



THE NATIONAL UNIVERSITY OF
SAMOA



**Pacific Horticultural
& Agricultural Market
Access Plus Program**

Supported by Australia & New Zealand

**Gender Equality, Disability & Social Inclusion
Household Study in the three PHAMA Plus
Agriculture Sectors in Samoa:
Root Crops (mainly Talo), 'Ava, and
Ornamental Horticulture**

Final Report 2024

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Glossary of Terms, Acronyms and Abbreviations

'Ava	Samoa word for “kava”
BLP	Business Link Pacific
BPWP	Building Prosperity for Women Produces
CRPD	Convention on the Rights of Persons with Disabilities
DCED	Donor Committee for Enterprise Development
FAO	Food and Agriculture Organization
fa'afafine	Samoa term for effeminate males
fa'alavelave	Cultural and church obligations
fa'asamoa	‘the Samoan way’ refers to the traditions and culture which guides and influences people’s roles in their family, community and broader society
fa'atama	Samoa term for butch females
FFT	Family Farm Teams
GAW	Gender At Work
GEDSI	Gender Equality, Disability and Social Inclusion
HIES	Household Income & Expenditure Survey
KAP	Knowledge, Attitude and Practice
MAF	Ministry of Agriculture and Fisheries
MDGs	Millennium Development Goals
MWCSD	Ministry of Women, Community and Social Development
Nofotane	Samoa word for a married woman living with her husband’s family
NOLA	Nuanua O Le Alofa (Samoa National Organisation for People with Disabilities)
NPOD	National Policy on Disability
NUS	National University of Samoa
PHAMA Plus	Pacific Horticultural and Agricultural Market Access Plus Program
RSE	Recognised Seasonal Employment program
SDG	Sustainable Development Goal
TA	Technical Advice
Talo	Samoa word for “taro”

Executive Summary

The Pacific Horticultural and Agricultural Market Access Plus (PHAMA Plus) program is committed to supporting inclusive agricultural market development in Pacific Island countries including Samoa. Inclusive market system support requires an understanding of the dynamics of gender equality, disability and social inclusion within that market system so that intervention efforts can be prioritised and focused on activities most likely to remove the drivers of exclusion, and enhance opportunities for building inclusive market systems that women, men, people with disability, youth and other traditionally marginalised groups participate and benefit more equitably. Analysis, informed through research, is a key component of ensuring GEDSI is considered in development projects, and will enable and support practitioners to detect opportunities for, and to monitor, improvements in people's lives. The PHAMA Plus program's¹ Samoa Smallholder GEDSI Study is one example of research to gauge the extent to which some groups such as people with disability, youth and women may be excluded from (or included in) the market systems, and to understand the socio-cultural norms, practices and attitudes that drive this exclusion. This study seeks to identify and explore the barriers to inclusion and to suggest opportunities and recommend approaches to address these within the market systems of Root Crops (mainly Talo), 'Ava, and Ornamental Horticulture that are supported by PHAMA Plus in Samoa.

The analysis presented in this report was informed by a desktop review of relevant literature, a comprehensive household survey involving 136 Samoan smallholder farming households, focus group discussions, and key informant interviews with community leaders and sector-level actors including exporters, processors, commercial farmers, government and industry or civil society organisations. In the survey, the National University of Samoa (NUS)² collaborated with selected farming households involved in PHAMA Plus's three target agriculture sectors, to gather information on household demographics and socio-economic conditions; household and farm decision-making; domestic and farm roles and responsibilities; and household and farm decision-making. In addition, a series of knowledge, attitude and practice (KAP) questions were used to better understand attitudes towards gender and social inclusion. Data were collected from three different groups: individual farmers/growers (136 interviews), key informants such as village mayors and major growers (8 interviews), and through focus group discussions. Participants were selected for these discussions, following the household surveys because of their in-depth knowledge of the sector and ability to respond to the additional questions and the questions for follow up. Three focus groups, one covering each sector, were convened. These results were supplemented and triangulated through key informant interviews with key market sector actors that were undertaken by the PHAMA Plus Samoa Team as part of the Samoa Sector Strategy Update process.

The objective of the study was to better understand the gender and inclusion dimensions in farming households, communities, and market systems to inform the PHAMA Plus program's strategies, partnerships and activities. The findings from the research seek to identify social, cultural or other elements that can serve as a barrier to inclusive market systems and the equitable involvement of traditionally marginalised groups.

This study employed a purposive sampling method, a subjective non-probability technique. Households were selected based on criteria established by PHAMA Plus, with sample sizes determined in alignment with the Donor Committee for Enterprise Development (DCED) sampling strategy. The final selection of participating households was made in consultation with the Samoa Ministry of Agriculture and Fisheries (MAF) and NUS. Purposive sampling identified households with the specific characteristics relevant to the survey. Key informant interviews and focus group discussions complemented purposive sampling, providing valuable insights into the gendered aspects of smallholder farming in Samoa.

¹ *The PHAMA Plus program supports economic growth and improved rural livelihoods for the people of ten Pacific countries (Cook Islands, Fiji, Kiribati, Niue, Papua New Guinea, Samoa, Solomon Islands, Tonga, Tuvalu, and Vanuatu), by being market focused, export-oriented, sustainable and inclusive. We do this by ensuring that PHAMA Plus investments are inclusive and benefit women, men, people with disability, youth, other marginalised groups, and people living in remote communities (RC) as articulated in the Program's GEDSI Strategy.*

² *NUS was contracted by the PHAMA Plus program (contract # 70000191/NUS/1) to conduct the household level study – refer to Annex 1 for the study proposal.*

The study findings reveal that predefined gender roles, based on deeply entrenched social and cultural norms within the three examined market systems, can present a barrier to inclusive market system development by driving exclusion of traditionally marginalised groups including women and people with disability. Men dominate root crop and 'ava farming, assuming most decision-making and labour roles throughout the production cycle. Conversely, in the ornamental horticulture sector, more typically associated with a woman's pursuits, decision-making and gardening is largely the responsibility of the woman. Similarly, while the data may suggest some changes when compared to the background literature, women continue to hold primary responsibility for household domestic and caring responsibilities, contributing to less visible subsistence farming, or behind the scenes financial management. These dynamics are influenced and enforced by entrenched social and cultural norms, favouring men to undertake physically demanding crop cultivation and women to undertake activities closer to home such as gardening of vegetables for household consumption and ornamental flowers. Because of these attitudes and beliefs, young girls are less likely to be involved in farming activities and learning skills and techniques from their parents than boys; and boys are less likely to be expected to contribute to household domestic chores or caring responsibilities.

Fa'asamoa, or 'the Samoan way' refers to the traditions and culture that continue to colour daily life in Samoa. Fa'asamoa guides and influences people's roles in their family, community and broader society. Despite the fa'asamoa's ideal and principles of equitable treatment for all, disparities persist within market systems, particularly concerning the inclusion of marginalised groups, such as women and people with disability, in part because of the expectations about the role they are expected to play within the family and community. The study suggests that barriers to inclusion, or drivers of exclusion, include gendered division of roles and responsibilities and decision-making; socio-cultural beliefs and norms; and access to and control over assets such as land, training and resources. Encouragingly, there are signs of progress with the survey indicating that domestic responsibilities and decision-making are often shared between men and women, likely influenced by higher education levels altering perceptions, religious affiliations promoting equality, and changing environmental factors like migration of young, often male, family members under the labour mobility schemes to Australia, New Zealand, and American Samoa, emphasising the need for change. There were however some gendered differences in responses, for example women were much more likely to suggest that decision-making is shared between a husband and wife, than the male respondents were. Further investigation would be required to better understand and interpret the differences in these responses.

Overall, most farming households surveyed encounter challenges in accessing consistent financial resources, affordable technologies, and pertinent information necessary to move beyond semi-subsistence farming. Limited access to such enabling factors also contributes to exclusion in market systems. It is essential to provide inclusive and accessible training, and facilitate access to these resources to support the mechanisation of physically demanding and labour intensive practices to increase productivity and support inclusion, enabling diverse smallholder farmers to integrate seamlessly into value chains and formal markets.

The findings identified through the household study and literary review were reinforced through the systems level interviews with key market actors. These interviews confirmed that men dominate agricultural exports and commercial farming, with only a handful of women exporters, processors or commercial farmers engaged in the 'Ava or Root Crops. Industry and sector stakeholders noted the opportunity for improved inclusion through support to mechanisation of farming and post-harvest processes, the provision of targeted training including around business management and record-keeping needed for export market access, and through supporting value-adding and processing facilities to generate employment for women, youth and people with disability.

Initiatives such as the Family Farm Teams (FFT) approach, which has been incorporated into PHAMA Plus initiatives and partnerships in other Pacific countries, would support smallholder farms to transition to semi-commercial operations and support inclusive market systems development. FFT, which supports farmers to establish farming goals and plan to reach them, while adopting more equitable division of labour and decision-making, can be adapted and targeted to the Samoan context by incorporating financial literacy, business management and record keeping modules. Consideration could also be given

to testing and piloting innovative online tools or mobile applications that facilitate market access between producers and consumers, and support smallholder farmers maintain records and manage their finances, better meeting market access requirements and expectations. As women and young people are already heavily involved in the financial management of the business and the household, this will empower them to become more active in decision-making and drive inclusive, equitable market development.

The findings of this study should inform and influence program design and implementation for PHAMA Plus. By adapting sector strategies, intervention designs, and partnerships to the local context the findings should lead to meaningful recommendations to address sector and more general gender and social inclusion barriers for women, youth, people with disability, and other marginalised groups in agricultural systems and farming households supported by PHAMA Plus in Samoa.

1 Introduction

1.1 Purpose of the Study

The purpose of this study is to support the PHAMA Plus program to better understand whether certain people (men, women, youth, people with disability, people living in remote locations, or other traditionally marginalised groups) are excluded from the market systems that they work within, and where they are excluded, to explore the underpinning reasons for this. Secondly, the study seeks to identify opportunities for addressing the causes of this exclusion, or removing barriers to full participation in the market systems. The research also explored the correlations between the demographics of the study population and how they impact on, and are impacted by, the same market system, including through the application of an intersectional lens. These findings will help PHAMA Plus to drive more inclusive market systems in the priority agricultural sectors of 'Ava, Root Crops and Ornamental Horticulture in Samoa by applying a research-informed GEDSI lens to program planning, programming and learning.

Anecdotal evidence and secondary literature suggest that there are gender and identity -based disparities between men and women, people with disability, youth, and other marginalised groups. PHAMA Plus acknowledges that the social hierarchy of Samoan society (fa'asamoa) dictates the socio-cultural and institutional rules that govern the multiple roles individuals play in families and communities. This multi-dimensional socio-cultural aspect of fa'asamoa provides the context in which smallholder farmers and the market systems operate.

1.2 Objectives of the Study

The purpose of this study is to gather insights from smallholder farmers (women and men farmers, and farmer groups) engaged in the cultivation, and market actors involved in outreach support, post-harvest processing, trading and exporting of talo and other root crops, 'ava, and ornamental plants to:

- i. Better understand the roles, responsibilities of men, women, youth, other marginalised groups and people with disability as participants, service providers, influencers and policymakers within the targeted market systems.
- ii. Better understand the capacities, capabilities, confidence, agency, voice, social norms, beliefs, attitudes and perceptions around GEDSI prevalent in farming households in the targeted crop commodities and market systems.
- iii. Assess the extent and manner to which GEDSI is addressed within the market systems through identifiable policies, practices, programs or other approaches.
- iv. Identify continuing instances, sources and causes of exclusion within the targeted market systems and make recommendations on how these could be addressed.

The PHAMA Plus-NUS GEDSI research in Samoa sought to understand the GEDSI dynamics at the household and community level i.e., objectives I, II and IV above. The information drawn from the surveys has been supplemented and complemented by systems level interviews with commercial farmers, processing and export businesses, and the organisations that support farmers, conducted by the PHAMA Plus Samoa Team (Objective III and IV above). The findings of the two study components have been analysed and compared to the literature review to inform this analysis and associated recommendations.

1.3 Scope of the Report and primary users

While there is significant literature providing invaluable insights on the current discourse related to GEDSI in Samoa, much of this is dated and not specifically relevant to the study area. This study seeks to

address these gaps by incorporating primary data collected through household surveys, focus group discussions and key informant interviews, to inform PHAMA Plus sector strategies, partnerships and interventions.

2 Background

This section presents the findings of the comprehensive review of relevant literature related to GEDSI and agriculture internationally and in Samoa undertaken primarily by NUS with support from PHAMA Plus.

2.1 Global and national perspective on GEDSI in agriculture

Over the last 30 years, increasing focus has been placed on the ‘gendered’ aspects of development including how initiatives impact women and men differently. Though “gender” as a theoretical and methodological concept has been debated and studied for somewhat longer, it is only relatively recently that international, national and local development agencies, organisations, and institutions have begun trying to operationalize gender (International Labour Organization 2002; International Fund for Agricultural Development 2001).

While there has been progress globally to mitigate gender inequality and poverty, significant gaps still exist. Women and children are more likely to live in poverty, and in many instances face cultural constraints impeding access to opportunities (International Labour Organization 2017; 2019; Munoz Boudet *et.al* 2018). The shortage of disability-related studies that address different forms of discrimination, the impacts of discrimination on the wellbeing of people with disability, and the violation of their rights to economic and social wellbeing, implies that a not insignificant proportion of the population, both in Samoa and globally, are invisible on the data radar (Dammeyer, J & Chapman, A: 2018). In Samoa, the exact number of people with disability or with different kinds of impairments are not known (Government of Samoa, 2013). The 2021 national census recorded around 2.5% of the population aged over five as living with a disability³. This number is considerably lower than the estimate 15% of Pacific people are living with disabilities presented in the Pacific Regional Framework for Disability 2016-2025⁴. This discrepancy may be the result of different ways of assessing and collecting data, but it also indicates a lack of consistent approaches to data collection and inclusion across agencies and within the region. This in turn compounds the data void, and results in people with disability remaining invisible in decision-making.

Breaking this cycle of invisibility in the data for marginalised groups and people living in remote communities where a people-centred approach to data collection can result in the invisible seen (United Nations Human Rights 2022). These are groups of people within a given culture or context who are at risk of being subjected to various forms of discrimination based on personal characteristics, such as sex, gender, age, ethnicity, religion, health status, disability, sexual orientation, gender identity, education or income, or living in various geographic localities. Where a person identifies with more than one of these characteristics – for example, a woman with a disability – they are subject to intersectional disadvantage or discrimination, often resulting in them being even more marginalised from community and the economy.

An inclusive, rights-based and people-centred approach that cuts across personal characteristics and social-economic context is essential in achieving sustainable development and ensuring no one is left behind (United Nations 2015; UN Women 2018). More than one billion, or 16% of people globally live with some form of disability. While progress has been made, there is still a long way to go in realising equity rights for people with disability (World Health Organization 2022) including in access to health, income generating opportunities, human rights, and social justice. The Government of Samoa has committed to several international, regional and national policies, strategies and platforms to advance GEDSI. At an

³ Samoa Bureau of Statistics, 2021 Census.

⁴ Pacific Framework for the Rights of People with Disabilities, 2016-2025, cited at <https://pacificdisability.org/wp-content/uploads/2024/04/Pacific-Framework-Rights-of-PWD.pdf>

international level commitments include the 2030 Agenda for Sustainable Development (SDGs), the Convention on the Elimination of all forms of Discrimination against Women, the Convention on the Rights of Persons with Disabilities and the Convention on the Rights of the Child. Regional commitments include the Pacific Leaders Declaration on Gender Equality and nationally through the Pathway for the Development of Samoa, and national policies on Women's Equality and Persons with Disabilities.

According to the World Bank's Samoa Gender Landscape, women's labour force participation in 2022 (at 41.3%) was significantly lower than that of men (67.1%). Similarly of the women employed, only 8.43% were employed in agriculture, compared to almost 30% of men (World Bank 2024). The numbers of female headed households are increasing according to the latest Household Income Expenditure Survey (2018) accounting for 21.1% of households, up from 19.5% in 2013/14 (Samoa Bureau of Statistics, 2023:5). Despite this, women face significant discrimination when it comes to land ownership, participation in decision-making entities and access to credit and financial services (FAO 2011). In addition to farming, women have household responsibilities related to nurturing roles in child rearing, caring for the elderly, and household maintenance. Men, on the other hand, are perceived as the providers, protectors, and head of the household (*ulu o le aiga*). This traditional gendered division of labour is common across many cultures, and in Samoa, food production has this same distinction. Women generally took caring roles in families, in charge of domestic tasks, while men spent most of their time working in the field or in paid employment, causing agriculture to become a secondary aspect of the women's lives (Crandall 2019). This does not imply women are not involved in agriculture work, women are simply relegated to a less visible or valued role, often related to subsistence production.

Historically, women were actively involved in agriculture in Samoa. Evidence suggests that the devaluation of women's agricultural labour as unimportant stems from the efforts of missionaries and colonial administrators to focus women's role on childcare and food preparation (Fairbairn-Dunlop & Momsen, 1993). However, women's strong ties to the land imply women (and other groups such as youth, people with disability for example) do not abstain from farming for lack of interest but the lack of data on women's contribution to agriculture is more because of under enumeration, or counting methods related to stringent international parameters in definitions of what constitute agriculture labour, where the less visible roles women play in farming are undercounted.

Underperformance of agriculture in many developing economies can be attributed to women not having equal access to agricultural assets and services needed to be more productive. Fairbairn-Dunlop (1994) makes a similar point related to women contributing significantly to family food production and informal trading, but highlighted that limited access to agricultural training and resources inhibit them from participating in cash crop and export-oriented agriculture.

By the same token, women (and youth) make essential contributions to the market economy as smallholder farmers, labourers and entrepreneurs in Samoa (Taua'a & Manuleleua 2022). Consequently, their contribution to agricultural output is extremely important but difficult to accurately quantify due to overlap in both men and women's responsibilities in farming. For instance, differentiating output by gender, based on crops presumed to be cultivated by women and crops predominantly grown by men, neglects the changing role that women farmers in Samoa are playing (Crandall 2019; Schoeffel & Meleisea-Ainuu 2016).

A lack of readily available GEDSI disaggregated data on agriculture further compounds GEDSI analysis efforts. The latest Agriculture Survey by the Ministry of Agriculture and Fisheries counted 26,900 (out of 28,516) households that identify as agricultural households growing some crops or raising some livestock (Food and Agriculture Organization, 2021:1). The same survey found a significant increase in the number of households growing talo (from 15,106 in 2009 to 17,098 in 2019) across the three main regions of Apia Urban Area, Northwest Upolu and Rest of Upolu except for Savaii. This reflects continued recovery from the Talo Leaf Blight outbreak that decimated the industry in the 1990s and an increase in overseas markets motivating farmers to cultivate talo for export. Data on 'ava, ornamental horticulture and other crops are not covered in the survey. This lack of reliable, disaggregated data creates hurdles to understanding and addressing issues of poverty, wellbeing and inclusive social development.

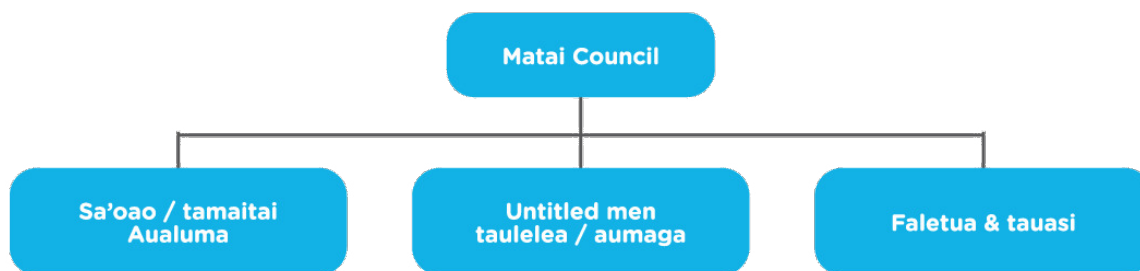
2.2 Contextualisation of GEDSI

To understand the GEDSI aspect of development in Samoa, it is important to provide the socio-cultural context in which it plays out. The GEDSI discourse in Samoa needs to include both the modern and traditional frameworks that govern the political, social and economic lives of Samoans. Firstly, the fa'amatai system provides an important structure for gendered relations among different groups in the village, church and household. Fa'amatai is the system of political administration based on custom and village as opposed to democratic central government (Toleafoa 2006). Meleisea alludes to the fa'amatai as 'the system of chiefly authority based on the idea that title holders would represent the interests of the extended families who gave them their titles' (Meleisea 2000:191). The fa'amatai is a grouping of males and females who are descendants and heirs to family titles and lands (Le Tagaloa 1992:117).

The institution of fa'amatai (pre-modern and contemporary Samoa) is governed and conceptualised in a hierarchical system of fa'alupega (honorific/traditional salutations).

Most land in Samoa is customary land, meaning that it cannot be bought or sold, is not owned in title by an individual, but rather is an asset bestowed on a familial group by their ancestors. Thus, land-use decisions have often been made collectively, or customary land is informally divided between more nuclear groups for use. Family matais (or chiefs) and village fonos (made up of all village matais) are intrinsically involved in decisions about land use and access. While these structures are designed to be inclusive, there remains a heavy gender bias among matais towards men. Based on a 2021 household survey in Samoa - of the 16,082 people who held matai titles - 14,638 were men, 1,444 were women (about 9%), meaning women's voices may be inadvertently marginalised in village decision-making (SBS, 2021). The fa'amatai identifies and organises people based on their birth places within a family and the village, for example women are classified dependent on whether they can trace their heritage to the matai's of the village, or if they are married into a man from the village - with different titles and status accorded to those married to matai and non-matai men; and untitled men included sons of matai, and men connected to a village through marriage. Children and students, while excluded from decision-making functions, are accorded distinct rights and expectations, and are recognised within the family structure.

Figure 1. Village Structural Organisation



(Source: Taua'a S. (2014). *The Samoan Fa'amatai System: Social Protection and Governance Issues*; *The Journal of Pacific Studies*, Volume 34, p.62)

It is important to note also that in Samoa, so called 'third' and 'fourth' genders, Fa'afafine and Fa'atama, are social and communal gender fluid-based status given to effeminate males and butch females within the Samoan cultural context (Samoa Fa'afafine Association; 2021). Anecdotal evidence suggests that fa'afafine and fa'atama have no problems identifying with their biological sex, when the occasion calls for it, such as when completing formal survey questions that require respondents to state their sex /gender /pronoun⁵. As heirs to family lands and titles, fa'afafine and fa'atama share the same rights with everyone else to access and use family customary lands, and to contest and hold matai titles. In fact, many fa'afafine hold important matai titles of their families, including the sole fa'afafine identified in the

⁵ However, this may also be reflective of limited opportunities to select an alternative to male or female, for example, the Household Income & Expenditure Survey (HIES) does not provide respondents with an option to identify as an alternative or fluid gender leaving them with little option but to select male or female when answering the question.

household survey. There are however continued incidents of discrimination, and a lack of disaggregated data means people of fluid genders are often ignored or are invisible in policy making and programming, even those directly related to their needs.

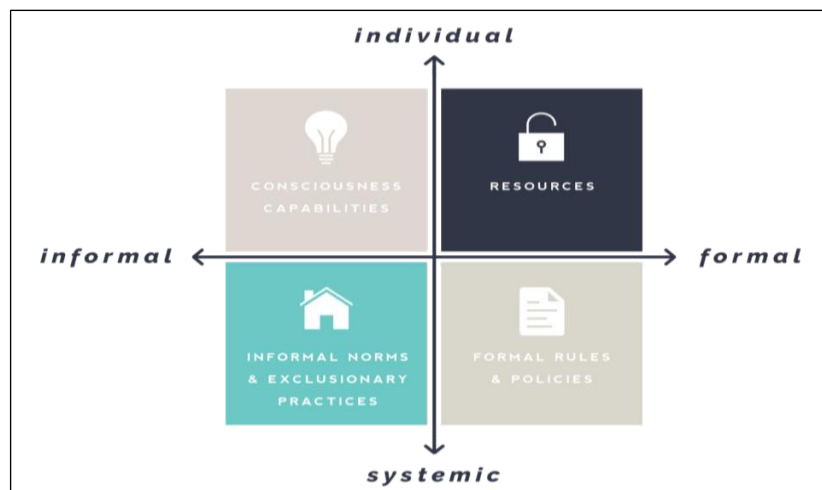
2.2.1 People with Disability

Progress for the inclusion of people with disability in development planning and legislation in Samoa commenced with the Government of Samoa’s ratification of the 2006 UN Convention on the Rights of Persons with Disabilities (CRPD). The principles of the Convention provided the basis for the first National Policy on Disability 2011-2016 (NPOD), advocating for an inclusive and barrier free society that empowers people with disability to participate in community, social and economic life, particularly their active participation in national and international development processes (MWCD 2013). The current national policy for people with disability covers the period 2021-2031 and is focused on disability inclusive development. Additionally, the NPOD recognises the critical principle of “nothing about us, without us” and this needs to be reflected in development activities, such as PHAMA Plus, to ensure agricultural investment projects with farming households are designed to improve the livelihoods of people with disability. Efforts are currently underway to identify and register all persons living with disabilities in Samoa as part of the National Social Protection Policy.

2.3 Theoretical Framework for GEDSI

The Gender at Work (GAW) framework provides the theoretical framework for conceptualising, explaining and analysing the relationship between gender, age, disability and different social identities, and how this can impact the way individual actors interact with the market system as illustrated in Figure 2 (PHAMA Plus RFP 2023:1). In the same vein, understanding the barriers to market access, highlighting opportunities to enhance market access, facilitate economic growth and improved rural livelihoods for the people of Samoa as articulated in the GEDSI strategy, comprise the second component of this research which is appropriately addressed in Figure 3.

Figure 2. Gender at Work framework

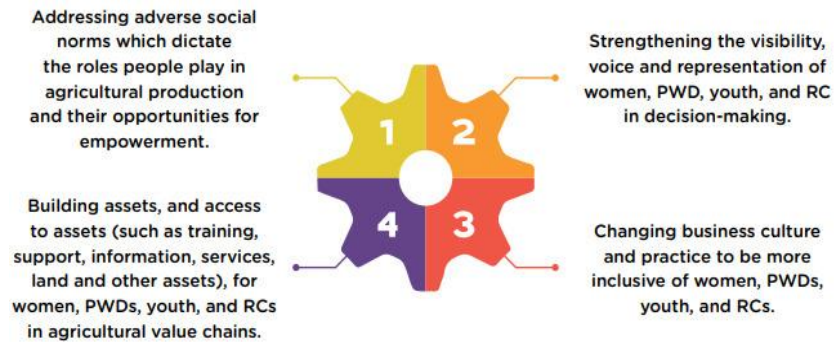


Source: PROPOSAL_Value Chain GEDSI Analysis Samoa FINAL (05July23) – See ANNEX 1

The GAW approach integrates several other frameworks related to wellbeing, sustainable livelihoods, and social protection deemed critical in GEDSI strategies. More importantly, the unique focus of the framework on how power is constituted and negotiated makes it a valuable resource for understanding gender in terms of imbalances in power relations as a source of disparity in the targeted market system (Figure 2). Figure 3 shows the four drivers of empowerment that PHAMA Plus focuses its inclusion efforts around. These areas highlight changes required to make an impact on inclusion across commodity

sectors. Numbers 1 and 2 in Figure 3 correspond to individual or informal changes (visibility, voice and representation, consciousness about adverse social norms) needed for positive change to transpire. Numbers 3 and 4 (Figure 3) are systemic and often require deliberate and more formalised actions and relate to the boxes on the right of the quadrant in Figure 2.

Figure 3. PHAMA Plus GEDSI Impact Areas



(Source: https://phamaplus.com.au/wpcontent/uploads/2022/11/GEDSI_Strategy_Summary_External_-04.pdf)

3 Methodology

3.1 Methods

This report draws on a literature review to better understand baseline conditions, and to use as context when analysing the household survey study. The household survey engaged with 136 smallholder farmers, generally farming areas up to 5 acres⁶ who derive their primary farming income from one of the three priority commodities. Farming households were identified using a purposive sampling approach, to select participants who met the requirements of the study – i.e., were smallholder farmers, farming in one of PHAMA Plus’s core commodity sectors, and were willing to share their experience and knowledge. Although the sample studied was not representative of the population of smallholder farmers in Samoa, this was not seen as a weakness given the homogeneity of the sample selected based on similar characteristics that are of particular interest to PHAMA Plus. The sampling strategy utilised the DCED Sample Size Calculator to estimate the sample size for each sector, with a margin of error of 10% and a confidence level of 90%. Purposive sampling was complemented by key informant interviews. Key informants were selected individuals who were knowledgeable stakeholders who could reflect upon and share knowledge and insights related to the gendered aspects of smallholder farming in Samoa. They were generally village and government leaders, exporters, processors and commercial farmers. Farming households were identified with the support of the Ministry of Agriculture and Fisheries (MAF) representing the core commodity sectors as depicted in Table 1 below.

Table 1. Farming Households

Group	Sample Size	Method/tool for data collection
Talo & other root crop Farmers	43 households	Questionnaire & In-depth interview
‘Ava Farmers	40 households	Questionnaire & In-depth interview
Ornamental Farmers	40 households	Questionnaire & In-depth interview
Mixed Crops (including Tree Crops) ⁷	13 households	Questionnaire & In-depth interview
Final total sample size	136	

The study combined qualitative and quantitative approaches to perception evaluation. The quantitative component produced the data that was aggregated and analysed to describe roles and responsibilities around decision-making and labour. Qualitative methods helped to probe and explain these relationships. Contextual methods (participant observation, questionnaires, key informant interviews, focus group/fa’afaletui) of data collection were employed to generate the data to answer the study questions. Open-ended questions were used for the key informant interviews and focus groups, enabling respondents to answer in as much detail as they like in their own words in order to obtain a rich collection of qualitative and quantitative data.

Additionally, qualitative methods of fa’afaletui (focus group; see Annex 2) and Talanoa (formal and informal conversations) were used to scope the perceptions of respondents as set out in the structured questionnaire.

The data that was collected through the surveys, key informant interviews and focus group discussions was cleaned, sorted and analysed using a structured, sequenced approach. This involved reading the responses, organising or coding the data against a key theme or topic by drawing on key words, exploring

⁶ Some respondents reported having significantly larger parcels of farming land, however in most cases these were not being fully utilised, perhaps due to complexities around ownership and use of customary lands.

⁷ An additional sector included as a result of the findings of the survey.

and analysing the data to identify patterns, and then sense making the results to provide a picture of the GEDSI dynamics within the target value chains.

3.2 Key study questions

The key questions under the three study objectives being examined are presented in Table 2 below.

Table 2. Key Questions to be answered for each study objective

Study Objectives	Key Questions to be explored
Objective 1: To better understand the roles, responsibilities of men, women, youth, other marginalised groups and people with disability as core value chain actors, as participants, service providers and policymakers within the targeted market systems and identify potential sources and nature of exclusion	What are the specific roles and responsibilities that are explicitly or implicitly assigned to men, women, youth, other marginalised groups and people with disability within the targeted market system?
	Who is responsible for various domestic and care activities, and for meeting church and community commitments and responsibilities?
	What challenges do individuals from these groups face in relation to their equitable participation within the targeted market system?
	What barriers exist to men, women, youth, other marginalised groups and people with disability participating equitably and beneficially in the target market system? And what opportunities exist to empower them to participate equitably and beneficially within the targeted market system and contribute to its improved performance?
Objective 2: To better understand the capacities, capabilities, confidence, agency, voice, social norms, beliefs, attitudes and perceptions around gender equality, disability and social inclusion that are prevalent within the targeted market systems	What prevailing socio-cultural norms, beliefs and attitudes can be identified amongst key value chain actors, intermediary service providers, non-government organisations and public bodies regarding the inclusive participation of women, youth, other marginalised groups and people living with disabilities in the targeted market system?
	How are women, youth, other marginalised groups and people with disability involved in lobbying, policy and strategy formulation and decision-making at different areas or levels of the targeted market systems (including in decision-making about land use and resource allocation)?
	Where women, youth, other marginalised groups and people with disability have limited influence and visibility in the targeted market system, where and how and why does this exclusion occur? ⁸
	Do men, women, youth, other marginalised groups and people with disability have equal access to the factors of production (land, labour, capital) and other supporting services (such as training) to participate beneficially in the targeted market system?
	Do men, women, youth, other marginalised groups and people with disability have confidence in their abilities including with regards to

⁸ For example, if decisions on land use are made by the village council, women may be excluded because they are not allowed to participate in the village council/decision-making functions in that village/district

Study Objectives	Key Questions to be explored
	<p>agricultural practices, financial management and business management?</p> <p>What kind of specific support do men, women, other marginalised groups, youth and people with disability require to participate beneficially in the targeted market system and contribute to its improved performance?</p>
<p>Objective 4: To identify continuing instances, sources and causes of exclusion within the targeted market systems and how these could be addressed.</p>	<p>What specific continuing instances of exclusion can be identified within the target market system and how do these relate to the respective roles and responsibilities of value chain actors, intermediary service providers, non-government organisations and/or government bodies?</p> <p>What future strategies, plans or other initiatives can be identified which could address specific instances of target market system exclusion?</p> <p>What incentives or motivation to adopt strategies, plans or other initiatives that address continuing exclusion are at play within the target market system?</p>

The household survey questionnaires (see Annex 2) were categorised into three main domains. The first covers household demographics and family dynamics. The second, decision-making roles within the family including farm-related activities, and labour distribution throughout the value chain from land preparation to post-harvest stages and through to marketing and selling. The third domain relates to the knowledge, attitudes, and practices regarding GEDSI norms and beliefs of survey respondents to explore participants' perspectives on specific gender issues such as domestic violence, leadership, education, employment and voice and agency in family or community matters. While this information is useful in understanding the environment for change, its reliability is limited in that respondents may tell surveyors what they think they want to hear, as opposed to the whole truth.

3.3 Ethical consideration

The household survey adhered to ethical standards set by the NUS University Research and Ethics Committee. Additionally, the study was designed and conducted in line with the principle of 'do no harm', being cognisant of the possible risks, both intended and unintended on participants in the study and stakeholders in its outputs. A risk-management approach was applied to reviewing tools, approaches, and engagement with stakeholders, ensuring that their safety and security (emotional, physical and sexual) was of primary concern.

4 Limitations of the Study

Identifying respondents of fluid or alternative genders was challenging. Data collected by the Samoa Bureau of Statistics (for example in the census) does not allow respondents to identify as being any gender other than male or female. As a result, while alternative gender groups are culturally accepted, and highly visible in Samoan society, there is no data available related specifically to them. Although this study provided respondents with an option to select 'other' when asked their gender, habit and practice may mean they don't automatically do this, and only one person identified as Fa'afafine in this survey. Efforts were made instead to engage with gender diverse organisations such as the Samoa Fa'afafine Association to explore opportunities and barriers to agricultural inclusion.

This study deliberately targeted smallholder farmers, however it quickly became apparent that this had limitations on analysing data specific to a commodity or value chain as very few households were mono-croppers, with most farming a mixture of crops – subsistence and cash. In fact, almost 80% of farmers reported that in addition to the main cash crop (Talo, 'Ava or Ornamental Horticulture), they also grew other crops (primarily fruit or vegetables) to support their families with daily sustenance and small earnings for financial needs. In addition, the selection of smallholder farmers only limits the direct transferability of these results to larger, more commercial farms, that are already engaged in or are interested in selling crops for exports.

Upon analysing the data, it became evident that limited follow-up had been undertaken at the time to fully understand the relationship between the quantitative and qualitative responses to some of the questions, leaving some information lacking the detail to be fully understood. For example, where a respondent reported that a task was performed by 'the family' (as opposed to hired labour), follow up questions to understand who within the family performed these tasks were asked inconsistently resulting in gaps in information. A validation workshop was subsequently conducted to further explore and unpack these responses.

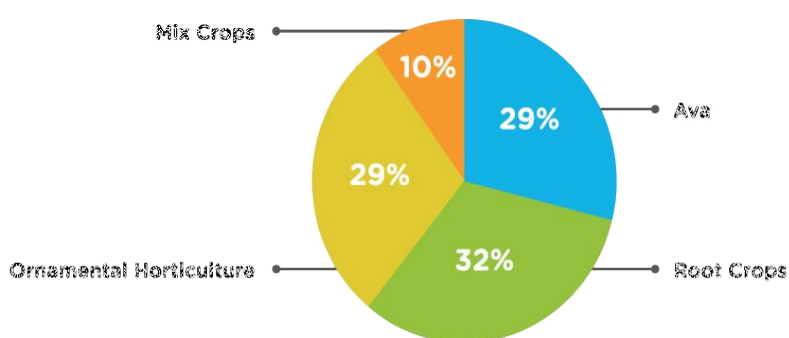
The systems level study was hampered by the availability (or lack of) key stakeholders. For example, the peak national Organisation for Persons with Disabilities, NOLA, was engaged in a program review with donors and was unable to provide PHAMA Plus with data relevant to people with disability involved in agriculture, and in particular the target value chains. This limited the study's ability to draw insightful information about the inclusion (or otherwise) of people with disability in the market sector. To address this limitation, a follow up interview with NOLA and with target farmers with disabilities is recommended to supplement the findings and guidance.

5 The Study Results

5.1 Household Demographics

Of the 136 farmers interviewed, 43 (32%) identified as Root Crop farmers (mainly Talo), 40 (29%) as 'Ava farmers, 40 (29%) as Ornamental growers (29%), and 13 (10%) as Mixed Crop growers. Mixed cropping aptly describes the more common farming practices for 94% of the country's farming households (Food and Agriculture Organization; 2021), an important finding confirmed in this survey. Mixed cropping and intercropping allow more efficient uses of farm resources linked to sustainable crop production to meet household food and livelihood needs. Mixed cropping and intercropping also provide ground cover for a longer period than monocropping, protecting the soil from erosion. By growing more than one crop at a time in the same field, farmers maximise water use efficiency, maintain soil fertility, and minimise soil erosion.

Figure 4. Type of crop / sector



5.1.1 Gender of Farmers by Sector

There is an unequal distribution of farmers by gender in the crop sectors of the surveyed farming households. While females dominate Ornamental Horticulture and Mixed Crops which are predominantly vegetables (accounting for 95% and 77% of respondents for each sector respectively), males dominate the 'Ava and Root Crops (mainly Talo) (83% and 58% respectively). Similar gender dynamics are seen at the system level with men accounting for all 'Ava exporters except one, and only a few women exporters of root crops. Women reportedly involved in packaging and processing (including in managerial roles) but not in production. This reflects social norms where women generally undertake less physically demanding agricultural work, focusing on crops like ornamentals and vegetables whereas men tend to focus on more labour-intensive tasks and cash crops. Growing vegetables and flowers aligns with women's nurturing and domestic roles and responsibilities (Fairbairn-Dunlop 1993) and these activities are generally performed in close vicinity to the home. However, the study discovered a considerable number of women are involved in decision making relating to selecting the types of crops grown (see Annex 3, Results, Section 12.1 on Farm Activities for who makes decisions for mix-cropping). It should be noted however that some women household heads were widows (see Figure 6), and have taken on household decision-making out of necessity, not choice, and this was reiterated in the validation workshop.

5.1.2 Farmers by Age and Gender

The interviewees ranged in age from 18 years to over 68 years. The majority of farmers were aged between 38 and 57 (57% of women and 52% of men farmers). Two male farmers were aged under 20 years, while there were no women farmers aged under 27 years of age. Women accounted for the majority of farmers aged 68 or older (67%) with all but one of them widowed. The profile of respondents supports anecdotal information that the agricultural sector workforce is aging, with less young people becoming involved in the sector. The physical nature of manual farming in Samoa means that an aging agricultural population can result in low productivity and reduced efficiency in land use. However, it may also reflect the multi-

generational nature of many farming households in Samoa, with the older generation assuming the role of household head. Interviews with key stakeholders including commercial farmers, processors and exporters, indicated that there is increasing interest in the entrepreneurial and export opportunities associated with agriculture among young people, particularly those returning from labour mobility schemes, and opportunities to further support these young people may help to reverse the aging of agricultural workforce.

5.1.3 Education and Literacy of Surveyed Farmers

Overall, there was a relatively high-level level of education among respondents with 90% having attained secondary or tertiary qualifications (57% women, and 43% men). Of those however, more men (44%) than women (32%) have tertiary qualifications. Only 1% of male respondents had not attended school, while 5% women and 4% men had only completed primary education. It is possible to draw a relationship between the education level of respondents and the changing perceptions on GEDSI identified in the responses to questions about household roles and decision making and knowledge, attitude and practice questions included in the survey. For instance, both men and women agree that decisions regarding the welfare of the household should be made jointly, and respondents demonstrated an openness to the principles of shared responsibility and equity.

Literacy is an important factor and can influence the understanding and knowledge of the interviewees about the different aspects of farming. Literacy in Samoan and in English were included in the survey. While literacy in the Samoan Language was almost universal, (except 1 male and 1 female), this was different with literacy in English. About 97% of women respondents reported that they had some level of literacy in English, compared to 90% of men. Further, of those who have some level of literacy in English, a significantly higher proportion of men (40%) reported they can read and write in English, but with difficulty than women (18%). More than three times as many men (7) as women (2) are illiterate in English. This mirrors the national data for adult literacy; 97.4% Samoan (F) and 96.5% (M). Illiteracy either in Samoan or English can be perceived as a hindrance to understanding and accessing available assistance for farming, presenting a barrier to inclusion in the market systems. Literacy and education often correlate with openness to change. Studies elsewhere show that those who are illiterate (or uneducated) are more likely to fear change and cling to ancestral tradition, posing challenges for GEDSI programs in rural communities (Barnes et al, 1982).

5.1.4 Household Size and demographics

The number of people in a Samoan household depends on the family unit and whether it is an extended or nuclear family. The western concept of a nuclear family is rare in Samoa, and extended families dominate with multiple generations living together the norm in rural areas, as reflected in the study data. Most farming households consist of three generations with grandparents, parents, and children all living and working together. On average however, the number of people per household has been declining as young people move to urban areas for work or study opportunities, and increasingly engage in RSE work overseas.

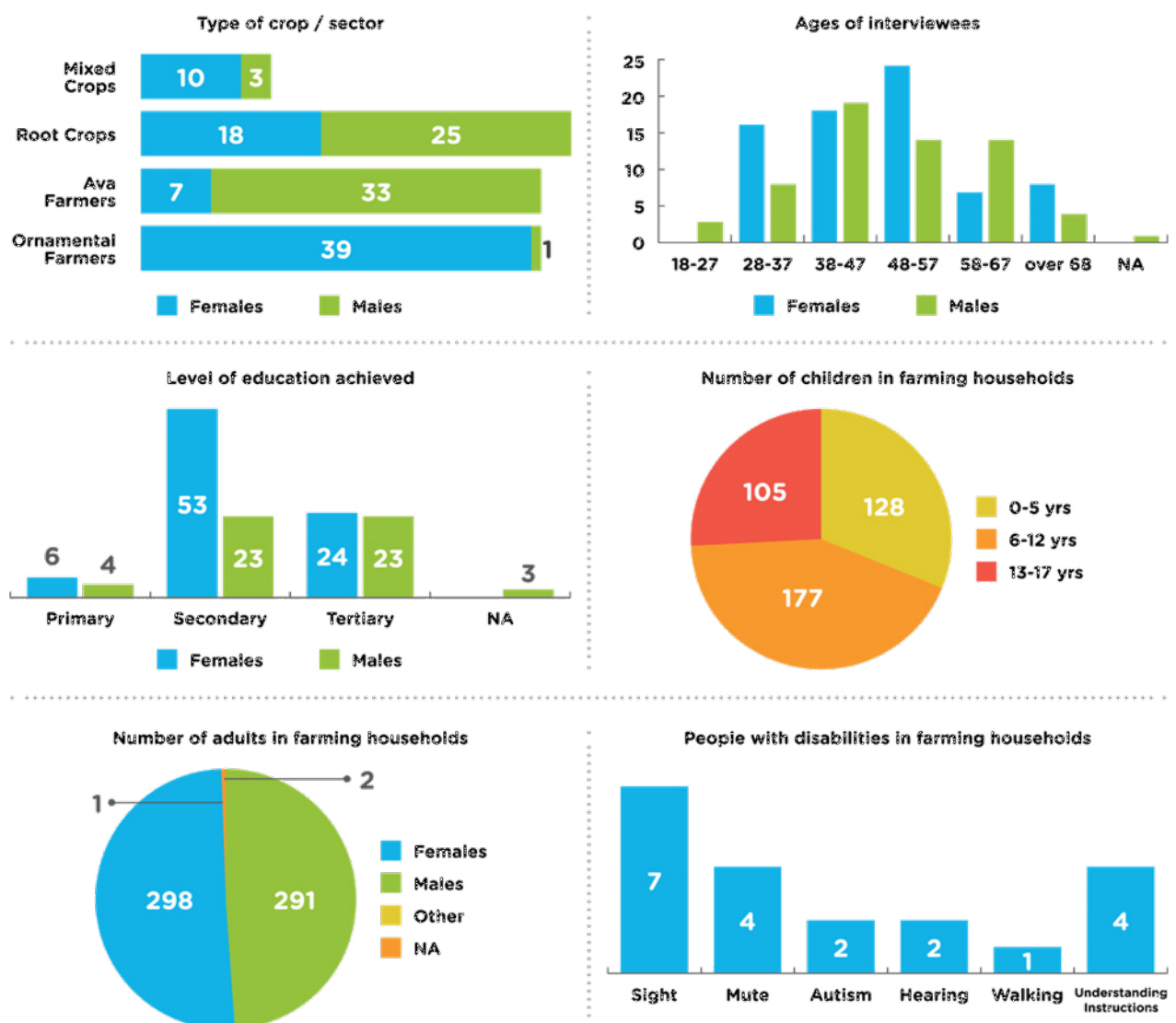
There were more than 400 children living the interviewed households, with 6 to 12 year olds accounting for 43%, under 6 year olds, 31% and 13-17 year olds 26%. Many of these children are the grandchildren of the primary farmer. Children aged 6–17 attend school and take part in age-appropriate farming activities after school hours and on weekends. Children in the 0–5 years age group are mostly taken care of by the female members of the households, specifically their mothers.

There was an almost equal number of adult men and women living in the surveyed households. It is interesting however, that only one adult identified as an 'Other' gender specifically, fa'afafine while two respondents chose not to specify their gender. This limited the ability to collect robust data relating to the participation of Samoa's fluid gender population in agriculture or their role in household domestic work. The elderly members of these households who are physically independent contribute to farming activities that are suitable to their physical ability while elderly members who cannot handle farming

work are mostly taken care of by female members of their households, specifically their daughters or daughters in law.

In some households, there are persons living with disabilities (as given in Figure 5 on “People with disability in farming households” noting the prevalence and types of disabilities). Nine elderly persons (or 7%) were identified with health problems due to age, including Alzheimer’s, diabetes, hypertension, poor eyesight, and arthritis. Of the total households surveyed, 20 (or 15%) people with disability were identified. This proportion reflects the disability prevalence rate estimated by Pacific Disability Forum but is much higher than the official government of Samoa estimate (based on census results) that less than 3%⁹ of people are living with a disability.¹⁰ The households with people with disability living in them all reported that the person with disability contributes to farming activities within their abilities. Some people with disability in the surveyed households may not be directly involved in the physical activities pertaining to growing the crops, but do other tasks for the households. The findings suggest people with disability are perceived as equally important members of their families and were not excluded from family activities.

Figure 5. Combined household demographics

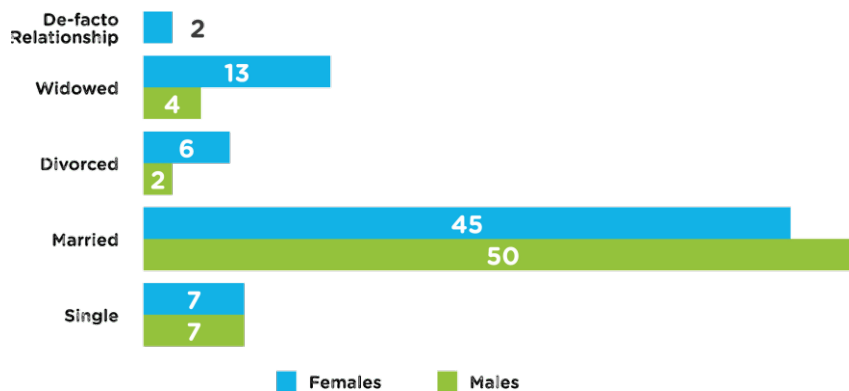


⁹ Samoa Bureau of Statistics, Census 2021.

¹⁰ PHAMA Plus used the Washington Group questions to ascertain disability prevalence in households. The difference in prevalence rates among these households and the population rate recorded in the census may reflect different definitions of disability, or the use of different questions to determine disability.

Most of the interviewees are married (70%) and of those who are married, 50 (53%) are males and 45 (47%) are females. 13 (10%) of the female farmers and 4 (3%) male respondents are widowed. An equal proportion of men and women farmers reported they were single (5% each). The widowed males and females surveyed were heads of their households and are farming along with their children, and in some cases grandchildren. Some of the widowed females live and farm on privately owned land that they shared with their late husband. For some of the widowed females who are living and farming on their late husband's land, this poses no obstacle as these lands have been subdivided to be farmed by their husband's 'sulis' or descendants. The recognised "de-facto" marital status of two females (1%) is intriguing in the context of a highly religious population, suggesting there may be a shift in attitudes and a greater acceptance of non-married couples living together.

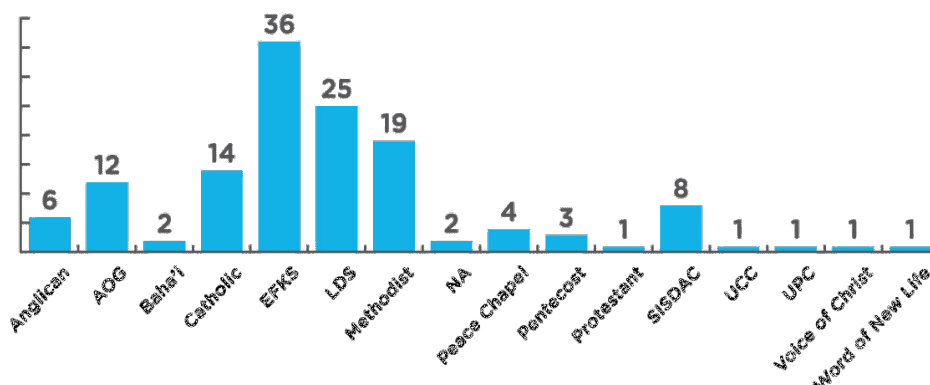
Figure 6. Marital status of interviewees



5.1.5 Religious Affiliation

An important element of demographics studies in Samoa is the religious affiliation of a studied population. Only two respondents reported that they were agnostic, with the rest identifying as following a religion, predominantly a branch of Christianity. Those that are religious, reported being part of one of a range of different churches with the highest proportion (36) following the Ekalesia Faalapotopotoga o Samoa (EFKS) or Congregational Christian Church of Samoa (CCCS) religion followed by Latter-Day Saints or LDS (25). This is important, as religious following can influence people's perception on gender equality and social inclusion.

Figure 7. Religious affiliation



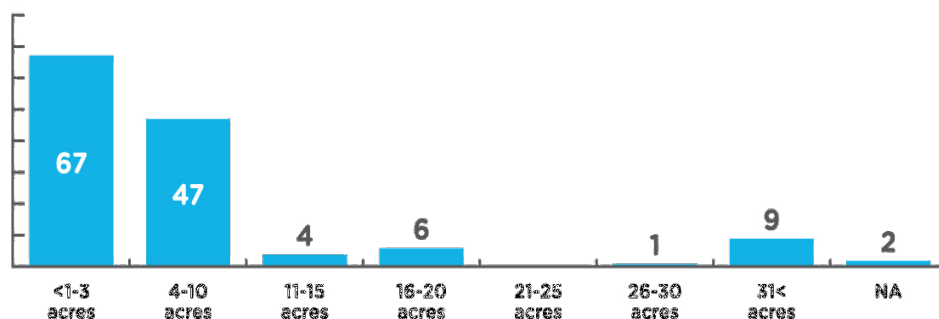
5.2 Land Tenure & Use

Land size of farming households ranged from less than one acre to more than 31 acres. Some respondents were unable to answer the question related to land holding suggesting that some

interviewees were unclear of the actual size of land available for farming. The farmland sizes are consistent with the characteristics of small household farming, whereby farmers grow a mix of crops for family sustenance and crops sold for semi-commercial purposes and household income. While the majority of the farms were less than 1 acre to 3 acres, some respondents indicated they had around 100 acres for their farm. Ownership of land has a direct bearing on the amount available for farming, particularly where the farmlands are customary and are owned by larger family units, not individual farmers. In many cases, the exact size of customary lands is not known as they haven't been surveyed, or formally divided.

Most farming households involved in this survey were smallholders, with 114 farmers (83%) reporting they farm on 10 acres or less with around half of them farming less than 3 acres. It is important to note that, irrespective of the land tenure (freehold, customary, lease) the efficiency in which the land is farmed correlates with the ability of the farmer and his/her household members to cultivate, particularly where the land is owned customarily as decision-making is expected to be shared between multiple land 'owners'. The data suggests that men continue to dominate decision making around agriculture. When asked who in the household is responsible for decision-making regarding land preparation, 64 households (47%) indicated this decision was made by a man (whether the responder, the responders husband, father, brother or uncle) A considerable portion of decisions were reportedly shared between men and women (43 households or 32%), it should be noted however that this included 'parents' and 'family' making decisions together, and of matai's making land use decisions. Of the 29 households that reported decision-making was shared between the husband and wife, 26 of the respondents were women – while only three male respondents reported sharing these decisions- with their wives. This reflects similar anecdotal information from PHAMA Plus's research in Samoa and other Pacific countries, where women tend to report shared decision-making at higher levels than their male partners. Actual farm work is shared within the family in 95 (or 70%) households. The practice of sharing farming responsibility within the family is common among smallholder farmers, where everyone chips in. However, while it is a family affair, there are clear divisions of labour with men predominately handling the heavier work, for example slashing of tall grasses/bushes and trees, while women handled the less physically demanding jobs such as slashing of creepers. Proper equipment (hoe, rake, bush knives) can make this work much easier, with a lack of proper equipment identified as one of the challenges for both male and female farmers. Given that most surveyed respondents had small semi-commercial farming operations, tractors and excavators are not needed, except for land clearance for 'Ava growers. However, some 'Ava growers interviewed as Key Informants indicated that the steepness of the land dedicated to 'ava cultivation, can pose challenges for excavation due to the difficult terrain particularly in well-known 'ava growing areas such as Fagaloa. Commercial farmers, processors and exporters indicated that mechanisation of farming and production processes for labour intensive crops such as 'ava and root crops would provide greater opportunities for the inclusion of women and people with disability in production.

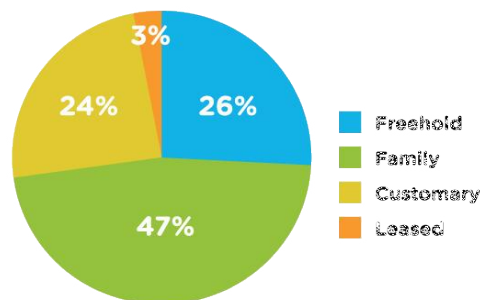
Figure 8. Farming land size



When asked, respondents most commonly reported their land tenure as being 'family-owned land'. This type of land is a form of customary land in that it does not belong to any one individual, and cannot be sold, but is held informally by a specific, smaller family group such as siblings and their direct ancestors, and not a broader aiga or clan. The land is owned by a family collective meaning no individual has complete authority over that land. Family Land according to the interviewees was land that was owned by their great-grandparents or grandparents that has been subdivided for usage, but are not freehold land

owned or controlled by the individual farmers. Such land is not under the authority of the matai or village as per traditional Customary Land.

Figure 9. Land ownership

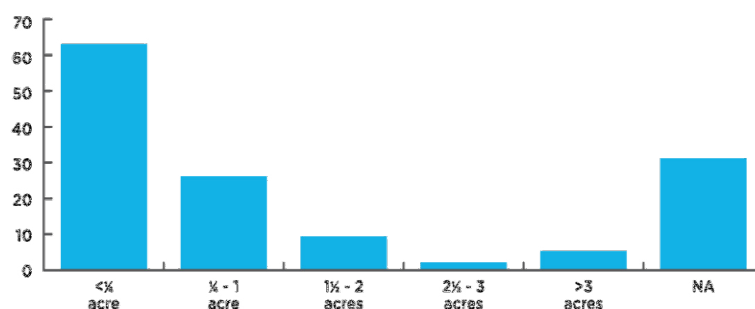


Although the study purposefully sampled households engaged in farming of three crops/sectors, most respondents employ mixed cropping in their farms as shown below. Only about one in four, or 23% of farmers monocrop (i.e. focus on one commodity only) – and they are usually ‘ava and talo farmers. 77% reported growing a variety of vegetables and fruits that could be sold at the local markets and used for family sustenance. Vegetables and fruits grown include tomatoes, cucumbers, pawpaw, vinegar, avocados, laupele, beans, Chinese cabbages, head cabbages, green peppers, pumpkins, corns, lettuce, koko, pineapples, chilies, capsicums, spring onions, egg plants, melons, passion fruits, dragon fruits, Tahitian lime, soko, kuava. Mixed cropping is suitable for family farming in that it allows farmers to keep their fields in continuous production and enhances productivity, contributes to daily sustenance and increases income earning potential. Women are heavily involved in mixed crop production.

Estimates of the land area allocated to the farming/growing of Other Crops are shown at figure 12. As most other crops are vegetables and fruit trees, the growers are the decision makers regarding the plants grown. These ‘other crops’ provide for the daily sustenance of the farming households, and most households (89%) reported they always have enough food, 8% most of the time, and only 3% saying they only had enough food sometimes.

Valuable support to farming households to support them in becoming more productive and profitable include investments in equipment to make farming less difficult and labour intensive, such as simple tools (to remove rocks and weeds), and improved seed varieties. Where possible, such assistance should be general and targeted to variety of crops, as opposed to single crops such as ‘ava, Talo and ornamentals.

Figure 10. Size of land for other crops

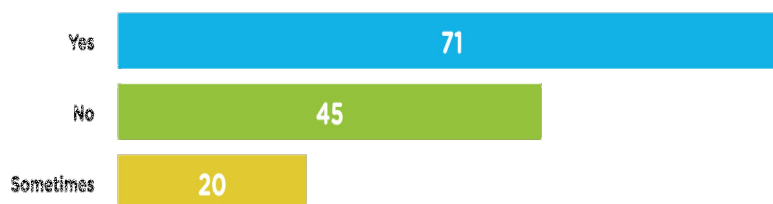


5.3 Family Goal Setting and Saving

Farming provides a livelihood for the families and gives them a source of income that can be put aside as savings or used to meet other financial commitments like family fa’alavelave (cultural) and church obligations. It also provides food for the family’s consumption. When asked whether they are able to save any of their income from farming activities, 52% of households reported that they always save money

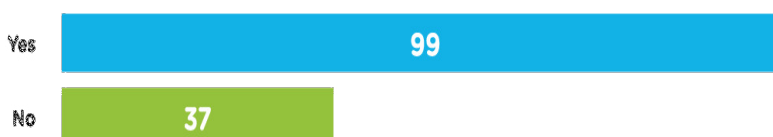
(but not for long) from their farming activities, 15% said they sometimes save money from farming while 33% said they never have savings from their farming activities. Many interviewees, however, highlighted the difficulty of maintaining or increasing their savings due to family and church obligations.

Figure 11. Savings from farming activity



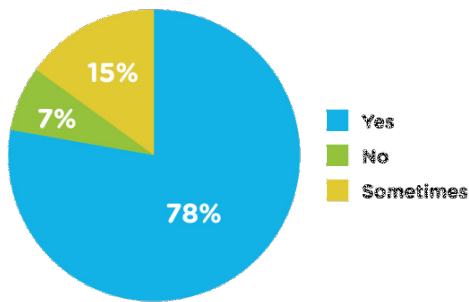
Farming was not the only source of income for most of the households surveyed, with almost two thirds (73%) reporting that there was at least one person from the household in paid employment (see figure 14). This suggests that farming incomes alone are not sufficient for household needs among small semi-commercial farming households. This presents opportunities to improve smallholder farming income by exploring and supporting innovative ways to boost farming productivity particularly with value added incentives. Paid employment provides a regular source of income for farming households supplementing farming earnings that sustain the farm and enable farmers to invest in improvements. It does however reduce the amount of available labour for farming in the family, as members who previously would have undertaken farm jobs are now away from the house in paid employment during working hours. This means some families need to hire outside labour, particularly at busy times such as harvest. However, challenges related to hiring labour are a known fact across the agricultural sector given the low minimum wage (SAT\$4.00 per hour). Low wages, and limited opportunity for income earning has deterred young people from entering agriculture, and contributed to the rising number of young people seeking seasonal work opportunities overseas. Opportunities to link initiatives to labour mobility schemes' reintegration support programs should be explored. This may include supporting entrepreneurial or business training, adoption of innovative techniques and practices and supporting new exporters enter the market and build upon links and networks established while working abroad.

Figure 12. Household with members in paid employment



Setting goals and planning for the future is key to supporting farming households transition from subsistence to semi-commercial farming. A farm that is well planned and managed, with clear goals and objectives is more likely to grow sufficient produce to make a decent living than one that doesn't plan or set goals, farming only to meet daily needs. Agreed goals and plans are particularly important when farms are run by the family collectively as they can be agreed in advance, freeing up farmers to make decisions on farming activities that reflect the agreed plans. As indicated in Figure 13, most families (78%) reported that they plan and establish their goals together as a family. However, 15% reported that they plan as a family unit only some of the time, while 7% don't at all. It is uncertain in the instances where family members stated they sometimes or don't plan together if this is because one person is responsible for setting goals and planning farming and household activities or if they don't plan for the future at all. Providing targeted support to farmers to plan their farms better and more equitably, for example through the Family Farm Teams concept is likely to assist small-holder farmers transition to more semi-commercial operations, leading to higher incomes and household security.

Figure 13. Proportion of Families that Set Goals and Plan Together



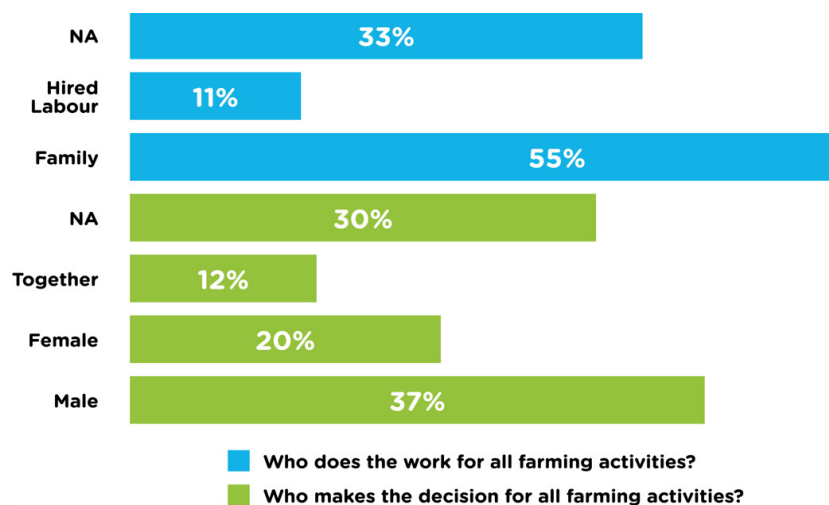
The types of goals and ambitions reported by households varied dependent on their individual needs, and to some extent the crop they were farming and the gender of the farmer. However, not all respondents of a particular gender that were farming the same crop have the same goals or types of goals. Despite this, several common goals for farmers (both men and women) farming particularly crops, and some that were common to many farmers regardless of the crop farmed were identified and are summarised in Table 3. Goals that were common across many farming households, regardless of the crop targeted, included desire to set up alternative businesses, to grow their farm and to better manage their farm income and activities, or to be able to access more land.

Table 3. Common Household Goals and Objectives

General Goals of all Farmers/Growers	Specific Goals		
	Root Crop Farmers	Ava Growers	Ornamental Growers
<ul style="list-style-type: none"> To set up an alternative business venture Expansion of current farm Better management of farm earnings Acquire more land To have savings Stabilizing the current agro-production 	Increase profits from sold farm produce	Look for project to assist farm expansion and machinery	Securing seeds for planting
	Securing stable markets overseas	Building a processing facility	To commercialize
	Fencing off their farm property	Securing stable markets overseas	Progress into herbal medicines
	Building new homes	Fencing off their farm property	Building new homes

5.4 Roles and Responsibilities

Figure 14. Farming Decision-Making and Labour Division



The findings of the PHAMA Plus household survey tended to reinforce and support the literary review, whereby men tend to lead agricultural activities in the root crops and ‘ava sectors, with women playing a valuable, but perhaps secondary role. Further, few women are involved in the crops’ commercial production, processing or exporting instead performing supporting roles in business management, product marketing and sales and post-harvest value adding. Women however dominated the ornamental sector, however sample limitations should be noted when considering this data¹¹. Women, youth and to a lesser extent people with disability (depending on the severity of the disability) are involved in planting, weeding, harvesting and processing for value adding (for example roasting koko beans, pounding, packaging and marketing, making and selling flower garlands, bouquet for church decorations, weddings, making traditional preserves and in the business and financial management elements of farming). Women are also heavily involved in the subsistence elements of mixed cropping including fruits and vegetables, and for selling excess produce in local markets or from the home.

The data suggests men lead in farm related decision-making across all farming stages (from deciding what to plant, to harvesting the produce). While it is encouraging to note that women are also involved in decision-making processes, this should be considered in light of the section above, where it was more likely for a woman respondent than a man respondent to suggest decision-making was shared equally. It is encouraging to note that regardless of the gender of the respondent (be it male or female) this did not automatically mean that the respondent would report leading on all the decision making or tasks pertaining to the farm-level activities. In some cases, respondents also indicated that decision-making was shared with the wider family or is undertaken by the matai, who may or may not live in the household. This may be reflective of the land ownership and use status – with family land owned by a group of closely related descendants requiring collective decision-making, or in keeping with fa’asamoa traditions, it is possible that decisions on customary land use are made by matais representing families who own land (as opposed to every person having an equal say). In these cases, it is unlikely that women and people with disability are actively involved in the decision-making as the vast majority (over 90%) of matais are men, and matais are selected for their ability to support, both financially and spiritually and lead the broader family unit.

The data collected on farming activities (see Annex 3, Section 12.1) lacked disaggregation regarding labour division, with most work reportedly performed by family members, but without determining the people (or their gender) responsible for these tasks within the household. However, during the validation

¹¹ The PHAMA Plus Ornamental Horticulture initiative, and this research in the sector, deliberately targeted women for participation in its partnership with FAMA’OMONEA to support market systems development and orchid growing in Samoa. As such, the majority of known farmers are women.

workshop, it was confirmed that labour division closely aligns with decision-making roles, suggesting men continue to dominate agricultural work consistent with socio-cultural norms and expectations. While men were more likely to perform the physical aspects of farming, women are very involved in financial management and record-keeping, with slightly more than half of households reporting that record keeping and financial management decisions were made by women. Women are also heavily involved in small scale-marketing of excess produce and cash in local markets or from home, but often lack awareness or the networks to engage in export sales. When asked about who performs the tasks related to financial management and record keeping, 65% of households reported that these tasks were shared. Only a small number (3%) outsourced financial management and record keeping to a third party, while the rest reported that they didn't undertake any formal financial management or record-keeping for their farm. The high level of literacy among women and youth in the surveyed households, makes them well-placed to contribute to this area of farming activity. This assumption is further supported by the number of farmers who requested support to improve their skills in this area, noting that this area presents significant opportunity for educated youths in the family to support family farming operations. Processors and commercial farmers also indicated that women make valuable contributions to post-harvest processing, packaging and food standards requirements, and suggested investments in accessible packhouses and processing facilities as a way of supporting inclusive employment opportunities for women and people with disability.

It also appears that the use of hired labour for farm tasks is increasing, where these tasks used to be shared between family members with little outside help. As highlighted earlier this likely reflects the large proportion of households where members have paid employment as well as farming roles, the increasing participation of young Samoans, particularly men, involved in RSE programs, and the preference of youth to move into sectors other than agriculture.

Key informant interviews confirmed that women, youth, and people with disability all play significant roles in agriculture. Samoan women are actively involved in planting, weeding, harvesting, and processing crops. They also contribute to food processing and value addition including creating traditional preserves or handicrafts using agricultural products. Women engage in the selling and marketing of farm produce, both at local markets and through home-based businesses. The involvement of youth (especially those returning from the RSE schemes) in farming activities ensures the continuity and future sustainability of Samoan agriculture. Youth provide valuable contributions by embracing modern farming practices, adopting technology, and integrating innovative ideas into traditional farming systems. These innovations are enhancing productivity and attracting younger generations back to rural areas. Informant interviews also confirmed that children participate in family farm activities under the guidance of adult relatives, typically helping with less demanding tasks like weeding and fetching tools and water. Both girls and boys are encouraged to attend school, with education valued and seen as an opportunity for the next generation to advance.

People with disability contribute a range of unique skills and abilities to their households. Some may not be directly involved in the physical aspect of crop cultivation but will contribute in other capacities. For instance, they may participate in various farming activities such as planting, tending to livestock, or engaging in farm-related business ventures. Inclusion and family are central to fa'asamoa, and within families, everyone should be valued equally. As a result, people with disability are not treated noticeably differently. Barriers to the involvement of people with disability in agriculture therefore not attitudinal so much as related to their ability to undertake certain activities within the environmental constraints and accessibility. The barriers to the engagement of people with disability in agriculture should be further explored through continued discussions with Nuanua o le Alofa (NOLA, Samoa's national organisation for people with disability) and targeted farmers with disabilities.

When considering the findings of the survey, in light of the literary review presented earlier, it appears that the division of labour and decision-making in households is shifting away from the traditional roles of household members to less defined or specified roles (see Annex 3, section 12.2.1 on "division of labour at household level"). While women continue to be primarily responsible for tasks such as house cleaning (47% mother, 31% together, 19% others and 3% father) and childcare (44% mother, 27% together, 27% others and 2% father), other responsibilities that were previously gender-specific have now become joint endeavours. This includes family obligations (70% together, 15% father, 12% mother and 3% others),

church obligations (62% together, 15% father, 13% mother and 10% others), maintenance (51% together, 28% father, 12% others and 8% mother), and farming for household welfare (64% together, 21% father, 12% mother and 3% others). However, this shift may also be attributed to the need to adapt to changing environmental conditions, such as the departure of family members to work abroad, resulting in other family members picking up their responsibilities. Notably, the provision of care for the elderly appears to have undergone a significant transformation, with the data showing that 55% of households now outsource care for the elderly to others (often to a hired caregiver or a member of the extended family wanting paid work). The other 45% continue to undertake this responsibility in the family, with 28% reporting that it is a shared responsibility, while in the remaining 17%, a woman is responsible.¹² Outsourcing these roles may reflect changing views around the division of roles and responsibilities, and the changing household dynamics as family members take on paid employment or participate at home, and abroad.

The data also suggests there are changing gender dynamics around decision-making on household financial matters. Traditionally, in patriarchal societies like Samoa, financial decisions were made by the male head of the household, usually the father or husband. However, in all the areas examined, the respondents reported financial decisions are made jointly by both the father and mother, suggesting a shift towards more collaborative decision-making regarding household spending. It could also reflect the high levels of education and participation in paid employment among the farmer's spouses which likely contributes to a woman's bargaining power within the family (i.e. contributing to income brings more rights in determining how it is spent).

As identified by the farmers and verified through focus group discussions and key informant interviews¹³ the themes identified by respondents related to the challenges they faced were relatively consistent across the three sectors (root crops, 'ava and horticulture ornamentals) and include:

Challenges:

- Having the correct tools, equipment, machinery (tractors, excavators), agriculture chemicals (herbicides) and infrastructure (solar drier and pounding equipment for 'ava) and the cost for purchasing and/or hiring these,
- Difficulty in finding honest labour due to high migration under the labour mobility schemes in New Zealand, Australia and American Samoa and associated expenses of remuneration,
- Access to reliable water sources and associated metered water expenses,
- Ensuring workplace safety during various activities and the costs associated with it, including implementing and adhering to safety measures as mandated by regulating bodies like the Ministry of Agriculture and Fisheries and the Ministry of Natural Resources and Environment,
- Limited capacity in:
 - operating machinery,
 - pest control and management and techniques for improving production (such as planting a new crop or flower like orchids), packaging and marketing (including maintaining and finding new markets),
 - quality control and compliance (including for labelling and standards for grading), and
 - record keeping and financial management.
- Insufficient land for farm expansion,
- Securing farm produce and crops from wild boars and thieves,
- Transportation fuel costs being high,
- Limited markets and high competition for shares in a small domestic market,

¹² It is worth noting that there are no correlations between gender or respondent and the gender of the person performing the duties.

¹³ See annex 3, Results for the key informant interview questions and FGD topics, along with emerging themes.

- Inconsistency of income earned from agriculture sales,
- Addressing aspects linked to Samoan culture in respect to the tradition of giving, and
- Customary land ownership issues when 'tauaiga' or family members dispute land rights, particularly when one member utilises the land to expand their farm.

For more information on the challenges identified see Annex 3 Results, section 12.4 on “thematic findings from key informants and section 12.5 on “thematic findings from focus groups”.

5.5 Knowledge, Attitude and Practices (KAP) to GEDSI Concepts

Cultural norms and ingrained beliefs shape people's judgements and perspectives. The findings presented in this section reflect the survey responses to the questions related to gender and social inclusion knowledge, attitudes and practices (KAP) of the interviewees. These viewpoints may be influenced by their religious affiliations, such as spiritual teachings and faith-based practices advocating against gender segregation. Education and environmental factors such as labour mobility of young men, and increased awareness and education on issues such as gender-based violence can also influence the attitudes and responses of respondents.

Respondents were asked to rate their views on a series of statements related to GEDSI using a sliding scale indicating whether they strongly agreed, agreed, or did not agree (see Annex 3, section 12.3, for results on all KAP questions and statements asked, including additional explanations). The KAP findings are presented thematically in Table 4 and explained below.

Table 4. Summarised results from key KAP questions and statements

Decision-Making	
1. Men and women should participate in household planning and decisions?	Most men (95%) and women (94%) strongly agreed or agreed that both men and women should participate in household planning and decision making.
2. Both men and women are involved in financial decisions	Around 50% of women agreed or strongly agreed with this statement, compared to 64% of men. This may suggest that women feel less involved in financial decisions than the men believe them to be.
3. Men have the final say on significant decisions around financial, planning and household affairs	Despite the answer to the questions above suggesting a high level of commitment to shared decision-making, 26% of women and 49% of men agreed or strongly agreed that ‘men have the final say’ on significant household decisions.
4. Women should be involved in the planning and decision-making about crop production	Most women (93%) strongly agreed or agreed that women should be involved in planning and decision-making around crops, compared to only 71% of men.
5. People with disability in my family/community are not involved in decision-making	One in four, or 25% of women and 18% of men agreed or strongly agreed with this statement. This suggests that despite a commitment to ensuring people with disability be included and treated equitably, they are not always involved (or visible) in decision-making processes.
6. It’s a man’s job to control the household money	18% of women agreed or strongly agreed that it is a man’s job to control the household money. This increased to 32% among men. This likely reflects men’s traditional role as head of the household and primary bread winner.
7. Children and youth have a voice in	Just over half the respondents, both men and women, agreed or strongly agreed with the statement that children and youth have a

family/community matters	voice in family/community matters. This suggests that while there may be mechanisms for ensuring youth voices are considered when making family or community decisions, this is not always the case, or it may not be visible.
Roles and Responsibilities	
8. Women should do most domestic work in households	Interestingly, more men (76%) than women (63%) did not agree that women should do most domestic work. Conversely, a reasonable proportion of women (36%) indicated that they either agreed or strongly agreed that women should be responsible for household domestic work, reflective of a woman's ascribed gender role as the home maker.
9. Men and women should share household chores such as cleaning	Most men (89%) and women (90%) either agreed or strongly agreed that men and women should share household chores such as cleaning. This attitude towards the sharing of domestic chores is starting to be reflected in the considerable number of households that report sharing responsibility for domestic chores.
10. Women should be primarily responsible for the care of children, sick and the elderly	While around half of all women surveyed felt that caring for children, sick and the elderly should be the primary responsibility of women, this increased to 64% for men. This suggests women continue to take on primary responsibility for caring for family.
11. Boys and girls in my family are involved in household and farm chores	89% of women respondents indicated that they agreed or strongly agreed with this statement, compared to 75% of men.
12. Boys in my family are involved in household chores	Boys participated in household chores in about 65% of respondent households. There was limited variation between the responses of women (64%) and men (68%). This suggests that despite a high commitment to equitable contribution to household chores, boys contribute in around two out of three households only.
13. Girls in my family are involved in farm chores	Despite the in-principal commitment to inclusive participation in farming chores, only 55% of women respondents and just 30% of men respondents agreed or strongly agreed that girls in their family were involved in farm chores. This suggests that social norms encouraging girls to pursue less physically demanding tasks in the household continue to influence family activities and decisions about who gets involved in what tasks.
14. The husband should help the wife with household chores	Confirming the commitment to increasingly equitable division of domestic chores, 95% of both men and women agreed or strongly agreed that the husband should help the wife with the household chores.
15. Boys and men should continue in the same profession/trade as their fathers and become head of the household	Despite indications that there is a willingness for change in traditional gender-roles and opportunities, 74% of women and 91% of men either agreed or strongly agreed that boys and men should continue in the same profession as their fathers and become heads of their households.
Leadership	
16. Women should be involved in leadership	More than 90% of women respondents either agreed or strongly agreed that women should be involved in leadership. For men, this reduced to 80% meaning almost one in five men still feel women should not be involved in leadership.

17. It is the job of men, not women, to be leaders	Despite more than 80% of both women and men agreeing that women should be involved in leadership, when asked if it was the job of men, not women, to be leaders, 31% of women and almost 50% of men agreed or strongly agreed. This suggests that while there is a willingness for women to be involved in leadership in theory, there continues to be a gender-bias towards men in leadership.
18. Men and women can participate in the village fono (council)	90% of women respondents, and 85% of men respondents either agreed or strongly agreed that both men and women can participate in village fonos (councils), while 10% of women and 15% of men did not agree with this statement. Given that some villages in Samoa continue to restrict the participation of women in village councils, the 10% and 15% respectively that disagreed may live in villages where women are not able to participate in council.
Gender-Based Violence	
19. Being peaceful and kind to each other helps a family to stay together	Almost all of the respondents (96% of women and 100% of men) agreed or strongly agreed with this statement.
20. A wife has the right to express her opinions even when she disagrees with what her husband is saying	While the majority of both men and women agreed that a wife has the right to express her opinion, even when she disagrees with what her husband is saying, around 15% of men, and 4% of women disagreed with the statement.
21. Threatening, beating or controlling your partner can be justified	While 8% of women felt that threatening, beating or controlling a partner can be justified, only 3% of men did.
22. Disciplining children should not involve physical punishment	Around 60% of respondents, both men and women, agreed or strongly agreed with this statement. This suggests that physical punishment (as a form of disciplinary action) is still acceptable, or expected, to control the behaviour of children in about 40% of households surveyed.

The responses indicate a high-level of commitment to shared decision making within the household with the majority (95%) either strongly agreeing or agreeing that both men and women should participate equally in household planning (including for financial planning) and decisions around household affairs (see Annex 3, section 12.3, figure showing results for “should women and men equally participate in household planning and decisions”). This, however, does not correlate directly with the responses to who is participating in these activities. This suggests a higher level of willingness to share decision-making than what is currently being practiced (based on the reported responsibilities for farm decision-making and practice). When prompted further however, this commitment was less clear, with more traditional gender-roles appearing to influence responses including to shared financial decision-making (only 50% of women and 64% of men agreed these decisions are actually shared) with 26% of women and 49% of men feel that the final decision rests with the man. Further, 18% of women and 32% of men agreed or strongly agreed that it is the man’s job to control the household money.

While most respondents either strongly agreed or agreed (78%) that people with disability in their family/community are involved in decision making, one in four women, and 18% of men did not think this was the case (see Annex 3, section 12.3, figure showing results for “Persons with Disabilities in my family/ community should be involved in decision making”). Slightly more than one in two respondents (51% of women and 60% of men) agreed or strongly agreed that children and youth have a voice in family/community matters. This suggests that while some families actively involve children in family planning and decisions, many others do not. It may also suggest that respondents involve their children in some decisions, particularly those that are relevant to the children, but not all.

There was some conflict between the responses of men and women to different KAP statements exploring their views about roles and responsibilities. This may reflect a misunderstanding of the question, or it may indicate while there is a desire for more equitable sharing of domestic chores, gender-

norms still dictate who is primarily responsible (or carries the lion's share) for such tasks. For example, while 90% of women agreed or strongly agreed that men and women should share household chores such as cleaning, 36% also felt that women should do most of the domestic work (when asked a different question). This may reflect a commitment to sharing some of the domestic tasks, while gender norms continue to influence the primary responsibility within the household remains with the wife. This is also largely reflected in the data on who performs these roles presented earlier. Interestingly, while the same trend was seen in men, only 25% agreed or strongly agreed that women should do most domestic work, and 89% supported sharing. Views were slightly less progressive with regards to caring duties, with nearly half of women and 64% of men agreeing women should be primarily responsible for caring for family. This shift in attitudes, particularly among women, is reflected in the new trend for hiring others to fulfil caring roles, especially for the elderly. Noting that several of the women in the surveyed households were in paid employment, this emerging trend to outsource caring responsibilities may be based on necessity rather than choice. Having two people working and contributing to household income also dictates that responsibilities be shared more equitably for housework (see Annex 3, section 12.3, figure showing results on "women should do most domestic work in households").

Traditional gender-norms can also be seen when it comes to children in the household. While there is a universal commitment to the importance of education for children, there still appears to be gendered divisions in the chores they perform in the family and their parents' aspirations for them for the future. Although almost 90% of women and 75% of men indicated that boys and girls in their family are involved in household and farm chores, suggesting that children are widely expected to contribute to household and farm operations, these proportions changed when asked more specifically which chores they are involved in. For example, despite the high level of commitment to the in-principle sharing of domestic chores, when asked whether boys were involved in household chores in their house only about 65% of respondents agreed or strongly agreed. Similarly, only 55% of women respondents, and 30% of men agreed or strongly agreed that girls were involved in farm chores. These gender-expectations are further evident when asked whether they agree that boys and men should follow their father's profession and become head of the household, with 74% of women and more than 90% of men agreeing or strongly agreeing. Similarly, 100% of respondents agreed that women and girls should continue their education to secure their and their family's future. This shows that while attitudes appear to be changing, socio-cultural norms continue to impact gender roles and opportunities in families. Not involving girls in farm-based chores when they are young further reinforces gendered-norms. Not involving them in household farming activities restricts girls from accessing valuable intergenerational knowledge and skills in farming to build their confidence and capacity to engage in farm decision-making and operation, acting as a barrier to their involvement in agriculture later in life.

While most respondents (81% of men and 92% women) either strongly agreed or agreed that women should be involved in leadership in principle, this result was not supported by subsequent questions asking if it was the job of a man, not a woman, to be a leader. In response to this question, almost one in three women (31%) and one in two men (49%) agreed or strongly agreed that it is the job of men, not women, to be leaders suggesting that while attitudes towards women in leadership appear positive, socio-cultural norms continue to see men dominate decision-making at all levels. Given that more men than women hold matai titles – and therefore more families have men as leaders than women, and more fonos have men involved and representing their families – socio-cultural views suggesting men are more attuned to leadership roles are reinforced. A key part of change is being able to visualise it. Not having women actively involved in decision-making and leadership in the family and community make it hard for young girls to see themselves as future leaders – it is hard to be what you cannot see. It therefore seems that the positive KAP responses supporting women's involvement in leadership roles are contrary to what is happening in practice. They do however suggest that given the capabilities and confidence to step-up there are emerging opportunities and a willingness towards women increasingly sharing leadership roles. It also suggests a willingness for women to be involved in sector/business decision-making. With relevance to the PHAMA Plus program this could be more women taking leadership positions in Market Access Working Groups (MAWGs), or farming associations/networks established to support farmers. There is also an opportunity to provide leadership and financial literacy/planning/extension support to women to increase their confidence and capabilities to engage in farming leadership and to build their networks to raise awareness of new trade and export opportunities.

Positively, the responses of both men and women suggested that gender-based violence was not acceptable. Specifically, most men and women agreed or strongly agreed that a wife has the right to express her opinion, even when it is different to her husband's (96% of women and 84% of men); nearly all respondents (96% of women, and 100% of men) agreed that being peaceful and kind to one another helps the family to stay together; and 92% of women and 97% of men felt threatening, beating or controlling a partner could not be justified. (see Annex 3, section 12.3, figure showing results on "a wife has the right to express her opinions even when she disagrees with what her husband is saying"). These results may have been positively influenced by the efforts of government and other stakeholders to prevent gender-based violence. Several projects to raise awareness against gender-based violence have been conducted by organisations such as the Samoa Victim Support Group, Spotlight Initiative and Nofotane projects targeting village communities to address the cause of violence in families. One of the findings from these projects related to situations where domestic violence has been justified by a man because his wife/partner has not 'completed' domestic chores satisfactorily (cooking, cleaning, ironing, washing dishes, washing and drying clothes). To address violence, these projects encouraged males/husbands/fathers to contribute to domestic chores particularly in families or households where there are young children and elderly parents. The increasing commitment to more equitable sharing of domestic chores may also reflect the decreasing household size reported in Samoa from 7.7 (2016) to 6.6 (2019) (SBS 2021), coupled with young individuals engaging in seasonal work, making it necessary for men and women to share household responsibilities.

6 Conclusion

Reflecting traditional social norms, the data confirmed that men continue to dominate agriculture value chains in Samoa, especially cash crops (Talo and 'Ava) which are physically demanding. Traditional socio-cultural norms in Samoa dictate that men, as the physically stronger gender should act as protectors to their wives, daughters and sisters. Women in turn traditionally take on domestic and caring responsibilities, and perform lesser valued roles in agriculture, often related to family subsistence or small-scale informal marketing of excess produce. These social-norms have been entrenched over several generations and continue to be reinforced as young girls and boys see their parents performing prescribed, gender-specific roles – and are in turn given the learning and capacity building opportunities associated with these. Social norms dictating that girls are not involved in farming activities means young girls are generally not given the same opportunities or encouragement to learn agricultural knowledge and build skills through training, either formal or informal through inter-generational learning, copying and helping. This results in women and young girls lacking the capacity or confidence (real or perceived) to engage in farm decision-making.

There is however evidence showing that more women are becoming involved in farming activities, most notably around record keeping and financial management, selling to markets, farm management practice around weeding and pruning of plants, pest and disease management, mixed cropping, planting materials and land preparation (see Annex 3, section 12.1, figure showing results on “farm activities”). There is an opportunity to nudge social norms by spotlighting and bringing focus to the efforts of trailblazing women in these domains, showcasing how they've overcome obstacles to increase their involvement in agriculture with success. This can help advance social norms, attitudes and practices towards greater inclusivity in agriculture, emphasising the importance of visibility in supporting change, as "we cannot be what we cannot see."

Based on the findings from the comprehensive household study, it is evident that social and cultural norms, beliefs and attitudes which lead to gendered divisions of labour, and dictate gendered expectations on behaviour and roles and responsibilities, present obstacles to achieving equitable participation in agricultural market systems for women, youth and other marginalised groups such as people with disability and youth in Samoa. These norms dictate traditional gender roles and constrain individuals' capacity, skills, and confidence to engage fully and take on leadership roles in farming activities. There are however indications of a willingness to change, and initiatives focusing on awareness raising, showcasing successful examples, and capacity building can empower these groups to overcome barriers and actively participate in agriculture.

Furthermore, male dominance in decision-making at all levels, coupled with labour-intensive farming practices, perpetuates exclusion and limits opportunities for the equitable involvement of women and people with disability in the agricultural value chains studied. Addressing these issues will require providing access to resources, technologies, and training, as well as ensuring inclusion of diverse voices in decision-making processes. Additionally, coordinated efforts are necessary to align support programs with the needs of farmers and to promote the sustainability of farming practices, especially considering agriculture's critical role in the economy and food security of Samoa.

6.1 Sources and Causes of Exclusion

Based on the study findings, it appears that social and cultural norms present the primary barrier to inclusive market systems for smallholder farmers in Samoa. These norms continue to dictate the gendered-roles that people perform within the family with men dominating agriculture, particularly the physical elements, and women the more domestic and caring tasks. These structured roles constrain women's ability to develop the necessary capacity, skills, and confidence to fully engage and take on leadership roles in farming activities. This limitation often stems from a lack of exposure to, or awareness of, alternative opportunities and training or support. Addressing these barriers through awareness-raising initiatives on the importance of inclusion in market systems and the benefits that it brings, coupled with inclusive, targeted training and capacity building programs, will support traditionally marginalised groups

to be included in market systems and agriculture. This empowerment will enable them to choose the farming sectors and activities they wish to participate in. Similarly, efforts should be made to encourage men to act upon their commitment to equitable sharing of tasks and to take on more domestic responsibility. As the market system grows, there are also opportunities to encourage more men to become involved in the ornamental horticulture sector, which is currently dominated by women.

While most people surveyed supported the involvement of women in leadership, this support isn't currently translating into equitable leadership practices. Men tend to dominate decision-making at all levels in Samoa (from national to family -in parliament, matai, village fono, households etc.). Thus, decision-making may be gender blind, and the voice and agency of vulnerable, or excluded groups, marginalised. As there appears to be aptitude to change this, there are excellent opportunities for PHAMA Plus to proactively involve women in leadership roles in decision-making forums such as the Market Access Working Groups (MAWGs), Industry Working Groups (IWGs) and farmers' groups (such as the existing FAMA'OMONEA Association – a ornamental horticulture farmer association set up under the PHAMA Plus program to help grow the ornamental flower industry in Samoa). This will not only build their leadership capacity and confidence, but also demonstrate diverse leadership to participants.

The continued use of labour intensive, manual practices in farming and processing of agricultural products, particularly in high-value cash crops such as talo and 'ava presents a barrier to the participation of women and people with disability in these value chains. This could potentially be addressed by providing access to farm and processing equipment to support increased mechanisation (such as pounding machines, tractors for land clearing and levelling), and by providing training for both men and women in their operation and maintenance. The lack of access to training, whether ad-hoc inter-generational learning while doing, or through structured more formal extension training, limits opportunities for women and girls' and people with disability to build knowledge, confidence and capacity to engage in agricultural work and decision-making. PHAMA Plus should ensure all training is inclusive, accessible and equally targets women and men. One such example may be the family farm teams training which can support the family to plan better together, increase agricultural knowledge and build financial literacy and management capabilities.

Another significant factor contributing to exclusion is the lack of access to assets and resources including financial (for farm enhancements, hiring labour, purchasing inputs); affordable and straightforward technologies; and information, training and guidance necessary to progress the farms to more semi-commercial operations. Training and access to such resources is critical to improving farm business operation, enhance farm productivity, and support households to increase their income securely enabling smallholders to plan for and to integrate into value chains and export and other markets.

Key informant interviews highlighted that while there are several programs which support agricultural development at the local level, coordination of these to ensure they meet the needs of smallholder farmers is limited. For example, key informants welcomed the national government's District Development Program (DDP) which makes 1 million tala available annually for local development based on the approval of a District Development Plan. These plans are developed by District Development Councils (DDC) in each district, established to lead development and implementation of the plans on behalf of the communities. As these plans and projects are developed at a district level however, they may not reflect the support needs of the farmers included in this survey, or they may focus on other district development priorities instead. Similarly, while the DDP operation manual stipulates inclusive involvement and representation within the DDCs to ensure the projects consider and include traditionally marginalised groups in their planning, these are newly established organisations so the implementation of these requirements is likely to vary. As a result, diverse voices may be inadvertently marginalised from the planning and implementation of these programs.

Agriculture is considered a cornerstone of society in Samoa, especially highlighted by the COVID-19 pandemic, which underscored the vital role of agriculture in revitalising the economy and, importantly in contributing to food security. The agriculture, forestry and fisheries sector continue to employ more

Samoans than any other, accounting for 30% of all employment, increasing to 35% in rural areas¹⁴. In addition, most rural families practice subsistence agriculture to support their own family needs, often selling surplus produce informally through local markets. Thus, the sustainability of farming in Samoa is critical to both cultural identity and economic livelihoods. Globally, young people are drifting away from agriculture, and this trend impacts on the sustainability and continuity of family farming practices. Support and encouragement for young people to stay in farming, or to enter agriculture if they are returning from RSE work to explore business opportunities within the sector are critical to supporting this sustainability and continuity. This could include investments in post-harvest processing and value-added product development and marketing. Similarly, building awareness about climate resilient agriculture and encouraging innovative approaches to increase and diversify production can enhance agricultural sustainability and improve productivity, making agriculture more economically attractive for young, well-educated people. While a more comprehensive approach that extends beyond the life of the program is needed to support this sustainability, PHAMA Plus can adopt deliberate strategies to target young people in training and activity support, and can highlight successful young farmers and exporters as role models for others, and can support the development of new product business ideas and market access to encourage and support youth in the agricultural sector.

¹⁴ Samoa Labour Force and Child Labour Survey 2022, Samoa Bureau of Statistics.

7 Recommendations

Based on the findings and challenges identified, the following recommendations are proposed to strengthen inclusion in PHAMA Plus’s interventions in Samoa over the remaining period of the project. The findings and recommendations have been grouped thematically and linked to one of the four drivers of inclusion in the market system identified in the PHAMA Plus GEDSI Strategy. These recommendations are relevant to all PHAMA Plus sectors, with suggestions on how they can be applied in sector-specific partnerships and interventions included below. These recommendations may also have some relevance to the PHAMA Plus program in other countries, and should be considered when undertaking GEDSI analysis and scoping partnership support.

Table 5. Recommendations

Barriers Identified	Recommendations	Aligned to which GEDSI driver for enabling market systems to be more inclusive?
<p>Gender blindness perpetuates socio-cultural norms that lead to, and reinforces male dominance in agriculture</p>	<ul style="list-style-type: none"> ● Raise awareness through using appropriate tools and relevant approaches to help shift social cultural norms. An example of a tested tool and approach as recommended in the PHAMA Plus GEDSI strategy is the use of the Family Farm Teams (FFT) training program which focuses on building on individual and family agricultural strengths to enable farming families to work in a gender equitable and effective way to develop their family farm as a small business. Other complementary training is usually added to the FFT program, for example in areas such as WASH, maternal and child health, financial literacy and agricultural development etc. as needed. In the context of Samoa, FFT would support farming households to distribute roles and responsibilities equitably, build financial literacy and management skills, and to jointly plan for the future of their business. ● Showcase success stories highlighting the involvement of successful trailblazing women, people with disability, youths and people of alternative sexual orientation, gender identity or expression in agriculture as role models for other members of their communities, and to shift cultural norms, attitudes and beliefs. women, people with disability and youths. ● Routinely collect data disaggregated by at least gender, age and disability to better understand and value the contributions diverse people make to agriculture and to provide data-based evidence to inform decision-making, policy making and project planning. 	<p>GEDSI driver 1 – shifting social cultural norms which dictate the roles that people play in agriculture production and the opportunities for empowerment</p>

Barriers Identified	Recommendations	Aligned to which GEDSI driver for enabling market systems to be more inclusive?
<p>Manual farming in cash crops such as ‘ava and talo is physically demanding. This can be a barrier (real or perceived) to the involvement of women and people with disability. These barriers extend to the manual post-harvest processing of crops.</p>	<ul style="list-style-type: none"> ● Explore opportunities to support farmers and processors to mechanise farming, harvest and post-harvest practices through the provision of equipment, and provide inclusive training in their operation and maintenance. This will not only lead to increased productivity but also allow for greater participation by women and people with disability. ● Support may include providing the right tools, equipment and infrastructure to make farming practices more efficient and less physically demanding. Equipment should be accompanied by inclusive training in equipment operation and maintenance, and post-harvest processing provided to a diverse group of household members including women, youth and people with disability, for example: ● Solar dryers and pounders for ‘ava farmers to mechanise the ‘ava production process and improve the efficiency for drying and making powdered ‘ava; accompanied by training for diverse stakeholders in their construction, operation and maintenance, and support to improve processing practices and with packaging and product quality guidance to facilitate market access; and ● Provide shredders to produce shredded fibre used to improve soil quality and suppress the growth of weeds and train diverse farmers, including youth, men and women, in their operation and use, and good agriculture practices to improve farm sustainability and climate resilient farming practices. 	<p>GEDSI driver 4 – building assets and access to assets for women, youth and people with disability in agriculture value chains</p>
<p>Inadequately structured mechanisms to coordinate efforts and maximise opportunities to expand agriculture and industry and support farming households.</p>	<ul style="list-style-type: none"> ● Smallholder farmers are well versed with the challenges they encounter daily. They recognise the problems and the kind of assistance they need to enhance their income and food security needs. Women and youth however often have smaller networks which can make it more difficult to access support to address these challenges. Encouraging and supporting smallholders to set up farmer organisations, networks, or industry groups to support farmers to access knowledge, support and training. FAMA’OMONEA, an association established in partnership with PHAMA Plus to spearhead the development of the ornamental flowers sector in Samoa is a good example of how these organisations can facilitate learning, sector growth and income generation for members. Farmer groups (include diverse membership and equitable leadership, including of 	<p>GEDSI driver 2 – strengthening the visibility, voice and representation of women, youth and people with disability in decision making.</p>

Barriers Identified	Recommendations	Aligned to which GEDSI driver for enabling market systems to be more inclusive?
	<p>traditionally marginalised groups) serve as a focal point for administering development assistance, hands on training, access and distribution of inputs such as simple machinery/technology, relevant and improved farming knowledge, seeds, chemicals, subsidised fertilisers, water pumps, water tanks, and information on climate resilient farming practices. Farmer groups provide an avenue for channelling agriculture assistance that is available through programs (such as PHAMA Plus). Monitoring, evaluating, reporting and learning on the investment or program can be facilitated through farmer groups.</p> <ul style="list-style-type: none"> ● Empower farmer groups to collaborate and coordinate efforts between donors, state and village communities where many smallholders live and farm on customary owned lands to improve the productivity, prosperity and resilience of smallholder farmers. These may include strengthening the security of land tenure; capacity building for farmers, promoting women’s empowerment, supporting youth and disability-inclusive development. ● Empower farmer groups to advocate for policy reforms to support smallholder farmers. Fiscal incentives and regulations linked to village by-laws that enhance rural farming for example need to be reflected in The Agriculture & Fisheries Sector Plan 2022/2023-2026/2027. ● Work closely with, and raise awareness of, the key counterpart ministries (e.g. Ministry of Agriculture and Fisheries), so they are empowered to advocate for holistic investments at the national level, for example, in institutional and physical infrastructure to increase access to universally designed, reliable and affordable infrastructure, from roads (auala galue/ farming access roads) to clean water and energy infrastructure. These may not be direct inputs to raise farm productivity and incomes but can have a considerable impact on farming activities and market access, especially for women, elderly and people with disability. 	
<p>Poor access to resources – tools, machinery, equipment, planting materials,</p>	<ul style="list-style-type: none"> ● Provide the correct tools and/or infrastructure to address the issue of wild boars, including fencing. 	<p>GEDSI driver 4 – building assets and access to assets for women, youth and people with disability in agriculture value chains</p>

Barriers Identified	Recommendations	Aligned to which GEDSI driver for enabling market systems to be more inclusive?
technology (including for information gathering and sharing) and infrastructure	<ul style="list-style-type: none"> ● Provide inclusive access the correct planting materials in the correct quantities and training in good agricultural practices to help men and women farmers sustainably expand their farming operations. ● Explore the use of digital platforms to disseminate key agriculture information. An example of a digital platform is the Tupaia Agriculture App which is currently being trialled in Palau. It connects farmers, consumers and exporters and enables farmers to record and display product availability and inventory, amongst many other functions. Digital market connection has the potential to increase the involvement of women and people with disability in the marketing of agricultural produce by removing the potential GEDSI barriers associated with safety, security, time, travel and administrative costs associated with selling produce face to face, while also opening new potential markets. 	
Limited access to financial resources and poor records, financial management, farm planning, and a lack of official land titles to use as collateral are barriers to farmers, both men and women, accessing finance	<ul style="list-style-type: none"> ● Assist farmers to access funds (for example through loans or revolving funds) for farm enhancements and developments that will improve productivity and increase farming incomes. This will increase incomes, and support farming households to better manage funds, enabling them to maintain savings for security from their income and to hire labour to supplement the family workforce. ● PHAMA Plus initiatives that focus on supporting improved agriculture and farming practices could drive further impact by partnering with, or facilitating farmer access to business support programs such as the Samoa Business Hub or Business Link Pacific that support Samoan businesses to build business and financial capacity and can facilitate access to commercial and donor supported funding (this may include support for financial reporting or business planning/ forecasting to meet financial institution requirements, or access to targeted, donor funded non-commercial finance). ● Incorporate complementary activities such as the FFT training into sector-based interventions. This training will support Samoan farming households to understand, acknowledge and more equitably distribute farm and domestic roles and responsibilities; build financial management and record keeping capabilities and practices; and support farming households to plan operations and shift from subsistence to more semi-commercial, sustainable farming operations. Although 	GEDSI driver 4 – building assets and access to assets for women, youth and people with disability in agriculture value chains

Barriers Identified	Recommendations	Aligned to which GEDSI driver for enabling market systems to be more inclusive?
	<p>PHAMA Plus identified and provided preliminary training to a group of lead FFT trainers, the status of this network is unknown. As such, an initial investment in further training and finalisation of a Samoa FFT manual may be required. Trainers could be identified from organisations with a mandate to support business and farming development such as the Samoa Business Hub, farmers groups, and agricultural outreach organisations, in consultation with MAF, industry working groups, the district development councils or by identifying community members with influence and reach in target households.</p> <ul style="list-style-type: none"> ● Opportunities to partner with established online agricultural platforms (such as the Tupaia Agriculture App) to test approaches and functions that support improved record-keeping and financial management, and facilitate market access should be explored. This could be initially piloted among a small group targeting those already familiar and proficient with technology such as youth to determine the potential for increasing productivity and market access and build a business case for other sector players. 	
<p>Limited access to technical advice (TA) and training – on agriculture techniques and related safety requirements; pest control and management</p>	<ul style="list-style-type: none"> ● Engage TA to develop and deliver inclusive, accessible training on innovative and climate resilient agriculture techniques that will improve production and meet sector related safety requirements. ● Engage TA or partners to develop and deliver training to support improved processing, packaging and marketing including any relevant food safety and biosecurity requirements. ● Facilitate inclusive and accessible training targeting a diverse participant group to encourage and support mixed cropping as important to enhancing food security, ensuring farm sustainability and contributing to increased income for smallholder farmers. Mixed cropping allows for a variety of crops to be harvested for sale and consumption, there is a reduced risk of dependence on one crop, and safeguards against pest infestations. Women and youth are more likely to be engaged in mixed cropping activities, and support to this area can significantly contribute to household food security and income, while also bringing visibility to women’s contribution to farming. 	<p>GEDSI driver 4 – building assets and access to assets for women, youth and people with disability in agriculture value chains</p>

Barriers Identified	Recommendations	Aligned to which GEDSI driver for enabling market systems to be more inclusive?
	<ul style="list-style-type: none"> ● Utilise TA to carry out export market research, aiming to comprehend the potential and feasibility of exporting to both existing and/or new markets. This recommendation is particularly relevant to the ornamental horticulture sector, with stakeholders hoping to build a flourishing domestic market and to open new export market pathways for Samoan horticulture, but similarly applies to ‘ava and root crops. 	

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Annexes

Annex 1: GEDSI Research Proposal

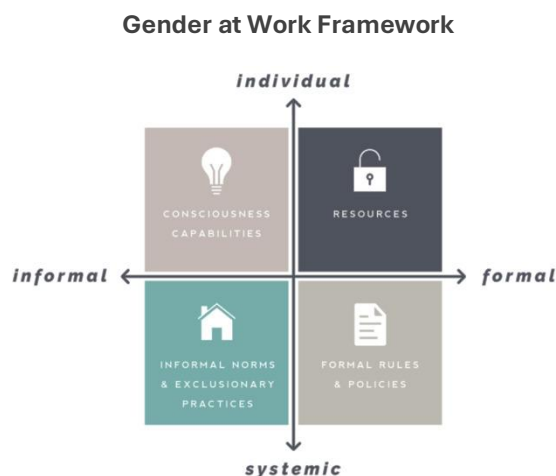
PHAMA Plus GEDSI Research into Core Value Chains Proposal

Introduction

The Pacific Horticultural and Agricultural Market Access (PHAMA) Plus program supports economic growth and improved rural livelihoods for the people of ten Pacific countries (Cook Islands, Fiji, Kiribati, Niue, Papua New Guinea, Samoa, Solomon Islands, Tonga, Tuvalu, and Vanuatu), by being market focused, export-oriented, sustainable and inclusive. We do this by ensuring that PHAMA Plus investments are inclusive and benefit women, men, people with disability (people with disability), youth, other marginalised groups¹⁵, and people living in remote communities (RC) as articulated in the Program’s Gender Equality, Disability, and Social Inclusion (GEDSI) Strategy.

PHAMA Plus is commissioning research to help us to better understand the reasons why some groups are excluded from the market systems we are supporting, and to identify the barriers and opportunities for their full and beneficial inclusion in these systems. The research seeks to explore the relationship between gender, age, disability and different social identities and how this can impact the way individual actors can interact with the market system. PHAMA Plus recognises that the identity of an individual has many layers, each of which can be associated with positive and negative status and can impact on their role and responsibilities and the socio-cultural and institutional rules that govern these. The research will seek, where possible, to explore the impacts of this intersectionality on inclusive participation in the market system. Undertaken in two separate but interrelated streams, the research will explore the GEDSI dynamics at an individual/household level, and also the institutional and systemic GEDSI dynamics, including barriers, opportunities, commitment and enabling environment for gender equality and social inclusion.

The research methodology draws on the Gender at Work¹⁶ framework which explores the interrelationship between GEDSI, business practice and the formal and informal ‘rules of the game’ based on the pre-existing power dynamics and socio-cultural norms.



¹⁵ PHAMA Plus recognises that (dis)advantage and exclusion can be unrelated to gender, but rather reflect the intersecting social identities and their associated status, that make up each individual. Other traditionally marginalized groups include ethnic minorities, people of certain faith, people of diverse sexual orientation, gender identity (SOGIE), those in lower socio-economic groups, those who excluded because of their place within societal structures (such as Nofotane in Samoa) etc.

¹⁶ Gender at Work Framework available [here](#)

Exploring both the formal and informal spheres, individual and collective, the research will focus its data collection on gathering information aligned to the four PHAMA Plus drivers of empowerment, central to our GEDSI Strategy. This will ensure the information and analysis is relevant to, and can inform opportunities and entry points for, PHAMA Plus GEDSI efforts, and support the selection of appropriate tools to address exclusion within the target market-systems. The four PHAMA Plus GEDSI Drivers are:

- Addressing negative socio-cultural norms and practices.
- Strengthening visibility, voice and representation of women, youth, people with disability, people from remote communities (RCs) and other marginalised groups in decision-making processes.
- Changing business culture and practices to be more inclusive of women, youth, people with disability, RCs.
- Building assets and access to assets (such as training, support, information, services, land and other assets) for women, youth, people with disability, RCs and other marginalised groups.

Underpinned by the principle of ‘do no harm’, the research design is cognizant of the possible risks, both intended and unintended on participants in the research and stakeholders in its outputs. A risk-management approach will be applied to reviewing tools, approaches, and engagement with stakeholders, ensuring that their safety and security (emotional, physical and sexual) is of primary concern. Such risks potentially include survey respondents being the subject of gender-based or domestic violence because of their participation or responses to the survey. Or the research unintentionally reinforcing power imbalances and contributing to the further exclusion of vulnerable groups from the market system.

This research will initially be trialled in Samoa before rolling out to other PHAMA Plus countries. This research proposal outlines PHAMA Plus objectives, key research questions, sampling approach and methodology.

Background and Purpose

Pacific market systems are not equal. Men, women, people with disability, youth, other marginalised groups and RC participate in market systems differently, and often perform predetermined roles that reflect existing socio-cultural norms and values. To address issues of exclusion and discrimination and to improve the overall performance of Pacific market systems, it is important to understand what these are and to identify how they can be addressed.

Earlier PHAMA work included some research into core value chains, including some investigation of the GEDSI dynamics. However, this research is dated (more than five years old) and doesn’t reflect recent system level and individual developments or the impact of COVID on GEDSI – whereby in many areas, COVID saw a re-traditionalisation of gender roles and declines in gender equality and social inclusion. Discrimination and exclusion stem from the pre-existing power imbalances and socio-cultural norms within which a market system operates. These barriers to inclusion, or causes of exclusion, are both formal (legislation, policies etc.) and informal (socio-cultural norms, beliefs and practices) and relates to both individual (voice, agency, capacity and confidence) and systemic (institutionalised formal and informal rules of the game) conditions.

The findings of this research will be used to inform PHAMA Plus strategy at a sector, country and GEDSI level. The PHAMA Plus GEDSI Strategy includes a toolkit of possible activities that could foster great inclusion in partner interventions. This research will support the PHAMA Plus team in selecting the most appropriate activities to target the identified, sector-specific barriers to inclusion, and in selecting indicators to track progress and evaluate the impact of GEDSI efforts.

PHAMA Plus adopts a twin-track approach to GEDSI – whereby we mainstream GEDSI through deliberate consideration in all aspects of our work, including activity and partnership planning, program operations, governance, communications, monitoring and results measurement. We also develop targeted interventions that are specifically designed to address persistent challenges and barriers holding women, people with disability, youth, and RC back from fully participating in agricultural value chains.

This research will help PHAMA Plus to further design and refine our approach to both mainstreaming GEDSI, and in selecting and designing specific, targeted interventions.

Research Objective

The objective of this GEDSI research is to gather insights from market system actors (women and men farmers, exporters, processors, agents/aggregators, farmer groups etc.), intermediary service providers (input suppliers, training service providers, transport service providers etc.), non-government organisations, public bodies and agencies of the prioritised commodities.

Objective 1:	To better understand the roles, responsibilities of men, women, youth, other marginalised groups and people with disability as core value chain actors, participants, service providers, influencers and policymakers within the targeted market systems and identify potential sources, nature and impact of exclusion.
Objective 2:	To better understand the capacities, capabilities, confidence, agency, voice, social norms, beliefs, attitudes and perceptions around gender equality, disability and social inclusion that are prevalent within the targeted market systems.
Objective 3:	To assess the extent and manner to which gender, disability, and social exclusion are addressed within the market systems through identifiable policies, practices, programs or other approaches.
Objective 4:	To identify continuing instances, sources and causes of exclusion within the targeted market systems and how these could be addressed.

Key Research Questions – Objective 1

'To better understand the roles, responsibilities of men, women, youth, other marginalised groups and people with disability as core value chain actors, as participants, service providers and policy-makers within the targeted market systems and identify potential sources and nature of exclusion'.

- i. What are the specific roles and responsibilities that are explicitly or implicitly assigned to men, women, youth, other marginalised groups and people with disability within the targeted market system?
- ii. Who is responsible for various domestic and care activities, and for meeting church and community commitments and responsibilities?
- iii. What challenges do individuals from these groups face in relation to their equitable participation within the targeted market system?
- iv. What barriers exist to men, women, youth, other marginalised groups and people with disability participating equitably and beneficially in the target market system? And what opportunities exist to empower them to participate equitably and beneficially within the targeted market system and contribute to its improved performance?

Key Research Questions – Objective 2

'To better understand the capacities, capabilities, confidence, agency, voice, social norms, beliefs, attitudes and perceptions around gender equality, disability and social inclusion that are prevalent within the targeted market systems'

- i. What prevailing socio-cultural norms, beliefs and attitudes can be identified amongst key value chain actors, intermediary service providers, non-government organisations and public bodies regarding the inclusive participation of women, youth, other marginalised groups and people living with disabilities in the targeted market system?
- ii. How are women, youth, other marginalised groups and people with disability involved in lobbying, policy and strategy formulation and decision-making at different areas or levels of the targeted market systems (including in decision-making about land use and resource allocation)?
- iii. Where women, youth, other marginalised groups and people with disability have limited influence and visibility in the targeted market system, where and how and why does this exclusion occur?¹⁷
- iv. Do men, women, youth, other marginalised groups and people with disability have equal access to the factors of production (land, labour, capital) and other supporting services (such as training) to participate beneficially in the targeted market system?
- v. Do men, women, youth, other marginalised groups and people with disability have confidence in their abilities including with regards to agricultural practices, financial management and business management?
- vi. What kind of specific support do men, women, other marginalised groups, youth and people with disability require to participate beneficially in the targeted market system and contribute to its improved performance.

Key Research Questions – Objective 3

‘To assess the extent to which sources of gender, disability, and social exclusion are currently addressed within the targeted market systems through identifiable policies, practices or other approaches.’

- i. To what extent are key actors in the value chains committed to equality?
- ii. What specific strategies, plans or other initiatives can be identified where value chain actors, intermediary service providers, non-government organisations and/or government bodies have sought to address market system exclusion?
- iii. To what extent have these strategies, plans or other initiatives been tailored to address the specific exclusion challenges faced by women, other marginalised groups, youth and people with disability to their beneficial participation in the targeted market system?
- iv. What evidence exists to indicate the relevance and effectiveness of identified strategies, plans or other initiatives at increasing the beneficial participation of women, other marginalised groups, youth and people with disability in the targeted market system?

Key Research Questions – Objective 4

To identify continuing instances, sources and causes of exclusion within the targeted market systems and how these could be addressed.

- i. What specific continuing instances of exclusion can be identified within the target market system and how do these relate to the respective roles and responsibilities of value chain actors, intermediary service providers, non-government organisations and/or government bodies?
- ii. What future strategies, plans or other initiatives can be identified which could address specific instances of target market system exclusion?

¹⁷ For example, if decisions on land use are made by the village council, women may be excluded because they are not allowed to participate in the village council/decision-making functions in that village/district?

- iii. What incentives or motivation to adopt strategies, plans or other initiatives that address continuing exclusion are at play within the target market system?

Methodology and Approach

The research will be undertaken in two distinct but interrelated streams. The first will explore the GEDSI dynamics within the market system and enabling environment, and the second seeks to understand the GEDSI dynamics, barriers and opportunities for men, women, people with disability, youth, and other marginalised groups from farming households in the PHAMA Plus core value chains. This section will outline the approach that will be applied to each research stream.

Stream 1 – Systems Level Research

PHAMA Plus’s core value chain systems level research aims to analyse and identify the underlying factors that contribute to, or enable, GEDSI within the market system. Such a study requires a rigorous and comprehensive approach to data collection from multiple sources to gather diverse perspectives and ensure that the proposed solutions are informed by a broad range of stakeholder insights. The system-level research will explore both the formal (policies, programs, laws etc.) and informal (socio-cultural norms, competencies, commitments, and capacities) ‘rules of the game’ to better understand the enabling and supporting environment for GEDSI in the core PHAMA Plus value chains.

The system-level research will draw on disaggregated statistical and industry relevant data, where available, and will involve qualitative research through key informant interviews with a diverse range of key stakeholder groups. Stakeholders will be determined based on the specific conditions and actors involved in each value chain, but will likely include processors, agents and intermediaries, exporters, transport companies, government, industry groups and associations, women’s groups, other special interest groups, organisations for people with disability, training providers, development partners/donors and policymakers.

Table 6 below outlines the key areas of investigation and exploration with the different groups of stakeholders.

Table 6. Key Stakeholder Groups and Purpose of Analysis

Stakeholder Group	Purpose of Analysis
Key Ministries, national and provincial level government agencies.	<p>To understand the legislative and policy framework, government commitment, and legal environment for inclusive agricultural development.</p> <p>To identify and understand key government programs including training and extension services, for men, women, youth, people with disability and other marginalised groups.</p> <p>To collect disaggregated (where possible) statistical information relevant to the value chain.</p>
Development partners and other like-minded programs and organisations	<p>To understand the commitment and approach of development partners, donors, and like-minded organisations to GEDSI, including identifying what other agriculture or GEDSI programs or opportunities exist for supporting inclusive markets systems.</p> <p>To identify opportunities for synergies between programs and to share learnings.</p>
Exporters and other value chain actors (Intermediaries, Processors, Banking)	<p>To map and understand the roles played by men, women, youth, people with disability and other marginalised groups in the value</p>

Stakeholder Group	Purpose of Analysis
institutions/ Community Leaders etc.)	<p>chain and to explore their commitment to inclusive market systems.</p> <p>To understand the barriers and opportunities for promoting inclusive market systems.</p> <p>To better understand socio-cultural norms and practices related to the value chain and trade.</p>
Governance and Working Groups (e.g., MAWG/ Growers Group/ Industry Working Groups & Cooperatives)	<p>To understand the level of awareness and commitment to inclusive market systems and to explore constraints and opportunities for promoting these.</p> <p>To explore the governance structures, and to better understand the visibility and voice of women, men, youth, people with disability and other marginalised groups in industry decision-making and planning processes.</p> <p>To understand stakeholders' confidence in the capacity and capabilities of men, women, youth, people with disability and other marginalised groups to effectively operate and manage their farming businesses.</p>
Special interest groups such as women's rights groups, youth groups, organisations for people with disability and organisations for people of alternative genders or sexual orientation	<p>To understand the specific barriers and opportunities faced by marginalised and disadvantaged groups and to engage them in determining possible responses to address these barriers.</p> <p>To identify where there are positive social norms or examples of socio-cultural outliers that could be modelled or explored.</p>
Industry organisations, such as agricultural associations, grower's associations, chambers of commerce etc.	<p>To understand the training and support services available to men, women, youth, people with disability and other marginalised groups.</p> <p>To understand governance structures, and the involvement of men, women, people with disability, youth, and other marginalised groups in decision-making processes.</p> <p>To understand the availability and support provided through business and other professional networks, and of training and other resources to men, women, youth, people with disability and other marginalised groups.</p>
Village leaders, council, representatives	<p>To explore and map the decision-making structures, particularly in relation to key productive assets such as land, resources, finances, and training.</p> <p>Community commitment to inclusive village governance and market system practices.</p>

Stream 2 – Individual / Household Level Analysis

Stream 2 will focus on exploring the GEDSI dynamics at the household level by engaging with women and men farmers of different ages and socio-economic status within the respective value chain through a household survey. The survey will seek to engage both the male and female household heads separately in a 'safe' space to allow for the most honest and candid responses.

The survey will explore individual capacities and capabilities, and seek to better understand household decision-making, division of labour and socio-cultural norms. It will engage with at least 35 households from each of the priority value chains. The insights gained through this research will be used to inform and update the PHAMA Plus sector strategies, to guide intervention development, establish a GEDSI baseline and to inform indicators for performance monitoring.

An indicative survey questionnaire is included as an appendix. The survey tool will be refined in partnership with the Research Lead prior to commencing the survey. Further amendments and refinements may be made as the survey is implemented, and the team learn from this process. The survey will be conducted using Kobo Tool and will be implemented through a survey team, managed by the Research Lead with a team of enumerators. The Research Lead will be responsible for cleaning and analysing the data, and for reporting the findings.

Sampling Strategy Samoa

Stream 1

Stream 1 research will use a purposive approach to sampling, selecting key relevant stakeholders from each value chain to provide insights and information through key informant, semi-structured interviews. Table 7 below presents PHAMA Plus's sampling approach to the System-level research.

Table 7. Sampling Approach and Stakeholders System-Level Research Samoa

Respondent Group	Sample size	Type of sampling
Value Chain Actors:		
Exporters (including Farmer Joe, Wilex, Satuala Ava Exports) and/ or Domestic Actors (including FAMA'OMONEA)	At least 2 for each core sector	Purposive
Agents or Aggregators	At least 1 for each core sector	Purposive
Growers Groups	2 per core sector	Purposive
Local market and supermarkets	At least 2	Purposive
Enabling Actors:		
Key Ministries/ SOEs (Ministry of Agriculture & Fisheries, Ministry of Commerce, Industry and Labour, Samoa Ports Authority, Ministry of Women, Community and Social Development and Scientific Research Organisation of Samoa)	At least 5	Purposive
Shipping Logistics (Pacific Forum Line)	At least 1	Purposive
Support Actors:		
Donors (DFAT, MFAT, World Bank and ADB)	At least 4	Purposive
Other likeminded programs and organisations (Market Development Facility, UN Markets for Change, Tautua and Tautai Facilities, Kolone Vaai Associates, Ministry of Primary Industries, Nuanua o le Alofa (Organisation for people with disability), Samoa Deaf Association, Samoa Association for the Blind, Samoa National Council of Women, Samoa Women's Association of Growers (SWAG), Women in Business (WIBDI), Samoa Fa'afine Association, Nofotane Project, Samoa National Youth Council, Samoa Chamber of Commerce and Industry Youth Co. Lab	At least 7	Purposive
Community Leaders	At least 1 for each value chain	Purposive
Industry Working Groups	1 per core sector	Purposive
MAWG	1	Purposive

Stream 2

A combination of purposive and stratified sampling has been selected for the household study. Purposive sampling will be used to identify households involved in the PHAMA Plus four key priority sectors in

Samoa (Talo, Ava, Nonu¹⁸, and Ornamental Horticulture). Within the sample of households identified, stratified sampling will be applied to ensure that a mix of men (50%) and women (50%) respondents will be selected. Respondents will be selected based on an agreed criteria,¹⁹ from farming households who are part of current PHAMA Plus interventions (for example as part of the FAMA'OMONEA Horticulture ornamental and the MAF talo nursery interventions) or farmers who were part of past interventions in the Talo sector (for example, who were part of the MAF and Farmer Jo intervention) or other farmers (for example, in the emerging ava sector) as advised by the Samoa team.²⁰ Note that an additional 5 samples for each sector group have been allocated in case there were additional marginalised farming households recommended from stream 1, to be surveyed.

The household survey will not deliberately target through stratified sampling youth, people with disability, or other marginalised groups (such as fluid genders or Nofotane). These groups will be targeted through engaging with organisations that represent them as part of the Stream 1 research.

Respondent Group	Sample size	Type of sampling	Tools
Talo farmers	35 households (1 man and 1 woman from each), plus 5 if needed	Purposive sampling, stratified sampling	In-depth interview
Nonu farmers	35 households (1 man and 1 woman from each), plus 5 if needed	Purposive sampling, stratified sampling	In-depth interview
Ava farmers	35 households (1 man and 1 woman from each), plus 5 if needed	Purposive sampling, stratified sampling	In-depth interview
Ornamental farmers	35 households (1 man and 1 woman from each), plus 5 if needed	Purposive sampling, stratified sampling	In-depth interview

Resources

PHAMA Plus will engage external resources to undertake the research work. This will be managed by the GEDSI Manager, with support from the Samoa Country team, the GEDSI Adviser and the Deputy Team Leader.

The PHAMA Plus team will undertake the Stream 1 – Systems Level research as part of the Sector and Country Strategy Update Process. A team – including a research team leader, and a team of enumerators will undertake the Household Survey.

The PHAMA Plus Samoa Team with support from the GEDSI team, will be responsible for developing survey tools for Stream 1 - Systems level research. As for Stream 2 - PHAMA Plus GEDSI team, they will collaborate with the MRM Manager to create the survey tool, which will then be field-tested by the research team under the supervision of the GEDSI manager.

¹⁸ After discussions with the Samoa Ministry of Agriculture and Fisheries, Nonu was not included in this study, following refinement of PHAMA Plus's priority sectors.

¹⁹ Criteria to be developed by PHAMA Plus in consultation with the Samoa Ministry of Agriculture and Fisheries.

²⁰ The sampling strategy utilized the DCED Sample Size Calculator to estimate the sample size for each sector, with a margin of error of 10% and a confidence level of 90%. The study is primarily intended for internal purposes, aiding intervention design and establishing baselines, hence a smaller sample size is employed. The population size for each selected sector is unknown.

Deliverables

Two reports will be delivered, one covering the Systems level research and the second the household survey findings. These reports will be reviewed, combined, and collated into one summary report, and incorporated into PHAMA Plus country and sector strategies by the PHAMA Plus GEDSI Team.

Annex 2: Questionnaires

Household Questionnaire

VAEGA I:

FAAMATALAGA E FAATATAU I AIGA

O fesili i le nei vaega o le faatalatalanoaga e faatatau ia te oe ma isi tagata o loo outou nonofo faatasi.

Tagata o loo faatalanoaina	<input type="checkbox"/>	Ali'i
	<input type="checkbox"/>	Tamaita'i
	<input type="checkbox"/>	Isi (<i>fa'ama'oti mai</i>) _____

FAAMATALAGA E FAATATAU I LĒ O LOO FAATALANOAGA MA LONA AIGA

1. O le a le matua o lou soifua?	<input type="checkbox"/>	18 – 27 tausaga
	<input type="checkbox"/>	20 – 37 tausaga
	<input type="checkbox"/>	28 – 47 tausaga
	<input type="checkbox"/>	48 – 57 tausaga
	<input type="checkbox"/>	58 – 67 tausaga
	<input type="checkbox"/>	Silia ma le 68 tausaga

2. Tulaga o lou soifua?	<input type="checkbox"/>	E le'i fa'aipoipo
	<input type="checkbox"/>	Ua fa'aipoipo
	<input type="checkbox"/>	Ua lē toe fa'aipoipo
	<input type="checkbox"/>	Ua maliu lē sa e fa'aipoipo iai
	<input type="checkbox"/>	Isi (<i>fa'ama'oti mai</i>) _____

3. E mafai ona e faitau ma tusitusi ile gagana Samoa?

loe, e lava le iloa

loe, ae e itiiti le iloa

Leai, ou te lē iloa

4. E mafai ona e faitau ma tusitusi ile gagana Peretania?

loe, e lava le iloa

loe, ae e itiiti le iloa

Leai, ou te lē iloa

5. O le a le maualuga o aoaoga na e 'ausia?

E le'i aoga

Aoga Tulaga Lua (*Vasega?*) _____

A'oga Maualuga (*Vasega?*) _____

Iunivesite (*faama'oti mai*) _____

6. O le a lau tapuaiga?

7. E toafia tamaiti e i lalo ifo o le 18 tausaga o lo'o nonofo i lou aiga? (*Faamolemole fa'ailoa mai le aofa'i*)

Tamaiti ile va o le 0 – 5 tausaga

Tamaiti ile va o le 6 – 12 tausaga

Tamaiti ile va o le 13 – 17 tausaga

8. E a'o'oga lau fanau?

(afai e loe, faamolemole, faailoa mai le ituaiga aoga o loo a'oa'o'ina ai)

IOE

LEAI

A'oga Amata

A'oga Tulaga Lua (*vasega?*)

A'oga Maualuga (*vasega?*)

Iunivesite (*faama'oti mai*)

Mae'a le aoga (ile 16/17 tausaga)

	<input type="checkbox"/>	Tama
	<input type="checkbox"/>	Teine

9. E toafia tagata matutua e masani ona nonofo i lou aiga? (faailoa mai le aofai o i latou e 18 tausaga ma sili atu)

<input type="checkbox"/>	Ali'i
<input type="checkbox"/>	Tama'ita'i
<input type="checkbox"/>	Isi (fa'ama'oti mai) _____

10. O iai ni faigatā mo oe poo seisi o lou aiga i le faatinoga o gaoiga o loo ta'ua? (faailoa mai le 'mata'itusi o lau tali i faatinoga ua ta'ua):

<input type="checkbox"/>	Savali
<input type="checkbox"/>	Va'ai
<input type="checkbox"/>	Fa'alogo
<input type="checkbox"/>	Feso'ota'i ma Talanoa
<input type="checkbox"/>	Taula'i i faatonuga
<input type="checkbox"/>	Gafatia lona lava tausiga

a. Leai
e. E iai ni nai faigata
i. E faigata tele
o. E le mafai ona faatinoina
a. Ioe (faamolemole famatala mai):

Tagata Matua: _____ Tamaititi: _____

FESILI E FAATATAU I LOU AIGA MA LAU FAATOAGA

11. O le a le telē o le fanua o loo faatino ai lau faatoaga?

12. O ai e puleaina pe umia le fanua o loo faatino ai lau faatoaga?

13. O ai e faia le faaiuga i ituaiga faatoaga e mafai ona faia ile fanua?

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14. O le a le la’au faafaatoaga o loo e totoina?	

15. O e totoina nisi la’au faafaatoaga e aofia ai ma fualaaui faisua? Afai e iai, ta’u mai poo a nei la’au.	

16. O le a le telē o le fanua o loo faaaogaina mo fualaaui faisua i lau faatoaga?	

17. O ai e faia le faaiuga mo ituaiga fualaaui faisua e totoina?	

18. (i) O lava mea taumafa mo le tausiga lelei o lou aiga?	<input type="checkbox"/>	O taimi uma
	<input type="checkbox"/>	O le tele o taimi
	<input type="checkbox"/>	I nisi taimi
	<input type="checkbox"/>	E se ā se ā

(ii) O le a le tele o mea taumafa ma ituaiga o taumafa o loo tausiga ai lou aiga?	

19. O iai ni tupe teu mai i tupe maua ile faatauina atu o fa'a'ele'eleaga o lau fa'atoaga?	<input type="checkbox"/>	Ioe
	<input type="checkbox"/>	Leai
	<input type="checkbox"/>	I nisi taimi

20. E iai se isi i lou aiga e faigaluega i galuega e totogi?	<input type="checkbox"/>	Ioe
	<input type="checkbox"/>	Leai

21. E fa'atinoina fa'atasi e lou aiga ni manulauti ma fuafuaga mo le lumana'i (e feso'ota'i i lou aiga, le lautele, po'o le pisinisi a lou aiga?)	<input type="checkbox"/>	Ioe
	<input type="checkbox"/>	Leai
	<input type="checkbox"/>	I nisi taimi
		Afai e IOE, faamolemole ta'u mai se manulauti se tasi ua 'autasi iai lou aiga.

22. Fa'amolemole, faailoa mai le Vaega o Fa'ato'aga o loo e 'auai:	<input type="checkbox"/>	Talo/Taamu/Ufi (root crops)
	<input type="checkbox"/>	'Ava
	<input type="checkbox"/>	Togala'au Fuamatala

23. Galuega fa'atino i le fa'atoaga:

Galuega mo le Faatoaga (Farm Activities)	O ai e faia faaiuga/tonu? (Who makes the decision?)	O ai e faatinoina galuega? O sui o le āiga poo ni tagata faigaluega? (Who does it? Is it family or hired labour?)	O a ni lu'itau poo ni avanoa mo faamanuiaga? (Challenges or Opportunities?)
Faato'aina o le fanua (land preparation)			
Tatāina o la'au ma autalu			

(Slashing)			
Faaaogaina o vailaau mo le tapeina o le vao (use of herbicides)			
Susunuina o la'au (burning)			
Faaaogaina o masini palau (use of tractors)			
Faaaogaina o masini 'eli palapala (use of excavators)			
E fea e aumai ai laau totō? (sourcing planting materials)			
E aumai i isi faifaatoaga (from other farmers)			
O loo maua i lau lava faatoaga (from own farm)			
E aumai i pisinisi faafaatoaga poo le vaega e faafailele ai laau a le Matagaluega o Faatoaga ma Faigafaiva (commercial or MAF nursery)			
Filifiliina o meafaigaluega e faaoga mo le totoina o laau (selecting of planting materials)			
Totoina o le faatoaga (planting)			
E tasi le ituaiga la'au o loo totoina (single planting/monocropping)			
E fefiloi ituaiga laau o loo totoina (mixed cropping)			
Faatoaga faavaomatua - laau e le 'aina ma laau aoga mo le faaleleia o le palapala poo laau e faatau mo se isi vaega tupe faaaopoopo a le aiga			

(agroforestry)			
Toto faavava – ia iai se va mo laau (plant spacing – distance between crops)			
Faiga masani mo le tausaiaina o le faatoaga (farm management practices)			
Auala mo le faatamaiaina o manu faalafuā ma pui puiga mai faamai (pest and disease management)			
Faaaogaina o faalelei eleele poo fetalaisa faalenatura poo faalelei eleele gaosi (fertiliser application (organic/inorganic))			
Tapueina o le suavai mo le faatoaga (irrigation system)			
Teuina o laau poo le faavalavala (pruning)			
Veleina o vao (weeding)			
Fa'apa ma le si'oina o le fanua (fencing and trapping)			
Seleselega o fua o le faatoaga (harvesting)			
E faaaogaina lima (hand picking)			
E faaaogaina meafaigaluega (using harvesting tools)			
Pe a uma ona seleseleina fua o le faatoaga (post harvest)			

Faavasegaina (grading)			
Afifiina/Teuina i taga pepa poo pusa (packaging)			
Vaega mo tau faaopopoina (value addition)			
Faamamagoina (drying)			
Oloina (grinding)			
Tu'iina (pounding)			
Afifiina ma le faailogaina (packaging and labeling)			
Faatauina ma le Maketiina (sales and marketing)			
Fela'ua'iga (transport)			
Faatauina atu i maketi (selling to market)			
Mo le fofoga taumafa o le 'aiga (home consumption)			
Ave faameaalofa pe foa'i (give away gifts)			
Tausiga o Faamaumauga (e aofia ai ma le tausiga o tupe) (record keeping (includes financial management))			

FESILI E FAATATAU I LE SOIFUAGA O LOU AIGA

O ai e nafa ma galuega faale'aiga ma le tausiga i totonu o lou aiga?

Faamolemole faailoa mai poo nei galuega e nafa ma tamā poo tinā, poo galuega e fai faatasi, pe faatinoina e isi.

Galuega	Tamā	Tinā	Fai Faatasi	Isi (faailoa mai)
Gasesega o mea taumafa				
Faamamaina o le fale				
Va'aiga o tamaiti				
Va'aiga o matua tausii				
Faatinoina o mea fa'alelotu				
Faatinoina o fa'alavelave fa'ale'aiga				
Faatoaga mo le tausiga o le 'aiga				
Faatauga o oloa mo'omia mo le aiga				
Fa'aleleia o le fale				
Isi (faamolemole, faama'oti mai)				

I le tausaga ua tuana'i atu, o ai i totonu o lou aiga na faatinoina faaiuga mo vaega ua ta'ua?

Faamolemole faailoa mai poo nei faaiuga na nafa ma tamā poo tinā, poo faaiuga e fai faatasi.

Vaega	Tamā	Tinā	Fai Faatasi
Faatauina o oloa moomia i totonu o lou aiga (<i>meaai, oloa mo faleta'ele</i>)			
Faatauina o lavalava mo lou aiga			
Faapefea ona faaaogaina tupe maua mai i au galuega			
Faapefea ona faaaogaina tupe maua mai i faatinoga o le faatoaga a lou aiga			
Faatauina mai poo le faatauina ese atu o meatotino a lou aiga (<i>fanua, lafu manu, ma isi</i>)			
Faaaogaina o tupe teu			
Tupe faaalu mo aoga			

Tupe faaalua mo le vaaiga o fomai ma fuala'u mo gasegase			
Tupe e tuuina mo faalavelave a le aiga (faaiipoipoga, maluu, saofa'i, ma isi)			
Tupe e tuuina atu ile sa'o o le aiga			
Tupe e tuuina atu ile ekalesia			

O a isi alagatupe a lou aiga e 'ese mai ile faatoaga?

Faamolemole faailoa mai poo nei galuega na gafa ma tamā poo tinā, poo galuega e fai faatasi

Alagatupe	Tamā	Tinā	Fai Faatasi
Galuega totogi tumau			
Galuega faavaitaimi ma e lē tumau			
Faatauina atu o mea suisui, mea taulima, ma ietoga ma fala, <i>ma isi</i>			
Faatauina atu o lafu manu			
Faatauina atu o mea taumafa			
Faatinoina o le faleoloa			
Faatauina atu o oloa o le faleoloa (<i>masi, saimini, ma isi</i>)			
Faatauina o oloa fau fale			
Faatauina atu o fafie e tafu ai afi			

VAEGA II:

O FESILI I LE NEI VAEGA UA NA'O NI MANATU FA'AVAE MO LE MALAMALAMA I UIGA MA FAIGA

(THE FOLLOWING ARE 1st DRAFT IDEAS FOR KAP (Knowledge Attitude Practices)

Survey Questions)

24. E tatau ona aiā tutusa alii ma tamaitai i fuafuaga ma faaiuga i totonu o le aiga.

(Women AND men should participate equally in family planning and household decisions.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

25. O tamaita'i e tatau ona faia uma feau i totonu o le āiga.

(Women should do most domestic work in the household)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

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26. E tatau ona faasoa faatasi e alii ma tamaitai feau e fai a le aiga, e pei o le fa'amamaina o le fale.

(Men and women should share household chores such as cleaning.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

27. O le nafatausi a tama'ita'i o le vaaiga o tamaiti, o ē e mama'i, ma tagata matutua.

(Women should be primarily responsible for caring for children, sick and the elderly.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

28. O alii ma tamaitai e faia faaiuga i mea tau tupe i totonu o lou āiga.

(Both men AND women in my family are involved in financial decisions.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

29. O faaiuga mautū e faatatau i le faaaogaina o tupe, ma fuafuaga taua uma a le aiga e fai lea e tamaloloa.

(Men have the final say on significant decisions around family financial, planning and household affairs)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

30. O feau o le aiga ma le faatoaga e fai e tama ma teine i lo'u aiga.

(Boys and girls in my family are involved in household and farm chores.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

31. O feau a le matou aiga e fai e tama.

(Boys in my family are involved in household chores.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

32. O galuega i le faatoaga e fai e teine.

(Girls in my family are involved in farm chores.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

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33. E tatau ona aofia tamaitai i le faiga o tonu ma fuafuaga e faatatau mea toto o le faatoaga.

(Women should be involved in the planning and decision-making about crop production)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

34. E tatau ona aofia tamaitai i tulaga ta'ita'i.

(Women should be involved in leadership.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

35. E tatau ona fesoasoani le tane i galuega fa'a fale a lana āvā.

(The husband should help the wife with household jobs.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

36. E iai le aiā tatau a le ava e faailoa ai ona manatu e tusa lava po o se manatu e tete'e ai i se tala a lana tane.

(A wife has the right to express her opinions even when she disagrees with what her husband is saying.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

37. O le tausi o le filemu ma le agalelei o le tasi i le isi e maopoopo ai se aiga.

(Being peaceful and kind to one another in the household keeps the family together.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

38. O ta'ita'i o le matafaioi patino lea mo tane/tamaloloa, ae e lē mo tamaitai.

(It is the job of men, not women, to be leaders.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

39. I totonu o lo'u aiga, oute malamalama ma e oute auai i tonu ma faaiuga e faatatau i tupe a le aiga.

(I understand and am involved in the financial decisions for my family.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

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40. E lē tatau ona faaaogaina le sasa ile faatonuina/a’oa’iina o fanau

(Disciplining children should not involve physical punishment.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

41. E alagatau ona ave fanau i aoga.

(It is better to send children to school.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

42. E alagatau ona fa’aaoga teine.

(Girls should be educated.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

43. E tatau i alii ma tamatai ona ‘auai i aoaoga mo le sueina o galuega.

(Men and women should be involved in employment training.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

44. E iai lo’u sao i le faia o tonu i totonu o le nu’u.

(I have influence in the decision making in my community.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

45. E iai le sao a tagata e iai manaoga faapitoa i le faia o tonu o le matou nu’u.

(People with disability in my family/community are involved in decision making.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

46. E tatau ona aoaoina tama ma teine i mea tau tupe

(Boys AND girls should be taught about money/finance.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)
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47. O le matafaioi a le tamaloa le puleaina o tupe a le aiga.

(It is a man's job to control the household money.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

48. A moomia e le aiga se fesoasoani, ona fa'amisi lea o le aoga a le teine.

(Girls should miss school if the household needs help.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

49. E tatau ona aoga teine i lunivesite.

(Girls should go to university.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

50. E tatau ile tupulaga talavou ona ave uma o latou totogi i o latou aiga.

(Youth should give all of their income to the family.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

51. E iai le leo o tamaiti ma talavou i totonu o le aiga /nu'u

(Children and youth have a voice in family/community matters.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

52. E mafai ona 'auai alii ma tamaitai i fono a le nuu

(Men AND women can participate in village fono.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

53. E tatau i tama ma tamaloloa ona fa'aaau le tomai a o latou tamā/tua'a ma avea ai ma ulu o le aiga.

(Boys and men should continue in the same profession/trade as their fathers and become the head of household.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

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54. E tatau i tamaitai ma teine ona fa’auau aoaoga mo lo latou lumanai ma le lumanai o o latou aiga.

(Women and girls should continue their education to secure their and their families’ future.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

55. E mafai ona tauamitonuina le fa’amatau, fasi ma le pule pule tutū i lau paaga.

(Threatening, beating, or controlling your partner can be justified.)

Lē loeina (Do not Agree)	loeina (<i>Agree</i>)	Matuā loeina (Strongly Agree)

2.1 Key Informant Interview Questions

1. In your opinion, what do you see as the most pressing development challenges in family farming in your village?

[O a lu’itau o atina’e o feagai ma fai fa’atoaga laiti i totonu o le tou nu’u/alalafaga?]

2. What support is provided by the village (council) for the village farmers?

[Ao a ni fesoasoani/lagolago a le nu’u mo ana faifa’atoaga?]

3. Are you familiar with any agriculture policy / assistance (government, MAF, Farmer organisation) that the village farmers/ households can access for assistance?

[O le a sou silafia I ni Faiga faavae / fesoasoani mai le malo, ofisa faatoaga, paaga mai fafo mo le au fai faatoaga a lo tou afioaga?]

4. Can you identify any changes related to land use [last 5 years- crop production ,type, yield]

[O a ni suiga ua matauina I le fa’aaogaina o fanua galue o le nu’u?[ituaiga mea toto, laau aina taumafa mata, fualaaaina suamalie (fruits)...]

5. What are the most urgent farming/agriculture needs in your village?

[O le a le manaoga sili ona mo’omia mo faatoaga a lo outou afioaga o lo o iai i le taimi nei?]

6. Based on your observations and knowledge of your village farming operations, what is the role of women, youth and people with disability?

[I lau matau / silafia i le galueina o fanua mo faatoaga a lo outou nu’u, o le a le galuega/ nafa a tamaitai, tupulaga ma I latou e iai manaoga faapitoa?]

7. Do you think women, youth and people with disability participate equally and share in the benefits derived from household farms?

[Fa’amata o lo o tutusa le saofaga o tamaitai, tupulaga ma i latou e iai manaoga faapitoa e fai ma faifa’toaga ma maua ai fa’amanuiaga mai nei atina’ae?]

8. What do you think is the best way for donors and government to support smallholder farming?

[O a ni auala talafeagai e mafai ma e tatau ona fesoasoani atu ai le malo ma ana paaga mo faifaatoaga laiti?]

2.2 Focus Group Interview Questions

1. Can you share with the group the challenges /problems you've encountered as a farmer?

[Se'i fa'asoa mai ni luitau po o ni fa'afitauli sa feagai ma oe le faifa'atoaga?]

2. What are your thoughts on the state of farming/agriculture in Samoa?

[O le a sou manatu e faataata ile tulaga o loo iai faatoaga i Samoa?]

3. Despite all efforts by the government and development partners to promote agriculture both smallholder and commercial, this is not reflected in our set of national accounts [export figures, food security...] What is the problem? /Your views as [farmer/producer/consumer]?

[E ui ile tele o taumafaiga a le Malo ma ana Pa'aga o loo fesoasoani mai i a tatou atina'e mo le faalauiloaina o faatoaga mo faifaatoaga tuma'oti ma faifaatoaga faapisinisi, e le'o vaaia se tulaga lelei pe a fua i faamaumauga o tupe maua mai i oloa o loo auina atu i fafo ma le lava o mea taumafa i totonu o le atunuu. O le a sou silafia/manatu i lea faafitauli?]

4. Can you talk about the agricultural/farm division of labour in your household...who does what and why...?

[E mafai ona e faamatala mai le vaevaina o galuega faafaatoaga i totonu o lou āiga? O ai faatinoina galuega eseese ae pe aisea foi ua atofaina ai lea ituaiga galuega e lea tagata?]

5. What is preventing men, women, youth, other marginalised groups, and people with disability from equitable participation [and benefitting] from the target market system?

[O a ni vaega o loo taotaomia ai tagata uma – alii, tamaitai, tupulaga, isi tagata ua faatauvaaina, ma tagata o loo iai aafiaga tumau o le soifua – ona maua faiga tutusa e auai ai ma faamanuiaina ai mai i tulaga tau i maketi ua filifilia?]

6. What is the most costly aspect of your farming/agriculture? Explain

[O le a se vaega pito i taugata ile faatinoina o lau faatoaga? Faamatala mai.]

7. Are you aware of any available incentives in place that can support your farming/agricultural activity? If yes, what are they? If no, why not?

[O e silafiaina ni fesoasoani o loo mafai ona e mauaina e fesoasoani ai i lau atina'e faafatoaga? Afai e ioe, o a nei fesoasoani? Afai e leai, aisea ua e lē silafia ai?]

8. Do you export your farming/agricultural produce? Explain what you know about accessibility of export markets with regards to your farming/agriculture produce?

[E faatauina atu faaeleeleaga o lau faatoaga i maketi i isi atunuu? Faamatala mai lou silafia ile mauaina o maketi mo le auina atu o faaeleeleaga o lau faatoaga i isi atunuu?]

9. What changes would you suggest for the improvement of farming/agriculture in Samoa? How can these changes benefit everyone regardless of gender, ability, social status?

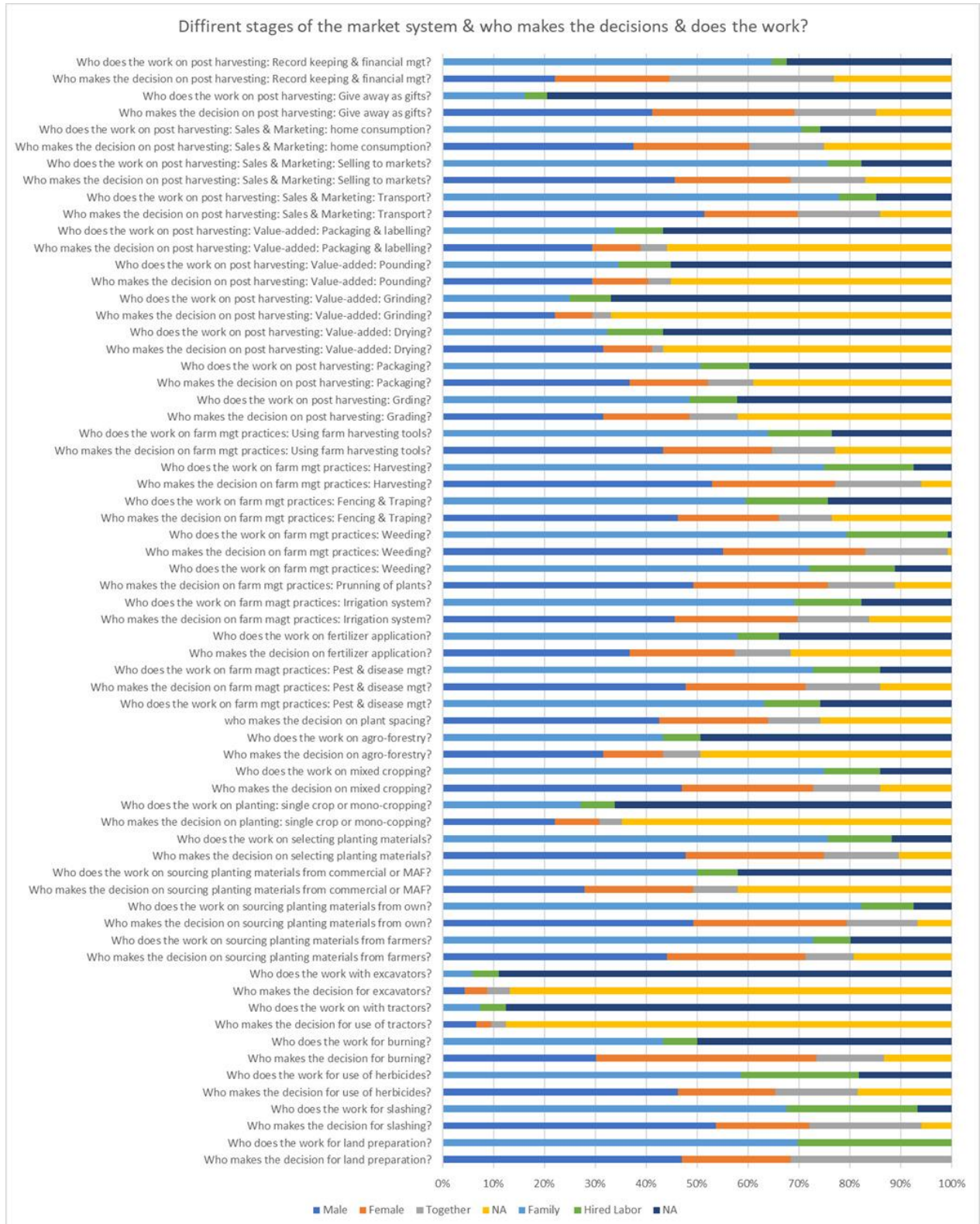
[O a ni suiga e te silafia e tataua ona faatinoina mo le faaleleia o faatoaga i totonu o Samoa? E faapefea ona faamanuiaina tagata uma e aunoa ma se faaitu'au mai i nei suiga?]

10. Do you think farming/agriculture is a sustainable venture for you in the next 10 years? Explain if you think so, or why you do not think so.

[I lou silafia, faamata e mafai ona faaauau pea lau faatoaga mo le isi 10 tausaga ile lumana'i? Faamatala mai pe aisea e mafai ai, pe e lē mafai ai.]

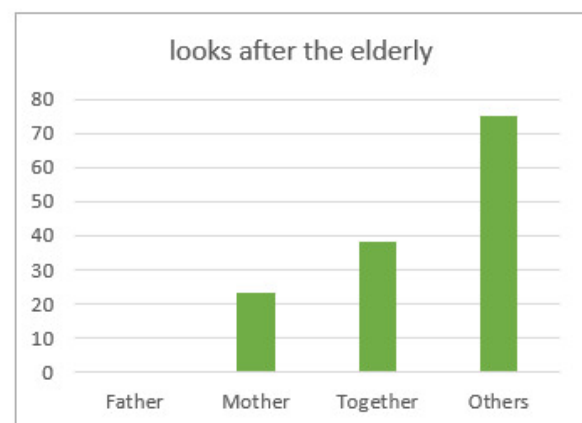
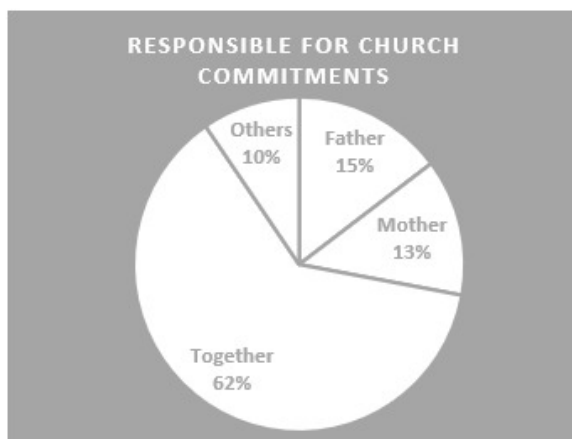
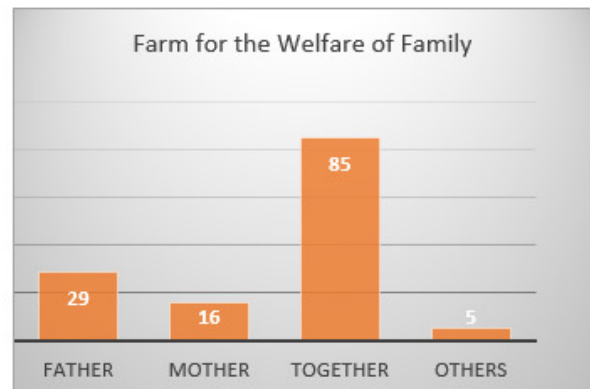
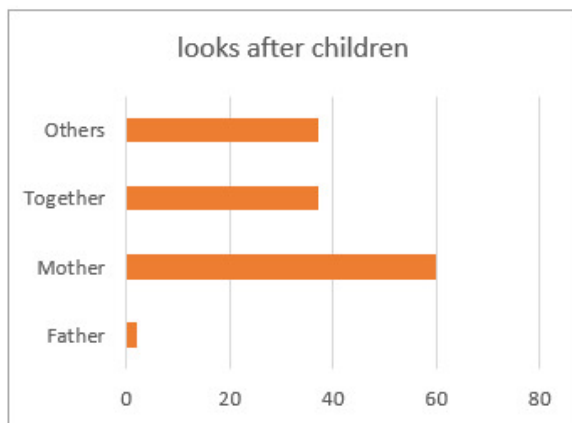
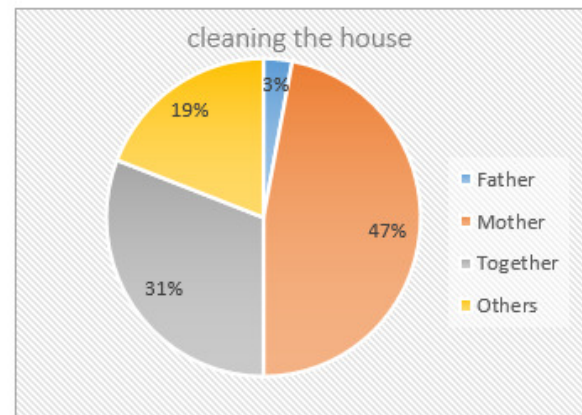
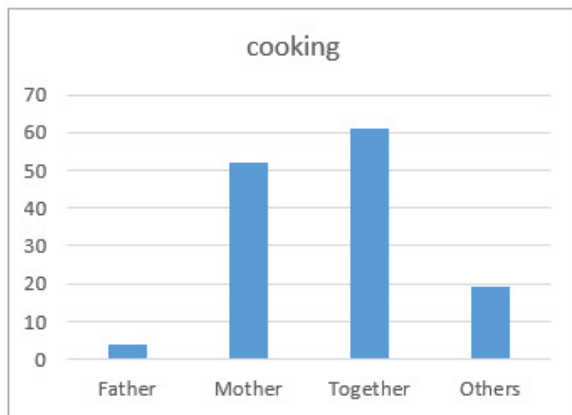
Annex 3: Results

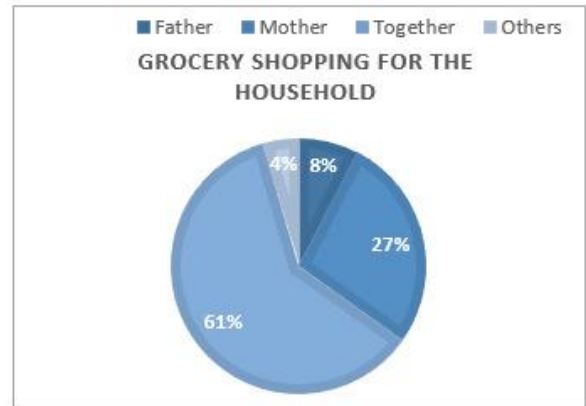
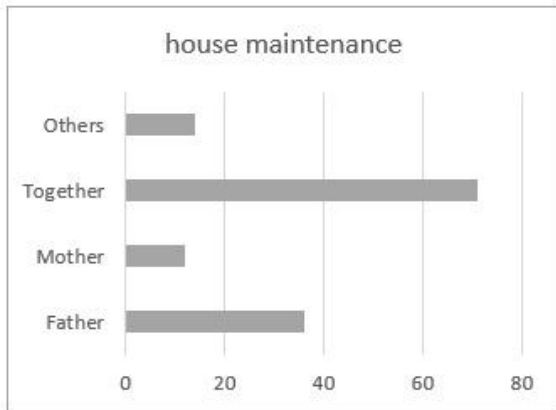
Farm Activities



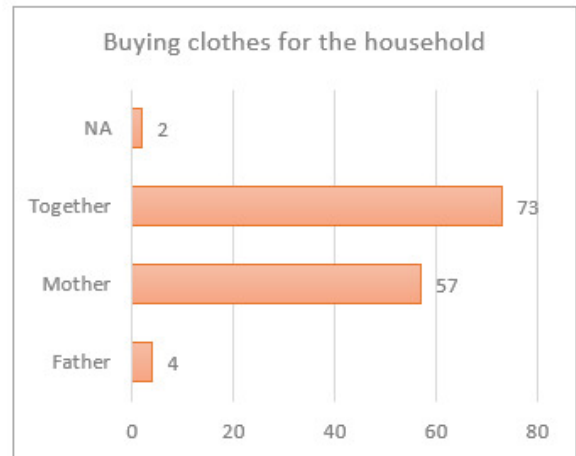
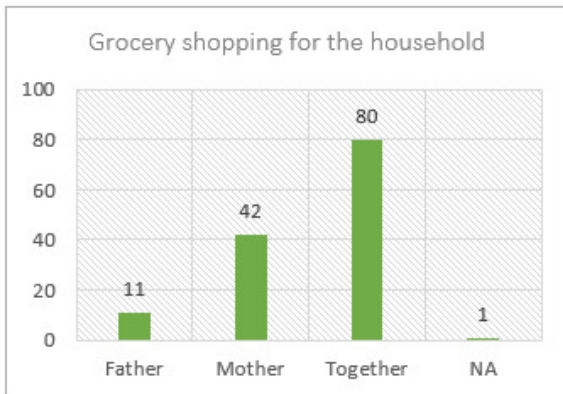
Household roles

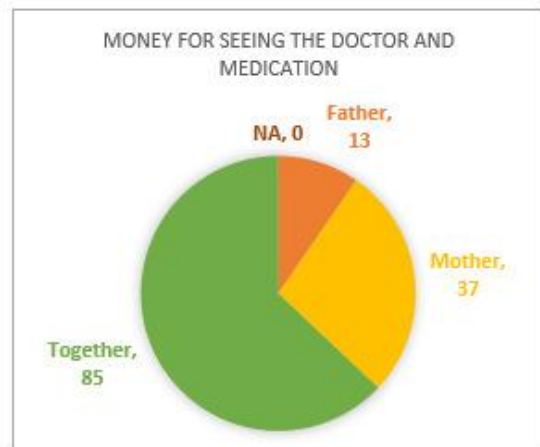
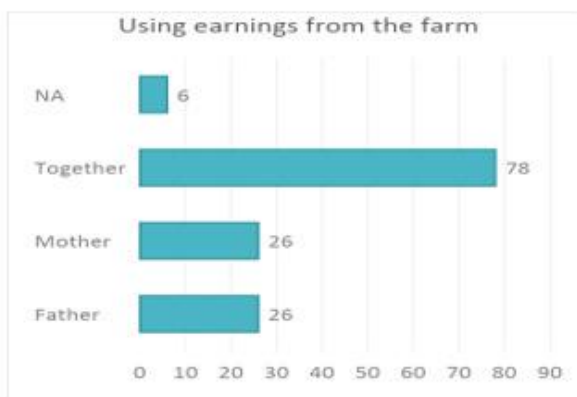
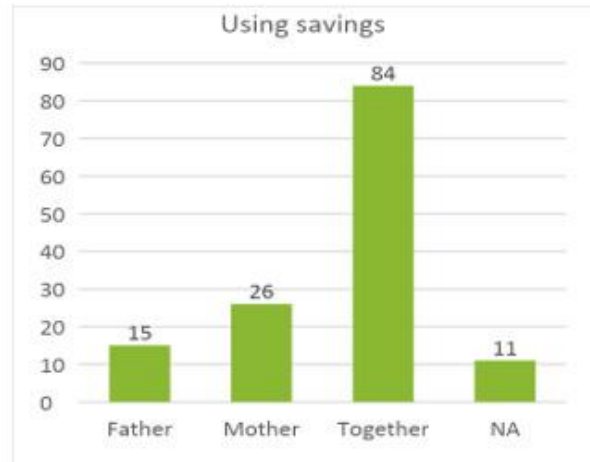
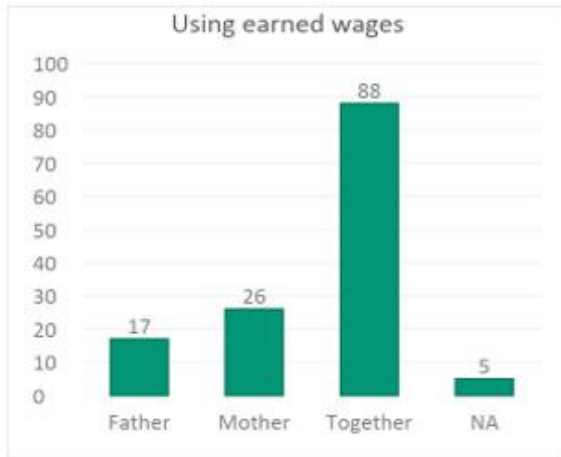
Division of Labour – persons responsible

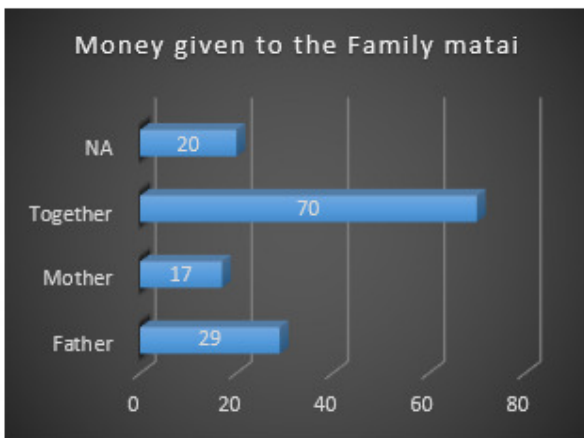
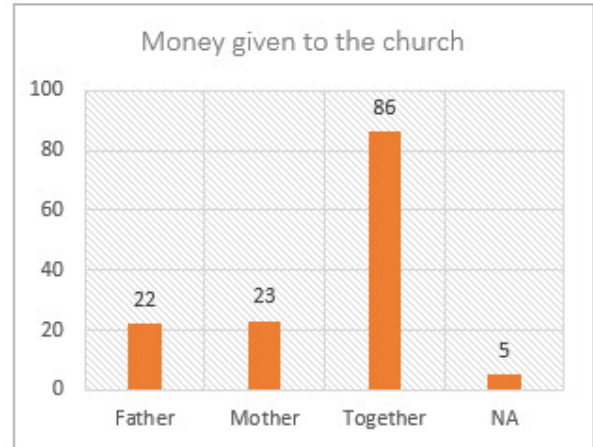
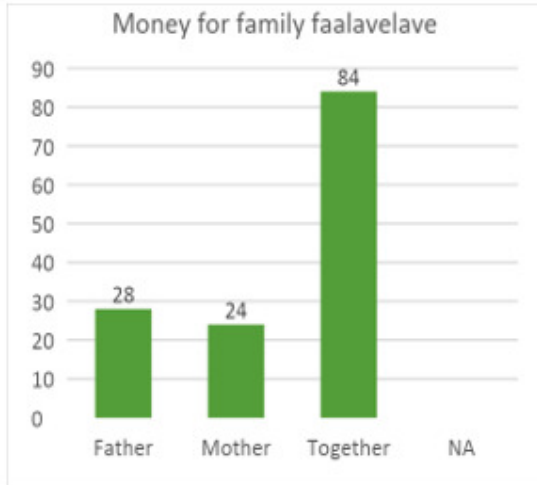




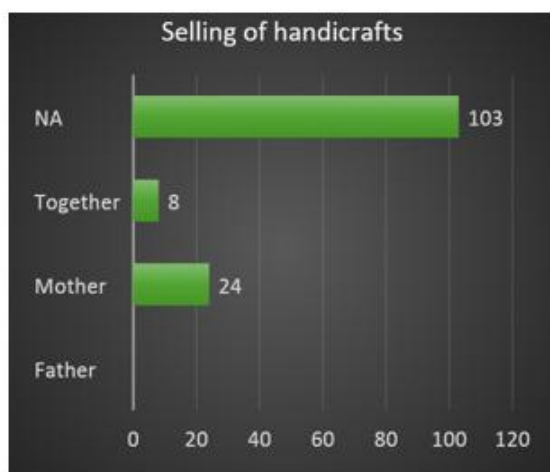
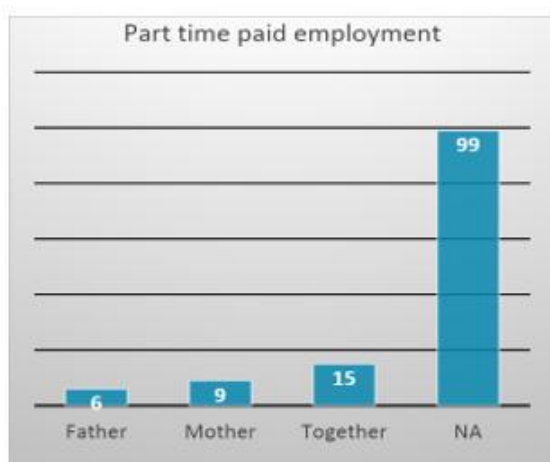
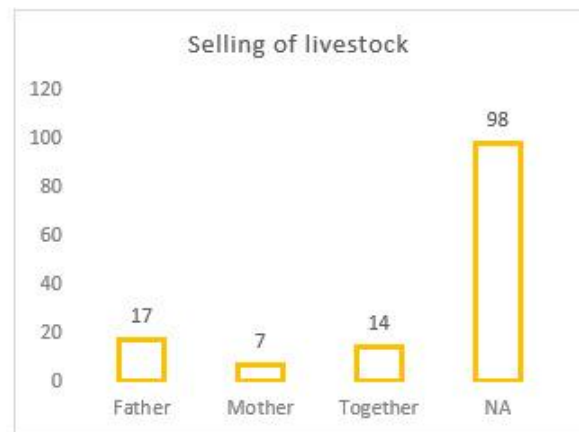
Decision-making roles

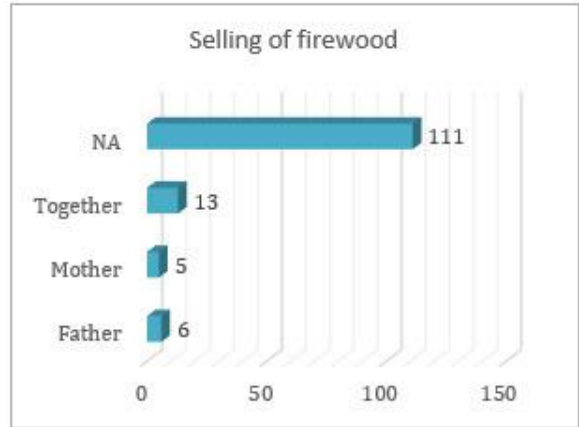






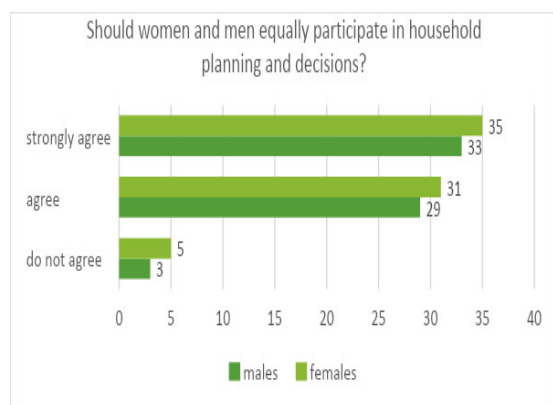
Household Income Sources



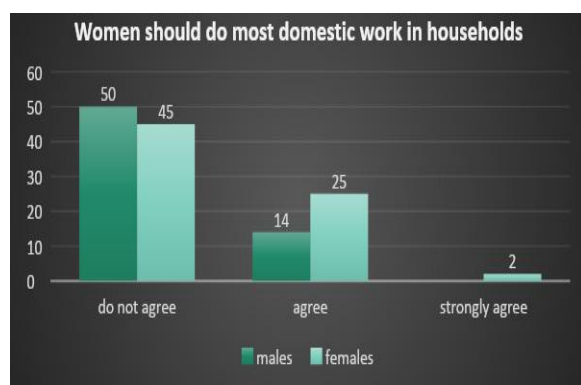


Knowledge, Attitudes and Practice concerning significant gender dynamics

Social norms and established beliefs influence judgments and perceptions. The findings in this section are reflective of the knowledge, attitudes, and practices of the interviewees on gender and social inclusion. These may be influenced by the interviewees' religious affiliations i.e. the spiritual teachings and faith-based practices against gender segregation. In addition, the level of education attained may also be an influential factor resulting in these findings.

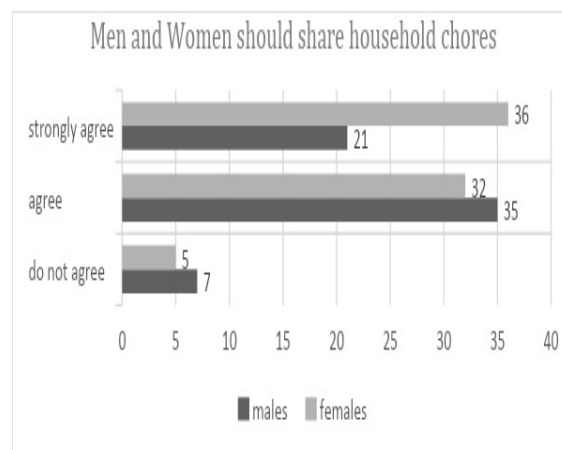


It is indicated that both males and females agree or strongly agree to equal participation in household planning and decision making.

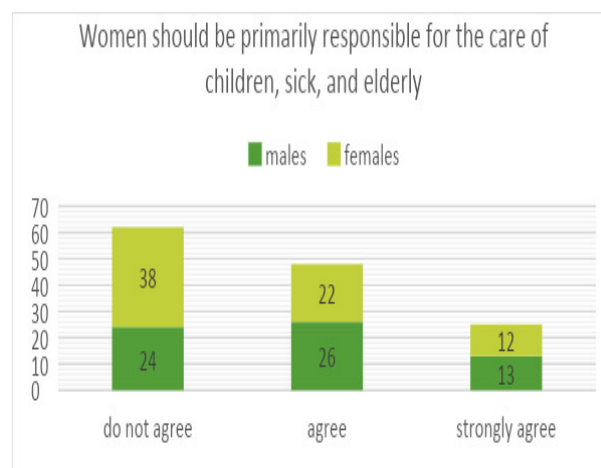


Males have the highest number (50) of respondents who 'do not agree' to women doing most of the domestic work in households but with 25 females agreeing and 2 strongly agreeing. This

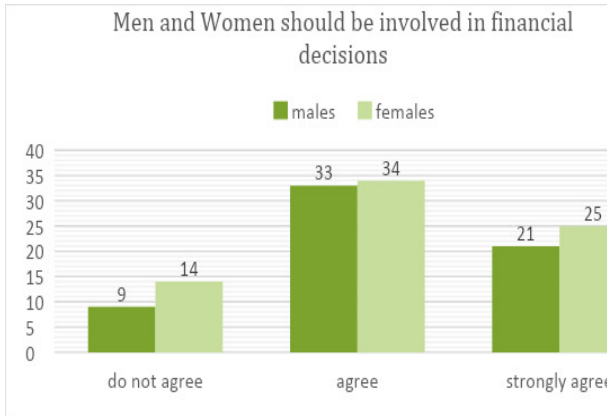
can be reflective of females' ascribed gender role as the homemaker.



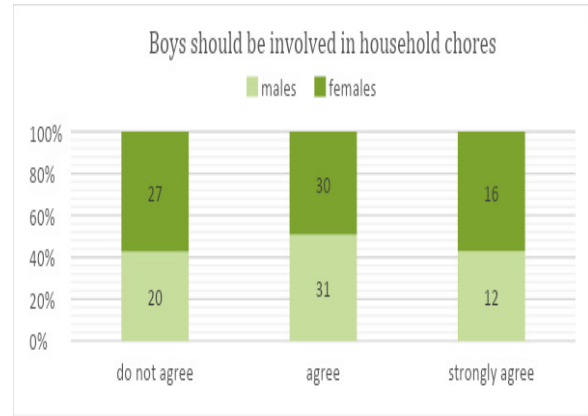
A significant number of females (36) strongly agree but it is interesting that more males (35) than females (32) agree to the sharing of household chores.



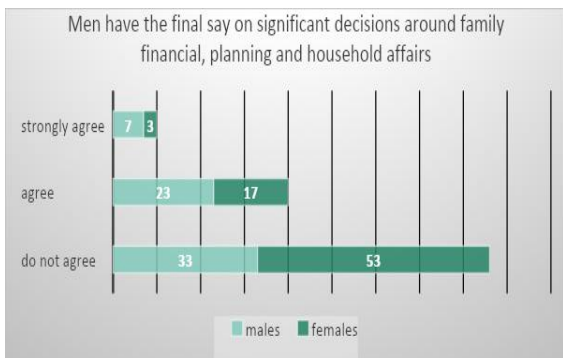
Both males and females, respectively, strongly agree that it is the responsibility of women to care for children, sick people, and the elderly. However, it is important that a higher number of females (38) do not agree as this can be a move away from their gender role of caregiver.



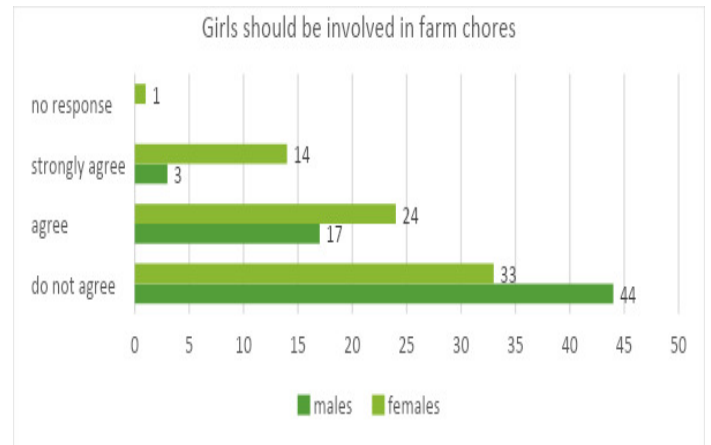
Both males and females respectively tend to agree and strongly agree to their equal involvement in financial decisions. However, it is worth to note that more females (14) than males (9) do not agree.



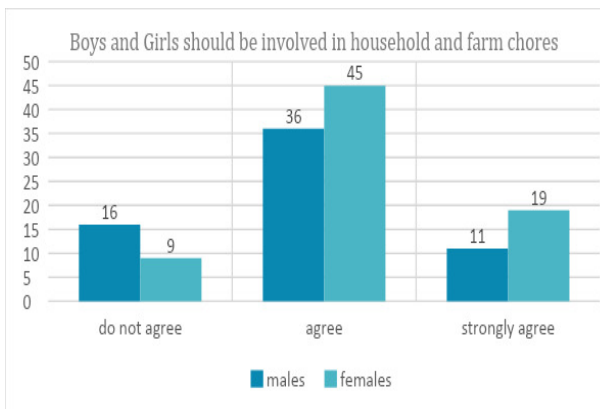
Both males and females agree respectively that boys should be involved in household chores. 27 females do not agree and this means that girls should be doing household chores, not boys.



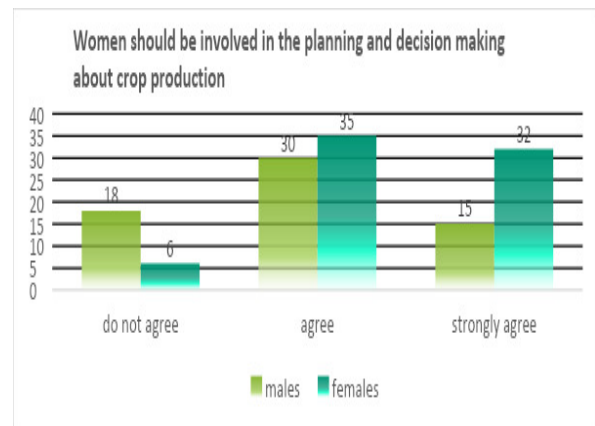
A significant number of females (53) do not agree that men have the final say on important decisions regarding household financial matters and planning. However, there are still females who agree with 3 saying that they strongly agree.



Males (44) do not agree contrasted to 14 females who strongly agree and 24 who agree. Males may perceive girls as physically unfit for farm chores but on the other hand, it can be a traditional norm that males should be protective of their daughters and sisters may also be a contributing factor.

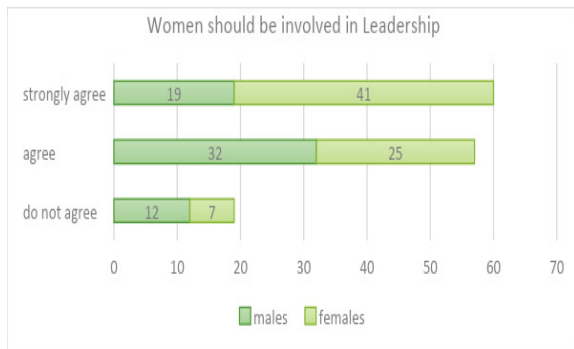


Majority of the respondents both males and females either agree or strongly agree. However, the data shows that more males (16) do not agree than the 11 males who strongly disagree.

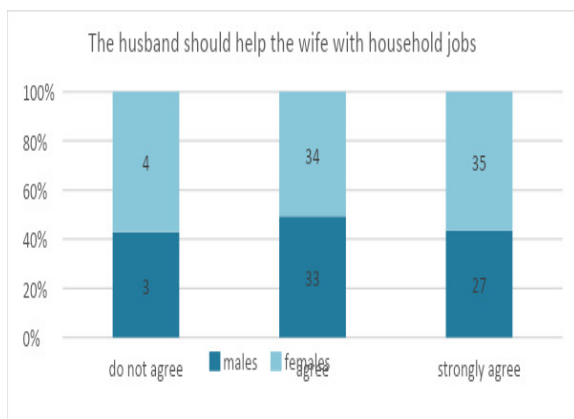


More females than males agree and strongly agree to their involvement in the planning and decision making about crop production. It is important to note here that some farms are owned and

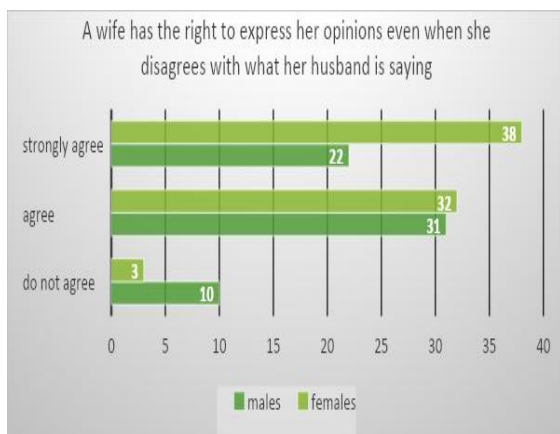
operated by females. Therefore, planning and decision making would be their sole responsibility.



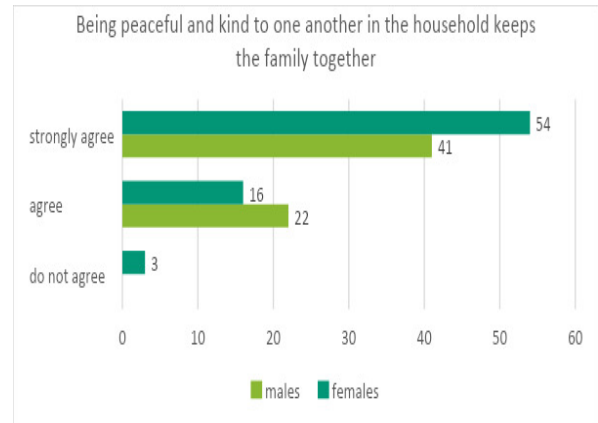
While more females (41) strongly agree, it is obvious that more males would disagree. Interestingly though more males (32) than females (25) agree to the involvement of women in leadership roles. Established traditional roles of males as the natural leaders of communities and heads of households can be a contributing factor to beliefs of the respondents regarding women in leadership.



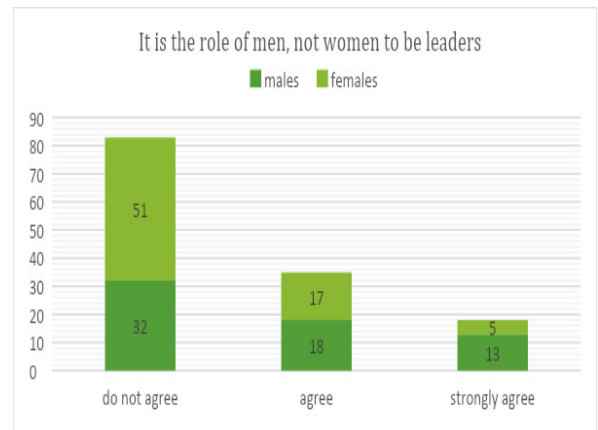
About the same number of males and females agree and do not agree. However, a considerable number of 35 females against 27 males strongly agree.



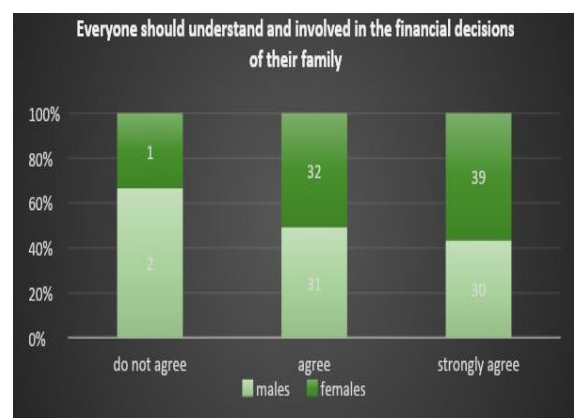
A considerable number of females (38) strongly agree, but the numbers of males and females who agree are about the same.



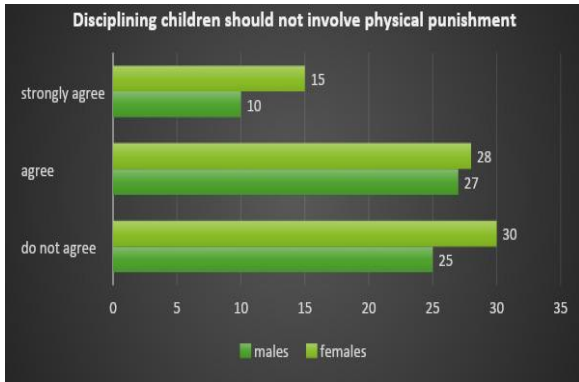
While more females (54) strongly agree than males (41), more males (22) than females (16) agree and no male respondent disagreed compared to 3 females.



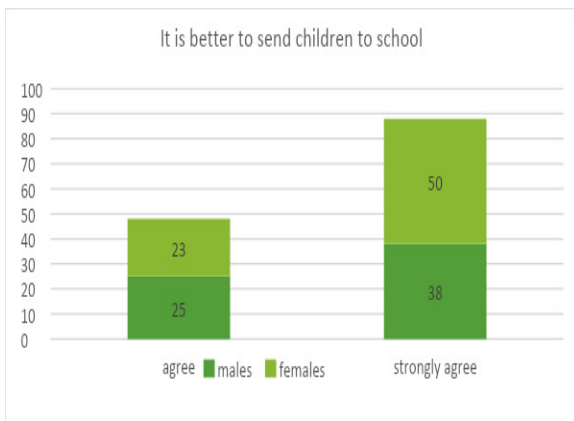
About the same number of males (18) and females (17) agree while majority of females (51) disagreed. However, the 5 females strongly agreed that men's role are to be leaders.



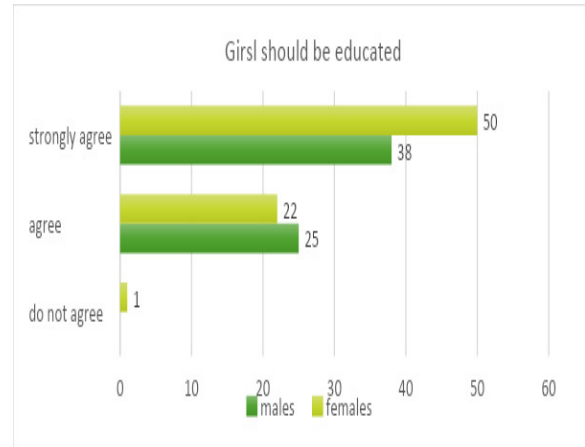
Both males and females either agree (31 males, 32 females) or strongly agree (30 males, 39 females) respectively. Only a very small number of respondents (2 males, 1 female) did not agree.



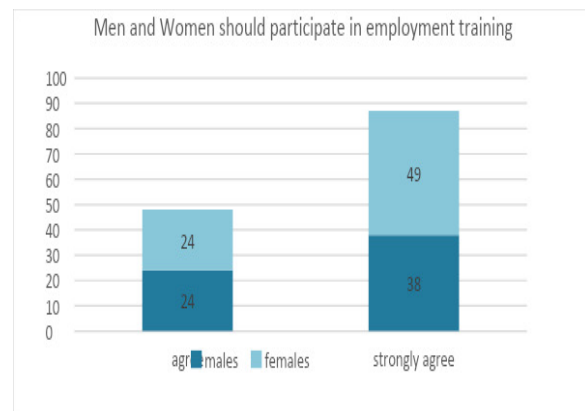
It is indicated in the number of respondents who agree and do not agree that using physical punishment as a form of discipline for children has somewhat divided opinion. It is indicated in these findings that a higher number of females upholds physical punishment to discipline children. But it is still notable that a fair number of respondents 'agree' and 'strongly agree' that physical punishment should not be a disciplinary method. Again, this can be perceived as a change in attitude due to religion and/or education.



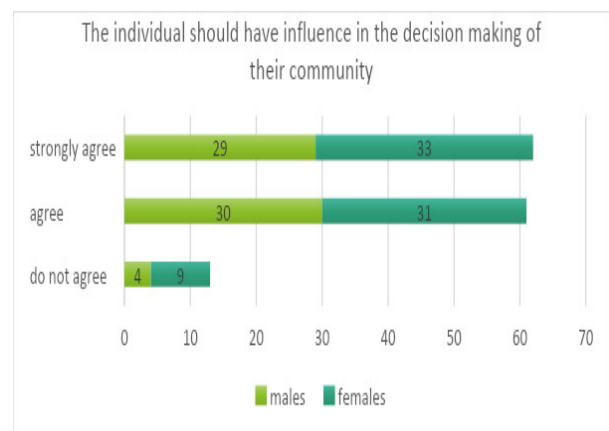
The figures show the importance of education and how the respondents value it by either agreeing or strongly agreeing. No respondent did not agree to sending children to school. This can be indicative of the changed perception about the importance of education to the future of the children of these farming households.



Both males and females agree and strongly agree respectively to have girls educated except for 1 female who did not agree. The importance of having educated girls is indicated in these findings. This is relative to the higher number of farmers/growers who had a higher education themselves.

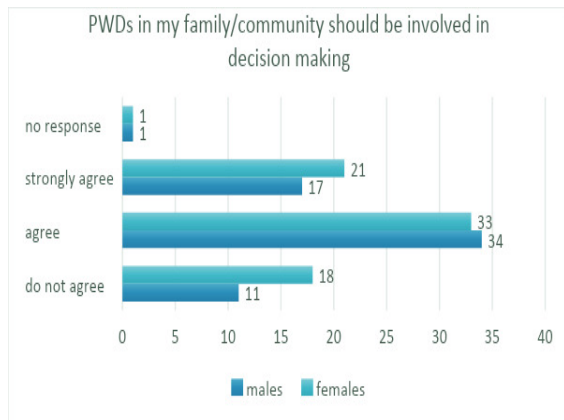


Both males and females agree and strongly agree respectively to participate in employment training. This can portray the understanding of the importance of training and up-skilling for employment.

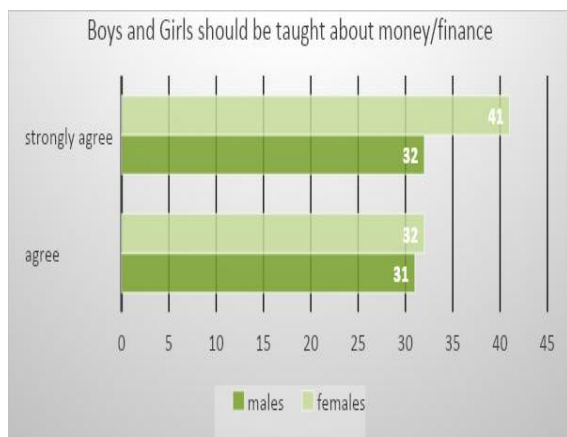


Males and females both understand and agree or strongly agree to the importance of the individual in the decision making of the communities they

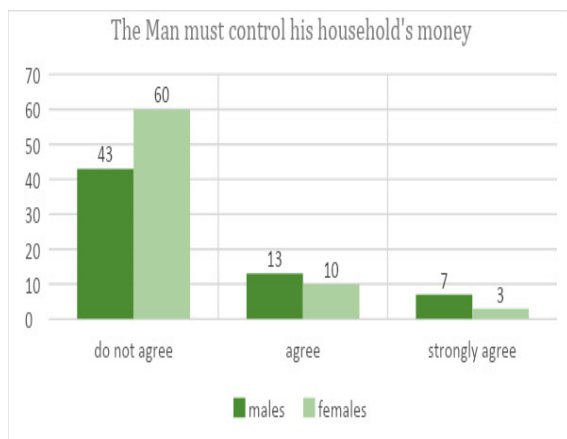
belong to. It can be said that the farmers/growers understand the importance of active members of their communities as these can be advantageous for them and their farming activities.



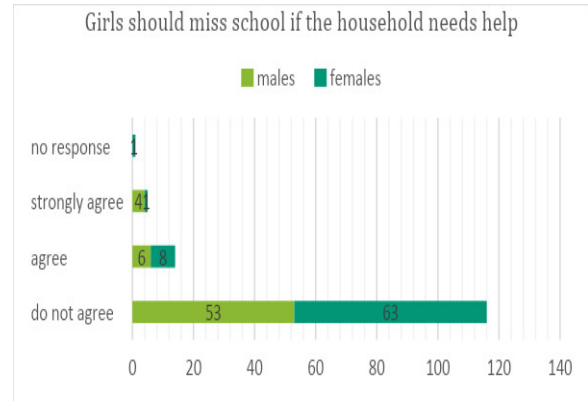
While males and females who agree and strongly agree have about the same number of respondents, it is worth noting that higher number of respondents particularly females (18) disagreed.



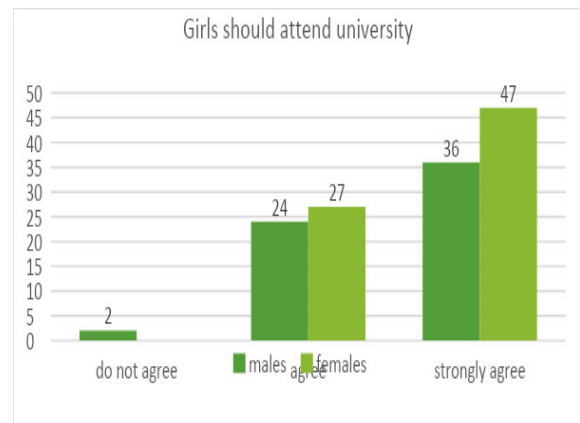
Both males and females agree or strongly agree respectively. Interestingly, no respondent disagreed thus, the respondents understand the importance of finance knowledge of the younger generations of these farming households. This is linked to the goals and plans of the surveyed households for the future.



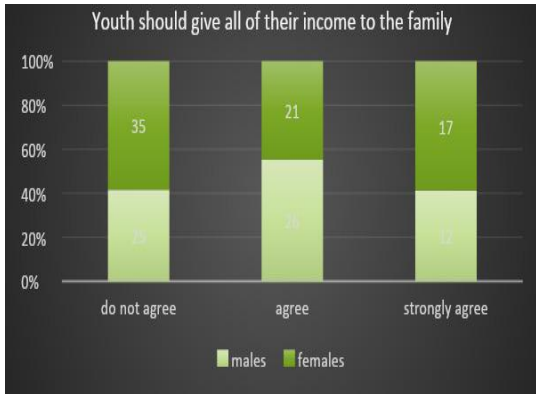
Majority of the respondents (males 43, females 60) did not agree to a man's sole control of his household's money. Relative to the number of female farmers/growers, this view by females can be indicative of their independence from male control over money matters in their households.



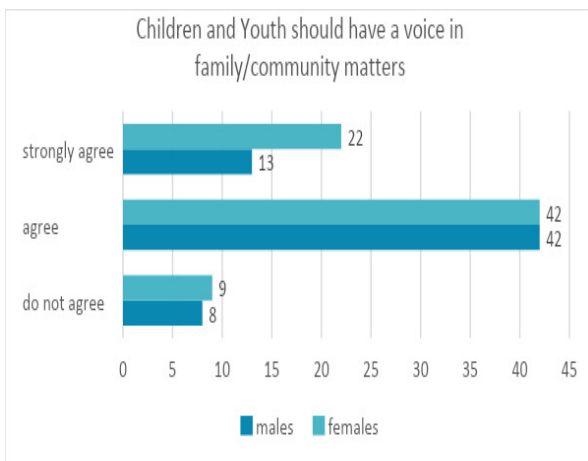
Majority of the respondents (53 males, 63 females) did not agree. This reiterates and corresponds with the responses in the graph 'Girls should be educated' and the importance of education in the achievement of the households' future goals and plans.



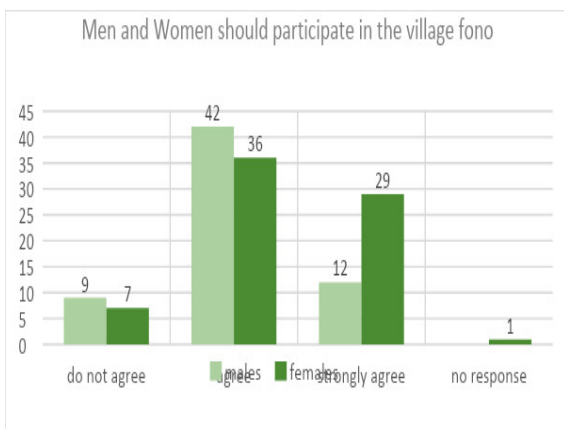
The figures here follow through the previously mentioned data. Both males and females respectively agree or strongly agree that girls should attend university. Again, the importance of education for girls is given in these findings and is linked to the level of education achieved by the respondents.



Majority of the respondents (25 males, 35 females) do not agree, and both respectively agree. However, there is still a considerable number of respondents who strongly agree. This can indicate the continuing control of adults over youth, especially their children.



Both males and females equally agree to recognise the voice of children and youth in family and/or community matters. However, a total of 17 males and females did not agree which can be indicative of the practice that 'children are to be seen, not heard'.

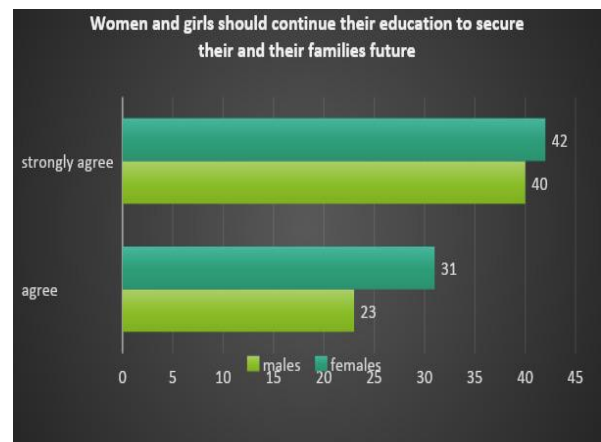


Majority of the respondents (males 42, females 36) agree to equal participation of men and women in the village fono. While there is a higher

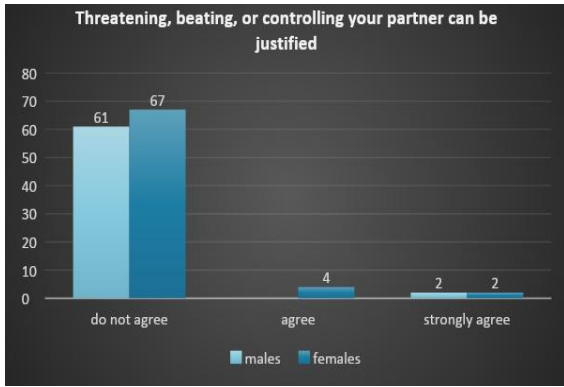
discrepancy in the strongly agree with females 29 and males 12, a good number of both males and females did not agree. This can be dependent on the customs of the villages they belong to as some villages do not allow women to be chiefs nor can they be part of the village fono.



Majority of the respondents agree or strongly agree respectively, however a total number of 26 respondents did not agree, 20 of these are females. But this is not asked of the females in the survey questionnaire.



All respondents understand the importance of education for women and girls in securing the future of their families. Again, these figures relate to and reiterate the previously mentioned findings on the education of females.



Unanimously, 128 respondents do not agree to the possible justification of violence against their partners. Religious affiliation and level of education may have an influential bearing on these findings.

Thematic Findings from Key Informants

The Key Informants for the study are the 'Sui o le Nu'u or Village Mayor and major growers or farmers. Common themes for the various questions were realised and these themes are presented in this section.

The most pressing development challenges in family farming in villages

Wild boars and cow as well as theft are a real challenge for farming in the villages. Another challenge is the lack of physical labour due to high migration of the physically able youths for the RSE work schemes in New Zealand, Australia, and American Samoa. There is limited access to essential farming resources and modern farming equipment for fast production. The last challenge is customarily land ownership issues where 'tauaiga' members contest the rights to land especially when the land is used by another family member to expand his farm.

Support provided by the village for farmers

The village renders help through the enforcement of village rules and regulations on planting to encourage the 'aumaga to work the land. This coincides with the MWCD reinforcement of village development inspections of farms in the village. The village has community workdays for clearance of roads and trails to the farm lands as well as village land allocation to individual farmers for agricultural purposes. To access farming resources the village councils help facilitate farmers' access to resources like agricultural inputs (seeds, fertilisers etc) equipment and financial support. Village proposals for infrastructural developments like village irrigation systems and farm roads to assist with farmers as some conduct their farms at the village 'talaloa'.

Familiarity with agriculture policies and assistance that farmers can access?

The Government projects with MAF and also other groups and farming associations. The million-dollar project provided tools for the farmers and helped with wires for fencing. There are certain agricultural organisations that can be tapped into for help like; National Agriculture Sector Plan (NASP), Agriculture Credit Enhancement Scheme (ACES), Farmer Training Programs by MAF, Samoa Farmers Association (SFA), Agriculture Extension Services, Agriculture Grants & Subsidies. The aim of the abovementioned programs is to encourage sustainable farming practices promoting valuable agriculture or supporting specific commodities and village farmers are encouraged to approach and enquire about assistance with the farms.

Changes relating to land use

People moving to the coastal area leaving the plantation. Changes seen include how the land is specialised/separate for each crop. Now there is mixed cropping which is common as more people are planting food (veggie gardens). In the past, most of the farmers planted and harvested talo but today, many people are focusing on other crops now, like ava, vegetables etc. The land is neglected due to migration of people for seasonal work and we are observing that land is left unused for longer periods of time. The use of land may vary based on various factors like urbanisation, agricultural practices, infrastructure development and environmental conservation efforts. Back then people loved to plant: mothers for flowers, fathers for the plantations but not the same anymore

Most urgent farming/agriculture needs in your village?

There is the need for an urgent solution to the issue of wild pigs and cattle. Money is much needed for hired labour. Many projects have focused on tools but there's the need to look at labour costs. For a small household farmer, in order to reach the commercial level and markets, the labour is the most important. We also need to fix our access road to the plantations (auala galue). Ornamental growers will need a lot of support from experts to train, provide advice, guidance over a longer period of time. Many never had prior knowledge or experience. There's also the need for farming techniques and knowledge about crop cultivation, pests and disease management, organic farming and sustainable agriculture.

There's also a need to construct and improve irrigation systems, farm roads, storage facilities and processing centres to support farming activities in the village.

Role of women, youth and people with disability in village farming operations?

Women, youth and people with disability contribute to agriculture in many ways. Samoan women engage in activities such as planting, weeding, harvesting and processing crops. They contribute in food processing and value addition like making traditional preserves or handicrafts using agricultural products. They are also involved in selling and marketing farm produce either at local markets or home-based businesses. The involvement of youth in farming operations proves the continuity and future sustainability of Samoan agriculture. They also contribute by embracing modern farming practices, adopting technology, and integrating new ideas into traditional farming systems. They also help develop innovative approaches, improve productivity and attract the younger generation back to rural areas. People with disability can actively participate in farming through their unique skills and abilities. Depending on their specific capabilities, they may engage in various farming activities such as planting, tending to livestock, or working in farm related business ventures.

Do women, youth, and people with disability participate equally and share in the benefits from household farming?

The access is equal. They have access or a share and it is equal but not the same contexts for all families and household farms. Some are more involved than others. For people with disability, for those who can, they can help. For example, someone who is mute but is physically able can still work the land. Any Samoan family has values that are collective (and inclusive). Wealth is shared. No, women, youth and people with disability are not equally sharing the benefits derived from household farms. It's never the same due to the labour and effort required. *“E le taitai tutusa ona o i latou e iai mana’oga fa’ápitoe e latou te le mafaia le tele o galuega o faatoaga ma togalaau o lo’o faia e le au malolosi”*. The extent to which women and people with disability share equal benefits from farms can vary depending on specific circumstances. There may be existing gender norms and social inequalities that limits participation and access to resources for women and people with disability in agricultural activities.

The best ways for donors and the government to support smallholder farming?

Need the traps for the wild pigs (there is a project running for this at the moment) which should be available for each district. New technology is needed, for example: power-tools, machinery. Financial support for small farmers. There should be special criteria for Funding Grants - how can this be made available for small household farmers (especially to fund labour). There are not many youths in the village to work the land (aumaga). Government should have a more effective policy for labour migration to address this. Donors and governments can support smallholder farming in a variety of ways to ensure its sustainability and productivity such as: Improving and enhancing farmers’ access to markets, resources and inputs thereby, boosting productivity, and profitability; provide technical trainings for farmers to acquire knowledge and skills needed, thus modern farming practices; support initiatives that strengthen market information systems; promote farmer organisations and facilitate linkages with buyers and processors; support for climate smart agricultural practices like land and water management; provision of insurance and risk mitigation mechanisms that can help farmers adapt and build resilience; and Donors need to make sure they do their research to ensure the money they send out is going to where it is most needed.

Thematic Findings from Focus Groups

Challenges?

- Financial constraints
- Unpredictable and changing weather
- Pest, Diseases, and thieves
- Changing demographics (migration of physically active)
- Land tenure
- Husbandry and planting
- Proper knowledge and skills

State of Farming/Agriculture in Samoa?

- Need more women participation
- Most people prefer work for paid employment
- No commitment from people for agriculture
- Government is supportive
- Agriculture contributes well to the economy and livelihoods

With the introduced Recognised Seasonal Employment (RSE) Scheme, the active younger male members of farming households migrate for paid labour. This impacts on agricultural efforts to push this sector of the economy. Women have started to become involved in agriculture however, they still need some kind of support especially with capital and land to fully participate in agriculture to support their families and be part of the market systems.

Despite all efforts by the government to promote agriculture, success is not reflected in our national accounts. What's the problem?

- Farmers to have business plans and set goals
- Need follow-up programs by village representatives and government officials on established initiatives
- Limited financing support for expansions
- Limited to no access to overseas markets
- Lack of commitment from the people
- Unavoidable changing climatic conditions that hinder productivity

Agriculture is still very much subsistence and with limited funding opportunities and financial access, agro produce cannot meet the markets' demands in quality and quantity.

Division of labour in household farming

- Reflective of traditional gender roles and practices; men engage in physically demanding farm work while women engage with the less physically demanding chores
- Family members with disabilities also have chores in the farm but these are limited to the chores that they are capable of doing
- Children in families also have farm chores – these are mainly to help their elders with light tasks e.g. carrying the tools, fetching water and food

Obstacles to equitable participation in market systems

- Money and who really controls it in the household
- Land tenure problems and who controls the earnings
- Different priorities of people

The most costly aspect of your farming/agriculture?

- Paying for hired labour
- Chemicals
- Water tanks – these are a need but yet to afford them
- Transportation costs

Awareness of available incentives for assistance?

- PHAMA Plus providing talo shoots or tiapula
- SCATAP project
- CSSP project
- Subsidies and grants from the government through MAF for all farmers
- Government (MAF) providing training programs – technical advice on farming practices, entrepreneurship training

Understanding of Market Accessibility?

- Little to no understanding
- Aware of the proposal for the establishment of an Export Authority
- Seeking small overseas markets using the Samoan diaspora (families, relatives, friends) and networking for direct exports

Suggested changes for the improvement of agriculture

- Must have trainings to up-skill farmers and pathways for finding markets overseas
- Need machinery that can be accessible or can be rented for use by farmers at lower prices e.g. pounding machines for ava, any other processing equipment that is too costly for a small household farmer
- Policies to promote land tenure security

Sustainability of your farming venture in the next 10 years?

- Depending on the environment
- Depending on the children – the next generation
- Depending on the commitment now
- If there's sustained income and profitability at present then it can be sustained
- Our farm is now two generations and children are trained to continue it in the next generation
- There is always land, and so the farm will be sustainable

Focus Group Questions

- i. Can you share with the group the challenges /problems you've encountered as a farmer?
- ii. What are your thoughts on the state of farming/agriculture in Samoa?
- iii. Can you talk about the agricultural/farm division of labour in your household...who does what and why...?
- iv. What is preventing men, women, youth, other marginalized groups, and people with disability from equitable participation [and benefitting] from the target market system?
- v. What is the most costly aspect of your cropping activities? [Probe according to participant responses]
- vi. Are you aware of any available incentives in place that can support your farming/agricultural activity?
- vii. Do you export your farming/agricultural produce? Yes/No? Explain what you know about accessibility of export markets with regards to your farm products/crops produce?
- viii. What changes would you suggest for the improvement of farming/agriculture in Samoa? How can these changes benefit everyone regardless of gender, ability, social status?
- ix. Do you think farming/agriculture is a sustainable venture for you in the next 10 years? Explain you think so, or why you do not think so.
- x. What changes would you suggest for the improvement of farming/agriculture in Samoa? How can these changes benefit everyone regardless of gender, ability, social status?