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## OCCUPATIONAL STATUS

Occupational and employment data collected in the United States, Canada, Britain, Japan, and Mexico from 1980 to 1983 indicate that members of the Church differ in some respects from the general populations in which they live, but are generally similar.

In the United States, LDS men tend to be about 7 percent more likely than the rest of the population to be in the labor force. LDS women have labor-force participation rates almost identical to U.S. women generally, but LDS women are about 4 percent more likely to work part-time rather than full-time. In single-parent families, LDS women are some 16 percent more likely to be employed than other single mothers. LDS mothers with children under six years of age are 9 percent less likely to be in the labor force than other U.S. mothers of preschoolers.

Among LDS men and women who are employed, occupational distributions are very similar to the United States generally. LDS men are slightly more likely to be professionals and a little less likely to be machine or equipment operators, but in all other occupational categories the percentages tend to be virtually the same.

In Canada the occupational and employment figures tend to be very similar to the United States. Canadian LDS men are 7 percent more likely to have employment than the general population, and about half of the LDS women are employed and 9 percent more likely than others to work part-time. The occupational breakdowns in Canada for LDS men and women tend to follow the national patterns within a few percentage points.

Church survey data from Britain, Mexico, and Japan for the years 1981–1983 show that British LDS men had 87 percent participation in the labor force, the highest of the countries examined. The employment rate for LDS men in Mexico was 67 percent; in Japan, 77 percent; and in the United States, 85 percent. Japanese LDS women active in the Church were generally in the labor force at a slightly higher rate (5 percent higher) than other women in Japan.

When Church populations are compared, greater concentrations of white-collar workers are usually found in areas where members are mainly urban. Their proportion in specific white-collar categories varies somewhat in each country. In

1981–1983, LDS men were found more in managerial, administrative, and production positions in the five countries that were examined. Men and women were in professions in about the same proportion in all countries except Mexico, where greater numbers of women are in the professions (especially teaching), while LDS women were overrepresented in clerical, sales, and service occupations.

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## OCEANIA, THE CHURCH IN

The Church of Jesus Christ of Latter-day Saints has been established in Oceania (the islands of the central and southern Pacific) since 1844, when its missionaries first arrived in French Polynesia and organized a branch there. The Church moved into Hawaii in 1850, New Zealand in 1854, Samoa in 1888, Tonga in 1891, and other islands after World War II. By 1990 the Church in Oceania had grown to over 100,000 members living in several MISSIONS and hundreds of STAKES, WARDS, and branches, and it had TEMPLES in Samoa, Tahiti, and Tonga (*see also* HAWAII and NEW ZEALAND).

**FRENCH POLYNESIA.** The Prophet Joseph SMITH sent four missionaries, Addison Pratt, Benjamin Franklin Grouard, Noah Rogers, and Knowlton F. Hanks (who died at sea), to the islands of the Pacific in May 1843. Arriving at Tubuai Island, 350 miles south of Tahiti, on April 30, 1844, they established the first branch of the Church in Oceania in July 1844, with eleven members. When friction with the French territorial government ended the first period of missionary work in 1852, the Church had nearly 2,000 converts scattered on at least twenty islands.

The mission was refounded in 1892, when William A. Seegmiller and Joseph W. Damron, Jr., were sent to Tahiti from the Samoan mission. Growth was negligible until 1950, when the Church placed leadership in the hands of local members and moved the proselytizing missionaries from the Tuamotu Islands to Tahiti. This move accelerated Church growth. Three other factors also contributed to more rapid growth after 1953: increased use of the French language, use of organized proselytizing plans, and the building of modern MEETINGHOUSES.