-day Saints	5,344*
	Seven Day Adventist	1,358
	Church of England	1,077
1968	Free Wesleyan	38,877
	Roman Catholic	12,363
	Free Church of Tonga	10,622
	Church of Tonga	6,891
	Latter-day Saints	5,455*
1986	Free Wesleyan	40,516
	Roman Catholics	15,181
	Latter-day Saints	11,436*
	Free Church of Tonga	10,403
	Church of Tonga	6,912
	Tokailolo Christian	3,025
	Seven Day Adventist	2,176
	Others	4,890

* Actually underestimated by government due to definition of member.

(Source: Tonga Government Statistics Department)

Present Membership of the Church

Church records differ from the Government Population Census. According to the Quarterly Report of the Tonga Stakes and the 1988 Stake Activity Report there were 18,053 Church members. This shows the Church to be the second largest denomination in Tonga. In an unofficial interview with Elder Tevita Kaili (present Regional Representative to Tonga and present Financial/Assistant Manager for the Tonga LDS Regional Office), he stated that the Church record was most accurate being based on written reports. The Government Population Census Report, however, is based on individual oral interviews which, in most cases, count only active LDS members omitting those not present at the time of the interview. Less-active members have a tendency to deny membership though their names are still on the Church Membership Record.

As of September 1988, there were 10 stakes in Tonga with approximately 1,800 members per stake; 62 wards with an average of 200 members per ward; 54 branches with 30 average members per branch; 2203 Melchizedek priesthood holders and 209 converts baptisms per year. (See Table 2.3).

These statistics do not include the Tongan Latter-day Saints abroad. There are many Tongan members outside Tonga in places such as: New Zealand, Australia, Europe and the United States. Right now it is estimated that approximately 9,000 LDS Tongans live in the United States and about 4,000 in other foreign countries. The first Tongans to leave Tonga

Table 2.3A: Tonga Mission-District Reports, (Sept.1988)

Name	Total Stakes	Total Wards	Total Branches	Total Units	Priest-hood(M)	Member-ships
Tongatapu	7	49	18	67	1,636	12,449*
Vavau	2	8	25	33	395	3,634*
Haapai	1	5	11	16	172	1,970
Total	10	62	54	116	2,203	18,053

* Including the island of Eua (southeast of Tongatapu) with an area of 33.75 sq. miles, and approximately 3,380 population.

**Including both islands of Niuatoputapu (150 miles north of Vavau, 5.95 sq. miles in area with approximately 1,380 population and also Niuafuou (400 miles from Tongatapu, west and slightly north of Niuatoputapu) with 13.41 sq.miles. Also see Figure 1.1

Table 2.3B: Tongatapu District Statistics, (Sept. 1988)

Stakes Name	Total Wards	Total Branches	Total Units	Priest- hood(M)	Member -ships
Nuk. Tonga	7	-	7	198	2,023
Nuk. East	6	3	9	185	1,697
Nuk. Vaini	6	5	11	218	1,747
Nuk. South	8	1	9	364	2,007
Nuk. North	6	1	7	178	1,531
Nuk. Liahona	9	3	12	287	1,748
Nuk. West	7	5	12	206	1,701
Total	49	18	67	1,636	12,449

Table 2.3C: Vavau District Statistics (Sept. 1988)

Stakes Name	Total Wards	Total Branches	Total Units	Priest -hood(M)	Member -ships
Neiafu North	4	8	12	173	1,607
Neiafu Tonga	4	17	21	222	2,037
Total	8	25	33	395	3,634

Table 2.3D: Haapai District Statistics (Sept. 1988)

Stake Name	Total Ward	Total Branches	Total Units	Priest -hoods(M)	Member -ships
Haapai Tonga	5	11	16	172	1,970

(Source: Tonga LDS Regional Office)

on behalf of the Church were the LDS Building Missionaries. These Missionaries went to Hawaii helped build the Church College of Hawaii in 1960.

Overall, the Church of Jesus Christ of Latter-day Saints is the fastest growing denomination in Tonga (Tanham, p. 24). In fact, Tonga has led the LDS Church in membership as a percentage of population for the last two decades. (See Table 2.4).

Tonga Mission

In 1948, early missionaries had constructed the Church School Liahona College of Tonga, on Tongatapu. At that time, Elder Dunn, mission president of Tonga, assigned local people as labor missionaries to help build the school. This was the beginning of the Church program that was later called the Building Missionary Program which was later used throughout the Pacific to help construct church buildings (Britsch, pp. 466-474). Tonga has continued to call on full-time labor missionaries ever since this program came into existence in the beginning of 1955. By 1960, more than twenty brick chapels were completed in Tonga. As a result, thirty-one Tonga Labor Missionaries were called in 1960 to help construct several new buildings at the Church College of Hawaii including the Polynesian Cultural Center (Britsch, p. 475).

Table 2.4: Countries With LDS Church Membership

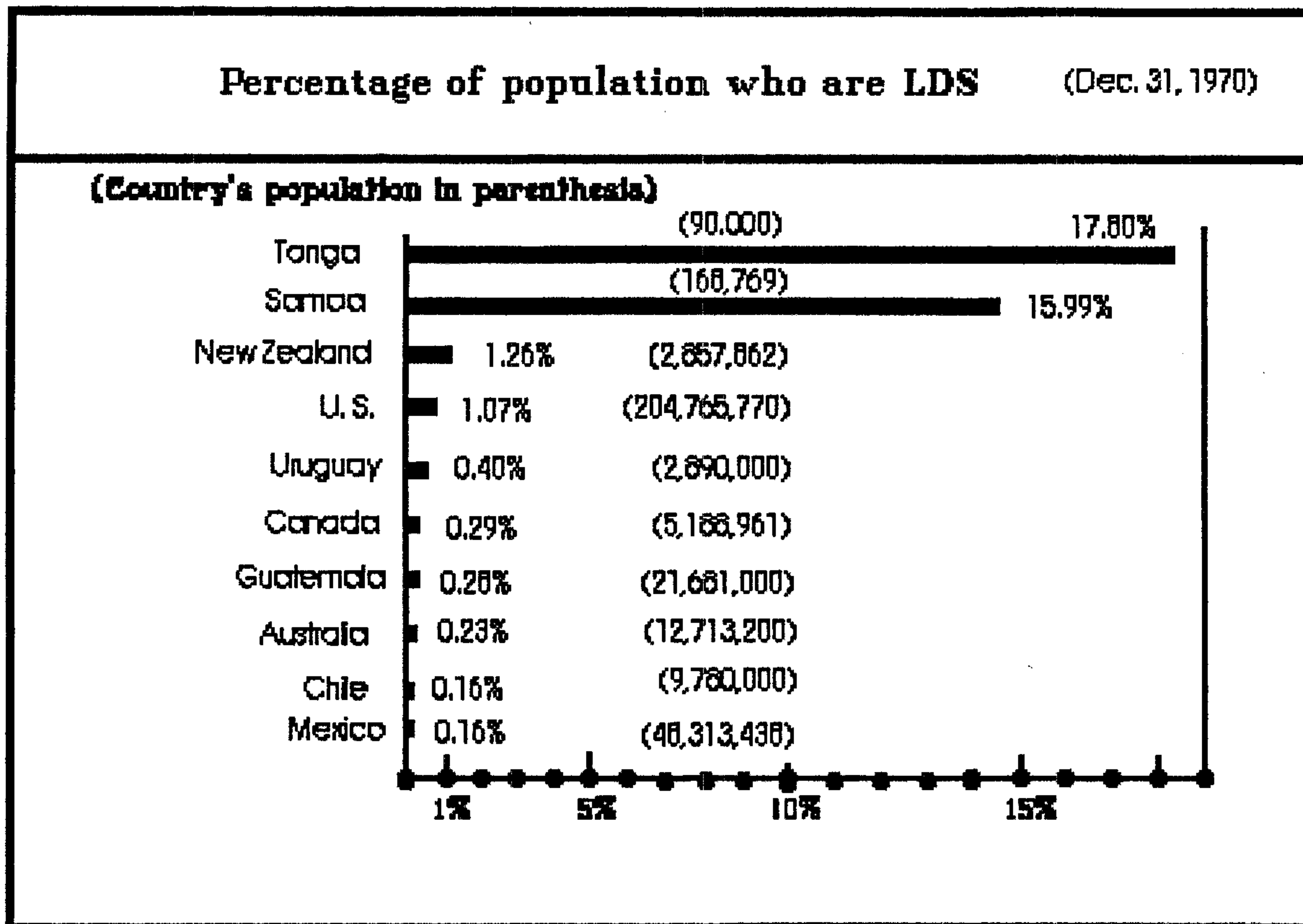
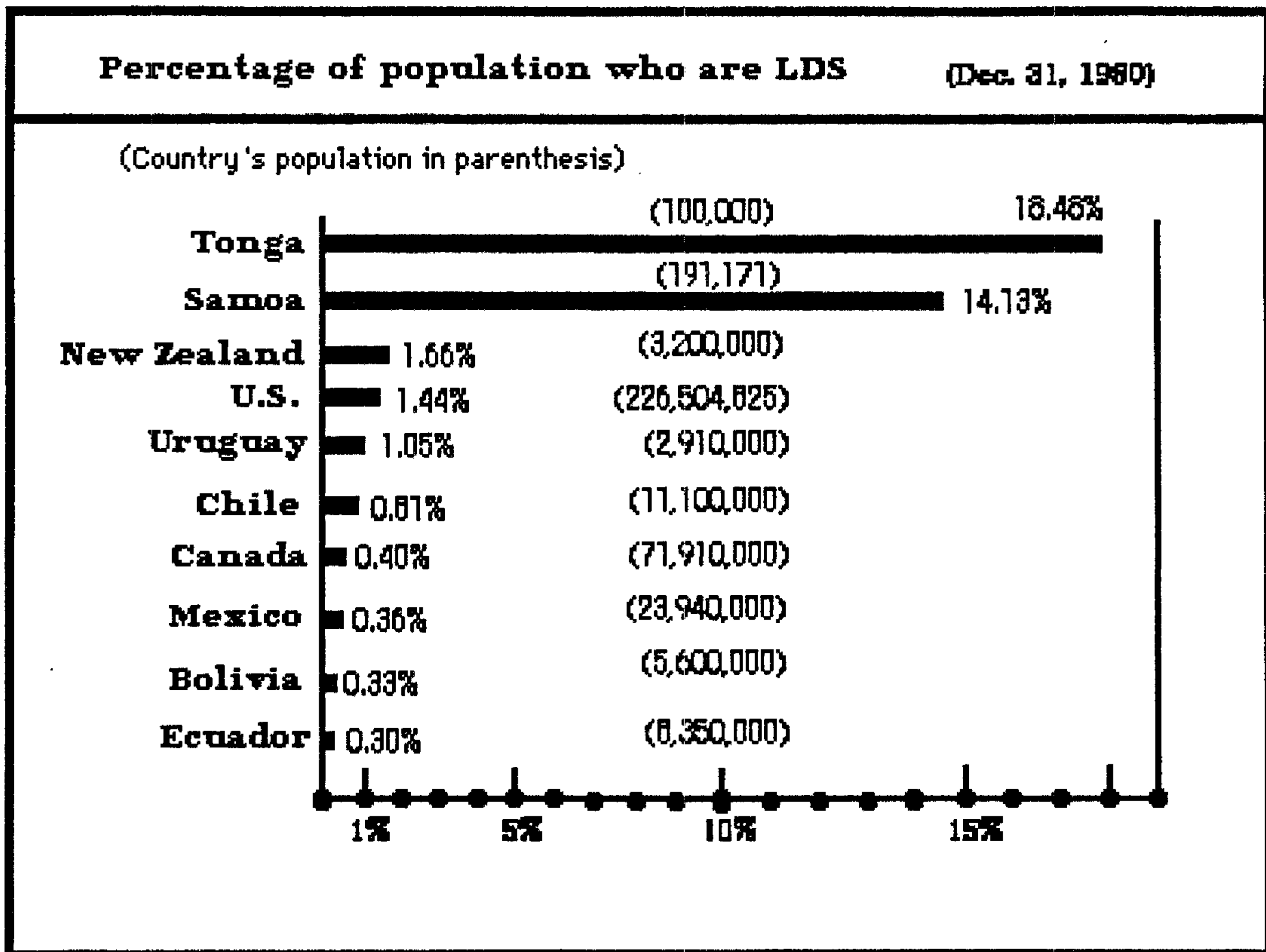


Table 2.4: {Cont}



(Source: Church News, April 1982)

On December 31, 1952, the mission president, President Coombs, called on young unmarried elders to fill local mission when a Tongan law banned foreign missionaries from entering the country. Young elders were also called to serve together with married couples. Year by year local missionaries grew in numbers. In 1968, when the Tongan Mission celebrated its Golden Jubilee, the Church called on local people to help lead the Church in Tonga. Since then the Tongan Mission has provided more missionaries and consequently local Church leaders, per capita than any other nation.

A Temple

President David O. McKay was the first LDS Church General Authority to visit the Islands of Tonga, as well as the first LDS Church President. During his second visit, President McKay prophesied to the Tonga Saints, "Do you know what I saw today, in vision? A temple on one of these islands where members of the church may go and receive the blessings of the Temple of God. You are entitled to it." At that point, Lela Dalton the clerk of the meeting later wrote, "the entire congregation burst into tears" when they heard the words of the prophet (Britsch, p. 472).

Before this, the Polynesian people travelled to the Temple in Hawaii; the only temple in the Pacific. Unfortunately, the Tongan Saints were unable to travel due to the financial burden of the trip. Not until 1958, when the

New Zealand Temple was dedicated in fulfillment of David O. McKay's vision, were Tongan Saints more readily able to travel to a temple.

The Saints in Tonga, however, had been longing for a time when a temple would be built in Tonga. In fact, they were working hard toward that goal. Finally, the First Presidency announced the building of a temple in the Island of Tongatapu. Then the vision of President David O. McKay was further fulfilled as the Tongan Saints have watched the Tongan Temple being built.

The temple location is right beside the Liahona High School at Liahona. The temple is about 12,300 square feet in size and construction began in November 1981, immediately after the plans were completed. The temple was then opened to the public after the completion of construction. Elder John H. Groberg accompanied the King of Tonga and Queen Mataaho into the temple on the 9th of July 1983. On the 9th of August 1983, the Temple of Tonga was officially dedicated by President Gordon B. Hinckley, (See Figure 2.2 and Appendix). This unforgettable event demonstrated the success and worthiness of the Tongan Saints that made it possible for the building of the Temple. Regarding this, Britsch wrote:

If there is a single outward manifestation that marks the maturity of the Church in a geographical area, it is the building of a Temple. As much as in any area of the Pacific, the building of the Nukualofa Tonga Temple signifies that the Church has fully come of age in the Friendly Islands. Church activity in Tonga is unusually high,

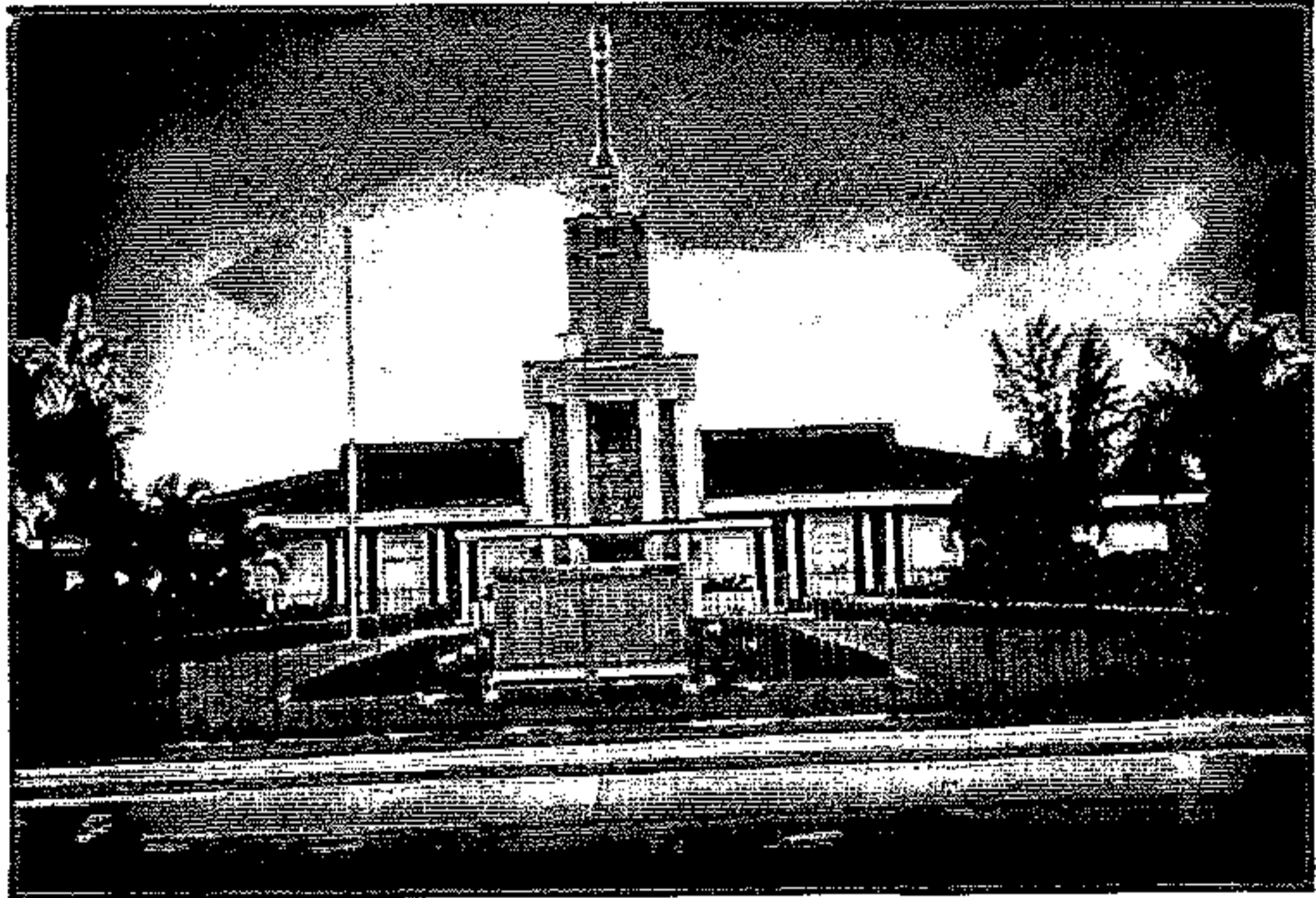
as is evident from the high rate of tithe-paying, the high average attendance at sacrament meetings, and the high level of missionary work done by the Tongan members. Almost all offices in the church are held by Tongans. Any hints of paternalism are long since gone. The Church in Tonga is a mature and powerful organization (Britsch, p. 492-493).

Temple work in Tonga is as successful as missionary work. In December 1983, four months after the opening of the temple, Tongan members completed over five thousand ordinances. This performance led to the enlargement of the temple in 1989. Elder Glen Lung, regional representative in Hawaii, said of these Saints, "Nothing daunts their pursuit of righteousness" (Britsch, p. 497).

The Geography of LDS Membership

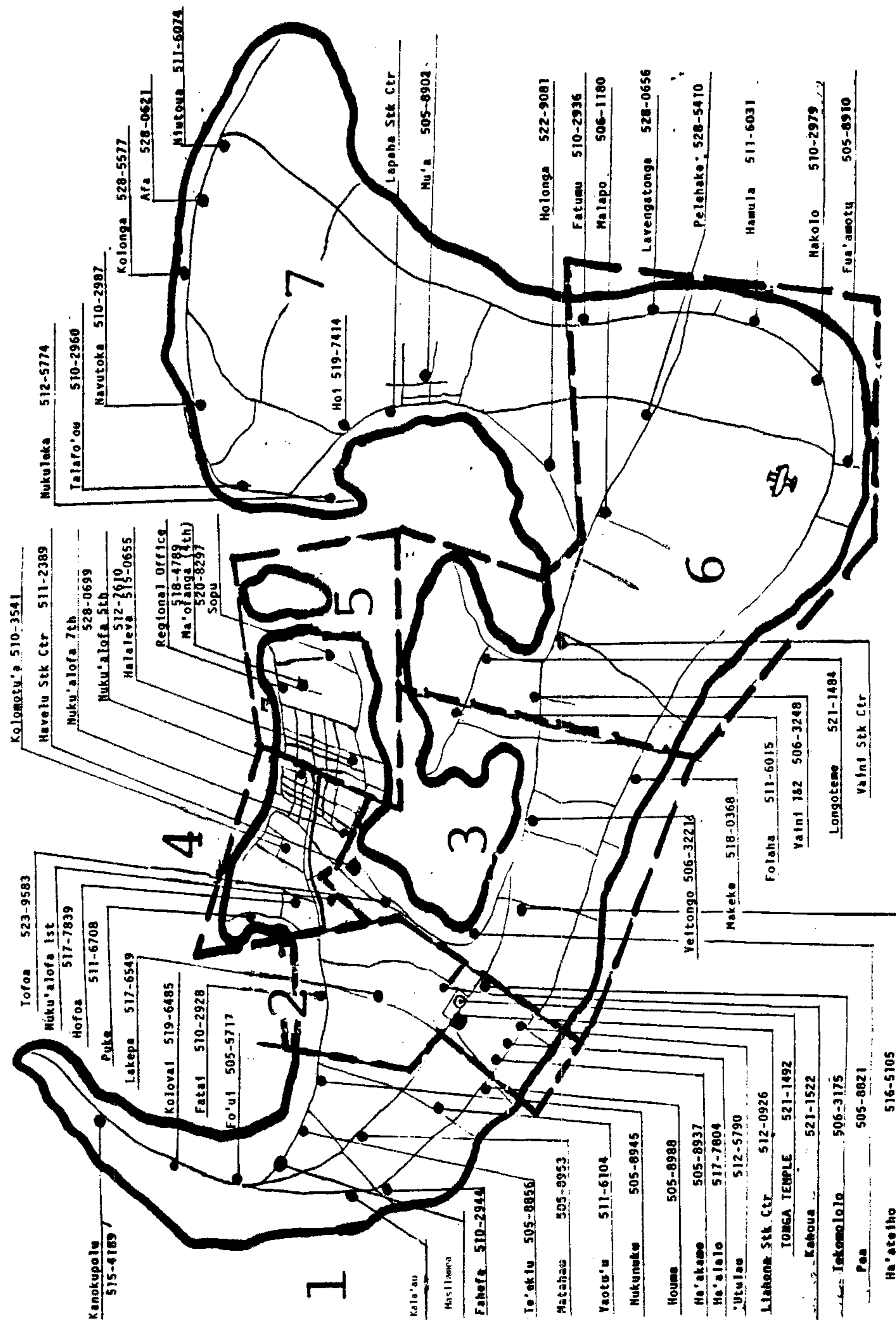
The LDS Church currently extends widely into Tonga where one finds an LDS chapel in every major village and town. In the Tongatapu District, which includes the island of Eua, there is an LDS Church in fifty-one of Tongatapu's major towns and three of the thirteen villages of Eua have an LDS chapel. Table 2.5 and Figure 2.3 illustrate the Tongatapu Districts' Units with their total membership. Tongatapu Island is the Church's Tongan Head-quarters. Here also the Mission Home, Temple and Liahona High School are located. Because of these factors and the large size of the island, a majority of LDS Church members dwell on Tongatapu.

Figure 2.2: Tonga Temple



{Source: photo by author}

Figure 2.3: The Stakes on Tongatapu



5. Nuku'alofa Tonga Stake
6. Nuku'alofa Tonga Vaini Stake
7. Nuku'alofa Tonga East Stake

1. Nuku'alofa Tonga West Stake
2. Nuku'alofa Tonga Liahona Stake
3. Nuku'alofa Tonga South Stake
4. Nuku'alofa Tonga North Stake

STAKES ON TONGATAPU ISLAND

{Source: Tonga LDS Regional Office}

Table 2.5: Statistics of Tongatapu Districts Units
(Including Eua) Sept. 1988

Stake Names	Unit Names and Total Memberships
1. Nuk. Tonga East	Afa=89, Kolonga=323, Niutoua=188, Hoi=100, Mual=225, Muall=235, Navutoka=197, Nukuleka=101, Talafoou=239.
2. Nuk. Tonga North	Nuk.1=277, Nuk.3=315, Nuk.5=171, Nuk.7=375, Nuk.8=199, Hofoa=120, Puke=74.
3. Nuk. Tonga South	Havelu1=225, Havelu2=306, Pea=252, Tofoa=248, Haateihol=313, Haateiho2=206, Veitongo=186, Folaha=248, Makeke=23.
4. Nuk. Tonga Vaini	Fatumu=95, Fuaamotu=246, Hamula=149, Holonga=144, Lavengatonga=56, Longoteme=80, Malapo=123, Nakolo=131, Pelehake=68, Vaini1=300, Vaini2=350.
5. Nuk. Tonga	Nuk.2=234, Nuk.4=556, Nuk.6=221, Nuku.9=230. Eua: Ohonua=253, Tongamamao=118, Haatua=209.
6. Nuk. Tonga Liahona	Lakepa=71, Fatai=106, Liahona1=111, Liahona2=107, Matangiake=253, Kahoual=132, Kahoua2=169, Haakame=210, Haalalo=150, Utulau=108, Tokomololo 1=184, Tokomololo2=147.
7. Nuk. Tonga West	Matahau=266, Houmal=154, Houma2=150, Vaotuu=106, Fahefa=141, Kalaa=40, Foui=170, Kolovai=65, Masilamea=67, Kanokupolu=135, Nukunuku=244, Teekiu=163.

(Source: Tonga LDS Regional Office)

On the Island of Vavau, LDS Church membership is increasing. There are thirty seven towns and villages and thirty of these have an LDS chapel. Niuatoputapu and Niuafoou Islands, also considered as one of the Vavau's District, consists of twelve villages and three of these have an LDS chapel. (See Figure 2.4 and Table 2.6).

Table 2.6: Statistics of Vavau and Haapai Units (Sept. 88)

Names	Unit and Total Memberships
1. Neiafu Vavau Tonga	Neiafu 1=180, Neiafu 11=220, Neiafu 111=252, Tuanuku=100, Otea=73, Pangaimotu=126, Matamaka=47, Hunga=71, Toulala=39, Utui=48, Longomapu=116, Tefisi=198, Okoa=83, Falevai=113, Ofu=40, Utungake=73, Nuapapu=44, Niuatoputapu; Hihifo=41, Vaifoa=75, Niuafoou; Tongamamao=34.
2. Neiafu Vavau North	Haalaufuli=196, Taanea 1=242, Taanea 11=125, Leimatua=256, Feletoa=147, Tuanekivale=88, Mataika=192, Holonga=128, Koloa=101, Haakio=58, Holeva=37, Houma=37.
3. Haapai Tonga	Hihifo=180, Pangai=198, Faleloa=153, Fakakai=216, Uiha=221, Koulo=86, Fotua=107, Fangaleounga=75, Lotofoa=95, Haano=149, Oua=96, Felemea=61, Matuku=66, Tungua=80, Haafeva=97, Nomuka=90.

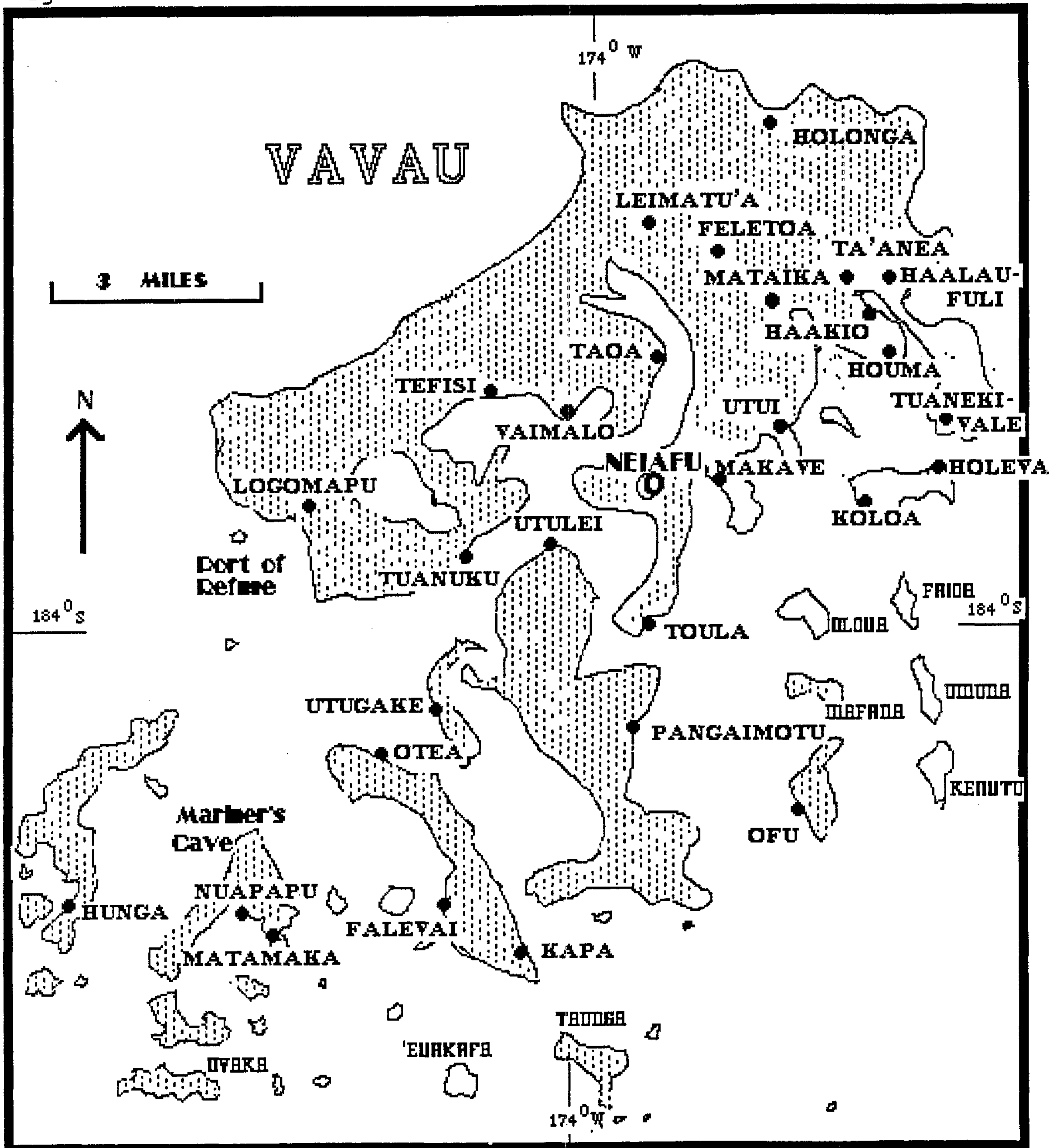
(Source: Tonga Regional Office).

The last concentration of LDS members is on the Island of Haapai, the third largest island of Tonga. Few people live on this island. The Haapai LDS members struggled for many

years to establish a stake on their island, finally establishing one in 1982. In this island there are twenty eight villages and sixteen of these have an LDS chapel. (See Table 2.6 and Figure 2.5).

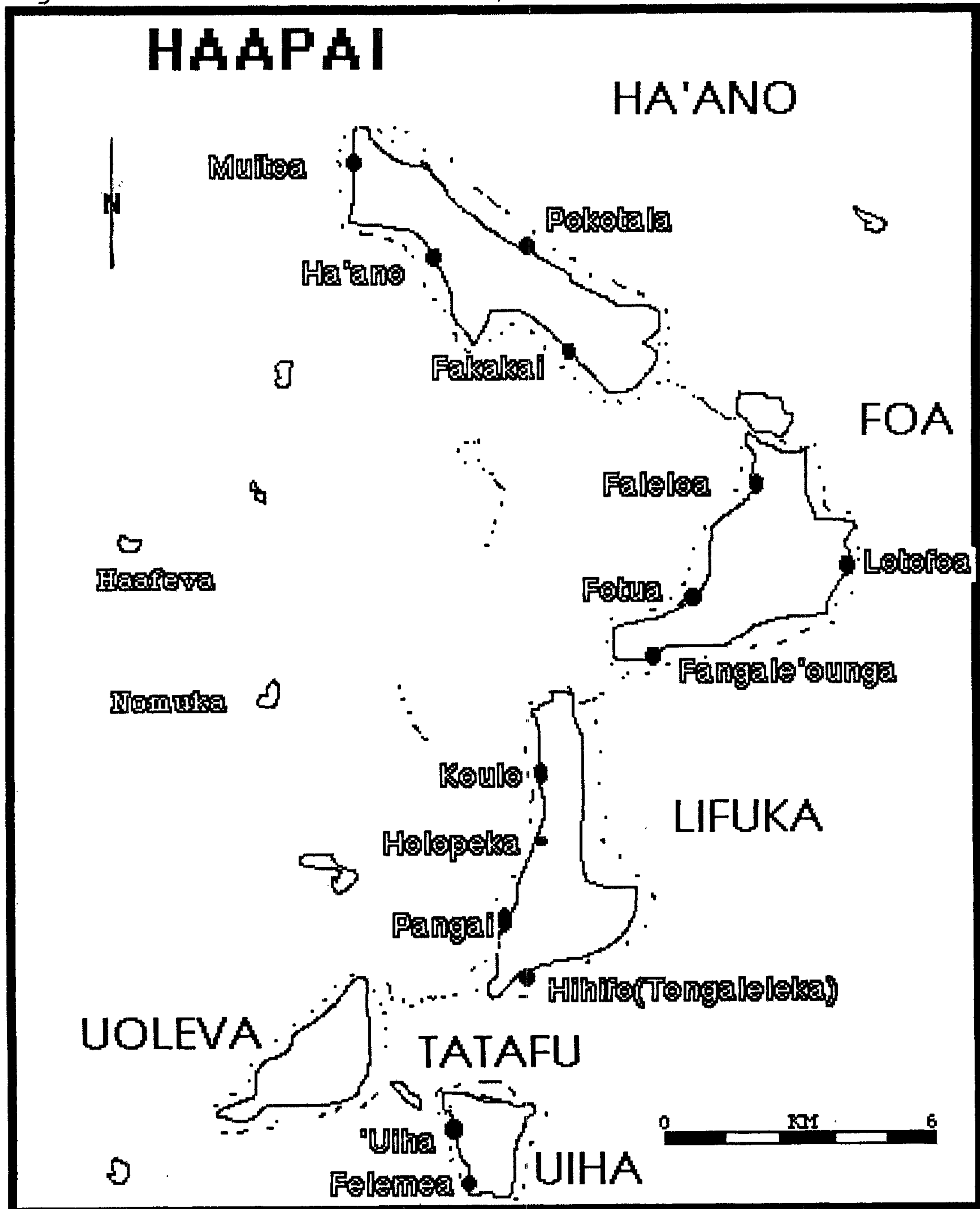
Most of the time, LDS Tongan members prefer to live closely as families and relatives in one village or town. For instance, the writer's family, under the last name of "Naulu," live in the village of Teekiu in Tongatapu where there are four Naulu families living together. All of them are members of the church. Often, Church members like to live close to the "api siasi" or chapel. There are also some villages in Tonga considered to be solely LDS. They are Liahona, Kahoua and Matangiake (See Figure 2.1). These three LDS towns on Tongatapu are located in close proximity to each other. They consist of people who moved in from outside islands to bring their children closer to the Liahona School. The accompanying Table 2.7 illustrates the dates when some of LDS units began in Tonga.

Figure 2.4: The Stakes on Vavau



{Source: Tudor, p. 56}

Figure 2.5: The Stake on Haapai



{Source: Carter, p. 56}

Table 2.7: Dates When Some Units in Tonga Began

Year	Unit Names
March 1090	Haalaufuli, Vavau organized by Elder Facer.
July 24, 25, 1909	Neiafu, Matamaka, Koloa (Vavau).
1912	Maofanga, Foui, Nukunuku, Haakame, Houma (Tongatapu) -organized by Elder Huntsman.
Before 1925	Fahefa, Fuaamotu, Mua, Tongatapu Lifuka, Uiha (Haapai), Tefisi, Otea (Vavau).
Later this year	Veitongo (Tongatapu) - Sosaia Fatani Branch President. Haano (Haapai).
1938	Faleloa (Haapai) - by Isileli Fehoko Branch President, Vaifoa (Niuatoputapu).
March 5, 1939	Halaloto (Tongatapu) by Samuela Fakatou (Branch President).
March 1945	Malapo (Tongatapu) by Siaosi Loiti (Branch President).
1947	Tuanuku (Vavau) by Inoke Mataele Branch President, Ngaunofo (Eua).
1952	Nukuleka (Tongatapu) by Sione Pauni, Branch President.
February 7, 1954	Falevai, Vavau by Mapa Uluakiahoia Branch President.
1958	Vaini, Kolonga (Tongatapu).
Early 1959	Leimatua, Otea, Vavau.
June 17, 1959	Vaotuu, Tongatapu by Nafetalai Alusa, Branch President.

(Source: Cummings, pp. 55-68)

CHAPTER III

HISTORY OF LDS SCHOOLS IN TONGA

Tongans began longing for educational opportunities after Europeans first discovered Tonga. They saw the need to educate themselves. Bernard Spolsky (p.464) quotes William Mariner's (an adopted English boy from the Port of Prince) account of how the Tongan people respected European knowledge, writing, and communication by anxiously trying to learn how to read history books, study astronomy and to learn how to think like an European. Reading and writing then, were considered means of access to European knowledge. Sione Latukefu, a Tongan scholar wrote this message from the king:

See what knowledge has done for the white man? See what ignorance has done for the man of this land. It is that white men are born more wise? Is it that they are naturally more capable than others? No; but they have obtained knowledge... This is the principle cause of the difference
(Latukefu, p. 75).

Educational opportunities were first provided by different denominations in Tonga. Now the government owns two schools, Tonga High School and Tonga College and controls all the primary schools in Tonga.

Establishment of the LDS Schools in Tonga

On July 15, 1892, the LDS Church received permission from the government to establish a Church School in Tonga. This was an important day for the five missionaries of that time, Elders Smoot, Butler, Kinghorn, Hunter and Merrill, because it recognised the LDS Church after only one year in Tonga. The Premier, Prince Tukuaho visited these elders in Mua and presented to them the legal permission to build the school. Brother Emil J. Morton (p.5) recorded that so many people registered for school at the beginning that the missionaries divided the school into two sessions. The children were taught in the day time, and the adults in the evening. The success of the school was short-lived for other denominations' European ministers persuaded the people not to attend the school. The position of the LDS School in Tonga quickly became uncertain. Sometimes the Church closed the school temporarily due to persecution as well as insufficient funds and reopened it when matters improved. The missionaries, however, insisted on keeping it functioning because it brought people to Church. As Britsch wrote (p.476), "Primary schools were originally the heart of the missionary system in Tonga".

Schools were then extended to other islands. In 1907, a Church School was started in Neiafu (the capital of Vavau), at "Namosi" in a home called "Matautuliki" by Elders Winn and Mackay. Students consisted of both children and elderly men and women. Not only that, schools were opened in some of the

villages in Tongatapu, Foui, Nukunuku, Houma and Nukualofa; Haalaufuli of Vavau; and on Pangai, Haapai too (E. J. Morton, p. 14). These schools of course were very small and most of them were on a seasonal basis.

As Church schools increased in numbers of pupils, a tremendous need for a bigger school developed. For this reason local Church leaders looked for a larger piece of land on which to build a bigger school. President Coombs, mission president at that time, under the direction of the Presiding Bishopric finally leased the first official Church piece of land in Tonga, seventy - five acres at \$T250.00 per year. The construction of the first Church School commenced in 1925 and was completed in February of the following year. The school was called "Makeke" (literally arise and awake). This school was not only the main school campus but also became the Church headquarters in Tonga.

The Makeke School was dedicated on February 20, 1926 by President Coombs. Classes began with the first local teacher, Samuela V. Fakatou, a graduate of the Maori Agriculture College in Hastings, New Zealand. President Coombs also assigned Elder Jensen to take charge of the school plantation and Felisione Manisela as chaperon and supervisor of outside work. The Makeke student body began with a small number but grew to over fifty in the later years. In 1940 the Makeke School student body numbered 112 students and the government

gave Makeke official recognition as a college, Makeke College (Britsch, p. 448).

Makeke College grew to a point that its and building were too small for the growing numbers of students and Church members. There was then a need to improve Makeke or look for larger piece of land on which to build bigger and better school buildings. During 1947, there were more than 150 students in Makeke and it was difficult for one building to house so many. As Britsch (p.464) noted, students were "living in dilapidated dormitories with dirt floors and the plantation was not adequate to provide for their needs". The conditions were unacceptable.

On April 14, 1947 the Church leased 276 acres of land near Halaloto, about seven and one half miles away from Nukualofa in the southwest part of Tongatapu. For \$35,000, the Church leased a plantation of 150 acres of coconuts, seventy head of cattle and few other items from the owner, Frank Cowley (Britsch, p. 464). (See Figure 2.1). The newly acquired property was named Liahona, after the brass direction ball mentioned in the Book of Mormon.

On February 1948, the Church School was moved from Makeke to Liahona with 75 boys and 34 girls. The construction of the Liahona buildings was started by a former Mission President, Emile C. Dunn. Most of the materials and tools for the school buildings were shipped from New Zealand and the United States. On November 5th, 1948, the actual ground - breaking took place

and the building of the present Liahona College began. Elder Reuben M. Flyn of Utah was then sent to oversee the project. Then May 6th, 1951, the cornerstone of the Liahona buildings was laid under the direction of Elder Matthew Cowley (E. J. Morton, pp. 46-47). Between 1949 and 1951, proselyting in Tonga almost ceased because the full-time missionaries were called as full-time building missionaries. Because of the people's desire to see the school buildings complete, Saints from all over Tonga came to help. The new buildings were opened on February 11, 1952, with over 200 students , 35 percent of whom were not members of the church. The dedication of the school was presided over by Elder Legrand Richards of the Council of the Twelve Apostles in December 1953 (Britsch, pp. 466-477). (See Figure 3.1).

Since then, Liahona has served as the main Church School and headquarters of the LDS Church in Tonga. Lanier Britsch (p.468) notes that, "The school was the greatest attraction to non-LDS; they were amazed at the size, quality and nature of the project". Liahona was and still is the largest and best school in Tonga, but more importantly, Liahona also serves as a most effective missionary tool. Queen Salote (3rd Monarch of Tonga) told her people during the dedication ceremony:

The building of this institution... the purpose of this school is to build up Christian civilization; that civilization in which we are united; the kind of civilization from which we obtain peace; That is Christian civilization, the civilization whereby we have faith in God and the knowledge of the will of Jesus Christ (Cummings, p. 385-386).

Liahona was recognized as high school on April 1961. By 1964, more and more qualified students wanted to attend Liahona. During this period, the Liahona High School principal and his associates decided to start middle schools. They intended to use Church chapels as classrooms. This system would serve seventh and eight grades before moving up to Liahona High School. After the creation of the middle schools, the entire enrollment grew from 775 students in 1963 to 1,650 at the end of 1968 (Morton, p. 10). Middle schools were also established in Vavau and Haapai. The accompanying Table (3.1) illustrates the Church centers and schools in Tonga since 1969.

Figure 3.1: Liahona High School



Front view of the Liahona High School Campus

{Source: photo by author}

Table 3.1: Population Centers and LDS Schools, 1969

Area & Church Centers	Population	Church Schools
1. Tongatapu Groups	46,818	Liahona High School
a. Nukualofa & Havelu	17,019	1 Junior High
b. Haateiho*	1,473	1 Junior High
c. Vaini* & Folaha	2,313	1 Junior High
d. Mua*	3,502	1 Junior High
e. Kolonga* & Niutoua	1,491	1 Junior High
f. Fuaamotu & Nakolo	1,630	No School
g. Houma & Haakame*	1,259	1 Junior High
h. Nukunuku* & Matahau & Foui & Teeki	1,954	1 Junior High
2. Haapai Groups	10,554	No High School
a. Pangai* & Hihifo	2,666	1 Junior High
b. Foa Island	515	No School
c. Uiha Island	707	"
d. Haafeva Island	529	"
e. Nomuka Island	870	"
3. Vavau Groups	13,380	No High School
a. Neiafu*	3,498	1 Junior High
b. Haalaufuli* & Taanea	1,782	1 Junior High
c. Otea* & Falevai	456	1 Junior High
d. Tuanuku & Tefisi & Longomapu	1,338	No School
e. Leimatua & Feletoa	1,412	"

* Indicates the village where the school is situated. The village mentioned here are Church Centers for those areas or larger branches. There are many small village branches not mentioned, but cluster around the main centers. Population figures have been obtained from the Government Census Reports at the Premier's Office, Nukualofa. The figures are from the 1966 Census.

(Source: Tyler p. 25)

Another high school was dedicated on Neiafu, Vavau in 1978 by Elder John H. Groberg as an extension of Liahona High School. The name of this high school is "Saineha". Saineha High School was built with same level of physical facilities as Liahona High School. Saineha is neatly terraced and landscaped into a hillside . The complex is so new and modern that it became the best school in the island of Vava.

Present Situation of the LDS Schools

In 1988, there were officially two Church high schools and twelve middle schools in Tonga with a total of 348 employees. Table 3.2 illustrates the location of the Church schools in Tonga. Most of the administrators & teachers in the Church Schools were graduates of BYU - Hawaii and BYU main campus at Provo. The enrollment in all of the Church Schools in Tonga is estimated to be over 2,000 students. (See Table 3.3).

Liahona and Saineha symbolize many things the Church of Jesus Christ of Latter-day Saints means to the island of Tonga. Both schools are known for their well - educated teachers with degrees and experiences from overseas, their modern buildings and facilities, number of employees, high rate wages, number of vehicles and many other characteristics. Computers were first introduced to the island by the LDS Church through Liahona and Saineha High Schools and the Temple.

Table 3.2: LDS Schools in Tonga, 1988

Groups Name	High School	Middle School
1. Tongatapu	Liahona (Liahona)	Nukunuku Navu (Matangiake) Havelu Talafoou Mua Vaini
2. Vavau	Saineha (Neiafu)	Neiafu Haalaufuli
3. Haapai	No high school	Uiha Pangai Haafeva

Table 3.3: Enrollments in the LDS Schools of Tonga

Year	Liahona	Saineha	Middle Schools
1984	1,012	256	1,144
1985	898	265	1,266
1986	969	306	1,052
1987	939	251	1,011
1988	971	270	845

(Source: Tonga LDS Church Educational System Office)

The main purpose for the establishment of schools in Tonga was to better students' lives and, much more, to strengthen their individual testimonies about the eternal gospel of Jesus Christ. President David O. McKay reemphasized this important goal on his visit to the people of Tonga in 1955, by saying that "he believed in education because he could see endless good from good teachers... and considered schools as an adjunct to the mission" (Britsch, p. 478). As a result, schools in Tonga have a high percentage of converts to the Church and provide future potential leadership to both the Church and the government. In 1964, President Patrick Dalton, mission president and Harmon the principal of Liahona High School, established a new program where graduates served a short-term mission for two to four weeks by assigning them as companions to the regular full-time missionaries. This experience convinced graduate students to serve as full-time missionaries right after high school. The writer himself experienced this program by spending two weeks during his senior year at Liahona High School serving as "ako teuteu ngaue fakafaifekau" (missionary preparation program). Many more graduates have decided to serve their mission before furthering their individual goals.

CHAPTER IV

THE ROLE OF THE LDS CHURCH IN THE TONGAN ECONOMY

Since its establishment in Tonga, the Church has had an influence on the country's economy. Generally, the Church is well established and provides better jobs and income than any other denomination. The LDS Church in Tonga is called by the islanders "siasi tuumalie or siasi mau paanga" (rich church), because of its modern church buildings, modern school facilities, well paid employees, amount of money they pour into the country each year, and its members are also considered average or above average economically. Futa Helu (Atenisi University Director) in his paper presented at the New Zealand Institute for International Affairs in May 1985, said that "the real strength of the Mormons, of course, is their economic power as two thousand years experience is to the Roman Catholics. In fact Salt Lake City has determined that about \$T 15 million 'paanga' (US \$10,204,000) be spent in Tonga this financial year (1985)" (Tanham, p. 25). George K. Tanham (p.3) from the Rand National Defense Research Institute reported that the Mormons poured in money in 1987 to the extent of about \$T 12 million 'paanga' (US \$8,163,000).

To keep the LDS contribution in perspective, in 1988 Tonga's gross domestic product was estimated (World Fact Book 1988 pp. 234-235) to be US \$73 million (\$T 101 million). At \$T 6.5 million, the estimated Church contribution for that year would be about 6.4 percent of the gross domestic product, significant but not overwhelming. In earlier times, when more buildings were under construction, the contribution may have been as twice the present amount and the percentage more than twice as great.

By comparison, remittances to Tonga from its people living abroad amounted in 1985 to approximately \$T 50 million a year. This sum represents about 62.5 percent of the gross domestic product and is a main source of foreign exchange used in importing goods.

Also there is aid from other countries. In 1985 this amounted to US \$6.2 million (\$T 8.6 million). Assuming that this figure was close to that of 1988, this contribution was about 8.5 percent of the gross domestic product for the year (World Fact Book 1988, pp. 234-235).

Dector Korn (a reporter) once emphasized this by saying that the "Mormon Church ... is the largest employer in Tonga and a major source of scholarships to study abroad" (Keener, p. 22). Also the Church's continuing investment is estimated to be about \$T 3 millions (US \$2,041,00) annually through the building program. Presently, there are about hundred church meeting houses, one temple, two high schools, two mission

homes, four mission quarters, many missionaries's houses, and more buildings are in planning. This building program makes it possible for the members to pay only 20 percent of building costs and leave the the 80 percent to the Church. The Church is considered to have better quality and facilities because most of its materials and equipment come from overseas: United States, New Zealand, Australia, Fiji, and other countries. This investment also includes renovation and adding of modern facilities, such as computers, air conditioning, copy machines, which are rarely found in other organizations and denominations, including the government. Nowadays all the Church building and maintenance are done by local contractors which has brought a large amount of money to the people individually and much more to the country.

The Economic Contribution to the LDS Church

Besides the government jobs, each denomination provides job opportunities for its members in various areas, especially in its schools. Although the LDS Church is shown third to largest among denominations in the Government Population Census and second place according to the Tonga LDS Regional Office record, it is definitely number one in providing job opportunities in Tonga. Arntz (p. 29) described that members of the LDS Church "are also more established and generally have better jobs and better incomes".

All of the budget and expenses of the LDS Church in all the islands of Tonga are controlled by the Tonga Regional Office with the exception of the Church Schools which apparently are controlled separately. The Tonga Regional Office which is the headquarters of the LDS Church is located in Nukualofa. It consists of various departments with control over the activities of the Church financial, physical facilities, material management, administration, membership records, the temple and missions.

Currently, the Tonga Regional Office employs thirty full-time employees (Table 4.1) and some temporary part-time ones as needed. With the exception of the Church Educational System, each department of the Regional Office is in charge of different areas of the Church operations of Tonga. For instance, the Finance Department takes care of the payroll for Church employees including the temple, missions, membership records, and custodians. In other words, it controls the financial affairs of the LDS Church in Tonga.

During research by the writer in Tonga, he attempted to estimate for 1988 the economic value of the LDS role in the economy of Tonga. One example of this impact is the Church real estate program. Land in Tonga has been divided between the King (government) and His nobles, leaving commoners and private organizations or business to lease or inherit a piece of land through them. The inherited estates of Tongatapu are shown in Figure 4.1.

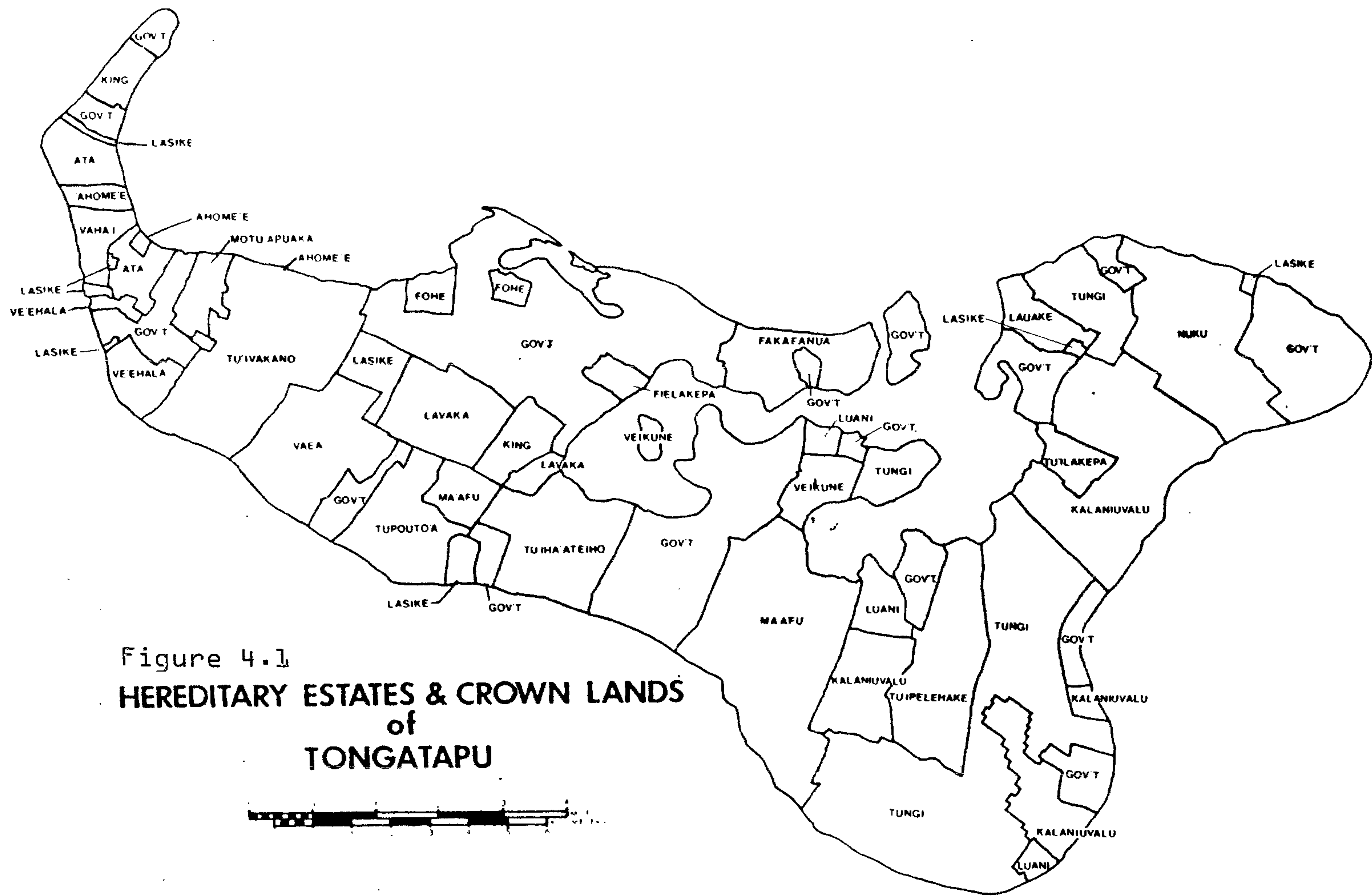
Table 4.1: Tonga Regional Office Employees

Departments	Total
Administration	3
Finance	11
Physical Facilities	7
Material Management	9
Temple	19
Mission	4
Custodians*	77
Total	130

*Custodians in Church buildings are paid by the Church. Some other custodians are paid by a private contractor who in turn is paid by the Church.

(Source: Tonga LDS Regional Office)

Elder Sione T. Latu, director of the Tonga Regional Office is in charge of leasing land for the Church either from hereditary nobles or the government. At the beginning of the LDS era, it was very hard to lease the land. Nowadays, is much easier. The Church is more recognized for its economic contribution and the government as well as nobles are eager to lease their land to it. During a personal interview with Elder Tevita Kaili, Financial Manager for the Tonga Regional Office, he said that "the Church finds it easier to get a



{Source: Tonga LDS Regional Office}

piece of land today due to economic reasons, and also attitudes towards the Church are getting better. The Church is well known in Tonga". Perhaps as much as \$T50,000 (US \$34,014) was spent on land leasing alone in 1988.

A best estimate is that the LDS Church spends in Tonga about \$T 3.5 million (US \$2.38 million) in leasing land, maintaining and building houses of worship and paying its employees a year. At least part of this sum comes from tithes paid by the local members. The proportion of tithes to remittances from America is unknown to the writer. Besides these expenses for its religious operations, there is the contribution of the LDS schools system.

The Schools-their Economic-Contribution

The Church Schools in Tonga provide job opportunities for the Tongan people, especially members of the Church. Employment opportunities include: teachers, administration staff, shop keepers, cashiers, doctors, nurses, and custodians. The schools also provide opportunity for students to further their education abroad which in turn brings a return to Tonga in the future. Many of these students return with their professional skills and experiences to help the country.

The Church Schools in Tonga have 348 employees working in the administration office, as teachers and in support areas. Table 4.2 summarizes the Church School's employees.

The Church pays its employees as much as 40 percent above government salaries, with pay raises of about 5 to 10 percent average per year. The Tonga LDS educational system yearly salary budget is approximately \$T3 million (US \$2.0 million). About \$T2.5 million would be for the operating fund and an estimated \$T500,000 more is spent for maintenance and construction and other minor operations. Educational expenses in the schools system include: employee salary, benefits, travel, general administration, materials and supplies, equipments, physical facilities, executive management, financial and administration services, business office, campus store, warehouse, printing, motor pool, faculty housing, student services and activities, counseling and career guidances, food services, health center, dormitories and other student housing, laundromat, library and audio visual, curriculum development, and English language. This is a significant Church contribution to the economy of Tonga, since education is the responsibility of the government.

These great sums of money from the Church come into Tonga and indirectly help the economy. The government of Tonga benefits greatly from the Church for example, a lot of money is taken for personal taxes which go directly to the government. As of 1988, the government takes 10 percent tax from each person, and this is a lot of money since the Church employees are more highly paid than most employees in the country, even more than the government employees. The money

Table 4.2: Tonga CES Employees in 1988

Departments	Total
Business Office	20
Motorpool	13
Physical Plant	61
Plantation	10
Teachers	155
CES Administration	9
Junior High Administration	3
Liahona HS Administration	9
Counseling Department	3
Library	5
Support Services	11
Health Center	4
Laundry	4
Audio Visual Aid (AVA)	2
Printing	2
Dormitories (Parents)	5
Cafeteria	14
Instructional Administration	3
Part-time Employees (fluctuates)	8 to 16
Total	348 (ususally members)

(Source: Tonga LDS Church Educational System Office)

that is brought in by the Church helps develop different sectors of the country's economy. The money that is earned by the employees can be used in many different ways. For instance, buying cars, building new houses, buying food and so forth. Some employees invest in their own businesses such as local retail stores, gas station, and many others. Some of them have big plantations of yams and bananas or farm pigs and cattle farm which require other people to take care of them while the owners engage in their regular job.

The Church influences the local economies in other ways when it expands to rural areas and small villages, a special project is funded simply because there is a LDS Church in this rural community. For instance, one of the small villages in Tonga is Nukuleka, which is located in the eastern side of the island of Tongatapu. Because of the Church presence electricity and nice paved road were made available to the community. The Church also builds houses for the missionaries in almost every village and town in Tonga.

CHAPTER V
INFLUENCE ON LANDSCAPE AND GEOGRAPHY

Tonga is considered a third world country, having one of the lowest standard of living in the world. Here the Church has introduced larger meetinghouses of masonry construction in the midst of this developing country. Geographically, the Church is contributing significantly to the growth of the islands and the appearance of their landscapes.

Landscape Condition

As the Church grew rapidly in the Island of Tonga, there was a tremendous need for buildings for meeting-houses for the saints. Meeting-houses were started with native "fale" or huts made of coconut trees and with sugar cane leaves. (See Figure 5.1 about a typical Tongan house or "Fale Tonga"). In growing wards and branches in Tonga, the Church replaces the old coconut frond "fale" chapels with attractive modern concrete block buildings. Throughout the Islands of Tonga, concrete brick meeting-houses were constructed by the LDS Church (Britsch, p. 489).

In 1980, the Church shipped in from New Zealand many small prefabricated wood buildings of approximately twenty by forty foot dimension for small congregation of about twenty

{Source: LDS Church office, SLC, Utah}

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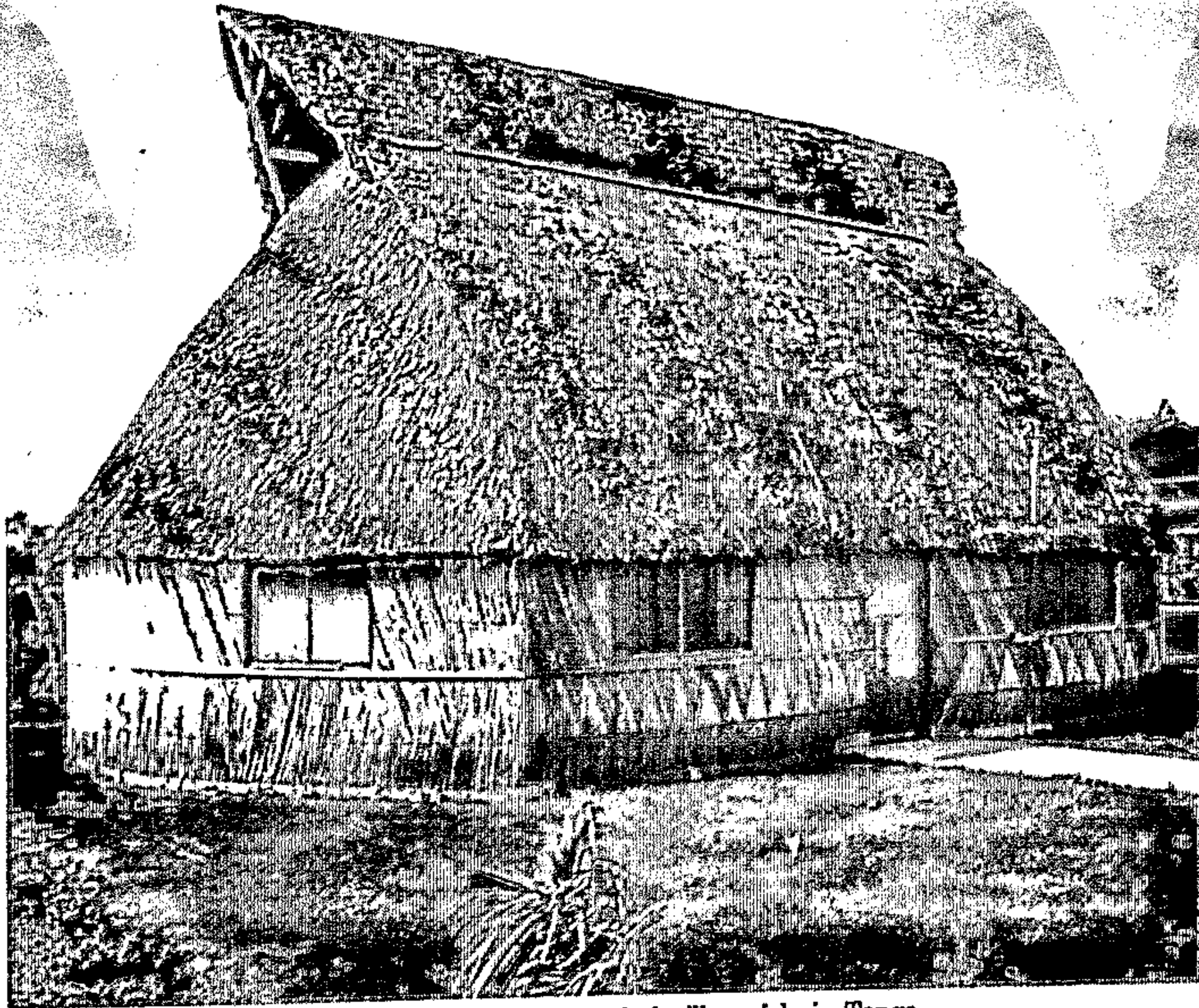


Figure 5.1

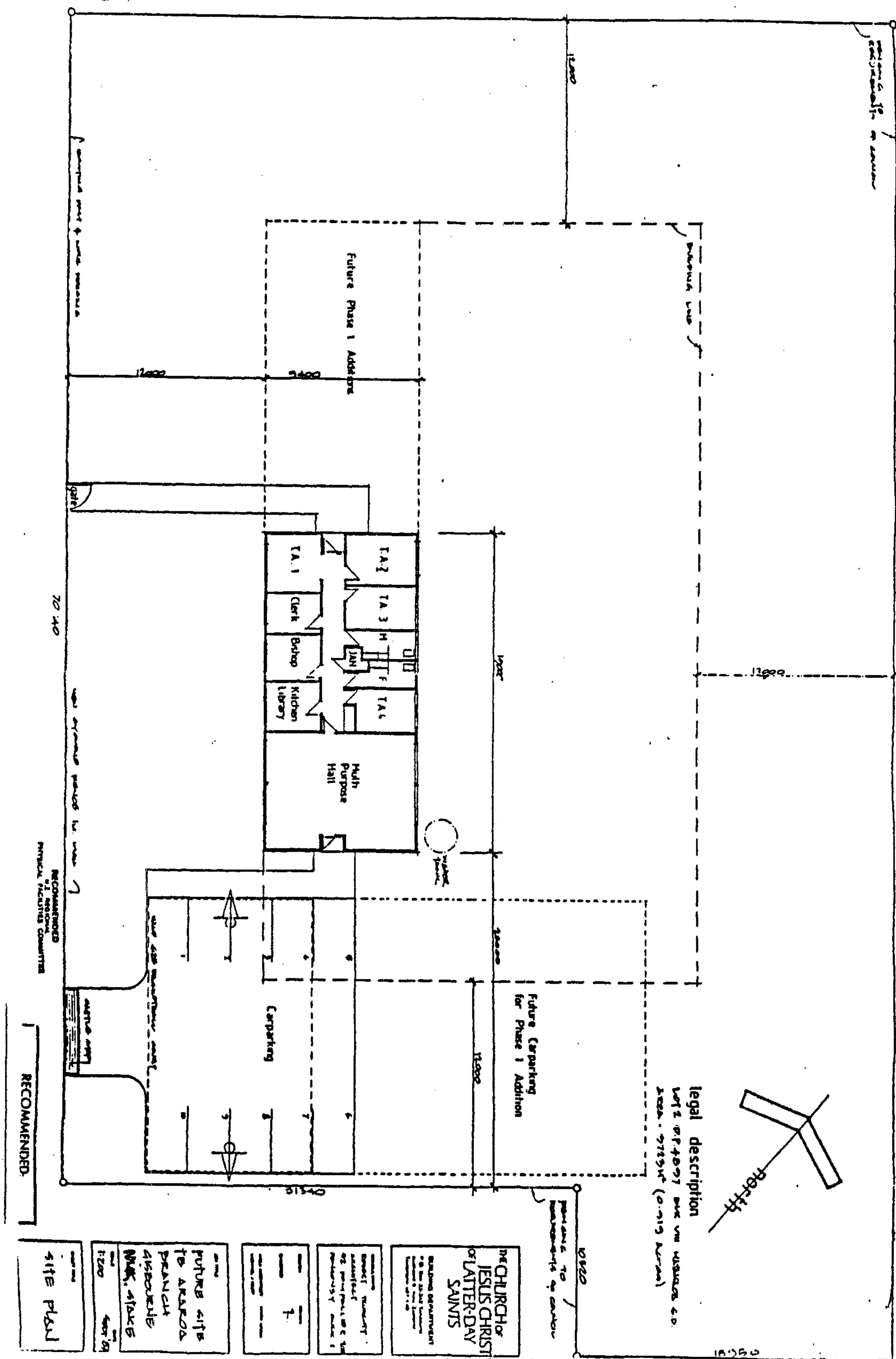
The typical village fale in Tonga.

people. As the Church grew in numbers, the need for more meeting buildings grew also. The number of meeting houses increased to eighty seven in 1981 in comparison to sixty eight in 1980 and fifty six in 1979. By 1983, there were eighteen new Church buildings either under construction or completed (Britsch, p. 49). Consequently, the increasing numbers of buildings reflect the growth of the Church in Tonga. (See Figure 5.2 and 5.3). As of today, the Church covers almost every single village and town in the islands.

The LDS chapels are usually located on the main street of a town near the outskirts. Few of them are located away from the main street. In contrast to this, other denominations, chapels, especially the Wesleyan and Catholic Churches, are situated in the center of every town and village in Tonga. The reason for this is that the LDS Church was one of the last religions introduced to Tonga and it took the Church a long time to acquire land in most of the towns and villages.

Within some limits, the style of the LDS chapels in Tonga is similar to that of those in the United States. Each consists of one big elongated building for general services and offices connected to a smaller wing used for children's services, all in the shape of an L. These two parts of the building form the front of the chapel. A tower is also located in the front between the hall and the small building. (See Figure 5.3). At the back of the children's building is

Figure 5.2: Plan of a LDS Chapel in Tonga



{Source: Tonga LDS Regional Office}

Figure 5.3: Church Meeting House in Tonga



Teekiu Chapel

{Source: photo by author}

a tennis court within a basketball court surrounded by a fence approximately 20 feet high. Separate from the chapel, is the bathroom, and close to that a cement enclosed water tank. The parking lot is usually in the front of the building. (See Figure 5.2). Every chapel in Tonga is surrounded by a 6 foot fence. In addition to the regular chapels, Stake Centers in Tonga include a cultural hall with a full indoor basketball court & an inside bathroom. These are more akin to chapels in the United States.

In addition to the rapid growth in Church buildings throughout the Islands of Tonga, two major Church high schools (located in the Islands of Tongatapu and Vavau) stand as witness of the Church's great support of education. (See Figure 3.1). President Spencer W. Kimball on his second visit to the Islands of Tonga broke ground and dedicated the site for the Temple right next to the high school of Liahona on February 18, 1981. This temple was later dedicated by President Gordon B. Hinckley on August 9, 1983. The Temple is the best modern building ever built in the Island and is truly the jewel of the LDS Church in Tonga. Presently, beside the Temple and schools there are 105 church buildings in Tonga. (Refer to Table 5.1 for the location of the church buildings in various main islands in Tonga).

Table 5.1: Tonga Chapels in Villages

Islands	Villages	Description
1. Eua	Haatua	Brick Chapel
	Tongamamao	"
	Ohonua	"
2. Haapai	Haano	Brick Chapel
	Fakakai	"
	Faleloa	"
	Lotofoa	Lumber Chapel
	Fotua	Brick Chapel
	Fangaleounga	"
	Koulo	"
	Pangai	"
	Hihifo	"
	Uiha	"
	Felemea	"
	Nomuka	Lumber Chapel
	O'ua	"
	Tungua	"
	Haafeva	Brick Chapel
Matuku	"	
3. Vavau	Noapapu	Lumber Chapel
	Hunga	"
	Falevai	"
	Otea	Brick Chapel
	Talihau	"
	Utungake	Lumber Chapel
	Taanea	Brick Chapel
	Haalaufuli	"
	Tuanekivale	Compination of both
	Tuanuku	Brick Chapel
Longomapu	"	
4. Niuatoputapu:	Vaipoa	Lumber Chapel
5. Tongatapu:	Kanokupolu	Brick Chapel
	Kolovai	"
	Foui	"
	Teekiu	"
	Nukunuku	"
	Fahefa	"
	Vaotuu	"

Table 5.1: (Con't)

Islands	Villages	Description
Tongatapu (con't)	Houma	Brick Chapel
	Matahau	"
	Fatai	"
	Lakepa	"
	Liahona	"
	Kahoua	"
	Haakame	"
	Haalalo	"
	Utulau	"
	Tokomololo	"
	Hofoa	"
	Nuk. 1 (Longolongo)	"
	Kolomotua	"
	Nuk. 5 (Fasi)	"
	Maufanga	"
	Puke	Tongan Fale
	Halaleva	Brick Chapel
	Havelu	"
	Tofoa	"
	Pea	"
	Haateiho	"
	Veitongo	"
	Vaini	"
	Malapo	"
	Fuaamotu	"
	Nakolo	"
	Hamula	"
	Makeke	Lumber Chapel
	Fatumu	Brick Chapel
	Holonga	"
	Mua	"
	Hoi	"
	Nukuleka	"
	Talafoou	"
Navutoka	"	
Afa	"	
Kolonga	"	
Folaha	"	
Longoteme	"	
Lavengatonga	"	

(Source: Tonga LDS Regional Office)

Impact on Environment

Vernon Lynn Tyler (p.26) made it clear in his research that the LDS Church has built nicer chapels and has the nicest and most modern educational facilities and buildings in the country. Will Keener, (p.22) researcher for the Pacific Newspaper, talked about an Australian tourist who once said, "If you got lost in Tonga, just find the LDS Church. They all look the same except that the name of the village is written on the front".

The Church chapels throughout the Islands stand as a symbol of the LDS religion. They are built with modern facilities and can easily be identified by anybody, especially by the residents of Tonga. Besides its attractive modern facilities, LDS chapels are also well constructed to withstand natural disasters. Geographically, Tonga is positioned on the Pacific Ring of Fire tectonic zone, which unfortunately, is associated with earthquakes. The islands are also subject to frequent hurricanes. During such natural hazards, especially hurricanes, people of every village and town, whether LDS or Non-LDS, go to the LDS chapel for shelter and protection. These chapels are an important resources as some part of Tonga may expect hurricanes in the month of March of every year.

It is recorded that so far none of the LDS chapels has ever been destroyed by natural events, although there has been rare minor damage. One of the most destructive hurricanes in the history of the island occurred on the 3rd of March 1982,

"Hurricane Isaac". Dr. R. Lanier Britsch recorded the exact words of Glenn Lung, the assistant to the director of temporal affairs for the Hawaii and South Seas area:

Hurricane Isaac, which wreaked such terrible destruction, such that over 90 percent of the homes in Haapai Islands were destroyed, was also a blessing. As is so often the case in disaster it brought out some of the best in human behavior and demonstrated the great strength of the L.D.S Church. Immediately, it was noticeable that except for minor roof damage, not one L.D.S. Chapel was destroyed. They were quickly repaired and used as temporary shelters for members as well as non-members
(Britsch, p. 490)

Tonga has participated in the South Pacific Mini Games for many years. In July 1989, the games were finally held in Tonga. There were more than ten participating countries in the games, and that was the first time a big sporting event of this sort was held in Tonga. This event caused major problems in Tonga associated with providing suitable housing, food and lodging for athletes from all ten countries that came to Tonga. The government was able to solve these problems except a place big enough to accommodate the athletes and their coaches while staying in Tonga. This is when the Church came in to help the government. The government investigated every possible place they could get to provide accommodation and they came to a conclusion that Liahona High School had the best facilities to accommodate the athletes during this event. The school dormitories were highly recommended by the

committee of the South Pacific Mini Games because of their big rooms, clean and modern bathrooms and a cafeteria big enough to feed the athletes. With the approval from the First Presidency of the Church, South Pacific Mini Games participants stayed in Liahona High School campus for two weeks. Because of the modern facilities of Liahona High School, Tonga was privileged to host the international games.

The LDS Church is also known throughout the Islands of Tonga for its welfare program, organized not only for the well-being of the Latter-day Saints but for the Non-LDS as well. As the Church grew, the welfare program grew also and became one of the stable assistance resources that the Church has in Tonga. Since Tonga frequently suffers from the blows of Mother Nature, the Church Welfare Program has become a main resource for assistance. This welfare program was started by President Coombs when he leased a seventy five acre piece of land called Makeke in August 25, 1924. In 1925 President Coombs assigned working crews to clean and cultivate the land. They started to plant different crops like: sweet potatoes, papayas, coconuts, yams and vegetables. Priesthood holders also spent many weeks on constructing a hog proof fence (Britsch, pp. 446-447). Since then Church leaders have advised members to plant enough crops and vegetables for welfare purposes. Tonga suffered a severe drought in early 1938 which caused many people to go hungry including some of the members of the Church. As Dr. Britsch recorded President

Dunn's (mission president) impression: "The only people who were selling products to the markets and steamers were the Latter-day Saints". President Wilberg (mission president) had also asked the Saints to plant "good gardens of taro and to always have some" (Britsch, pp. 454-455). Despite this experience, the Latter-day Saints had enough food to survive the drought with few problems because enough food had been planted at Makeke for emergency food assistance for the Saints.

In 1947 President Huntsman (mission president) leased an excellent plantation of 276 acres at Liahona. As mentioned earlier, Makeke School was moved to Liahona and Makeke was used for the Church Welfare Farm. Every stake in Tonga takes a turn each month to go work in that farm growing more crops and vegetables. Liahona also has at least 150 acres of coconut trees, fenced areas for hogs and cattle and a chicken farm to feed the students. The school also leased about 300 acres of land called "Niumate" (dead coconut), which is west of Liahona, for different type of crops including vegetables, cattles, pigs, chicken and coconut trees. (See Figure 1.2 for the location of Niumate). The Church also leased another piece of land on Eua (east of Tongatapu) called "Matakieu" and one more on Vavau called "Pouono", both with about 150 acres, for welfare farms. In addition to these, almost each stake and ward in Tonga has a separate welfare plantation to support the Saints in time of need. Local welfare programs,

together with the Church aid from abroad, not only provide for the Saints but also for Non-LDS people. Few destructive hurricanes, though, have hit the country like the hurricanes of 1961 and 1982. As Glen Lung wrote:

Hurricane Isaac, which wreaked such terrible destruction (that) the Church quickly allocated over a million dollars of relief funds plus large commodity shipments which were distributed through normal church procedure. Members were expected to work in return for the Church assistance rendered. With help from the Presiding Bishopric's Office, many simple new homes were built for the Saints. The whole population was so impressed by the Church members and the welfare program that missionary work surged forth
(Britsch, p. 490)

The LDS Church is the only denomination in Tonga that receives direct assistance from abroad. Aid like that not only helps Church members but non-members for government could not afford to support its own people as a whole.

CHAPTER VI

CULTURAL IMPACT OF THE CHURCH

Culture is a construct and consists of standards for perceiving, believing, evaluating and acting (Goodenough, p. 4). In other words, culture is an idea or set of rules which an individual or organization has. Goodenough goes on to say that "we should note that culture is not a material phenomena; it does not consist of things, people behavior or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models for perceiving, relating and otherwise interpreting them". (Goodenough, pp. 36, 64)

As members of the Church of Jesus Christ of Latter Day Saints, Tongan members are taught to believe and follow the Articles of Faith; which say that, " We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law" (Articles of Faith, 12). Tonga has its own king and its own culture and Church members in Tonga sustain their king as well as their culture. The Church leaders in Tonga emphasize that the members should live this way.

Members Sustain Culture

The Tongan culture is truly part of the Church members' way of life. It started by members sustaining Tongan traditional costumes by wearing the "tupenu" (a piece of cloth that wraps around the waist down to the feet) and the "taovala" (a piece of matting made of pandanus leaves) which wraps around the waist over the tupenu. The people must wear this costume to see the King or for traditional occasions such as weddings, funerals, church meetings or any other related occasions. The best example that shows that the Church is following this traditional costume is the Church school uniform and missionary uniform. The Tongan missionaries wear the same outfit with the exception of "palangi" (American) missionaries called to serve in Tonga. However, the "palangi" missionaries are encouraged to try wearing this outfit while serving in Tonga. (See Figure 6.1 for the demonstration of the traditional costumes by missionaries as well as students). The members are also taught to sustain other Tongan traditions such as giving the first fruits of their harvest to the King or the nobles. Being a constitutional monarchy where the King holds the power and entitled nobles maintain their hereditary estates, certain cultural laws must be followed by the people regardless of what various religions may require, for example:

Figure 6-1: Tonga Traditional Costume



Young Tongan Missionaries dressed in traditional costume



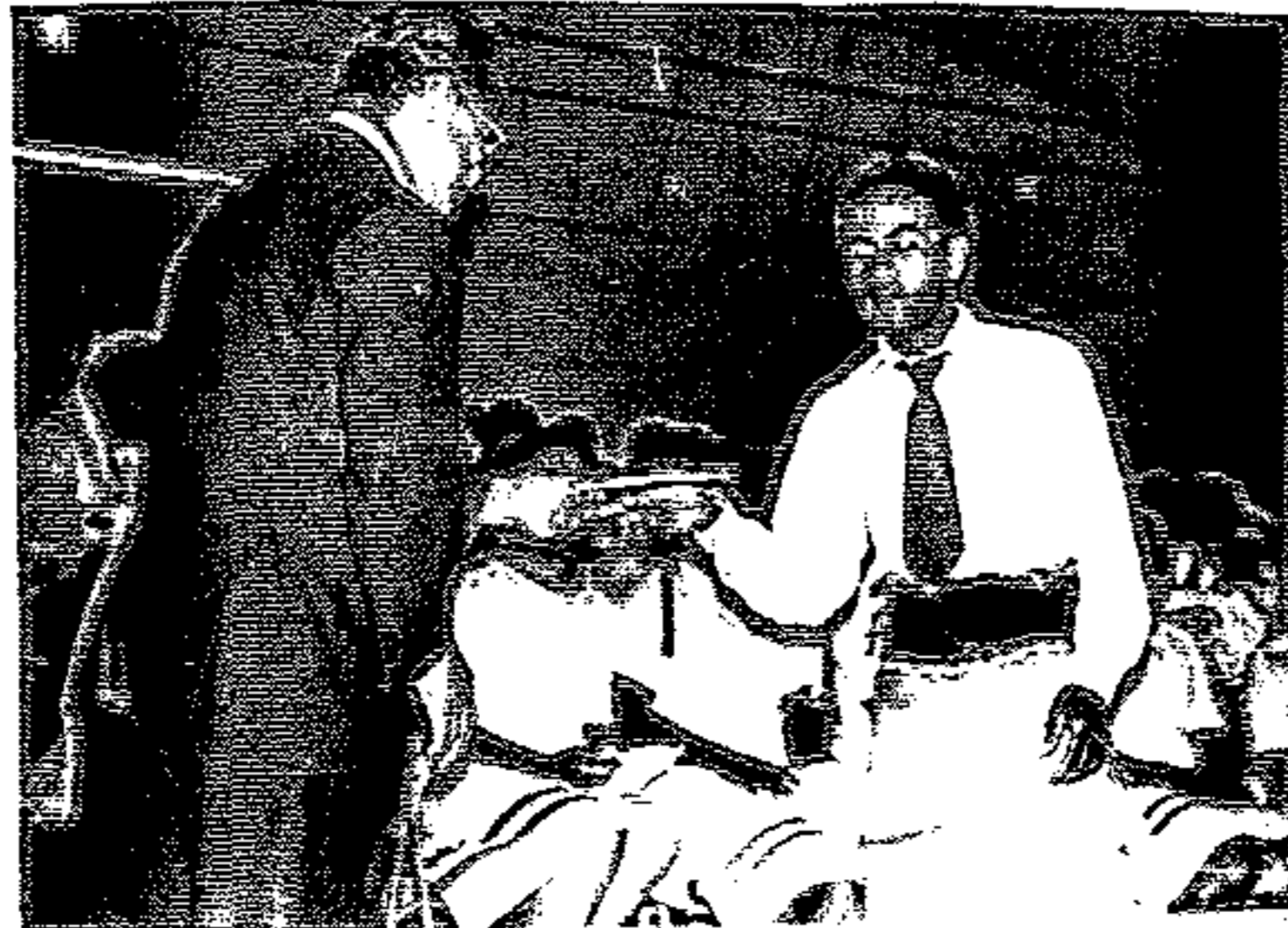
LDS Church School student also dressed in traditional costume

{Source: photo by author}

Figure 6.1: Tonga Traditional Costume



Young Tongan Missionaries dressed in traditional costume



LDS Church School student also dressed in traditional costume

{Source: photo by author}

Members Sustain Social Life

Tongan people live up to their name, "The Friendly Island." President and Sister McKay witnessed to this as they thanked the people of Tonga for the warm welcome on their behalf during their visit to the islands in 1955 by paraphrasing Robert Burns poem:

When death's dark stream I ferry o'er,
A time that surely shall come,
In heaven itself I'll ask no more,
Than just a Tongan welcome
(Britsch, p. 472)

The Church programs or services are held in the island partly to help members maintain cultural and social standards. Aside from Sunday regular services and the usual family home evening on Monday evenings and services for women (ages sixteen and up) and for children, there are number of other church related activities. Once a week members engage in genealogical research or work in the temple. There is a choir practice twice a week. Also once a month, there is a scheduled social event such as dancing, a costume party, movies, a song festival and other performances. The cultures and customs of the islands are strongly encouraged in these activities mentioned above. Clifford Geertz (p.355) in his analysis of religion in Java stated that, "Religion does not play only an integrative, socially harmonizing role in society but also a divisive one, thus reflecting the balance between integrative and disintegrative force which exist in any social system".

In Tonga the so-called extended family or "kainga" is very strong, as in most of the Polynesian isles. The LDS Church strongly emphasizes the importance and unity of the family. Latter-day Saints rely on holding family evenings every Monday to keep the family together. In family home evening, the culture of the islands is also taught. As every child grows up in Tonga, he or she knows, understands and become familiar with these traditional customs which may sound strange to new generations. As a native of Tonga, the writer often questioned the traditional culture and customs but he was taught to understand and abide by them. This may be difficult for LDS people. These are some of the social things which have been traditional customs:

- a. A girl in the Tongan society is considered to be valued higher than all her brothers.
- b. All ceremonial affairs of a family are under the direction and supervision of the husband's sister; she is considered the superior especially the eldest sister whom everyone in the family must listen to.
- c. A brother's children are considered as the servants of his sister and her children.
- d. The brother must provide food and if necessary money and shelter for his sister irrespective of whether she is single or married, with children or a widow.
- e. A sister must be informed if her sister-in-law has difficulty in giving birth and asked for a forgiveness from the sister so that the baby can be easily delivered. Difficulty in delivery is usually interpreted as the husband's only sister or the oldest sister being angry with either the brother or brother's wife.

- f. A sister can select the wives or husbands for her brother's children.
- g. A very high chief is considered a commoner in the presence of his sister or her children.

(Fanamanu, p. 38)

In addition to these, women regardless of age are the most respected of all in Tonga even before the old folks. Tongan people are also taught to be polite and excuse themselves when passing by somebody, or before doing any type of activities in front of anybody. All these things are abided by the Tongan people, even by the Church members who are known for their emphasis on the importance of the nuclear family. So, as Deidre Parker Arntz wrote (p.37) on her article, "Tonga will continue to be linked to some degree by family ties, but given the only sporadic activation of the kainga and the increasing importance of the nuclear family, particularly encouraged by the Mormon Church, cohesion passed on by the families may decline".

CHAPTER VII

SUMMARY AND CONCLUSION

Everyone knows something about the Latter-day Saints struggle for a place on the American frontier, and the ultimate settlement in the mountain valleys of Utah in 1847. But on the other side of the world at the same time, in the South Pacific, was another part of the Mormon epic. An epic itself heroic and enduring of courageous missionaries dedicating their lives to the idea of universal conversions. An epic that struggled along in a less developed countries such as Tonga. Regardless of its economic situation, the Church image stood as a firm foundation in Tonga. Since they are religious people, the Church became part of them.

Not every third world country is fortunate enough to share the same experience of having LDS Church as one of their main denominations like Tonga. There are significant opportunities provided by the Church to help uplift the economy of Tonga beyond those which the government itself can provide.

The object of this study was to acknowledge the unnoticed contributions of the LDS Church to the social life, culture, geographical environment and especially the economy of Tonga. Most people, particularly non-members, do not recognize and

appreciate what the Church has done for the country. Obviously, the Church means a lot to the country. Its doctrines and principles reflect in the life style of many Tongans. Culture, personal welfare, cleanliness and ways to survive economically are part of its message.

In general, the Church actually shares the burden of the government by providing money for the country. During a personal interview with the former CES Commissioner, Elliot Cameron, he stated that the Church is not only teaching a work-ethic and self-reliance to the people of Tonga but the Church itself affects the economy of the country by how much it spend every year in the country. Estimates seem to show that the Church's input into the Tongan economy in 1988 was about 6.4 percent of gross domestic product. Foreign aid comprised about 8.5 percent and remittances from abroad about 63 percent. In the future each of these values may be different. Remittances from abroad are subject to the fluctuations of local and global economies as is aid from foreign governments. The LDS contribution seems to have declined as the building of chapels and other structures has slowed down. But the economic contribution of the LDS Church is the least of its gifts.

The LDS Church also teaches ways to better family life. Latter-day Saints differ from members of other denominations in family life in Tonga. Latter-day Saints are more likely to stay married with less divorce than other denominations.

Homes of Latter-day Saints are more clean and neat than others. Critics, however, often say that, "It is materialism and the trappings of prosperity often associated with the Mormon Church that attract new members. Tongan Mormons have neat houses, good clothes and often own motorcycles or cars. Critics note that there are poor Mormons, too" (Keener, p. 24). All the Church meeting-houses: chapels, missionary headquarters and missionary huts, school buildings and the Temple are also far better in quality than any other buildings in Tonga. The quality of construction and care of Church buildings is responsible for this. Besides these facilities, Latter-day Saint members are easy to recognize with short hair cuts, clean clothes, no smoking or drinking and good behavior.

The LDS Church also puts a great emphasis on education. They provide more modern educational facilities than any other institution in Tonga. Together with these facilities, well qualified teachers and staff have been made available to educate the LDS students as well as non-members. Other than that, the Church School is known for sending students away from Tonga to further their education. In return, more LDS Students return home with their degrees to teach at the Church School and some are working for the government. Some of them have started different business to help the Tongan people, as the government looks at education as possible solution for their economic problems.

The purpose of this thesis is to describe the nature and status of the Tonga economy and the contribution of the LDS Church to economic development, standard way of living, culture and geographical environment of Tonga. Also, the writer wishes to see a better relationship in the future between the Church and the government as well as other Christian denominations, to make it easy for the Church to proceed with its goal, to reach every single village and town in Tonga. This in return benefits the people as well as the government. The Church deserves to be recognized by the Tongan people, especially the government, for it has done for the country.

Appendix: Highlights of the Tongan Mission History

Year	Description
1881	Missionaries sent from Samoa to Tongatapu
1892	First convert baptism
1894	First priesthood ordination
1897	Missionaries withdrawn temporarily from Tonga
1907	Missionary work begun anew in Vavau Island
1910	Missionary work begun anew in Tongatapu Island
1916	Tonga Mission separated from Samoa
1917	Missionary work begun anew in Haapai Island
1918	First Mission-wide conference (November)
1921	Elder David O. McKay visits
1925	School begun in Makeke
1938	President George Albert Smith visits Missionary work begun in Niuatoputapu
1940	American Missionaries recalled due to World War II
1946	Book of Mormon printed in the Tongan Language
1947	First of several visits by Elder Matthew Cowley
1949	Cornerstone of Liahona College laid by Elder Matthew Cowley
1953	Dedication of Liahona College
1954	Niue transferred to the Tonga Mission
1955	President David O. McKay visits Twenty one brick chapels authorized
1956	First Labor Missionaries called

Appendix (con't)

Year	Description
1957	Schools placed under Pacific Board of Education
1958	Dedication of Temple in New Zealand Fiji transferred to Tonga Mission Marion G. Romney visits
1959	Doctrine and Covenants and Pearl of Great Price printed in Tonga. First ordination to the priesthood in Fiji
1960	Labor Missionaries called to Hawaii Elder John L. Longdon visits
1962	Elder Mark E. Peterson visits
1964	Elder Delbert L. Stapley visits
1965	Elder S. Dilworth visits
1967	Elders Thomas S. Monson and Howard W. Hunter visit Nukualofa Stake organized Niue transferred to Samoan Mission Fiftieth anniversary conference and celebration(Nov)
1981	Pres. Spencer W. Kimball presided the Temple ground breaking
1982	First Stake in the Island of Haapai Island 2nd Stake of Vavau Island
1983	Tonga Temple dedication by Elder Gordon B. Hinckley
1087	Tonga Mission came to a total of ten stakes

(Source: E. J. Morton, p.1)

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Incidental Effects of Church Activity on Development,
Landscapes and Culture: an Example from Tonga

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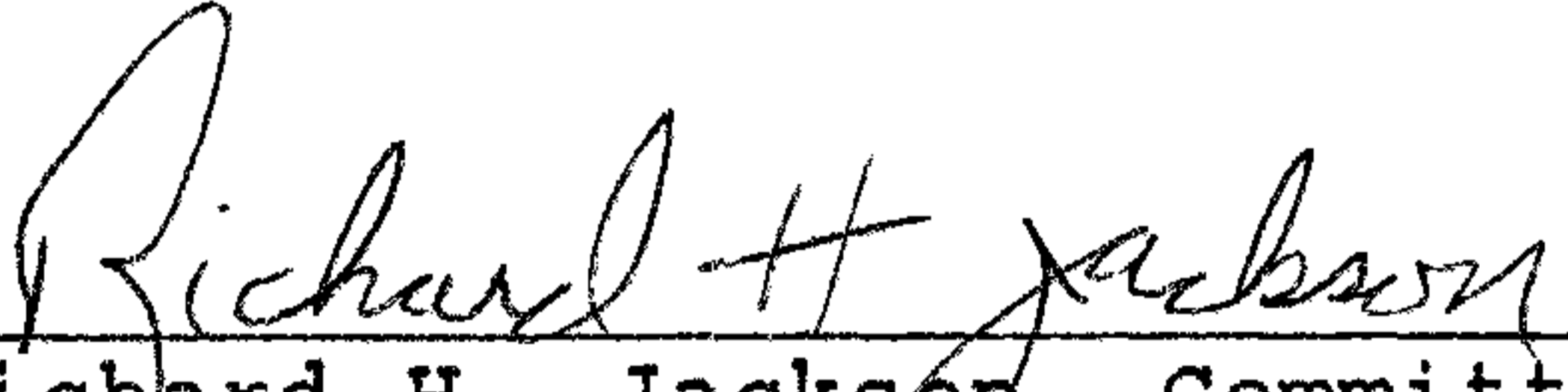
M. S. Degree, August 1990


ABSTRACT

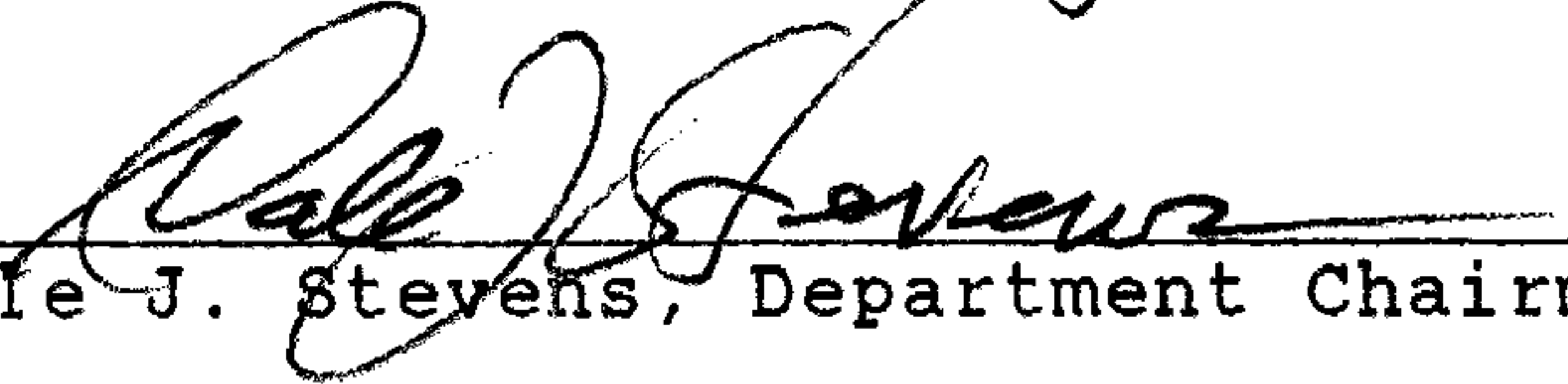
The effect of religious bodies upon the economy, landscape and culture of developing countries is a topic that needs further study. Intuitively, mission work in such lands would seem to have some impact but the actual conditions and changes are not carefully defined. This thesis seeks to describe one instance, the effect of the LDS Church upon Tonga. Here the Church is a fairly recent entrant into the land and its effects may readily be seen.

The LDS Church was found to play a modest role in the economy and a much greater role in changing landscapes. It is seen as a supporter of the local culture even though Tonga's societal patterns do not always conform to LDS beliefs, especially those about family government.

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