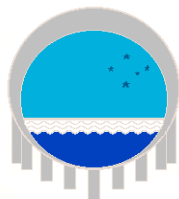


POLITICAL REPRESENTATION AND WOMEN'S EMPOWERMENT IN SAMOA

Volume 2: Methods and Results

July, 2015

Leasiolagi Malama Meleisea
Measina Meredith
Muagututi'a Ioana Chan Mow
Penelope Schoeffel
Semaun Ausage Lauano
Hobert Sasa
Ramona Boodoosingh
Mohammed Sahib



**CENTRE FOR SAMOAN STUDIES
NATIONAL UNIVERSITY OF SAMOA
Le Papaigalagala, Apia, Samoa**

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To the Ministry of Education, Sports and Culture, thank you for your continuous support in providing teachers and school review officers to conduct our survey.

To the Ministry of Women, Community and Social Development, thank you for your continuous support in providing guidance and logistical support in regard to conducting research at the village level. I would also like to thank all the village mayors (*Sui o Nu'u*) and women's representatives to government (*Sui o Tama'ita'i o Nu'u*) for their invaluable cooperation. I wish to acknowledge also the contributions of several local experts with regard to their respective areas, including Tuioti Sakaria Taituave.

To all of the women candidates who have participated in the research, your respective inputs into the project have been enlightening and we hope these personal accounts inspire more women to stand for elections in the future.

I am greatly indebted to all my project staff, consisting of colleagues from the Centre for Samoan Studies and the Faculty of Science at NUS. Last, but not least, I wish to congratulate all who have contributed to and participated in the project.

Faafetai mo galuega lelei uma.



Leasiolagi Professor Malama Meleisea
Director, Centre for Samoan Studies
National University of Samoa

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POLITICAL REPRESENTATION AND WOMEN'S EMPOWERMENT IN SAMOA

1. INTRODUCTION

The Samoa Local Government Research Project (SLGRP) was initiated by the Centre for Samoan Studies (CSS) at the National University of Samoa (NUS). The objective of the project was to identify to what extent women participate in local political and economic village government and village-based organisations, and to obtain empirical evidence of this participation, so as to inform national policy and potential law reform in relation to the *Village Fono Act* (1990).

Prior research has indicated the importance of collecting empirical evidence to assist the national government to develop better policies, taking into account the various aspects of local village government, so as to improve progress towards the Millennium Development Goals and fulfil the government's commitments to the United Nations Convention for the Elimination of All Forms of Discrimination Against Women (CEDAW).

The SLGRP began in April 2013 and ended in June 2015. The first year of the project (Phase 1) consisted of a nationwide survey to identify and profile decision-makers at the village level. The data collected in the survey was used to identify 30 villages: 15 with acknowledged formal obstacles to women *matai* and 15 villages with no acknowledged formal obstacles to women *matai*.¹ A more qualitative approach was applied in the second year (Phase 2) of the project, utilising interviews to gather information on the barriers to women participating in village-based organizations, including to what extent these structures impose a 'roadblock' to women's political participation not only at the local level but also at the national level.

Volume I of this research report summarized the findings of the research and presented recommendations for action. This volume (Volume II) of the report describes the research methods and results in detail.

We trust that planners and policy actors at every level will make use of the data to formulate relevant policies that will help to enhance and improve social and economic development in Samoa.

¹ *Matai* are persons chosen by the senior male and female members of extended family or lineage (*'aiga*) to hold a family title, with the endorsement of the village with which the title is historically associated.

2. RESEACRCH METHODS

Phase 1: Survey

Phase 1 of the project utilized quantitative research methods in the form of a nationwide survey covering all of the villages and sub-villages in Samoa (275 villages in total). The data from the ‘non-traditional’ (urban) villages (35 villages) was later excluded from the analysis as these villages do not have traditional governance systems. The survey was the first of its kind to be designed by the Centre for Samoan Studies and conducted in Samoa.²

The survey had two parts (see Appendix 1). Part 1 consisted of a questionnaire containing 43 questions pertaining to aspects of village governance structures, details of leadership across village councils, youth organisations, primary schools, women’s committees, community-based organisations (CBOs) and local businesses. Part 1 also compiled information about the collective perceptions in villages regarding women *matai* and their statuses. Part 2 of the survey was aimed at creating a profile of all *matai* who sit on village councils, identifying their *matai* titles and first names, their highest level of formal education, their age, employment status and sex, and whether or not they had ever lived overseas for more than 12 consecutive months.

Recruitment of district coordinators and village enumerators

Before implementing the survey it was necessary to find and train ‘district coordinators’ to facilitate the implementation of the survey at the school district level. The Ministry of Education, Sports and Culture (MESC) played a crucial role in this regard, by enabling its senior review officers to serve as the district coordinators. In total, 16 district coordinators participated in the survey. They acted as liaisons between the project team and primary school teachers; the latter were employed as ‘village enumerators’ to conduct the survey at the village level.

The district coordinators identified the village enumerators from the primary schools within their school districts. Only teachers who were residing in the villages that they would survey were selected as enumerators. In total, 277 village enumerators participated in the survey, many of whom had experience in collecting village data for censuses.

The project team conducted 14 survey training sessions for the district coordinators and village enumerators. During the one-hour training, the district coordinators and village enumerators were instructed in how to complete the two-part survey questionnaire in accordance with two sets of guidelines. The enumerators were given copies of the guidelines (in Samoan language) that they could refer to when conducting the survey in the villages. All of the participants were provided with phone credit and encouraged to contact a project team member if they had questions during the implementation of the survey.

Enumerators were given two weeks from the date of training to complete the survey, after which enumerators attended a data collection session to present their completed questionnaires. A total of 16 data collection sessions were conducted, with each session lasting for up to 3 hours depending on the number of enumerators and completed questionnaires.

² The MWCSO conducted a similar survey during Phase 1 of its ‘Women Matai and Leadership Survey’ study. There were several methodological differences between the two studies, however, resulting in varied findings which mean that the results cannot be compared (see Appendix 2).

Trial of the questionnaire

The two-part questionnaire was trialled in four rural villages in Falealili District in southern Upolu. As a result of the trial, structural modifications were made to the questionnaire so as to form an appropriate urban version. Questions relating to the presence of traditional governance structures (e.g. village councils, *Sui o Nu'u*, *Sui o Tamaitai o Nu'u*) proved to be inapplicable to non-traditional villages (where these traditional structures are absent), so these questions were left unanswered by enumerators on the urban version. The urban version was also given expanded response sections (i.e. more spaces added to answer fields) for questions related to CBOs and churches, in anticipation of the disproportionate number of these institutions in urban villages.

Implementation of the survey

After the trial, the survey was implemented across Samoa, beginning with villages in Savaii, all of which are 'rural'. This starting point was chosen to ensure that all of the rural villages in Samoa were surveyed before the urban villages.³ After covering Savaii, the rural villages in Upolu were surveyed, followed by the urban villages, which are found only in and around Apia. The survey was conducted over a period of six months (May 2013 – November 2013).

Safeguards to ensure the reliability and validity of survey data

Measures were taken to ensure the accuracy of the survey data collected. In particular, all of the completed questionnaires were compiled by the district coordinators and, on the day prior to data collection sessions, the project officer collected these surveys and reviewed them. This review process ensured that every question was answered (except for genuine 'not applicable' responses) and that answers did not contradict each other. This process was useful for not only checking for errors by enumerators and inconsistencies in responses but also for reducing the length of the data collection sessions. Furthermore, this process also proved to be effective in calling attention to responses that needed more clarification.

The final safeguard took place in the last stages of the data entry phase. Data entry students used secondary sources of information, collected from various government ministries (e.g. 2011 national census from the Samoa Bureau of Statistics [SBS]; national village databases held by the SBS, the Ministry of Women, Community and Social Development [MWCSD] and MESC; and village profiles from MWCSD), to cross-check survey data. Students worked in pairs as they entered and cross-checked the survey data.

Research outputs – Survey

The data collected in Phase 1 was compiled in a database made up of three parts. Part 1 contained social, economic and political data pertaining to leadership and governance in the 275 villages. Part 2 contained data regarding the personal characteristics of all *matai* participating in village councils. Part 3 contained data on deacons found in the 275 villages.

Phase 2: Interviews

The data collected in Phase I was used to identify 30 villages where information would be collected from village mayors and women's representatives to government. Fifteen (15) villages with acknowledged formal obstacles to women *matai* were selected, along with 15 villages with no acknowledged formal obstacles to women *matai*.

³ Surveying the rural villages before urban villages ensured that most important data would be collected within the time-frame of the project. The urban villages were not as relevant to the final analysis as they do not have traditional governance structures in place.

Phase 2 utilized qualitative research methods (mainly interviews). In-depth interviews were conducted with three types of subjects: village mayors (*Sui o Nuu* [SN]), women's representatives to government (*Sui o Tamaitai o Nuu* [STN]) and women candidates who have stood for past elections. A separate set of questions (questionnaire) was prepared for each of the three groups.

Recruitment of interviewers

Interviewers were sourced from within the project team and among colleagues in the Faculty of Arts and Faculty of Science. In total, three interviewers conducted the interviews of SN and STN and four interviewers conducted the interviews of women candidates. The interviewers were experienced researchers, with the exception of two who were trained by more experienced project team members and were closely monitored.

Sui o Nuu interviews

The SN questionnaire consisted of 45 questions (see Appendix 3), with 2 parts and 10 sub-headings. Part 1 contained 8 questions pertaining to personal characteristics of the respondent (name, age, occupation, highest level of formal education, length of representation, church membership and marital status). Part 2 of the questionnaire contained open-ended questions relating to women's participation across various aspects of village government (village council, village women's committees, youth, church, constituency, businesses, CBOs), conventions about women *matai* within their respective villages, and their perceptions on relevant Samoan customs.

Research outputs – Sui o Nuu

The information collected in the Sui o Nuu interviews was compiled in a database containing social, economic and political data pertaining to governance in 30 traditional villages in Samoa.

Sui o Tamaitai o Nuu interviews

The Sui o Tamaitai questionnaire consisted of 50 questions (see Appendix 4), with two parts and 10 sub-headings. Part 1 contained 10 questions pertaining to personal characteristics of the respondent (name, age, occupation, highest level of formal education, length of representation, church membership, marital status and whether or not her husband (if relevant) participates in the village council). Part 2 of the questionnaire contained open-ended questions based on the status of women's participation across various aspects of village government (village council, village women's committees, youth, church, constituency, businesses, CBOs), conventions about women *matai* within their respective villages, and their perceptions on relevant Samoan customs.

Research outputs – Sui o Tamaitai o Nuu

The information collected in the Sui o Tamaitai interviews was compiled in a database containing social, economic and political data pertaining to governance in 30 traditional villages in Samoa.

Women candidate interviews

The women candidate questionnaire consisted of 43 questions (see Appendix 5), with two parts. Part 1 contained 23 questions pertaining to personal characteristics of the respondent as well as the constituency and election statistics. Part 2 of the questionnaire contained open-ended questions about candidates' experiences in past elections, their strategies for campaigning and perceptions on relevant Samoan customs.

Research outputs – Women candidates

The information collected from the women candidate interviews was compiled in a database containing social, economic and political data about candidates' experiences during their candidature as well as their perceptions regarding women *matai* standing for elections.

3. PHASE 1 – SURVEY

Methodological Notes – Survey

Villages and sub-villages

For the purpose of our survey database and subsequent analyses, the following definitions were adopted:

- A ‘village’ is an entity with a village mayor (*Sui o Nuu [SN]*) (and information is compiled about that village mayor’s area).
- A ‘traditional village’ refers to villages with both a village mayor and a village council (*fono*).⁴ In traditional villages, there is usually one village women’s representative to government (*Sui o Tamaitai o Nuu [STN]*).
- A ‘non-traditional village’ refers to villages with a village mayor but no village council. Non-traditional villages do not have an honorific salutation and include those villages (mostly urban) that have been assigned a village mayor by the government for administrative convenience. To distinguish these mayors from mayors in traditional villages, the government refers to those in non-traditional villages as ‘*Sui o le Malo*’ meaning representatives to the government.

Each entry in the survey database refers to a ‘village’ (as previously defined) but in some cases these ‘villages’ are actually highly organised ‘sub-villages’ (*pitonuu*).⁵ A sub-village is counted as a ‘village’ in the survey database. These highly organised sub-villages have many of the governance structures found in traditional villages (i.e. village mayors and councils of *matai* who oversee village affairs at the sub-village level and a lineage of titles originating from the village etc.). The sub-villages are arguably evolving into separate villages, and some are contesting their current status as sub-villages.⁶

All of the questions in the questionnaires (Parts 1 and 2) were applicable to traditional villages, but some survey questions were not applicable to the sub-villages. In addition, many questions were not applicable to the non-traditional villages, because these villages do not have many of the governance structures found in traditional villages. Consequently, responses to these questions were coded as non-responses (i.e. either ‘666’ or ‘999’ in the survey database) to represent ‘missing cases’.

Churches

The churches recorded by respondents to the survey were:

Congregational Christian Church of Samoa (EFKS), Methodist, Catholic, Latter Day Saints (LDS), Assembly of God (AOG), Seventh Day Adventist (SDA), Jehovah’s Witness, Full Gospel, Pouesi, Christian Church,

⁴ This definition was adopted for the purposes of ensuring consistency across the survey database. This definition is also consistently applied throughout this volume (Volume 2). It is noted however that, for the purposes of interpreting results and recommendations, in Volume 1 ‘traditional’ villages are strictly defined as those villages with their own honorific salutation (*faalupega*).

⁵ All villages have at least one named sub-village (*pitonu’u*). In some large traditional villages, sub-villages operate as separate villages, even though they are not formally recognised as such.

⁶ Legally, sub-villages (*pitonuu*) are not ‘villages’ according to the Village Fono Act. Although these sub-villages are governed by their own village council and have a village mayor, they have no legal powers to effect real change at the overall village level.

Bahai, Voice of Christ (VoC), Nazarene, Pentecost, Baptist, Peace Chapel, Samoa Evangelism, Protestant, Anglican, Elim Church, Christian Fellowship, and 'other' churches (churches that identified themselves as independent of established churches).

Community-based organisations

The community-based organisations (CBOs) recorded by respondents to the survey were: Resource committees (e.g. water, conservation, sand etc.), social support groups (e.g. Victim Support Group, Faataua le Ola etc.), Women in Business Development Initiative (WIBDI) groups, microfinance groups (e.g. SPBD – financing provided by the Development Bank of Samoa, etc.), village community groups (e.g. youth groups, and untitled men and women involved in village development projects, local sports committees etc.), and 'other' community groups (e.g. Civil Society Support Programme [CSSP], Red Cross, Peace Corp etc.).

Businesses

The types of businesses recorded by respondents to the survey were: Shops, Beach *fale* (small, traditional Samoan houses on the seashore, rented as day-shelters or overnight accommodation), Hotels, Bus, Taxi and 'Other' types of businesses (the types of businesses were not specified by the respondents).

Omissions

Villages and sub-villages with neither a village mayor nor village council were excluded from the survey database on the basis that these villages/sub-villages are basically settlements with no definitive governance structures in place (neither traditional or non-traditional). The following cases were excluded:

- Mulivai (Tauese)
- Falelauniu
- Leaupuni
- Tafaigata (only area where Tafaigata prison is located; does not include Nu'u Fou)
- Afia
- Olo
- Togitogiga
- Alafou
- Solaua
- Tausagi
- Faleolo (only area where the Faleolo International Airport is located)
- Seesea

The following distinctions were noted for survey questions that did not yield responses:

- For string values
 - Not applicable (NA)= question was not applicable to the respondent
 - SIS = see interview summary
 - Null = no response (= 999)
- For numeric values
 - 666 = NA
 - 999 = No response (= Null)

For the purposes of interpretation, all 666, 999, Null and NA values were interpreted as 'missing cases'.

Results – Survey [Part 1]

The results below (1-36) were compiled from the responses to the Part 1 questionnaire. The numbering of results refers to the numbering system used in the analysis; they do not correspond to any particular question in the Part 1 survey questionnaire. The numbers of the survey questions are indicated in square brackets [].

Background information

- [Part 1 Q1] In Samoa, there are a total of 275 villages: 181 villages on the island of Upolu, 85 villages on Savaii, 6 villages on Manono and 3 villages on Apolima. Of these villages, 240 are traditional villages (villages and sub-villages) and 35 are non-traditional villages. See the Methodological Notes above for an explanation of traditional and non-traditional villages.

The table below presents the numbers of traditional and non-traditional villages on the four inhabited islands of Samoa.

Table 1. Traditional and non-traditional villages in Samoa, by island

Island	Number of non-traditional villages	Number of traditional villages	Total
Upolu	35	146	181 (65.82%)
Savaii	0	85	85 (30.91%)
Manono	0	6	6 (2.18%)
Apolima	0	3	3 (1.09%)
Total	35 (12.73%)	240 (87.27%)	275 (100.00%)

- [Part 1 Q2-Q3] All villages had at least one sub-village (*pitonuu*). See Methodological Notes above for an explanation of sub-villages.
- [Part 1 Q4-Q5] Of the 240 traditional villages, 237 had a village mayor. There were three missing cases (Nuu, Saletele and Salimu).

[Part 1 Q4-Q5] Of the 35 non-traditional villages, 27 had a village mayor. There were 8 missing cases (Fugalei, Leifiifi, Levili, Malifa, Matafele, Moamoa Fou, Palisi Tai and Puipaa).

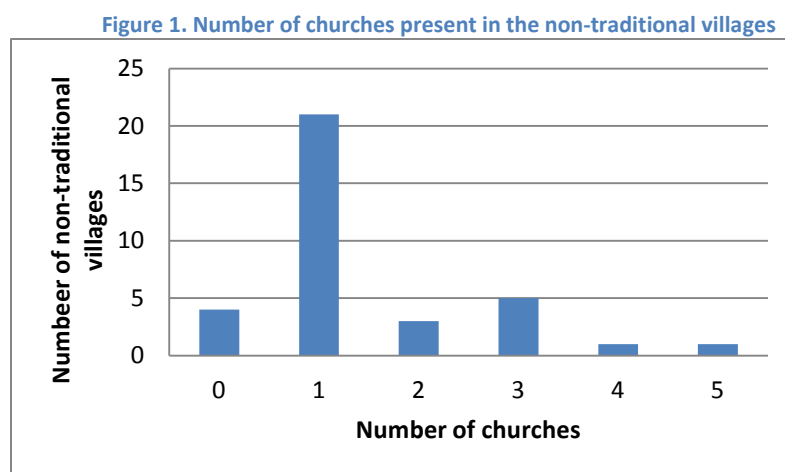
- [Part 1 Q6] Of the 264 village mayors ($275 - 3 - 8 = 264$) recorded in the survey, 8 were female. Of these, 4 were in non-traditional villages (Vaivase Tai, Vaitoloa, Toomatagi and Vaimea) and 4 were in traditional villages (Aai o Fiti, Tufuiopa, Tanumalala and Samalaeulu/Patamea/Sataputu (Leauvaa)).

Table 2. Traditional and non-traditional villages with village mayors, by sex

	Female village mayors	Male village mayors	Missing cases	Total
Non-traditional	4	23	8	30 (10.91%)
Traditional	4	233	3	240 (87.27%)
Total	8 (2.91%)	256 (93.09%)	11 (4.00%)	275 (100.00%)

5. [Part 1 Q7] Of the 35 non-traditional villages, 21 had one church and 14 villages had either no church (in 4 villages) or more than one church (in 10 villages) located within their boundaries (See Figure 2, below).
 - a. The composition of church denominations varies in Samoan villages. See the Methodological Notes above for the list of churches recorded in the survey as being present in the villages.
 - b. The five non-traditional villages with the most churches were Lotopa (5 churches), Vaivase Tai (4), Faatoia (3), Vailima (3) and Alafua (3). Each of these villages had an EFKS church.

The figure below illustrates the prevalence of churches in non-traditional villages.

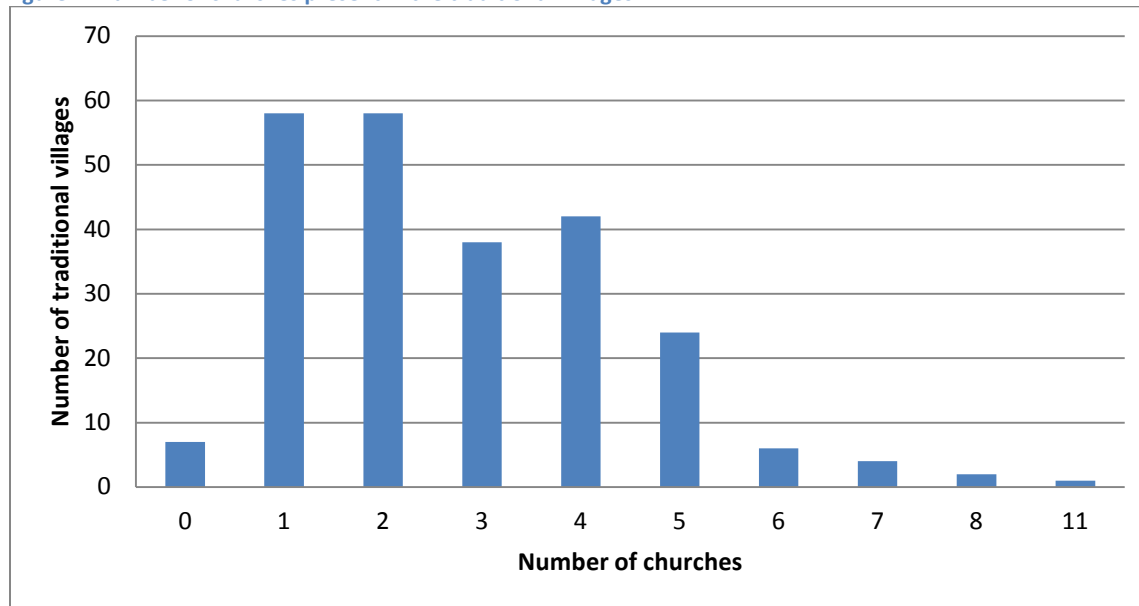


[Part 1 Q7] Among the 240 traditional villages, almost all had at least one church located within their boundaries (fewer than 5% of villages had no church), and most had more than one church (see Figure 3 below).

- a. The composition of church denominations varies in Samoan villages. See the Methodological Notes above for the list of churches recorded as being present in the villages.
- b. The five traditional villages with the most churches were Vaitele Tai (11 churches), Vaitele Fou (8), Vaitele Uta (8), Solosolo (7) and Fasitoo Uta (Avano/Satui) (7). Each of these villages had an EFKS, Catholic, Methodist and Seven Day Adventist church.

The figure below illustrates the prevalence of churches found in traditional villages

Figure 2. Number of churches present in the traditional villages



6. [Part 1 Q8] Of all church ministers (411) recorded in the survey, none of those in non-traditional villages were female and only two ministers in traditional villages were female. The female church ministers were found in the villages of Sinamoga and Vaitele Uta; the ministers belonged to the Assembly of God Church and the Elim Pentecostal Church.

The table below presents the numbers of female and male ministers in the two types of villages.

Table 3. Traditional and non-traditional villages with church ministers, by sex

Village type	Number of female church ministers	Number of male church ministers	Total
Non-traditional	0	49	49 (11.92%)
Traditional	2	360	362 (88.08%)
Total	2 (0.49%)	409 (99.51%)	411 (100.00%)

7. [Part 1 Q9-Q10] Of all female deacons (2,615) recorded in the survey, 220 were in non-traditional villages and 2,395 were in traditional villages.

- a. The five non-traditional villages with the most female deacons were Puipaa (29), Nafanua (Papauta) (27), Alafua (24), Moataa (20) and Ululoloa (17).

The five traditional villages with the most female deacons were Neiafu (124), Vaitele Tai (90), Asau (67), Sagone (65) and Vaitele Uta (53).

- b. In the non-traditional villages, the five denominations with the most female deacons were EFKS (87), Methodist (70), SDA (20), Catholic (18) and Nazarene (13).

In the traditional villages, the five denominations with the most female deacons were Methodist (1007), EFKS (566), Latter Day Saints (221), SDA (169) and Catholic (156).

8. [Part 1 Q11-Q12] Among the 35 non-traditional villages, 24 had residents who attended churches located in other villages (either nearby or far away), while 9 villages did not have residents who attended churches located in other villages (either nearby or far away). There were 2 ($35 - 24 - 9 = 2$) missing cases.

Among the 240 traditional villages, 185 had residents who attended churches located in other villages (either nearby or far away), while 52 villages did not have residents who attended churches located in other villages (either nearby or far away). There were 3 ($240 - 185 - 52 = 3$) missing cases.

9. [Part 1 Q13-Q14] In the non-traditional villages with residents attending churches located in other villages, there was only one female church minister in these churches. The church minister in question belonged to the Worship Centre in the village of Malifa.

In the traditional villages with residents attending churches located in other villages, there were 11 female church ministers in these churches. These villages were Asaga, Fogapoa, Fogatuli, Saleilua, Levi (Saleimoa), Lotosoa (Saleimoa), Salelavalu Tai, Sapoe/Utulaelae, Satalo (Falealili), Satitoe and Tulaele.

10. [Part 1 Q15-Q16] In the non-traditional villages in which residents attended churches located in other villages, there were four villages with female deacons. These deacons belonged to the Worship Centre, ACF, EFKS and Methodist churches.

In the traditional villages in which residents attended churches located in other villages, there were 49 female deacons. These deacons belonged to the Worship Centre, Assembly of God, Mormon, Elim Church, LDS, Voice of Christ, Pentecost, Peace Chapel, Nazarene, Methodist, Catholic and EFKS churches.

11. [Part 1 Q17] Of the 35 non-traditional villages, 4 had only one village women's committee (*Komiti o Tina*) (Palisi Uta, Puipaa, Sogi and Vaitoloa). The remaining villages either had no *Komiti o Tina*, or had more than one.

Of the 240 traditional villages, 167 had only one village women's committee (*Komiti*).⁷ The remaining villages either had no *Komiti* or had more than one.

The table below shows the numbers of villages with one (yes) or 'other' (no) village women's committee.

Table 4. Traditional and non-traditional villages with one women's committee (*Komiti*)

	Yes – Village has one women's committee	No – Village either had >1 or no <i>Komiti</i>	Total
Non-traditional	4	31	35 (12.73%)
Traditional	167	73	240 (87.27%)
Total	171 (62.18%)	104 (37.82%)	275 (100.00%)

⁷ See Appendix 6 Table 1 for the list of 167 traditional villages.

12. [Part 1 Q18] Of the 35 non-traditional villages, 25 had more than one village women's committee (Alafua, Avele, Moataa, Faatoia, Fugalei, Leifiifi, Letava, Leufisa, Levili, Malifa, Matafele, Moamoa Fou, Moamoa Tai, Moamoa Uta, Motootua, Mulinuu, Palisi Tai, Papauta (Loimata o Apaula), Papauta (Nafanua), Saleufi, Savalalo, Taufusi, Toomatagi, Ululoloa and Vaivase Tai). The remaining 10 (35 – 25 = 10) non-traditional villages either had one or no village women's committee.

Of the 240 traditional villages, 66 had more than one village women's committee.⁸ The remaining 174 (240 – 66 = 174) traditional villages either had one or no village women's committee.

The table below presents a breakdown of villages with more than one (yes) or 'other' (no) village women's committee.

Table 5. Traditional and non-traditional villages with more than one women's committee (Komiti)

	Yes – Village has >1 <i>Komiti</i>	No – Village either had 1 or no <i>Komiti</i>	Total
Non-traditional	25	10	35 (12.73%)
Traditional	66	174	240 (87.27%)
Total	91 (33.09%)	184 (67.21%)	275 (100.00%)

13. [Part 1 Q18-Q19] Of the 25 non-traditional villages with more than one village women's committee, 3 villages reported having multiple village women's committees that meet together, as one committee, at some point or another (Moataa, Puipaa and Sogi).

Of the 66 traditional villages with more than one women's committee, 25 villages had multiple village women's committees which meet together, as one committee, at some point or another (Alamagoto, Aopo, Apia, Faala, Malae/Salimu (Faga), Fagalii, Faleasiu tai, Avano/Satui (Fasitoo Uta), Sailoa/Mataiili (Fasitoo Uta), Fasitoo Tai, Fogapoa, Vaiafai (Iva), Safua (Lalomalava), Lepea, Salua Tai (Manono), Matautu/Levi, Safaatoa, Tapueleele (Safotulafai), Matavai (Safune), Le itu ole Nofaallii (Sapapalii), Sapoe/Utulaelae, Sasa'ai, Tafagamanu (Lefaga), Tafatafa and Vaitoomuli (Palauli)).

14. [Part 1 Q20] Among the 35 non-traditional villages, 4 had one women's representative to the government (*Sui o Tamaitai o Nu'u*) representing the village at the national level (Moataa, Palisi Uta, Puipaa and Toomatagi).

Among the 240 traditional villages, 182 had with one women's representative to the government (*Sui o Tamaitai o Nu'u*) representing the village at the national level.⁹ It is noteworthy that 58 of the traditional villages did not have a women's representative to government.

⁸ See Appendix 6 Table 2 for the list of 66 traditional villages.

⁹ See Appendix 6 Table 3 for the list of 182 traditional villages.

The table below presents the numbers of villages with one (yes) or 'other' (no) village women's representative to the government (*Sui o Tamaitai o Nu'u*).

Table 6. Traditional and non-traditional villages with *Sui o Tamaitai o Nu'u*

	Yes – Village has 1 <i>Sui o Tamaitai o Nu'u</i>	No – Village did not have 1 or has no <i>Sui o Tamaitai o Nu'u</i>	Total
Non-traditional	4	31	35 (12.73%)
Traditional	182	58	240 (87.27%)
Total	186 (67.64%)	89 (32.36%)	275 (100.00%)

15. [Part 1 Q20-Q21] Of the 35 non-traditional villages, none had more than one women's representative to the government (*Sui o Tamaitai o Nu'u*).

Of the 240 traditional villages, 7 had more than one women's representative to the government (*Sui o Tamaitai o Nu'u*). These villages were Fogapoa, Avea/Vaifou/Vaoiva (Iva), Lalomalava, Safua (Lalomalava), Vaisaulu (Lalomalava), Alamutu (Saleimoa) and Sapoe/Utulaelae.

16. [Part 1 Q22] In the 4 non-traditional villages with one women's representative to the Government (*Sui o Tamaitai o Nu'u*), 2 of the women originated from the villages they represent (Moataa and Puipaa), while the remaining 2 women ($4 - 2 = 2$) did not.

In the 182 traditional villages with one women's representative to the government (*Sui o Tamaitai o Nu'u*), 129 of the women originated from the villages they represent,¹⁰ while 53 of the women ($182 - 129 = 53$) do not.

The table below presents the number of women's representatives to the government (*Sui o Tamaitai o Nu'u*) who originate from the villages they represent and the number who don't, for each village type.

Table 7. Traditional and non-traditional villages with *Sui o Tamaitai o Nu'u* who originate from the villages they represent

	Yes – <i>Sui o Tamaitai o Nu'u</i> originates from the village she represents	No – <i>Sui o Tamaitai o Nu'u</i> does not originate from the village she represents	Total
Non-traditional	2	2	4 (2.15%)
Traditional	129	53	182 (97.85%)
Total	131 (70.43%)	55 (29.57%)	186 (100.00%)

17. [Part 1 Q23] In the 2 non-traditional villages that had their women's representatives to the government (*Sui o Tamaitai o Nu'u*) residing in the villages, none of the women held a title.

In the 129 traditional villages that had their respective women's representatives to the government (*Sui o Tamaitai o Nu'u*) residing in the villages, only 8 of the women held a title (Fasitoo Tai, Matavai (Safune), Sagone, Siumu Sisifo, Solosolo, Vailele Tai, Vaimoso and Vavau).

¹⁰ See Appendix 6 Table 4 for the list of 129 traditional villages.

18. [Part 1 Q24] Of the 4 women's representatives to the government (*Sui o Tamaitai o Nuu*) in non-traditional villages, only 2 attended village council (*fono*) meetings. These representatives live in the villages of Palisi Uta and Puipaa.

Of the 182 women's representatives to the government (*Sui o Tamaitai o Nuu*) in traditional villages, only 39 attend village council (*fono*) meetings. These representatives live in the villages of Aai o Fiti, Apia, Apolima Uta, Gagaemalae/Sanonu (Falefa), Falelima, Faleseela, Falevao, Fasitoo Tai, Fusi (Anoamaa), Fusi (Safata), Gautavai, Samalaeulu/Patamea/Sataputu (Leauvaa), Lepea, Lotofaga, Magiagi, Malaemalu, Maninoa, Salua Tai (Manono), Matautu (Apia), Mutiatele, Neiafu, Nofoalii, Saanapu, Safaatoa, Tapueleele (Safotulafai), Matavai (Safune), Salani, Sapunaoa, Satufia, Savaia (Lefaga), Siufaga (Falelatai), Siumu Sisifo, Solosolo, Toamua, Utualii, Utufaalalafa, Vailele Tai, Vaimoso and Vaiusu.

19. [Part 1 Q25] Of the 35 non-traditional villages, 9 had at least one primary school. Non-traditional villages with primary schools included Alafua, Moataa, Leifiifi, Lotopa, Savalalo, Vailima, Vaimea, Vaitoloa and Vaivase Tai. Only one of these villages had 2 primary schools (Lotopa).

Of the 240 traditional villages, 173 had at least one primary school;¹¹ while 16 had 2 primary schools located within the village. The villages with 2 primary schools were: Asau, Malae/Salimu (Faga), Sapini/Luua (Faga), Saleapaga/Sagapolu (Falefa), Faleula, Leulumoega, Manunu, Safotu, Vaimaga/Eveeve (Safotulafai), Faletagaloa (Safune), Foua/Saletagaloa (Salelologa), Saloga/Falefia/Malaeta (Salelologa), Sapulu/Sakalafai (Salelologa), Faga (Siufaga), Tuanai and Vailuutai. These particular villages had at least one public and one private primary school, with the latter owned by churches.

20. [Part 1 Q26-Q27] Of the 35 non-traditional villages, 9 had children attending primary schools located in other villages, either nearby or far away. These were the villages of Alafua, Moataa, Leifiifi, Lotopa, Savalalo, Vailima, Vaimea, Vaitoloa and Vaivase Tai.

Of the 240 non-traditional villages, 146 had children attending primary schools located in other villages, either nearby or far away.¹²

Leadership in Traditional Villages

21. [Part 1 Q28] Of the 9 non-traditional villages with at least one primary school, there were a total of 27 female school committee members and 32 male school committee members.

Of the 173 traditional villages with at least one primary school, there were a total of 167 female school committee members and 904 male school committee members.

The table below presents the numbers of school committee members in non-traditional and traditional villages, by sex.

¹¹ See Appendix 6 Table 5 for the list of 173 traditional villages.

¹² See Appendix 6 Table 6 for the list of 146 traditional villages.

Table 8. Numbers of school committee members in non-traditional and traditional villages, by sex

	No. of female members	No. of male members	Total
Non-traditional	27	32	59 (5.22%)
Traditional	167	904	1071 (94.78%)
Total	194 (17.17%)	936 (82.83%)	1130 (100.00%)

22. [Part 1 Q29] Of the 9 non-traditional villages with at least one primary school, only the village of Alafua had a female president for its school committee. It was noted that Alafua has 2 presidents for the school committee, both of whom were female. The remaining 8 non-traditional villages with at least one primary school had male school committee presidents.

Of the 173 traditional villages with at least one primary school, 16 school committees had a female president. The remaining 157 school committees had a total of 190 male presidents. It was noted that some school committees had more than one school committee president.

The table below presents the numbers of school committee presidents in non-traditional and traditional villages, by sex.

Table 9. Numbers of school committee presidents in non-traditional and traditional villages, by sex

	No. of female presidents	No. of male presidents	Total
Non-traditional	1	8	9 (4.19%)
Traditional	16	190	206 (95.81%)
Total	17 (7.91%)	198 (92.09%)	215 (100.00%)

23. [Part 1 Q29] Of the 8 primary schools located in the non-traditional villages with at least one primary school, 6 schools had female principals (Alafua, Lotopa, Savalalo, Vaimea, Vaitoloa and Vaivase Tai). The remaining 2 schools had male principals.

Among the 173 traditional villages that reported having at least one primary school, a total of 171¹³ schools were located therein. Of these 171 schools, 106 had female principals. The remaining 65 schools had male principals.

The table below presents the numbers of school principals found in non-traditional and traditional villages by sex.

Table 10. Numbers of school principals in non-traditional and traditional villages, by sex

	No. of female principals	No. of male principals	Total
Non-traditional	6	2	8 (4.47%)
Traditional	106	65	171 (95.53%)
Total	112 (62.57%)	67 (37.43%)	179 (100.00%)

¹³ Highly-organised sub-villages (*pitonuu*) are classified as 'villages' in the survey database, and these share primary schools with the main village. As a result, the number of schools is lower than the number of traditional villages that claim to have at least one primary schools located therein.

24. [Part 1 Q29] In the 8 non-traditional villages with at least one primary school, there were 4 deputy school principals, 3 of whom were female (Leifiifi, Savalalo and Vaivase Tai). The remaining deputy school principal was male.

In the 173 traditional villages with at least one primary school, there were 156 deputy school principals, 124 of whom were female.¹⁴ The remaining 32 deputy school principals were male.

The table below presents the numbers of deputy school principals found in non-traditional and traditional villages by sex.

Table 11. Numbers of deputy school principals in non-traditional and traditional villages, by sex

	No. of female deputies	No. of male deputies	Total
Non-traditional	3	1	4 (2.50%)
Traditional	124	32	156 (97.50%)
Total	127 (79.38%)	33 (20.63%)	160 (100.00%)

25. [Part 1 Q30] Village Business Owners

- a. In the 35 non-traditional villages, there were 304 business owners: 99 female and 195 male. There were 10 missing cases.

In the 240 traditional villages, there were 1,393 business owners: 467 female and 905 male. There were 21 missing cases.

The table below presents a breakdown of business owners found in non-traditional and traditional villages by sex.

Table 12. Traditional and non-traditional villages with business owners, by sex

	No. of female business owners	No. of male business owners	Missing cases	Total
Non-traditional	99	195	10	304 (17.91%)
Traditional	467	905	21	1393 (82.09%)
Total	566 (33.35%)	1100 (64.82%)	31 (1.83%)	1697 (100.00%)

- b. The five non-traditional villages with the most business owners were Lotopa (25), Taufusi (25), Motootua (22) and Fugalei (21).

The five traditional villages with the most business owners were Matautu (Apia) (25), Vaitele Tai (25), Vaitele Uta (25), Vaimoso (21) and Magiagi (18).

- c. The five non-traditional villages with the most female business owners were Saleufi (11), Taufusi (10), Motootua (10), Lotopa (10) and Vaivase Tai (8).

The five traditional villages with the most female business owners were Matautu (Apia) (21), Vaigaga (11), Aleisa Sisifo (10), Vaitele Uta (10) and Magiagi (8).

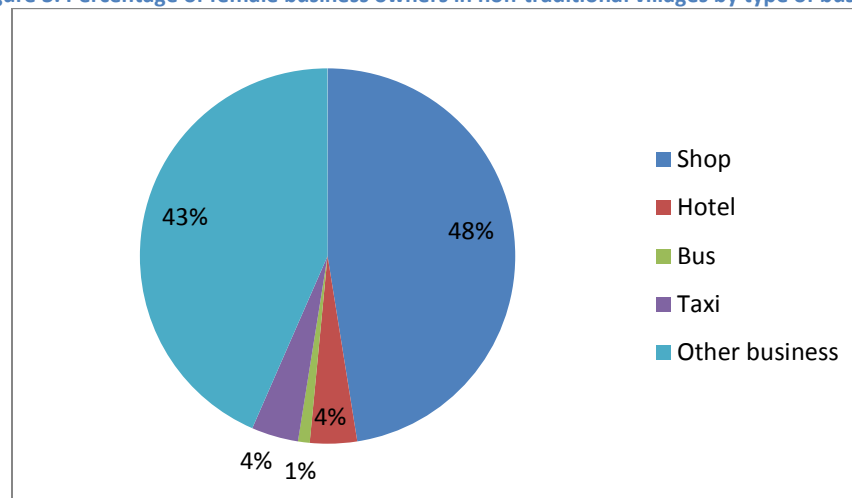
¹⁴ See Appendix 6, Table 7, for the list of 124 traditional villages that had female deputy school principals.

- d. The five non-traditional villages with the most male business owners were Savalalo (18), Fugalei (17), Lotopa (15), Taufusi (15) and Sogi (15).

The five traditional villages with the most male business owners were Vaitele Tai (20), Vaimoso (17), Vaitele Uta (15), Sapulu/Sakalafai (Salelologa) (15) and Vaitele Fou (11).

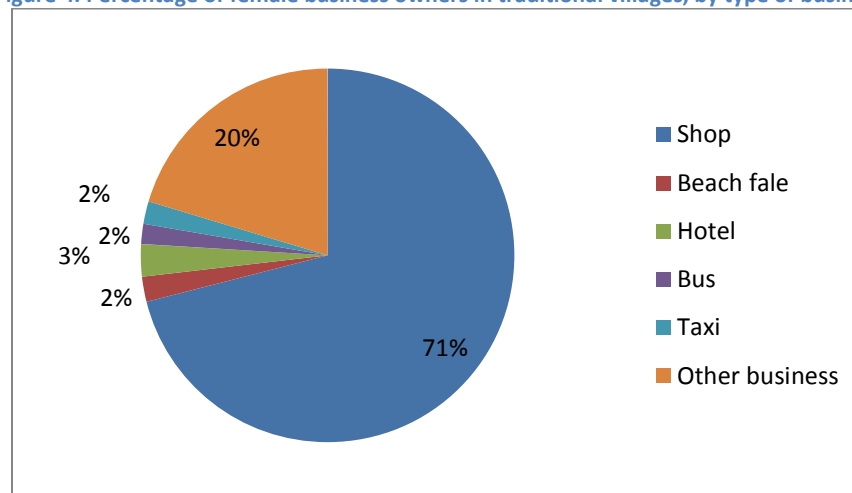
- e. Of the 99 female business owners in non-traditional villages, the majority had 'Shop' types of businesses (47), followed by 'Other' types of businesses (43) then 'Hotel' (4), 'Taxi' (4) and 'Bus' (1) businesses. No 'Beach fale' businesses were reported as being owned by women.¹⁵

Figure 3. Percentage of female business owners in non-traditional villages by type of business



Of the 462 female business owners in traditional villages, the majority had 'Shop' businesses (328), followed by 'Other' types of businesses (94) then 'Hotel' (13), 'Beach fale' (10), 'Taxi' (9) and 'Bus' businesses (8).

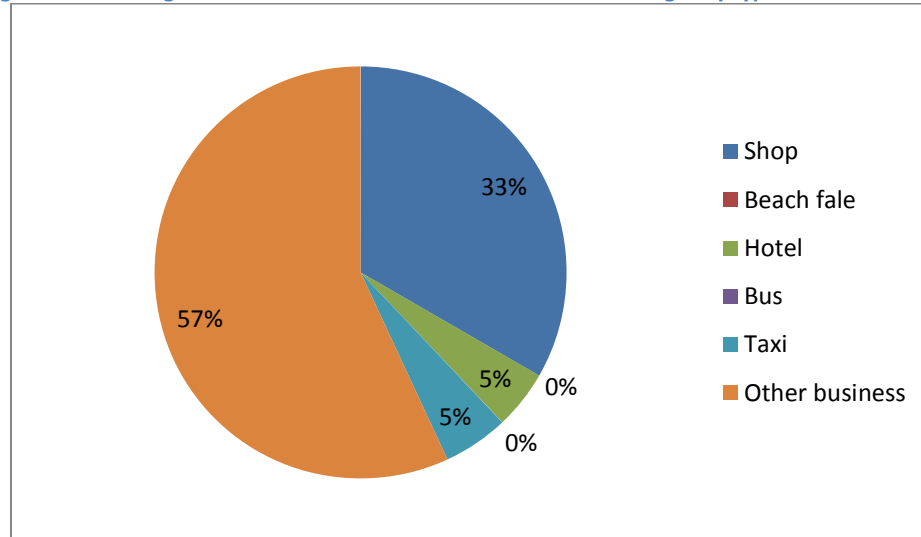
Figure 4. Percentage of female business owners in traditional villages, by type of business



¹⁵ Most non-traditional villages are in urban areas, which do not have any 'Beach fale's'.

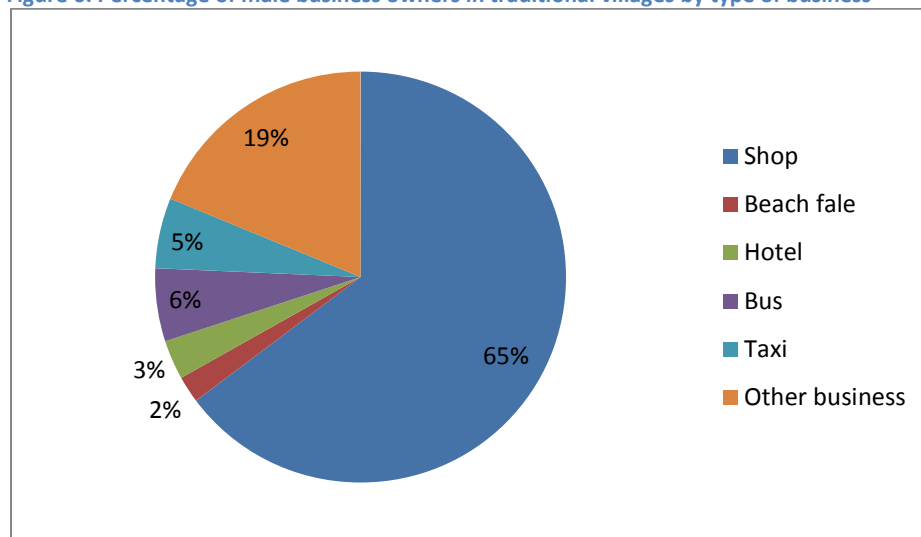
- f. Of the 195 male business owners in non-traditional villages, the majority had 'Other' types of businesses (111), followed by 'Shop' businesses (65) then 'Taxi' (10) and 'Hotel' (9). No 'Beach fale' or 'Bus' type businesses were owned by men.

Figure 5. Percentage of male business owners in non-traditional villages by type of business



Of the 905 male business owners in traditional villages, the majority had 'Shop' businesses (586), followed by 'Other' types of businesses (170) then 'Bus' (52), 'Taxi' (50), 'Hotel' (28) and 'Beach fale' businesses (19).

Figure 6. Percentage of male business owners in traditional villages by type of business



26. [Part 1 Q31] Community based organisations (CBOs)

- g. In the 35 non-traditional villages, there were 39 female CBO leaders and 63 male CBO leaders. There were 2 missing cases.

In the 240 traditional villages, there were 275 female CBO leaders and 322 male CBO leaders. There was 1 missing case.

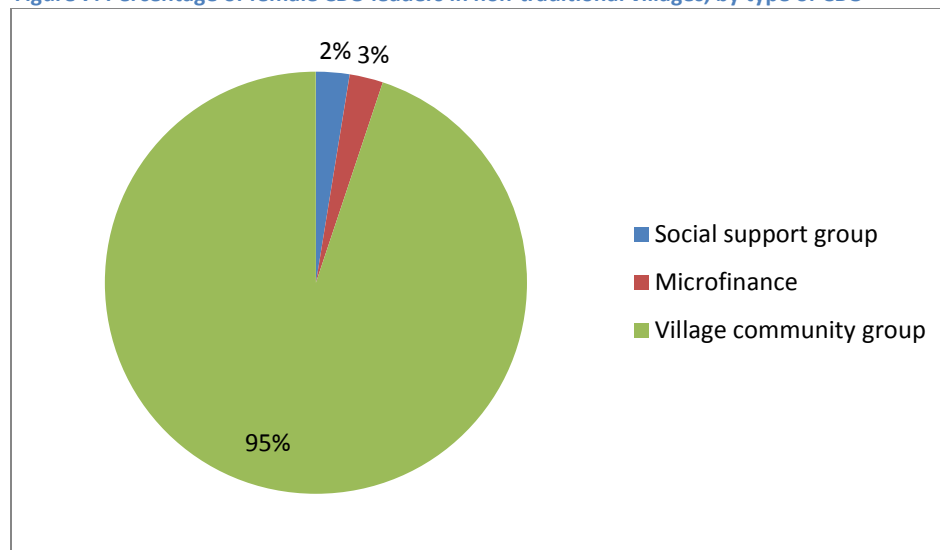
The table below presents the numbers of CBO leaders in non-traditional and traditional villages, by sex.

Table 13. Numbers of CBO leaders in non-traditional and traditional villages, by sex

	No. of female CBO leaders	No. of male CBO leaders	Missing cases	Total
Non-traditional	39	63	2	104 (14.81%)
Traditional	275	322	1	598 (85.19%)
Total	314 (44.73%)	385 (54.84%)	3 (0.43%)	702 (100.00%)

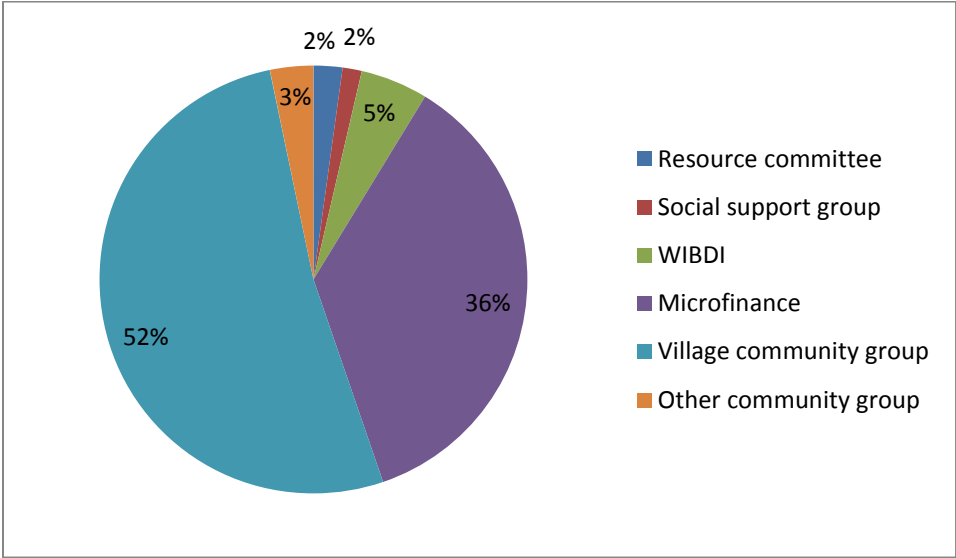
- h. [Part 1 Q31-Q32] Of the 39 female CBO leaders in non-traditional villages, the majority were in charge of 'Village Community' CBOs (37), followed by 'Social Support' CBOs (1) and 'Microfinance' CBOs (1). No women were in charge of the 'Resource Committee' CBOs, 'Other' CBOs or 'WIBDI' CBOs (Women in Business and Development Initiative [WIBDI]).

Figure 7. Percentage of female CBO leaders in non-traditional villages, by type of CBO



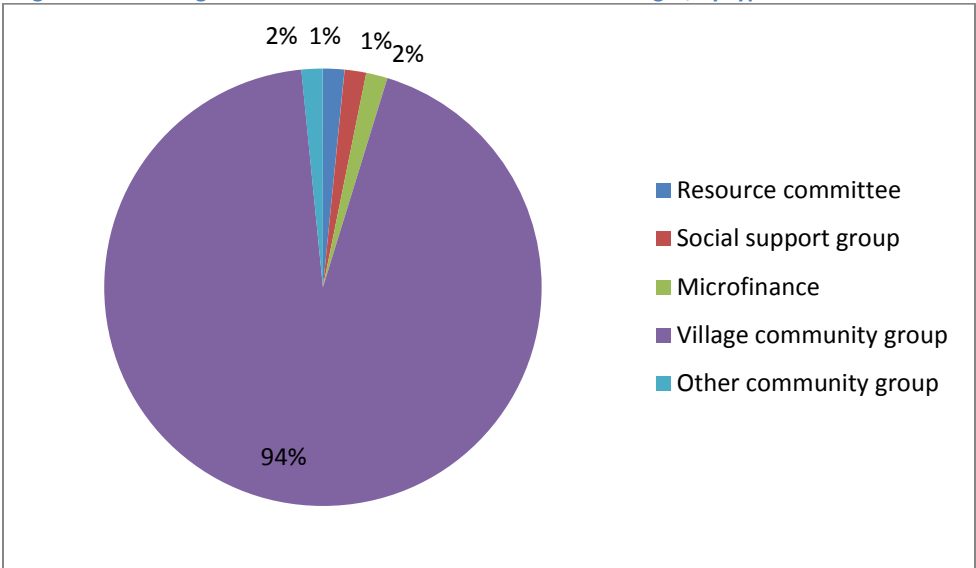
Of the 275 female CBO leaders in traditional villages, the majority were in charge of 'Village Community' CBOs (143), followed by 'Microfinance' CBOs (99) then 'WIBDI' CBOs (14), 'Other' CBOs (9), 'Resource Committee' CBOs (6) and 'Social Support' (4).

Figure 8. Percentage of female CBO leaders in traditional villages, by type of CBO



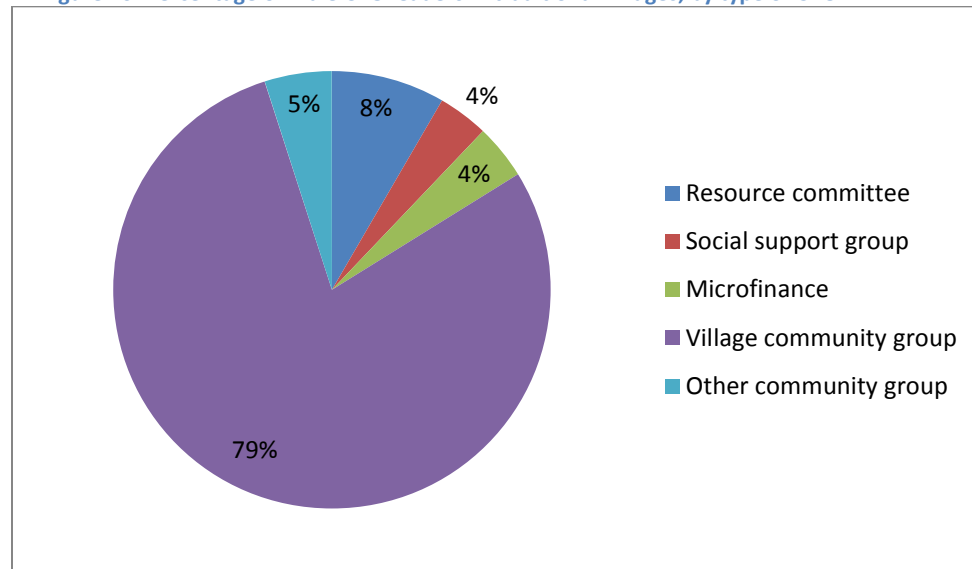
- i. Of the 63 male CBO leaders in non-traditional villages, the majority were in charge of 'Village Community' CBOs (59), followed by 'Microfinance' CBOs (1), 'Social Support' CBOs (1), 'Resource Committee' CBOs (1) and 'Other Committee' CBOs (1). No men were in charge of 'WIBDI' CBOs in non-traditional villages.

Figure 9. Percentage of male CBO leaders in non-traditional villages, by type of CBO



Of the 322 male CBO leaders in traditional villages, the majority were in charge of 'Village Committee' CBOs (254), followed by 'Resource committee' CBOs (27), then 'Other committee' CBOs (16), 'Microfinance' CBOs (13) and 'Social support' CBOs (12). No men were in charge of 'WIBDI' CBOs in traditional villages.

Figure 10. Percentage of male CBO leaders in traditional villages, by type of CBO



27. [Part 1 Q33] Of the 35 non-traditional villages, 9 conduct village council meetings. Among these, 5 hold monthly meetings (Moamoa Tai, Vaitoloa, Papauta, Vailima and Magiagi), 3 hold weekly meetings (Moataa, Sogi and Alafua), and 1 has a village council that does not meet (Moamoa Fou). There were 26 (35 – 9 = 26) missing cases.

Of the 240 traditional villages, 227 conduct village council meetings. Among these, 197 hold monthly meetings, 12 hold fortnightly meetings, 8 hold weekly meetings (Vaiala, Palisi Uta, Lepea, Sapulu (Salelologa), Iva (Vaiafai), Tafua, Saleapaga/Sagapolu (Falefa) and Gagaemalae/Sanonu (Falefa)), and 10 villages conduct council meetings according to 'Other' interim periods. There were 13 (240 – 227 = 13) missing cases.

The table below presents the numbers of non-traditional and traditional villages by frequency of village council (*fono*) meetings.

Table 14. Numbers of traditional and non-traditional villages by frequency of village council (*fono*) meetings

	Non-traditional villages	Traditional villages	Total
None	1	0	1 (0.36%)
Weekly	3	8	11 (4.00%)
Fortnightly	0	12	12 (4.36%)
Monthly	5	197	202 (73.45%)
Other	0	10	10 (3.64%)
Missing cases	26	13	39 (14.18%)
Total	35 (12.73%)	240 (87.27%)	275 (100.00%)

28. [Part 1 Q34-Q35] Total number of titleholders (*matai*) residing in their respective villages.
- The 35 non-traditional villages had 615 *matai* residing in their respective villages. Of these 615 *matai*, 73 were female and 542 were male.

The 240 traditional villages had 10,799 *matai* residing in their respective villages. Of the 10,799 *matai*, 576 were female and 10,223 were male.

The table below presents the numbers of *matai* residing in non-traditional and traditional villages, by sex.

Table 15. Numbers of *matai* residing in non-traditional and traditional villages, by sex

	No. of female resident <i>matai</i>	No. of male resident <i>matai</i>	Total
Non-traditional	73	542	615(5.39%)
Traditional	576	10223	10,799(94.61%)
Total	649 (5.67%)	10765(94.31%)	11,414(100.00%)

- The five non-traditional villages with the most *matai* residing in their respective villages were Moataa (97), Magiagi (66), Papauta (45), Puipaa (40) and Lotopa (38).

The five traditional villages with the most *matai* residing in their respective villages were Sasina (170), Vaitele Tai (153), Afega (150), Faleasiu Uta (140) and Samatau (138).

- The five non-traditional villages with the most female *matai* residing in their respective villages were Moataa (7), Faatoia (6), Lotopa (6), Papauta (6) and Vaivase Tai (6).

The five traditional villages with the most female *matai* residing in their respective villages were Saloga (Salelologa) (35), Papa Puleia (29), Gagaifolevao (24), Samalaeulu/Patamea/Sataputu (Leauvaa) (18) and Fagafau (16).

The table below presents the average numbers of resident male *matai* and resident female *matai* in the non-traditional and traditional villages.

Table 16. Average numbers of resident male and female *matai* in non-traditional and traditional villages

	Average no. of resident male <i>matai</i>	Average no. of resident female <i>matai</i>
Non-traditional	21.9	2.92
Traditional	46.5	2.57

29. [Part 1 Q36] Total number of titleholders (*matai*) not residing in the village, who were also making financial contributions to the village (*monotaga*).

- In the 35 non-traditional villages, there were 47 *matai* not residing in the villages who were making financial contributions to their respective villages.

In the 240 traditional villages, there were 3,600 *matai* not residing in the villages who were making financial contributions to their respective villages.

- b. The three non-traditional villages with the most *matai* not residing in the villages but who were making financial contributions were Moamoa Tai (35), Moataa (11) and Savalalo (1).

The five traditional villages with the most *matai* not residing in the village but who were making financial contributions were Afega (543), Sapulu/Sakalafai (Salelologa) (180), Pu'apu'a (86), Sasina (86) and Leulumoega (83).

30. [Part 1 Q37] Total number of female and male titleholders (*matai*) not residing in the village, who were also making financial contributions to the village (*monotaga*)

- a. In the 35 non-traditional villages, of the 47 *matai* who were not residing in the village but who were making financial contributions to their respective villages, 46 were male and only 1 was female.

In the 240 traditional villages, of the 3,600 *matai* who were not residing in the village but who were making financial contributions to their respective villages 3,234 were male and 366 were female.

The table below presents the numbers of non-resident *matai* contributing *monotaga* in non-traditional and traditional villages by sex.

Table 17. Numbers of non-resident *matai* contributing *monotaga* in non-traditional and traditional villages, by sex

	No. of non-resident female <i>matai</i> contributing <i>monotaga</i>	No. of non-resident male <i>matai</i> contributing <i>monotaga</i>	Total
Non-traditional	1	46	47 (1.29%)
Traditional	366	3,234	3,600 (98.71%)
Total	367 (10.06%)	3280 (89.94%)	3,647 (100.00%)

- b. The female *matai* who is not residing in the village but who is making financial contributions belongs to the village of Leifiifi (1).

The five traditional villages with the most female *matai* not residing in the village but making financial contributions were the villages of Sapulu/Sakalafai (Salelologa) (21), Gagaifolevao (18), Fasitoo Tai (15), Samalaeulu/Patamea/Sataputu (Leauvaa) (15) and Pu'apu'a (15).

31. [Part 1 Q39] Of the 35 non-traditional villages, 9 recognise women holding titles who were residing in the village (Moataa, Palisi Uta, Moamoa Tai, Moamoa Uta, Moamoa Fou, Puipaa, Nafanua (Papauta), Loimata o Apaula (Papauta) and Vailima), while 8 villages do not recognize women holding titles who were residing in the village (Leufisa, Palisi Tai, Vaimea, Letava, Levili, Malifa, Leifiifi and Toomatagi). There were 18 (35 – 9 – 8 = 18) missing cases.

Of the 240 traditional villages, 188 recognise women holding titles who were residing in the village, and 41 of these villages do not recognize women holding titles who were residing in the

village (Tiapapata, Saloga/Falefia/Malaeta (Salelologa), Vaisaulu (Lalomalava), Sasa'ai, Letui, Lelepa, Safai, Mauga, Fagasa, Puleia, Fogatuli, Samata I Uta, Moasula, Vaega (Satupaitea), Vaisala, Saleaaumua, Lufilufi, Salelesi, Samamea, Taelefaga, Nonoa (Saleimoa), Lotosoa (Saleimoa), Tuanai, Saina, AeLe Fou, Tulaele, Tuanaimato East, Letogo, Salesatele, Saleapaga, Matatufu, Vailoa (Aleipata), Leulumoega, Utualii, Falelatai, Afega, Vaitele Uta, Vaitele Fou, Lalomanu, Matautu/Levi, and Malie). There were 11 ($240 - 188 - 41 = 11$) missing cases.

The table below presents the numbers of non-traditional and traditional villages that do and do not recognise women holding titles who were residing in the village.

Table 18. Numbers of traditional and non-traditional villages that recognise women holding matai titles who reside in the village

	No. of villages that recognise resident female matai	No. of villages that do not recognise resident female matai	Missing cases	Total
Non-traditional	9	8	18	35 (12.73%)
Traditional	188	41	11	240 (87.27%)
Total	197 (71.64%)	49 (17.82%)	29 (10.55%)	275 (100.00%)

32. [Part 1 Q39] Of the 35 non-traditional villages, 4 villages recognise women holding titles who were not residing in the village (Moataa, Palisi Uta, Puipaa and Vailima). While 11 of the 35 non-traditional villages do not recognize women holding titles who were not residing in the village (Leufisa, Avele, Palisi Tai, Moamoa Tai, Moamoa Fou, Vaimea, Levili, Malifa, Toomatagi, Nafanua (Papauta), and Loimata o Apaula (Papauta)). There were 20 ($35 - 4 - 11 = 20$) missing cases.

Of the 240 traditional villages, 186 villages recognise women holding titles who were not residing in the village.¹⁶ While 43 of the 240 traditional villages do not recognize women holding titles who were not residing in the village (Vaipuna, Lepea, Tiapapata, Aai o Fiti, Tufuiopa, Vaisaulu (Lalomalava), Siufaga (Faga), Salei'a, Auala, Pitonuu, Samata I Uta, Moasula, Vaega (Satupaitea), Safotu, Vaisala, Tafua, Matautu, Saleaaumua, Lufilufi, Salelesi, Falevao, Samamea, Uafato, Tafitoala, Nonoa (Saleimoa), Lotosoa (Sale'imoa), Vailele Uta, Saina, AeLe Fou, Tulaele, Tuanaimato East, Elise Fou, Letogo, Vailoa (Aleipata), Leulumoega, Tafaigata, Falelatai, Afega, Vaitele Uta, Vaitele Fou, Lalomanu, Faleapuna, and Matautu/Levi). There were 11 ($240 - 186 - 43 = 11$) missing cases.

The table below presents the numbers of non-traditional and traditional villages that do and do not recognise women holding titles who were not residing in the village.

Table 19. Numbers of traditional and non-traditional villages that recognise women holding matai titles who reside outside of the village

	No. of villages that recognise non-resident female matai	No. of villages that do not recognise non-resident female matai	Missing cases	Total
Non-traditional	4	11	20	35 (12.73%)
Traditional	186	43	11	240 (87.27%)
Total	190 (69.09%)	54 (19.64%)	31 (11.27%)	275 (100.00%)

¹⁶ See Appendix 6 Table 8 for the list of 186 traditional villages.

33. [Part 1 Q40] Of the 35 non-traditional villages, 4 villages (Moataa, Palisi Uta, Puipaa and Vailima) allow women to be given a *saofai* (ceremony recognizing a title or status), while 11 villages do not allow women to be given a *saofai* for a matai title (Leufisa, Avele, Palisi Tai, Moamoa Tai, Moamoa Fou, Vaimea, Levili, Malifa, Toomatagi, Nafanua (Papauta), and Loimata o Apaula (Papauta)). There were 20 ($35 - 4 - 11 = 20$) missing cases.

Of the 240 traditional villages, 194 villages allow women to be given a *saofai* for a matai title,¹⁷ and 34 villages do not allow for women to be given a *saofai* for a matai title (Vaipuna, Tiapapata, Aai o Fiti, Vaisaulu (Lalomalava), Safune (Fatuvalu), Pitonuu, Siutu (Salailua), Samata I Uta, Moasula, Vaega (Satupaitea), Vaisala, Salailua, Maninoa, Saleaamua, Lufilufi, Samamea, Nonoa (Saleimoa), Lotosoa (Sale'imoa), Vailele Uta, Saina, Aelee Fou, Tulaele, Letogo, Vailoa (Aleipata), Avano/Satui (Fasitoo Uta), Sailoa/Matailili (Fasitoo Uta), Leulumoega, Tafaigata, Falelatai, Afega, Vaitele Uta, Vaitele Fou, Lalomanu, and Matautu/Levi). There were 12 ($240 - 194 - 34 = 12$) missing cases.

The table below presents the number of non-traditional and traditional villages that do and do not allow women to be given a *saofai* for a *matai* title.

Table 20. Numbers of traditional and non-traditional villages that allow women to be given a *saofai* for a *matai* title

	No. of villages that allow women to be given a <i>saofai</i> for a <i>matai</i> title	No. of villages that do not allow women to be given a <i>saofai</i> for a <i>matai</i> title	Missing cases	Total
Non-traditional	4	11	20	35 (12.73%)
Traditional	194	34	12	240 (87.27%)
Total	198 (72.00%)	45 (16.36%)	32 (11.64%)	275 (100.00%)

34. [Part 1 Q41] Of the 35 non-traditional villages, only the village of Moataa has conducted *saofai* for *tamaitai* (*taupou* [daughter of a high-ranking chief]) of the village in the past, while 15 villages had not done so (Leufisa, Avele, Palisi Tai, Palisi Uta, Moamoa Tai, Moamoa Uta, Moamoa Fou, Vaimea, Puipaa, Levili, Malifa, Toomatagi, Nafanua (Papauta), Loimata o Apaula (Papauta) and Vailima). There were 19 ($35 - 1 - 15 = 19$) missing cases.

Of the 240 traditional villages, 88 villages had conducted *saofai* for *tamaitai* (*taupou*) of the village in the past,¹⁸ while 139 villages had not done so.¹⁹ There were 13 ($240 - 88 - 139 = 13$) missing cases.

The table below presents the number of non-traditional and traditional villages that had and had not conducted *saofai* for *tamaitai* (*taupou*) of the village in the past.

¹⁷ See Appendix 6 Table 9 for the list of 194 traditional villages.

¹⁸ See Appendix 6 Table 10 for the list of 88 traditional villages.

¹⁹ See Appendix 6 Table 11 for the list of 139 traditional villages.

Table 21. Numbers of traditional and non-traditional villages that had and had not conducted *saofai* for *tamaitai* (*taupou*) in the past

	No. of villages that had conducted <i>saofai</i> for <i>tamaitai</i> (<i>taupou</i>) in the past	No. of villages that had not conducted <i>saofai</i> for <i>tamaitai</i> (<i>taupou</i>) in the past	Missing cases	Total
Non-traditional	1	15	19	35 (12.73%)
Traditional	88	139	13	240 (87.27%)
Total	89 (32.36%)	154 (56.00%)	32 (11.64%)	275 (100.00%)

35. [Part 1 Q42] Of the 35 non-traditional villages, 10 had women participating in their respective village council meetings (*fono*) (Moataa, Palisi Uta, Moamoa Tai, Moamoa Uta, Puipaa, Vaitoloa, Sogi, Nafanua (Papauta) and Vailima), while 7 do not (Leufisa, Palisi Tai, Moamoa Fou, Vaimea, Levili, Malifa and Toomatagi). There were 18 (35 – 10 – 7 = 18) missing cases.

Of the 240 traditional villages, 189 had women participating in their respective village council meetings (*fono*),²⁰ while 41 do not (Tiapapata, Saloga/Falefia/Malaeta (Salelologa), Iva (Vaiafai), Vaisaulu (Lalomalava), Fogapoa, Sasa'ai, Letui, Safai, Manase, Auala, Samata I Uta, Moasula, Vaega (Satupaitea), Fogasavaii, Vaisala, Tafua, Saleaamua, Lufilufi, Samamea, Taelefaga, Nonoa (Saleimoo), Alamutu (Saleimoo), Lotosoa (Saleimoo), Tuanai, Vailuutai, Saina, Aelee Fou, Tulaele, Letogo, Vailoa (Aleipata), Leulumoega, Utualii, Tafaigata, Falelatai, Afega, Vaitele Uta, Vaitele Fou, Lalomanu, Matautu/Levi, Malie, and Samatau). There were 10 (240 – 189 – 41 = 10) missing cases.

The table below presents the numbers of non-traditional and traditional villages in which women *matai* can/cannot participate in village council (*fono*) meetings.

Table 22. Numbers of traditional and non-traditional villages in which women can/cannot participate in village council (*fono*) meetings

	No. of villages that allow women <i>matai</i> to participate in <i>fono</i>	No. of villages that do not allow women <i>matai</i> to participate in <i>fono</i>	Missing cases	Total
Non-traditional	10	7	18	35 (12.73%)
Traditional	189	41	10	240 (87.27%)
Total	199 (72.36%)	48 (17.45%)	28 (10.18%)	275 (100.00%)

36. [Part 1 Q43] Of the 35 non-traditional villages, 4 had women *matai* who were not prohibited from attending village council (*fono*) meetings but nevertheless did not attend, by their own choice (Moamoa Uta, Loimata o Apaula (Papauta), Nafanua (Papauta) and Puipaa). In contrast, 14 had no women *matai* who were not prohibited from attending village council (*fono*) meetings but nevertheless did not attend, by their own choice (Avele, Leufisa, Levili, Malifa, Moamoa Fou, Moamoa Tai, Moataa, Palisi Tai, Palisi Uta, Savalalo, Toomatagi, Vailima, Vaimea and Vaitoloa). There were 17 (35 – 4 – 14 = 17) missing cases.

²⁰ See Appendix 6 Table 12 for the list of 189 traditional villages.

Of the 240 traditional villages, 85 had women *matai* who were not prohibited from attending village council (*fono*) meetings but nevertheless did not attend, by their own choice.²¹ In contrast, 141 had no women *matai* who were not prohibited from attending village council (*fono*) meetings but nevertheless did not attend, by their own choice.²² There were 14 (240 – 85 – 141 = 14) missing cases.

The table below presents the numbers of non-traditional and traditional villages with and without women *matai* who were not prohibited from attending village council (*fono*) meetings but nevertheless did not attend, by their own choice. It is assumed that they do not attend because they were not encouraged to do so.

Table 23. Numbers of traditional and non-traditional villages with and without women *matai* who were not prohibited from attending village council (*fono*) meetings but nevertheless did not attend, by their own choice

	No. of villages with women <i>matai</i> who do not participate in <i>fono</i> by choice	No. of villages with no women <i>matai</i> who do not participate in <i>fono</i> by choice	Missing cases	Total
Non-traditional	4	14	17	35 (12.73%)
Traditional	85	141	14	240 (87.27%)
Total	89 (32.36%)	155 (56.36%)	31 (11.27%)	275 (100.00%)

²¹ See Appendix 6 Table 13 for the list of 85 traditional villages.

²² See Appendix 6 Table 14 for the list of 141 traditional villages.

Results – Survey [Part 2]

The results below (1-9) were compiled from the responses to Part 2 of the questionnaire. The numbering of results refers to numbering system used in the analysis; they do not correspond to any particular question in the Part 2 survey questionnaire. The numbers of the survey questions are indicated in square brackets [].

In this section the findings relating to non-traditional villages were largely disregarded as such villages did not have many of the governance structures that are in place in traditional villages, primarily village councils and village mayors (*Sui o Nu'u*). It is noted, however, that there are few instances where non-traditional villages have formulated small groups (equivalent to village councils) headed by senior church members or government-appointed village mayors (*Sui o le Malo*) to oversee village affairs.

Leadership in village council in traditional villages

1. The table below presents the numbers of *matai* in village councils by type of village (non-traditional and traditional).

Table 24. Number of matai in village councils, by type of village

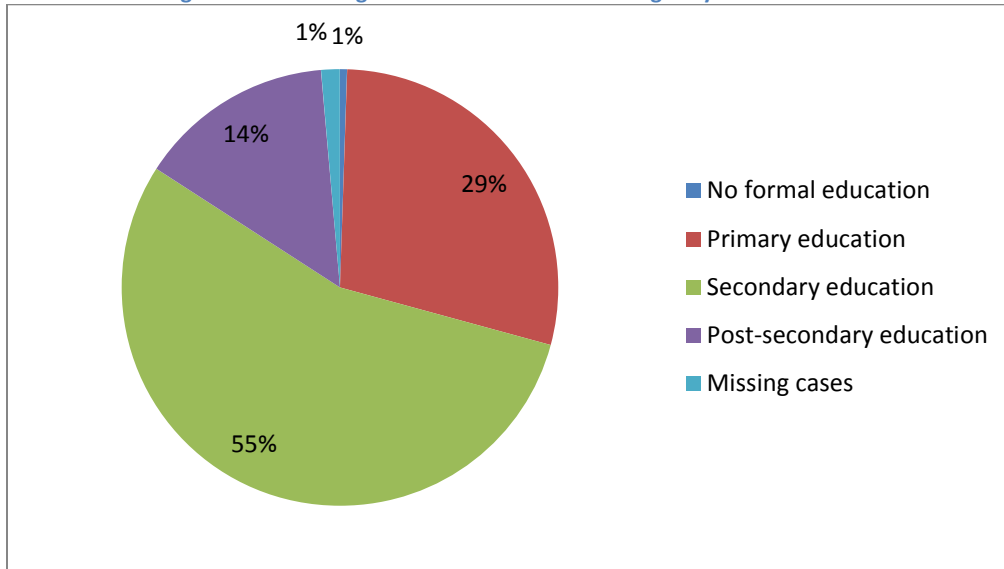
	No. of matai in village council
Non-traditional	670 (04.75%)
Traditional	13,423 (95.25%)
Total	14,093 (100.00%)

2. In the 240 traditional villages, there were 13,423 titleholders (*matai*). The average number of *matai* across all 240 traditional villages is 56.4.

The five traditional villages with the most *matai* were Afega (543), Laulii (169), Taga (165), Samatau (150) and Sapulu/Sakalafai (Salelologa) (146).

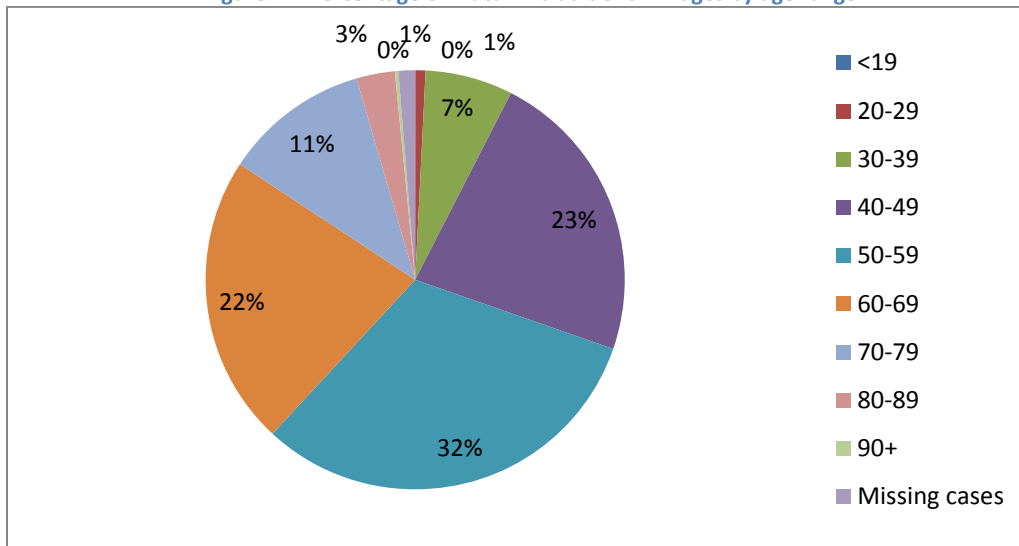
3. Of all *matai* in traditional villages (13,423), 70 had no formal education, 3,894 had achieved primary education, 7,336 had completed secondary education, and 1,934 had completed post-secondary education. There were 189 (13,423 – 13,234 = 189) missing cases.

Figure 11. Percentage of *matai* in traditional villages by level of education



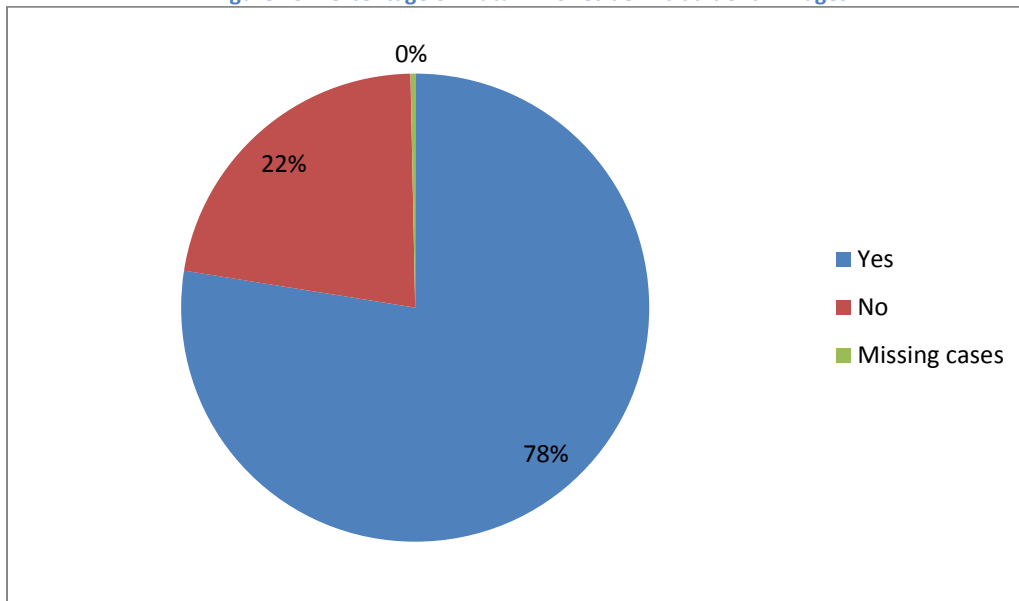
4. Of all *matai* in traditional villages (13,423), two fell within the age range of 10-19, 105 fell within the age range of 20-29, 905 fell within the age range of 30-39, 3,062 fell within the age range of 40-49, 4,235 fell within the age range of 50-59, 3,003 fell within the age range of 60-69, 1,506 fell within the age range of 70-79, 398 fell within the age range of 80-89, and 35 were aged 90+. There were 172 (13,423 – 13,251 = 172) missing cases.

Figure 12. Percentage of *matai* in traditional villages by age range



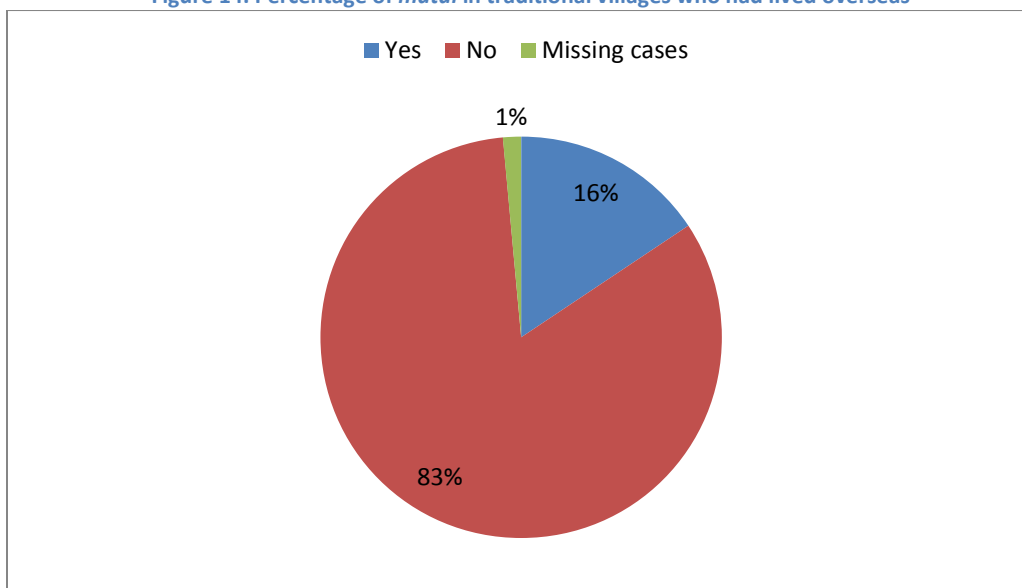
5. Of all *matai* in traditional villages (13,423), 10,408 reside in the village and 2,973 live in other villages. There were 42 (13,423 – 13,381 = 42) missing cases.

Figure 13. Percentage of *matai* who reside in traditional villages



6. Of all *matai* in Samoa's 240 traditional villages (13,423), 2,098 had lived overseas for more than 12 consecutive months, while the majority of *matai* (11,130) had no history of having lived overseas for this period of time. There were 195 (13,423 – 13,228 = 195) missing cases.

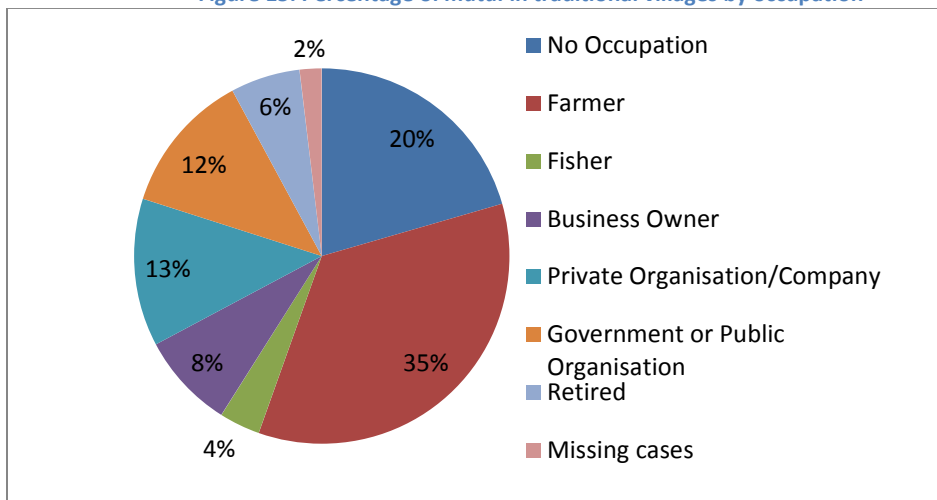
Figure 14. Percentage of *matai* in traditional villages who had lived overseas



7. Of all *matai* in Samoa's 240 traditional villages (13,423), 4,689 *matai* were 'Farmers', 2,754 had 'No Occupation', 1,709 work for 'Private Organisations or Companies', 1,635 were 'Government

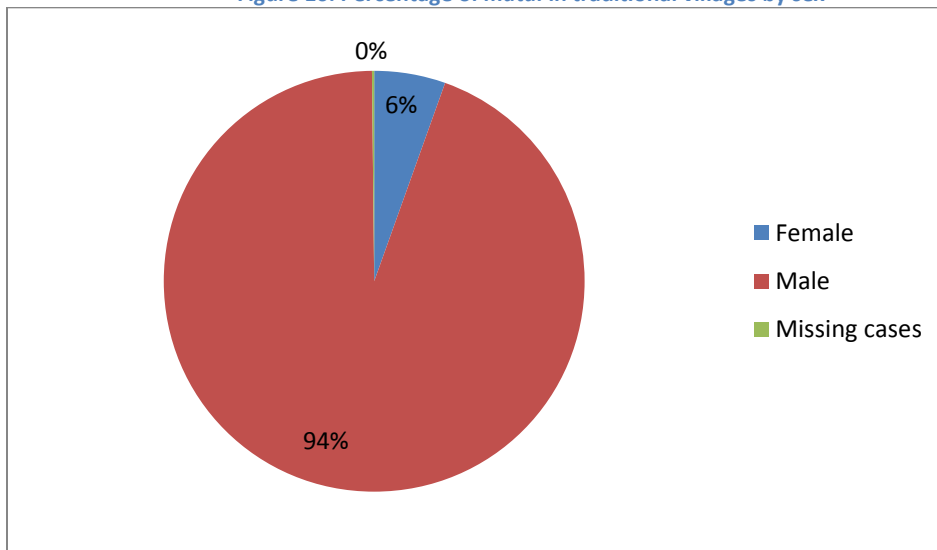
or Public Employees', 1,105 were 'Business Owners', 473 were 'Fishermen/Fisherwomen', and 804 were 'Retired'. There were 254 (13,423 – 13,169 = 254) missing cases.

Figure 15. Percentage of *matai* in traditional villages by occupation



8. Of all *matai* in traditional villages (13,423), 734 were female and 12,666 were male. There were 23 (13,423 – 13,400 = 23) missing cases.

Figure 16. Percentage of *matai* in traditional villages by sex



9. The table below presents the ratio of female to male *matai* for non-traditional and traditional villages.

Table 25. Ratio of female to male *matai*

Ratio of female matai: male matai	
Non-traditional	1:9
Traditional	1:17

4. PHASE 2 – SUI O NUU INTERVIEWS

Methodological Notes – Sui o Nuū Interviews

Database entries

For the purposes of the *Sui o Nuū* interview database and subsequent analyses, the following definitions were adopted:

- A ‘village’ represents an entity with a village mayor (*Sui o Nuū*) (and the information about that village mayor’s area).
- Every ‘entry’ in the interview database refers to an interview conducted with a village mayor (*Sui o Nuū*).
- All villages included in the interview database represent ‘traditional’ villages. A ‘traditional village’ refers to all villages with both a village mayor, a village council (*fono*) and an honorific salutation (*faalupega*).

The categorisations used for ‘Education’, ‘Occupation’, ‘Churches’, ‘Community-based organisations’ and ‘Businesses’ mirror those used in the survey database (See the Methodological Notes for the survey).

Sample size

The interview database accounts for a sample of 30 ‘traditional’ villages (as previously defined). The sample was purposive and was selected based on the following criteria:

- 15 villages with **no acknowledged formal obstacles to women matai**, in particular, those villages with female *Sui o Nuū*. The final selection is shown in the table below.

Table 26. Villages with no acknowledged formal obstacles to women *matai*

	Village	Status	Location	Island	Parliamentary Constituency
1	Leauvaa (Samalaeulu/Patamea/Sataputu)*	Traditional	Rural	Upolu	Gagaemauga No.1
2	Leauvaa (Saloga/To’apaipai)	Traditional	Rural	Upolu	Gagemauga No.1
3	Gagaifolevao	Traditional	Rural	Upolu	Lefaga ma Faleaseela
4	Faleula	Traditional	Rural	Upolu	Sagaga le Falefa
5	Apia	Traditional	Urban	Upolu	Vaimauga I Sisifo
6	Falefa	Traditional	Rural	Upolu	Anoamaa I Sasae
7	Laulii	Traditional	Rural	Upolu	Vaimauga I Sasae
8	Solosolo	Traditional	Rural	Upolu	Anoamaa I Sisifo
9	Taga	Traditional	Rural	Savaii	Palauli I Sisifo
10	Utufaalalafa	Traditional	Rural	Upolu	Aleipata Itupa I lalo
11	Pu’apu’a	Traditional	Rural	Savaii	Faasaleleaga No.4
12	Vaiusu	Traditional	Urban	Upolu	Faleata I Sisifo
13	Sasina	Traditional	Rural	Savaii	Gagaifomauga No.3
14	Sataua	Traditional	Rural	Savaii	Vaisigano No.2
15	Matautu	Traditional	Rural	Upolu	Lefaga ma Faleaseela

*Village with female *Sui o Nuū*

- 15 villages with **acknowledged formal obstacles to women matai**, in particular, those villages that do not allow women to hold *matai* titles or sit in the village *fono*. In total, 51 cases were found to comply with this criterion. Purposive sampling was used to select 15 villages from the 51 cases. Selection criteria ensured that the selected villages were representative of island and urban/rural locations as well as political districts. In addition, some villages were determined on the basis of their unique political histories which are explained in further detail in Volume 1. The final selection is shown in the table below.

Table 27. Villages with acknowledged formal obstacles to women matai

	Village	Status	Location	Island	Parliamentary Constituency
1	Afega	Traditional	Rural	Upolu	Sagaga le Usoga
2	Matautu (Falelatai)	Traditional	Rural	Upolu	Falelatai ma Samatau
3	Lalomalava (Vaisaulu)	Traditional	Rural	Savaii	Faasaleleaga No.1
4	Lalomanu	Traditional	Rural	Upolu	Aleipata Itupa I Luga
5	Leulumoega	Traditional	Rural	Upolu	Aana Alofi No.2
6	Lufilufi	Traditional	Rural	Upolu	Anoamaa I Sasae
7	Vaisala	Traditional	Rural	Savaii	Vaisigano No.1
8	Malie	Traditional	Rural	Upolu	Sagaga le Usoga
9	Salailua	Traditional	Rural	Upolu	Palauli I Sisifo
10	Manase	Traditional	Rural	Savaii	Gagaifomauga No.1
11	Vailuutai	Traditional	Rural	Upolu	Aana Alofi No.3
12	Iva (Vaiafai)	Traditional	Rural	Savaii	Faasaleleaga No.1
13	Saloga/Falefia/Malaeta (Salelologa)	Traditional	Rural	Savaii	Faasaleleaga No.1
14	Fogapoa	Traditional	Rural	Savaii	Faasaleleaga No.2
15	Vailoa (Aleipata)	Traditional	Rural	Upolu	Aleipata Itupa I Luga

The table below presents the number of villages with and without acknowledged formal obstacles to women matai, by location (urban/rural, Savaii/Upolu).

Table 28. Number of villages with and without acknowledged formal obstacles to women matai

	Villages with no acknowledged formal obstacles to women matai	Villages with acknowledged formal obstacles to women matai
Urban	2	0
Rural	13	15
Savaii	4	6
Upolu	11	9

Exclusions

Of the 30 villages where *Sui o Nu'u* (SN) were interviewed, two villages with acknowledged formal obstacles to women matai (Lalomanu and Salailua) were excluded on the basis that the respective SNs for these villages could not be located within the timeframe of the study or did not wish to participate. In total, only 28 (13 from villages with acknowledged formal obstacles; 15 from villages with no acknowledged formal obstacles) out of 30 villages were included in SN interviews.

The categorisations used for 'no responses' mirror those used in the survey database (See the Methodological Notes for the Survey). For the purposes of interpretation, all 666, 999, Null and NA values have been interpreted as 'missing cases'.

Results – Sui o Nuu Interviews

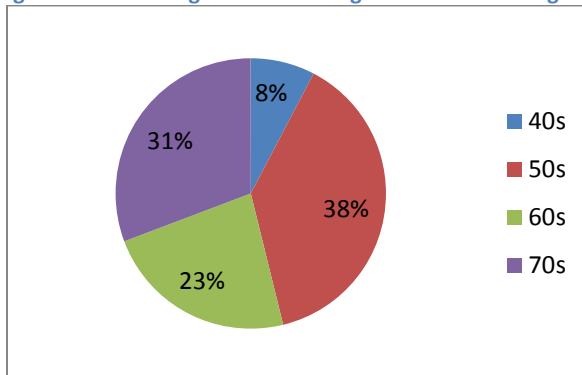
The results below (1-43) were compiled from the responses to the *Sui o Nuu* interview questionnaire. The numbering of the results refers to the numbering system used in the analysis, not to any particular question.

Sui o Nuu (SN) profiles

1. Of the 28 *Sui o Nuu* (SN) interviewed, 13 represented villages with acknowledged formal obstacles to women *matai* women's participation and the remaining 15 represented villages with no acknowledged formal obstacles to women *matai*.

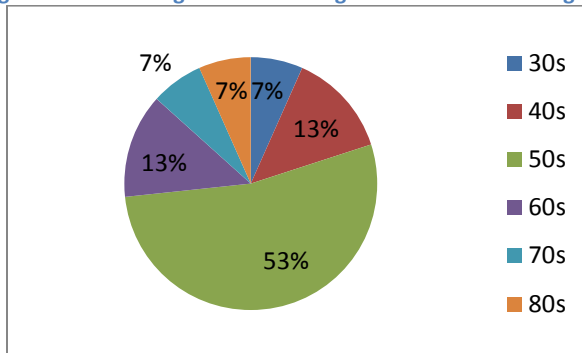
Of the 13 SNs from villages with acknowledged formal obstacles to women *matai*, 1 SN fell within the 40s age range (40-49), 5 SNs fell within the 50s age range (50-59), 3 SNs fell within the 60s age range (60-69) and 4 SNs fell within the 70s age range (70-79).

Figure 17. Percentage of SNs in villages with acknowledged formal obstacles to women *matai*, by age range



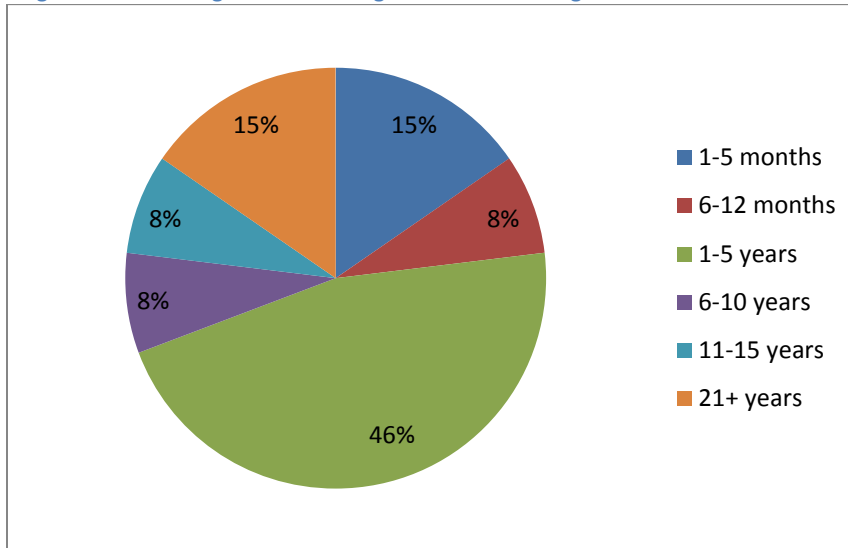
Of the 15 SNs from villages with no acknowledged formal obstacles to women *matai*, 1 fell within the 30s age range (30-39), 2 fell within the 40s age range (40-49), 8 fell within the 50s age range (50-59), 2 fell within the 60s age range (60-69), 1 fell within the 70s age range (70-79) and 1 fell within the 80s age range (80-89).

Figure 18. Percentage of SNs in villages with no acknowledged formal obstacles to women *matai*, by age range



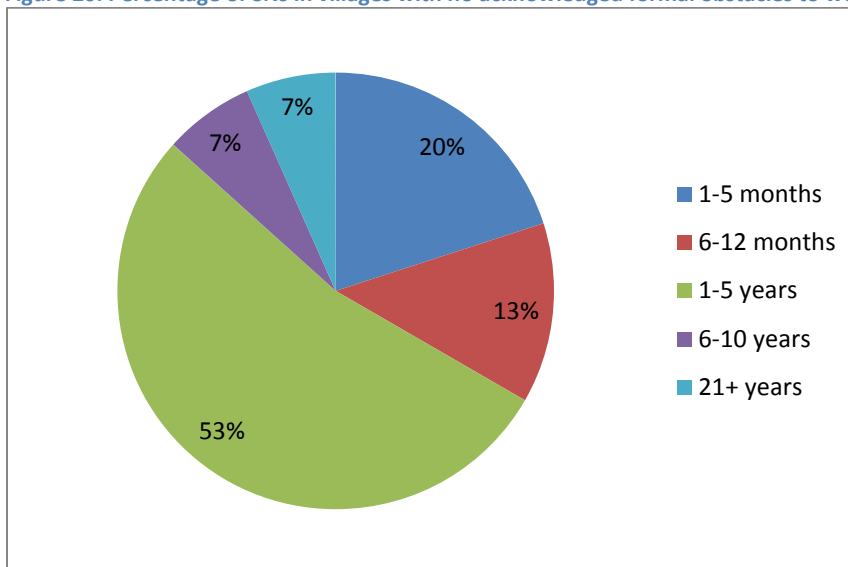
2. Of the 13 SNs from villages with acknowledged formal obstacles to women *matai*, 2 had been representing their villages for between 1-5 months, 1 had been representing his village for between 6-12 months, 6 had been representing their villages for between 1-5 years, 1 had been representing his village for between 6-10 years, 1 had been representing his village for between 11-15 years, and 1 had been representing his village for 21+ years.

Figure 19. Percentage of SNs in villages with acknowledged formal obstacles to women *matai*, by reign



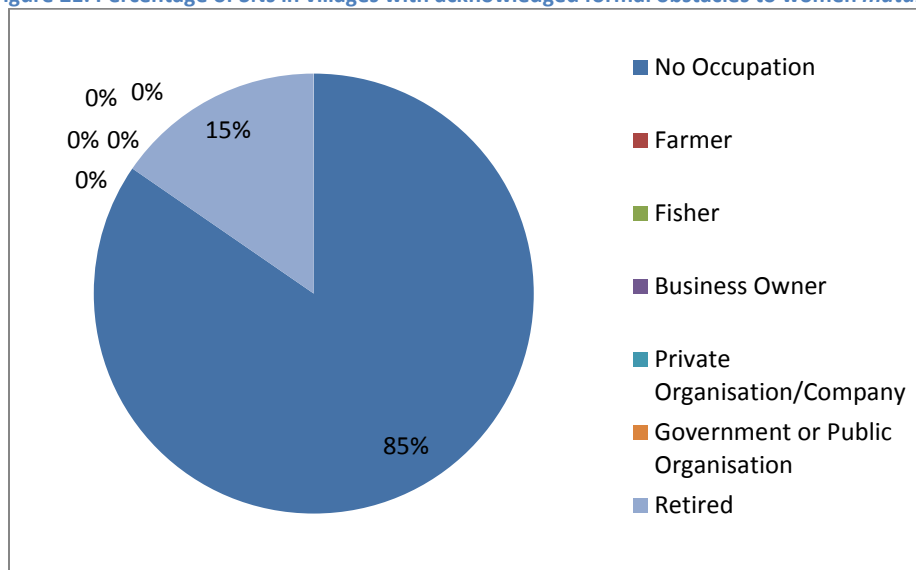
Of the 15 SNs from villages with no acknowledged formal obstacles to women *matai*, 3 had been representing their villages for between 1-5 months, 2 had been representing their villages for between 6-12 months, 8 had been representing their villages for between 1-5 years, 1 had been representing his village for between 6-10 years, and 1 had been representing his village for 21+ years.

Figure 20. Percentage of SNs in villages with no acknowledged formal obstacles to women *matai*, by reign



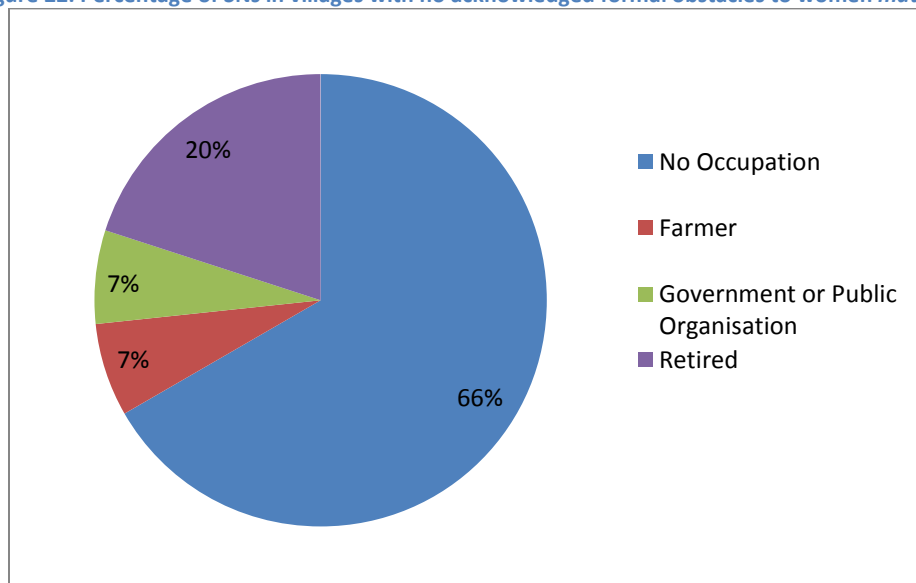
3. Of the 13 SNs from villages with acknowledged formal obstacles to women *matai*, 11 SNs had 'No Occupation' and the other 2 SN were 'Retired'.

Figure 21. Percentage of SNs in villages with acknowledged formal obstacles to women *matai*, by occupation



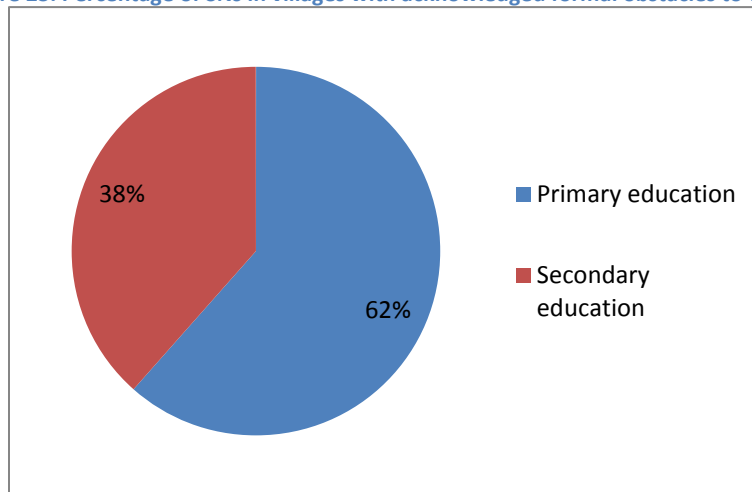
Of the 15 SNs from villages with no acknowledged formal obstacles to women *matai*, 10 SNs had 'No Occupation', 1 SN was a 'Farmer', 1 SN was a 'Government or Public Employee', and the 3 other SNs were 'Retired'.

Figure 22. Percentage of SNs in villages with no acknowledged formal obstacles to women *matai*, by occupation



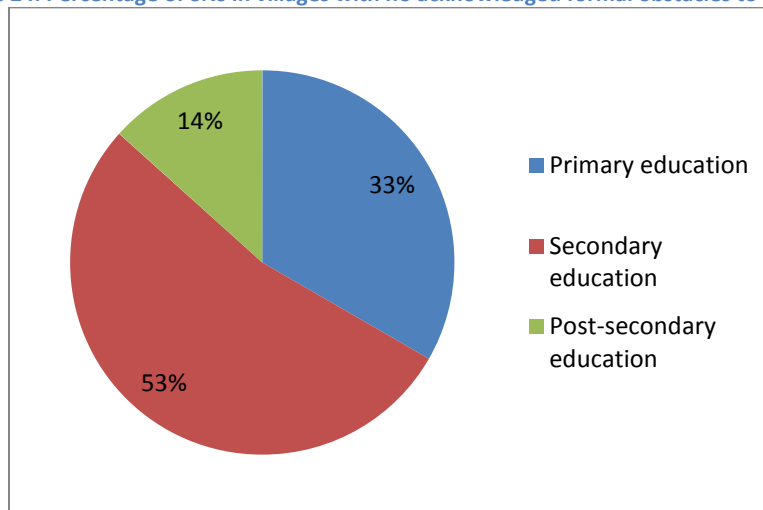
4. Of the 13 SNs from villages with acknowledged formal obstacles to women *matai*, 8 had completed primary education and 5 had completed secondary education.

Figure 23. Percentage of SNs in villages with acknowledged formal obstacles to women *matai*, by level of education



Of the 15 SNs from villages with no acknowledged formal obstacles to women *matai*, 5 SNs had completed primary education, 8 had completed secondary education and 2 had completed post-secondary education.

Figure 24. Percentage of SNs in villages with no acknowledged formal obstacles to women *matai*, by level of education



5. Of the 13 SNs from villages with acknowledged formal obstacles to women *matai*, all were members of a church.

Of the 15 SNs from villages with no acknowledged formal obstacles to women *matai*, all were members of a church.

6. Of the 13 SNs from villages with acknowledged formal obstacles to women *matai*, 11 were married and 2 were not married.

Of the 15 SNs from villages with no acknowledged formal obstacles to women *matai*, 12 were married and 2 were not married. There was 1 missing case.

Leadership in village councils (*fono*)

7. [Q1] In the 13 villages with acknowledged formal obstacles to women *matai*, 9 SNs indicated that orators (*tulafale*) decided when village council (*fono*) meetings would take place (Fogapoa, Vaiafai (Iva), Leulumoega, Lufilufi, Malie, Matautu (Falelatai), Salelologa, Vaisala and Vaisaulu), 1 SN indicated that both chiefs (*alii*) and orators decided when *fono* meetings would take place (Afega) meanwhile 3 SNs stated that ‘other’ actors/factors decided the *fono* meeting dates (Manase, Vailoa (Aleipata) and Vailuutai).

Figure 25. Percentage of villages with acknowledged formal obstacles to women *matai*, by actors who determine meeting dates for village councils (*fono*)

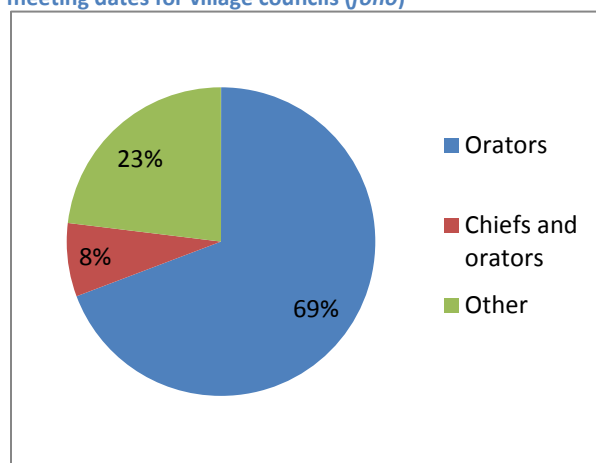
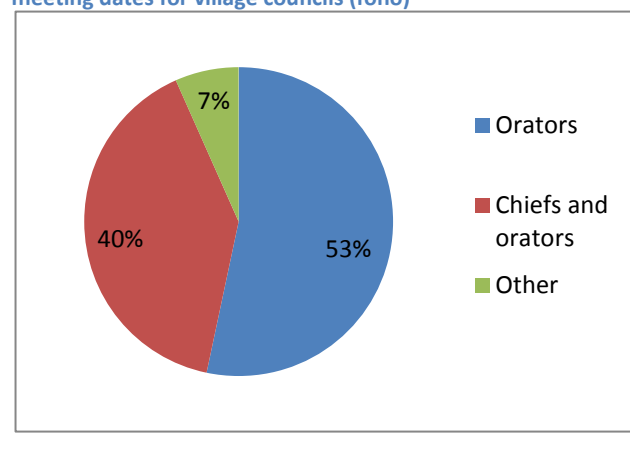


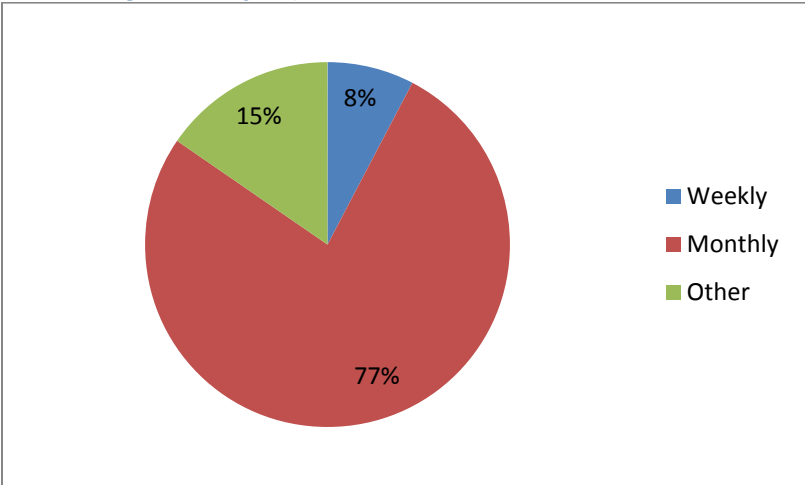
Figure 26. Percentage of villages with no acknowledged formal obstacles to women *matai*, by actors who determine meeting dates for village councils (*fono*)



[Q1] In the 15 villages with no acknowledged formal obstacles to women *matai*, 8 SNs indicated that orators (*tulafale*) decided when village council (*fono*) meetings would take place (Apia, Gagaifolevao, Laulii, Saloga/To'apaipai (Leauvaa), Sataua, Solosolo, Taga and Vaiusu), 6 SN indicated that both chiefs (*alii*) and orators decided when *fono* meetings would take place (Falefa, Faleula, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a and Sasina) and 1 SN stated that ‘other’ actors /factors decided the *fono* meeting dates (Utufaalalafa).

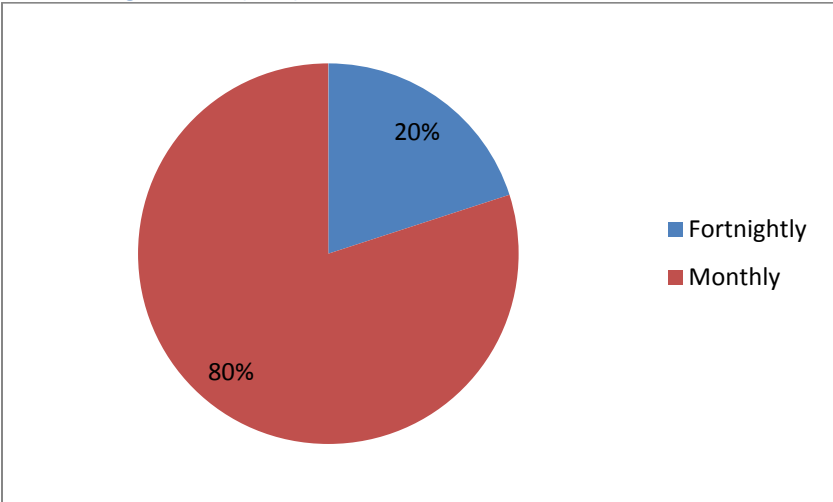
8. [Q1] In the 13 villages with acknowledged formal obstacles to women *matai*, 1 SN indicated that *fono* meetings were pre-scheduled throughout the year on a fortnightly basis (Malie), 10 SNs indicated that *fono* meetings were pre-scheduled throughout the year on a monthly basis (Afega, Fogapoa, Vaiafai (Iva), Leulumoega, Lufilufi, Manase, Matautu (Falelatai), Vailuutai, Vaisala and Vaisaulu) and 2 SNs indicated that *fono* meetings were pre-scheduled throughout the year based on ‘other’ timeframes (Salelologa and Vailoa (Aleipata)) (i.e. only as needed to deal with communal issues which arise from time to time).

Figure 27. Percentage of villages with acknowledged formal obstacles to women *matai*, by the timing of pre-scheduled meeting dates for village councils (*fono*)



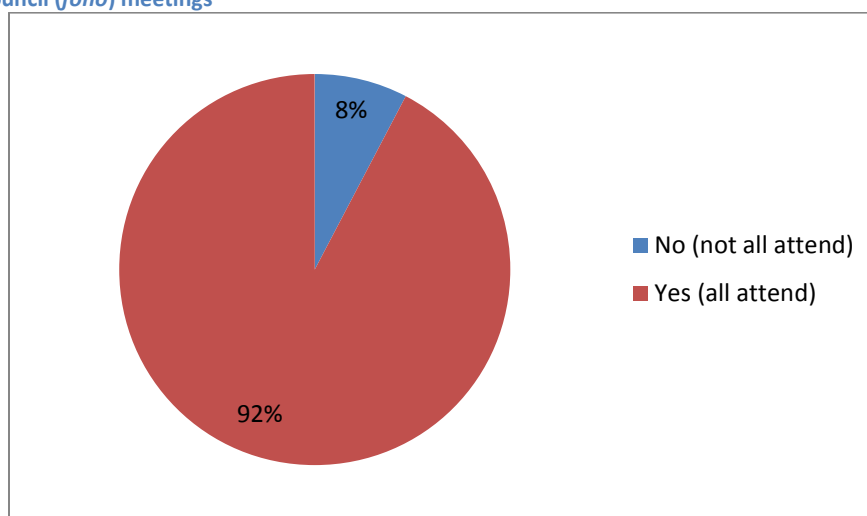
[Q1] In the 15 villages with no acknowledged formal obstacles to women *matai*, 3 SNs indicated that village council (*fono*) meetings were pre-scheduled throughout the year on a fortnightly basis (Falefa, Laulii and Solosolo) and the remainng 12 SNs indicated that *fono* meetings were pre-scheduled throughout the year on a monthly basis (Apia, Faleula, Gagaifolevao, Saloga/To’apaipai (Leauvaa), Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu’apu’a, Sasina, Sataua, Taga and Utufaalaalafa).

Figure 28. Percentage of villages with no acknowledged formal obstacles to women *matai*, by the timing of pre-scheduled meeting dates for village councils (*fono*)



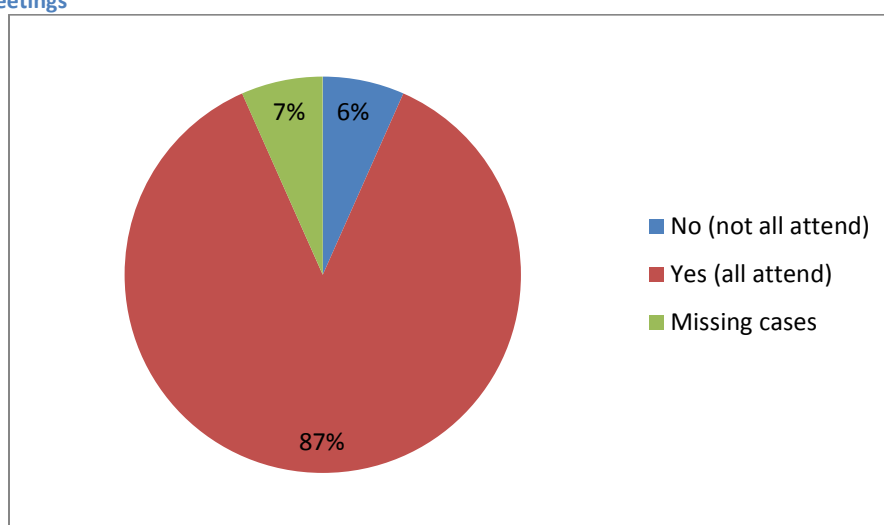
9. [Q1] In the 13 villages with acknowledged formal obstacles to women *matai*, 1 SN indicated that not all council members attended the village council (*fono*) meetings (Malie) and the remaining 12 SNs stated that all council members attended *fono* meetings (Afega, Fogapoa, Vaiafai (Iva), Leulumoega, Lufilufi, Manase, Matautu (Falelatai), Salelologa, Vailoa (Aleipata), Vailuutai, Vaisala and Vaisaulu).

Figure 29. Percentage of villages with acknowledged formal obstacles to women *matai*, by whether or not SNs all attend village council (*fono*) meetings



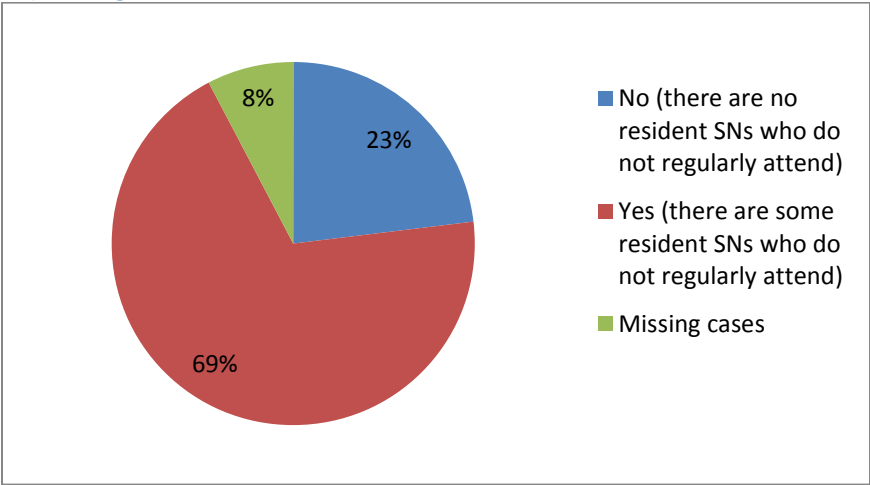
[Q1] In the 15 villages with no acknowledged formal obstacles to women *matai*, 1 SN indicated that not all council members attended the village council (*fono*) meetings (Saloga/To'apaipai (Leauvaa)) and 13 SNs stated that all members attended *fono* meetings (Apia, Faleula, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Taga, Utufoalalafa and Vaiusu). There was 1 missing case (Sataua).

Figure 30. Percentage of villages with no acknowledged formal obstacles to women *matai* and SNs who attend village council (*fono*) meetings



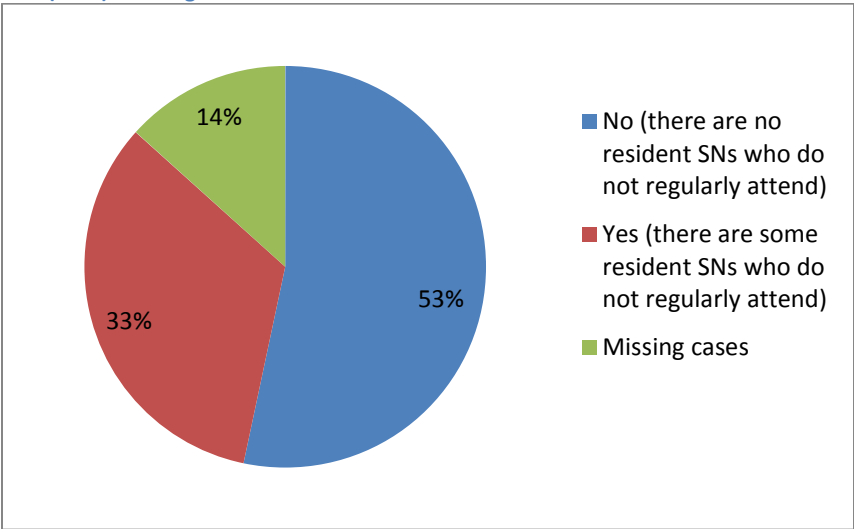
10. [Q1] Of the 13 villages with acknowledged formal obstacles to women *matai*, 3 villages (Leulumoega, Vailuutai and Vaisala) had no SNs living in the villages who did not regularly attend village council (*fono*) meetings and 9 villages (Fogapoa, Vaiafai (Iva), Lufilufi, Malie, Manase, Matautu (Falelatai), Salelologa, Vailoa (Aleipata) and Vaisaulu) had some SNs living in these villages who did not regularly attend *fono* meetings. There was 1 missing case (Afega).

Figure 31. Percentage of villages with acknowledged formal obstacles to women *matai*, by regularity of SNs attending village council (*fono*) meetings



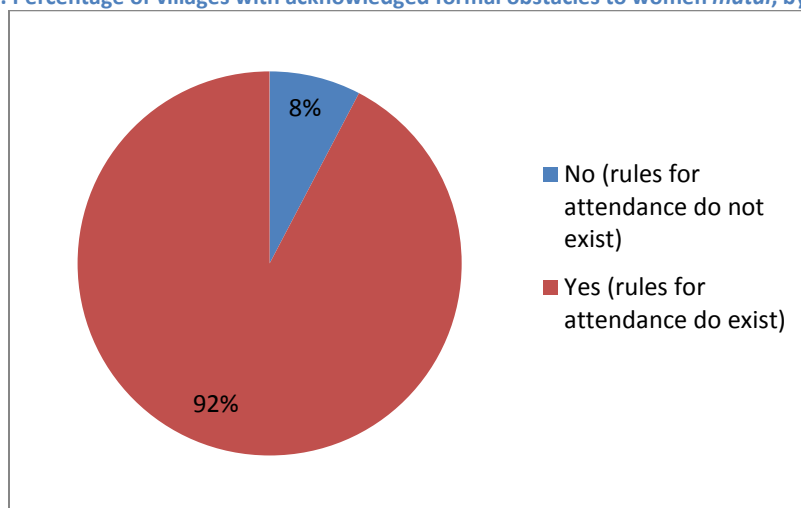
[Q1] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 8 villages had no SNs living in the villages who do not regularly attend village council (*fono*) meetings (Apia, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Sasina, Solosolo and Taga) and 5 villages (Faleula, Saloga/To’apaipai (Leauvaa), Pu’apu’a, Utufaalalafa and Vaiusu) had some SNs living there who did not regularly attend *fono* meetings. There were 2 missing cases (Falefa and Sataua).

Figure 32. Percentage of villages with no acknowledged formal obstacles to women *matai*, by regularity of SNs attending village council (*fono*) meetings



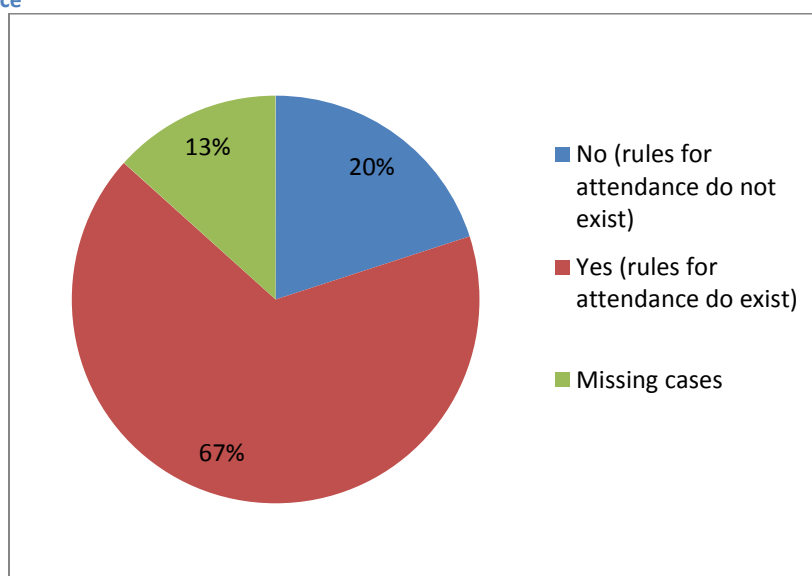
11. [Q1] Of the 13 villages with acknowledged formal obstacles to women *matai*, 1 village did not have rules about attendance (Malie) but the remaining 12 had rules about attendance (Afega, Fogapoa, Vaiafai (Iva), Leulumoega, Lufilufi, Manase, Matautu (Falelatai), Salelologa, Vailoa (Aleipata), Vailuutai, Vaisala and Vaisaulu).

Figure 33. Percentage of villages with acknowledged formal obstacles to women *matai*, by presence of rules for attendance



[Q1] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 3 villages did not have rules about attendance (Saloga/To'apaipai (Leauvaa), Samalaeulu/Patamea/Sataputu (Leauvaa) and Vaiusu) but 10 had rules about attendance (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Matautu (Lefaga), Sasina, Solosolo, Taga and Utufa'alalafa). There were 2 missing cases (Pu'apu'a and Sataua).

Figure 34. Percentage of villages with no acknowledged formal obstacles to women *matai*, by presence of rules for attendance



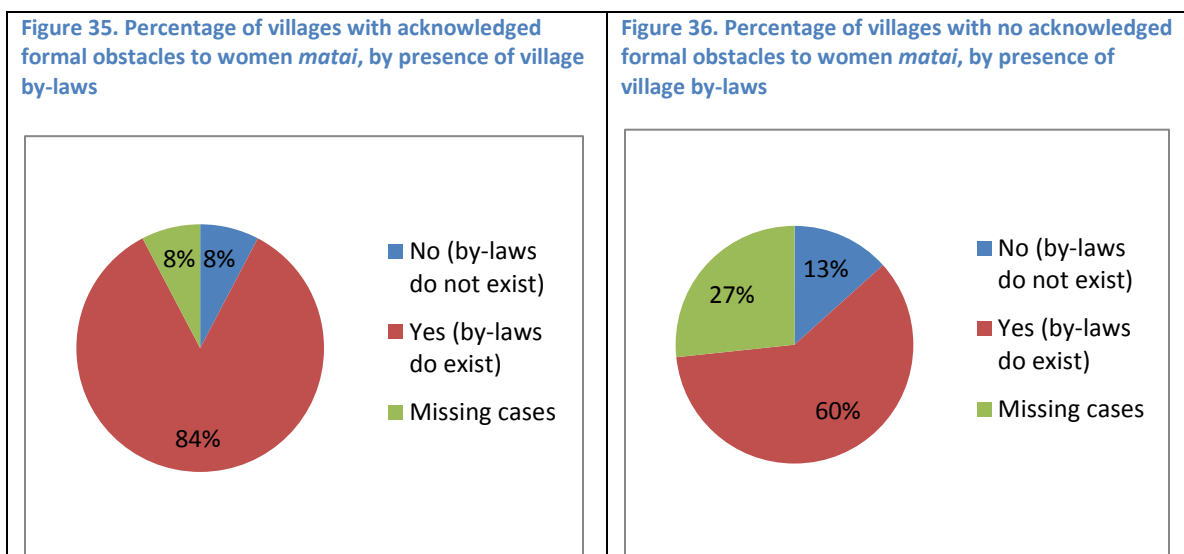
12. [Q1] Examples of *fono* matters decided upon throughout the present year in villages with acknowledged formal obstacles to women *matai*:

- Clarifying land boundaries.
- Building new school buildings.
- Developing plantations in order for families to have enough food.
- Imposing alcohol restrictions on youths.

[Q1] Examples of *fono* matters decided upon throughout the present year in villages with no acknowledged formal obstacles to women *matai*:

- Planting village plantations.
- Imposing alcohol restrictions to minimize outbreaks of violence's among youths.
- Village spot checking in plantations.
- Building fences for school buildings.
- Ways to improve water security throughout the village.

13. [Q1] Of the 13 villages with acknowledged formal obstacles to women *matai*, 1 village did not have written bylaws or rules (Manase) but 11 villages had written bylaws or rules (Afega, Fogapoa, Vaiafai (Iva), Leulumoega, Lufilufi, Matautu (Falelatai), Salelologa, Vailoa (Aleipata), Vailuutai, Vaisala and Vaisaulu). There was 1 missing case (Malie).

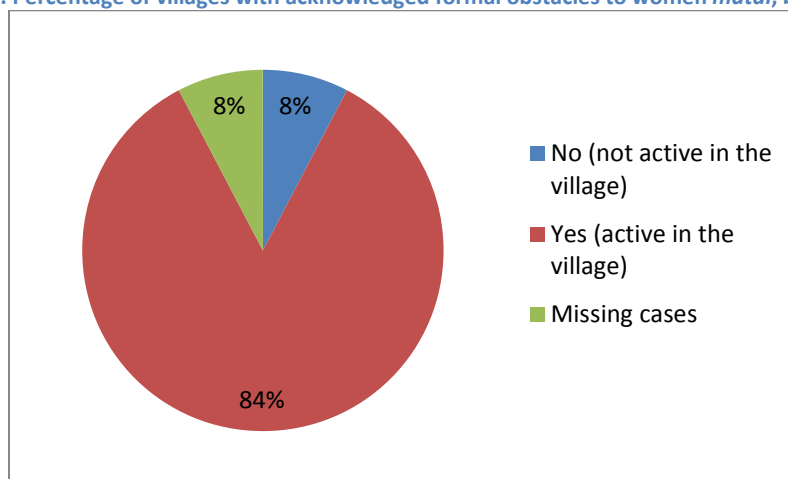


[Q1] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 2 villages did not have written bylaws or rules (Samalaeulu/Patamea/Sataputu (Leauvaa) and Sasina) but 9 villages had written bylaws or rules (Apia, Faleula, Gagaifolevao, Laulii, Matautu (Lefaga), Pu'apu'a, Solosolo, Taga and Utufa'alalafa). There were 4 missing cases (Falefa, Saloga/To'apaipai (Leauvaa), Sataua and Vaiusu).

Leadership across village women's committee (*Komiti*)

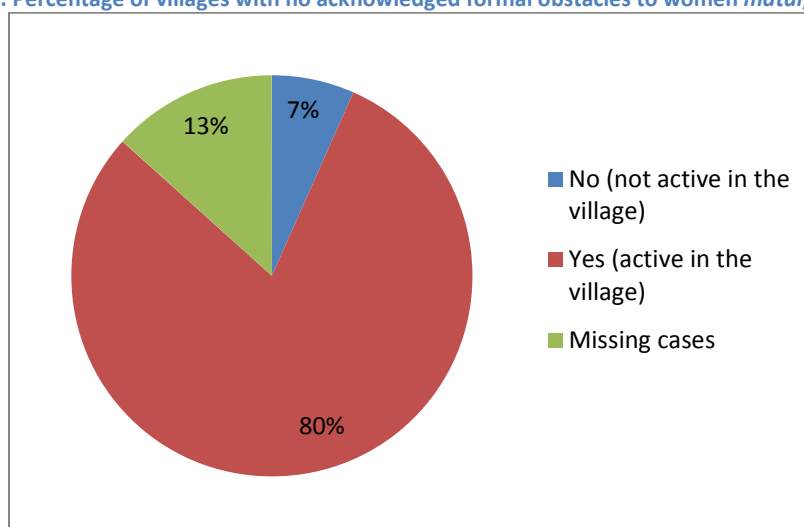
14. [Q2] In the 13 villages with acknowledged formal obstacles to women *matai*, 11 SNs stated that their respective women's committees (*Komiti*) were active in the village (Afega, Fogapoa, Vaiafai (Iva), Leulumoega, Lufilufi, Matautu (Falelatai), Salelologa, Vailoa (Aleipata), Vailuutai, Vaisala, and Vaisaulu) and 1 SN indicated that the *Komiti* for his particular village was not active (Malie). There was 1 missing case (Manase).

Figure 37. Percentage of villages with acknowledged formal obstacles to women *matai*, by status of women's committees



[Q2] In the 15 villages with no acknowledged formal obstacles to women *matai*, 12 SNs stated that their respective women's committees (*Komiti*) were active in the village (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Saloga/To'apaipai (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Solosolo, Utufaalalafa and Vaiusu) and 1 SN indicated that the *Komiti* for his particular village was not active (Samalaeulu/Patamea/Sataputu (Leauvaa)). There were 2 missing cases (Sataua and Taga).

Figure 38. Percentage of villages with no acknowledged formal obstacles to women *matai*, by status of women's committees



15. [Q2] Examples of *Komiti* activities in villages with acknowledged formal obstacles to women *matai*:

- Keeping the village beautiful and clean, especially on Saturdays.
- Ensuring health and hygiene at the household level.
- Weaving groups.

16. Examples of *Komiti* activities in villages with no acknowledged formal obstacles to women *matai*:

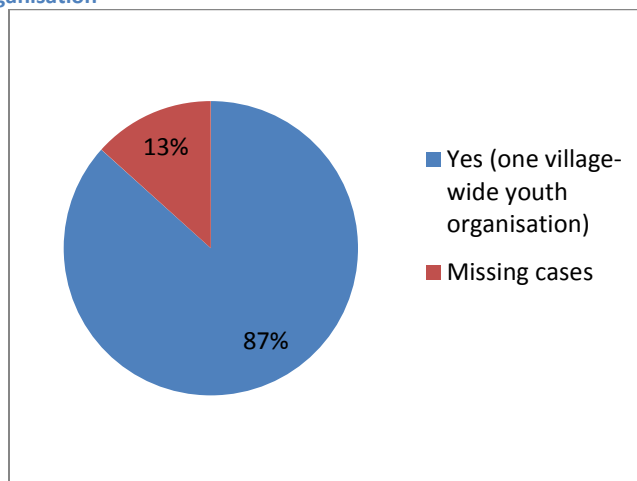
- Weaving groups.
- Keeping the village beautiful and clean.
- Doing household spot checks.

Leadership across youth

17. [Q3] Of the 13 villages with acknowledged formal obstacles to women *matai*, all (100%) of the SNs stated that all villages had one village-wide youth organisation.

[Q3] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 13 villages had one village-wide youth organisation (Apia, Falefa, Faleula, Gagaifolevao, Lailii, Saloga/To'apaipai (Leauvaa), Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Solosolo, Utufoalalafa and Vaiusu). There were 2 missing cases (Sataua and Taga).

Figure 39. Percentage of villages with no acknowledged formal obstacles to women *matai*, by presence of one village-wide youth organisation



18. [Q3] Examples of youth organisation activities in villages with acknowledged formal obstacles to women *matai*:

- Fundraising activities (e.g. selling BBQ, *vaisalo* and *faapapa*).
- Conducting spot checks at youth plantations.
- Helping families of the village and getting paid by the hour.

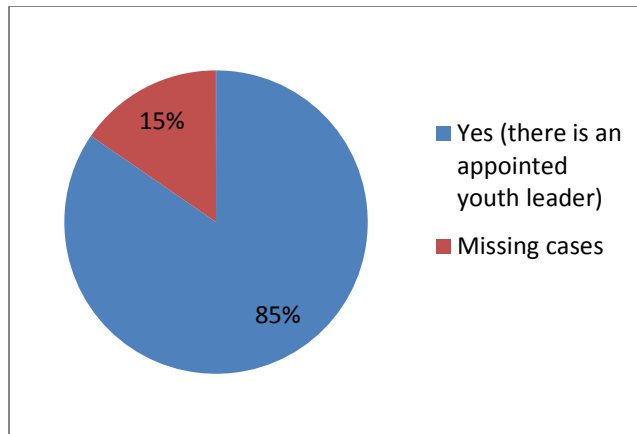
[Q3] Examples of youth organisation activities in villages with no acknowledged formal obstacles to women *matai*:

- Fundraising activities (e.g. selling *kokoesi*, *vaisalo* and *faapapa*).
- Participating in bible studies and practices.

19. [Q3] Of the 13 villages with acknowledged formal obstacles to women *matai*, 11 villages had an appointed village youth leader (*sa'o aumaga*) (Fogapoa, Vaiafai (Iva), Leulumoega, Lufilufi,

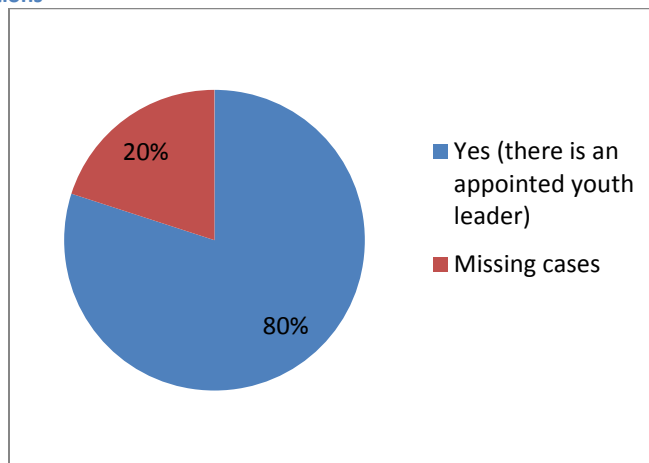
Manase, Matautu (Falelatai), Salelologa, Vailoa (Aleipata), Vailuutai, Vaisala and Vaisaulu). There were 2 missing cases (Afega and Malie).

Figure 40. Percentage of villages with acknowledged formal obstacles to women *matai* and leaders of village-wide youth organisations



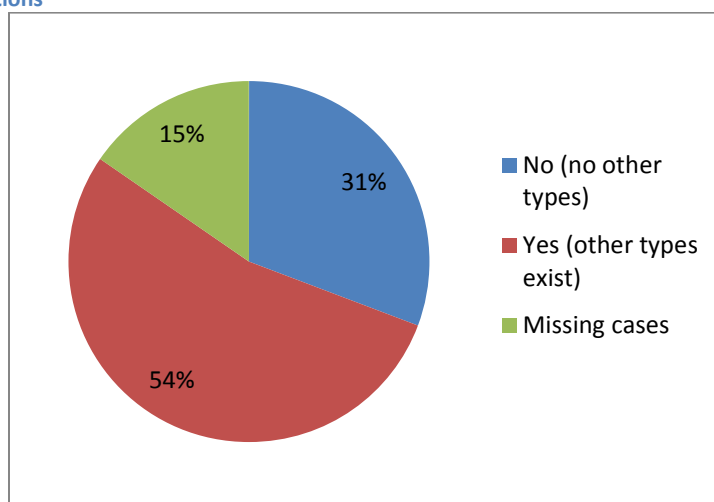
[Q3] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 12 villages had an appointed village youth leader (*sa'o aumaga*) (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Solosolo, Utufa'alalafa and Vaiusu) and there were 3 missing cases (Saloga/To'apaipai (Leauvaa), Sataua and Taga).

Figure 41. Percentage of villages with no acknowledged formal obstacles to women *matai* and leaders of village-wide youth organisations



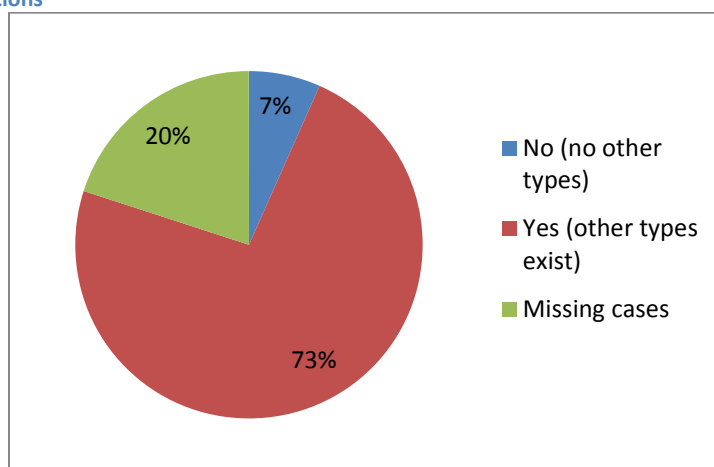
20. [Q3] Of the 13 villages with acknowledged formal obstacles to women *matai*, 4 villages (Leulumoega, Lufilufi, Matautu (Falelatai) and Vaisala) did not have other types of youth organisations (e.g. church/sports groups) but 7 villages had other types of youth organisations (Fogapoa, Vaiafai (Iva), Manase, Salelologa, Vailoa (Aleipata), Vailuutai and Vaisaulu). There were 2 missing cases (Afega and Malie).

Figure 42. Percentage of villages with acknowledged formal obstacles to women *matai* and other types of youth organisations



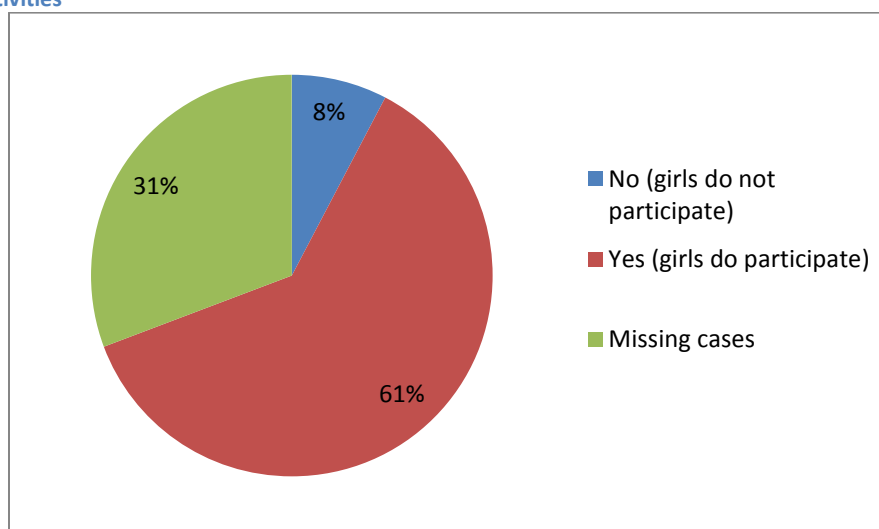
[Q3] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 11 villages had other types of youth organisations (e.g. church/sports groups) (Apia, Falefa, Gagaifolevao, Saloga/To'apaipai (Leauvaa), Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Solosolo, Utufaalalafa and Vaiusu) and 1 village (Faleula) did not have other types of youth organisations. There were 3 missing cases (Laulii, Sataua and Taga).

Figure 43. Percentage of villages with no acknowledged formal obstacles to women *matai* and other types of youth organisations



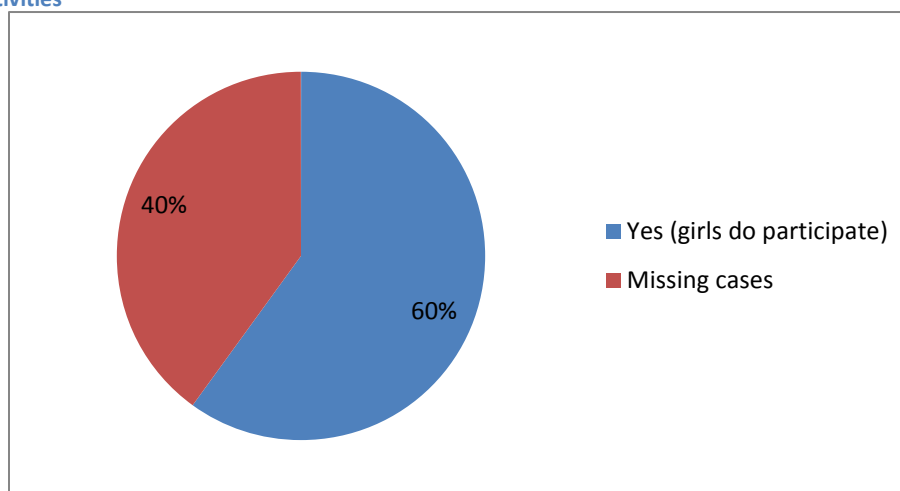
21. [Q3] Of the 13 villages with acknowledged formal obstacles to women *matai*, 8 villages had girls participating in youth group activities (Fogapoa, Vaiafai (Iva), Leulumoega, Manase, Matautu (Falelatai), Salelologa, Vailoa (Aleipata) and Vailuutai) and 1 village (Lufilufi) did not have girls participating in youth group activities. There were 4 missing cases (Afega, Malie, Vaisala and Vaisaulu).

Figure 44. Percentage of villages with acknowledged formal obstacles to women *matai* and participation of girls in youth group activities



[Q3] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 9 villages had girls participating in youth group activities (Apia, Falefa, Faleula, Matautu (Lefaga), Pu'apu'a, Sasina, Solosolo, Utufoalalafa and Vaiusu), and there were 6 missing cases (Gagaifolevao, Laulii, Saloga/To'apaipai (Leauvaa), Samalaeulu/Patamea/Sataputu (Leauvaa), Sataua and Taga).

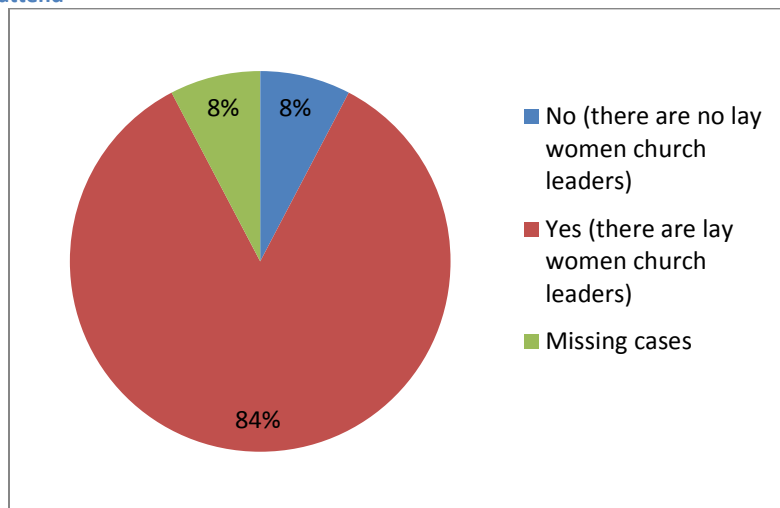
Figure 45. Percentage of villages with no acknowledged formal obstacles to women *matai* and participation of girls in youth group activities



Leadership across churches

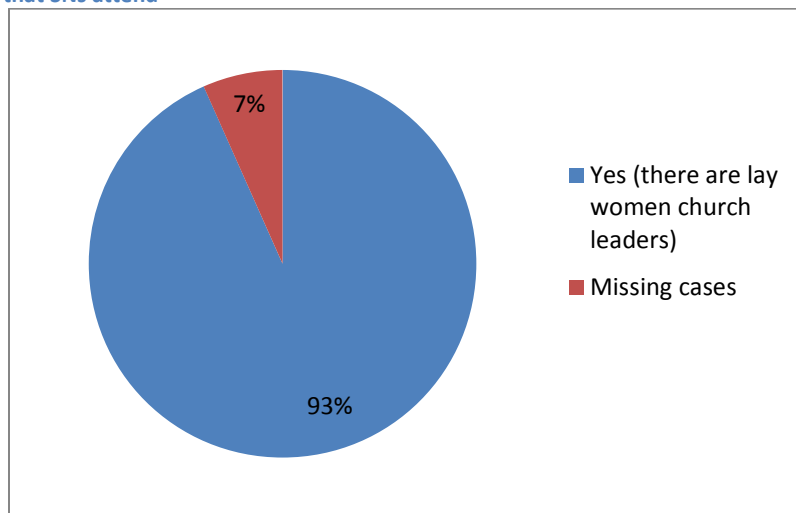
22. [Q4] Of the 13 villages with acknowledged formal obstacles to women *matai*, 1 village did not have women as lay leaders in churches that SNs attend (Malie) and 11 villages had women as lay leaders in churches that SNs attend (Afega, Fogapoa, Vaiafai (Iva), Leulumoega, Lufilufi, Manase, Matautu (Falelatai), Salelologa, Vailoa (Aleipata), Vailuutai and Vaisala). There was 1 missing case (Vaisaulu).

Figure 46. Percentage of villages with acknowledged formal obstacles to women *matai* and lay women leaders in churches that SNs attend



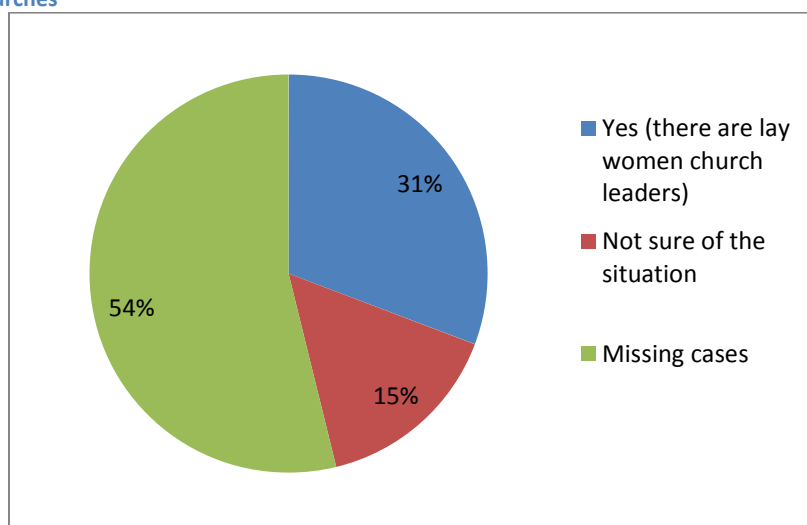
[Q4] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 14 villages had women as lay leaders in churches that SNs attend (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Saloga/To'apaipai (Leauvaa), Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo, Utufa'alalafa and Vaiusu). There was 1 missing case (Taga).

Figure 47. Percentage of villages with no acknowledged formal obstacles to women *matai* and lay women leaders in churches that SNs attend



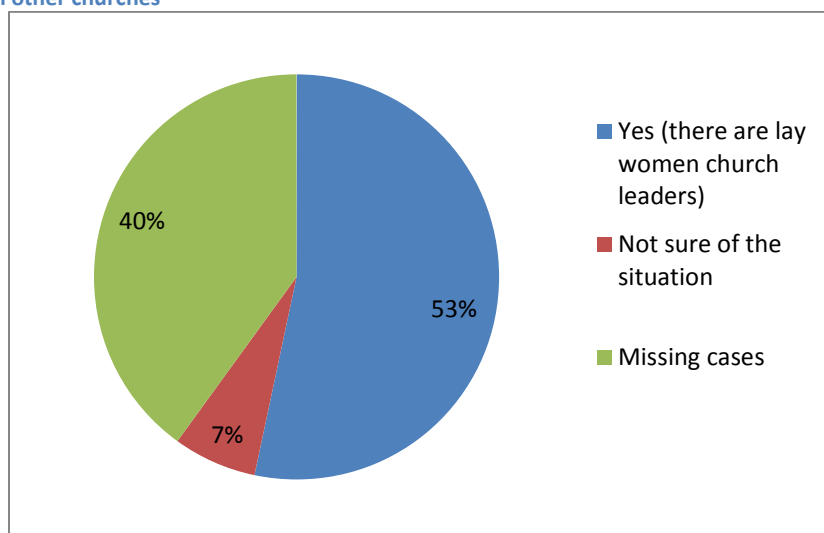
23. [Q4] Of the 13 villages with acknowledged formal obstacles to women *matai*, 4 villages had women as lay leaders in other churches (Fogapoa, Leulumoega, Lufilufi and Vailuutai), and in 2 villages the SNs were not sure of the situation (Salelologa and Vailoa (Aleipata)). There were 7 missing cases (Afega, Vaiafai (Iva), Malie, Manase, Matautu (Falelatai), Vaisaulu and Vaisala).

Figure 48. Percentage of villages with acknowledged formal obstacles to women *matai* and presence of lay women leaders in other churches



[Q4] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 8 villages had women as lay leaders in other churches (Apia, Falefa, Faleula, Saloga/To'apaipai (Leauvaa), Samalaeulu/Patamea/Sataputu (Leauvaa), Pu'apu'a, Solosolo and Utufaalalafa) meanwhile 1 SN was not sure of the situation (Sasina). In addition, there were 6 missing cases (Gagaifolevao, Laulii, Matautu (Lefaga), Sataua, Taga and Vaiusu).

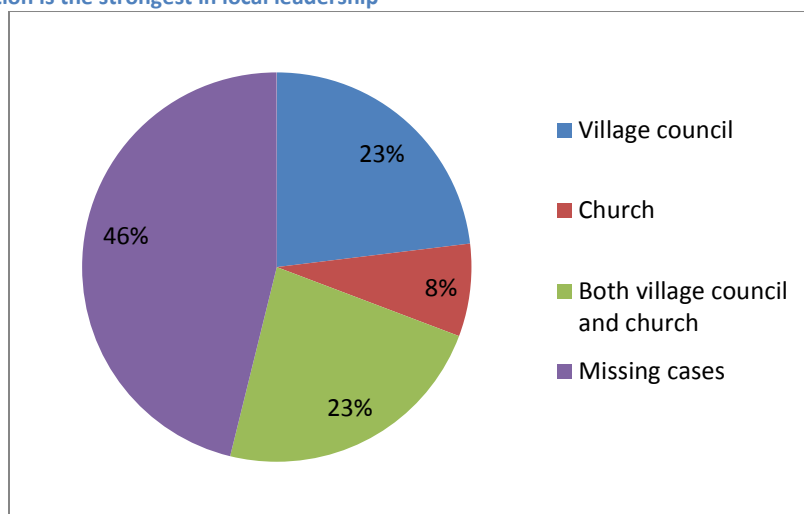
Figure 49. Percentage of villages with no acknowledged formal obstacles to women *matai* and presence of lay women leaders in other churches



24. [Q4] Of the 13 villages with acknowledged formal obstacles to women *matai*, 3 SNs (Fogapoa, Lufilufi and Vailoa (Aleipata)) indicated that the village council (*fono*) is the strongest in local leadership, 1 SN indicated that the church is the strongest in local leadership (Vaiafai (Iva)) and 3 SNs indicated that both the *fono* and church were the strongest in local leadership (Matautu

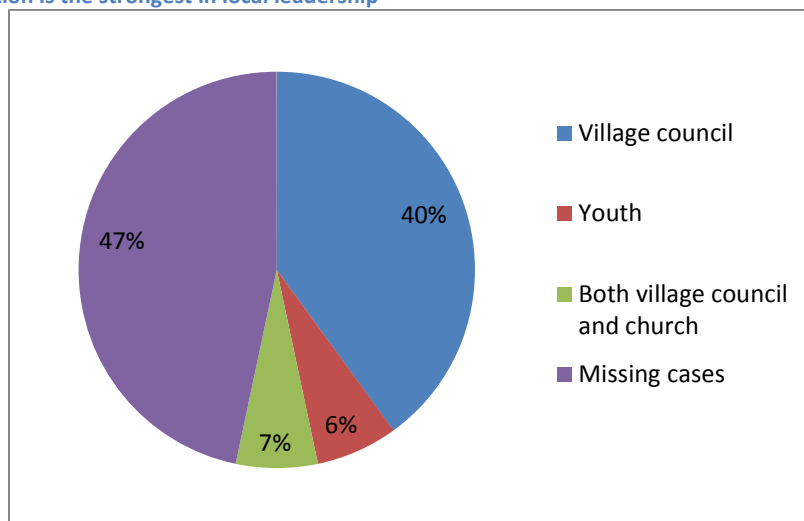
(Falelatai), Salelologa and Vaisaulu). There were 6 missing cases (Afega, Leulumoega, Malie, Manase, Vailuutai and Vaisala).

Figure 50. Percentage of villages with acknowledged formal obstacles to women *matai* and SNs' opinions on which organisation is the strongest in local leadership



[Q4] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 6 SNs (Apia, Matautu (Lefaga), Pu'apu'a, Sasina, Solosolo and Utufaalalafa) indicated that the village council (*fono*) is the strongest in local leadership, 1 SN indicated that youth is the strongest in local leadership (Faleula), 1 SN indicated that both the *fono* and church were the strongest in local leadership (Samalaeulu/Patamea/Sataputu (Leauvaa)). There were 7 missing cases (Falefa, Gagaifolevao, Laulii, Saloga/To'apaipai (Leauvaa), Sataua, Taga and Vaiusu).

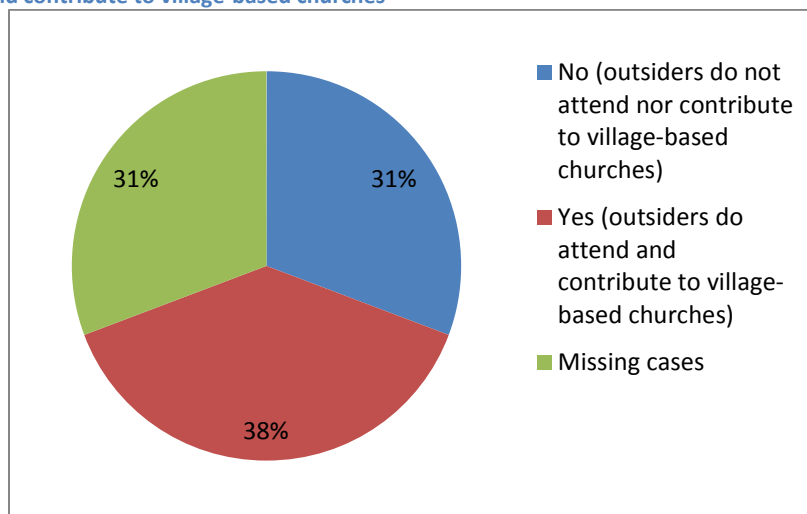
Figure 51. Percentage of villages with no acknowledged formal obstacles to women *matai* and SNs' opinions on which organisation is the strongest in local leadership



25. [Q4] In the 13 villages with acknowledged formal obstacles to women *matai*, 4 SNs indicated that residents from other villages did not attend village-based churches and contribute to them (Manase, Matautu (Falelatai), Salelologa and Vailoa (Aleipata)) but 5 SNs indicated that

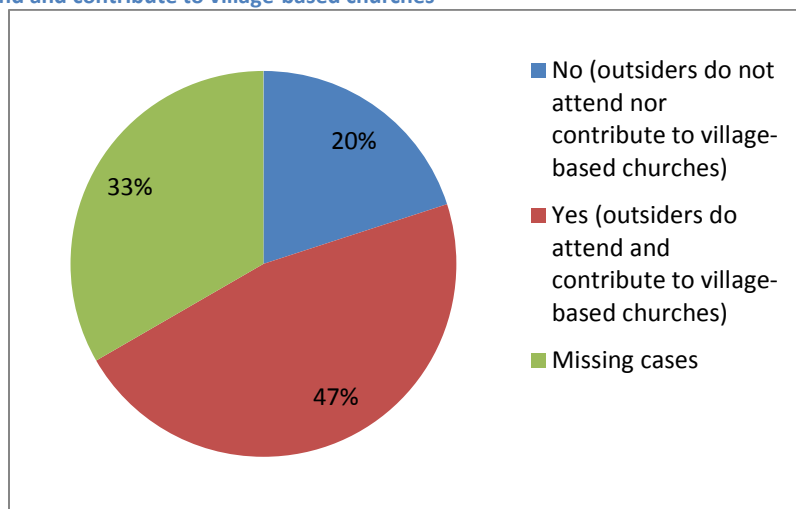
residents from other villages did attend village-based churches and contribute to them (Fogapoa, Vaiafai (Iva), Leulumoega, Lufilufi and Vaisaulu). There were 4 missing cases (Afega, Malie, Vailuutai and Vaisala).

Figure 52. Percentage of villages with acknowledged formal obstacles to women *matai* and residents from other villages who attend and contribute to village-based churches



[Q4] In the 15 villages with no acknowledged formal obstacles to women *matai*, 3 SNs (Falefa, Faleula and Solosolo) indicated that residents from other villages did not attend village-based churches and contribute to them, but 7 SNs indicated that residents from other villages did attend and contribute to village-based churches (Apia, Laulii, Samalaeulu /Patamea /Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina and Utufa'alalafa). There were 5 missing cases (Gagaifolevao, Saloga/To'apaipai (Leauvaa), Sataua, Taga and Vaiusu).

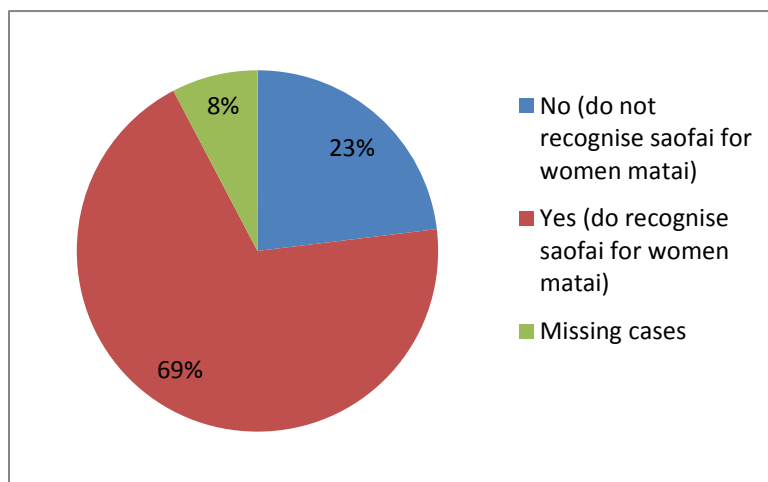
Figure 53. Percentage of villages with no acknowledged formal obstacles to women *matai* and residents from other villages who attend and contribute to village-based churches



Conventions about women titleholders (matai)

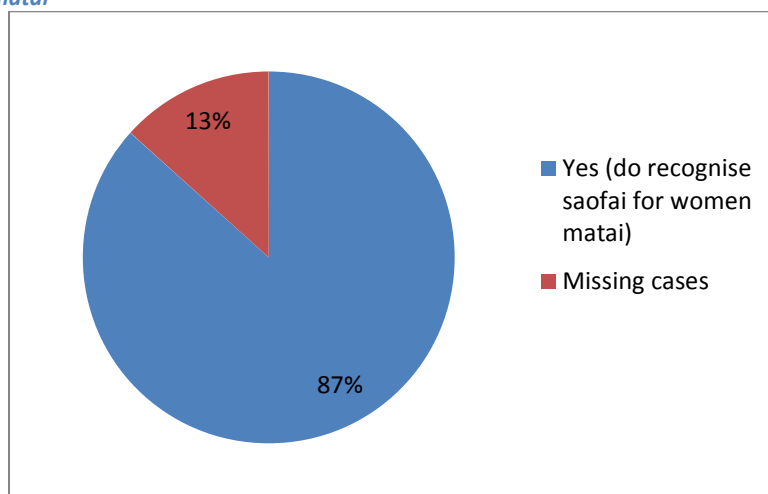
26. [Q5] Of the 13 villages with acknowledged formal obstacles to women *matai*, 3 did not recognise the traditional bestowment of titles (*saofai*) on women *matai* (Leulumoega, Lufilufi and Matautu (Falelatai)) but 9 villages did recognise *saofai* (Fogapoa, Vaiafai (Iva), Malie, Manase, Salelologa, Vailoa (Aleipata), Vailuutai, Vaisala and Vaisaulu). There was 1 missing case (Afega).

Figure 54. Percentage of villages with acknowledged formal obstacles to women *matai* and recognition of *saofai* for women *matai*



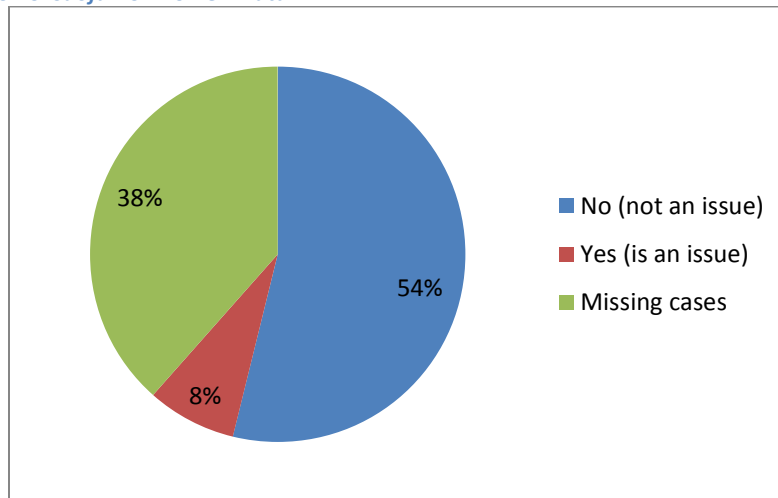
[Q5] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 13 did recognise the traditional bestowment of titles (*saofai*) on women *matai* (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo, Utufaalalafa and Vaiusu) and there were 2 missing cases (Saloga/To'apaipai (Leauvaa) and Taga).

Figure 55. Percentage of villages with no acknowledged formal obstacles to women *matai* and recognition of *saofai* for women *matai*



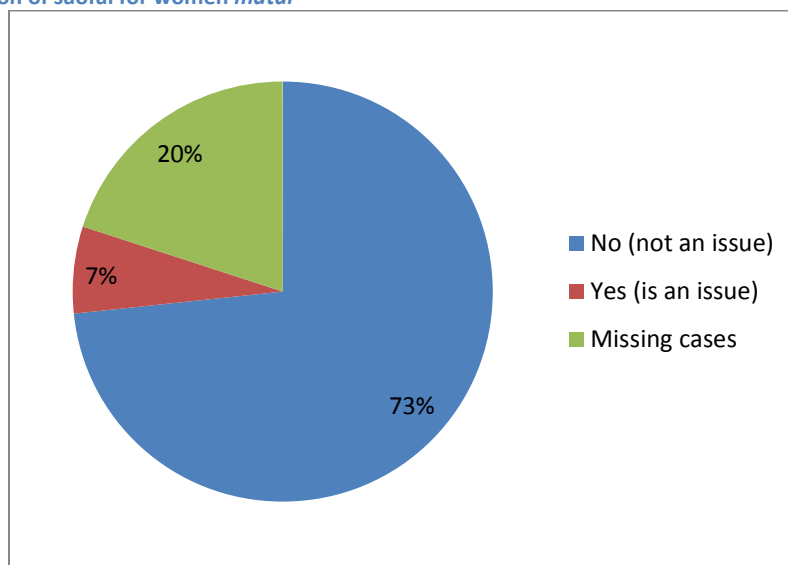
27. [Q5] In the 13 villages with acknowledged formal obstacles to women *matai*, 7 SNs indicated that their respective village's recognition of saofai for women matai has never been an issue (Fogapoa, Lufilufi, Malie, Manase, Matautu (Falelatai) Salelologa and Vailuutai) but 1 SN indicated that it has been an issue in the village (Leulumoega). There were 5 missing cases (Afega, Vaiafai (Iva), Vailoa (Aleipata), Vaisala and Vaisaulu).

Figure 56. Percentage of villages with acknowledged formal obstacles to women *matai* and perceived issue with villages' recognition of saofai for women *matai*



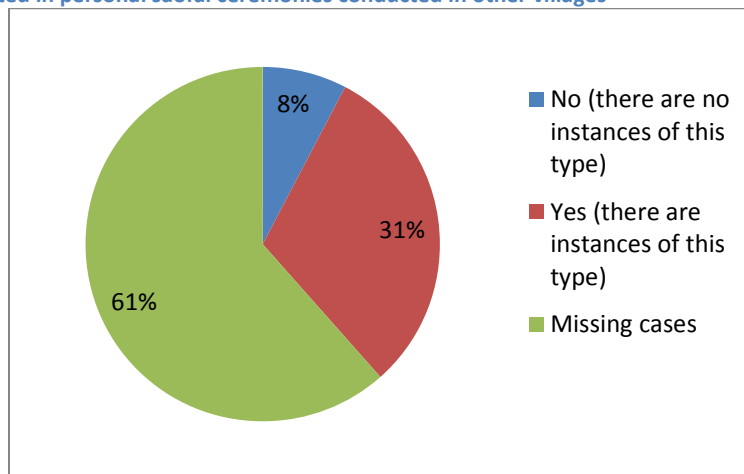
[Q5] In the 15 villages with no acknowledged formal obstacles to women *matai*, 11 SNs indicated that their respective village's recognition of saofai for women matai has never been an issue (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua and Solosolo) but 1 SN indicated that it has been an issue in the village (Utufa'alalafa). There were 3 missing cases (Saloga/To'apaipai (Leauvaa), Taga and Vaiusu).

Figure 57. Percentage of villages with no acknowledged formal obstacles to women *matai* and perceived issue with villages' recognition of saofai for women *matai*



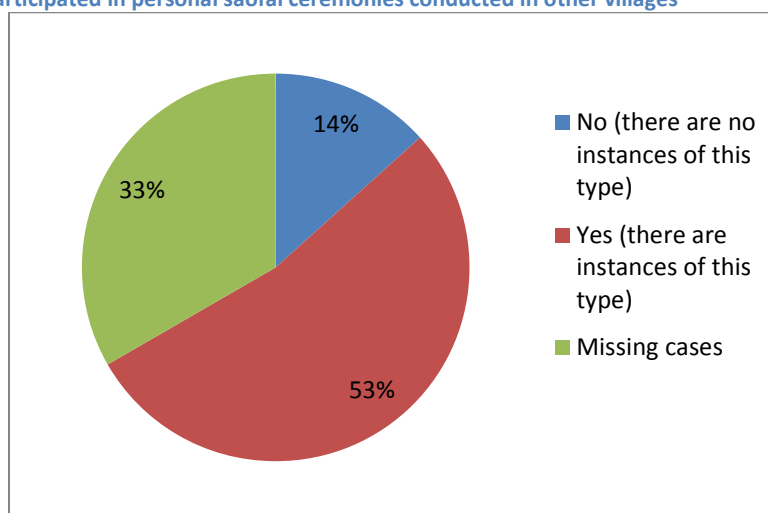
28. [Q5] Of the 13 villages with acknowledged formal obstacles to women *matai*, 1 had not have instances where women matai from the village had participated in personal saofai ceremonies in other villages (Vailoa (Aleipata)) but 4 villages had such instances (Fogapoa, Leulumoega, Manase and Matautu (Falelatai). There were 8 missing cases (Afega, Vaiafai (Iva), Lufilufi, Malie, Salelologa, Vailuutai, Vaisala and Vaisaulu).

Figure 58. Percentage of villages with acknowledged formal obstacles to women *matai* and instances of women matai having participated in personal saofai ceremonies conducted in other villages



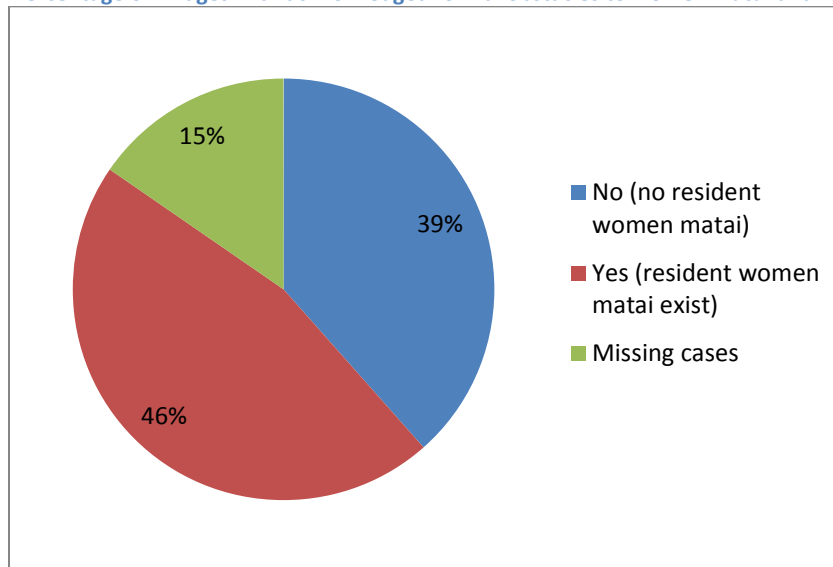
[Q5] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 2 did not have instances where women matai from the village had participated in personal saofai ceremonies in other villages (Laulii and Sasina) but 8 villages had such instances (Apia, Falefa, Faleula, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Solosolo and Utufoalalafa). There were 5 missing cases (Gagaifolevao, Saloga/To'apaipai (Leauvaa), Sataua, Taga and Vaiusu).

Figure 59. Percentage of villages with no acknowledged formal obstacles to women *matai* and instances of women matai having participated in personal saofai ceremonies conducted in other villages



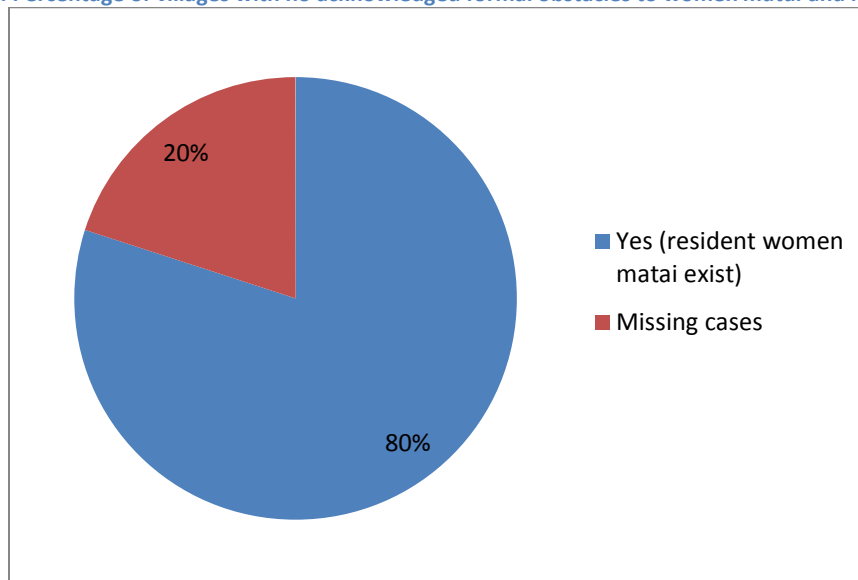
29. [Q5] Of the 13 villages with acknowledged formal obstacles to women *matai*, 5 did not have women *matai* living in the village (Vaiafai (Iva), Leulumoega, Lufilufi, Matautu (Falelatai) and Vailoa (Aleipata)) but 6 villages had women *matai* living in the village (Fogapoa, Malie, Manase, Salelologa, Vailuutai and Vaisala). There were 2 missing cases (Afega and Vaisaulu).

Figure 60. Percentage of villages with acknowledged formal obstacles to women *matai* and resident women *matai*



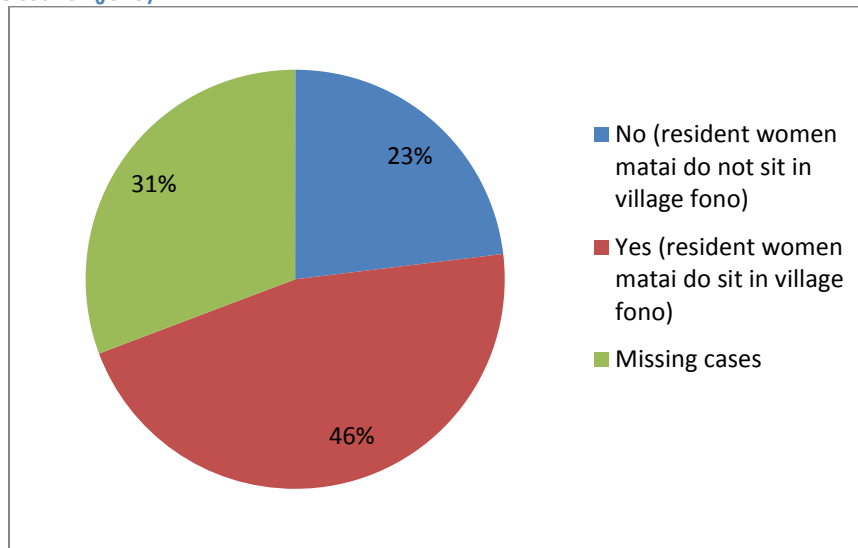
[Q5] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 12 had women *matai* living in the village (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo and Utufoalalafa) and there were 3 missing cases (Saloga/To'apaipai (Leauvaa), Taga and Vaiusu).

Figure 61. Percentage of villages with no acknowledged formal obstacles to women *matai* and resident women *matai*



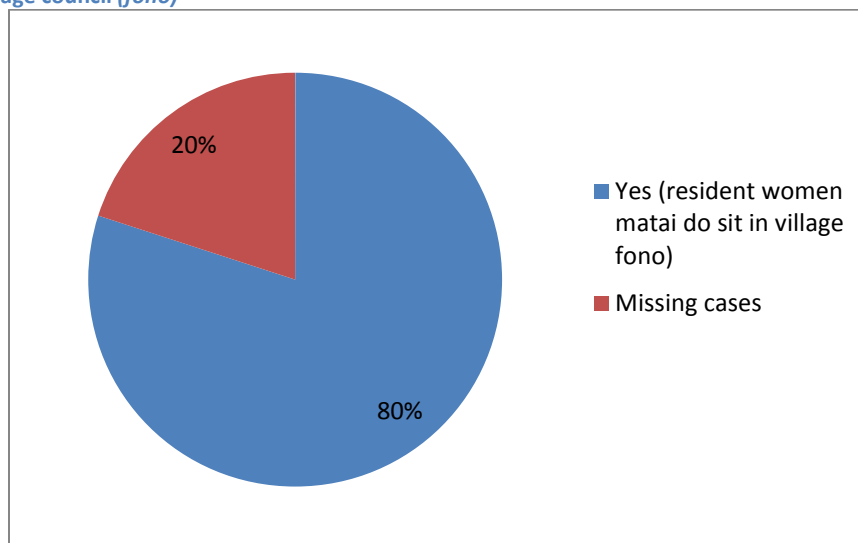
30. [Q5] Of the 13 villages with acknowledged formal obstacles to women *matai*, 3 (Leulumoega, Lufilufi and Matautu (Falelatai)) had women *matai* living in the village who do not sit in the village council (*fono*) and 6 villages had women *matai* living in the village who do sit in the village *fono* (Fogapoa, Malie, Manase, Salelologa, Vailuutai and Vaisala). There were 4 missing cases (Afega, Vaiafai (Iva), Vailoa (Aleipata) and Vaisaulu).

Figure 62. Percentage of villages with acknowledged formal obstacles to women *matai* and resident women *matai* who sit in the village council (*fono*)



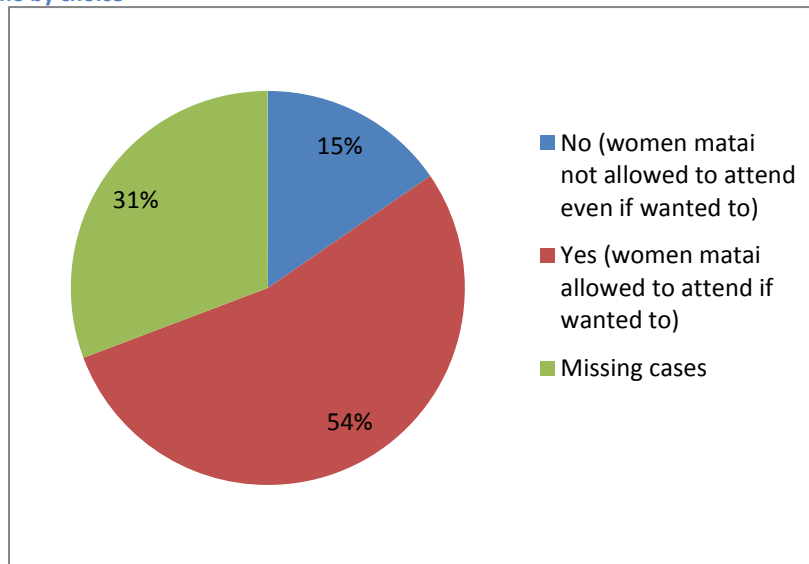
[Q5] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 12 had women *matai* living in the village who do sit in the village council (*fono*) (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo and Utufa'alalafa) and there were 3 missing cases (Saloga/To'apaipai (Leauvaa), Taga and Vaiusu).

Figure 63. Percentage of villages with no acknowledged formal obstacles to women *matai* and resident women *matai* who sit in the village council (*fono*)



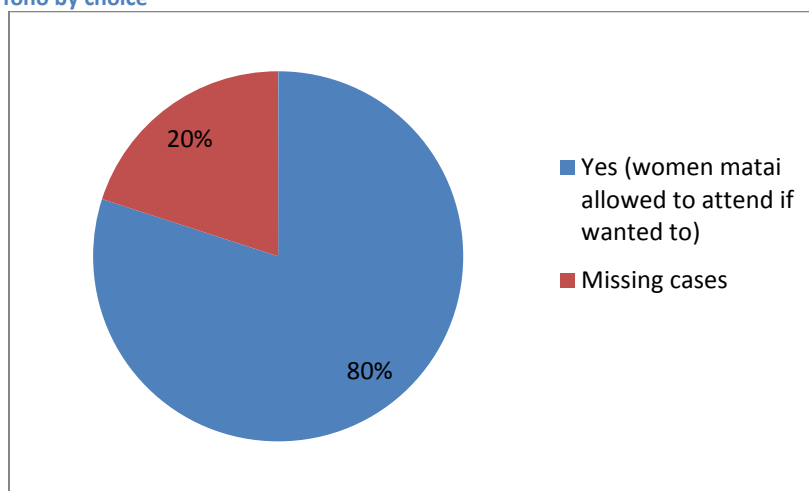
31. [Q5] Of the 13 villages with acknowledged formal obstacles to women *matai*, 2 SNs indicated that women matai would not be allowed to sit in village fono even if they wanted to (Lufilufi and Matautu (Falelatai)) meanwhile 7 SNs indicated that women matai would be allowed to sit in village fono if they wished to do so (Fogapoa, Malie, Manase, Salelologa, Vailoa (Aleipata), Vailuutai and Vaisala). In addition, there were 4 missing cases (Afega, Vaiafai (Iva), Leulumoega and Vaisaulu).

Figure 64. Percentage of villages with acknowledged formal obstacles to women *matai* by status of women's participation in village fono by choice



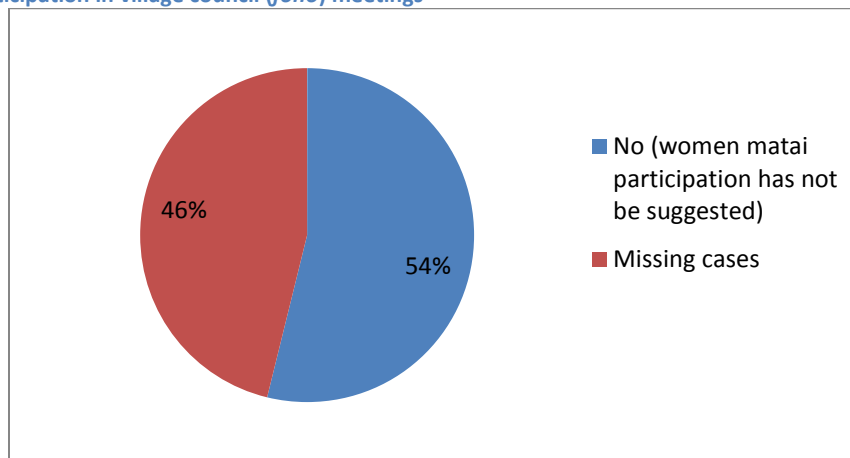
[Q5] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 12 SNs indicated that women matai would be allowed to sit in village fono if they wished to do so (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo and Utufoalalafa) meanwhile there were 3 missing cases (Saloga/To'apaipai (Leauvaa), Taga and Vaiusu).

Figure 65. Percentage of villages with no acknowledged formal obstacles to women *matai* by status of women's participation in village fono by choice



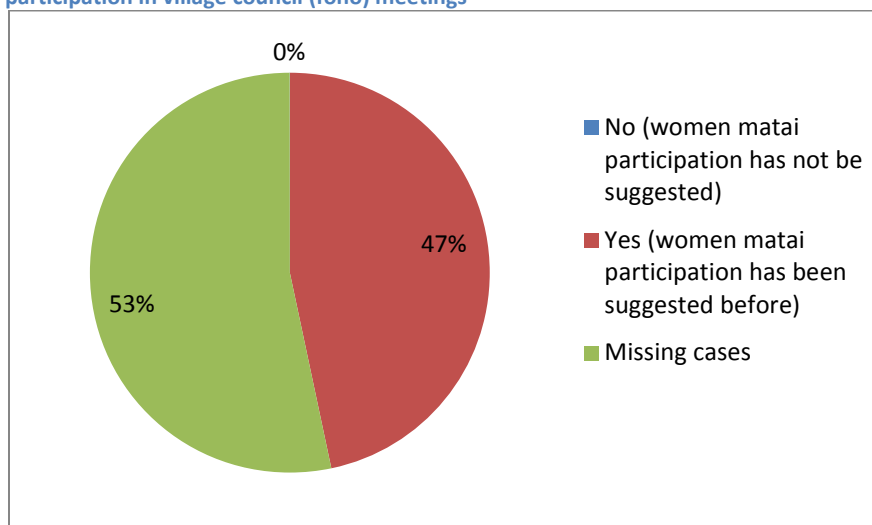
32. [Q5] Of the 13 villages with acknowledged formal obstacles to women *matai*, 7 SNs indicated that no one has ever suggested that women *matai* should participate in the village council (*fono*) (Fogapoa, Lufilufi, Malie, Manase, Matautu (Falelatai), Salelologa and Vailuutai) meanwhile there were 6 missing cases (Afega, Vaiafai (Iva), Leulumoega, Vailoa (Aleipata), Vaisala and Vaisaulu).

Figure 66. Percentage of villages with acknowledged formal obstacles to women *matai* and suggestion of women *matai* and their participation in village council (*fono*) meetings



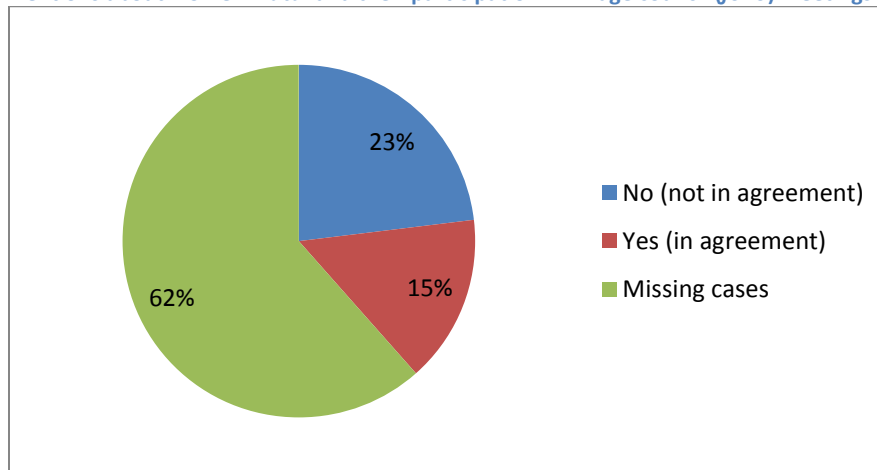
33. [Q5] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 7 SNs indicated that no one has ever suggested that women *matai* should participate in the village council (*fono*) (Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Sasina and Utufa'alalafa) meanwhile there were 8 missing cases (Apia, Falefa, Saloga/To'apaipai (Leauvaa), Pu'apu'a, Sataua, Solosolo, Taga and Vaiusu).

Figure 67. Percentage of villages with no acknowledged formal obstacles to women *matai* and suggestion of women *matai* and their participation in village council (*fono*) meetings



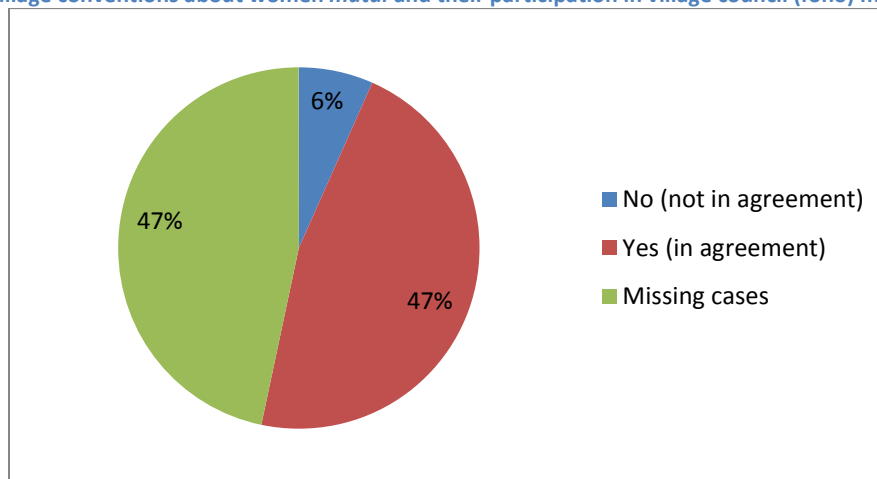
34. [Q5] Of the 13 villages with acknowledged formal obstacles to women *matai*, 3 SNs indicated that he did not agree with current village conventions about women *matai* participating in village fono (Leulumoega, Lufilufi and Vailoa (Aleipata)) meanwhile 2 SNs indicated that they did agree with current village conventions about women *matai* participating in village fono (Fogapoa and Manase). In addition, there were 8 missing cases (Afega, Vaiafai (Iva), Malie, Matautu (Falelatai), Salelologa, Vailuutai, Vaisala and Vaisaulu).

Figure 68. Percentage of villages with acknowledged formal obstacles to women *matai* and personal agreement with current village conventions about women *matai* and their participation in village council (*fono*) meetings



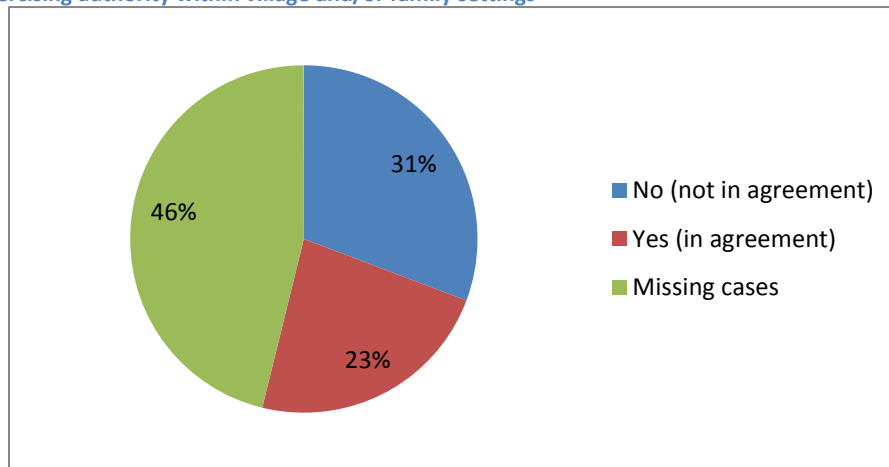
[Q5] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 1 SN indicated that he did not agree with current village conventions about women *matai* participating in village fono (Matautu (Lefaga)) meanwhile 7 SNs indicated that they did agree with current village conventions about women *matai* participating in village fono (Apia, Falefa, Faleula, Laulii, Pu'apu'a, Sasina and Solosolo). In addition, there were 7 missing cases (Gagaifolevao, Saloga/To'apaipai (Leauvaa), Samalaeulu/Patamea/Sataputu (Leauvaa), Sataua, Taga, Utufa'alalafa and Vaiusu).

Figure 69. Percentage of villages with no acknowledged formal obstacles to women *matai* and personal agreement with current village conventions about women *matai* and their participation in village council (*fono*) meetings



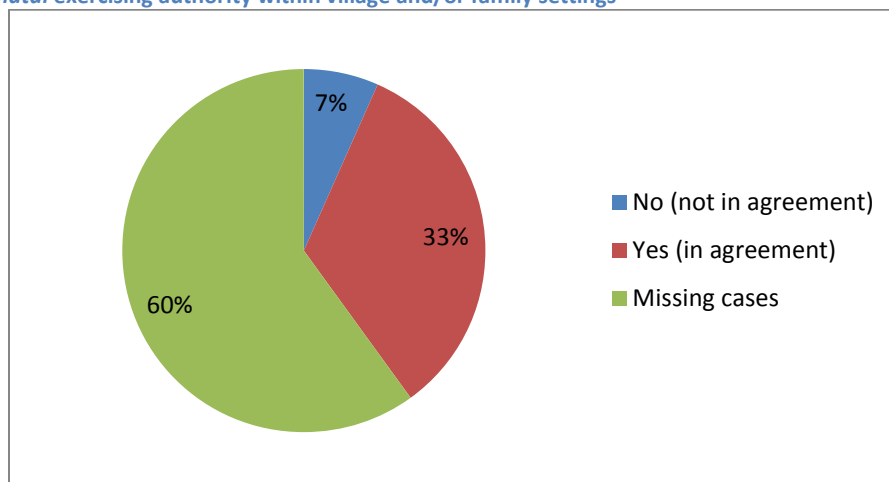
35. [Q5] Of the 13 villages with acknowledged formal obstacles to women *matai*, 4 SNs indicated that they did not think that Samoan custom allows women to be *matai* (in the sense of exercising the authority of matai in the village and/or family) (Leulumoega, Lufilufi, Matautu (Falelatai) and Vailoa (Aleipata)). On the other hand, 3 SNs indicated that they did think that Samoan custom allows women to be *matai* (in the sense of exercising the authority of matai in the village and/or family) (Fogapoa, Manase and Salelologa). In addition, there were 6 missing cases (Afega, Vaiafai (Iva), Malie, Vailuutai, Vaisala and Vaisaulu).

Figure 70. Percentage of villages with acknowledged formal obstacles to women *matai* and personal agreement with women *matai* exercising authority within village and/or family settings



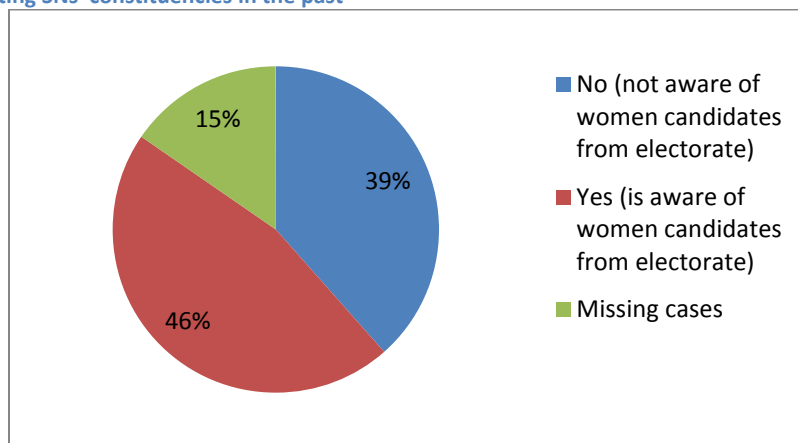
[Q5] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 1 SN indicated that he did not think that Samoan custom allows women to be *matai* (in the sense of exercising the authority of matai in the village and/or family) (Matautu (Lefaga)). On the other hand, 5 SNs indicated that they did think that Samoan custom allows women to be *matai* (in the sense of exercising the authority of matai in the village and/or family) (Apia, Faleula, Sasina, Solosolo and Utufoalalafa). In addition, there were 9 missing cases (Falefa, Gagaifolevao, Laulii, Saloga/To'apaipai (Leauvaa), Samalaeulu/Patamea/Sataputu (Leauvaa), Pu'apu'a, Sataua, Taga and Vaiusu).

Figure 71. Percentage of villages with no acknowledged formal obstacles to women *matai* and personal agreement with women *matai* exercising authority within village and/or family settings



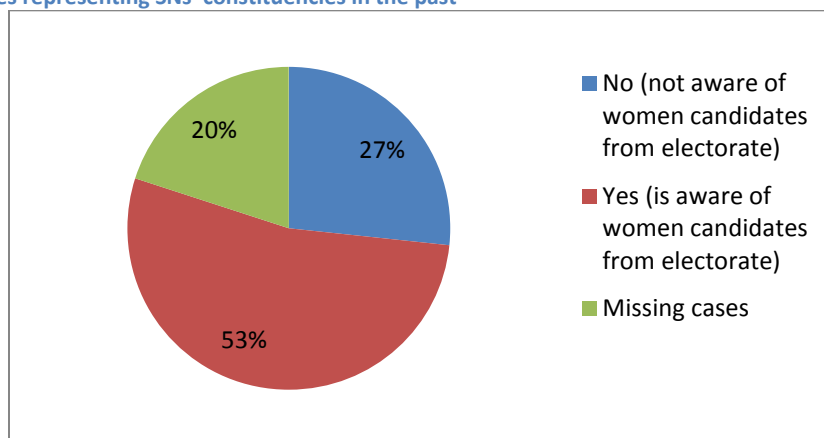
36. [Q6] Of the 13 villages with acknowledged formal obstacles to women *matai*, 5 SNs indicated that they were not aware of any women candidates for elections who had represented their respective constituencies in the past (Afega, Leulumoega, Malie, Matautu (Falelatai) and Vailoa (Aleipata)) meanwhile 6 SNs indicated that they were aware of women candidates for elections who had represented their respective constituencies in the past (Fogapoa, Vaiafai (Iva), Lufilufi, Manase, Salelologa and Vailuutai). In addition, there were 2 missing cases (Vaisala and Vaisaulu).

Figure 72. Percentage of villages with acknowledged formal obstacles to women *matai* and awareness of women candidates representing SNs' constituencies in the past



[Q6] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 4 SNs indicated that they were not aware of any women candidates for elections who had represented their respective constituencies in the past (Apia, Faleula, Matautu (Lefaga) and Sasina) meanwhile 8 SNs indicated that they were aware of women candidates for elections who had represented their respective constituencies in the past (Falefa, Gagaifolevao, Laulii, Saloga/To'apaipai (Leauvaa), Samalaeulu/Patamea/Sataputu (Leauvaa), Pu'apu'a, Solosolo and Utufaalalafa). In addition, there were 3 missing cases (Sataua, Taga and Vaiusu).

Figure 73. Percentage of villages with no acknowledged formal obstacles to women *matai* and awareness of women candidates representing SNs' constituencies in the past



37. [Q6] Members of Parliament (MPs) from villages with acknowledged formal obstacles to women *matai* who were listed included Alo Fulifuli Taveuveu, Gatoloaifaana Amataga Alesana Gidlow, Fagaiavalu Kenrick Samu, Faimalotoa Kika Stowers, Taefu Lemi Taefu, Papalii Lio Taeu Masepau, Tafua Maluelue Tafua and Tolofuaivalelei Falemoe Lei'ataua.

[Q6] MPs from villages with no acknowledged formal obstacles to women *matai* who were listed included Alo Fulifuli Taveuveu, Tuisa Tasi Patea, Laauli Leuatea Polataivao, Lefau Harry Shuster, Le Mamea Ropati, Peseta Vaifou Tevaga, Fonotoe Nuafesili Pierre Laufo and Tafua Maluelue Tafua.

Examples of businesses

38. [Q7] A total of 31 businesses exist within the 13 villages with acknowledged formal obstacles to women *matai*. Businesses included shops, taxis, bus/taxi operators, beach *fale* operators, hotel operators and 'other' types of businesses.

[Q7] A total of 31 businesses exist within the 15 villages with no acknowledged formal obstacles to women *matai*. Businesses included shops, taxis, bus/taxi operators, hotel operators and 'other' types of businesses.

Examples of Community-based Organisations (CBOs) found in the villages

39. [Q8] A total of 10 community-based organisations (CBOs) exist within the 13 villages with acknowledged formal obstacles to women *matai*. CBOs included primarily social/microfinance groups such as WIBDI and village community groups (*aumaga*, youth etc.). See Methodological Notes for a list of other types of CBOs.

[Q8] A total of 11 CBOs exist within the 15 villages with no acknowledged formal obstacles to women *matai*. CBOs included village community groups (*Komiti*, *aumaga*, youth etc.) and social/microfinance groups such as WIBDI. See Methodological Notes for a list of other types of CBOs.

FaaSamoa/FaaMatai Leadership

40. [Q9] Of the 13 villages with acknowledged formal obstacles to women *matai*, 10 SNs indicated that they agreed with the Samoan saying "the customs may change but not the foundations" (Afega, Fogapoa, Vaiafai (Iva), Leulumoega, Malie, Manase, Matautu (Falelatai), Salelologa, Vailuutai and Vaisala) meanwhile 2 SNs indicated that they did not agree with the Samoan saying (Lufilufi and Vailoa (Aleipata)). In addition, there was 1 missing case (Vaisaulu).

[Q9] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 13 SNs indicated that they agreed with the Samoan saying "the customs may change but not the foundations" (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Saloga/To'apaipai (Leauvaa), Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Taga,

Utufaalalafa and Vaiusu) meanwhile 1 SN indicated that he did not agree with the Samoan saying (Solosolo). In addition, there was 1 missing case (Sataua).

41. [Q9] Of the 13 villages with acknowledged formal obstacles to women *matai*, 3 SNs indicated that customs had changed within their respective villages (Fogapoa, Leulumoega and Vaisala) meanwhile 5 SNs indicated that customs had not changed within their respective villages (Lufilufi, Manase, Matautu (Falelatai), Salelologa and Vailoa (Aleipata)). In addition, there were 5 missing cases (Afega, Vaiafai (Iva), Malie, Vailuutai and Vaisaulu).

[Q9] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 8 SNs indicated that customs had changed within their respective villages (Laulii, Saloga/To'apaipai (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo and Vaiusu) meanwhile 3 SNs indicated that customs had not changed within their respective villages (Apia, Faleula and Utufaalalafa). In addition, there were 4 missing cases (Falefa, Gagaifolevao, Samalaeulu/Patamea/Sataputu (Leauvaa) and Taga).

42. [Q9] Of the 13 villages with acknowledged formal obstacles to women *matai*, 7 SNs indicated that matai living in Apia or overseas did not have much influence in the village (Fogapoa, Lufilufi, Manase, Matautu (Falelatai), Salelologa, Vailoa (Aleipata) and Vailuutai) meanwhile 4 SNs indicated that matai living in Apia or overseas had influence in the village (Afega, Vaiafai (Iva), Leulumoega and Malie). In addition, there were 2 missing cases (Vaisala and Vaisaulu).

[Q9] Of the 15 villages with no acknowledged formal obstacles to women *matai*, 8 SNs indicated that matai living in Apia or overseas did not have much influence in the village (Apia, Falefa, Faleula, Gagaifolevao, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Sasina and Utufaalalafa) meanwhile 1 SN indicated that matai living in Apia or overseas had influence in the village (Solosolo). In addition, there were 6 missing cases (Laulii, Saloga/To'apaipai (Leauvaa), Pu'apu'a, Sataua, Utufaalalafa and Vaiusu).

Village Leadership

43. [Q10] Of the 13 villages with acknowledged formal obstacles to women *matai*, 3 SNs indicated that there were no problems within their respective villages (Leulumoega, Lufilufi and Matautu (Falelatai)) meanwhile 9 SNs indicated that there were problems within their respective villages (Afega, Fogapoa, Vaiafai (Iva), Malie, Manase, Salelologa, Vailoa (Aleipata), Vailuutai and Vaisala). In addition, there was 1 missing case (Vaisaulu).

[Q10] Of the 15 villages with acknowledged formal obstacles to women *matai*, 2 SNs indicated that there were no problems within their respective villages (Pu'apu'a and Solosolo) meanwhile 10 SNs indicated that there were problems within their respective villages (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Saloga/To'apaipai (Leauvaa), Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Sasina and Utufaalalafa). In addition, there were 3 missing cases (Sataua, Taga and Vaiusu).

5. PHASE 2 – SUI O TAMAITAI O NUU INTERVIEWS

Methodological Notes – Sui o Tamaitai o Nuū Interviews

Database entries

For the purpose of our *Sui o Tamaitai o Nuū* interview database and subsequent analyses, the following definitions were adopted:

- Each ‘entry’ in the interview database refers to an interview conducted with a village women’s representative to the government (*Sui o Tamaitai o Nuū*).
- All villages included in the interview database represent ‘traditional’ villages. A ‘traditional village’ refers to all villages with both a village mayor, a village council (*fono*) and an honorific salutation (*faalupega*).

The categorisations used for ‘Education’, ‘Occupation’, ‘Churches’, ‘Community-based organisations’ and ‘Businesses’ mirror those used in the survey database (See Methodological Notes for the Survey).

Sample size

The interview database accounts for only a sample of 30 ‘traditional’ villages (as previously defined). The sample was purposive and selected based on the following criteria:

- 15 villages with **no acknowledged formal obstacles women matai**, in particular, those villages with female *Sui o Nuū*. The final selection is shown in the table below.

Table 29. Villages with no acknowledged formal obstacles to women *matai*

	Village	Status	Location	Island	Parliamentary Constituency
1	Leauvaa (Samalaeulu/Patamea/Sataputu)*	Traditional	Rural	Upolu	Gagaemauga No.1
2	Leauvaa (Saloga/To’apaipai)	Traditional	Rural	Upolu	Gagemauga No.1
3	Gagaifolevao	Traditional	Rural	Upolu	Lefaga ma Faleaseela
4	Faleula	Traditional	Rural	Upolu	Sagaga le Falefa
5	Apia	Traditional	Urban	Upolu	Vaimauga I Sisifo
6	Falefa	Traditional	Rural	Upolu	Anoamaa I Sasae
7	Laulii	Traditional	Rural	Upolu	Vaimauga I Sasae
8	Solosolo	Traditional	Rural	Upolu	Anoamaa I Sisifo
9	Taga	Traditional	Rural	Savaii	Palauli I Sisifo
10	Utufaalalafa	Traditional	Rural	Upolu	Aleipata Itupa I lalo
11	Pu’apu’a	Traditional	Rural	Savaii	Faasaleleaga No.4
12	Vaiusu	Traditional	Urban	Upolu	Faleata I Sisifo
13	Sasina	Traditional	Rural	Savaii	Gagaifomauga No.3
14	Sataua	Traditional	Rural	Savaii	Vaisigano No.2
15	Matautu	Traditional	Rural	Upolu	Lefaga ma Faleaseela

*Village with female *Sui o Nuū*

- 15 villages with **acknowledged formal obstacles women matai**, in particular, those villages that do not allow women to hold *matai* titles or sit in the village *fono*. In total, 51 cases were found to comply with this criterion. Purposive sampling was used to select 15 villages from the 51 cases. Selection criteria ensured that the selected villages were representative of island and urban/rural location as well as political district. In addition, some villages were determined on the basis of their unique political histories (which are explained in further detail in Volume 1 of this report). The final selection is shown in the table below.

Table 30. Villages with acknowledged formal obstacles to women *matai*

	Village	Status	Location	Island	Parliamentary Constituency
1	Afega	Traditional	Rural	Upolu	Sagaga le Usoga
2	Matautu (Falelatai)	Traditional	Rural	Upolu	Falelatai ma Samatau
3	Lalomalava (Vaisaulu)	Traditional	Rural	Savaii	Faasaleleaga No.1
4	Lalomanu	Traditional	Rural	Upolu	Aleipata Itupa I Luga
5	Leulumoega	Traditional	Rural	Upolu	Aana Alofi No.2
6	Lufilufi	Traditional	Rural	Upolu	Anoamaa I Sasae
7	Vaisala	Traditional	Rural	Savaii	Vaisigano No.1
8	Malie	Traditional	Rural	Upolu	Sagaga le Usoga
9	Salailua	Traditional	Rural	Upolu	Palauli I Sisifo
10	Manase	Traditional	Rural	Savaii	Gagaifomauga No.1
11	Vailuutai	Traditional	Rural	Upolu	Aana Alofi No.3
12	Iva (Vaiafai)	Traditional	Rural	Savaii	Faasaleleaga No.1
13	Saloga/Falefia/Malaeta (Salelologa)	Traditional	Rural	Savaii	Faasaleleaga No.1
14	Fogapoa	Traditional	Rural	Savaii	Faasaleleaga No.2
15	Vailoa (Aleipata)	Traditional	Rural	Upolu	Aleipata Itupa I Luga

The table below presents the numbers of villages with and without acknowledged formal obstacles to women *matai* selected, by their location (urban/rural and Savaii/Upolu).

Table 31. Villages with and without acknowledged formal obstacles to women *matai*, by location

Location	Number of villages with no acknowledged formal obstacles to women <i>matai</i>	Number of villages with acknowledged formal obstacles to women <i>matai</i>
Urban	2	0
Rural	13	15
Savaii	4	6
Upolu	11	9

Exclusions

Of the 30 villages where *Sui o Tamaitai o Nu'u* (STN) were interviewed, two villages (Afega and Saloga/To'apaipai (Leauvaa)) were excluded on the basis that the respective STNs for these villages could not be located within the timeframe of the study or did not wish to participate. In total, only 28 (14 villages with acknowledged formal obstacles to women *matai* and 14 villages with no acknowledged formal obstacles to women *matai*) out of the 30 villages were included in the STN interviews.

The categorisations used for 'no responses' mirror those used in the survey database (See Methodological Notes for the Survey). For the purposes of interpretation, all 666, 999, Null and NA values have been interpreted as 'missing cases'.

Results – Sui o Tamaitai o Nuu Interviews

The results below (1-46) were compiled from the responses to the *Sui o Tamaitai o Nuu* interview questions. The numbering of the results refers to the numbering system used in the analysis; they do not correspond to any particular question in the interview questionnaire. Interview questions are later indicated in square brackets [].

Sui o Tamaitai o Nuu (STN) profiles

- 1. Of the 28 *Sui o Tamaitai o Nuu* (STN) interviewed, half (14) represented villages with acknowledged formal obstacles to women *matai* and the remaining half (14) represented villages with no acknowledged formal obstacles to women *matai*.

Of the 14 STNs from villages with acknowledged formal obstacles to women *matai*, 10 were born and living in the village they were representing (Fogapoa, Leulumoega, Malie, Salailua, Saleimoa, Vaiafai, Vailoa, Vailuutai, Vaisala and Vaisaulu). In other words, these 10 women were *tamaitai* of the village, as opposed to being *nofotane* (women who married into the village they were representing).

Of the 14 STNs from villages with no acknowledged formal obstacles to women *matai*, half (7) were born and living in the village they were representing (Apia, Faleula, Laulii, Sasina, Sataua, Solosolo and Vaiusu). Thus, half of the women were *tamaitai* of the village, and half were *nofotane*.

- 2. Of the 14 STNs from villages with acknowledged formal obstacles to women *matai*, 2 fell within the 40s age range (40-49) (Fogapoa and Lalomanu), 9 fell within the 50s age range (50-59) (Leulumoega, Lufilufi, Matautu (Falelatai), Vailoa (Aleipata), Vaiafai (Iva), Manase, Salelologa, Vaisala and Vaisaulu) and 3 fell within the 60s age range (60-69) (Malie, Vailuutai and Salailua).

Figure 74. Percentage of STNs in villages with acknowledged formal obstacles to women *matai*, by age range

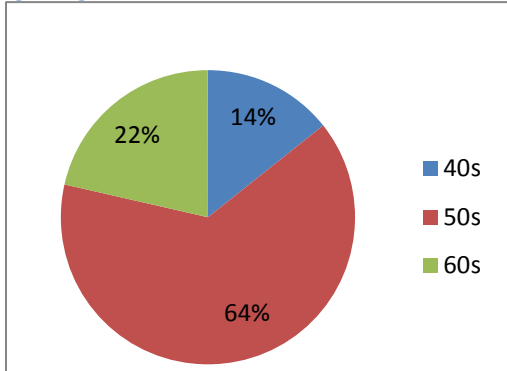
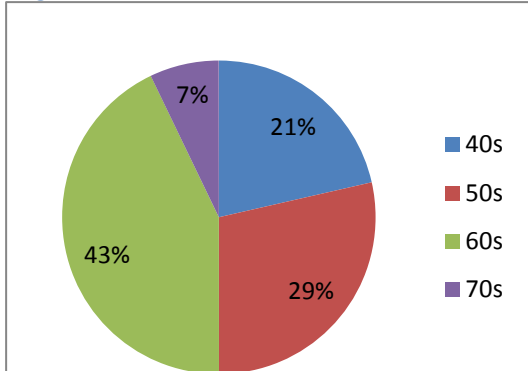


Figure 75. Percentage of STNs in villages with no acknowledged formal obstacles to women *matai*, by age range

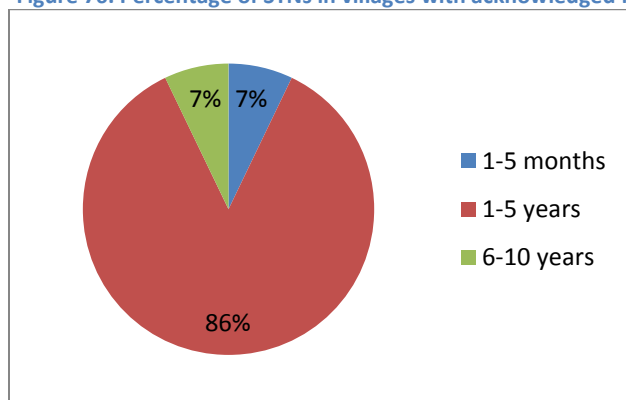


Of the 14 STNs from villages with no acknowledged formal obstacles to women *matai*, 3 fell within the 40s age range (40-49) (Apia, Sasina and Utufaalalafa), 4 fell within the 50s age range

(50-59) (Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga) and Solosolo), 6 fell within the 60s age range (60-69) (Falefa, Gagaifolevao, Laulii, Vaiusu, Sataua and Taga) and 1 fell within the 70s age range (70-79) (Faleula).

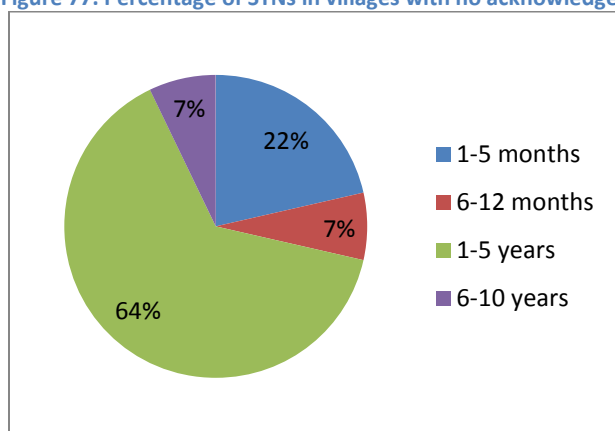
3. Of the 14 STNs from villages with acknowledged formal obstacles to women *matai*, 1 had been representing her village for between 1-5 months (Lalomanu), 12 had been representing their respective villages for between 1-5 years (Malie, Leulumoega, Lufilufi, Matautu (Falelatai), Vailoa (Aleipata), Vailuutai, Fogapoa, Vaiafai (Iva), Manase, Salailua, Salelologa and Vaisala) and 1 had been representing her village for between 6-10 years (Vaisaulu).

Figure 76. Percentage of STNs in villages with acknowledged formal obstacles to women *matai*, by reign



Of the 14 STNs from villages with no acknowledged formal obstacles to women *matai*, 3 had been representing their respective villages for between 1-5 months (Apia, Sasina and Sataua), 1 had been representing her villages for between 6-12 months (Vaiusu), 9 had been representing their respective villages for between 1-5 years (Falefa, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Solosolo, Utufoalalafa, Pu'apu'a and Taga) and 1 had been representing her village for between 6-10 years (Faleula).

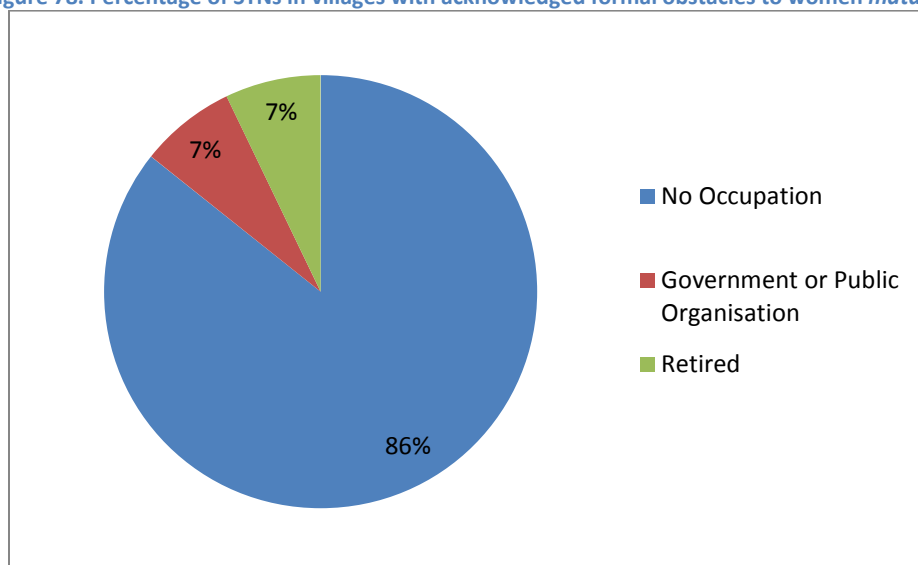
Figure 77. Percentage of STNs in villages with no acknowledged formal obstacles to women *matai*, by reign



4. Of the 14 STNs from villages with acknowledged formal obstacles to women *matai*, 12 STNs had 'No Occupation' (Lalomanu, Leulumoega, Lufilufi, Matautu (Falelatai), Vailoa (Aleipata),

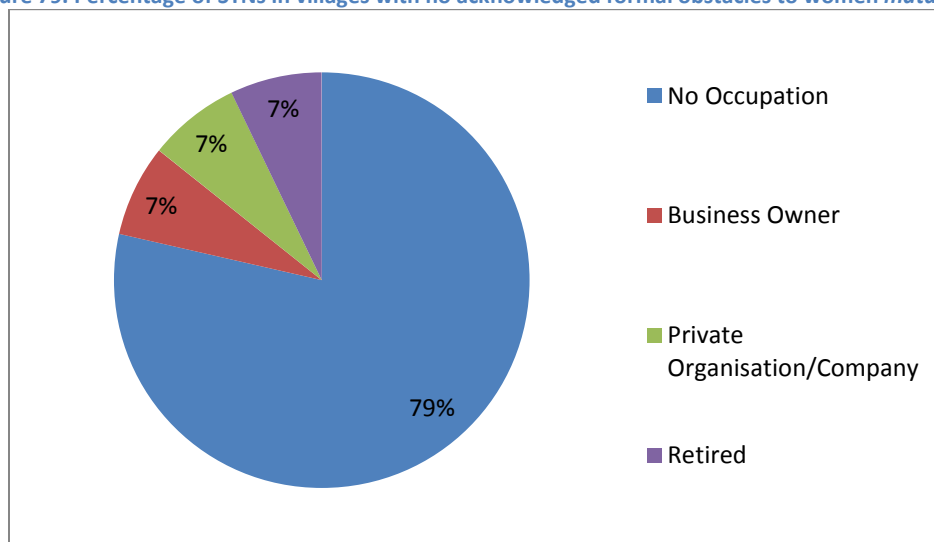
Vailuutai, Fogapoa, Vaiafai (Iva), Manase, Salailua, Salelologa, Vaisala and Vaisaulu), 1 STN was a 'Government or Public Employee' (Matautu (Falelatai)), and 1 STN was 'Retired' (Malie).

Figure 78. Percentage of STNs in villages with acknowledged formal obstacles to women *matai*, by occupation



Of the 14 STNs from villages with no acknowledged formal obstacles to women *matai*, 11 STNs had 'No Occupation' (Falefa, Gagaifolevao, Laulii, Matautu (Lefaga), Apia, Solosolo, Utufa'alalafa, Pu'apu'a, Sasina, Sataua and Taga), 1 STN was a 'Business Owner' (Vaiusu), 1 was an employee of a 'Private Company' (Samalaeulu/Patamea/Sataputu (Leauvaa)), and 1 STN was 'Retired' (Falefa).

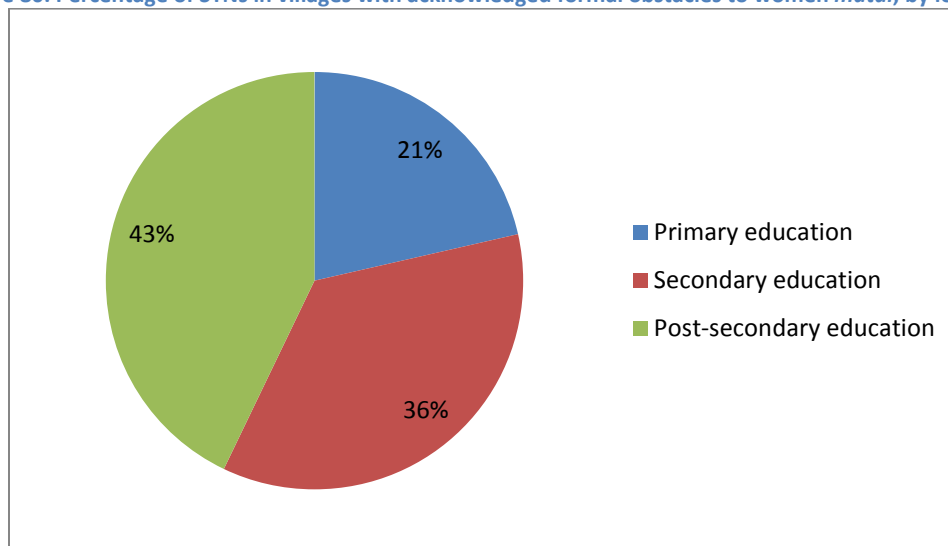
Figure 79. Percentage of STNs in villages with no acknowledged formal obstacles to women *matai*, by occupation



- Of the 14 STNs from villages with acknowledged formal obstacles to women *matai*, 3 had completed primary education (Vailuutai, Vaiafai (Iva) and Manase), 5 STNs had completed secondary education (Fogapoa, Salailua, Salelologa, Vaisala and Vaisaulu), and 6 had completed

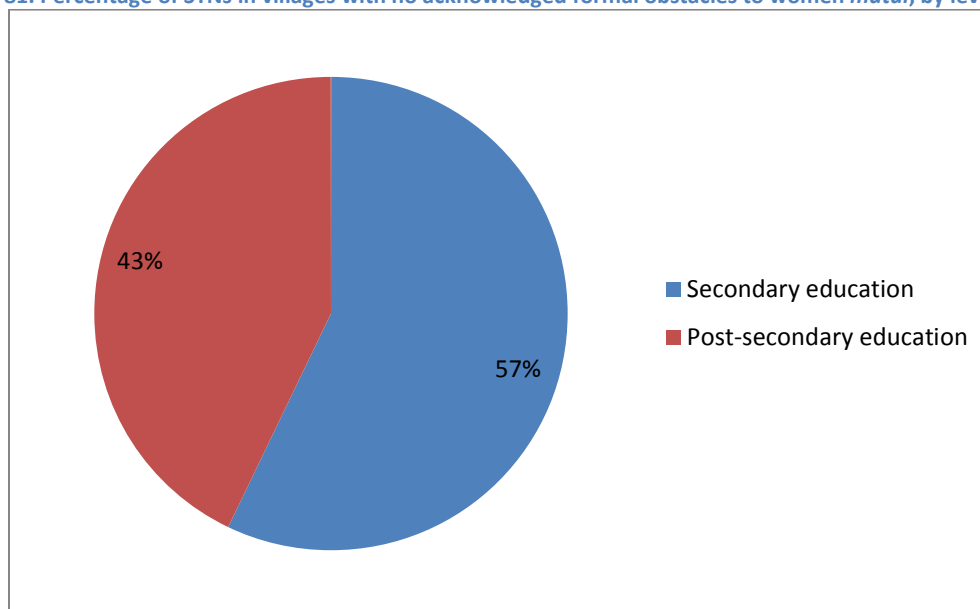
post-secondary education (Lalomanu, Malie, Leulumoega, Lufilufi, Matautu (Falelatai) and Vailoa (Aleipata)).

Figure 80. Percentage of STNs in villages with acknowledged formal obstacles to women *matai*, by level of education



Of the 14 STNs from villages with no acknowledged formal obstacles to women *matai*, 8 STNs had completed secondary education (Faleula, Solosolo, Utufaalalafa, Vaiusu, Pu'apu'a, Sasina, Sataua and Taga) and 6 had completed post-secondary education (Falefa, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga) and Apia).

Figure 81. Percentage of STNs in villages with no acknowledged formal obstacles to women *matai*, by level of education

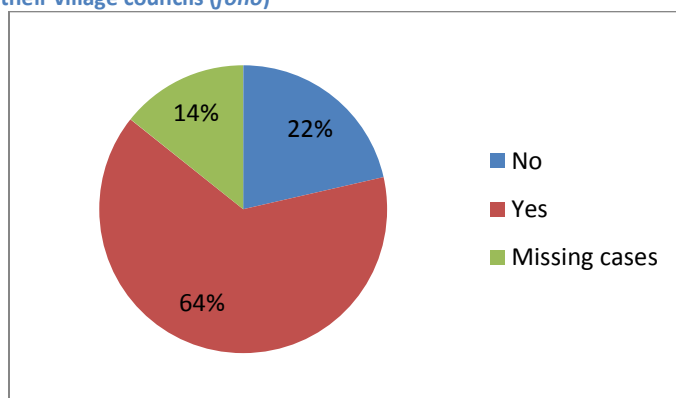


6. Of the 14 STNs from villages with acknowledged formal obstacles to women *matai*, all were a member of a church.

Of the 14 STNs from villages with no acknowledged formal obstacles to women *matai*, 1 was not a member of a church (Gagaifolevao), 12 were members of a church (Faleula, Falefa, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Apia, Solosolo, Utufa'alalafa, Vaiusu, Pu'apu'a, Sasina, Sataua and Taga), and there was 1 missing case (Laulii).

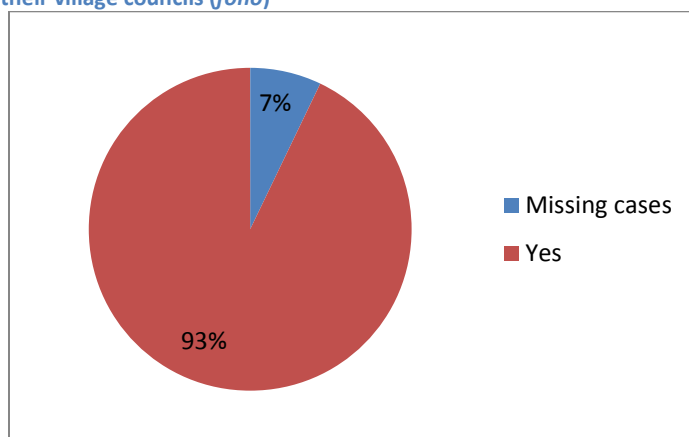
7. Of the 14 STNs from villages with acknowledged formal obstacles to women *matai*, 9 had husbands sitting in the *fono* (Lalomanu, Lufilufi, Matautu (Falelatai), Fogapoa, Vaiafai (Iva), Manase, Salailua, Salelologa and Vaisala), 3 did not have husbands sitting in the village councils (*fono*) (Leulumoega, Vailoa (Aleipata) and Vailuutai) and there were 2 missing cases (Malie and Vaisaulu).

Figure 82. Percentage of STNs in villages with acknowledged formal obstacles to women *matai*, by husbands sitting or not sitting in their village councils (*fono*)



Of the 14 STNs from villages with no acknowledged formal obstacles to women *matai*, 13 had husbands sitting in the *fono* (Faleula, Falefa, Gagaifolevao, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Apia, Solosolo, Utufa'alalafa, Vaiusu, Pu'apu'a, Sasina, Sataua and Taga) and there was 1 missing case (Laulii).

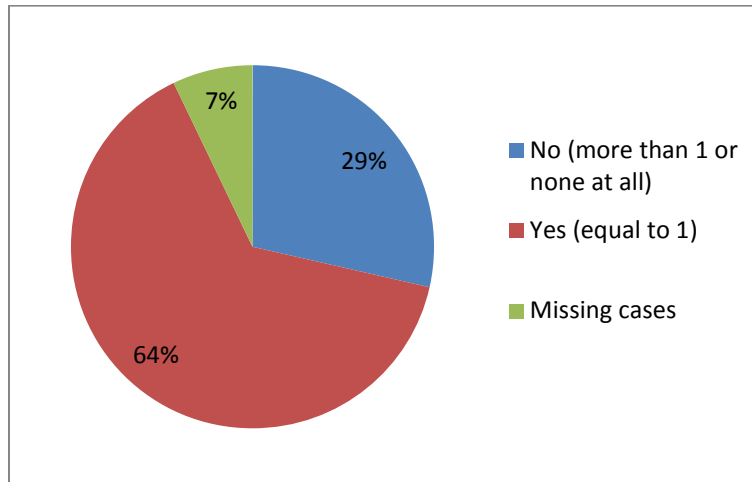
Figure 83. Percentage of STNs in villages with no acknowledged formal obstacles to women *matai*, by husbands sitting or not sitting in their village councils (*fono*)



Leadership in village women's committees (Komiti o Tina)

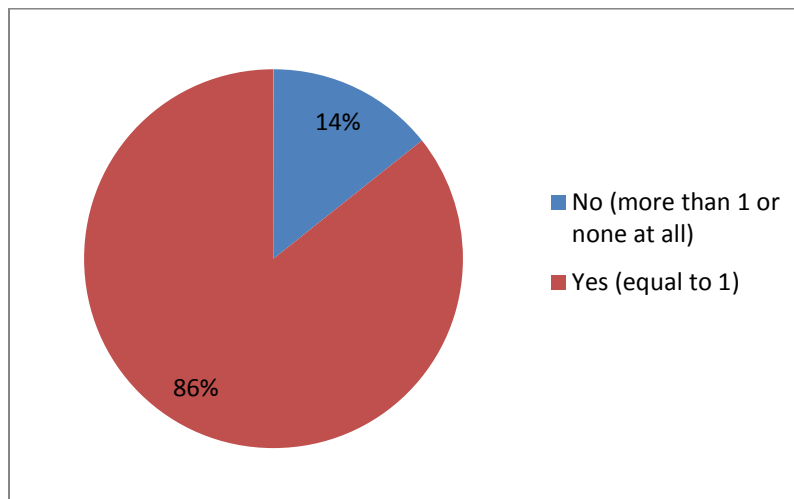
8. [Q1] Of the 14 villages with acknowledged formal obstacles to women *matai*, 9 villages had one women's committee (*Komiti o Tina*) (Leulumoega, Lufilufi, Malie, Manase, Matautu (Falelatai), Saleimoa, Vailoa, Vailuutai and Vaisaulu), 4 did not have one *Komiti* (Fogapoa, Salelologa, Salailua and Vaiafai (Iva)) and there was 1 missing case (Vaisala).

Figure 84. Percentage of villages with acknowledged formal obstacles to women *matai*, with one women's committee (*Komiti*)



- [Q1] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 12 villages had one women's committee (*Komiti o Tina*) (Apia, Falefa, Gagaifolevao, Samalaeulu / Patamea / Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo, Taga, Utufa'alalafa and Vaiusu) and 2 did not have one *Komiti* (Faleula and Laulii).

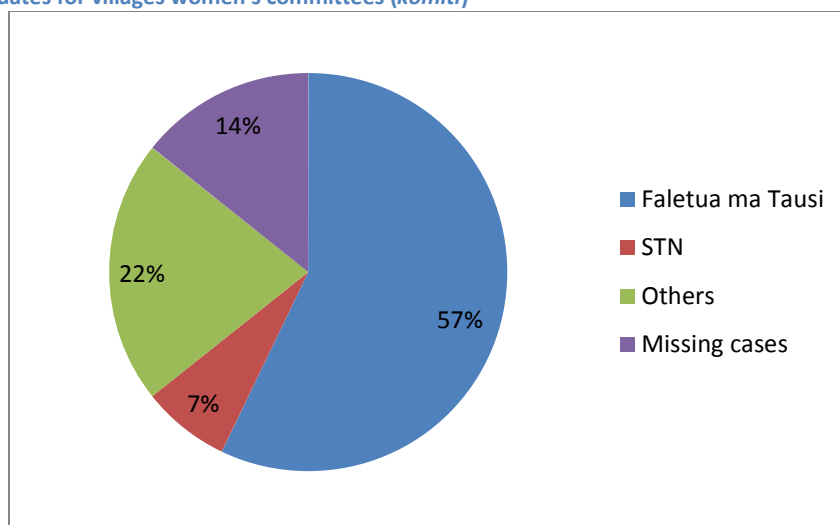
Figure 85. Percentage of villages with no acknowledged formal obstacles to women *matai*, with one women's committee (*Komiti*)



9. [Q1] Of the 14 villages with acknowledged formal obstacles to women *matai*, 8 STNs indicated that the wives of high chiefs (*Faletua ma Tausi*) decided when meetings would take place (Fogapoa, Leulumoega, Manase, Salailua, Saleimoa, Vaiafai (Iva), Vailoa and Vaisaulu), 1 STN indicated that she (being the STN) decided meeting dates (Salelologa), 3 STNs reported that

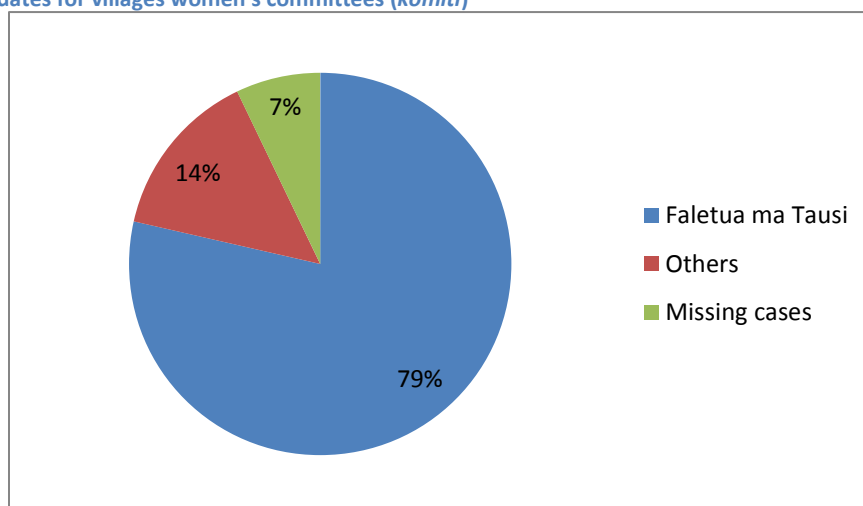
'other' actors /factors decided the *Komiti* meeting dates (Lufilufi, Matautu (Falelatai) and Vailuutai), and there were 2 missing cases (Malie and Vaisala).

Figure 86. Percentage of villages with acknowledged formal obstacles to women *matai*, by the actors who determine meeting dates for villages women's committees (*komiti*)



[Q1] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 11 STNs indicated that the wives of high chiefs (*Faletua ma Tausi*) decided when meetings would take place (Apia, Faleula, Gagaifolevao, Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo, Taga, Utufa'alalafa and Vaiusu), 2 STNs reported that 'other' actors /factors decided upon *Komiti* meeting dates (Falefa and Samalaeulu/Patamea/Sataputu (Leauvaa)) and there was 1 missing case (Laulii).

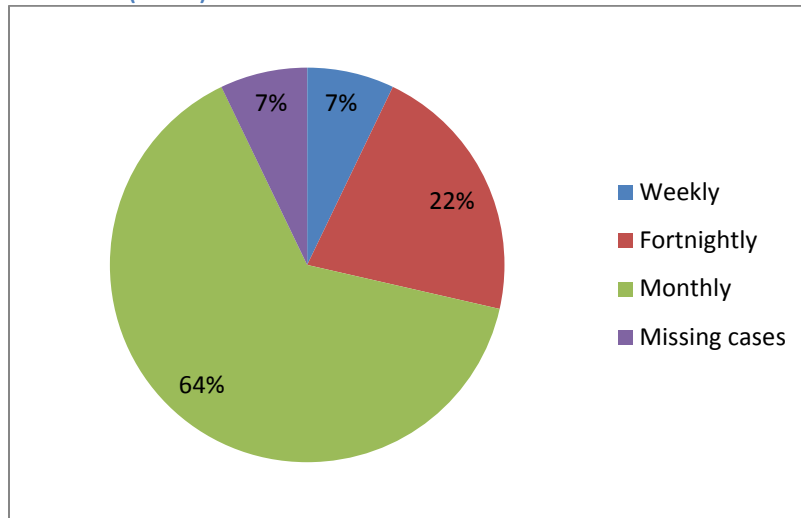
Figure 87. Percentage of villages with no acknowledged formal obstacles to women *matai*, by the actors who determine meeting dates for villages women's committees (*komiti*)



10. [Q1] Of the 14 villages with acknowledged formal obstacles to women *matai*, 1 STN indicated that *komiti* meetings were pre-scheduled throughout the year on a weekly basis (Leulumoeaga), 3 STNs indicated that *komiti* meetings were pre-scheduled throughout the year on a fortnightly

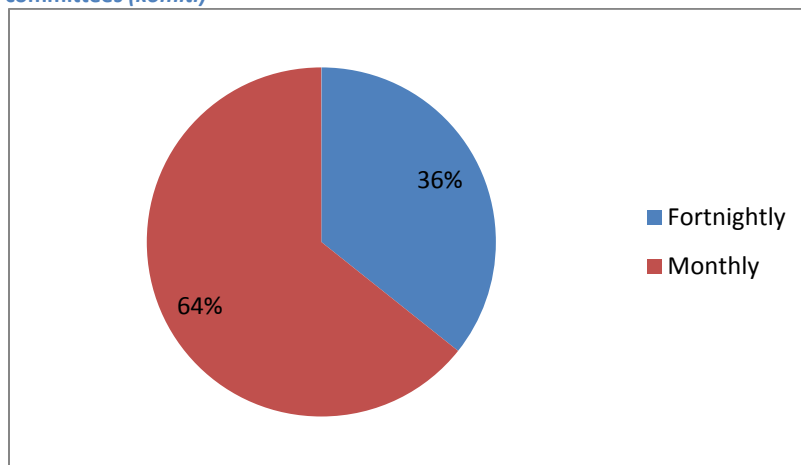
basis (Fogapoa, Malie and Vaisaulu), 9 STNs indicated that *komiti* meetings were pre-scheduled throughout the year on a monthly basis (Lufilufi, Manase, Matautu (Falelatai), Salelologa, Salailua, Saleimoa, Vaiafai (Iva), Vailoa and Vailuutai), and there was 1 missing case (Vaisala).

Figure 88. Percentage of villages with acknowledged formal obstacles to women *matai*, by frequency of meeting of the women's committees (*komiti*)



[Q1] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 5 STNs indicated that *komiti* meetings were pre-scheduled throughout the year on a fortnightly basis (Apia, Faleula, Laulii, Matautu (Lefaga) and Sataua) and 9 STNs indicated that *komiti* meetings were pre-scheduled throughout the year on a monthly basis (Falefa, Gagaifolevao, Samalaeulu/Patamea/Sataputu (Leauvaa), Pu'apu'a, Sasina, Solosolo, Taga, Utufa'alalafa and Vaiusu).

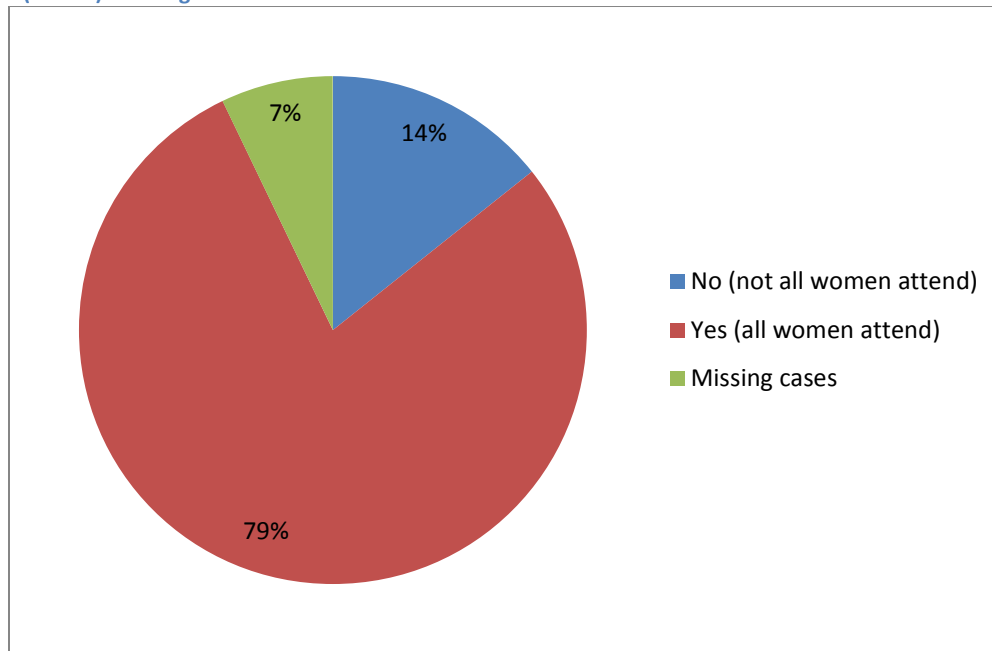
Figure 89. Percentage of villages with no acknowledged formal obstacles to women *matai*, by frequency of meeting dates for women's committees (*komiti*)



11. [Q1] Of the 14 villages with acknowledged formal obstacles to women *matai*, 2 STNs indicated that not all women attend the *Komiti* meetings (Malie and Vaiafai (Iva)), 11 STNs reported that all women attend the *Komiti* meetings (Fogapoa, Leulumoea, Lufilufi, Manase, Matautu

(Falelatai), Salelologa, Salailua, Saleimoa, Vailoa, Vailuutai and Vaisaulu) and there was 1 missing case (Vaisala).

Figure 90. Percentage of villages with acknowledged formal obstacles to women *matai*, by attendance at women's committee (*Komiti*) meetings

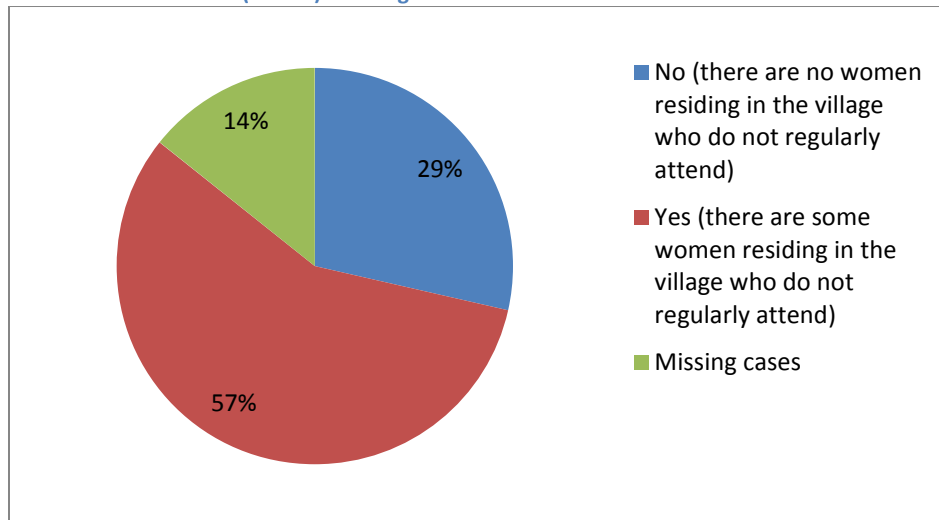


[Q1] Of the 14 villages with no acknowledged formal obstacles to women *matai*, all STNs reported that all women attend the *Komiti* meetings.

12. [Q1] Of the 14 villages with acknowledged formal obstacles to women *matai*, 8 villages had women residing in the village who did not regularly attend the *Komiti* meetings (Fogapoa, Lufilufi, Malie, Manase, Salailua, Saleimoa, Vaiafai (Iva), and Vailuutai), 4 villages did not have women residing in the village who did not regularly attend the *Komiti* meetings (Leulumoega,

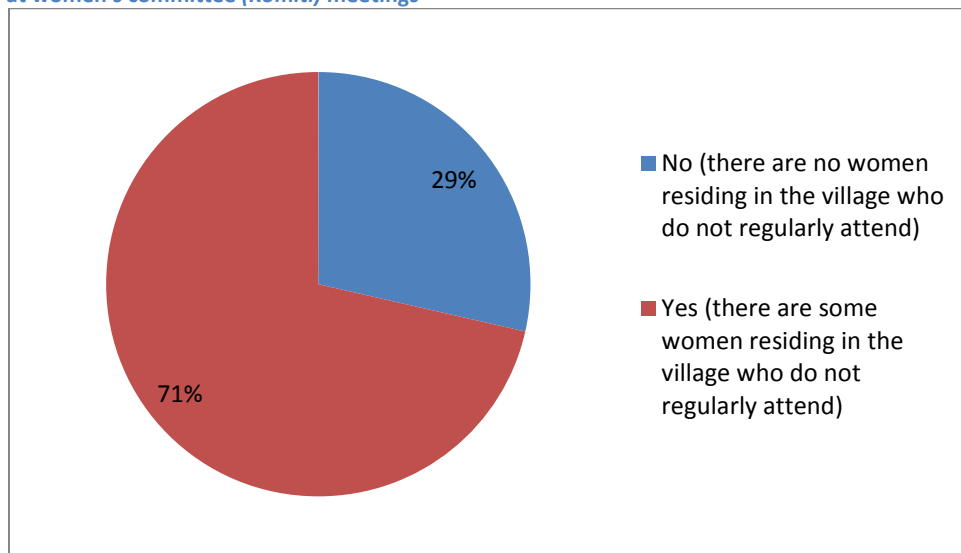
Matautu (Falelatai), Salelologa and Vailoa) and there were 2 missing cases (Vaisala and Vaisaulu)

Figure 91. Percentage of villages with acknowledged formal obstacles to women *matai*, by regular attendance of female residents at women's committee (*Komiti*) meetings



[Q1] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 10 villages had women residing in the village who did not regularly attend the *Komiti* meetings (Apia, Falefa, Faleula, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Pu'apu'a, Sasina, Sataua, Solosolo and Vaiusu), and 4 villages did not have women residing in the village who did not regularly attend the *Komiti* meetings (Gagaifolevao, Matautu (Lefaga), Taga and Utufoalalafa).

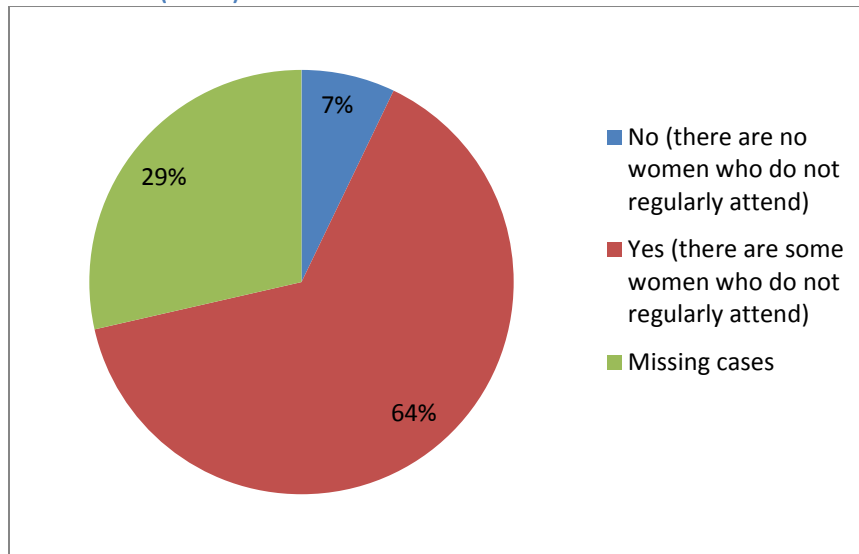
Figure 92. Percentage of villages with no acknowledged formal obstacles to women *matai*, by regular attendance of female residents at women's committee (*Komiti*) meetings



13. [Q1] Of the 14 villages with acknowledged formal obstacles to women *matai*, 1 village did not have rules about attendance (Lufilufi), 9 had rules about attendance (Fogapoa, Leulumoega,

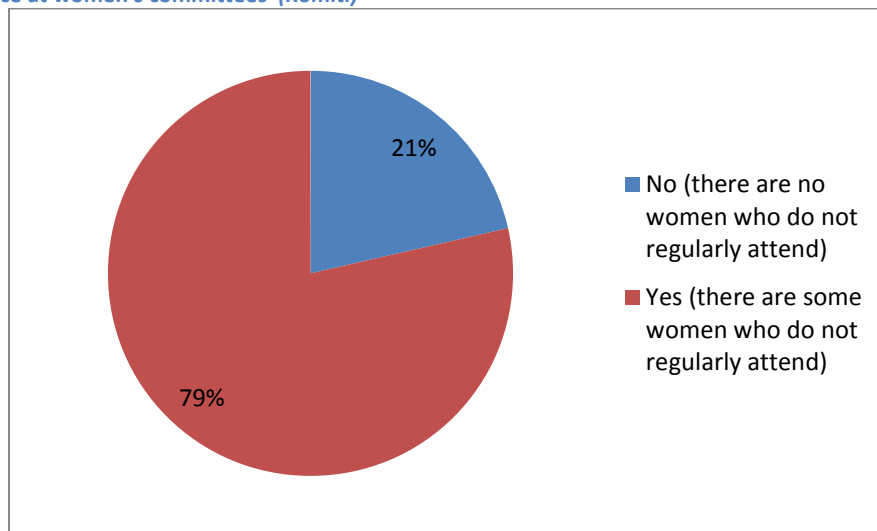
Manase, Matautu (Falelatai), Salelologa, Salailua, Saleimoa, Vailoa, and Vailuutai) and there were 4 missing cases (Malie, Vaiafai (Iva), Vaisala and Vaisaulu).

Figure 93. Percentage of villages with acknowledged formal obstacles to women *matai*, by presence of rules for attendance at women's committees' (*Komiti*)



[Q1] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 3 villages did not have rules about attendance (Samalaeulu / Patamea / Sataputu (Leauvaa), Solosolo and Vaiusu) and 11 had rules about attendance (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Taga and Utufa'alalafa).

Figure 94. Percentage of villages with no acknowledged formal obstacles to women *matai*, by presence of rules for attendance at women's committees' (*Komiti*)



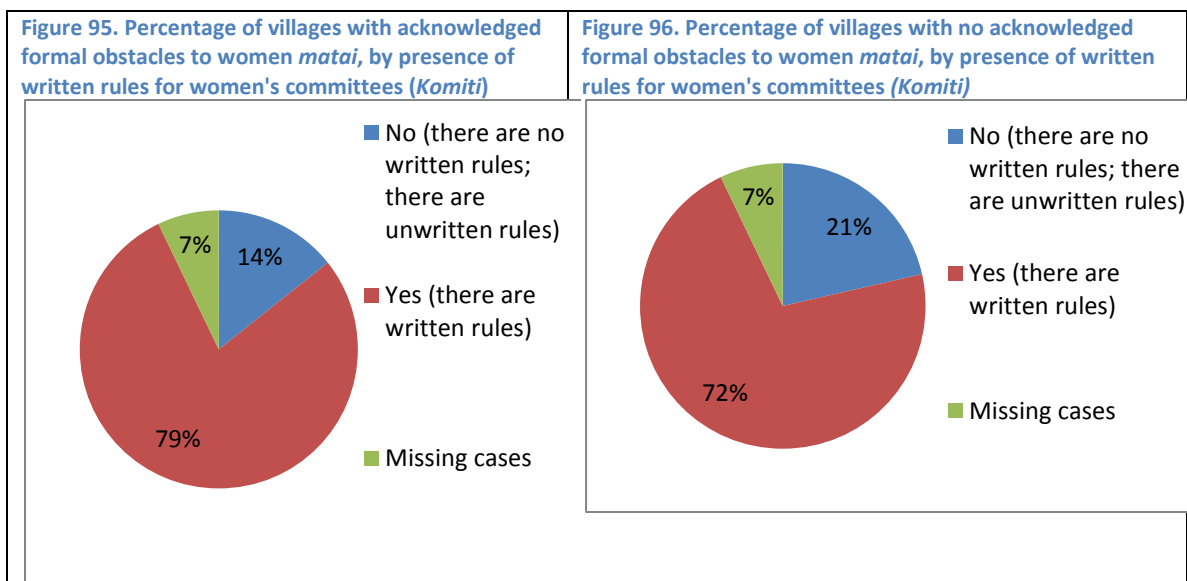
14. [Q1] Examples of *Komiti* activities implemented throughout the year across villages with acknowledged formal obstacles to women *matai*:
 - Working on projects (e.g. village rubbish bins).

- Weaving groups on a weekly basis.
- Conducting spot checks of household gardens.
- Keeping the village beautiful and clean.

[Q1] Examples of *Komiti* activities implemented throughout the year across villages with no acknowledged formal obstacles to women *matai*:

- Weaving groups.
- Conducting spot checks of households in the village.
- Working on projects (e.g. maintaining the village pool, cleaning the committee house, conducting spot checks of village gardens).

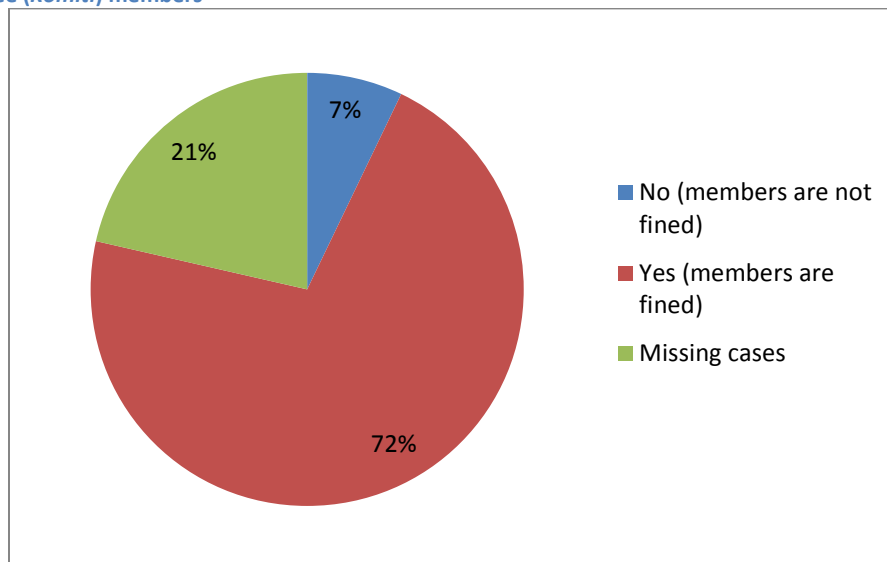
15. [Q1] Of the 14 villages with acknowledged formal obstacles to women *matai*, 2 villages did not have written rules (Malie and Vaiafai (Iva)), 11 had written rules (Fogapoa, Leulumoega, Lufilufi, Manase, Matautu (Falelatai), Salelologa, Salailua, Saleimoa, Vailoa, Vailuutai and Vaisaulu) and there was 1 missing case (Vaisala).



[Q1] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 3 villages did not have written rules (Gagaifolevao, Laulii and Pu'apu'a), 10 had written rules (Apia, Falefa, Faleula, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Sasina, Sataua, Solosolo, Taga and Utufa'alalafa) and there was 1 missing case (Vaiusu).

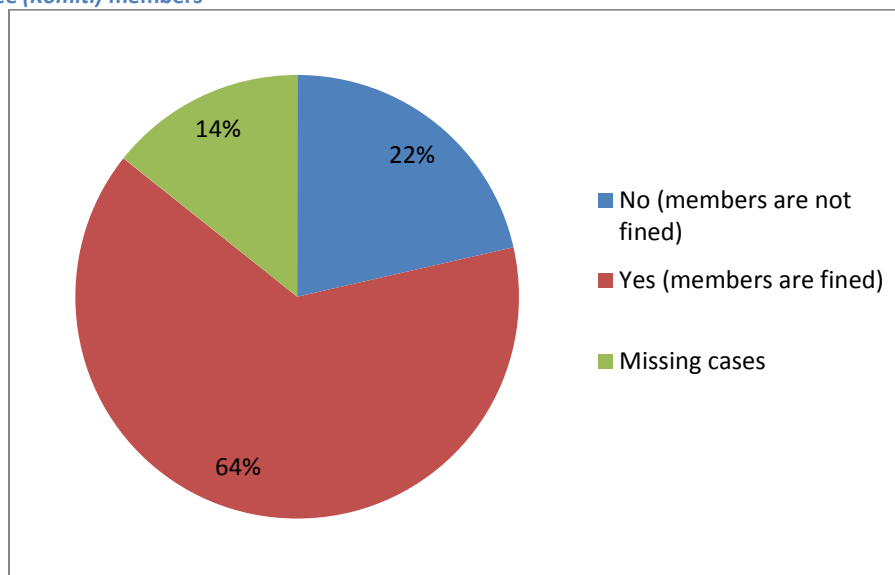
16. [Q1] Of the 14 villages with acknowledged formal obstacles to women *matai*, 1 village did not fine its *Komiti* members (Lufilufi), 10 did fine its members (Fogapoa, Leulumoega, Manase, Matautu (Falelatai), Salelologa, Salailua, Saleimoa, Vaiafai (Iva), Vailoa and Vailuutai) and there were 3 missing cases (Malie, Vaisala and Vaisaulu).

Figure 97. Percentage of villages with acknowledged formal obstacles to women *matai*, by presence of fines for women's committee (*Komiti*) members



[Q1] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 3 villages did not fine its *Komiti* members (Matautu (Lefaga), Solosolo and Vaiusu), 9 villages did fine its members (Apia, Falefa, Faleula, Gagaifolevao, Samalaeulu/Patamea/Sataputu (Leauvaa), Pu'apu'a, Sasina, Sataua and Taga) and there were 2 missing cases (Laulii and Utufaalalafa).

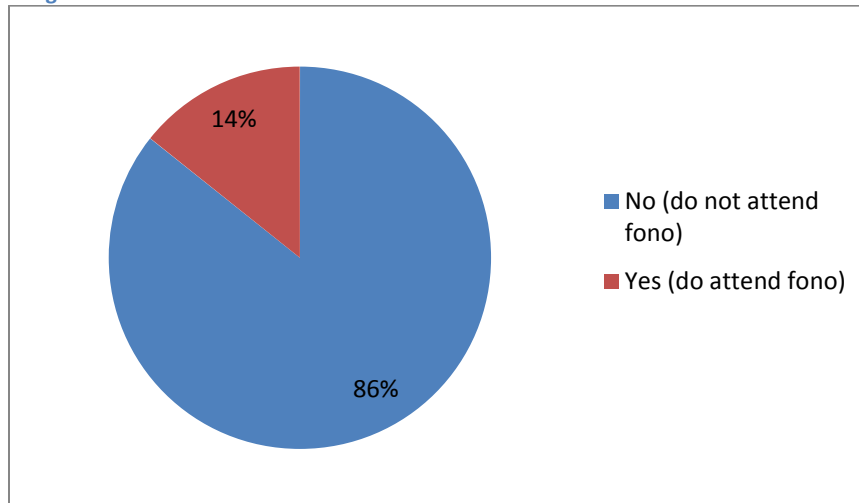
Figure 98. Percentage of villages with no acknowledged formal obstacles to women *matai*, by presence of fines for women's committee (*Komiti*) members



Leadership in village councils (*fono*)

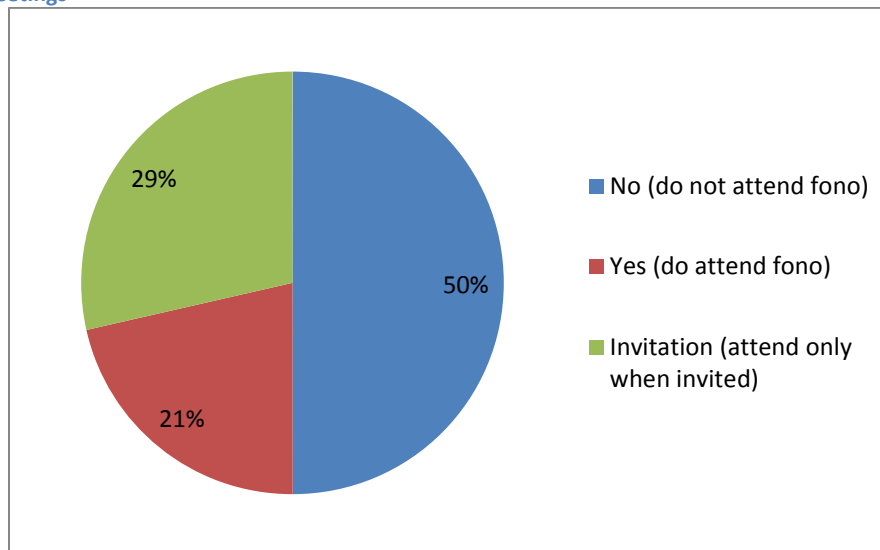
17. [Q2] In the 14 villages with acknowledged formal obstacles to women *matai*, 12 STNs indicated that they do not attend village council meetings (*fono*) (Fogapoa, Leulumoega, Lufilufi, Malie, Matautu (Falelatai), Salailua, Saleimoa, Vaiafai (Iva), Vailoa, Vailuutai, Vaisala and Vaisaulu) and 2 STNs reported that they do attend village *fono* (Manase and Salelologa).

Figure 99. Percentage of villages with acknowledged formal obstacles to women *matai*, by attendance at village council (*fono*) meetings



- [Q2] In the 14 villages with no acknowledged formal obstacles to women *matai*, 7 STNs indicated that they do not attend village council meetings (*fono*) (Faleula, Pu'apu'a, Sasina, Sataua, Solosolo, Taga and Utufa'alalafa), 3 STNs indicated that they do attend village *fono* (Apia, Samalaeulu/Patamea/Sataputu (Leauvaa) and Vaiusu) and 4 STNs reported that they only attend *fono* meetings when invited to do so (Falefa, Gagaifolevao, Laulii and Matautu (Lefaga)).

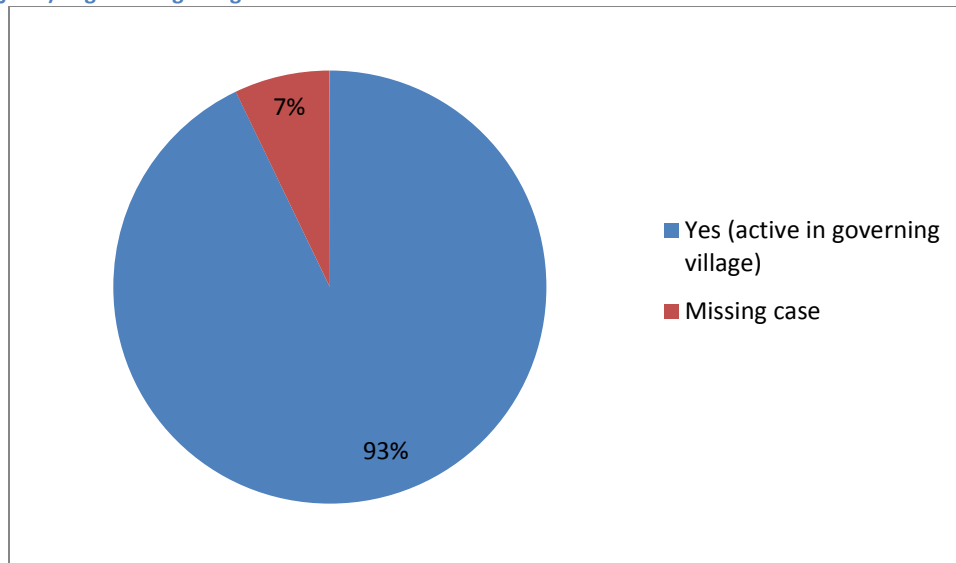
Figure 100. Percentage of villages with no acknowledged formal obstacles to women *matai*, by attendance at village council (*fono*) meetings



18. [Q2] In the 14 villages with acknowledged formal obstacles to women *matai*, 13 STNs indicated that the respective village *fono* were active in governing village affairs (Fogapoa, Leulumoega,

Lufilufi, Manase, Matautu (Falelatai), Salelologa, Salailua, Saleimoo, Vaiafai (Iva), Vailoa, Vailuutai, Vaisala and Vaisaulu) and there was 1 missing case (Malie).

Figure 101. Percentage of villages with acknowledged formal obstacles to women *matai*, by level of involvement of village councils (*fono*) in governing village affairs



[Q2] In the 14 villages with no acknowledged formal obstacles to women *matai*, all of the STNs indicated that the respective village *fono* were active in governing village affairs.

19. [Q2] Examples of how *Komiti* concerns were addressed by their respective village councils in villages with acknowledged formal obstacles to women *matai*:

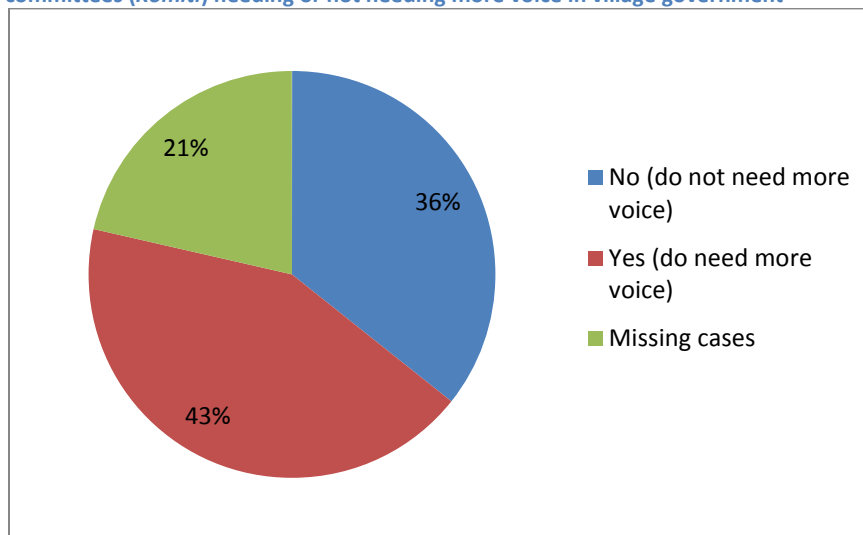
- Concerns were addressed through the *Sui o Nu'u* but sometimes they present their concerns to the village council.
- Concerns were shared with the *Sui o Nu'u*, who would often present the women's opinion to the village during the village council meeting.

[Q2] Examples of how *Komiti* concerns were addressed by their respective village councils in villages with no acknowledged formal obstacles to women *matai*:

- Concerns were presented to the village council (*fono*) by the committee's president, *Sui o Tamaitai o Nu'u* and old members of the committee.
- Concerns were presented to the village council (*fono*) by the *Sui o Tamaitai o Nu'u* and the executive board of the women's committee.
- Concerns were discussed with the *Sui o Nu'u* who would often present the women's opinion to the village council (*fono*).

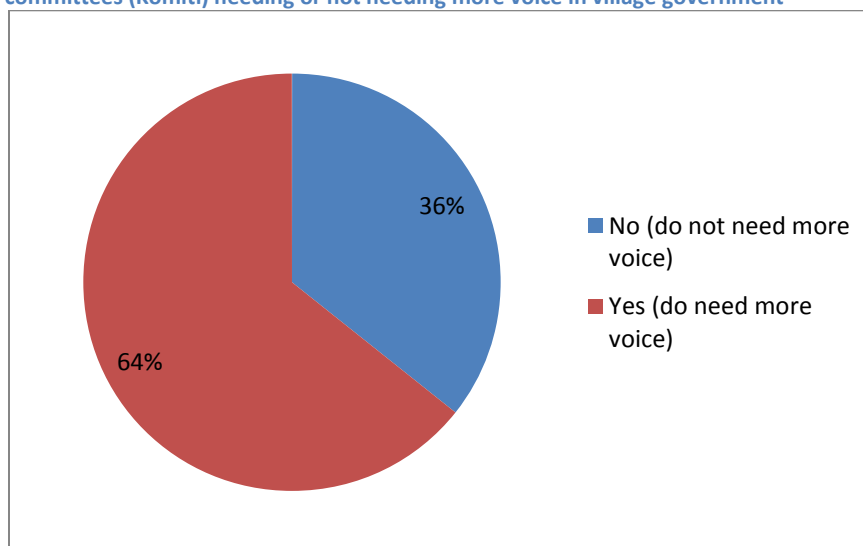
20. [Q2] In the 14 villages with acknowledged formal obstacles to women *matai*, 5 STNs indicated that their respective *komiti* did not need to have more voice in village government (Leulumoeaga, Lufilufi, Saleimoo, Vaiafai (Iva) and Vailuutai), 6 STNs felt that their respective *komiti* did need to have more voice in village government (Fogapoa, Manase, Matautu (Falelatai), Salelologa, Salailua and Vailoa) and there were 3 missing cases (Malie, Vaisala and Vaisaulu).

Figure 102. Percentage of villages with acknowledged formal obstacles to women *matai*, by STNs' opinions about their women's committees (*Komiti*) needing or not needing more voice in village government



[Q2] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 5 STNs indicated that their respective *komiti* did not need to have more voice in village government (Pu'apu'a, Sasina, Sataua, Solosolo and Taga) and 9 STNs felt that their respective *komiti* do need to have more voice in village government (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Utufaalalafa and Vaiusu).

Figure 103. Percentage of villages with no acknowledged formal obstacles to women *matai*, by STNs' opinions about their women's committees (*Komiti*) needing or not needing more voice in village government



21. [Q2] Reasons why women *matai* were excluded from sitting in councils in villages with acknowledged formal obstacles to women's participation included:

- It is considered the village's foundation from the past years up until now.

- They have to respect their brothers in the village *fono*.
- It is a village foundation that women were not allowed to have *matai* titles.

[Q2] Reasons why women *matai* were excluded from sitting in councils in villages with no acknowledged formal obstacles to women's participation included:

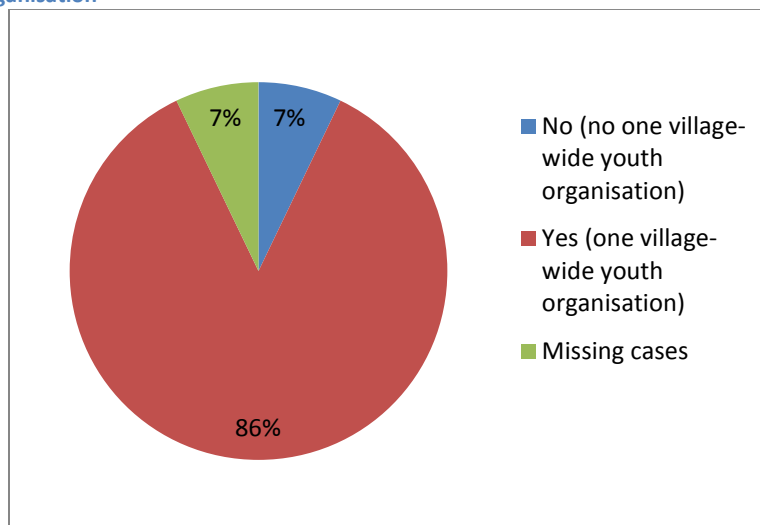
- It is hard for women to get involved in the village *fono* because their brothers were there as well.
- They have to respect their brothers in the village *fono*.
- Women *matai* were allowed in the village.

Leadership across youth

22. [Q3] In the 14 villages with acknowledged formal obstacles to women *matai*, all STNs reported that their villages had one village-wide youth organisation.

[Q3] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 1 village did not have one village-wide youth organisation (Utufaalalafa), 12 villages do (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo and Taga) and there was 1 missing case (Vaiusu).

Figure 104. Percentage of villages with no acknowledged formal obstacles to women *matai*, by presence of one village-wide youth organisation



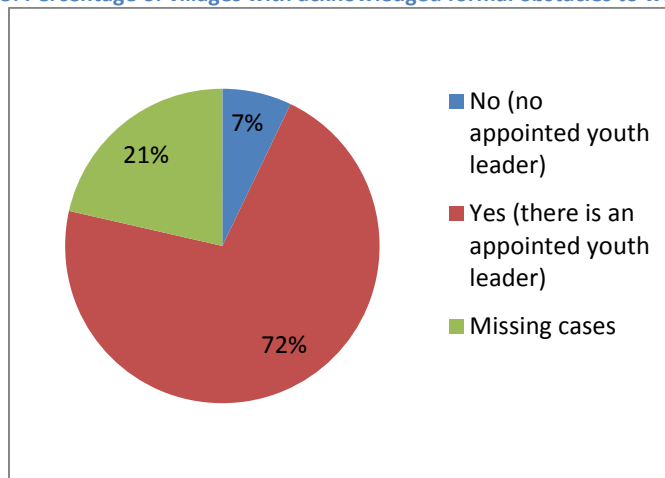
23. [Q3] Examples of youth organisation activities in villages with acknowledged formal obstacles to women *matai*:
- Fundraising activities to develop the youth groups.
 - Help families of the village and get paid by the hour.
 - Conduct spot checks of village plantations.
 - Participate in church programmes.

[Q3] Examples of youth organisation activities in villages with no acknowledged formal obstacles to women *matai*:

- Within Latter Day Saints' youth organisations, youth do work for free to help families in the village.
- Fundraising activities for the development of youth groups.
- Help families of the village and get paid by the hour.

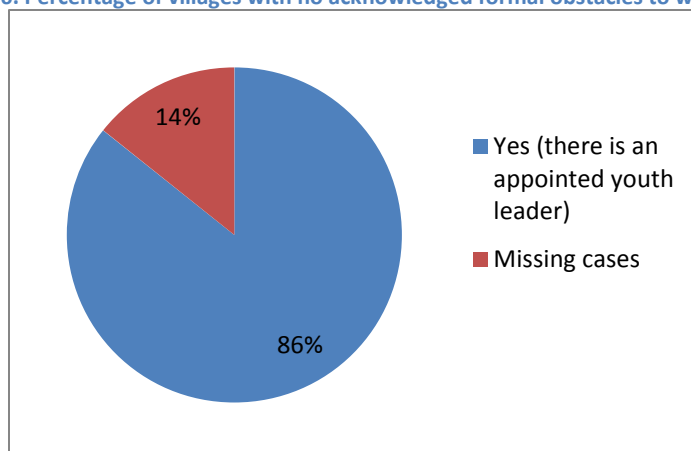
24. [Q3] Of the 14 villages with acknowledged formal obstacles to women *matai*, 10 had an appointed village youth leader (*sa'o aumaga*) (Fogapoa, Leulumoega, Lufilufi, Matautu (Falelatai), Salelologa, Salailua, Saleimoa, Vailoa, Vailuutai and Vaisala), 1 did not (Manase) and there were 3 missing cases (Malie, Vaiafai (Iva) and Vaisaulu).

Figure 105. Percentage of villages with acknowledged formal obstacles to women *matai*, by presence of youth leaders



[Q3] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 12 had an appointed village youth leader (*sa'o aumaga*) (Apia, Falefa, Faleula, Gagaifolevao, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo, Taga and Utufa'alalafa) and there were 2 missing cases (Laulii and Vaiusu).

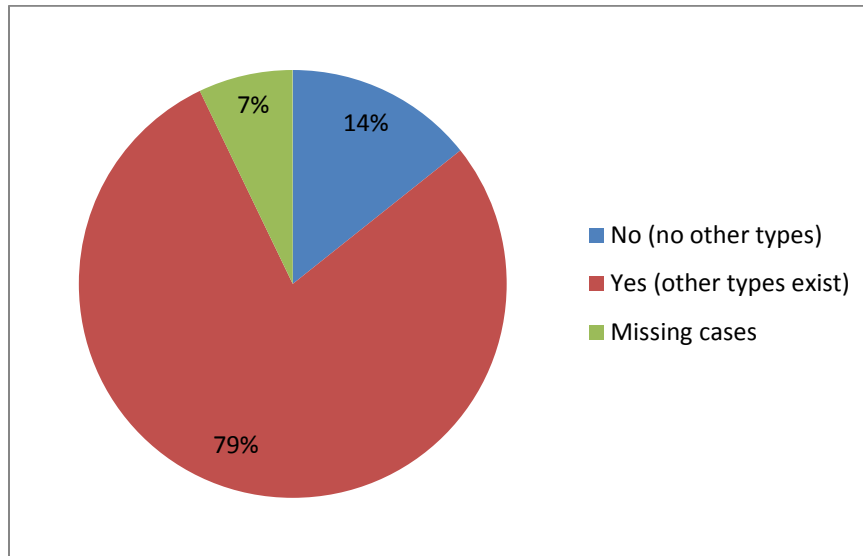
Figure 106. Percentage of villages with no acknowledged formal obstacles to women *matai*, by presence of youth leaders



25. [Q3] Of the 14 villages with acknowledged formal obstacles to women *matai*, 2 did not have other types of youth organisations (e.g. church/sports groups) (Leulumoega and Vaiafai (Iva)),

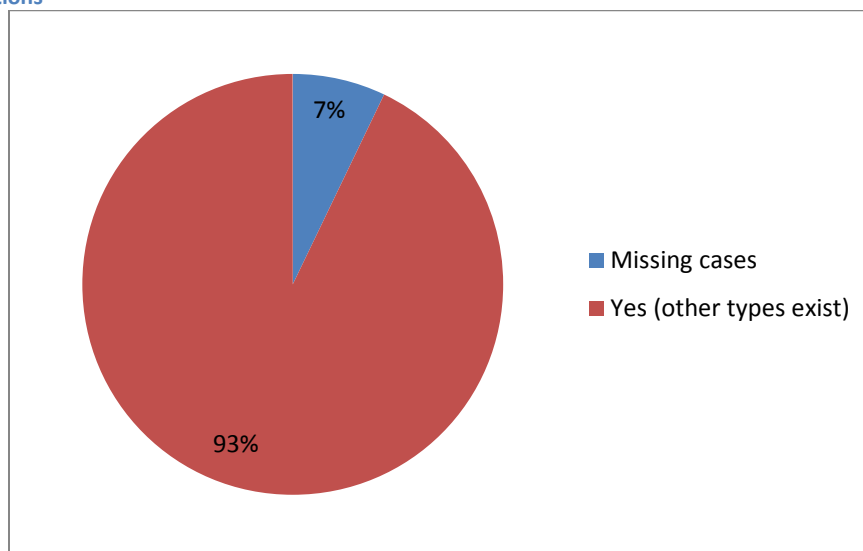
11 villages had other types of youth organisations (Fogapoa, Lufilufi, Manase, Matautu (Falelatai), Salelologa, Salailua, Saleimoa, Vailoa, Vailuutai, Vaisala and Vaisaulu) meanwhile 1 village does not (Manase) and there was 1 missing case (Malie).

Figure 107. Percentage of villages with acknowledged formal obstacles to women *matai*, by other types of youth organisations



[Q3] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 13 had other types of youth organisations (e.g. church/sports groups) (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo, Taga and Utufa'alalafa) and there was 1 missing case (Vaiusu).

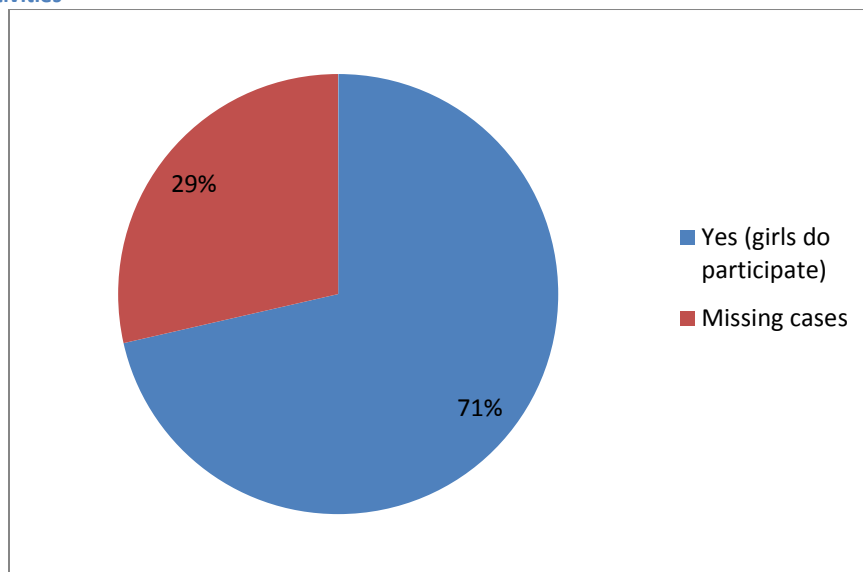
Figure 108. Percentage of villages with no acknowledged formal obstacles to women *matai*, by other types of youth organisations



26. [Q3] Of the 14 villages with acknowledged formal obstacles to women *matai*, 10 had girls participating in youth group activities (Fogapoa, Leulumoega, Lufilufi, Manase, Matautu

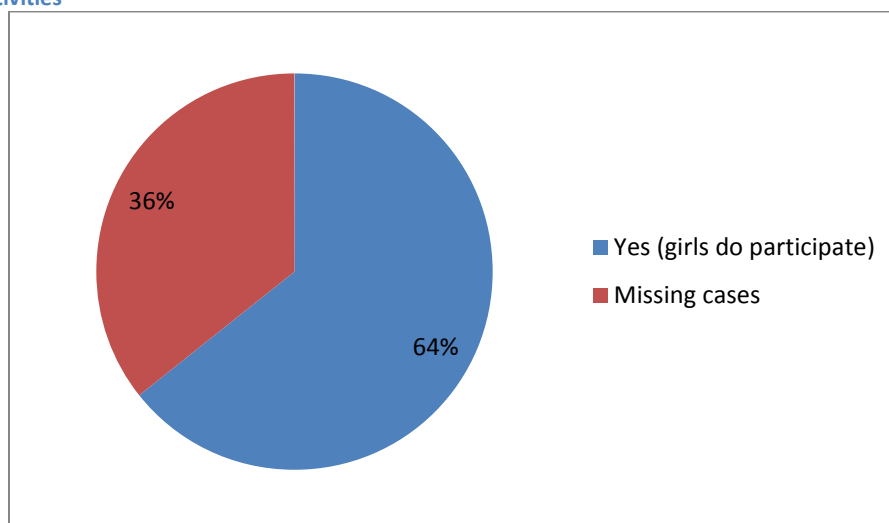
(Falelatai), Salelologa, Salailua, Saleimoa, Vailoa and Vailuutai) and there were 4 missing cases (Malie, Vaiafai (Iva), Vaisala and Vaisaulu).

Figure 109. Percentage of villages with acknowledged formal obstacles to women *matai*, by participation of girls in youth group activities



[Q3] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 9 had girls participating in youth group activities (Apia, Faleula, Samalaeulu / Patamea / Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo and Taga) and there were 5 missing cases (Falefa, Gagaifolevao, Laulii, Utufaalalafa and Vaiusu).

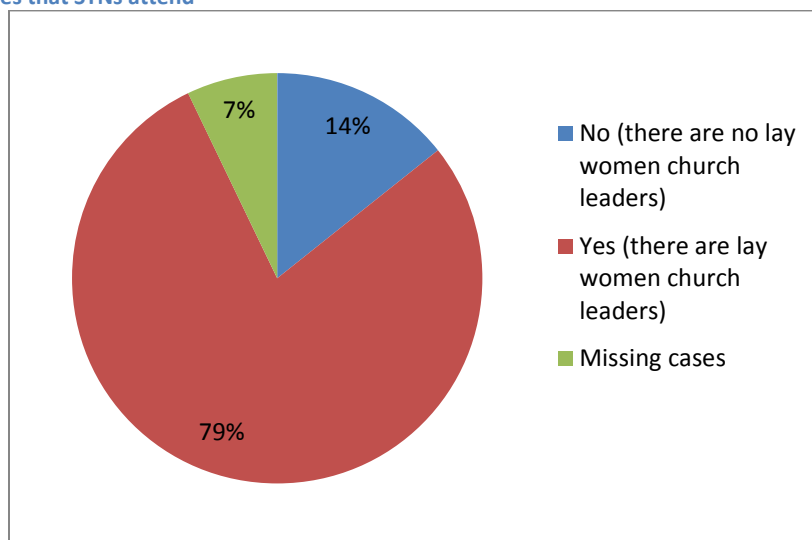
Figure 110. Percentage of villages with no acknowledged formal obstacles to women *matai*, by participation of girls in youth group activities



Leadership across churches

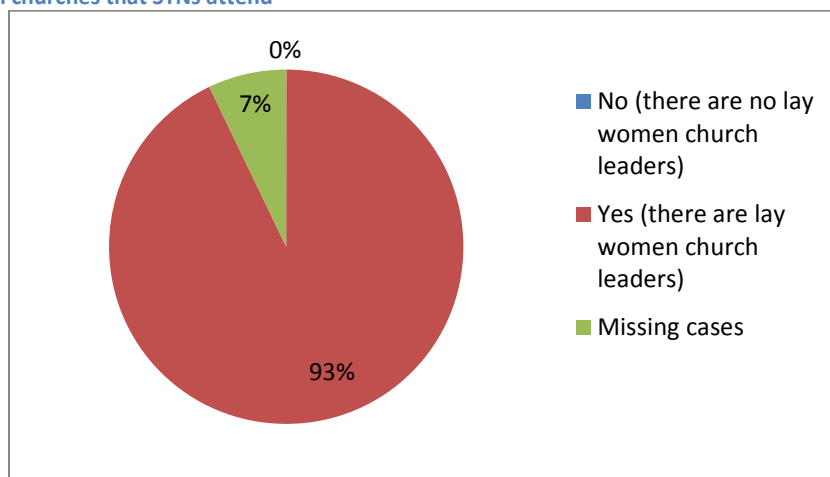
27. [Q4] Of the 14 villages with acknowledged formal obstacles to women *matai*, 2 did not have women as lay leaders in churches that STNs attend (Vaiafai (Iva) and Vaisaulu), 11 had women as lay leaders in churches that STNs attend (Fogapoa, Leulumoega, Lufilufi, Manase, Matautu (Falelatai), Salelologa, Salailua, Saleimoa, Vailoa, Vailuutai and Vaisala) and there was 1 missing case (Malie).

Figure 111. Percentage of villages with acknowledged formal obstacles to women *matai*, by presence of lay women leaders in churches that STNs attend



- [Q4] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 13 had women as lay leaders in churches that STNs attend (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo, Taga and Utufoalalafa) and there was 1 missing case (Vaiusu).

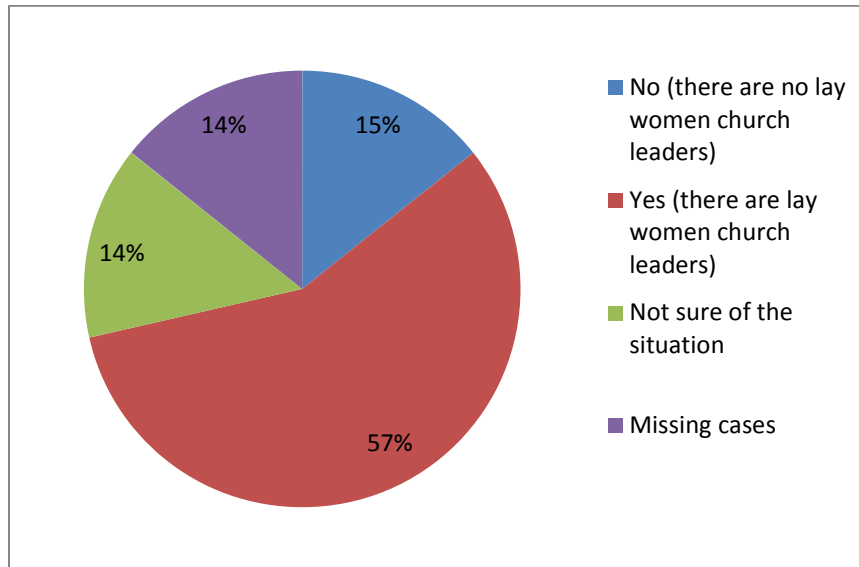
Figure 112. Percentage of villages with no acknowledged formal obstacles to women *matai*, by presence of lay women leaders in churches that STNs attend



28. [Q4] Of the 14 villages with acknowledged formal obstacles to women *matai*, 2 did not have women as lay leaders in other churches (Saleimoa and Vailoa), 8 had women as lay leaders in

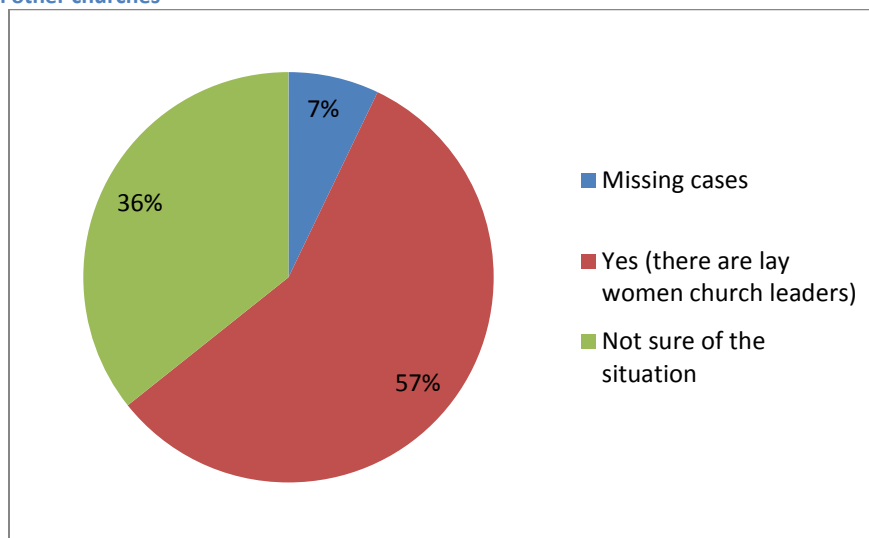
other churches (Fogapoa, Lufilufi, Malie, Manase, Matautu (Falelatai), Salelologa, Salailua and Vailuutai), 2 STNs were not sure of the situation (Leulumoega and Vaiafai (Iva)) and there were 2 missing cases (Vailoa and Vaisala).

Figure 113. Percentage of villages with acknowledged formal obstacles to women *matai*, by presence of lay women leaders in other churches



[Q4] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 8 had women as lay leaders in other churches (Apia, Faleula, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina and Sataua), 5 STNs were not sure of the situation (Falefa, Gagaifolevao, Solosolo, Taga and Utufa'alalafa) and there was 1 missing case (Vaiusu).

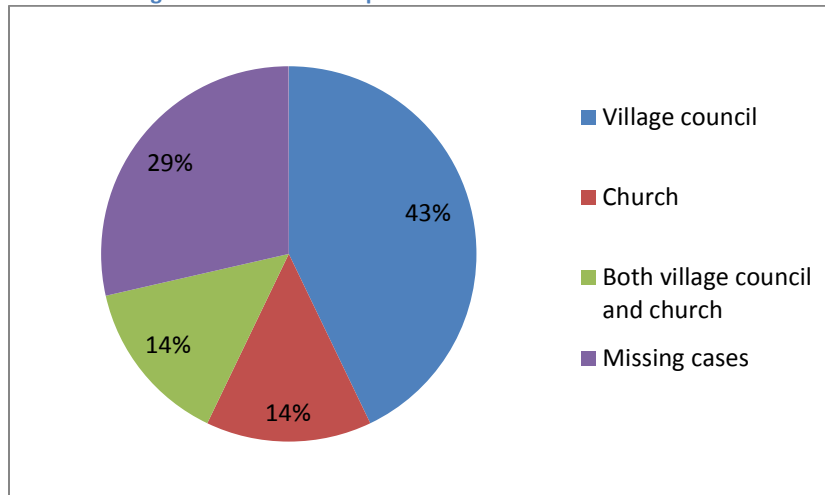
Figure 114. Percentage of villages with no acknowledged formal obstacles to women *matai*, by presence of lay women leaders in other churches



29. [Q4] In the 14 villages with acknowledged formal obstacles to women *matai*, 6 STNs indicated that the village council (*fono*) was the strongest in local leadership (Fogapoa, Lufilufi, Salelologa, Saleimoa, Vailoa and Vailuutai), 2 STNs indicated that the church was the strongest in local

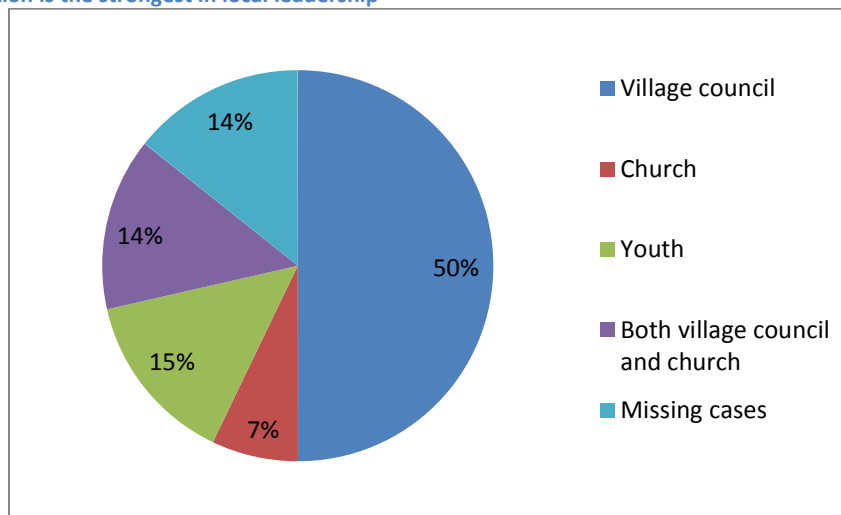
leadership (Manase and Salailua), 2 STNs indicated that both the fono and church were the strongest in local leadership (Matautu (Falelatai) and Vaiafai (Iva)) and there were 4 missing cases (Leulumoega, Malie, Vaisala and Vaisaulu).

Figure 115. Percentage of villages with acknowledged formal obstacles to women *matai*, by STNs' opinions on which organisation is the strongest in local leadership



[Q4] In the 14 villages with no acknowledged formal obstacles to women *matai*, 7 STNs indicated that the village council (*fono*) was the strongest in local leadership (Apia, Samalaeulu / Patamea / Sataputu (Leauvaa), Pu'apu'a, Sasina, Solosolo, Taga and Utufaalalafa), 1 STN indicated that the church was the strongest in local leadership (Falefa), 2 STNs indicated that the youth was the strongest in local leadership (Faleula and Sataua), 2 STNs indicated that both the fono and church were the strongest in local leadership (Laulii and Matautu (Lefaga)) and there were 2 missing cases (Gagaifolevao and Vaiusu).

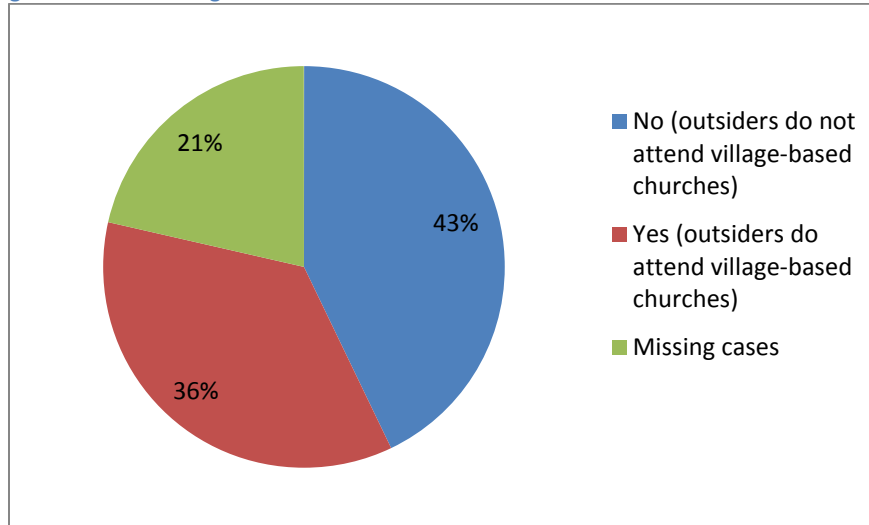
Figure 116. Percentage of villages with no acknowledged formal obstacles to women *matai*, by STNs' opinions on which organisation is the strongest in local leadership



30. [Q4] In the 14 villages with acknowledged formal obstacles to women *matai*, 6 STNs indicated that residents from other villages did not attend village-based churches and contributed to them (Leulumoega, Lufilufi, Manase, Salailua, Saleimoa and Vailoa), 5 STNs indicated that

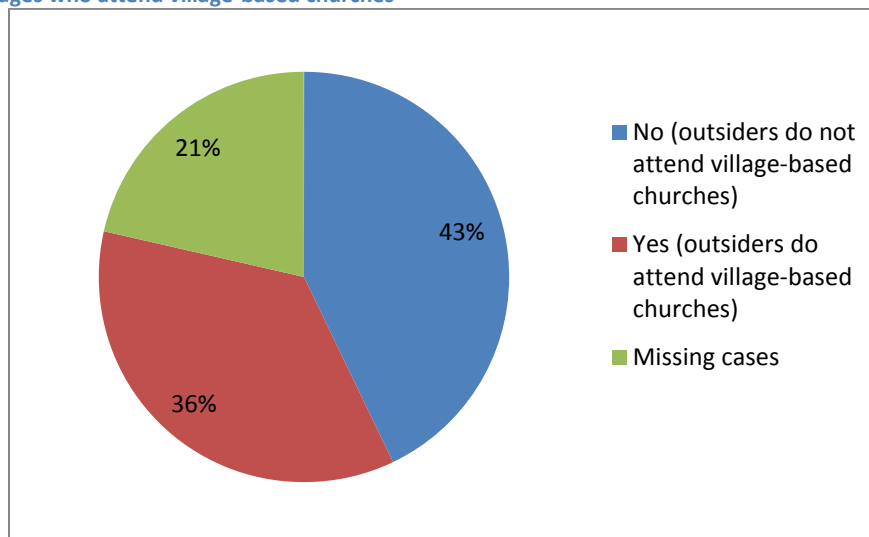
residents from other villages did attend village-based churches and contribute to them (Fogapoa, Matautu (Falelatai), Salelologa, Vaiafai (Iva) and Vailuutai) and there were 3 missing cases (Malie, Vaisala and Vaisaulu).

Figure 117. Percentage of villages with acknowledged formal obstacles to women *matai* and presence of residents from other villages who attend village-based churches



[Q4] In the 14 villages with no acknowledged formal obstacles to women *matai*, 6 STNs indicated that residents from other villages did not attend village-based churches and contribute to them (Falefa, Faleula, Pu'apu'a, Sasina, Sataua and Taga), 5 STNs indicated that residents from other villages did attend village-based churches and contributed to them (Apia, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Solosolo and Utufaalalafa) and there were 3 missing cases (Gagaifolevao, Laulii and Vaiusu).

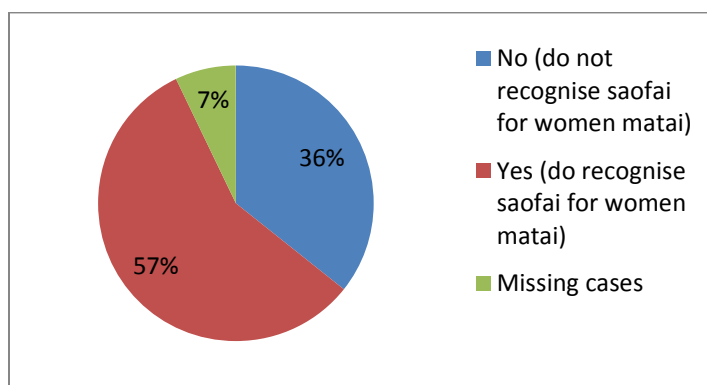
Figure 118. Percentage of villages with no acknowledged formal obstacles to women *matai*, by presence of residents from other villages who attend village-based churches



Conventions about women titleholders (matai)

31. [Q5] Of the 14 villages with acknowledged formal obstacles to women *matai*, 5 villages do not recognise the traditional bestowment of titles (*saofai*) on women *matai* (Leulumoega, Lufilufi, Malie, Matautu (Falelatai) and Saleimoa) meanwhile 8 villages do recognise the traditional bestowment of titles (*saofai*) on women *matai* (Fogapoa, Manase, Salelologa, Salailua, Vaiafai (Iva), Vailoa, Vailuutai and Vaisala). In addition, there was 1 missing case (Vaisaulu).

Figure 119. Percentage of villages with acknowledged formal obstacles to women *matai*, by recognition of *saofai* for women *matai*



[Q5] Of the 14 villages with no acknowledged formal obstacles to women *matai*, all villages do recognise the traditional bestowment of titles (*saofai*) on women *matai*.

32. [Q5] Of the 14 villages with acknowledged formal obstacles to women *matai*, 10 STNs indicated that their respective village's recognition of *saofai* for women *matai* has never been an issue (Fogapoa, Lufilufi, Manase, Matautu (Falelatai), Salelologa, Salailua, Vailoa, Vailuutai, Vaisala and Vaisaulu) meanwhile there were 4 missing cases (Leulumoega, Malie, Saleimoa and Vaiafai (Iva)).

Figure 120. Percentage of villages with acknowledged formal obstacles to women *matai*, by perceived issue with village's recognition of *saofai* for women *matai*

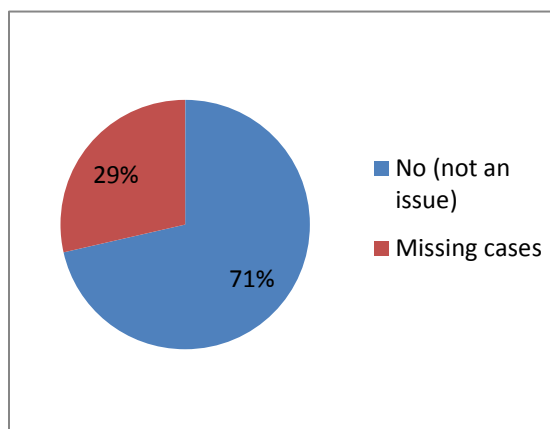
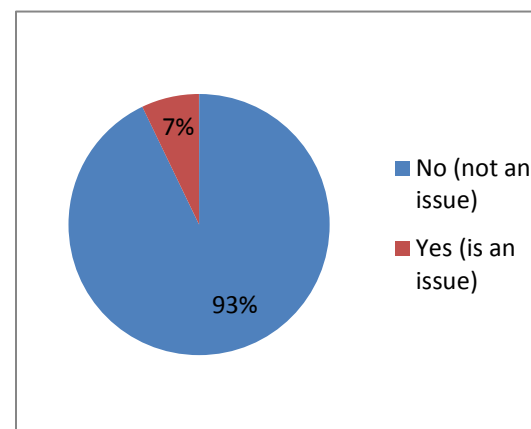


Figure 121. Percentage of villages with no acknowledged formal obstacles to women *matai*, by perceived issue with village's recognition of *saofai* for women *matai*

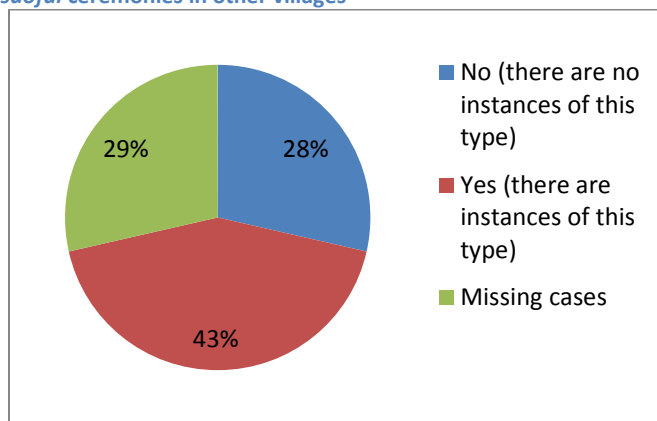


[Q5] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 13 STNs indicated that their respective village's recognition of *saofai* for women *matai* has never been

an issue (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo, Taga, Utufoalalafa and Vaiusu) meanwhile 1 STN indicated that her village's recognition of *saofai* for women *matai* has been an issue in the past (Samalaeulu/Patamea/Sataputu (Leauvaa)).

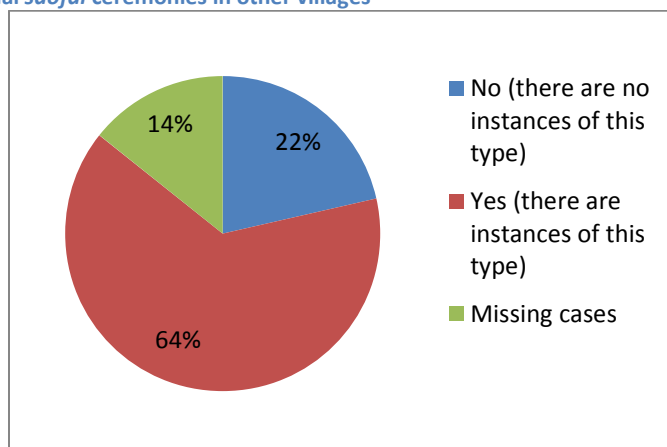
33. [Q5] Of the 14 villages with acknowledged formal obstacles to women *matai*, 4 did not have instances where women *matai* from the village had participated in personal *saofai* ceremonies in other villages (Manase, Salailua, Vailoa and Vailuutai), 6 villages had had such instances (Fogapoa, Leulumoega, Malie, Matautu (Falelatai), Salelologa and Vaisala) and there were 4 missing cases (Lufilufi, Saleimoa, Vaiafai (Iva) and Vaisaulu).

Figure 122. Percentage of villages with acknowledged formal obstacles to women *matai*, by participation of women *matai* in personal *saofai* ceremonies in other villages



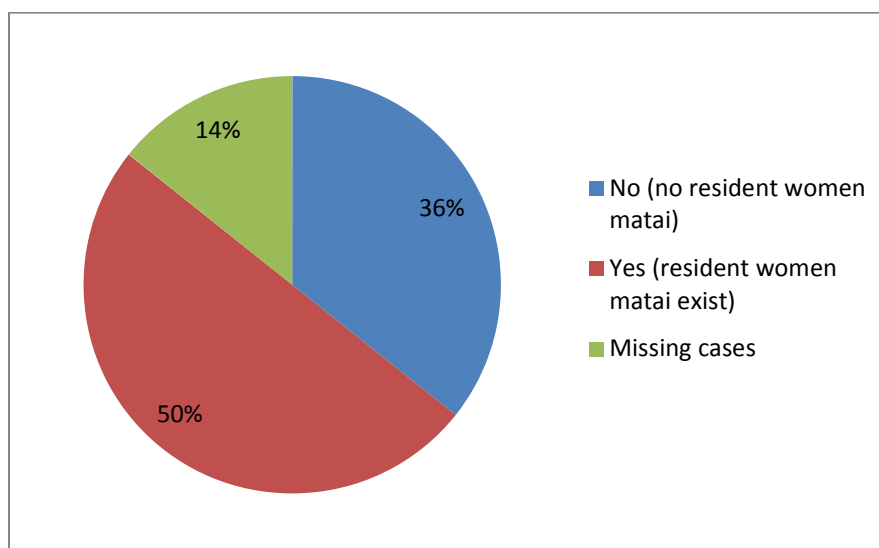
[Q5] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 3 did not have instances where women *matai* from the village had participated in personal *saofai* ceremonies in other villages (Falefa, Sataua and Solosolo), 9 villages had had such instances (Apia, Faleula, Laulii, Samalaeulu / Patamea / Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Taga and Utufoalalafa) and there were 2 missing cases (Gagaifolevao and Vaiusu).

Figure 123. Percentage of villages with no acknowledged formal obstacles to women *matai*, by participation of women *matai* in personal *saofai* ceremonies in other villages



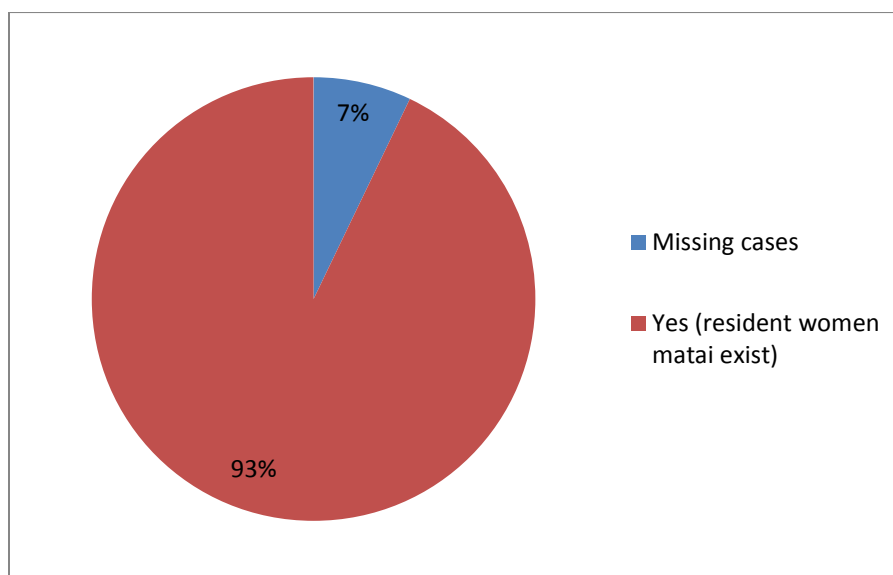
34. [Q5] Of the 14 villages with acknowledged formal obstacles to women *matai*, 5 villages did not have women *matai* living in the village (Lufilufi, Matautu (Falelatai), Salailua, Vaiafai (Iva) and Vailoa), 7 villages had women *matai* living in the village (Fogapoa, Leulumoega, Malie, Manase, Salelologa, Vailuutai and Vaisala) and there were 2 missing cases (Saleimoa and Vaisaulu).

Figure 124. Percentage of villages with acknowledged formal obstacles to women *matai*, by presence of resident women *matai*



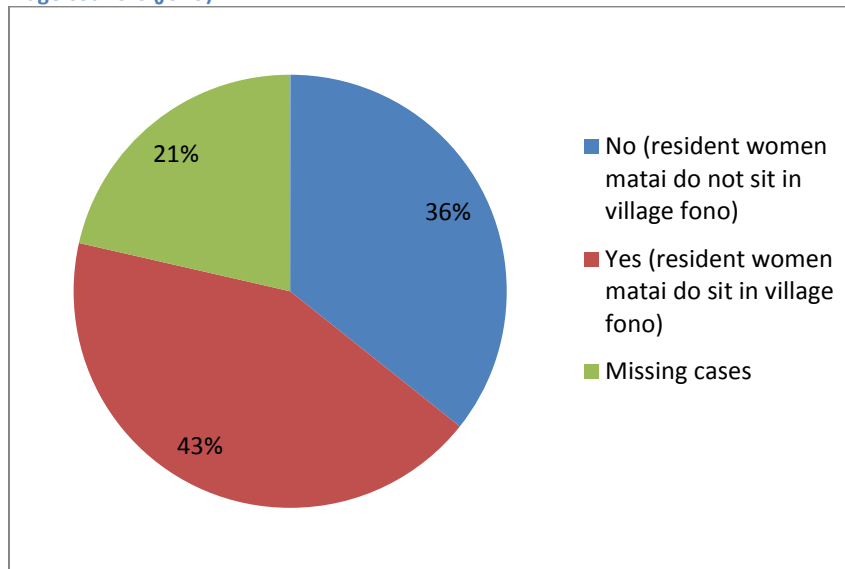
[Q5] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 13 villages had women *matai* living in the village (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo, Taga and Utufoalalafa) and there was 1 missing case (Vaiusu).

Figure 125. Percentage of villages with no acknowledged formal obstacles to women *matai*, by presence of resident women *matai*



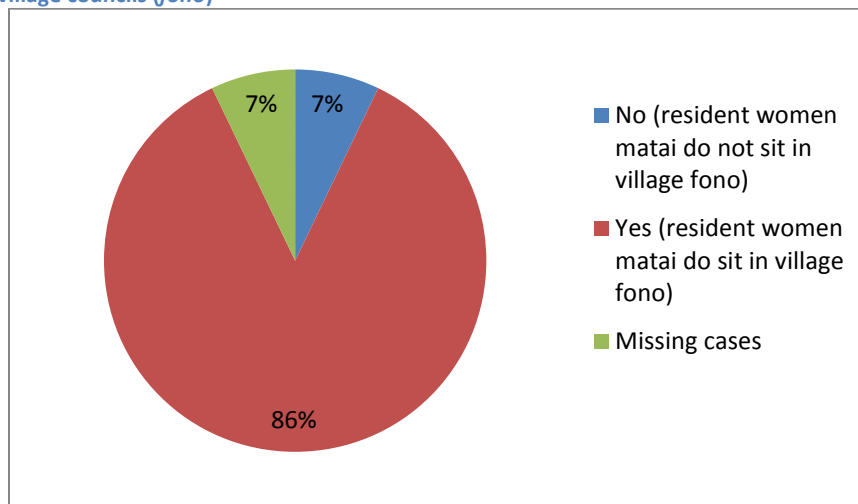
35. [Q5] Of the 14 villages with acknowledged formal obstacles to women *matai*, 5 had women *matai* living in the village who do not sit in the village council (*fono*) (Leulumoega, Lufilufi, Malie, Manase and Matautu (Falelatai)), 6 villages had women *matai* living in the village who did sit in the village *fono* (Fogapoa, Salelologa, Vailoa, Vailuutai and Vaisala) and there were 3 missing cases (Saleimoa, Vaiafai (Iva) and Vaisaulu).

Figure 126. Percentage of villages with acknowledged formal obstacles to women *matai*, by presence of resident women *matai* in village councils (*fono*)



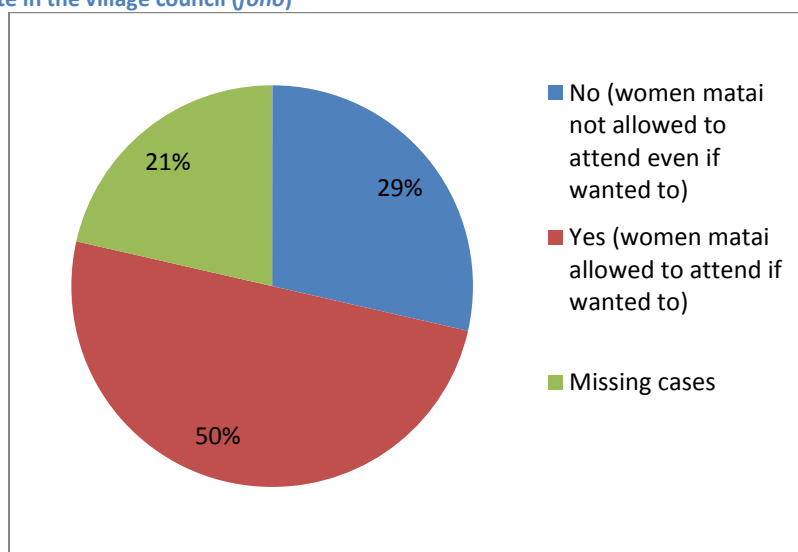
[Q5] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 1 had women *matai* living in the village who did not sit in the village council (*fono*) (Taga), 12 villages had women *matai* living in the village who sat in the village *fono* (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo, Taga and Utufa'alalafa) and there was 1 missing case (Vaiusu).

Figure 127. Percentage of villages with no acknowledged formal obstacles to women *matai*, by presence of resident women *matai* in village councils (*fono*)



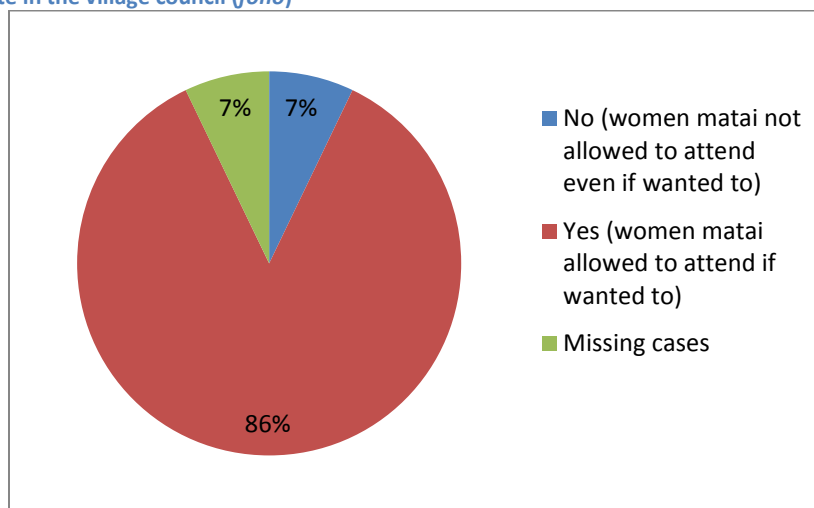
36. [Q5] In the 14 villages with acknowledged formal obstacles to women *matai*, 4 STNs indicated that women *matai* would not be allowed to sit in village *fono* even if they wanted to (Leulumoega, Lufilufi, Malie and Matautu (Falelatai)), 7 STNs indicated that women *matai* would be allowed to do so (Fogapoa, Manase, Salelologa, Salailua, Vailoa, Vailuutai and Vaisala) and there were 3 missing cases (Saleimoa, Vaiafai (Iva) and Vaisaulu).

Figure 128. Percentage of villages with acknowledged formal obstacles to women *matai* by permission for women to participate in the village council (*fono*)



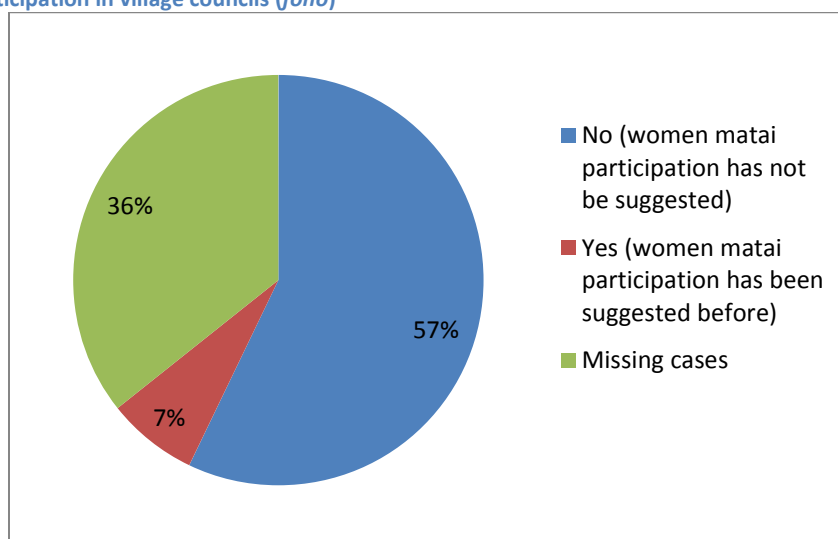
[Q5] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 1 STN indicated that women *matai* would not be allowed to sit in village *fono* even if they wanted to (Taga), 12 STNs indicated that women *matai* would be allowed to do so (Apia, Falefa, Faleula, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo and Utufoalalafa) and there was 1 missing case (Vaiusu).

Figure 129. Percentage of villages with no acknowledged formal obstacles to women *matai* by permission for women to participate in the village council (*fono*)



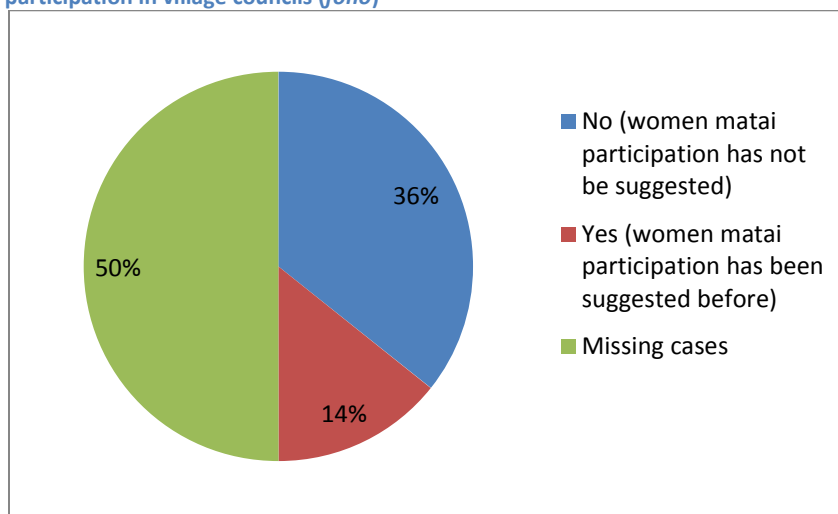
37. [Q5] Of the 14 villages with acknowledged formal obstacles to women *matai*, 8 STNs indicated that no one has ever suggested that women *matai* should participate in the village council (*fono*) (Fogapoa, Lufilufi, Manase, Salelologa, Salailua, Vaiafai (Iva), Vailoa and Vailuutai), 1 STN indicated that there has been an instance whereby the suggestion was made that women *matai* should sit in the *fono* (Matautu (Falelatai)), and there were 5 missing cases (Leulumoega, Malie, Saleimoa, Vaisala and Vaisaulu).

Figure 130. Percentage of villages with acknowledged formal obstacles to women *matai*, by suggestion of women *matai* and their participation in village councils (*fono*)



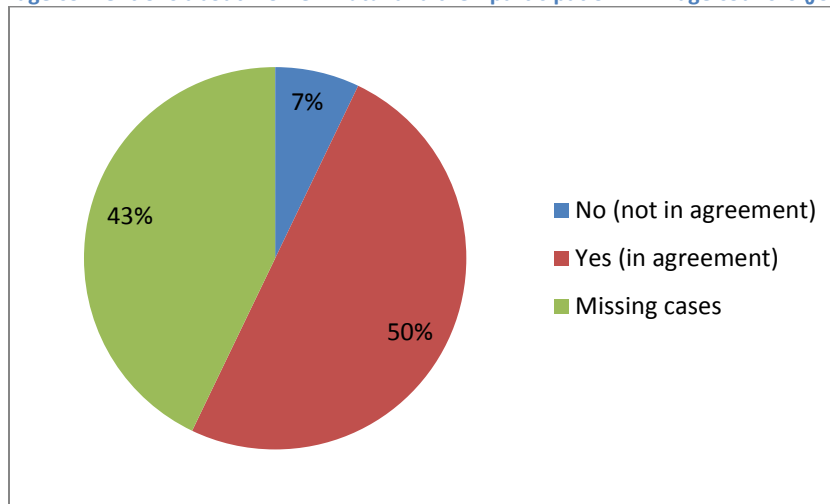
[Q5] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 5 STNs indicated that no one has ever suggested that women *matai* should participate in the village council (*fono*) (Falefa, Laulii, Matautu (Lefaga), Sataua and Solosolo), 2 STNs indicated that there have been instances whereby the suggestion was made that women *matai* should sit in the *fono* (Samalaeulu/Patamea/Sataputu (Leauvaa) and Taga) and there were 7 missing cases (Apia, Faleula, Gagaifolevao, Pu'apu'a, Sasina, Utufoalalafa and Vaiusu).

Figure 131. Percentage of villages with no acknowledged formal obstacles to women *matai*, by suggestion of women *matai* and their participation in village councils (*fono*)



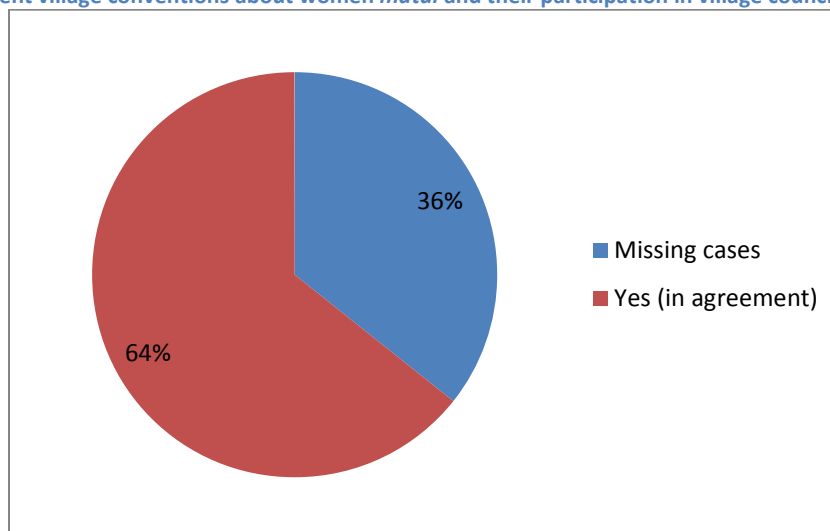
38. [Q5] In the 14 villages with acknowledged formal obstacles to women *matai*, 1 STN indicated that she did not agree with current village conventions about women *matai* participation in village *fono* (Manase), 7 STNs indicated that they did agree with current village conventions (Fogapoa, Lufilufi, Salelologa, Salailua, Saleimoa, Vailoa and Vailuutai) and there were 6 missing cases (Leulumoeaga, Malie, Matautu (Falelatai), Vaiafai (Iva), Vaisala and Vaisaulu).

Figure 132. Percentage of villages with acknowledged formal obstacles to women *matai*, by STNs' personal agreement with current village conventions about women *matai* and their participation in village councils (*fono*)



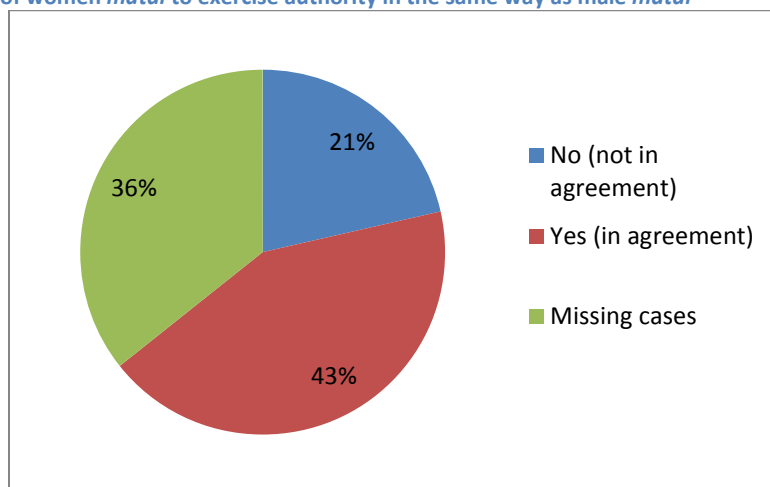
[Q5] In the 14 villages with no acknowledged formal obstacles to women *matai*, 9 STNs indicated that they did agree with current village conventions about women *matai* participation in village *fono* (Faleula, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Sataua, Solosolo and Utufa'alalafa) and there were 5 missing cases (Apia, Falefa, Gagaifolevao, Taga and Vaiusu).

Figure 133. Percentage of villages with no acknowledged formal obstacles to women *matai*, by STNs' personal agreement with current village conventions about women *matai* and their participation in village councils (*fono*)



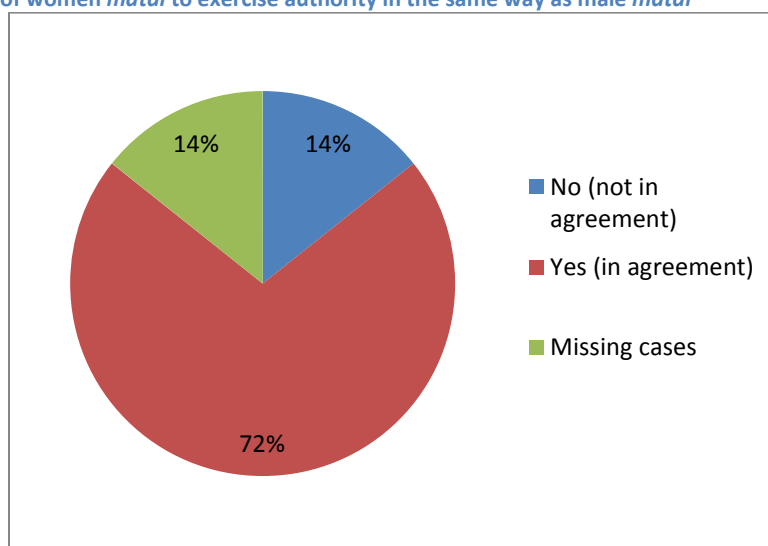
39. [Q5] In the 14 villages with acknowledged formal obstacles to women *matai*, 3 STNs indicated that they did not think (agree) that Samoan custom allows women to be *matai* (in the sense of exercising the authority of *matai* in the village and/or family) (Lufilufi, Saleimoa and Vaiafai (Iva)), 6 STNs indicated that they did think that Samoan custom allows women to be *matai* in that sense (Fogapoa, Matautu (Falelatai), Salelologa, Salailua, Vailoa and Vailuutai) and there were 5 missing cases (Leulumoega, Malie, Manase, Vaisala and Vaisaulu).

Figure 134. Percentage of villages with acknowledged formal obstacles to women *matai*, by STNs' personal opinions about the right of women *matai* to exercise authority in the same way as male *matai*



[Q5] Of the 14 villages with no acknowledged formal obstacles to women *matai*, 2 STNs indicated that they did not think (agree) that Samoan custom allows women to be *matai* (in the sense of exercising the authority of *matai* in the village and/or family) (Falefa and Sataua). On the other hand, 10 STNs indicated that they did think that Samoan custom allows women to be *matai* (in the sense of exercising the authority of *matai* in the village and/or family) (Apia, Faleula, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Sasina, Solosolo, Taga and Utufa'alalafa). In addition, there were 2 missing cases (Gagaifolevao and Vaiusu).

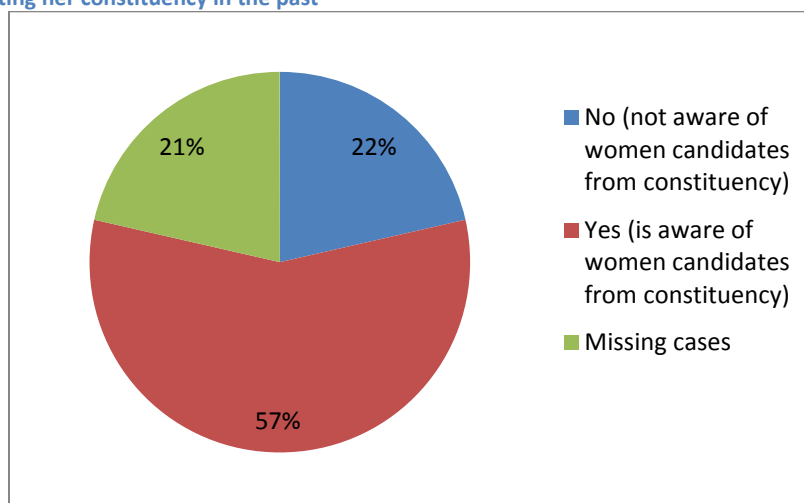
Figure 135. Percentage of villages with no acknowledged formal obstacles to women *matai*, by STNs' personal opinion about the right of women *matai* to exercise authority in the same way as male *matai*



Leadership within the constituency

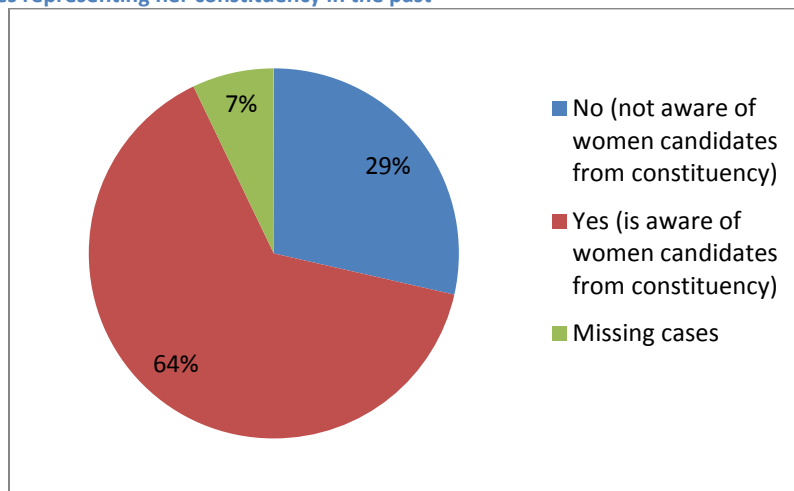
40. [Q6] In the 14 villages with acknowledged formal obstacles to women *matai*, 3 STNs indicated that they were not aware of any women candidates for elections who had represented her constituency in the past (Matautu (Falelatai), Saleimoa and Vailoa), 8 STNs indicated that they were aware of this (Fogapoa, Leulumoega, Lufilufi, Manase, Salelologa, Salailua, Vailuutai and Vaisaulu) and there were 3 missing cases (Malie, Vaiafai (Iva) and Vaisala).

Figure 136. Percentage of villages with acknowledged formal obstacles to women *matai*, by awareness of women candidates representing her constituency in the past



[Q6] In the 14 villages with no acknowledged formal obstacles to women *matai*, 4 STNs indicated that they were not aware of any women candidates for elections who had represented her constituency in the past (Apia, Faleula, Sasina and Sataua), 9 STNs indicated that they were aware of this (Falefa, Gagaifolevao, Laulii, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu'apu'a, Solosolo, Taga and Utufaalalafa) and there was 1 missing case (Vaiusu).

Figure 137. Percentage of villages with no acknowledged formal obstacles to women *matai*, by awareness of women candidates representing her constituency in the past



41. [Q6] In villages with acknowledged formal obstacles to women *matai*, STNs' perspectives on women standing for parliament included the following:
- Most STNs supported women who are running for elections as well as women who are in parliament.
 - Most STNs agreed that there should be more women in the parliament to give women's issues more voice, but one STN did not agree with women standing for parliament.

[Q6] In villages with no acknowledged formal obstacles to women *matai*, STNs' perspectives on women standing for parliament included the following:

- Most STNs strongly agreed with women standing for parliament.
- Most STNs declared their support for more women running for elections.

Examples of businesses

42. [Q7] In the 14 villages with acknowledged formal obstacles to women *matai* there were 37 businesses. These businesses included shops, taxis, bus/taxi operators, beach *fale* operators, hotel operators and 'other' types of businesses.

[Q7] In the 14 villages with no acknowledged formal obstacles to women *matai* there were 35 businesses. Businesses included shops, taxis, bus/taxi operators, beach *fale* operators, hotel operators and 'other' types of businesses.

Examples of Community-based Organisations (CBOs) found in the villages

43. [Q8] In the 14 villages with acknowledged formal obstacles to women *matai* there were 12 CBOs. These CBOs included social/microfinance groups such as WIBDI. See the Methodological Note for an explanation of the “other” types of CBOs.

[Q8] In the 14 villages with no acknowledged formal obstacles to women *matai* there were 13 CBOs. These CBOs included village community groups (Komiti, aumaga, youth etc.) and social/microfinance groups such as WIBDI. See the Methodological Note for an explanation of the “other” types of CBOs.

FaaSamoa Leadership

44. [Q9] In the 14 villages with acknowledged formal obstacles to women *matai*, 11 STNs indicated that they agreed with the Samoan saying “the customs may change but not the foundations” (Leulumoega, Lufilufi, Malie, Manase, Matautu (Falelatai), Salelologa, Salailua, Saleimoa, Vailoa, Vailuutai and Vaisaulu), 1 STN indicated that she did not agree with the Samoan saying (Fogapoa) and there were 2 missing cases (Vaiafai (Iva) and Vaisaulu).

[Q9] In the 14 villages with no acknowledged formal obstacles to women *matai*, 13 STNs indicated that they agreed with the Samoan saying (Apia, Falefa, Faleula, Gagaifolevao, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Pu’apu’a, Sasina, Sataua, Solosolo, Taga, Utufaalaalafa and Vaiusu) and there was 1 missing case (Laulii).

45. [Q9] In the 14 villages with acknowledged formal obstacles to women *matai*, 11 STNs indicated that customs had changed in their respective villages (Fogapoa, Leulumoega, Lufilufi, Manase, Matautu (Falelatai), Salelologa, Salailua, Saleimoa, Vailoa, Vailuutai and Vaisaulu) and there were 3 missing cases (Malie, Vaiafai (Iva) and Vaisaulu).

[Q9] In the 14 villages with no acknowledged formal obstacles to women *matai*, 11 STNs indicated that customs had changed within their respective villages (Falefa, Faleula, Gagaifolevao, Samalaeulu/Patamea/Sataputu (Leauvaa), Matautu (Lefaga), Sasina, Sataua, Solosolo, Taga, Utufaalaalafa and Vaiusu), 2 STNs indicated that customs had not changed (Apia and Pu’apu’a) and there was 1 missing case (Laulii).

FaaMatai Leadership

46. [Q10] In the 14 villages with acknowledged formal obstacles to women *matai*, 10 STNs indicated that matai living in Apia or overseas did not have much influence in the village (Fogapoa, Leulumoega, Lufilufi, Manase, Matautu (Falelatai), Salelologa, Salailua, Saleimoa, Vailoa and Vailuutai) and 4 STNs did not respond to the question or said the question was not applicable to them (Malie, Vaiafai (Iva), Vaisala and Vaisaulu).

[Q10] In the 14 villages with no acknowledged formal obstacles to women *matai*, 10 STNs indicated that matai living in Apia or overseas did not have much influence in the village (Falefa, Faleula, Matautu (Lefaga), Pu’apu’a, Sasina, Sataua, Solosolo, Taga, Utufaalaalafa and Vaiusu), 2 STNs indicated that matai living in Apia or overseas had this influence (Gagaifolevao and Samalaeulu/Patamea/Sataputu (Leauvaa)) and there were 2 missing cases (Apia and Laulii).

6. PHASE 2 – WOMEN CANDIDATE INTERVIEWS

Methodological Notes – Women Candidate Interviews

Sample size

The women candidate interview database accounts for a sample of only 20 candidates; 13 of whom had run for past elections but who were not successful (i.e. standing candidates) and 7 who were successful (i.e. elected candidates). Of the latter, only 3 are current Members of Parliament (MPs); 2 of whom gained their seats through general elections and the remaining one having won her seat through a by-election in her district.

The categorisations used for 'Education' and 'Occupation' mirror those used in the survey database (See Methodological Notes for the Survey).

Omissions

Of the sample of 36 women candidates (WCs) identified for inclusion in the study, only 20 were interviewed because 16 could not be included, either because they were deceased, travelling and/or living overseas or could not be located within the timeframe of the study. The table below presents the number of women candidates by the reasons why these 16 women were omitted from the study.

Table 32. Number of women candidates, by the reasons they were omitted from the study

	Deceased	Living overseas	Could not be located within the timeframe of the study	Total
No. of women candidates	2	4	10	16

The categorisations used for "no responses" mirror those used in the survey database (See Methodological Notes for survey). For the purposes of interpretation, all 666, 999, Null and NA values have been interpreted as "missing cases".

Results – Women Candidate Interviews

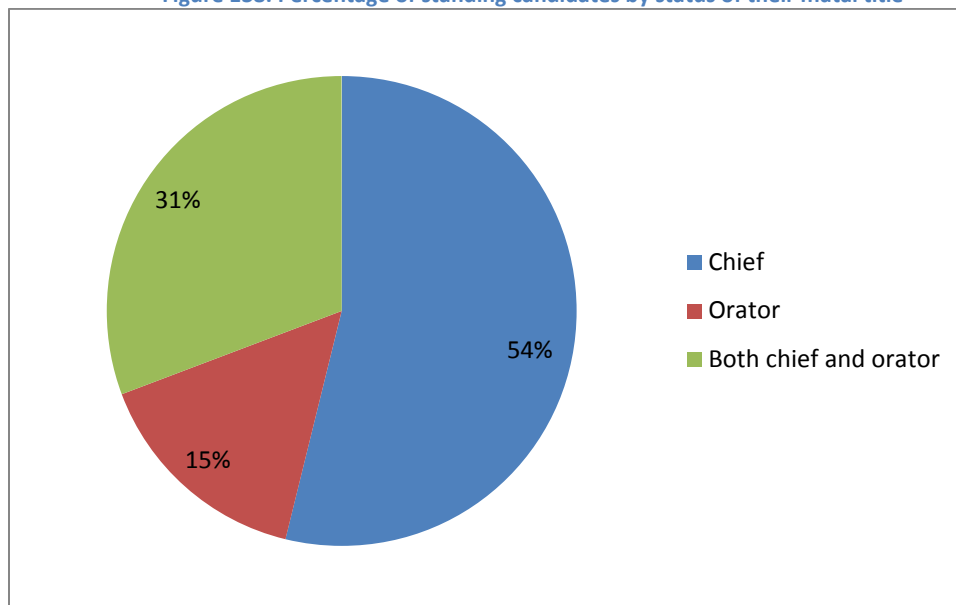
The results below (1-24) were compiled from the responses to the interview questions given to the women candidates. The numbering of results refers to the numbering system used in the analysis; they do not correspond to any particular question in the interview questionnaire. Interview questions are indicated in square brackets [].

Women candidate (WC) profiles

1. [Q1.1] Of the 20 women candidates (WCs) interviewed, 13 were ‘standing candidates’ and 7 were ‘elected candidates’.

[Q1.1-Q1.2] Of the 13 standing candidates, 7 held chief titles, 2 held orator titles and 4 held both chief and orator titles.

Figure 138. Percentage of standing candidates by status of their matai title



[Q1.1-Q1.4] The table below presents the standing candidates, their dates of birth, their *matai* title types and the villages from which their titles originate.

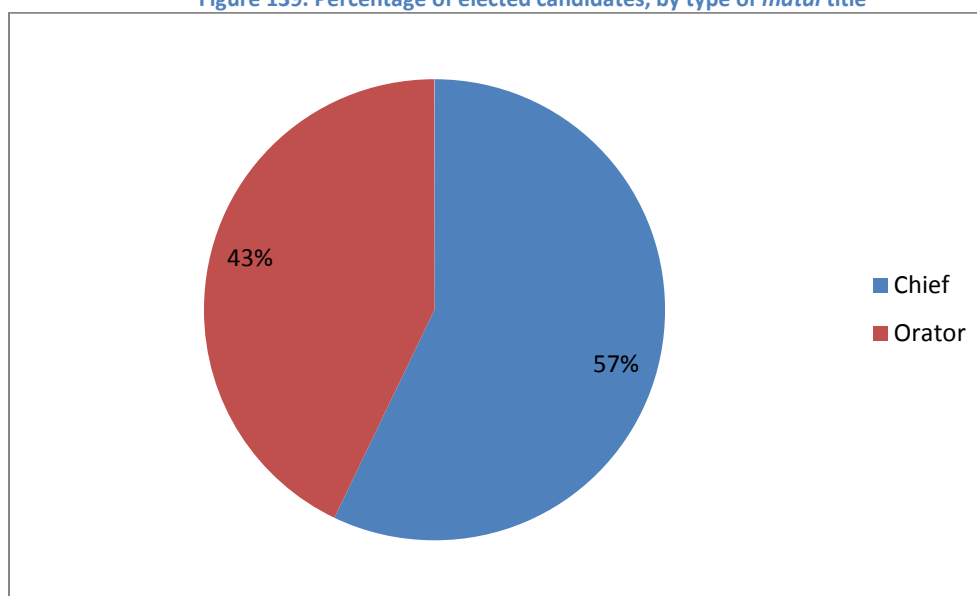
Table 33. Standing candidates' *matai* type, village of *matai* and date of birth

	Standing candidates	Type of <i>matai</i> title	Village of <i>matai</i> title	Date of birth
1	Alaiasa Elena	Chief	Falefa	17/01/1945
2	Alaifea Lauititi Belford	Chief	Salesatele (Falealili)	-
3	Laulu Ianeta Chang Tung	Chief	Faala (Palauli)	26/09/1956
4	Sua Julia Wallwork	Chief	Gagaifolevao (Lefaga)	24/03/1949
5	Taulapapa Elaine Meleane	Chief	Manono	30/10/1951
6	Tupuanai Imoasina Peseta Soonalo	Chief	Vailele	17/10/1933
7	Fepuleai Naifoua Salu Asiata	Chief	Puleia	18/07/1949
8	Falaila Vaiula Sialaoa	Orator	Matavai (Falealili)	02/12/1960

9	Mamea Minnie Matalavea	Orator	Safune	07/07/1968
10	Galumalemana Netina	Both chief and orator	Fogapoa	-
11	Leilua Faimalei	Both chief and orator	Satuiatua	01/01/1937
12	Manu Taialofa Naseri	Both chief and orator	Fasitoo	03/08/1961
13	Vaasiliifiti Moelagi Jackson	Both chief and orator	Lalomalava	30/12/1942

[Q1.1-Q1.2] Of the 7 elected candidates, 4 held chief titles and 3 held orator titles. Only 3 were current MPs at the time of interviews; 2 of whom gained their seats through general elections (Fiame and Gatoloaifaana) and the remaining one having won her seat through a bi-election in her district (Faimalotoa).

Figure 139. Percentage of elected candidates, by type of *matai* title



[Q1.1-Q1.4 analyses] The table below presents the elected candidates, their dates of birth, their *matai* title types and the villages:

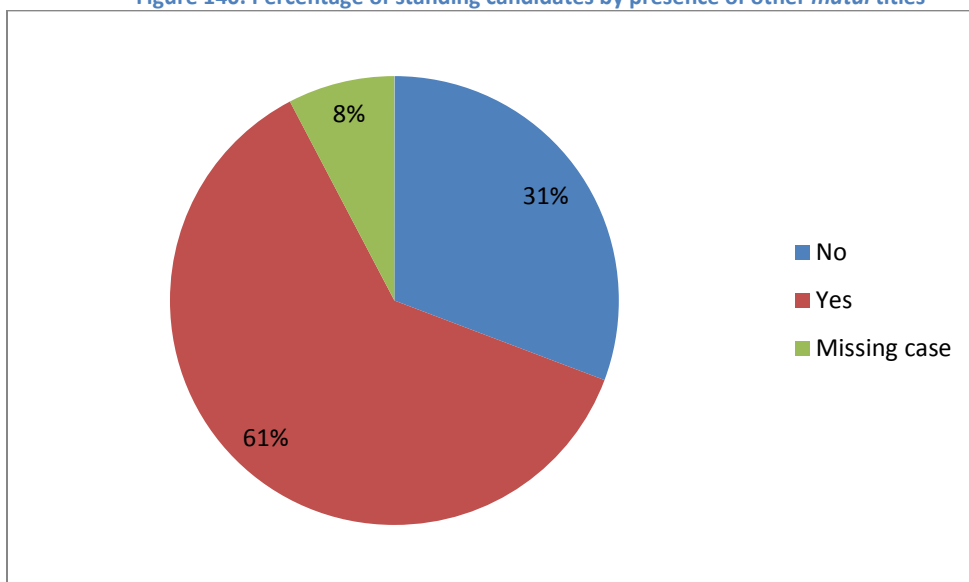
Table 34. Elected candidates' *matai* type, village of *matai* and date of birth

	Elected candidates	Type of <i>matai</i> title	Village of <i>matai</i> title	Date of birth
1	Fagafagamanualii Theresa McCarthy	Chief	Satapuala	20/09/1943
2	Maiava Visekota Peteru	Chief	Faleasiu	12/03/1957
3	Fiame Naomi Mataafa*	Chief	Lotofaga	29/04/1957
4	Gatoloaifaana Amataga Alesana Gidlow*	Chief	Lalomalava	03/01/1953
5	Safuneituuga Paaga Neri	Orator	Fatuvalu (Safune)	01/06/1949
6	Faimalotoa Kika Stowers Ah Kau*	Orator	Safotu	28/09/1949
7	Letoa Rita Pau Chang	Orator	Motootua	15/12/1975

*Current MPs

2. [Q1.5] Of the 13 standing candidates, 4 held no other *matai* titles, 8 held other *matai* titles and there was 1 missing case.

Figure 140. Percentage of standing candidates by presence of other *matai* titles



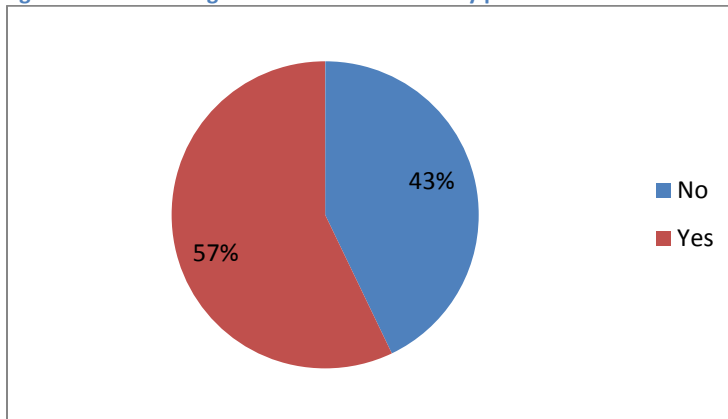
[Q1.5] The table below presents the standing candidates and whether or not they held other *matai* titles at the time of the interview.

Table 35. Standing candidates and whether or not they held other *matai* titles

	Standing candidates	Holds other <i>matai</i> titles	Names of other <i>matai</i> titles
1	Alaifea Lauititi Belford	No	-
2	Laulu Ianeta Chang Tung	No	-
3	Mamea Minnie Matalavea	No	-
4	Sua Julia Wallwork	No	-
5	Galumalemana Netina	Yes	Namulau'ulu
6	Leilua Faimailei	Yes	Vaimalu, Taulia, Lolepau
7	Manu Taialofa Naseri	Yes	Pouli
8	Taulapapa Elaine Meleane	Yes	Mulipola
9	Tupuanai Imoasina Peseta Soonalo	Yes	Avaioi
10	Vaasiliifiti Moelagi Jackson	Yes	Tuisafua, Tevaga, Taumasaoalii, Tauo, Leota, Leilua, Lumaava, Mausautele, Galuvao
11	Falaila Vaiula Sialaoa	Yes	Lutuiloa, Alai
12	Fepuleai Naifoua Salu Asiata	Yes	Faasuaiau
13	Alaiasa Elena	-	-

[Q1.5] Of the 7 elected candidates, 3 did not hold other *matai* titles and 4 did.

Figure 141. Percentage of elected candidates by presence of other *matai* titles



[Q1.5]The table below presents the elected candidates and whether or not they held other *matai* titles.

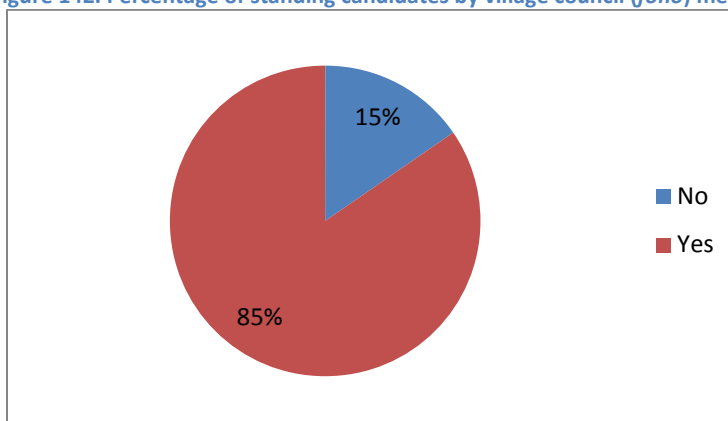
Table 36. Elected candidates and whether or not they held other *matai* titles

	Elected candidates	Hold other matai titles	Names of other matai titles
1	Letoa Rita Pau Chang	No	-
2	Faimalotoa Kika Stowers Ah Kau*	No	-
3	Fiaame Naomi Mataafa*	No	-
4	Gatoloaifaana Amataga Alesana Gidlow*	Yes	Luamanuvae
5	Maiava Visekota Peteru	Yes	Taatiimanaia, Sooalo, Aiolupotea
6	Safuneituuga Paaga Neri	Yes	Sala, Toilolo, Moafanua
7	Fagafagamanualii Theresa McCarthy	Yes	Leatigaga, Maiava

*Current MPs

- [Q1.6] Of the 13 standing candidates, 2 were not members of the village council (*fono*) during election and 11 were members of the *fono* during the election.

Figure 142. Percentage of standing candidates by village council (*fono*) membership during their candidature



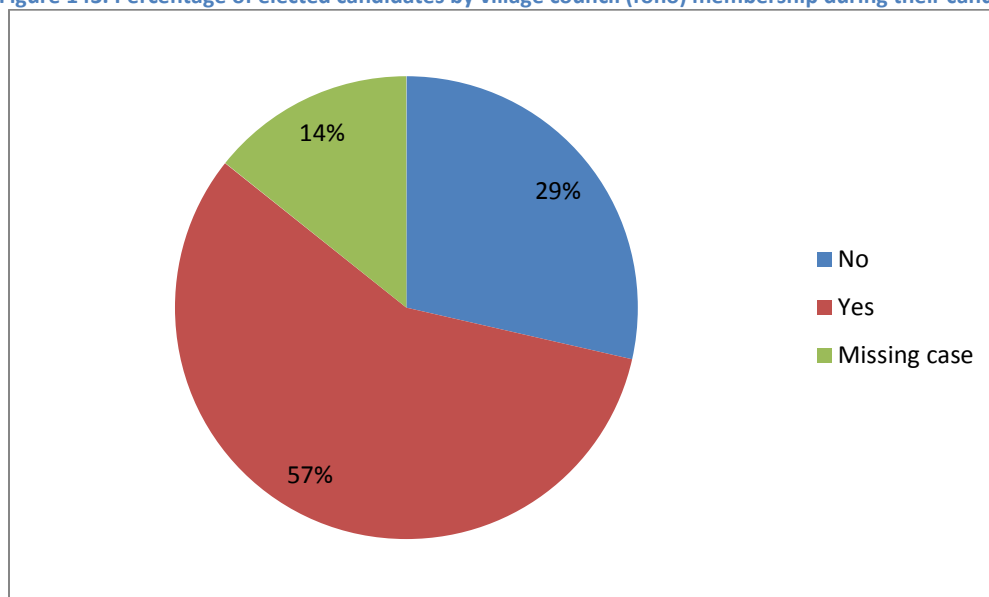
[Q1.6-Q1.7] The table below presents the standing candidates and the status of their village council memberships.

Table 37. Standing candidates' and membership in village council and other organisations

	Standing candidates	Village council member during candidature	Member of any other organisation
1	Alaiasa Elena	Yes	Yes
2	Alaifea Lautiti Belford	Yes	Yes
3	Falaila Vaiula Sialaoa	Yes	Yes
4	Fepuleai Naifoua Salu Asiata	Yes	Yes
5	Galumalemana Netina	Yes	Yes
6	Laulu Ianeta Chang Tung	Yes	Yes
7	Leilua Faimailei	Yes	Yes
8	Mamea Minnie Matalavea	Yes	Yes
9	Manu Taialofa Naseri	Yes	No
10	Sua Julia Wallwork	Yes	No
11	Taulapapa Elaine Meleane	No	Yes
12	Tupuanai Imoasina Peseta Soonalo	No	Yes
13	Vaasiliifiti Moelagi Jackson	Yes	Yes

[Q1.6] Of the 7 elected candidates, 2 were not members of the village council (*fono*) during election, 4 were members of the fono during election and there was 1 missing case.

Figure 143. Percentage of elected candidates by village council (*fono*) membership during their candidature



[Q1.6-Q1.7] The table below presents the elected candidates and the status of their village council memberships.

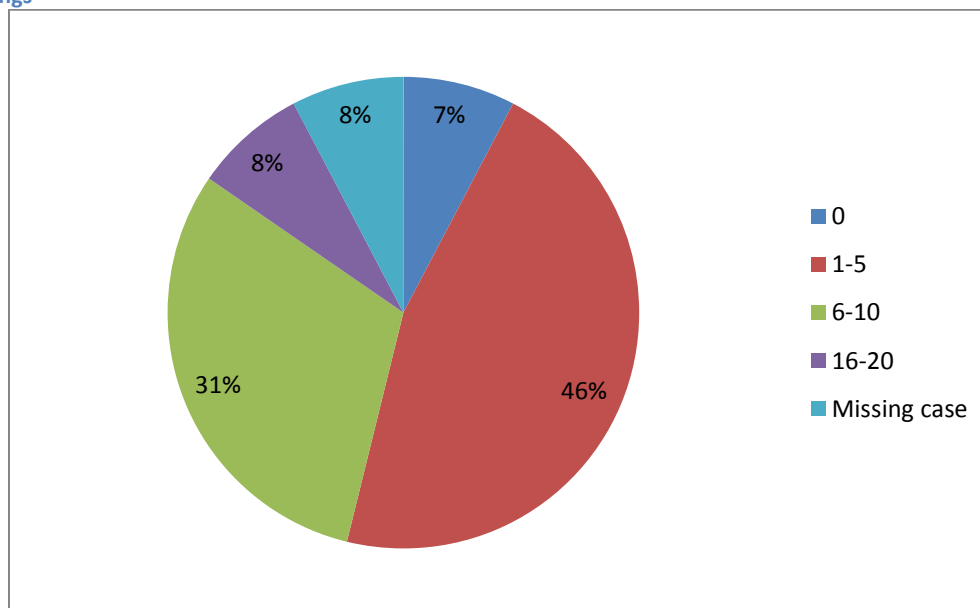
Table 38. Elected candidates' and membership in village council and other organisations

	Elected candidates	Village council member during candidature	Member of any other organisation
1	Fagafagamanualii Theresa McCarthy	-	-
2	Faimalotoa Kika Stowers Ah Kau*	No	Yes
3	Fiams Naomi Mataafa*	Yes	Yes
4	Gatoloaifaana Amataga Alesana Gidlow*	Yes	Yes
5	Letoa Rita Pau Chang	Yes	Yes
6	Maiava Visekota Peteru	No	Yes
7	Safuneituuga Paaga Neri	Yes	Yes

*Current MPs

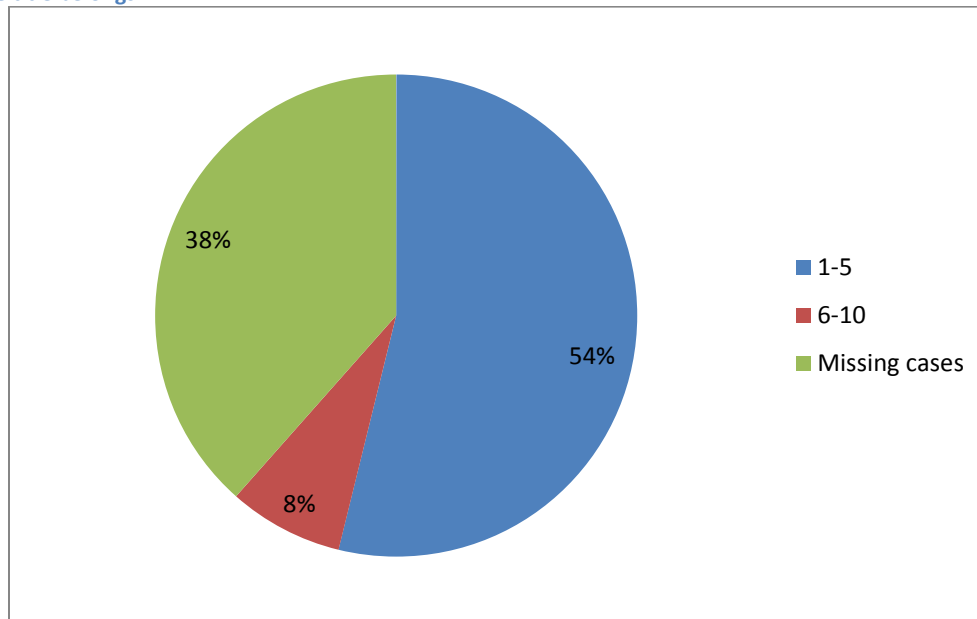
4. [Q1.8]Of the 13 standing candidates, 1 had no co-holders of her *matai* title residing in the village, 6 had between 1-5 co-holders of their respective *matai* titles residing in the village, 4 had between 6-10 co-holders of their respective *matai* titles residing in the village and 1 had between 16-20 co-holders of the same *matai* title residing in the village. In addition, there was 1 missing case.

Figure 144. Percentage of standing candidates by number of co-holders of their *matai* title residing in the village to which the title belongs



[Q1.9]Of the 13 standing candidates, 7 had between 1-5 co-holders of their respective *matai* titles residing outside of the village, 1 had between 6-10 co-holders of her *matai* title residing outside of the village and there were 5 missing cases.

Figure 145. Percentage of standing candidates by number of co-holders of their *matai* title residing outside of the village to which the title belongs



[Q1.8-Q1.10] The table below presents the standing candidates and the number of co-holders residing inside and outside of the village.

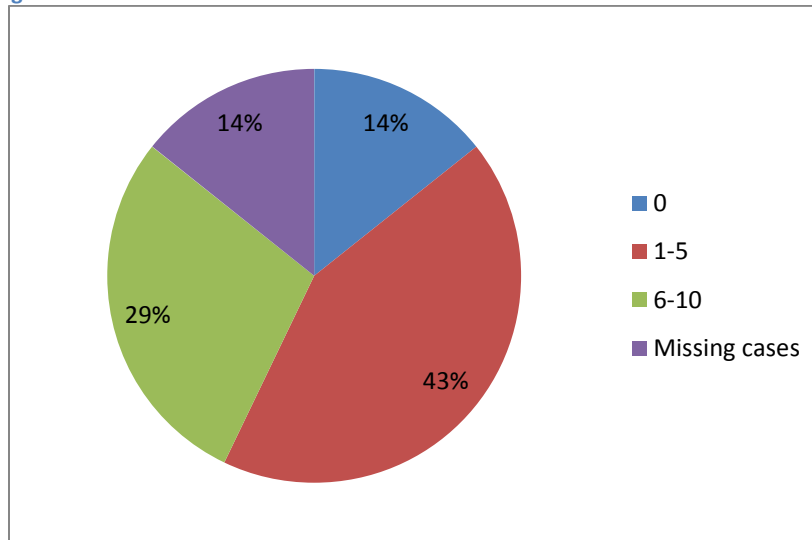
Table 39. Standing candidates and co-holders residing inside and outside of the village

	Standing candidates	Number of co-holders residing in the village	Number of co-holders residing outside the village	<i>Matai</i> registration year
1	Alaiasa Elena	6-10	1-5	2005
2	Alaifea Laititi Belford	0	1-5	-
3	Falaila Vaiula Sialaoa	1-5	1-5	-
4	Fepuleai Naifoua Salu Asiata	16-20	-	-
5	Galumalemana Netina	-	-	1967
6	Laulu Ianeta Chang Tung	1-5	-	1995
7	Leilua Faimailei	1-5	-	-
8	Mamea Minnie Matalavea	6-10	-	1994
9	Manu Taialofa Naseri	1-5	1-5	2002
10	Sua Julia Wallwork	6-10	1-5	1990
11	Taulapapa Elaine Meleane	1-5	1-5	2012
12	Tupuanai Imoasina Peseta Soonalo	1-5	1-5	-
13	Vasiliifiti Moelagi Jackson	6-10	6-10	1971

[Q1.8] Of the 7 elected candidates, 1 had no co-holders of her *matai* title residing in the village, 3 had between 1-5 co-holders of their respective *matai* titles residing in the village, 2 had

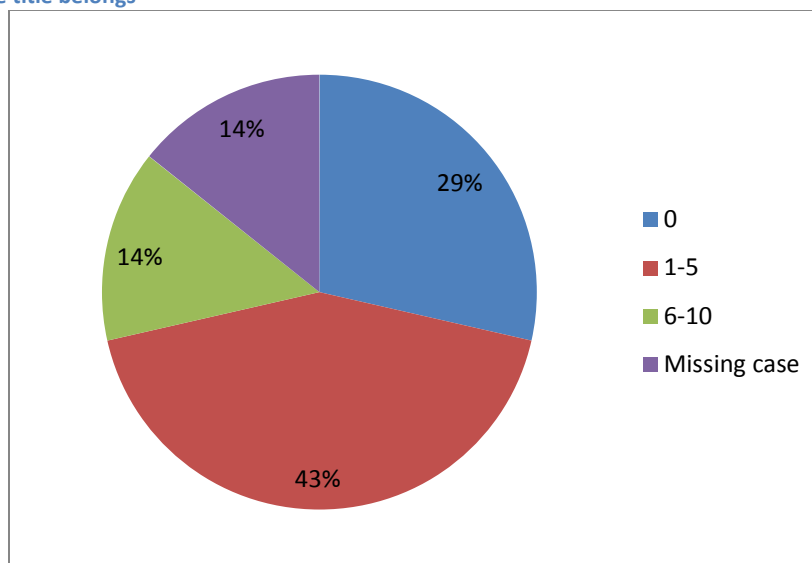
between 6-10 co-holders of their respective *matai* titles residing in the village and there was 1 missing case.

Figure 146. Percentage of elected candidates by number of co-holders of their *matai* title residing in the village to which the title belongs



[Q1.9] Of the 7 elected candidates, 2 had no co-holders of their respective *matai* titles residing outside of the village, 3 had between 1-5 co-holders of their respective *matai* titles residing outside of the village, 1 had between 6-10 co-holders of her *matai* titles residing outside of the village and there was 1 missing case.

Figure 147. Percentage of elected candidates by number of co-holders of their *matai* title residing outside of the village to which the title belongs



[Q1.8-Q1.10] The table below presents the elected candidates and the number of co-holders residing inside and outside of the village.

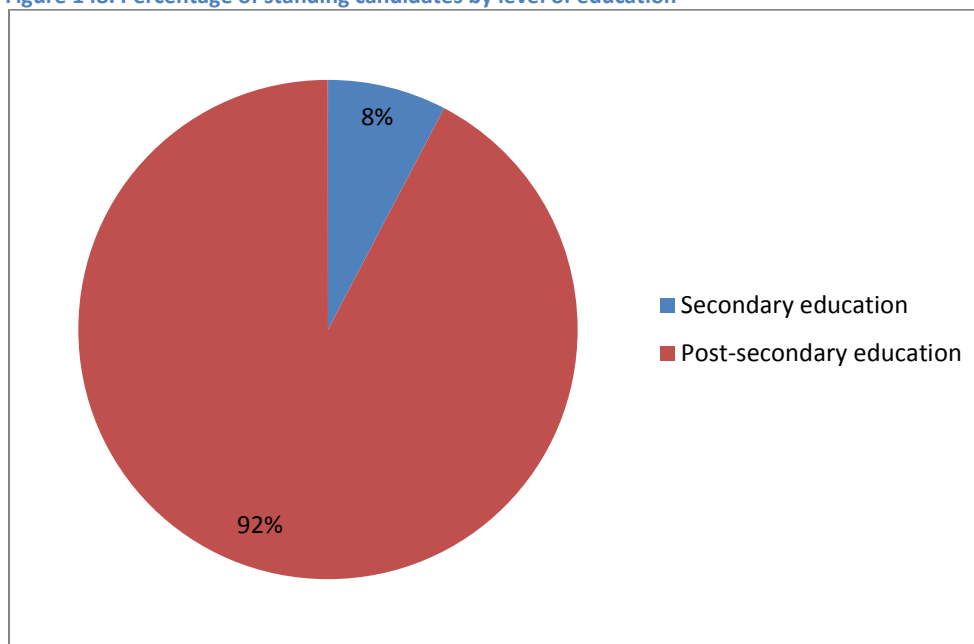
Table 40. Elected candidates and co-holders residing inside and outside of the village

	Elected candidates	Number of co-holders residing in the village	Number of co-holders residing outside the village	<i>Matai</i> registration year
1	Fagafagamanualii Theresa McCarthy	-	-	2000
2	Faimalotoa Kika Stowers Ah Kau*	6-10	6-10	-
3	Fiams Naomi Mataafa*	0	0	1977
4	Gatoloaifaana Amataga Alesana Gidlow*	1-5	0	1998
5	Letoa Rita Pau Chang	1-5	1-5	2002
6	Maiava Visekota Peteru	1-5	1-5	1985
7	Safuneituuga Paaga Neri	6-10	1-5	1998

*Current MPs

5. [Q1.11] Of the 13 standing candidates, 1 had completed secondary education and 12 had completed post-secondary education.

Figure 148. Percentage of standing candidates by level of education



[Q1.11] The table below presents the standing candidates and their highest levels of educational attainment.

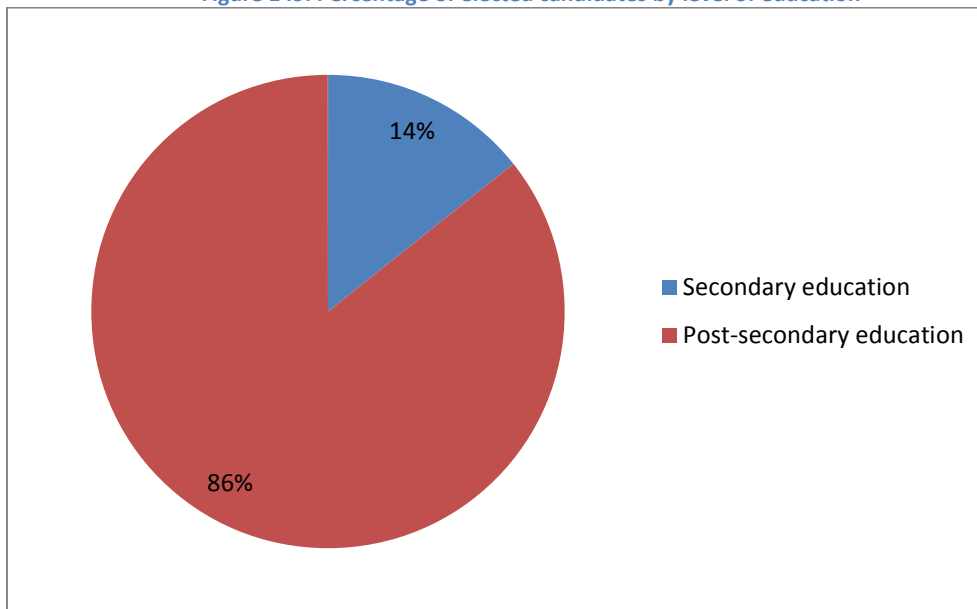
Table 41. Standing candidates by highest level of education

	Standing candidates	Highest level of educational attainment
1	Alaiasa Elena	Secondary
2	Alaifea Lautiti Belford	Post-secondary
3	Falaila Vaiula Sialaoa	Post-secondary

4	Fepuleai Naifoua Salu Asiata	Post-secondary
5	Galumalemana Netina	Post-secondary
6	Laulu Ianeta Chang Tung	Post-secondary
7	Leilua Faimailei	Post-secondary
8	Mamea Minnie Matalavea	Post-secondary
9	Manu Taialofa Naseri	Post-secondary
10	Sua Julia Wallwork	Post-secondary
11	Taulapapa Elaine Meleane	Post-secondary
12	Tupuanai Imoasina Peseta Soonalo	Post-secondary
13	Vaasiliifiti Moelagi Jackson	Post-secondary

[Q1.11] Of the 7elected candidates, 1 had completed secondary education and 6 had completed post-secondary education.

Figure 149. Percentage of elected candidates by level of education



[Q1.11] The table below presents the standing candidates and their highest levels of educational attainment.

Table 42. Elected candidates by highest level of education

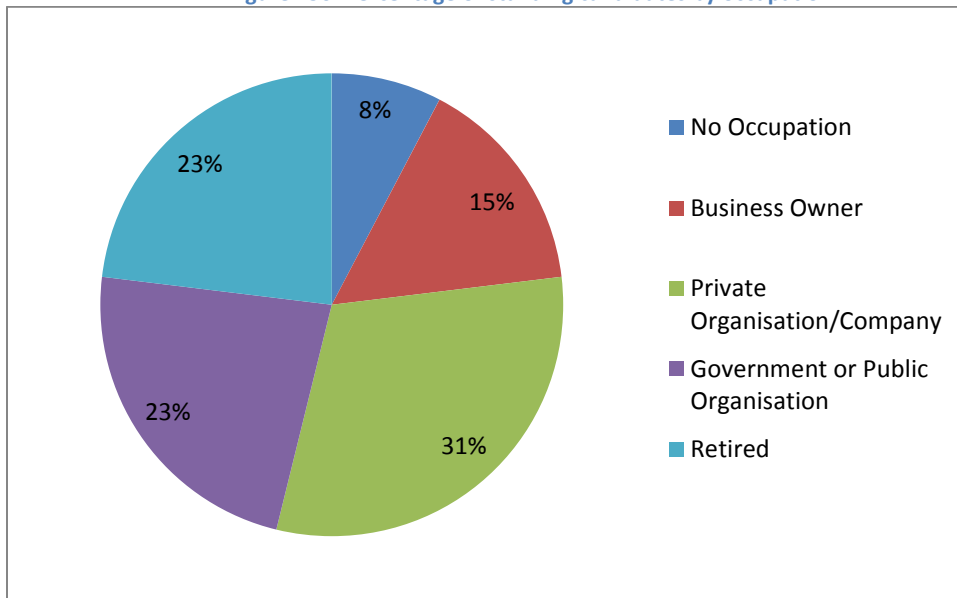
	Elected candidates	Highest level of educational attainment
1	Fagafagamanualii Theresa McCarthy	Secondary
2	Faimalotoa Kika Stowers	Post-secondary

	Ah Kau*	
3	Fiams Naomi Mataafa*	Post-secondary
4	Gatoloaifaana Amataga Alesana Gidlow*	Post-secondary
5	Letoa Rita Pau Chang	Post-secondary
6	Maiava Visekota Peteru	Post-secondary
7	Safuneituuga Paaga Neri	Post-secondary

*Current MPs

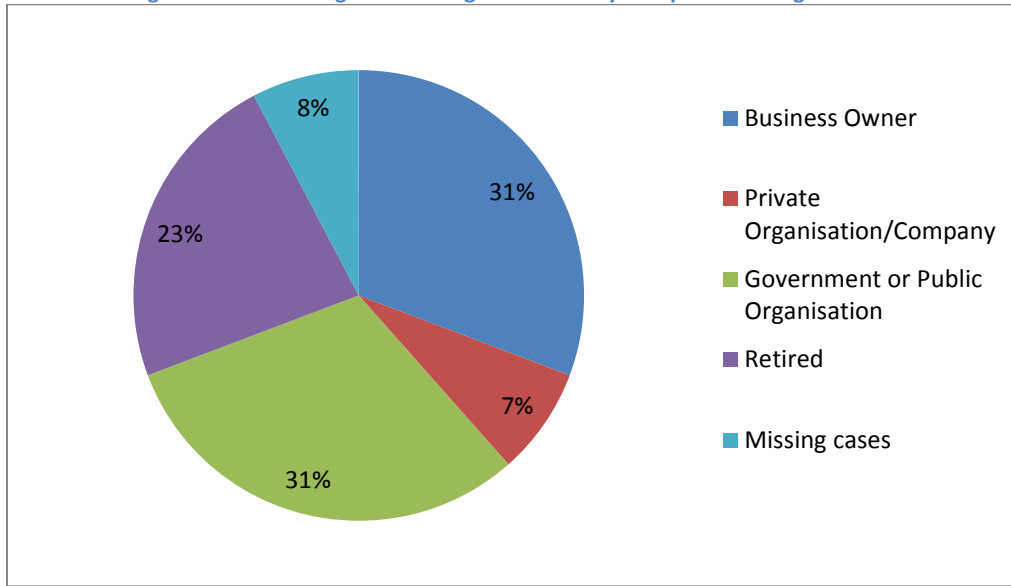
6. [Q1.12] Of the 13 standing candidates, 1 had 'No Occupation' at the time of the interview, 2 were 'Business Owners' at the time of the interview, 4 were 'Private company or organisation' employees at the time of the interview, 3 were 'Government or Public Employees' at the time of the interview, and 3 were 'Retired' at the time of the interview.

Figure 150. Percentage of standing candidates by occupation



[Q1.13] Of the 13 standing candidates, 4 were 'Business Owners' at the time of candidature, 1 was a 'Private company or organisation' employee at the time of candidature, 4 were 'Government or Public Employees' at the time of candidature, 3 were 'Retired' at the time of candidature and there was 1 missing case.

Figure 151. Percentage of standing candidates by occupation during candidature



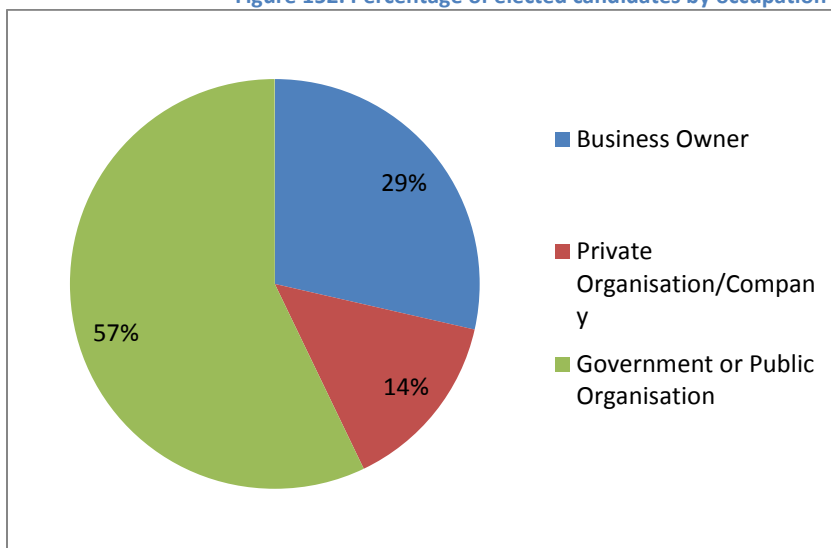
[Q1.12-Q1.13 analyses] The table below presents the standing candidates and their occupations, both at the time of the interview and at the time of candidature.

Table 43. Standing candidates' occupation at the time of interview and candidature

Standing candidates		Occupation at the time of interview (current)	Occupation at the time of candidature
1	Alaiasa Elena	No occupation	-
2	Alaifea Laititi Belford	Government or public employee	Government or public employee
3	Falaila Vaiula Sialaoa	Private company or organization employee	Private company or organization employee
4	Fepuleai Naifoua Salu Asiata	Government or public	Government or public employee
5	Galumalemana Netina	Retired	Retired
6	Laulu Ianeta Chang Tung	Business owner	Business owner
7	Leilua Faimailei	Business owner	Retired
8	Mamea Minnie Matalavea	Government or public	Government or public employee
9	Manu Taialofa Naseri	Private company or organization employee	Government or public employee
10	Sua Julia Wallwork	Private company or organization employee	Business owner
11	Taulapapa Elaine Meleane	Retired	Business owner
12	Tupuanai Imoasina Peseta Soonaolo	Retired	Retired

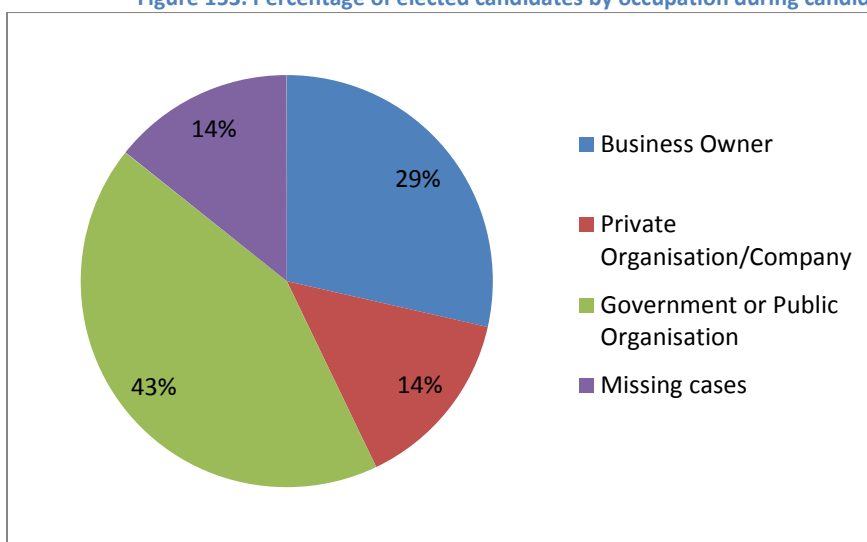
[Q1.12] Of the 7 elected candidates, 2 were 'Business Owners' at the time of the interview, 1 was a 'Private company or organisation' employee at the time of the interview, and 4 were 'Government or Public Employees' at the time of the interview.

Figure 152. Percentage of elected candidates by occupation



[Q1.13] Of the 7 elected candidates, 2 were 'Business Owners' at the time of candidature, 1 was a 'Private company or organisation' employee at the time of candidature, 3 were 'Government or Public Employees' at the time of candidature and there was 1 missing case.

Figure 153. Percentage of elected candidates by occupation during candidature



[Q1.12-Q1.13 analyses] The table below presents the elected candidates and their occupations at the time of the interview and at the time of their candidature.

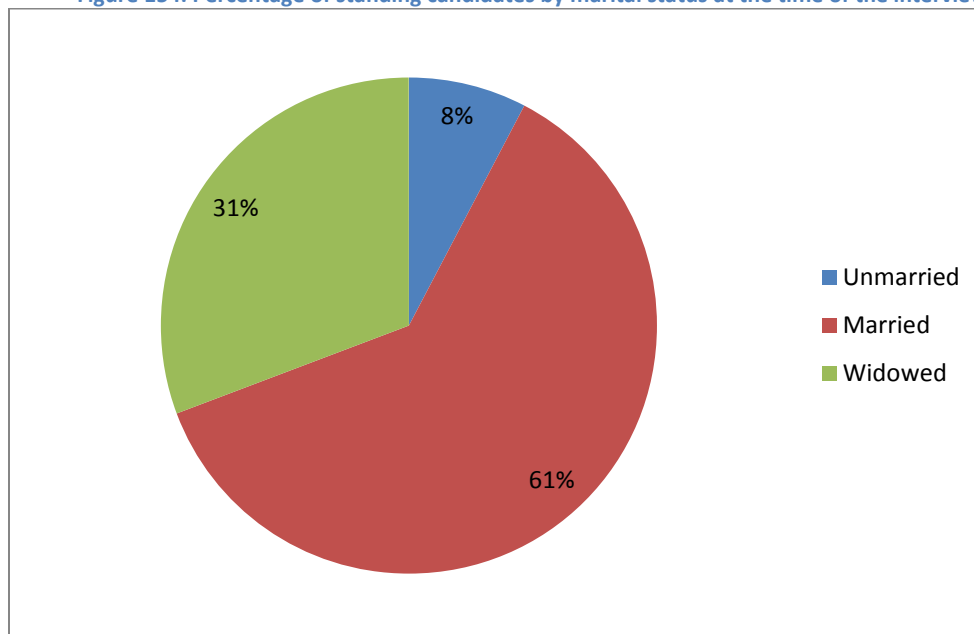
Table 44. Elected candidates' occupation at the time of interview and candidature

	Elected candidates	Occupation at the time of interview (current)	Occupation at the time of candidature
1	Fagafagamanualii Theresa McCarthy	Business owner	Business owner
2	Faimalotoa Kika Stowers Ah Kau*	Government or public employee	Private company or organization employee
3	Fiaame Naomi Mataafa*	Government or public	-
4	Gatoloaifaana Amataga Alesana Gidlow*	Government or public employee	Business owner
5	Letoa Rita Pau Chang	Business owner	Government or public employee
6	Maiava Visekota Peteru	Private company or organization employee	Government or public employee
7	Safuneituuga Paaga Neri	Government or public employee	Government or public employee

* Current MPs

7. [Q1.14] Of the 13 standing candidates, 1 was not married at the time of the interview, 8 were married at the time of the interview and 4 were widowed at the time of the interview. These statistics were the same at the time of candidature except for 2 candidates (Alaiasa Elena and Leilua Faimailei).

Figure 154. Percentage of standing candidates by marital status at the time of the interview



[Q1.14-Q1.17 analyses] The table below presents the standing candidates and their marital statuses both at the time of the interview (current) and at the time of candidature. In addition,

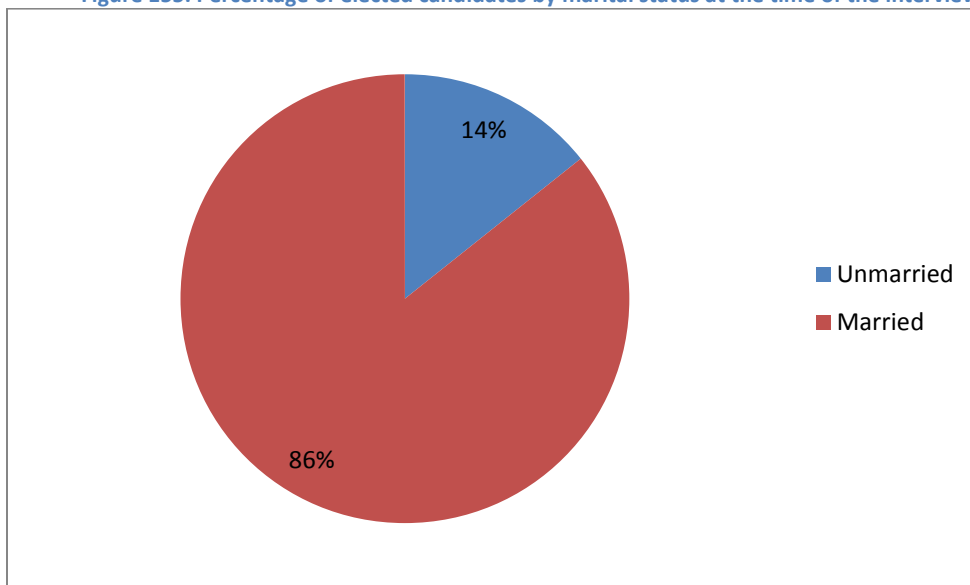
the table includes information on their respective husbands: their *matai* title status and occupations; as well as the number of children they have.

Table 45. Standing candidates' marital status (and other factors) at the time of interview and at the time of candidature

	Standing candidates	Marital status at the time of interview (current)	Marital status at the time of candidature	Husband occupation	Status of husband's <i>matai</i> title	Number of children
1	Alaiasa Elena	Married	Widowed	Private company or organisation employee	-	3
2	Alaifea Lauititi Belford	Married	Married	Government or public employee	Chief	4
3	Falaila Vaiula Sialaoa	Widowed	Widowed	-	-	5
4	Fepuleai Naifoua Salu Asiata	Married	Married	Business owner	Chief	4
5	Galumalemana Netina	Widowed	Widowed	-	-	4
6	Laulu Ianeta Chang Tung	Married	Married	No occupation	-	4
7	Leilua Faimalei	Widowed	Married	-	-	5
8	Mamea Minnie Matalavea	Married	Married	Government or public employee	-	6
9	Manu Taialofa Naseri	Unmarried	Unmarried	-	-	-
10	Sua Julia Wallwork	Married	Married	Retired	Chief	3
11	Taulapapa Elaine Meleane	Married	Married	Business owner	-	5
12	Tupuanai Imoasina Peseta Soonalo	Married	Married	Retired	Orator	1
13	Vaasiliifiti Moelagi Jackson	Widowed	Widowed	-	-	7

[Q1.14] Of the 7 elected candidates, 1 was not married at the time of the interview and 6 were married at the time. These statistics were the same at the time of candidature.

Figure 155. Percentage of elected candidates by marital status at the time of the interview



[Q1.14-Q1.17] The table below presents the elected candidates and their marital status both at the time of the interview (current) and at the time of candidature. In addition, the table includes information on their respective husbands: their *matai* title status and occupation; as well as the number of children they have.

Table 46. Elected candidates' marital status (and other factors) at the time of interview and at the time of the candidature

	Elected candidates	Marital status at the time of interview (current)	Marital status at the time of candidature	Husband occupation	Status of husband's <i>matai</i> title	Number of children
1	Fagafagamanualii Theresa McCarthy	Married	Married	Business owner	-	4
2	Faimalotoa Kika Stowers Ah Kau*	Married	Married	Retired	Orator	7
3	Fiamē Naomi Mataafa*	Not married	Not married	-	-	0
4	Gatoloaifaana Amataga Alesana Gidlow*	Married	Married	-	-	7
5	Letoa Rita Pau Chang	Married	Married	-	-	6
6	Maiava Visekota Peteru	Married	Married	Government or public employee	-	4
7	Safuneituuga Paaga Neri	Married	Married	Retired	Chief	6

* Current MPs

Women candidates' (WCs) election profiles

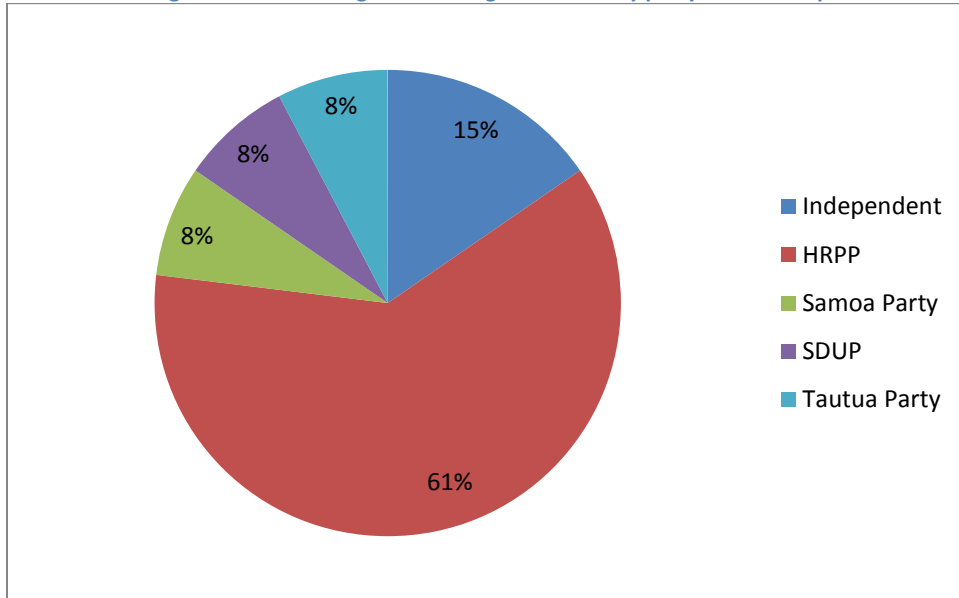
8. [Q1.18-Q1.22] The table below presents the standing candidates' profiles, listing their current village of residence as well as that at the time of candidature, party membership, constituency, and whether the candidate had grown up in the constituency which she had represented.

Table 47. Standing candidates' profiles

	Standing candidates	Village of residence (current)	Village of residence (candidature)	Constituency	Grew up in constituency	Party membership
1	Alaiasa Elena	Falefa	Falefa	Anoamaa Sasae	Yes	Tautua Party
2	Alaifea Lauititi Belford	Saleilua Falealili	Saleilua Falealili	Falealili	Yes	HRPP
3	Falaila Vaiula Sialaoa	Alafua	Alafua	Falealili	Yes	HRPP
4	Fepuleai Naifoua Salu Asiata	Satupaitea	Satupaitea	Palauli Le Falefa	Yes	HRPP
5	Galumalemana Netina	Vailele	Apia	Faasaleleaga No.3	-	HRPP
6	Laulu Ianeta Chang Tung	Ululoloa	Ululoloa	Palauli Sasae	Yes	SDUP
7	Leilua Faimailei	Satuiatua	Satuiatua	Palauli Sisifo	Yes	HRPP
8	Mamea Minnie Matalavea	Vaitele Uta	Vaitele Uta	Gagaifomauga No.3	Yes	Independent
9	Manu Taialofa Naseri	Apia	Fasitoo	Aana Alofi No.3	Yes	HRPP
10	Sua Julia Wallwork	Vaoala	Vaoala	Lefaga Faleseela	No	HRPP
11	Taulapapa Elaine Meleane	Alafua	Vaimoso	Faleata	No	HRPP
12	Tupuanai Imoasina Peseta Soonaoalo	Vailele	Vailele	Vaimauga Sasae	No	Samoa Party
13	Vaasiliifiti Moelagi Jackson	Lalovaea	Safua	Faasaleleaga No. 1	No	Independent

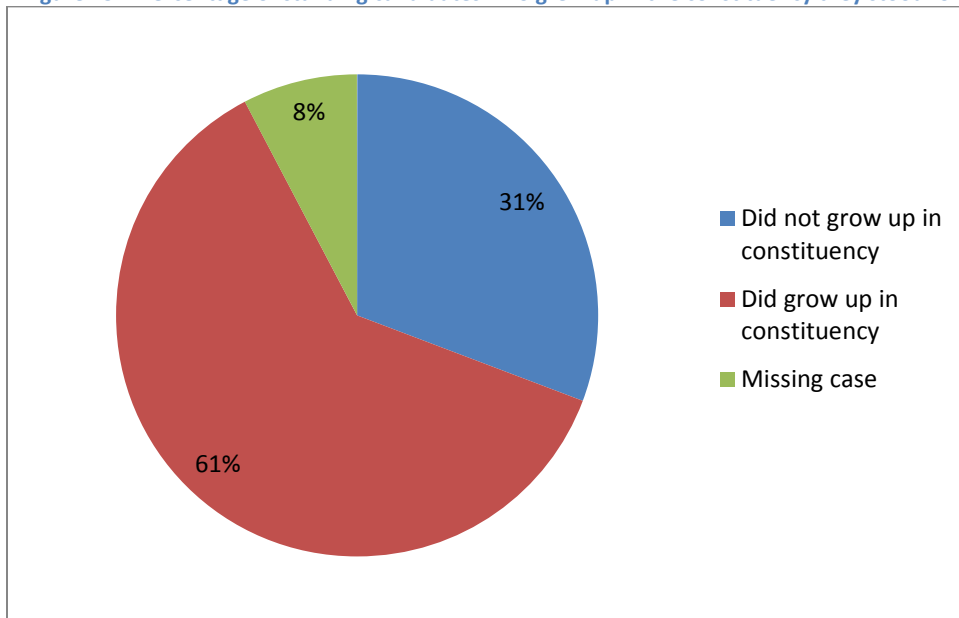
[Q1.22] Of the 13 standing candidates, 8 were members of the Human Rights Protection Party (HRPP), 2 were independent, 1 was a member of Samoa Party, 1 was a member of Samoa Democratic United Party (SDUP) and 1 was a member of the Tautua Party.

Figure 156. Percentage of standing candidates by party membership



[Q2.1] Of the 13 standing candidates, 4 did not grow up in their constituency, 8 did, and there was 1 missing case.

Figure 157. Percentage of standing candidates who grew up in the constituency they stood for



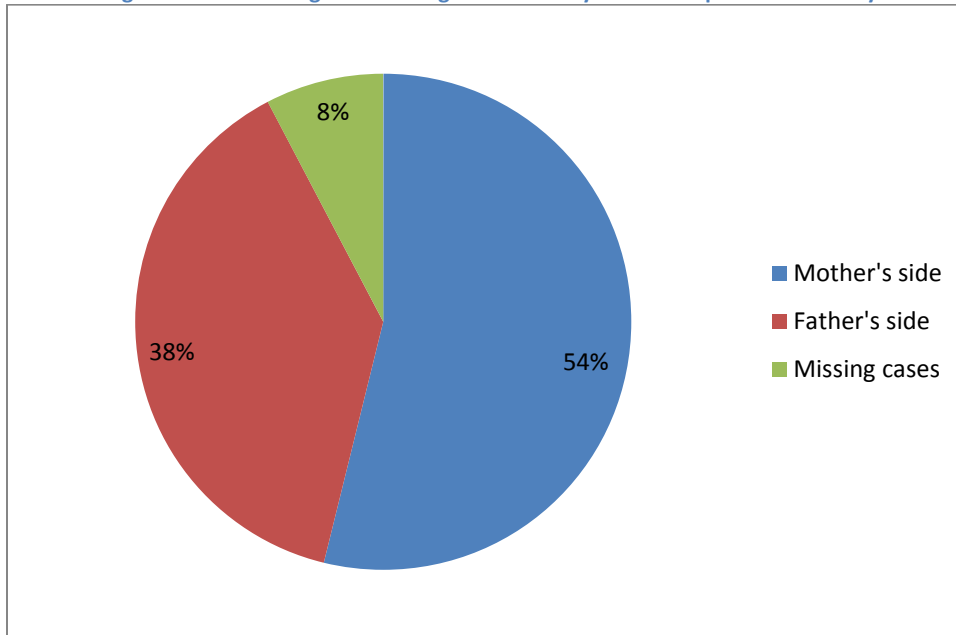
[Q1.23-Q1.24; Q2.1-Q2.2] The table below presents the standing candidates' profiles, listing years of first and second candidature, number of votes received by winning candidate (if not the same candidate) compared to candidate's own votes, candidate's relationship to the constituency (i.e. father or mother's side), and whether there were family members who stood for the constituency in past elections.

Table 48. Standing candidates' election records

	Standing candidates	Year of 1 st candidature	Year of 2 nd candidature	Number received by winning candidate (if seat not won)	Number of candidates' votes	Relationship to the constituency	Have other family members represented this constituency in elections (successful or not)
1	Alaiasa Elena	2001	2006	300	58	Father's side	Yes
2	Alaifea Lautiti Belford	2011	-	-	550	Mother's side	No
3	Falaila Vaiula Sialaoa	2011	-	1050	660	Mother's side	No
4	Fepuleai Naifoua Salu Asiata	1991	-	-	320	Mother's side	No
5	Galumaleman a Netina	2006	-	-	-	-	Yes
6	Laulu Ianeta Chang Tung	2006	-	-	587	Father's side	Yes
7	Leilua Faimalei	2006	-	-	148	Father's side	No
8	Mamea Minnie Matalavea	2006	-	404	109	Father's side	Yes
9	Manu Taialofa Naseri	2006	2011	-	238 (2006), 252 (2011)	Mother's side	No
10	Sua Julia Wallwork	2001	-	-	580	Mother's side	No
11	Taulapapa Elaine Meleane	2001	2006	480	335 (2001), 100 (2006)	Mother's side	Yes
12	Tupuanai Imoasina Peseta Soonaolo	2006	-	-	28	Father's side	Yes
1	Vaasiliifiti	1988	-	-	48	Mother's	Yes

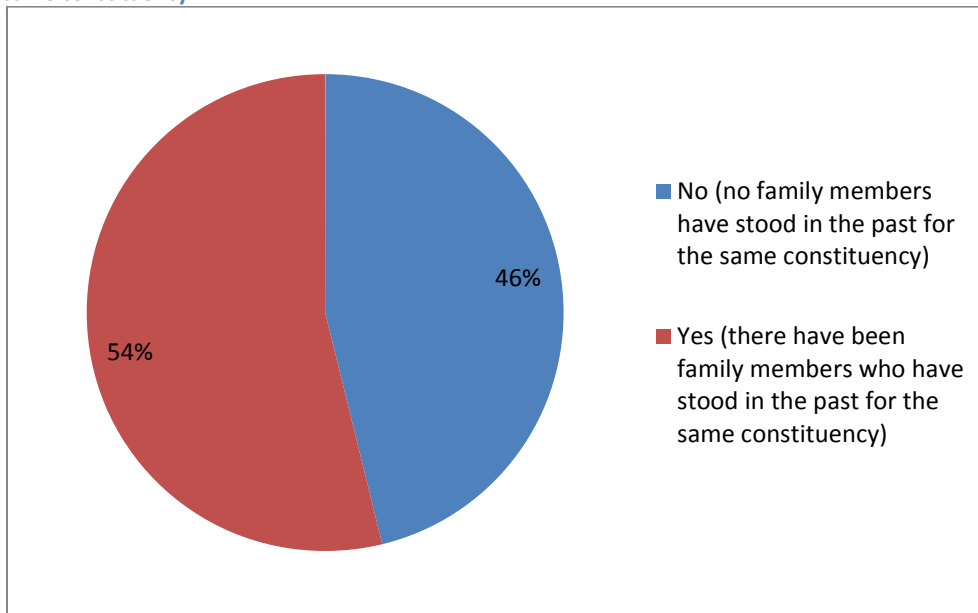
[Q1] Of the 13 standing candidates, 7 were related to the constituency through their mother's side, 5 were related to the constituency through their father's side and there was 1 missing case.

Figure 158. Percentage of standing candidates by relationship to constituency



[Q2] Of the 13 standing candidates, 6 did not have a family member who had represented the same constituency in past elections (either successful or not successful) and 7 had a family member who had represented the same constituency in past elections (either successful or not successful).

Figure 159. Percentage of standing candidates by presence of family members who have represented the same constituency



9. [Q1.18-Q1.22] The table below presents a breakdown of elected candidates' profiles, listing their current village of residence as well as that at the time of candidature, party membership, constituency, and whether the candidate had grown up in the constituency which she had represented.

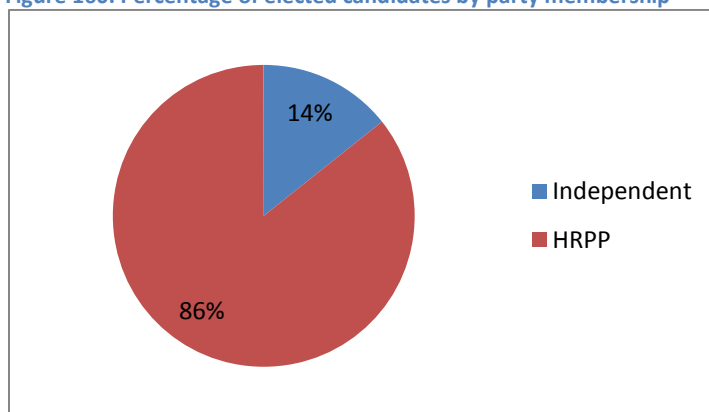
Table 49. Elected candidates' profiles

	Elected candidates	Village of residence (current)	Village of residence (candidature)	Constituency	Grew up in constituency	Party membership
1	Fagafagamanualii Theresa McCarthy	Fugalei	Satapuala	Aana Alofi No.3	-	Independe nt
2	Faimalotoa Kika Stowers Ah Kau	Sinamoga	Sinamoga	Gagaifomaug a no.1	Yes	HRPP
3	Fiaame Naomi Mataafa	Matautu Tai	Lotofaga	Lotofaga	No	HRPP
4	Gatoloaifaana Amataga Alesana Gidlow	Lalomalava	Lalomalava	Faasaleleaga No.1	Yes	HRPP
5	Letoa Rita Pau Chang	Motootua	Motootua	Faasaleleaga No.2	No	HRPP
6	Maiava Visekota Peteru	Ululoloa	Ululoloa	Aana Alofi No.1	No	HRPP
7	Safuneituuga	Vaivase Tai	Fatuvalu	Gagaifomaug	Yes	HRPP

*Current MPs

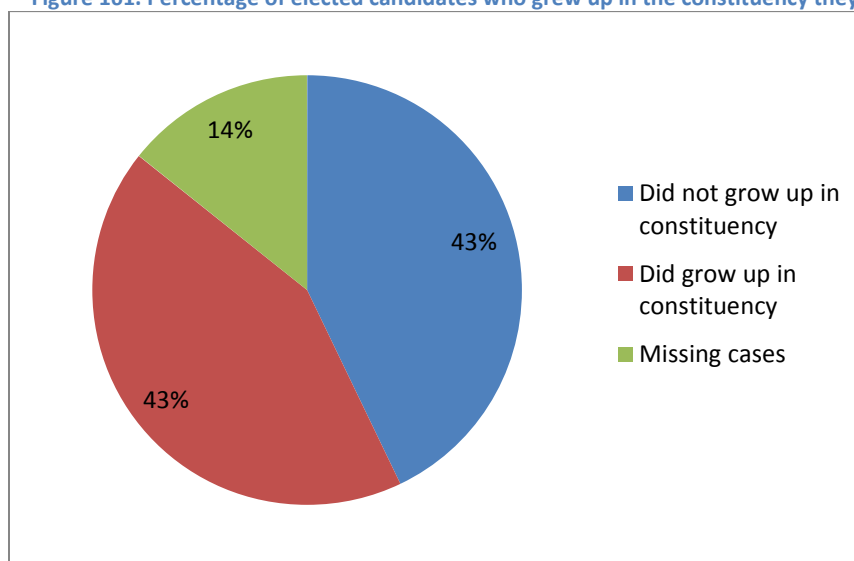
[Q1.22] Of the 7 elected candidates, 6 were members of the Human Rights Protection Party (HRPP) and 1 was independent.

Figure 160. Percentage of elected candidates by party membership



[Q2.1] Of the 7 elected candidates, 3 did not grow up in their constituency, 3 did, and there was 1 missing case.

Figure 161. Percentage of elected candidates who grew up in the constituency they stood for



[Q1.23-Q1.24; Q2.1-Q2.2] The table below presents a breakdown of elected candidates' profiles, listing years of first and second candidature, number of votes received by winning candidate (if not the same candidate) compared to candidate's own votes, candidate's relationship to the constituency (i.e. father or mother's side), and whether there were family members who stood for the constituency in past elections.

Table 50. Elected candidates' election records

Elected candidates	Year of 1 st candidature	Year of 2 nd candidature	Number received by winning candidate (if seat not won)	Number of candidates votes	Relationship to the constituency	Have other family member s represented this constituency in elections (successful or not)
Fagafagamanua Ili Theresa McCarthy	2001	2006	790	525 (2001), 246 (2006)	Father's side	Yes
Faimalotoa Kika Stowers Ah Kau*	2014 ²³	-	-	270	Mother's side	Yes
Fiame Naomi Mataafa*	1985	1988 ²⁴	82 (1985), 72 (1988)	82 (1985), 72 (1988)	-	Yes
Gatoloaifaana Amataga Alesana Gidlow*	2006	2011	1200	710 (2006), 817 (2011)	Father's side	Yes
Letoa Rita Pau Chang	2006 ²⁵	-	900	900	Father's side	Yes
Maiava Visekota Peteru	1996	-	-	1100 (1996)	Father's side	No
Safuneituuga Paaga Neri	2001	2006	-	525 (2001), 404 (2006)	Father's side	No

*Current MPs

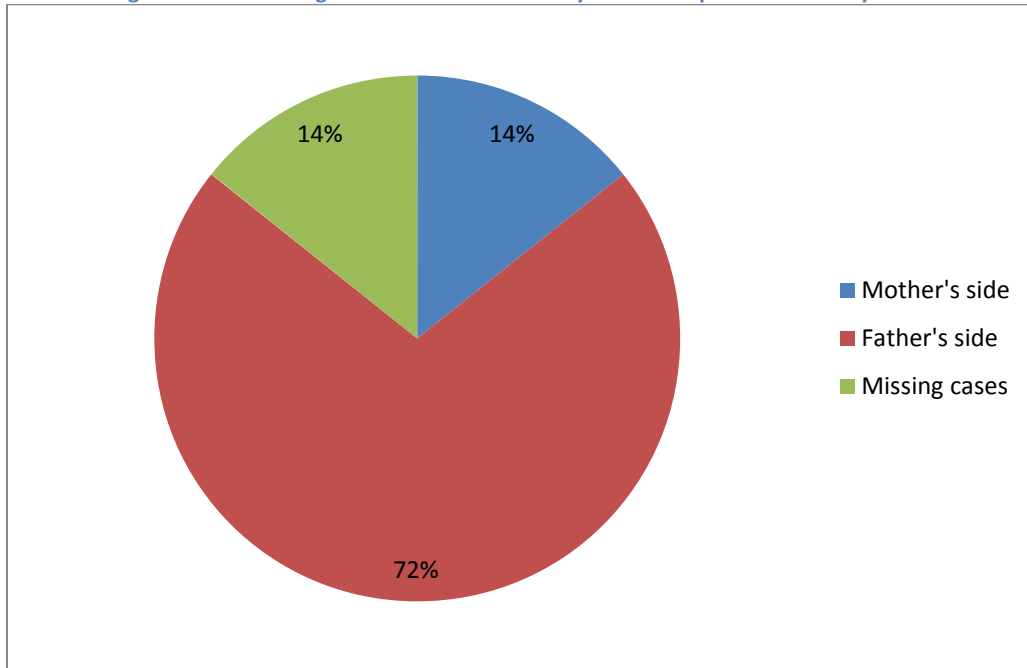
10. [Q2.1] Of the 7 elected candidates, 1 was related to the constituency through their mother's side, 5 were related to the constituency through their father's side, and there was 1 missing case.

²³ Won via bi-election

²⁴ Year 3 (1991, 440 votes), Year 4 (1996, 451 votes), Year 5 (2001, 363 votes), Year 6 (2006, 481 votes), Year 7 (2011, 469 votes)

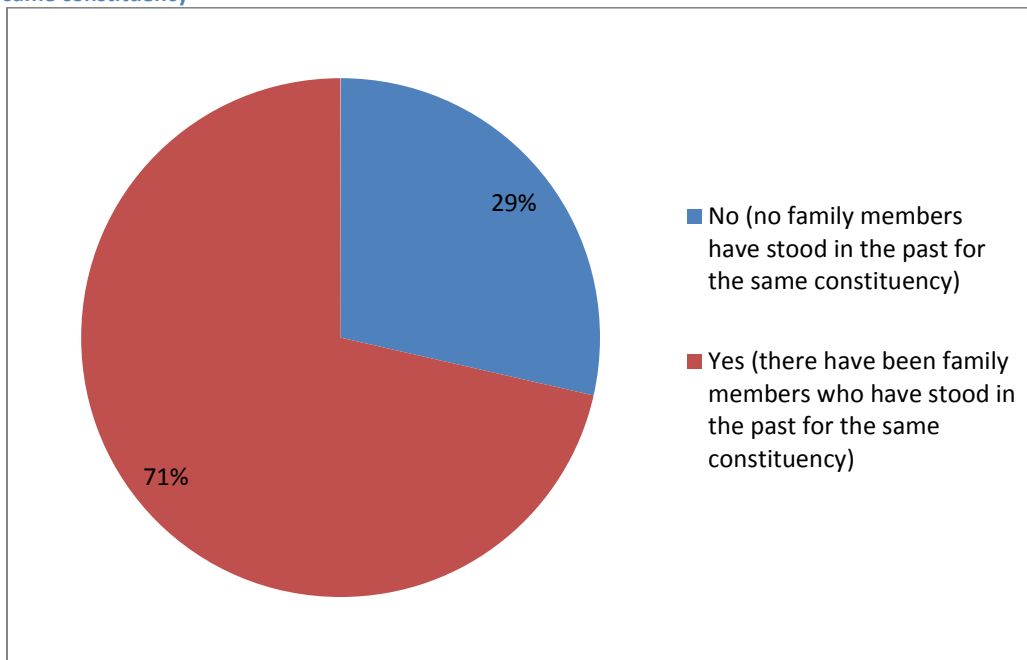
²⁵ Won via bi-election

Figure 162. Percentage of elected candidates by relationship to constituency



[Q2.2] Of the 7 elected candidates, 2 did not have a family member who had represented the same constituency in past elections (either successful or not successful) and 5 did.

Figure 163. Percentage of elected candidates by presence of family members who had represented the same constituency



Women candidates' (WCs) election experiences

11. [Q2.3-Q2.8] The table below presents the standing candidates' profiles, listing their primary sources of encouragement during candidature, families and friends' reactions, whether or not they had Party support (either financially or otherwise), and the estimated total cost of their respective campaigns.

Table 51. Standing candidates' election experiences

	Standing candidates	Primary source of encouragement	Family and friends' reaction	Party support	Financial backing by Party	Estimated total cost of campaign
1	Alaiasa Elena	Family	Supportive	Yes	No	0
2	Alaifea Lauititi Belford	-	Supportive	Yes	No	11,000-20,000
3	Falaila Vaiula Sialaoa	Family	Supportive	No	No	31,000+
4	Fepuleai Naifoua Salu Asiata	Family	Supportive	Yes	No	31,000+
5	Galumalemana Netina	-	Not supportive	No	No	-
6	Laulu Ianeta Chang Tung	Husband	Supportive	Yes	Yes	21,000-30,000
7	Leilua Faimailei	Village	Supportive	No	No	11,000-20,000
8	Mamea Minnie Matalavea	Family	Supportive	No	No	31,000+
9	Manu Taialofa Naseri	Village	Supportive	Yes	No	-
10	Sua Julia Wallwork	Village	Supportive	Yes	No	31,000+
11	Taulapapa Elaine Meleane	Family	Supportive	Yes	No	11,000-20,000
12	Tupuanai Imoasina Peseta Soonaolo	-	Supportive	Yes	No	1000-10,000
13	Vaasiliifiti Moelagi Jackson	Family	Not supportive	Yes	Yes	-

[Q2.3-Q2.8] The table below presents the elected candidates' profiles, listing their primary sources of encouragement during candidature, families and friends' reactions, whether or not they had Party support (either financially or otherwise), and the estimated total cost of their respective campaigns.

Table 52. Elected candidates' election experiences

	Elected candidates	Primary source of encouragement	Family and friends' reaction	Party support	Financial backing by Party	Estimated total cost of campaign
1	Fagafagamanualii Theresa McCarthy	Family	Supportive	Yes	No	31,000+
2	Faimalotoa Kika Stowers Ah Kau*	Family	Supportive	Yes	No	666
3	Fiaame Naomi Mataafa*	Father	-	Yes	No	31,000+
4	Gatoloaifaana Amataga Alesana Gidlow*	Mother	Supportive	Yes	No	31,000+
5	Letoa Rita Pau Chang	Father	Supportive	Yes	No	21,000- 30,000
6	Maiava Visekota Peteru	Husband	Supportive	Yes	No	11,000- 20,000
7	Safuneituuga Paaga Neri	Family	Supportive	Yes	Yes	1000- 10,000

*Current MPs

12. [Q2.3] Examples of reasons given (personal motivations) by standing candidates' for running for elections:

- Encouraged by village council (e.g. *alii ma faipule* of Satuiatua) to acknowledge her hard work in the village (e.g. development of the kindergarten, advocating for improved water supplies and tank supplies for village residents etc.).
- Personal goal to lead the development of her district, but particularly her village.
- Encouragement from the village.

[Q2.3] Examples of reasons given (personal motivations) by elected candidates' for running for elections:

- Inspired by relative's admiration of her service (*tautua*) to her family, village, district and country.
- Interested in the process of government and had been around politics for a long time.
- Representing her village and district at the national level was perceived as an extension of being a matai and serving her people at the village/district level.
- Wanted to make a difference, to help her constituency and constituents; to ensure better access to assistance (e.g. accessing FAO funds to develop agriculture within the constituency).

13. [Q2.8] Examples of standing candidates' views on whether or not they thought their financial resources were adequate:
- Candidate did not think that SAT\$15,000 was adequate and did not want to risk family assets for campaign.
 - Candidate did not think that SAT\$200,000 was adequate and compared her campaign to her male counterparts who had spent around SAT\$500,000 for their respective campaigns and had been elected.
 - Candidate did not think that SAT\$20,000 was adequate.

[Q2.8] Examples of elected candidates' views on whether or not they thought their financial resources were adequate:

- Candidate did not think that SAT\$10,000 was adequate when she first stood for elections and spent more for subsequent campaign elections.
- Candidate thought that SAT\$100,000 was adequate to be able to help people who requested assistance during her campaign.
- Candidate did not think that SAT\$20,000 was adequate for a large constituency such as the one she was standing for; this amount was only adequate to provide food, petrol, money to hold meetings with constituents.

14. [Q2.9] Examples of standing candidates' campaign strategies and experiences:

- Candidate had 'committee' members who handled campaign activities (e.g. registering voters) and were members for candidates in previous elections; in addition, candidate had made several visits to families within her constituency and particularly those in her village.
- Candidate visited families personally to talk with them and hear their concerns, which she recorded, and she tried to identify the most common issue; this process allowed the candidate to get to know people from within her constituency.
- Candidate had a campaign committee that was made up of *matai* and *sa'o* from her village as well as members of her extended family; candidate would give money to those who sought out her help and who had promised her their votes; candidate had also supported local rugby teams in exchange for their support for her in the voting booths.

[Q2.9] Examples of elected candidates' campaign strategies and experiences:

- One candidate did not campaign and relied on votes she received from extended family members; at the time, the candidate was one of the three extended family members who stood for elections.
- Candidate strategized based on her knowledge of her father's past experience in political affairs in village and national level; candidate received assistance from people in her village who felt loyalty towards her and considered she was capable of achieving matters that they needed and recognised.

- Candidate's strategy was very technical, having focused on her constituency with respect to its coverage area, population and religion; candidate used this information to prepare for her visits to families.

15. [Q2.10-Q2.11; Q2.15] The table below presents the standing candidates' profiles, listing the primary campaign supporter, whether or not candidate thought her approach was effective, and what institution(s) the candidates thought were the most influential in supporting them during elections.

Table 53. Standing candidates' election campaign experiences

	Standing candidates	Primary campaign supporter	Was approach effective	Most influential institution in terms of support for candidates (e.g. Families? Churches? Villages/councils? Families? Political parties?)
1	Alaiasa Elena	-	-	All
2	Alaifea Lauititi Belford	Family relatives	-	All
3	Falaila Vaiula Sialaoa	Family relatives	Yes	Families
4	Fepuleai Naifoua Salu Asiata	Family relatives	No	Villages
5	Galumalemana Netina	-	-	Villages
6	Laulu Ianeta Chang Tung	Family relatives	No	All
7	Leilua Faimailei	Family relatives	No	Villages
8	Mamea Minnie Matalavea	Family relatives	No	Families
9	Manu Taialofa Naseri	-	-	All
10	Sua Julia Wallwork	Village members	-	Villages
11	Taulapapa Elaine Meleane	Family relatives	-	All
12	Tupuanai Imoasina Peseta Soonaolo	Family relatives	No	Families
13	Vaasiliifiti Moelagi Jackson	-	-	All

[Q2.10-Q2.11; Q2.15] The table below presents the elected candidates' profiles, listing the primary campaign supporter, whether or not candidate thought her approach was effective, and what institution(s) candidates thought were the most influential in supporting them during elections.

Table 54. Elected candidates' election campaign experiences

	Elected candidates	Primary campaign supporter	Was approach effective	Most influential institution in terms of support for candidates (e.g. Families? Churches? Villages /councils? Families? Political parties?)
1	Fagafagamanualii Theresa McCarthy	Friends	No	Villages
2	Faimalotoa Kika Stowers Ah Kau*	Family relatives	Yes	Families
3	Fiams Naomi Mataafa*	Village members	Yes	All
4	Gatoloaifaana Amataga Alesana Gidlow*	Village members	Yes	All
5	Letoa Rita Pau Chang	Family relatives	Yes	All
6	Maiava Visekota Peteru	Family relatives	Yes	All
7	Safuneituuga Paaga Neri	Family relatives	Yes	Families

*Current MPs

16. [Q2.11] Examples of standing candidates' views on whether or not they would have done things differently:

- Candidate would have made the time to approach each family and church minister for their support and to encourage more voters, as opposed to visiting only particular support groups; candidate thought church ministers could spread and announce her message to their respective congregations; candidate also considered giving out free goods to people.
- Candidate would have had a bigger budget for her campaign to be able to reach out to the wider community to encourage more votes; candidate would have been more sociable so that people would get to know her better.
- Candidate would have visited families and been more visible in the district; candidate would have attended village meetings and women's committee meetings to gain more votes.

[Q2.11] Examples of elected candidates' views on whether or not they would have done things differently:

- Candidate accorded her success during elections to her service to her family, village and district, in addition to being more mindful of the laws regarding elections.
- Candidate did not think she would have campaigned differently; candidate's campaign was successful as she had spent 7 years living in her village to understand her constituency and her people; candidate advised that for other women to run successfully, they need to go out to the village and not just before the election; candidate also advised that other candidates should participate in the church, village council, village contributions, family *faalavelave*, to raise their profile and to engage with people; candidate believed that leadership is about the communal good, not solely for buying votes.
- Candidate's personal approach was not to put money in people's hands but acknowledged that the economic survival of many voters forces them to accept bribes; candidate declared that votes she had received were based on peoples' own knowledge of who she was.

17. [Q2.12] Examples of standing candidates' advice to women considering standing for elections and whether they would stand again:

- Candidate advised other women candidates to represent women's issues and women in the national decision-making processes.
- Candidate advised other women candidates to get into parliament and encourage others to stand.
- Candidate advised other women candidates to be committed to win, be motivated, well prepared, physically, mentally and spiritually; candidates should also be advanced and resourced in the Samoan language to speak to villagers, in village meetings and to be able to voice their opinions; candidates must also be seen in the village and serve the village and church as well as donate and contribute to village developments or projects.

[Q2.12] Examples of elected candidates' advice to women considering standing for elections and whether they would stand again:

- Candidate advised other women candidates to be prepared to be let down by people and to campaign in the way that is most appropriate.
- Candidate advised other women candidates to believe in themselves and God to make things happen.
- Candidate advised for other women candidates to be 100% committed and 100% healthy.

18. [Q2.13] Examples of standing candidates' views on the most important ways to win popularity and support in a constituency:

- To win popularity, the candidate suggested smiling all the time; creating warm relationships and friendships with your villagers; to be honest and "walk what you talk".

- To win popularity, the candidate suggested being part of the village and district in all senses of the word to ensure the district knows who you are and what you can do to help the people develop; to establish oneself well in the district but particularly one's village in order to win support and the people's trust.
- To win popularity, the candidate suggested addressing issues for the benefit of the village and constituency (e.g. water, electricity and transportation etc.).

[Q2.13] Examples of elected candidates' views on the most important ways to win popularity and support in a constituency:

- To win popularity, the candidate suggested developing strong family connections for support.
- To win popularity, the candidate suggested being involved with and gaining support from your church, youth and other women.
- To win popularity, the candidate suggested being genuine, approachable and able to communicate with the constituency.

19. [Q2.14] Examples of standing candidates' views on whether or not candidates' experiences proved that it is more difficult for women to stand for election:

- Candidate explained that it is not difficult for women to stand for election, however, discrimination is visible everywhere in the village; women are always the second choice.
- Candidate explained that it is not difficult but that women must be equipped with the Samoan language to better contribute to decision-making in village meetings and to voice their opinions.
- Candidate explained that men still dominate decision-making circles, be it family or village.

[Q2.14] Examples of elected candidates' views on whether or not candidates' experiences proved that it is more difficult for women to stand for election:

- Candidate explained that it is not that difficult when they have courage and think positively if they want to run for parliament.
- Candidate explained that the village's support for her provided a secure position from which to stand.
- Candidate explained that it will be difficult if the woman lacks close connection with her family, as in her own case.

20. [Q2.16] Of the 13 standing candidates, 4 indicated that they did not agree with the Samoan saying "the customs may change but not the foundations", 8 indicated that they did agree with it and there was 1 missing case.

[Q2.16] Of the 7 elected candidates, 1 indicated that she did not agree with the Samoan saying "the customs may change but not the foundations", 5 indicated that they did agree with it and there was 1 missing case.

21. [Q2.17] All standing candidates disagreed with the convention. Examples of standing candidates' views regarding villages that do not recognise women matai, or do not allow women matai to sit in village council meetings:

- Candidate was disappointed with such villages and would like to see this changed; candidates also believed that such villages are losing out on the special contribution that women can make.
- Candidate thought that it was not consistent with Christian ways and that is was discrimination against women; candidate believed that these villages must review their constitutions and traditional laws against women in order to have gender balance.
- Candidate thought it was very wrong to recognise women as such because they are integral members of families in villages; candidate also believed that it falls upon the women for not being capable of challenging this issue during village council (*fono*) meetings.

[Q2.17] All elected candidates disagreed with this convention. Examples of elected candidates' views regarding villages that do not recognise women *matai*, or do not allow women *matai* to sit in village council meetings:

- Candidate suggested that these villages revise their values and village foundations and accept that there are many capable women out there who can contribute to the betterment of matai administration in the village.
- Candidate thought that this convention was not a good practice for gender equality and for ensuring fair treatment of women within those villages.
- Candidate thought that the situation was unfortunate and suggested that families within these villages encourage women in their families to stand for elections.

22. [Q2.18] Examples of standing candidates' views regarding the main reasons why so few women have been elected to parliament in Samoa:

- Candidate believed that some women are capable but back their husbands' campaigns over and above their own.
- Candidate thought that it depends on the constituency, because some constituencies prefer males over females.
- Candidate explained that lack of support from families and villages for women candidates is the main problem; candidate also acknowledged that if her husband were alive, she would not have run for election.

[Q2.18] Examples of elected candidates' views regarding the main reasons why so few women have been elected to parliament in Samoa:

- Candidate believed that many women are serious about running and not about winning.
- Candidate explained that the obstacles were long established, many of them attitudinal obstacles.
- Candidate responded that all women candidates need to be qualified individuals.

23. [Q2.19] Examples of standing candidates' views regarding the advantages to Samoa of having more women in parliament:
- Candidate stated that although the government has "opened the door a bit wider for women" that it is better if women earned their way into parliament and gained their seats out of merit; candidate also believed that the quota should not deter women from trying their best to stand for parliament.
 - Candidate believed that women perform much better in every way to stabilize the parliament and its decision-making processes.
 - Candidate declared that women could see beyond and further when making decisions and that they are always honest and considerate when making decisions, unlike men.

[Q2.19] Examples of elected candidates' views regarding the advantages to Samoa of having more women in parliament:

- Candidate believed that having more women present in parliament is an advantage because a women's perspective would add to their counterparts' views; women must be included especially when women's issues arise.
- Candidate believed that having more women present in parliament would be an advantage because women can make good changes for the benefit of all (not just men).
- Candidate believed that having more women present in parliament would have the advantage of bringing about peaceful and representative discussions.

24. [Q2.20] All standing candidates agreed that women needed more voice in village government. Examples of standing candidates' beliefs about whether or not women should have more say in village government and how this could be achieved:
- Candidate voiced that women needed to be present in order to make council complete and not let their male counterparts make decisions for them; candidate was adamant that women need to change from a subservient role to a partnership role with the men in village government, and that this can be achieved when women change their own mind-set and acknowledge that they are not inferiors and that their voices are also important in village government.
 - Candidate believed that women who are *matai* should sit in the village council and speak up in order for their voices heard; this will also ensure they are respected and trusted by other village council (*fono*) members.
 - Candidate suggested that women should be motivated and educated to voice their opinions and stand for what is right for them and Samoa; candidate also thought that there should be special funding available for women who are thinking about running to help support their campaigns financially.
 - Candidate acknowledged that some women candidates may not be well-educated but that they do have ample experience about doing things and bringing peace to families and/or villages as whole.

[Q2.20] All elected candidates agreed that women needed more voice in village government. Examples of elected candidates' beliefs about whether or not women should have more say in village government and how this could be achieved:

- Candidate believed that women should have women's committee and participate in village council (*fono*) meetings simultaneously to ensure that these committees have a say in governing villages; candidate stated that a women's perspective is important and necessary for a functional and developed society; candidate responded that there is a high calibre of educated women who must be encouraged to contribute to village government; candidate explained that women are still not effective at the village level because women prioritise food preparation and consumption over being agent for developmental transformation.
- Candidate supported women *matai* because *matai* title-ship is their legacy and heritage and that they are entitled to claim these rights from either their mothers' or fathers' side.
- Candidate advised that "being involved is not easy" especially at the political level and warned that when one is instinctively involved because they care, that it is not a glorious path to be subjected to; candidate remarked that being a member of parliament was not about financial gains because such an element is elusive in Samoan politics; rather, being an MP involves working to serve the people of the village and those who have rewarded you with their undying trust and faith.

APPENDIX 1. SURVEY QUESTIONNAIRE

PART 1: LOCAL GOVERNMENT LEADERSHIP SURVEY VILLAGE QUESTIONS				
No.				Code
1	Name of village			
2	How many <i>pitonu'u</i> are in this village?			
3	What is the name each of each <i>pitonu'u</i> ?			
4	How many <i>Sui o Nu'u</i> in the village?			
5	If there is one <i>Sui o Nu'u</i> for the whole village write his/her name and sex.			
	Name (title and given name)	M	F	
6	If there is more than one <i>Sui o Nu'u</i> , write the name/s of all <i>Sui o Nu'u</i> , their <i>pitonu'u</i> and sex.			
	Pitonuu	Name	M	F
7	Write the name/s of the churches in <u>this</u> village.			
8	Write the name/s of the church ministers in this village, their churches and their sex.			
	Name	Church	M	F
9	How many deacons / church leaders in this village are women?			
10	Write their name/s and their church.			
	Names	Church		
11	Are there people from this village who attend churches in other villages? (yes or no)			
12	Write the names of these churches and the village where the churches are located			
	Name of church	Village		
13	Do any of these churches have women ministers? (yes or no)			
14	If yes, write the name of the church/es			
15	Do any of these church/es have women church leaders / deacons? (yes or no)			
16	If yes, write the name of their church/es			
17	Does this village have <u>one</u> women's <i>komiti</i> for the whole village? (yes or no)			
18	Does this village have <u>more than one</u> women's <i>komiti</i> that sometimes meets together as one <i>komiti</i> ? (yes or no)			

19	Write the names of all the women's <i>komiti</i> .				
20	Does this village have only one <i>Sui o Tamaitai o Nu'u</i> ? (yes or no)				
21	If there is more than one <i>Sui o Tamaitai o Nu'u</i> , write her name and <i>pitonu'u</i> / <i>komiti</i>				
	Name	<i>Pitonu'u</i>	<i>Komiti</i>		
22	Is the <i>Sui o Tamaitai o Nu'u</i> <u>from</u> this village? (yes or no)				
23	If the <i>Sui o Tamaitai o Nu'u</i> is from <u>this</u> village, does she have a <i>matai</i> title? (yes or no)				
24	Does the <i>Sui o Tamaitai o Nu'u</i> sit in the village council? (yes or no)				
25	Write the name of the village primary school/s.				
26	Do children from other villages attend this primary school? (yes or no)				
27	If yes, write the names of the other villages that send their children to the primary school of this village.				
28	Write the names of the members of the school committee (or PTA), their position (president, deputy, treasurer, secretary, member) and if they are male or female.				
	Name	Position	M	F	
29	Write the names of the primary school principal/s and deputy principal/s and if they are male or female.				
	Name	Position	M	F	
30	List the kinds of businesses (for e.g., shop, beach <i>fale</i> , hotel, bar/restaurant, bus stand, taxi stand, other) that are in this village, the name of the business owner and whether the owner is male or female.				
	Owner	Kind of business	M	F	
31	Write the names of community organizations in this village (for e.g., water association, SVSG, WIBDI, Youth group, SPBD Microfinance group, MWSCD microfinance group, sports groups/committees, other)				
32	Write the names of each organization's leader and their sex				
	Name of Leader	Organization	M	F	
33	Write how often the village council holds its regular meetings (for e.g., once a week, once a month, twice a month, other).				
34	Write how many <i>matai</i> live in this village.				
35	Write how many of those <i>matai</i> are female.				
36	Write how many <i>matai</i> contribute <i>monotaga</i> to this village, but live somewhere else.				

37	Write how many of those <i>matai</i> who are living outside of the village and who contribute <i>monotaga</i> , are female.	
38	Write whether this village recognizes <i>matai</i> titles of the village held by women who live in the village? (yes or no)	
39	Write whether women in this village are allowed to hold <i>matai</i> titles belonging to the village if they live somewhere else? (yes or no)	
40	Write whether it is allowed for a woman to be given a <i>saofai</i> for a <i>matai</i> title in this village? (yes or no)	
41	Write whether there have been any <i>saofai</i> for <i>tamaitai</i> (<i>taupou</i>) titles in this village? (yes or no)	
42	Does this village allow women holding <i>matai</i> titles of the village to participate in village council meetings? (yes or no)	
43	Write whether there are women holding <i>matai</i> titles of this village who do not participate in village council meetings, by their own choice? (yes or no)	

**PART 2: LOCAL GOVERNMENT LEADERSHIP SURVEY
VILLAGE COUNCIL QUESTIONS**

Code:

Education: 0 = No formal education, 1 = Primary, 2 = Secondary, 3 = Post secondary

Age: (estimated) 2 = 20s, 3 = 30s, 4 = 40s, 5 = 50s, 6 = 60s, 7 = 70s, 8 = 80s, 9 = 90s+

Village resident: 0 = No, 1 = Yes

Has lived overseas (for more than 1 year): 0 = No, 1 = Yes

Employment: 0 = Unemployed, 1 = Farmer, 2 = Fisherman, 3 = Business owner, 4 = Private sector, 5 = Public sector, 6 = Retired

Sex: 0 = Male, 1 = Female

	Title (from this village)	First name	Education (0 - 3)	Age (2 - 9)	Village resident (0 - 1)	Has lived overseas (0 - 1)	Employment (0 - 6)	Sex (0 - 1)
1								
2								
3								
4								
5								
6								
7								
8								
9								
10								
11								

APPENDIX 2. METHODOLOGICAL REVIEW OF THE MWCSO STUDY

The following is a review of the methodology used in the MWCSO Women Matai and Leadership Survey²⁶, as compared with the Samoa Local Government Research Project (SLGRP).

Overview

Although there were similarities between the two studies, the differences in objectives and methodological approaches resulted in the production of results that cannot be directly compared. The main differences were as follows:

- Unlike the political and economic focus of the SLGRP, the MWCSO study focused on the political and societal perceptions of respondents. Respondents included untitled women, titled women, village representatives as well as ‘prominent and professional’ women and all of these respondents were asked their opinions on women assuming leadership roles (e.g. matai, MP, CEO etc.).
- The MWCSO study had a narrower scope, focusing on the experiences and rationale of untitled and titled women and the reasons why some villages ban and/or prohibit women from actively participating in village councils. In comparison, the SLGRP looked not only at women’s participation in village councils (or lack thereof) and village conventions, but also the extent of women’s participation across the various village-based institutions and community-based organisations (CBOs), including village women’s committees, church committees, school committees, youth committees and businesses.
- Structurally, the two studies differed. The MWCSO study consisted of three phases (1 quantitative; 2 qualitative) while the SLGRP study consisted of two phases (1 quantitative; 1 qualitative). The MWCSO survey conducted in Phase 1 was limited to 167 traditional villages while the SLGRP survey conducted in Phase 1 explored 275 villages, both traditional and non-traditional. The MWCSO study targeted 52 traditional villages in Phases 2 and 3 whereas the SLGRP study targeted 30 traditional villages.
- Although both studies utilised a mixed methods design, they differed in the objectives for each phase and the total number of respondents sampled for respective phases. As such, the SLGRP had a broader scope in terms of respondents for Phase 1 (survey) while the MWCSO study had a broader scope in terms of respondents for Phases 2 and 3 (interviews). The results of the two studies therefore cannot be compared as they refer not only to different pools of respondents but also to different objectives.
- Although the two studies produced vast amounts of descriptive statistics, the data differed with respect to the level at which survey analyses were conducted. The MWCSO compared data between three regions; Upolu, Savaii and overall Samoa, using the ‘Survey Gizmo’. The SLGRP study compared data between traditional and non-traditional villages, using ‘SPSS’. Thus, the findings presented across the two studies could not be compared on an ‘as is’ basis. Further work would need to be done to re-organise data so that analyses can be compared on the same level (i.e. either at the village or region level).

Comparison of goals and objectives

Both studies had distinct goals but shared similar indicators (see table below). The goal of the SLGRP was to provide empirical evidence for the participation of women in political and economic village-based organizations to inform national policy and potential law reform in relation to the Village Fono Act (1990). The MWCSO’s goal, however, was to analyse women’s attitudes towards political leadership and to closely explore societal perceptions

²⁶ The review is based on an early version (May 2015) of the unpublished MWCSO survey results.

of women as capable leaders in the community in order to facilitate equal access for women to participate in decision-making and leadership at all levels. Thus, as noted above, the focus of the MWCD, unlike the political and economic focus of the SLGRP, was on the political and societal perceptions of respondents (untitled women, titled women, village representatives as well as ‘prominent and professional’ women).

The table below presents a summary of MWCD’s objectives and the corresponding indicators, including whether or not these indicators were similar to those found in the SLGRP study.

MWCD objectives	MWCD indicators	SLGRP
Objective One - Create a national gender based profile of matai	<ol style="list-style-type: none"> 1. Aggregate the number of Women Matai (disaggregated by region) Matai Status (hierarchical classification); numerically capture the distribution of women holding various types of Matai titles 3. Participation at village council (aggregate the number of women who sit in village meetings) 4. The gender breakdown of Matai who have received titles from each village 5. The gender breakdown of Matai currently living in the village of bestowment 6. The gender breakdown of Matai who live elsewhere but contribute to the village 	<p>Similar – indicators 1 and 3-6</p> <p>Different – indicator 2</p>
Objective Two - Develop a holistic understanding of women’s decision making attitudes and experiences in the local community / village context (including experiences in regards to matai title-ship)	<ol style="list-style-type: none"> Capture women’s decision making experiences in the family and village context Explore the reasons why women would chose (or would choose not to) to pursue Matai title Explore why women have or have not accepted a title 4. Explore the barriers and challenges women face in regards to decision making within the village Capture matai women’s influence, authority and leadership within the village (including participation in the village council) Examine women’s cultural perceptions of themselves as title holders and their attitude towards the skills and competencies required to carry out the role of matai Examine women’s economic stability and their experiences in fulfilling the financial demands of a matai 	<p>Similar – indicator 4</p> <p>Different – indicators 2-3 and 5-7</p>
Objective Three - Closely explore why some villages don’t allow women matai and the decision-making barriers women face.	<ol style="list-style-type: none"> 1. Proportion of villages that ban the bestowal of chiefly titles to women 2. Proportion of villages that ban the participation of women in the village council Reasons and rationale for the above (explore why some villages do not allow women to become Matai and/or don’t allow participation at village council) 	<p>Similar – indicators 1-2</p> <p>Different – indicator 3</p>
Objective Four - Explore women’s experiences and attitudes towards political leadership in Samoa	<ol style="list-style-type: none"> <i>Participation in politics.</i> Explore why women would want to participate in the general election <i>Participation in politics.</i> Explore why women decide not to contest in the general election <i>Addressing women’s Issues.</i> Effectiveness of current political parties: Identify women’s attitudes towards the effectiveness of the current political parties in addressing women's issues 	<p>Similar – none</p> <p>Different – 1-5</p>

4. *Addressing women's Issues*. What issues are important to women:
Explore the political issues which are important to women in Samoa
5. *General attitudes towards 'Women in Politics'*. Explore women's attitudes towards the underrepresentation of women in parliament and their support towards the notion of 'more women in politics'

The MWCS study distinctly explored the following:

- Women's participation at the household level and their contribution to decision-making therein.
- Reasons why women forego opportunities to bear a matai title and/or represent their village during elections.
- Experiences and perceptions of 'prominent and professional women', exploring why (or why not) they would consider running for elections and/or take up a matai title.

Comparison of research design

Although both studies utilised a mixed methods design, they differed in the objectives for each phase and in the total number of respondents sampled for respective phases.

The SLGRP was conducted in two phases. Phase 1 utilised a quantitative approach and consisted of a nationwide survey of traditional and non-traditional villages (275 villages in total). Phase 2 utilised a qualitative approach and consisted of semi-structured interviews with *Sui o Nu'u* (SN), *Sui o Tamaitai o Nu'u* (STN) and women candidates who have run for elections in the past. Phase 2 targeted SNs and STNs from a sample of 30 villages that were identified as villages with acknowledged formal obstacles to women matai and villages with no acknowledged formal obstacles to women matai. In addition, women candidates were selected according to data from the Office of the Electoral Commission (OEC) and based on availability of candidates to be interviewed. The table below presents a breakdown of the SLGRP study in terms of targeted number of respondents and actual respondents.

	Phase 1 (survey)		Phase 2 (interviews)	
	Villages surveyed	<i>Sui o Nu'u</i> (SN)	<i>Sui o Tamaitai o Nu'u</i> (STN)	Women candidates (WC)
Targeted no.	275	30	30	36
Actual no.	275	28	28	20

In comparison, the MWCS study was conducted in three phases. Phase 1 consisted of a take-home questionnaire containing closed-ended questions which were distributed to SNs. Phase 2 consisted of face-to-face semi-structured interviews with titled women, untitled women and male village representatives. Respondents were selected from a sample of 52 villages that were identified using stratified quota sampling. The latter sampling method required all 212 villages to be divided into 6 categories; Category 1 (An Upolu village with a low proportion of women matai); Category 2 (An Upolu village with an average proportion of women matai); Category 3 (An Upolu village with a high proportion of women matai); Category 4 (A Savaii village with a low proportion of women matai); Category 5 (A Savaii village with an average proportion of women matai); and Category 6 (A Savaii village with a low proportion of women matai). From the 6 categories, a total of 36 (or 69%) villages were selected from Upolu, while 16 (or 31%) villages were selected from Savaii. Phase 3 consisted of an online survey containing open-ended questions which was targeted at 'prominent and professional' matai women (arguably, only those women with access to internet). Respondents were selected on the basis that they were members of the 'Women in Leadership Advocacy Group' (WinLA). The total population of WinLA members is not stated in the MWCS report.

The table below presents a breakdown of the MWCSD study in terms of targeted number of respondents and actual respondents.

	Phase 1 (survey)		Phase 2 (interviews)		Phase 3 (online survey)
	Villages surveyed	Untitled women	Titled women	Male village representatives (e.g. SN, high chief, pastor or youth leader)	Prominent and professional women
Targeted no.	212 (number of SNs representing traditional villages)	276	46	65	30
Actual no.	167 (number of SNs who agreed to participate in the study; see p. 42)	276	46	65	16

The SLGRP had a broader scope in terms of respondents for Phase 1, while the MWCSD study had a broader scope in terms of respondents for Phases 2 and 3.

The figures for the two cannot be compared as they refer to different pools of respondents. In Phase 2 of the MWCSD study, the focus was on titled women, untitled women and village representatives from 52 villages, with an emphasis on understanding women's decision-making attitudes and experiences at the village level, reasons why some villages ban and/or prohibit women from actively participating in village councils and women's experiences and attitudes towards political leadership. In comparison, Phase 2 of the SLGRP study targeted a smaller number of villages (30 villages) and their respective SN and STN representatives, having focused on the particularities in governance and leadership within each village with respect to women's participation in village councils, village-based institutions and CBOs.

Comparison of data analyses

Although the two studies produced vast amounts of descriptive statistics, data differed with regard to the level at which survey analyses were conducted. The MWCSD compared data between three regions; Upolu, Savaii and overall Samoa, using 'Survey Gizmo'. The SLGRP study compared data between traditional and non-traditional villages, using 'SPSS'. Thus, dividing data into different levels for subsequent analyses means findings presented across the two studies cannot be compared on an 'as is' basis. The SLGRP presented findings at the village level while the MWCSD study presented findings at the regional level. Further work would need to be done to reorganise data so that analyses can be compared on the same level (i.e. either at the village or region level).

APPENDIX 3. SUI O NUU QUESTIONNAIRE

INTERVIEW SCHEDULE FOR SUI O NUU

Date and place of interview: _____

Title / name	
Age	
Born where?	
Occupation	
Education	
How long has he been <i>Sui o Nuu</i> ?	
Church membership	
If married, wife in the <i>komiti</i> ?	

Interview topics:

1. The *Fono*

- Who decides when there will be a *fono*?
- Is it pre-scheduled for the year or decided each time?
- Do all the *matai* in the village usually attend?
- Do some who live in the village regularly not attend?
- Does the village have rules about attendance?
- What matters have been decided in the *fono* so far this year?
- Does the village have any written by-laws or rules?

2. The *Komiti*

- Is the *komiti* in this village active?
- What sort of activities?

3. The Youth

- Is there a village-wide organisation for the youth?
- What sort of activities?
- Is there an appointed village youth leader (*sao aumaga*)?
- Are there other youth groups, such as church groups or sport groups?
- What about girls, do they take part in youth group activities?

4. The Church

- Among the lay leaders in his church, are any of them women?
- What about in the other churches in the village (if there are others)
- In his opinion, which organisation is the strongest in local leadership, the church (lay) congregation/committee of deacons, or the village council?
- Do many people who live outside the village attend and contribute to the village church/s?

5. What is the convention of this village about women *matai*?

- Does the village recognise *saofai* for women?
- Has this ever been an issue? (get the story if it has)
- Does he know of any women holding titles from this village who had her *saofai* somewhere else?
- Are there women *matai* living in the village now?
- Do they sit in the *fono*?
- Would they be allowed to, if they wanted to?
- Has anyone ever suggested that a woman *matai* should sit in the *fono*? (get the story if it has)
- What is his personal opinion about the village rules or conventions about women *matai*?

- Does he think Samoan custom allows women to be *matai*, in the sense of exercising the authority of a *matai* in the village as well as in the family?

6. The constituency

- Is he aware of any women ever having stood for parliamentary election in this constituency?
- What is his opinion about women standing for parliament?
- Who is the MP for the constituency?

7. Businesses

- What businesses are there in the village?

8. Community-based organisations

- What CBOs are in the village?

9. *Fa'asamoa/Fa'amatai*

- The Samoan saying the *customs might change but not the foundations*. What does he think the foundations are?
- Have customs changed in his village? (Examples) Why? Is this a good thing or not?
- Do *matai* living in Apia or overseas have a lot of influence in the village? How/why/why not?

10. The village

- Does the village have any problems in your opinion? (What are they? What should be done about them?)

APPENDIX 4. SUI O TAMAITAI O NUU QUESTIONNAIRE

INTERVIEW SCHEDULE FOR SUI O TAMAITAI O NUU

Date and place of interview: _____

Name	
village	
If married, husband's title	
Birth place	
Age	
Occupation	
Education	
How long has she been <i>Sui o Tamaitai o Nuu</i> ?	
Church membership	
Husband in <i>fono</i> ?	

Interview topics:

1. The *Komiti*

- Is there one *komiti* for the whole village (why /why not)
- Who decides when there will be a meeting of the *Komiti*?
- Is it pre-scheduled for the year or decided each time?
- Do all the women in the village usually attend?
- Do some who live in the village regularly not attend?
- Does the *komiti* have rules about attendance?
- What have been the activities of the *komiti* so far this year?
- Does the *komiti* have written or unwritten rules?
- Does the *komiti* ever fine its members? (example?)

2. The Village council

- As *Sui o Tamaitai o Nuu*, do you attend village meetings? (Why/ why not? Do you think you should/should not)
- Is the *fono* of in this village active in governing the village?
- If the *komiti* has a concern or an opinion on a village matter, how is this addressed?
- In your opinion, does the *komiti* need to have more voice in village government?
- What is the reason for excluding women *matai* from sitting in village councils (if relevant)?

3. The youth

- Is there a village-wide organisation for the youth?
- What sort of activities?
- Is there an appointed village youth leader (*sao aumaga*)?
- Are there other youth groups, such as church groups or sport groups?
- What about girls, do they take part in youth group activities?

4. The church

- Among the lay leaders in her church, are any of them women?
- What about in the other churches in the village (if there are others)
- In your opinion which organisation is the strongest in local leadership, the church (lay) congregation/committee of deacons, or the village council?
- Do many people who live outside the village attend and contribute to the church?

5. What is the convention of this village about women *matai*?

- Does the village recognise *saofai* for women?
- Has this ever been an issue? (get the story if it has)
- Does she know of any women holding titles from this village who had a *saofai* somewhere else?
- Are there women *matai* living in the village now?
- Do they sit in the *fono*?
- Would they be allowed to, if they wanted to
- Has anyone ever suggested that a woman *matai* should sit in the *fono*? (get the story if it has)
- What is her personal opinion about the village rules or conventions about women *matai*?
- Does she think Samoan custom allows women to be *matai*, in the sense of exercising the authority of a *matai* in the village as well as in the family?

6. The constituency

- Is she aware of any women ever having stood for parliamentary election in *this* constituency?
- What is her opinion about women standing for parliament?

7. Businesses

- What businesses are there in the village?

8. Community-based organisations

- What CBOs are in the village?

9. Fa'asamoa

- The Samoan saying “the customs may change but not the foundations”. What do you think the foundations are?
- Have customs changed in your village? (Examples) Why? Is this a good thing or not?

10. Fa'amatai

- Do *matai* living in Apia or overseas have a lot of influence in the village? (How/why/why not?)

APPENDIX 5. WOMEN CANDIDATES QUESTIONNAIRE

INTERVIEW SCHEDULE FOR WOMEN CANDIDATES

Date and place of interview: _____

Part 1. Written sections

1	Title and full name of Candidate		
2	Date of birth		
3	Village of <i>matai</i> title (under which you stood)		
4	<i>Alii</i> / <i>Tulafale</i> / <i>Tamaitai</i>		
5	Other <i>matai</i> titles held?		
6	Member of village council at the time of the election?		
7	Member of any other organisation or church in the village or the constituency at the time of the election.		
8	Number of co-holders of the title in village		
9	Number of co-holders of the title outside village		
10	Date title was registered		
11	Highest level of education		
12	Occupation		
13	Occupation at the time of candidature		
14	Marital status		
15	If married, husband's occupation and <i>matai</i> status		
16	No. of children		
17	Marital status at the time of candidature		
18	Current place of residence		
19	Place of residence at the time of candidature		
20	Year she was a candidature for election		
21	Constituency		
22	Name of Party membership/ Independent		
21	Votes received by winning candidate (if seat not won)		
23	Votes received by this candidate.		

Part 2. Interview schedule

1	Did you grow up in the constituency where you stood as a candidate? What is your relationship to the village of your title and the constituency?
2	Have other close family members represented this constituency in parliament, or stood for election in it?
3	What was your motivation for standing for election?
4	Who encouraged you?
5	What was the reaction among your family and friends when you decided to stand?
6	Did you have Party support during your elections?
7	If yes, did Party support include financial backing?
8	Can you estimate what the total cost of your campaign was? Do you think your financial resources were adequate or inadequate?
9	Tell me about how you campaigned: What was your strategy? How did you go about campaigning?
10	Who helped you with your campaign?

11	Looking back, do you think your approach was effective, or should you have done things differently?
12	Would you stand again? What is your advice to women considering standing for elections?
13	What are the most important ways to win popularity and support in a constituency?
14	Is it more difficult for women to stand for election? What were your experiences during the election?
15	Which institutions are the most influential in supporting candidates in elections, in your experience? Churches? Village councils? Families? Political parties? Other ...?
16	Do you believe in the Samoan saying about <i>fa'asamoa</i> : "customs may change but the foundations are forever"? What do you think those "foundations" are?
17	What is your opinion about villages that do not recognise women <i>matai</i> , or do not allow women <i>matai</i> to sit in village council meetings?
18	In your opinion, what are the main reasons why so few women have been elected to parliament in Samoa?
19	What are the advantages to Samoa of having more women in parliament?
20	Do you believe women should have more say in village government? How could this be achieved?

APPENDIX 6. TABLES OF VILLAGES

Table 1. List of traditional villages with one village women's committee.

	Village name
1	Afega
2	Aleisa Sisifo
3	Amaile
4	Aopo
5	Apai
6	Apia
7	Apolima Tai
8	Apolima Uta
9	Asaga
10	Assu
11	Auala
12	Aufaga
13	Avao
14	Eva
15	Fagae
16	Fagafau
17	Fagamalo
18	Fagasa
19	Faiaai
20	Falesilupo
21	Faleapuna
22	Faleasiu Tai
23	Faleasiu Uta
24	Falestiu

25	Falefa (Gageemalee, Sanonu)
26	Falefa (Saleapaga, Sagapolu)
27	Falelima
28	Faleseela (Lefaga)
29	Faleula
30	Falevao
31	Fatausi
32	Fausaga
33	Foalalo
34	Foaluga
35	Fogasavai
36	Fogatuli
37	Fusi (Anoamasa)
38	Fusi Sefata
39	Gagaifolevao
40	Gataivai
41	Gautavai
42	Iva (Vaiafai)
43	Lalomanu
44	Lalomauga
45	Lalovaea Sisifo
46	Lano
47	Lefagaalili
48	Lelepa
49	Lepa
50	Letogo
51	Letui
52	Leulumoega
53	Leusoalii

54	Lona
55	Lotofaga
56	Lotofaga (Sefata)
57	Lotopue
58	Luatuanuu
59	Lufilufi
60	Maasina
61	Magiagi
62	Maleala
63	Maleemalu
64	Malie
65	Manase
66	Maninoa
67	Manono (Faleu Tai)
68	Manono (Faleu uta)
69	Manono (Lepuisi Tai)
70	Manono (Lepuisi Uta)
71	Manunu
72	Matafaa (Lefaga)
73	Matatufu
74	Matautu
75	Matautu (Lefaga)
76	Mauga
77	Moasula
78	Mulifanua (Fuaifoloo)
79	Mulifanua (Lalovi)
80	Mulivai (Sefata)
81	Musumusu
82	Mutiatalele

83	Neiafu
84	Nofoalii
85	Nuusuatia
86	Paia
87	Papa i Sataua
88	Papa Puleia
89	Patamea
90	Pitonuu
91	Poutasi
92	Pu'apu'a
93	Puleia
94	Saaga
95	Saanapu
96	Safai
97	Safotulafai (Fusi/Fuifatu)
98	Safune (Faletagaloa)
99	Safune (Fatuvalu)
100	Safune (Matavai)
101	Sagone
102	Saina
103	Saipipi
104	Salailua
105	Salailua (Siutu)
106	Salani
107	Saleasumua
108	Saleapaga
109	Saleia
110	Saleimoa (Lotosoa)
111	Saleimoa (Nonoa)

112	Saleimosa (Salepouse)
113	Salelesi
114	Salelologa (Saloga/Falefia/M
115	Salimu
116	Samselseulu (Lealatele)
117	Samamea
118	Samata i Tai
119	Samata i Uta
120	Samatau
121	Samsuga
122	Saolufata
123	Sapunaosa
124	Sasina
125	Satalo Falealili
126	Satapuala
127	Satsua
128	Satitosa
129	Satoalepai
130	Satufia
131	Satuistua
132	Satuimalufilufi
133	Sauano
134	Savaia (Lefaga)
135	Sili
136	Siufaga (Faga)
137	Siufaga (Falelatai)
138	Siumu Sasae
139	Siumu Sisifo
140	Siuniu

141	Solosolo
142	Taelefaga
143	Tafagamanu (Lefaga)
144	Tafatafa
145	Tafua
146	Taga
147	Tuanai
148	Tufuiofa
149	Tufutafoe
150	Ulutogia
151	Utualii
152	Utufaialalafa
153	Vaega (Setupaitea)
154	Vaiala
155	Vaiee
156	Vailele Tai
157	Vailoa
158	Vailoa Palauli
159	Vailoa Aleipata
160	Vailuutai
161	Vaimoso
162	Vaipouli
163	Vaipua
164	Vaisala
165	Vaiusu
166	Vaovai
167	Vavau

Table 2. List of traditional villages with more than one village women's committee.

	Village name
1	Aai O Fiti
2	Aele Fou
3	Alamagoto
4	Aleisa Sasae
5	Elise Fou
6	Faala
7	Faga (Malae&Salimu)
8	Faga (Sapini&Luua)
9	Fagalii
10	Falelatai
11	Fasitoo Uta (Avano, Satui)
12	Fasitoo Uta (Sailoa, Mataiilili)
13	Fasitootai
14	Fogapoa
15	Iva (Avea/Vaifou/Vaiova)
16	Lalomaleva
17	Lalomaleva (Safua)
18	Lalomaleva (Vaisaulu)
19	Lalovaea Sasae
20	Leulii
21	Leuvasa (Saloga, Toapaipai)
22	Leuvasa (Samaleaulu, Patam)
23	Lepoa
24	Manono (Salua Tai)

25	Manono (Salua Uta)
26	Matautu & Levi
27	Matautu (Apia)
28	Mulifanua (Samea/Paepaeali)
29	Nuu
30	Pata Falelatai
31	Safastoa
32	Safotu
33	Safotulafai (Tapualeele)
34	Safotulafai (Vaimaga/Eveve)
35	Salamumu
36	Saleaula
37	Saleilua
38	Saleimoa (Alamutu)
39	Saleimoa (Levi)
40	Salelavalu Uta
41	Salelologa (Foua/Saletagalou)
42	Salelologa (Sapulu/Sakalafai)
43	Salesatele
44	Saletele
45	Samusu
46	Sapapalii (Le Itu Ole Nofolii)
47	Sapapalii (Sa Malietoa/Usoa)
48	Sapapalii (A'esuli)
49	Sapoe/Utulalele
50	Sasa'si
51	Sataoa
52	Sinamoga
53	Siusega

54	Tafaigata
55	Tafitoala (Safata)
56	Tanumalala
57	Tiavea
58	Tuansimato East
59	Tufulele
60	Tulalele
61	Vaigaga
62	Vailele Uta
63	Vaipuna
64	Vaitele Fou
65	Vaitele Uta
66	Vaitoomuli Palauli

Table 3. List of traditional villages with one village women's representative to Government (*Sui o Tamaitai*).

	Village name
1	Aai O Fiti
2	Afega
3	Amaile
4	Aopo
5	Apai
6	Apia
7	Apolima Tai
8	Apolima Uta
9	Asaga
10	Assu
11	Auala
12	Aufaga
13	Avao
14	Eva
15	Faale
16	Faga(Sapini&Luua)
17	Fagsee
18	Fagafau
19	Fagamalo
20	Fagasa
21	Faisai
22	Falealupo

23	Faleapuna
24	Faleasiu Tai
25	Faleasiu Uta
26	Falestiu
27	Falefa(Gagsemlae, Sanonu)
28	Falefa(Saleapaga, Sagapolu)
29	Falelima
30	Faleseela (Lefaga)
31	Faleula
32	Falevao
33	Fasitoo Uta(Avano, Setui)
34	Fasitootai
35	Fausaga
36	Foalalo
37	Foaluga
38	Fogasavaii
39	Fogstuli
40	Fusi (Anoamaa)
41	Fusi Safata
42	Gagaifoalevao
43	Gataivai
44	Gautavai
45	Iva (Vaisfai)
46	Lalomanu
47	Lalomauga
48	Lano
49	Laulii
50	Lesuvaa(Samaleulu, Patam)
51	Lefagaolii

52	Lelepa
53	Lepa
54	Lepea
55	Letogo
56	Letui
57	Leulumoega
58	Leusoalii
59	Lona
60	Lotofaga
61	Lotofaga (Safata)
62	Lotopue
63	Lustuanuu
64	Lufilufi
65	Maasina
66	Magiagi
67	Malaemalu
68	Malie
69	Manase
70	Maninoa
71	Manono (Faleu Tai)
72	Manono (Lepuisi Tai)
73	Manono (Lepuisi Uta)
74	Manono (Salua Tai)
75	Manunu
76	Matafaa (Lefaga)
77	Matatufu
78	Matautu
79	Matautu (Lefaga)
80	Matautu & Levi

81	Mauga
82	Moasula
83	Mulifanua (Fusiloloo)
84	Mulivai (Safata)
85	Musumusu
86	Mutiatele
87	Neiafu
88	Nofoalii
89	Nuusutia
90	Paia
91	Papa i Sataua
92	Papa Puleia
93	Pata Falelatai
94	Pitonuu
95	Poutasi
96	Pu'apu'a
97	Puleia
98	Saaga
99	Saanapu
100	Safaatos
101	Safai
102	Safotu
103	Safotulafai (Fusi/Fufatu)
104	Safotulafai (Tapueleele)
105	Safune (Faletagalos)
106	Safune (Fatuvalu)
107	Safune (Matavai)
108	Sagone
109	Saippi

110	Saleilua	139	Satapuala	168	Vaega(Setupaitea)
111	Salamumu	140	Sataua	169	Vaisala
112	Salani	141	Satitosa	170	Vailele Tai
113	Saleasumua	142	Satolepai	171	Vailoa
114	Saleapaga	143	Satufia	172	Vailoa Palsuli
115	Saleia	144	Satuistua	173	Vailoa Aleipata
116	Saleilua	145	Satuimalufilufi	174	Vailuutai
117	Saleimos (Alamutu)	146	Sauano	175	Vaimoso
118	Saleimos (Lotosa)	147	Savaia (Lefaga)	176	Vaipouli
119	Salelavatu Uta	148	Sili	177	Vaipua
120	Salelesi	149	Siufaga (Faga)	178	Vaisala
121	Salelologa (Foua/Saletagalo)	150	Siufaga (Falelatai)	179	Vaitoomuli Palsuli
122	Salelologa (Sapulu/Sakalafai)	151	Siumu Sasse	180	Vaiusu
123	Salesatele	152	Siumu Sisifo	181	Vaovai
124	Salimu	153	Siuniu	182	Vavau
125	Samalaeulu (Lealatele)	154	Solosolo		
126	Samamea	155	Taelelaga		
127	Samata i Tai	156	Tafagamanu (Lefaga)		
128	Samata i Uta	157	Tafatata		
129	Samatau	158	Tafitoala (Safata)		
130	Samauga	159	Tafua		
131	Samusu	160	Taga		
132	Saolufata	161	Tanugamanono		
133	Sapapalii (Sa Malietoa/Usoa)	162	Tuana		
134	Sapunaoa	163	Tufutafae		
135	Sasa'ai	164	Uafato		
136	Sasina	165	Ulutogia		
137	Satalo Falealii	166	Utusili		
138	Sataoa	167	Utufalelafa		

Table 4. List of traditional villages with women's representative to the Government (*Sui o Tamaitai*) residing in the village.

	Village name				
1	Aai O Fiti	21	Fasitootai	49	Malaemalu
2	Afega	22	Fausaga	50	Malie
3	Amaile	23	Foalalo	51	Maninoa
4	Aopo	24	Fogasavaii	52	Manono (Faleu Tai)
5	Apia	25	Fogatuli	53	Manono (Lepuiai Tai)
6	Apolima Uta	26	Fusi (Anoamaa)	54	Manono (Lepuiai Uta)
7	Auala	27	Fusi Safata	55	Manono (Salua Tai)
8	Aufaga	28	Gautavai	56	Matautu
9	Fagafau	29	Iva (Avea/Vaifou/Vaoiva)	57	Matautu & Levi
10	Fagasa	30	Iva (Vaiafai)	58	Matautu (Lefaga)
11	Faiaai	31	Lalomalava (Safua)	59	Moasula
12	Falealupo	32	Lalomalava (Vaisaulu)	60	Mutiatele
13	Faleapuna	33	Lalomanu	61	Nofoalii
14	Faleasiu Uta	34	Lalomauga	62	Nuusuatia
15	Faleatiu	35	Lano	63	Paia
16	Falefa (Saleapaga, Sagar)	36	Laulii	64	Papa Puleia
17	Falelima	37	Leauvaa (Samalaeulu, Pa)	65	Papa i Sataua
18	Faleula	38	Lefagaalii	66	Pata Falelatai
19	Falevao	39	Lepea	67	Poutasi
20	Fasitoo Uta (Avano, Satui)	40	Letui	68	Saaga
		41	Leulumoega	69	Saanapu
		42	Leusoalii	70	Safaatoa
		43	Lona	71	Safotu
		44	Lotofaga	72	Safotulafai (Fusi/Fuifatu)
		45	Lotofaga (Safata)	73	Safune (Faletagaloo)
		46	Luatuanuu	74	Safune (Matavai)
		47	Maasina	75	Salailua
		48	Magiagi	76	Salamumu
				77	Salani
				78	Saleaamua
				79	Saleapaga
				80	Saleilua
				81	Saleimoa (Alamutu)
				82	Saleimoa (Lotosoa)
				83	Salelavalu Uta
				84	Salelesi
				85	Salelologa (Foua/Saletagaloo)
				86	Salelologa (Sapulu/Sakalafai)
				87	Salimu
				88	Samamea
				89	Samata i Tai
				90	Samatau
				91	Saoluafata
				92	Sapapalii (Le Itu Ole Nofoalii)
				93	Sapapalii (Sa Malietoa/Usoalii)
				94	Sapoe/Utulaelae
				95	Sasa'ai
				96	Sasina
				97	Sataoa
				98	Satapuala
				99	Sataua
				100	Satufia
				101	Satuimalufilufi
				102	Sauano
				103	Savaia (Lefaga)
				104	Sili

105	Siufaga (Falelatai)
106	Siumu Sasae
107	Siumu Sisifo
108	Siuniu
109	Solosolo
110	Taelefaga
111	Tafagamanu (Lefaga)
112	Tafitoala (Safata)
113	Tafua
114	Tanugamanono
115	Tuanai
116	Tufutafoe
117	Uafato
118	Utualii
119	Utufa'alalafa
120	Vaega (Satupaitea)
121	Vaiala
122	Vailele Tai
123	Vailoa
124	Vailoa Palauli
125	Vailoa Aleipata
126	Vailuutai
127	Vaimoso
128	Vaipua
129	Vaovai

Table 5. List of traditional villages with at least one primary school.

	Village name
1	Aele Fou
2	Afega
3	Aleisa Sisifo
4	Aopo
5	Apolima Uta
6	Asaga
7	Asau
8	Auala
9	Aufaga
10	Avao
11	Faala
12	Faga (Malee&Salimu)
13	Faga (Sapini&Luua)
14	Fagafau
15	Fagaili
16	Fagamalo
17	Faiaai
18	Falealupo
19	Faleapuna
20	Faleasiu Uta
21	Falefa (Gagaemalae, Sanonu)
22	Falefa (Saleapaga, Sagapolu)
23	Falelatai
24	Falelima

25	Faleseels (Lefaga)
26	Faleula
27	Falevao
28	Fasitoo Uta (Sailoa, Matailili)
29	Fasitootai
30	Fatausi
31	Foalalo
32	Foaluga
33	Fogapoa
34	Fogatuli
35	Fusi Safata
36	Gagaifolevao
37	Gataivai
38	Gautavai
39	Iva (Aves/Vaifou/Vaiova)
40	Iva (Vaiafa)
41	Lalomalava
42	Lalomalava (Safua)
43	Lalomalava (Vaisulu)
44	Lalomanu
45	Lalomauga
46	Lalovaea Sasse
47	Lano
48	Lauli
49	Leauvaa (Saloga, Toapaipai)
50	Leauvaa (Samalaeulu, Patame)
51	Lepa
52	Lepa
53	Letogo

54	Letui
55	Leulumoea
56	Leusolili
57	Lona
58	Lotofaga
59	Lotofaga (Safata)
60	Lotopue
61	Luatuanuu
62	Lufilufi
63	Magiagi
64	Malaemalu
65	Malie
66	Maninoa
67	Manono (Faleu Tai)
68	Manono (Faleu uta)
69	Manono (Salua Tai)
70	Manunu
71	Matatufu
72	Matautu
73	Matautu (Lefaga)
74	Mauga
75	Moasula
76	Mulifanua (Fusiloloo)
77	Mulivai (Safata)
78	Neifu
79	Nofoalii
80	Paia
81	Papa Puleia
82	Papa i Sataus

83	Pata Falelatai
84	Patamea
85	Pitonuu
86	Pu'apu'a
87	Puleia
88	Saaga
89	Saanapu
90	Safaatoa
91	Safotu
92	Safotulafai (Fusi/Fuifatu)
93	Safotulafai (Tapueleele)
94	Safotulafai (Vaimaga/Eveeve)
95	Safune (Faletagalos)
96	Safune (Fatuvalu)
97	Safune (Matavai)
98	Sagone
99	Saina
100	Saipipi
101	Salaialua
102	Salamumu
103	Salani
104	Saleasumua
105	Saleapaga
106	Saleasula
107	Saleilua
108	Saleimos (Levi)
109	Saleimos (Salepouse)
110	Salelavatu Tai
111	Salelavatu Uta

112	Salelesi	141	Siumu Sasae	170	Vaitele Uta
113	Salelologa (Fous/Saletagaloa	142	Siumu Sisifo	171	Vaitoomuli Palauli
114	Salelologa (Saloga/Falefia/Ms	143	Solosolo	172	Vaiusu
115	Salelologa (Sapulu/Sakalafai)	144	Taelefaga	173	Vaovai
116	Salesatele	145	Tafatafa		
117	Samaleeulu (Lealatele)	146	Tafitoala (Safata)		
118	Samata i Tai	147	Tafua		
119	Samata i Uta	148	Taga		
120	Samatau	149	Tanugamanono		
121	Samsuga	150	Tiavea		
122	Samusu	151	Tuanai		
123	Sapapalii(A'eaui)	152	Tufulele		
124	Sapoe/Utulaelae	153	Tufutafae		
125	Sapunaoa	154	Tulaele		
126	Sasa'ai	155	Uafato		
127	Sasina	156	Ulutogia		
128	Satalo Falealili	157	Utualii		
129	Sataoa	158	Vaega(Satupaitea)		
130	Satapuala	159	Vaiee		
131	Satitoe	160	Vaigaga		
132	Satoalepsi	161	Vailele Tai		
133	Satufia	162	Vailoa		
134	Satuiatua	163	Vailoa Palauli		
135	Satuimalufilufi	164	Vailoa Aleipata		
136	Sauno	165	Vailuutai		
137	Savaia (Lefaga)	166	Vaimoso		
138	Sili	167	Vaipua		
139	Siufaga (Faga)	168	Vaisala		
140	Siufaga (Falelatai)	169	Vaitele Tai		

Table 6. List of traditional villages with children attending primary schools located in other villages.

	Village name				
1	Aele Fou	24	Fasitootai	53	Manono (Faleu Tai)
2	Afega	25	Fatausi	54	Manono (Faleu uta)
3	Aleisa Sisifo	26	Fosilalo	55	Manono (Lepuiai Uta)
4	Aopo	27	Foaluga	56	Manono (Salua Tai)
5	Apolima Uta	28	Fogapoa	57	Manunu
6	Assga	29	Fogatuli	58	Matatufu
7	Assu	30	Fusi Safata	59	Matautu (Lefaga)
8	Aufaga	31	Gagafolevao	60	Mauga
9	Avao	32	Gautavai	61	Moasula
10	Faala	33	Iva (Aves/Vaifou/Vaiova)	62	Mulifanus (Fuailofo)
11	Faga (Malse&Salimu)	34	Iva (Vaiafai)	63	Mulivai (Safata)
12	Faga (Sapini&Luua)	35	Lalomaleva	64	Neisfu
13	Fagae	36	Lalomaleva (Vaissulu)	65	Notofalii
14	Fagaili	37	Lalovaea Sasee	66	Paia
15	Fagamalo	38	Lano	67	Papa Puleia
16	Faiaai	39	Lesuvaa (Samalseulu, Patame)	68	Pata Falelati
17	Faleapuna	40	Lepa	69	Pitonuu
18	Falefa (Gagaemalae, Sanonu)	41	Lepa	70	Pu'apu'a
19	Falefa (Saleapaga, Sagspolu)	42	Letogo	71	Puleia
20	Falelima	43	Leulumoega	72	Saaga
21	Faleseela (Lefaga)	44	Leusoalii	73	Safatosa
22	Faleula	45	Lona	74	Safotu
23	Falevao	46	Lotofaga (Safata)	75	Safotulafai (Fusi/Fuifatu)
		47	Lotopue	76	Safotulafai (Tapueleele)
		48	Lustuanuu	77	Safotulafai (Vaimaga/Eveeve)
		49	Magiagi	78	Safune (Faletagalos)
		50	Malsemalu	79	Safune (Fatuvatu)
		51	Malie	80	Safune (Matavai)
		52	Maninoa	81	Sagone
				82	Saina
				83	Saipipi
				84	Salsimumu
				85	Salani
				86	Saleaumua
				87	Saleapaga
				88	Saleaula
				89	Saleilus
				90	Saleimos (Levi)
				91	Saleimos (Salepouae)
				92	Salelavatu Uta
				93	Salelesi
				94	Salelologa (Foua/Saletagalos)
				95	Salelologa (Saloga/Falefia/Malsea)
				96	Salelologa (Sapulu/Sakalafai)
				97	Salesatele
				98	Samalseulu (Lealatele)
				99	Samatsu
				100	Samauga
				101	Samusu
				102	Saolufata
				103	Sapapalii (A'esuli)
				104	Sapoe/Utulaelae
				105	Sapunosa
				106	Sasa'ai
				107	Sasina
				108	Satalo Falealii
				109	Satapuala
				110	Sataua

111	Satitosa	140	Vaipua
112	Satoalepai	141	Vaisala
113	Satufia	142	Vaitele Tai
114	Satuiatua	143	Vaitele Uta
115	Satuimalufilufi	144	Vaitoomuli Palauli
116	Sauno	145	Vaiusu
117	Sili	146	Vaovai
118	Siufaga (Faga)		
119	Siufaga (Falelatai)		
120	Siumu Sasae		
121	Siumu Sisifo		
122	Taelefaga		
123	Tafatafa		
124	Tafitoala (Safata)		
125	Tanugamanono		
126	Tuansai		
127	Tufulele		
128	Tufutafoe		
129	Tulaele		
130	Utualii		
131	Vaega (Satupaitea)		
132	Valee		
133	Vaigaga		
134	Vailele Tai		
135	Vailoa		
136	Vailoa Palauli		
137	Vailoa Aleipata		
138	Vailuutai		
139	Vaimoso		

Table 7. List of traditional villages with female deputy school principals.

	Village name
1	Aopo
2	Apolima Uta
3	Asaga
4	Avao
5	Faga (Malsee & Salimu)
6	Faga (Sapini & Luua)
7	Fagaili
8	Fagamalo
9	Faiaai
10	Faleasiu Uta
11	Falefa (Saleapaga, Sagapolu)
12	Falelatai
13	Falelima
14	Faleseela (Lefaga)
15	Faleula
16	Falevao
17	Fasitoo Uta (Sailoa, Matailili)
18	Fatausi
19	Fogapoa
20	Fogatuli
21	Gagaifofoleavao
22	Gautavai
23	Iva (Avea/Vaifou/Vaiova)
24	Iva (Vaiafai)
25	Lalomaleva
26	Lalomaleva (Safus)
27	Lalomaleva (Vaisaulu)
28	Lalomanu
29	Lalomsuga
30	Lano
31	Leulii
32	Leauvaa (Samaleulu, Patame)
33	Lepa
34	Letui
35	Leulumopega
36	Lona
37	Lotofaga
38	Lotopue
39	Lufilufi
40	Malaemalu
41	Malie
42	Maninoa
43	Manono (Faleu Tai)
44	Manono (Faleu uta)
45	Manono (Salua Tai)
46	Manunu
47	Matatufu
48	Matautu
49	Matautu (Lefaga)
50	Mauga
51	Mulivai (Safata)
52	Nofosili
53	Paia
54	Papa Puleia
55	Papa i Sataua
56	Pata Falelatai
57	Patamea
58	Pu'apu'a
59	Saaga
60	Safotulafai (Fusi/Fuifatu)
61	Safune (Faletagaloa)
62	Safune (Fatuvalu)
63	Safune (Matavai)
64	Sagone
65	Saina
66	Saipipi
67	Salaia
68	Salamumu
69	Saleasumua
70	Saleapaga
71	Salesula
72	Saleilua
73	Saleimosa (Levi)
74	Saleimosa (Salepouse)
75	Salelavatu Tai
76	Salelavatu Uta
77	Salelesi
78	Salelologa (Fous/Saletagaloa)
79	Salelologa (Saloga/Falefia/Mt)
80	Salelologa (Sapulu/Sakalafai)
81	Salesatele
82	Samaleulu (Lealatele)
83	Samata i Uta
84	Samatau
85	Saolusafata
86	Sapapalii (A'eauli)
87	Sapoe/Utulaelae
88	Sasa'ai
89	Sasina
90	Satalo Falealili
91	Sataua
92	Satitoe
93	Satoalepai
94	Satuimalufilufi
95	Sauano
96	Savaia (Lefaga)
97	Sili
98	Siufaga (Faga)
99	Siufaga (Falelatai)
100	Siumu Sasae
101	Siumu Sisifo
102	Solosolo
103	Taelelaga
104	Tafatafa
105	Tafitola (Safata)
106	Tafua
107	Taga
108	Tiavea
109	Tuanai
110	Tufutafae
111	Ulutogia
112	Utualii
113	Vaiee
114	Vailele Tai
115	Vailoa
116	Vailoa Aleipata
117	Vailuutai
118	Vaimoso
119	Vaipua
120	Vaisala
121	Vaitele Tai
122	Vaitele Uta
123	Vaiusu
124	Vaovai

Table 8. List of traditional villages that recognise women holding titles who are not residing in the village.

	Village name
1	Lalovsea Sasae
2	Lalovsea Sisifo
3	Vaiala
4	Alamagoto
5	Tanugamanono
6	Vaimoso
7	Matautu (Apia)
8	Vailoa
9	Magiagi
10	Apia
11	Salelavalu Tai
12	Salelavalu Uta
13	Salelologa (Sapulu/Sakalafai)
14	Salelologa (Saloga/Falefia/Ms)
15	Salelologa (Fous/Saletagalua)
16	Iva (Vaiafai)
17	Fatausi
18	Lalomalava (Safua)
19	Lalomalava
20	Lano
21	Fogaspoa
22	Sasa'si

23	Asaga
24	Letui
25	Samauga
26	Avao
27	Aopo
28	Lelepa
29	Samaseulu (Lesiatele)
30	Saleaula
31	Safai
32	Vaipouli
33	Sasina
34	Fagamalo
35	Fageee
36	Mauga
37	Safune (Fatuvalu)
38	Manase
39	Pais
40	Safune (Matavai)
41	Patamea
42	Fagasa
43	Satsua
44	Papa i Satsua
45	Tufutafue
46	Papa Puleia
47	Puleia
48	Sili
49	Foalalo
50	Taga
51	Salailua (Siutu)

52	Fogatuli
53	Foaluga
54	Fagafau
55	Samata i Tai
56	Faiaai
57	Vaitoomuli Palauli
58	Faala
59	Satufia
60	Vaipua
61	Satuiatua
62	Fogasavaii
63	Sapapalii (Sa Malietoa/Usalii)
64	Sapapalii (Le Itu Ole Nofoalii)
65	Sapapalii (A'esuli)
66	Safotulafai (Fusi/Fuifatu)
67	Safotulafai (Vaimaga/Eveeve)
68	Pu'apu'a
69	Faga (Sapini & Luua)
70	Faga (Malae & Salimu)
71	Satolepai
72	Neiafu
73	Sagone
74	Salailua
75	Gautavai
76	Safotulafai (Tapueleele)
77	Saipiipi
78	Iva (Avea/Vaifou/Vaiova)
79	Safune (Faletagalua)
80	Falelima

81	Falealupo
82	Vailoa Palauli
83	Asau
84	Gataivai
85	Tafatafa
86	Salani
87	Siuniu
88	Malaevalu
89	Saaga
90	Maninoa
91	Siumu Sisifo
92	Siumu Sasae
93	Vavau
94	Amaile
95	Utufaalafala
96	Mutiatele
97	Malaele
98	Ulutogia
99	Leusolili
100	Eva
101	Maasina
102	Lalomauga
103	Salimu
104	Musumusu
105	Taelefa
106	Manunu
107	Sauno
108	Saletele
109	Fusi (Anoamas)

110	Mulivai (Safata)	139	Samusu	168	Vaitele Tai
111	Faleseela (Lefaga)	140	Falefa(Salesapaga,Sagapolu)	169	Saanapu
112	Gagaifofolevoa	141	Falefa(Gagaseleale,Sanonu)	170	Satuimalufilufi
113	Lotofaga (Safata)	142	Lustuanuu	171	Satapuala
114	Tafagamanu (Lefaga)	143	Lona	172	Fagalii
115	Savaia (Lefaga)	144	Safaatoa	173	Lotofaga
116	Nuusutia	145	Vaiee	174	Saolufata
117	Fusi Safata	146	Mulifanua (Fusiiloo)	175	Solosolo
118	Salamumu	147	Mulifanua (Samea/Paepaeala)	176	Malie
119	Matautu (Lefaga)	148	Faleasiu Tai	177	Samatau
120	Mulifanua (Lalovi)	149	Faleasiu Uta	178	Manono (Lepuisi Tai)
121	Pata Falelatai	150	Fasitoo Uta(Avano,Satui)	179	Manono (Lepuisi Uta)
122	Saleimosa (Alamutu)	151	Fasitoo Uta(Sailoa,Mataiilili)	180	Manono (Faleu uta)
123	Saleimosa (Levi)	152	Fasitootai	181	Manono (Salua Uta)
124	Tuansai	153	Nofosili	182	Manono (Faleu Tai)
125	Falestiu	154	Saleimosa (Salepouae)	183	Manono (Salua Tai)
126	Vailuutai	155	Utualii	184	Apolima Uta
127	Vaitele Tai	156	Leauvaa(Saloga,Toapaipai)	185	Apai
128	Vaigaga	157	Leauvaa(Samaleulu,Patame)	186	Apolima Tai
129	Sapoe/Utuleale	158	Siufaga (Falelatai)		
130	Saleilua	159	Vaiusu		
131	Salesatele	160	Toamus		
132	Vaovai	161	Laulii		
133	Poutasi	162	Sapunaosa		
134	Satalo Falealili	163	Lepa		
135	Aufaga	164	Lotopua		
136	Salesapaga	165	Satitosa		
137	Matatufu	166	Sataosa		
138	Tisvea	167	Faleula		

Table 9. List of traditional villages that allow for women to be given a saofai for a matai title.

	Village name				
1	Lalovaea Sasae	24	Sasa'ai	53	Foalalo
2	Lalovaea Sisifo	25	Siufaga (Faga)	54	Taga
3	Vaiala	26	Asaga	55	Fogatuli
4	Alamagoto	27	Letui	56	Foaluga
5	Lepae	28	Samsuga	57	Fagafau
6	Tanugamanono	29	Avao	58	Samata i Tai
7	Vaimoso	30	Aopo	59	Faiaai
8	Matautu (Apia)	31	Lelepa	60	Vaitoomuli Palauli
9	Vailoa	32	Samalaeulu (Lealelele)	61	Faala
10	Tufuiope	33	Salesula	62	Satufia
11	Magiagi	34	Safai	63	Vaipua
12	Apia	35	Vaipouli	64	Satuiatus
13	Salelavatu Tai	36	Sasina	65	Fogasavaii
14	Salelavatu Uta	37	Saleia	66	Sapapalii (Sa Malietoa/Usoali)
15	Salelologa (Sapulu/Sakalafai)	38	Fagamalo	67	Sapapalii (Le Itu Ole Nofolii)
16	Salelologa (Saloga/Falefia/Ms)	39	Fagae	68	Sapapalii (A'eauli)
17	Salelologa (Foua/Saletagaloe)	40	Mauga	69	Safotulafai (Fusi/Fufatu)
18	Iva (Vaiafai)	41	Mansae	70	Safotulafai (Vaimaga/Eveve)
19	Fatausi	42	Paia	71	Pu'apu'a
20	Lalomalava (Safua)	43	Safune (Matavai)	72	Faga (Sapini & Luua)
21	Lalomalava	44	Patamea	73	Faga (Malae & Salimu)
22	Lano	45	Auala	74	Safotu
23	Fogapoa	46	Fagasa	75	Satoalepai
		47	Sataua	76	Neisfu
		48	Papa i Sataua	77	Sagone
		49	Tufutafae	78	Gautavai
		50	Papa Puleia	79	Safotulafai (Tapueleele)
		51	Puleia	80	Salipipi
		52	Sili	81	Iva (Avea/Vaifou/Vaiva)
				82	Safune (Faletagaloe)
				83	Tafua
				84	Falelima
				85	Falealupo
				86	Vailoa Palauli
				87	Assu
				88	Gataivai
				89	Tafatafa
				90	Matautu
				91	Salani
				92	Siuniu
				93	Malaemalu
				94	Saaga
				95	Siumu Sisifo
				96	Siumu Sasae
				97	Vavau
				98	Amaile
				99	Utufaalaisfa
				100	Mutiatele
				101	Malaia
				102	Ulutogia
				103	Leusoalii
				104	Salelesi
				105	Falevao
				106	Eva
				107	Maasina
				108	Lalomsuga
				109	Salimu
				110	Musumusu

111	Taeleleaga	140	Salesatele	169	Sapunaos
112	Manunu	141	Vaovai	170	Lepa
113	Sauano	142	Poutasi	171	Lotopue
114	Saletele	143	Satalo Falealili	172	Satitoa
115	Uafato	144	Aufaga	173	Sataoa
116	Fusi (Anoamaa)	145	Salesapaga	174	Faleula
117	Mulivai (Safata)	146	Matatufu	175	Vaitele Tai
118	Faleseela (Lefaga)	147	Tiaves	176	Falespuna
119	Gagaifolevao	148	Samusu	177	Saanapu
120	Lotofaga (Safata)	149	Falefa(Salesapaga,Sagapolu)	178	Satuimalufilufi
121	Tafagamanu (Lefaga)	150	Falefa(Gagaemalse,Sanonu)	179	Satapuala
122	Savaia (Lefaga)	151	Lustuanuu	180	Fagalii
123	Nuusuatia	152	Lona	181	Lotofaga
124	Tafitoala (Safata)	153	Safaatoa	182	Saolufata
125	Fusi Safata	154	Vaiee	183	Solosolo
126	Salamumu	155	Mulifanua (Fusiloloo)	184	Malie
127	Matautu (Lefaga)	156	Mulifanua (Samea/Paepaeala)	185	Samatau
128	Mulifanua (Lalovi)	157	Faleasiu Tai	186	Manono (Lepuisi Tai)
129	Pata Falelatai	158	Faleasiu Uta	187	Manono (Lepuisi Uta)
130	Saleimos (Alamutu)	159	Fasitootai	188	Manono (Faleu uta)
131	Saleimos (Levi)	160	Nofaalii	189	Manono (Salua Uta)
132	Tuana'i	161	Saleimos (Salepouae)	190	Manono (Faleu Tai)
133	Falestiu	162	Utualii	191	Manono (Salua Tai)
134	Vailuutai	163	Leauvas(Saloga,Toapaipai)	192	Apolima Uta
135	Vailele Tai	164	Leauvas(Samaleulu,Patame)	193	Apai
136	Elise Fou	165	Siufaga (Falelatai)	194	Apolima Tai
137	Vaigaga	166	Vaiusu		
138	Sapoe/Utuleelse	167	Toamus		
139	Saleilus	168	Laulii		

Table 10. List of traditional villages that allow saofai to be conducted for women.

	Village name				
1	Tanugamanono	25	Safotulafai (Tapueleele)	54	Saleilua
2	Matautu (Apia)	26	Saipi	55	Vailoa Aleipata
3	Apia	27	Iva (Avea/Vaifou/Vaiova)	56	Falefa (Saleapaga, Sagapolu)
4	Salevalu Tai	28	Safune (Faletagaloa)	57	Falefa (Gagaemala, Sanonu)
5	Salevalu Uta	29	Falelima	58	Lustuanuu
6	Salelologa (Foua/Saletagaloa)	30	Falealupo	59	Lona
7	Samsuga	31	Vailoa Palauli	60	Vaiee
8	Avso	32	Gataivai	61	Mulifanua (Fusilolo)
9	Aopo	33	Malemalu	62	Mulifanua (Samea/Paepaeala)
10	Mauga	34	Saaga	63	Fasitoo Uta (Avano, Satui)
11	Manase	35	Amale	64	Fasitoo Uta (Sailoa, Matailili)
12	Safune (Matavai)	36	Utufaalafala	65	Fasitootai
13	Tufutafae	37	Saleaumua	66	Nofosili
14	Papa Puleia	38	Mutitele	67	Leauvaa (Saloga, Toapaipai)
15	Foalelo	39	Ulutogia	68	Leauvaa (Samaleulu, Patame)
16	Taga	40	Leusoalii	69	Vaiusu
17	Faala	41	Eva	70	Lauli
18	Vaipua	42	Musumusu	71	Lepa
19	Sapapalii (Sa Malietoa/Usoali)	43	Manunu	72	Satitoe
20	Sapapalii (Le Itu Ole Nofosili)	44	Gagafoleavao	73	Faleula
21	Faga (Sapini & Luua)	45	Fusi Safata	74	Afega
22	Faga (Mala & Salimu)	46	Salamumu	75	Lalomanu
23	Safotu	47	Matautu (Lefaga)	76	Faleapuna
24	Neiafu	48	Tuanai	77	Satuimalufilufi
		49	Faleatiu	78	Matautu & Levi
		50	Vailuutai	79	Satapuala
		51	Vailele Tai	80	Saoluafata
		52	Vaigaga	81	Solosolo
		53	Letogo	82	Samatau
				83	Manono (Lepuiai Tai)
				84	Manono (Faleu uta)
				85	Manono (Salua Uta)
				86	Manono (Faleu Tai)
				87	Manono (Salua Tai)
				88	Apai

Table 11. List of traditional villages that allow saofai to be conducted for women.

	Village name				
1	Vaipuna	25	Asaga	54	Satufia
2	Lalovaea Sasae	26	Letui	55	Moasula
3	Lalovaea Sisifo	27	Lelepa	56	Vaega (Satupitea)
4	Vaiala	28	Samaleulu (Lealele)	57	Satuiatua
5	Alamagoto	29	Saleaula	58	Fogasavaii
6	Sinamoga	30	Safai	59	Sapapalii (A'esuli)
7	Lepea	31	Vaipouli	60	Safotulafai (Fusi/Fuifatu)
8	Vaimoso	32	Sasina	61	Safotulafai (Vaimaga/Eveve)
9	Tiapapata	33	Saleia	62	Pu'apu'a
10	Aai O Fiti	34	Fagamalo	63	Satolepasi
11	Vailoa	35	Fagae	64	Vaisala
12	Tufuioa	36	Safune (Fatuvalu)	65	Sagone
13	Magiagi	37	Paia	66	Saleilua
14	Salelologa (Sapulu/Sakalafai)	38	Patamea	67	Gautavai
15	Salelologa (Saloga/Falefia/Ms)	39	Auala	68	Tafua
16	Iva (Vaiafai)	40	Fagasa	69	Asau
17	Fatausi	41	Sataua	70	Matautu
18	Lalomalava (Vaisaulu)	42	Papa i Sataua	71	Salani
19	Lalomalava (Safua)	43	Puleia	72	Siuniu
20	Lalomalava	44	Sili	73	Maninos
21	Lano	45	Pitonuu	74	Siumu Sisifo
22	Fogapoa	46	Saleilua (Siutu)	75	Siumu Sasae
23	Sasa'ai	47	Fogatu	76	Vavau
24	Siufaga (Faga)	48	Fosiluga	77	Malsela
		49	Fagafau	78	Lufilufi
		50	Samata i Tai	79	Salelesi
		51	Samata i Uta	80	Falevao
		52	Faisai	81	Massina
		53	Vaitoomuli Palauli	82	Lalomauga
				83	Samamea
				84	Salimu
				85	Taelelaga
				86	Sauano
				87	Salelele
				88	Uafato
				89	Fusi (Anoamae)
				90	Mulivai (Safata)
				91	Faleseela (Lefaga)
				92	Lotofaga (Safata)
				93	Tafagamanu (Lefaga)
				94	Savaia (Lefaga)
				95	Nuusuatia
				96	Tafitoala (Safata)
				97	Mulifanua (Lalovi)
				98	Pata Falelatai
				99	Saleimos (Nonos)
				100	Saleimos (Alamutu)
				101	Saleimos (Levi)
				102	Vailele Uta
				103	Saina
				104	Aele Fou
				105	Tulisele
				106	Elise Fou
				107	Sapoe/Utusele
				108	Salesatele
				109	Vaovai
				110	Poutasi
				111	Satalo Falealii

112	Aufaga
113	Saleapaga
114	Matatufu
115	Tiavea
116	Samusu
117	Safatosa
118	Faleasiu Tai
119	Faleasiu Uta
120	Leulumoeaga
121	Saleimos (Salepouse)
122	Utualii
123	Siufaga (Falelatai)
124	Toamua
125	Tafaigata
126	Sapunaoa
127	Lotopue
128	Sataoa
129	Falelatai
130	Vaitele Tai
131	Vaitele Uta
132	Vaitele Fou
133	Saanapu
134	Fagalii
135	Lotofaga
136	Malie
137	Manono (Lepuisi Uta)
138	Apolima Uta
139	Apolima Tai

Table 12. List of traditional villages that have women participating in their respective village council meetings (*fono*).

	Village name
1	Tiapapata
2	Salelologa (Saloga/Falefia/Ma
3	Iva (Vaisfai)
4	Lalomalava (Vaisaulu)
5	Fogapoa
6	Sasa'ai
7	Letui
8	Safai
9	Manase
10	Ausla
11	Samata i Uta
12	Mossula
13	Vaega (Satupaitea)
14	Fogasavaii
15	Vaisala
16	Tafua
17	Salesumua
18	Lufilufi
19	Samamas
20	Taelefaga
21	Saleimosa (Nonoa)
22	Saleimosa (Alamutu)

23	Saleimosa (Lotosoa)
24	Tuanai
25	Vailuutai
26	Saina
27	Aele Fou
28	Tulsele
29	Letogo
30	Vailoa Aleipata
31	Leulumoega
32	Utualii
33	Tafaigata
34	Falelatai
35	Afega
36	Vaitele Uta
37	Vaitele Fou
38	Lalomanu
39	Matautu & Levi
40	Malie
41	Samatau
42	Vaipuna
43	Lalovaea Sasae
44	Lalovaea Sisifo
45	Vaiala
46	Alamagoto
47	Sinamoga
48	Lepa
49	Tanugamanono
50	Vaimoso
51	Aai O Fiti

52	Matautu (Apia)
53	Vailoa
54	Tufuiopa
55	Magiagi
56	Apia
57	Salelavalu Tai
58	Salelavalu Uta
59	Salelologa (Sapulu/Sakalafai)
60	Salelologa (Foua/Saletagaloe
61	Fatausi
62	Lalomalava (Safua)
63	Lalomalava
64	Lano
65	Siufaga (Faga)
66	Asaga
67	Samauga
68	Avao
69	Aopo
70	Lelepa
71	Samalaeulu (Lealatele)
72	Saleaula
73	Vaipouli
74	Sasina
75	Saleia
76	Fagamalo
77	Fagee
78	Mauga
79	Safune (Fatuvalu)
80	Pais

81	Safune (Matavai)
82	Patamea
83	Fagasa
84	Sataua
85	Papa i Sataua
86	Tufutafoe
87	Papa Puleia
88	Puleia
89	Sili
90	Pitonuu
91	Foalalo
92	Taga
93	Salailua (Siutu)
94	Fogatuli
95	Foaluga
96	Fagafau
97	Samata i Tai
98	Faiaai
99	Vaitoomuli Palauli
100	Faala
101	Satufia
102	Vaipua
103	Satuiatus
104	Sapapalii (Sa Malietoa/Usoalii)
105	Sapapalii (Le Itu Ole Nofaalii)
106	Sapapalii (A'esuli)
107	Safotulafai (Fusi/Fuifatu)
108	Safotulafai (Vaimaga/Eveeve)
109	Pu'apu'a

110	Faga(Sapini&Luus)	139	Mutiatele	168	Saleimos (Levi)
111	Faga(Malae&Salimu)	140	Malaela	169	Faleatiu
112	Safotu	141	Ulutogia	170	Vailele Tai
113	Satosilepai	142	Leusoalii	171	Vailele Uta
114	Neiafu	143	Salelesi	172	Talimatau
115	Sagone	144	Falevao	173	Elise Fou
116	Saleilus	145	Eva	174	Vaigaga
117	Gautavai	146	Maasina	175	Sapoe/Utulaelae
118	Safotulafai (Tapueleele)	147	Lalomauga	176	Saleilus
119	Saippi	148	Salimu	177	Salesatele
120	Iva (Avea/Vaifou/Vaiova)	149	Musumusu	178	Vaovai
121	Safune (Faletagaloa)	150	Manunu	179	Poutasi
122	Falelima	151	Sauano	180	Satalo Falealii
123	Falealupo	152	Saletele	181	Aufaga
124	Vailoa Palauli	153	Uafato	182	Saleapaga
125	Assu	154	Fusi (Anoamaa)	183	Matatufu
126	Gataivai	155	Mulivai (Safata)	184	Tiavea
127	Tafatafa	156	Faleseela (Lefaga)	185	Samusu
128	Matautu	157	Gagaifolevao	186	Falefa(Saleapaga,Sagapolu)
129	Salani	158	Lotofaga (Safata)	187	Falefa(Gagaemalae,Sanonu)
130	Siuniu	159	Tafagamanu (Lefaga)	188	Luatuanuu
131	Malaemalu	160	Savaia (Lefaga)	189	Lona
132	Saaga	161	Nuusuatia		
133	Maninoa	162	Tafitoala (Safata)		
134	Siumu Sisifo	163	Fusi Safata		
135	Siumu Sasae	164	Salamumu		
136	Vavau	165	Matautu (Lefaga)		
137	Amaile	166	Mulifanus (Lalovi)		
138	Utulaalalafa	167	Pata Falelatai		

Table 13. List of traditional villages that have women holding matai titles who do not participate in village council (*fono*) meetings, by their own choice.

	Village name
1	Amaile
2	Apia
3	Faala
4	Faga (Malae&Salimu)
5	Faga (Sapini&Luua)
6	Faleasiu Tai
7	Falestiu
8	Falefa (Gageemalse, Sanonu)
9	Falelima
10	Faleula
11	Falevao
12	Fasitoo Uta (Avano, Setui)
13	Fasitoo Uta (Sailoa, Matailili)
14	Fasitootai
15	Fosalalo
16	Fogatuli
17	Gataivai
18	Gautavai
19	Iva (Aves/Vaifou/Vaovai)
20	Iva (Vaiafai)
21	Laulili

22	Leauvaa (Saloga, Toapaipai)
23	Leauvaa (Samalaeulu, Patame)
24	Lepa
25	Lotofaga
26	Lotofaga (Safata)
27	Lustuanuu
28	Massina
29	Malaala
30	Malaemalu
31	Manono (Faleu uta)
32	Manono (Lepuisi Uta)
33	Matatufu
34	Matautu (Lefaga)
35	Matautu (Apia)
36	Mulifanus (Fuailoloo)
37	Neiafu
38	Papa Puleia
39	Pata Falelatai
40	Patamea
41	Saaga
42	Saanapu
43	Safastos
44	Safotulafai (Fusi/Fuifatu)
45	Safune (Faletagaloe)
46	Saipi
47	Salani
48	Saleimos (Levi)
49	Salelavalu Tai
50	Salelavalu Uta

51	Salelologa (Fous/Saletagaloe)
52	Salelologa (Sapulu/Sakalafai)
53	Salimu
54	Samata i Tai
55	Samatau
56	Samusu
57	Saoluafata
58	Sapapalii (Le Itu Ole Nofalii)
59	Sapapalii (Sa Malietoa/Usoali)
60	Satalo Falealili
61	Sataoa
62	Sataua
63	Satoalepai
64	Sausano
65	Sinamoga
66	Siufaga (Falelatai)
67	Siumu Sasse
68	Solosolo
69	Tafatafa
70	Taga
71	Talimatau
72	Tanugamanono
73	Tiapapata
74	Toamua
75	Tuanai
76	Tufuiofa
77	Tufutafae
78	Uafato
79	Ulutogia

80	Utufaalafafa
81	Vailoa
82	Vailoa Palauli
83	Vaiusu
84	Vaovai
85	Vavau

Table 14. List of traditional villages that do not have women holding matai titles who do not participate in village council (*fono*) meetings, by their own choice.

	Village name
1	Aai O Fiti
2	Aele Fou
3	Afega
4	Alamagoto
5	Aopo
6	Apai
7	Apolima Tai
8	Apolima Uta
9	Asaga
10	Asau
11	Auala
12	Aufaga
13	Avao
14	Elise Fou
15	Eva
16	Fagae
17	Fagafau
18	Fagalii
19	Fagamalo
20	Fagasa

21	Faiai
22	Falealupo
23	Faleapuna
24	Faleasiu Uta
25	Falefa (Saleapaga, Sagspolu)
26	Falelatai
27	Faleseela (Lefaga)
28	Fatausi
29	Foaluga
30	Fogapoa
31	Fogasevavi
32	Fusi Safata
33	Gagaifolevao
34	Lalomalava
35	Lalomalava (Safua)
36	Lalomalava (Vaisaulu)
37	Lalomanu
38	Lalomauga
39	Lalovaea Sasee
40	Lalovaea Sisifo
41	Lano
42	Lelepa
43	Lepea
44	Letogo
45	Letui
46	Leulumoega
47	Leusoalii
48	Lona
49	Lotopue

50	Lufilufi
51	Magiagi
52	Malie
53	Manase
54	Maninoa
55	Manono (Faleu Tai)
56	Manono (Lepuiai Tai)
57	Manono (Salua Tai)
58	Manono (Salua Uta)
59	Manunu
60	Matsutu
61	Matsutu & Levi
62	Mauga
63	Moasula
64	Mulifanus (Lalovi)
65	Mulifanus (Samea/Paepaeala)
66	Mulivai (Safata)
67	Musumusu
68	Mutiatale
69	Nofoalii
70	Nuusutia
71	Papa i Sataua
72	Pitonuu
73	Poutasi
74	Pu'apu'a
75	Puleia
76	Safai
77	Safotu
78	Safotulafai (Tapueleele)

79	Safotulafai (Vaimaga/Eveeve)
80	Safune (Fatuvalu)
81	Safune (Matavai)
82	Sagone
83	Saina
84	Salailua
85	Salailua (Siutu)
86	Salamumu
87	Saleasumua
88	Saleapaga
89	Saleaula
90	Saleia
91	Salailua
92	Saleimoa (Alamutu)
93	Saleimoa (Lotoboa)
94	Saleimoa (Nonoa)
95	Saleimoa (Salepouae)
96	Salelesi
97	Salelologa (Saloga/Falefia/Malaeta)
98	Salesatele
99	Saletele
100	Samaleulu (Lealatele)
101	Samamea
102	Samata i Uta
103	Samauga
104	Sapapalii (A'esuli)
105	Sapoe/Utulaelee
106	Sapunaoa
107	Sasa'i

108	Sasina
109	Satapuala
110	Satitua
111	Satufia
112	Satuistua
113	Satuimalufilufi
114	Savaia (Lefaga)
115	Sili
116	Siufaga (Faga)
117	Siumu Sisifo
118	Siuniu
119	Taelefaga
120	Tafagamanu (Lefaga)
121	Tafaigata
122	Tafitoala (Safata)
123	Tafua
124	Tiavea
125	Utualii
126	Vaega (Satupaitea)
127	Vaiala
128	Vaigaga
129	Vailele Tai
130	Vailele Uta
131	Vailoa Aleipata
132	Vailuutai
133	Vaimoso
134	Vaipouli
135	Vaipua
136	Vaipuna

137	Vaisala
138	Vaitele Fou
139	Vaitele Tai
140	Vaitele Uta
141	Vaitoomuli Palauli