



Narrative Section of Bi-Annual Report (BAR)

The Narrative Section of the Bi-Annual Report (BAR) is designed to capture the progress, challenges, and opportunities of your grant programme **during each 6-month period**. Over the course of the grant, these reports should reflect ways in which you have adjusted your programme since its initial conception during the application phase.

Please feel free to write creatively in your responses. We encourage you to use this section as an opportunity for reflection within your organization. Your input helps the Fund learn how to better support you. Please note that you will be required to enter this information into the GMS database.

1. Progress Towards Results (maximum 1,200 words)

In the past six months, what progress have you made on your way to achieving your expected outcomes/results?

Please describe how the outputs completed and activities in the last six months are contributing to the achievement of the corresponding outcome.

*Please provide the answers following the order of your PMF (outcome by outcome and output by output) but also feel free to describe other key results that do not fall exactly into the PMF structure, starting with the higher level results first. Please use evidence (figures, statistics, testimonials, etc.). Always start with the big picture! You may consult the results guidance in the **Grantee Guide**.*

Outcome 1:

The magnitude of the progress made during the six months from January to June 2017, on the increased recognition and support by village leaders, is evident by the acceptance of and the appreciation by majority of the Samoan communities, of the nofotane women and the role they play. It is a progress marked by a continuous change in traditional mind-sets, especially of the local influential leaders, the village leaders.

This is best summed up by one vocal village leader, who is also the Prime Minister of Samoa, Honorable Tuilaepa Sailele Malielegaoi, during the Parliament Session on 23 June 2017. During this session, one member of parliament was against the project compared to three others who were the voice of the nofotane women through their support for the project. The Prime Minister also questioned the debate by asking other Parliamentarians, "What is not recognizing the work of nofotane women, when they are the ones running the villages? Anyone who is married to a woman from outside the village means we have accepted nofotane women now running the villages."

Comment [KK1]: I would like to see more voices and feedback from community members like husband and family member of Nofotane women besides village reps, village leaders as well as Nofotane women to strongly support this. I understand the logic is that community members would follow village leader's decisions in Samoan context. Nonetheless, documenting their reactions/testimonies – positive changes in their mindset and behavior as a proof/evidence would make this claim undeniable.

Output 1.1 and Output 1.2

This was a very powerful comment recorded live on national radio and television stations, from a village leader of Lepā in Upolu, where the Prime Minister of Samoa hails from. The comment came at the time when SVSG was also rolling out the multi-media campaign on the project while at the same time, the village leaders throughout the 182 villages covered by the project in Upolu and Savaii, continued to advocate for the project. The Prime Minister’s comment therefore further raised the public interests on the nofotane women, as evidence by the media coverage and the public comments from the community on the topic thereafter. Please refer links to media articles published on the project noted in (11) below.

With regards to Output 1.1 and Output 1.2, Lepā is one of the total of **182 villages** in Upolu and Savaii reached by the project from the targeted 166 villages. For the reporting period, **60 out of the 182** villages were represented at the advocacy trainings, through their respective SVSG village representatives.

The Prime Minister plus 50 other members of the Samoan Parliament that discussed the Nofotane Project during the Parliament sessions of 21st and 23rd June 2017, together make up a total of **1,550 local leaders**, who have now openly recognized and supported women’s rights in Samoa. The project targeted an increased knowledge for 900 village leaders to speak positively about the nofotane women, their economic empowerment and their inclusion in domestic and community matters. For the reporting period, **736 out of 1,550** local leaders have been advocating for the project in villages, churches and in the Samoan Parliament. The number of village leaders supporting the project continues to increase as the project progresses onto its final stage.

The Prime Minister’s support, inclusive of the 1,550 local leaders noted above, can be attributed to a combination of the following two activities for the project during the reporting period:

- the training of **536 village representatives** under the Project, to engage village leaders as advocates for nofotane women. **193 out of 536** village representatives were trained **during 7 of the training sessions** conducted during the reporting period. Out of **these** 536 trained village representatives, **332 advocated** for the Project and lodged reports during the period July – December 2016 while 155 trained village representatives advocated for the Project and lodged reports during the reporting period; and
- the **multimedia** awareness campaign on the FGE Project and on the employment rights of nofotane domestic workers, had sensitized **6,490 of the general public** through information brochures distributed, questionnaires completed, and nofotane posts on the social media. It further raised nation-wide awareness through radio and **television** programs, and consulted **175 locals in Upolu** and **206 in Savaii** **during** two open public **forums**.

The strategy to influence a change in mindset in village leaders to address specific gender equality issues faced by nofotane women, is a bottom up approach using the trained SVSG village representatives. However, the results noted during the reporting period have seen a top down progress in changes, with the nofotane project making headlines in the local media:

- when it was a topic of discussion in Parliament, the forum for government leaders of Samoa;

Comment [KK2]: While most of the trained village representatives advocated for the project and lodged reports, have you talked to the rest of them about why they have not done so? What do you intend to do about it so they would advocate for the project and lodge the reports? You may elaborate it in the beneficiary section as part of the challenges of involving beneficiaries in the project.

Comment [KK3]: Have they continued advocating and lodging report this year?

and

- when high chiefs representing village councils (the local governance in village communities), issued public statements on the local media supporting the project, and announced changes being made in their respective villages with regards to the treatment of nofotane women.

However, bi monthly reports lodged by trained village representatives in the 9 villages included in the constituencies of the Parliamentarians that voiced their support for the project, noted positive changes in all these 9 villages such as:

- 6 of these villages in Savaii now banned the use of the word *nofotane* when referring to women married into the village. All women (including nofotane) in these 6 villages are now referred to as just **women**, without an added label;
- 3 of these villages in Upolu now included **nofotane women** in the village women’s committee. This was never a practice in these villages prior to the Project.

We can therefore attest the support and recognition by the Parliamentarians from these 9 villages of the project, to the advocacy work of the trained village representatives, who have continuously advocated for the project during village council meetings or during church sermons, for those church ministers who are trained village representatives. When the Parliamentarians discussed the Nofotane Project in Parliament, they were doing so as village leaders from their respective constituencies advocating for the project.

Similar evidence of change [has](#) been reported and practiced in some of the other villages different from the 9 villages above. The changes have not only benefited nofotane women, but all women in the villages.

In Leauvaa, a village 15-minute drive out of the capital Apia, SVSG village representative and high chief Tevaga Paletasala spoke on the media about the village council of Leauvaa now imposing traditional **penalties** to punish men who beat up their wives, majority of whom are nofotane women. According to Tevaga Paletasala “This is Leauvaa’s contribution to supporting the rights of nofotane women and all women, to enjoy life free of abuse. The penalty also recognizes the importance of nofotane women in our village and as such, abuse on any woman, including a nofotane, is no longer tolerated.”

Similar changes have been noted in other villages. Fiu Kitiona, a high chief from Savaia Lefaga in rural Upolu said his village fully supports the programme. “This is a very good idea to help stop violence against women and I agree that some families are discriminating *nofotane* and *faiavā*. The village council – *Alii ma Faipule* of Savaia has passed a village law to punish anyone who beats his wife.” [said Fiu Kitiona](#)

Different changes have taken place in 10 villages in the rural constituency of Safata, north west of Upolu. These 10 villages have set village council rulings to change the social norm associated with women-related chores such as babysitting, housekeeping, washing etc, to include men as well. The village councils in these 10 villages believe that any changes in support and in recognizing the nofotane women, [have](#) to start from within a family, where the mother and father share responsibilities. During an interview with Pauli Afoa, a high talking chief and a village leader of Tafitoala, he said that “the high

Comment [KK4]: Well done!

Comment [KK5]: Excellent! I want to hear more about how they are doing in the committee, how they are received in the committee, what they did that benefit the community, how Nofotane women and the community feel about it.

Comment [KK6]: I want to hear more about the outcome or effect of the imposition of the penalties on domestic violence. Has the number of women increased who report the case? How about the conviction rate? How safe do Nofotane and other women feel now? What do the community members, particularly men perceive the imposition of the penalties?

chiefs in each family are tasked with enforcing this ruling, and report back to the village council during weekly meetings on any non-compliance from his family. You will all see during the upcoming livelihood training for nofotane in my village, how the husbands will be the main supporters, looking after the children or doing the washing while the wives will attend the training.”

Comment [KK7]: Excellent achievement. I am keen to hear how these husbands feel about their shared responsibilities with domestic chores as well as how well the enforcement of this rule goes!

One village had lifted a long traditional ban on nofotane women wearing working clothes every day except for Sundays, as opposed to all other women in the village wearing good clothes any day. This was shared by a nofotane woman from the village of Samata i tai in Savaii. According to Laina Tafito, “The nofotane women in my village now have the freedom to wear whatever they prefer, unlike the nofotane women who have passed on, thanks to the nofotane project.” Laina Tafito’s testimony was supported by a high chief of Samata i tai, Mafuata Taulelei during the Savaii Public Forum, who said that “even with the arrival of Christianity in Samoa in 1830, the village of Samata i tai still maintained this ban on the nofotane women’s clothing, however, the strength of the combined advocacy for the nofotane project, from village and church leaders in our village have seen this change in Samata i tai.” Mafuata Taulelei. SVSG relate this change to a blending of traditions and Christianity to bring about the necessary positive change long overdue for the village of Samata i tai with regards to women’s clothing.

The village of Palauli in Savaii shared the same change as Fuailolo’o in Upolu with regards to elderly nofotane women, the wives of the high chiefs, now representing nofotane women to the respective villages’ council meetings. Having a nofotane woman sit in the village council, the decision-making arm of a village, is a huge impact of the project. According to a high chief of Palauli, Fareni Toluono, “the village council of our village has accepted a representative from nofotane women in the council and it was not an easy decision, but a decision that we as village leaders of Palauli are proud to make. It shows we have accepted the importance of gender equality in our village council decision making, thanks to the nofotane project.” The change brought about by a nofotane woman sitting in the village council of Fuailolo’o in Upolu is a strong evidence of change reflecting a shift in power relations, elaborated on in part (3) of the report.

Overall, out of the total 182 villages reached by the project through advocacy training of village leaders, **77% or 140 villages** have reported changes being implemented, some of which have been noted above. Majority of these villages are in rural Upolu and in Savaii. The other **23% or 41 villages** are mostly villages around the urban area of Apia in Upolu, where modernization is highly influential compared to village councils and the traditional way of life.

Comment [KK8]: Are these 41 village out of 182 that did not implement any change as opposed to 140 villages that implemented change? Or are they among the 140 villages that implemented change but are around urban area? In case of the former, it does not add up to 182 villages (140 + 41= 181). What about the one remaining village?

Samoa has gone through major changes over the years including a switch on the side of the road to drive on in 2009, and a change in time zone in 2011. The most popular comment to date on the project, is a name change for the *nofotane* to a more respectful one, or abolish the name altogether. SVSG believes this call for a name change for nofotane women of Samoa is possible, and it would be a milestone achievement for gender equality in Samoa.

Can you elaborate more about your mentioning “modernization is highly influential ...”? Was this a reason why you think these villages did not implement any change? Or does it mean they are more liberal and more willing to implement the change for Nofotane women in a better way than other rural villages?

Outcome 2:

The project has made substantial progress from January to June 2017, towards achieving the first part of Outcome 2, with regards to increased awareness of employment rights of nofotane women, given

there was no baseline data for this outcome. The most significant progress is the inclusion of domestic workers and their protection under the Labour and Employment Relations Regulations that came into effect on 18 November 2016. SVSG has been lobbying for this legislation change for domestic workers, since putting together the application for funding with the UN Women FGE back in 2015, and to have it passed into a legislation is a milestone achievement for Outcome 2. The implementation of the workplace awareness as per Output 2.2, on the legal responsibilities of the employers of nofotane domestic workers in August, will see SVSG having a legal backing as it sets out to increase awareness of employment rights of nofotane domestic workers.

Comment [KK9]: Well-done and congrats for your success!

Output 2.1:

As evidence by the progress made in Output 1.1 and Output 1.2 above, the multi-media campaign had extended the advocacy work of the village decision makers (for a changed mentality towards nofotane women), to the community in general and to the Samoans living abroad.

Conversations have started as the nofotane women:

- have been a topic of discussion in 2 Parliament sessions on 21st and 23 June 2017;
- have become a topic of discussion during family meals according to 69% of the general public who responded to the awareness questionnaire on the FGE Project;
- have been discussed on more than one occasion during village council meetings of the 175 out of the total 182 villages reached by the Project, with changes now being implemented with regards to nofotane women in 140 of these villages;
- have been part of the church minister's sermon in 75 churches with an additional 26 churches of the Congregational Christian Church of Samoa, that have included 'The changing role of the nofotane women' as a topic of discussion during the church minister's conference in June;
- have been discussed during friends' informal gatherings according to 15% of the general public who responded to the awareness questionnaire on the FGE Project; and
- have reached 3,750 people who have reacted to the Nofotane posts on the social media, majority are Samoans living abroad.

Comment [KK10]: Same questions above. Could you please provide background info of the development leading up to this parliamentary discussion (maybe not here but as part of paragraph you initially mentioned above). How did the parliamentary session end up debating about Nofotane women and the project?

Overall, the multimedia awareness campaign on the FGE Project and on the employment rights of nofotane domestic workers, had sensitized **6,490 of the general public** through information brochures distributed, questionnaires completed, and nofotane posts on the social media. It further raised nation-wide awareness through radio and television programs, and consulted **175 locals in Upolu and 206 in Savaii, during** two open public forums.

Comment [KK11]: Have you analyzed comments (if any) to the posts? What are these comment like? What are the tones of these comments?

The number of people sensitized about gender, women's rights and the nofotane project in general, speaks volume for the multi-media campaign rolled out during the reporting period.

What did the multi-media campaign involve?

- The Chair of the Nofotane Project Advisory Committee Mrs. Mulipola Anarosa Ale-Moloo co-hosted a Press Conference in June with the UN Women Program Coordinator Ms. Suisala Mele Maualaivao, to officially start the multi-media campaign;

- The campaign took to the streets through 10 information booths set up for the whole of June at public places both in Upolu and Savaii, distributing a total of 542 English and 3,474 Samoan brochures. The brochures have information on livelihood, on starting a business, on women in leadership roles and on domestic workers and their employment rights;
- 100 posters fronted by leading SVSG village representatives and quoted on their support for the Project, were pinned up at government buildings, hospitals, markets, wharfs and even at churches in Upolu and Savaii;
- 25 roadside signboards bearing the photos of the trained village representatives were put up in the centre of the 25 constituencies of the 182 villages reached by the Project;
- 100 yellow and white t-shirts with bold 'Nofotane' script, promoting gender equality, were worn by SVSG staff, village leaders, church leaders, government ministry leaders and nofotane women during the media campaign and continued to be worn by SVSG staff and volunteers every Fridays;
- The National Radio – 2AP had hosted 5 talk back shows fronted by leading SVSG village representatives from Upolu and Savaii, promoting the employment rights of nofotane domestic workers and the FGE Project;
- TV1 and TV3, the main [television](#) stations in Samoa, also hosted 4 programs in the evenings during the media campaign, featuring village leaders [decision](#) makers as advocates for the Project;
- 2 of the local newspapers, the Samoa Observer and the Newslane ran weekly update stories on the Nofotane throughout the media campaign, with Samoa Observer posting its daily edition on line (refer links noted in (11) below);
- 1 other local radio station, the Talamua Media, had also included the Nofotane media campaign in its [on-line](#) updates (refer links noted in (11) below);

What was the impact of the media campaign in progressing towards achieving the Project goal?

- The extent of the conversations on nofotane women as noted above;
- The magnitude of the reach of the program nation-wide as the local media came together to play their part in gauging the support of, and in engaging the community to a changed mentality towards nofotane women;
- The increased interest from the nofotane women to be empowered through livelihood training, as evidence by 368 calls received from women survivors of violence and women at risk through the SVSG [24-hour](#) free help line requesting to be registered.

Overall, there was a general feeling of unity and gratefulness amongst the community as the locals came together to commend nofotane women for the important roles they play in our families. This was evident by the views and the comments from members of the public interviewed and answering questionnaires at the different locations where information booths were set up; by the phone calls received commending SVSG on the Project, and by the feedback during the live talk back radio programs.

For once, our people have spoken out about something that was never a topic of public conversation, consultation or awareness. In bringing the topic of the nofotane woman to light, we have opened up a

forum by which our people can voice their gratitude and appreciation for the unsung heroes among us – our nofotane mothers.

Gone were the degrading comments usually associated with the term ‘nofotane’, and instead replaced by a deep appreciation of the people that we often take for granted. A call for the abolishment of the name ‘nofotane’ associated with married women living with [husband’s](#) families, to be replaced by a more respectful one, highlight this general appreciation from the community of the nofotane woman, and a progress made towards achieving the Project goal.

2. Good Practices and Innovations (maximum 1,200 words)

Was there any strategy used during the past six months that was particularly successful and that you could consider a good practice to be replicated by you or other organizations in the future? If so, why do you think it was so successful? Do you consider it an innovation?

Please describe any activity, strategy or methodology that has demonstrated to be effective in achieving positive outcomes (either expected or unexpected) and that had never been tried in the same way before.

Please let us know how the idea to do it came about and if you either consulted and/or tested it with beneficiaries first. Please explain why you consider it worth sharing with other FGE grantees or stakeholders.

The most successful strategy measured by its effectiveness in achieving positive outcomes during the last 6 months, was [engaging village leaders](#) not only to advocate for the project, but also as the faces of the multi-media campaign.

In a traditionally oriented Samoan community, the village leaders are the main decision makers in a village’s daily life. Therefore, having them on board at this stage of the project attest to the mentality change from this important group of men towards nofotane women.

When planning the media campaign, the most challenging task for SVSG was deciding on who or how to front up the roadside signboards, given that these were to be constructed inside the village communities. Being cultural sensitive is very important to the achievement of the project’s goal. As such, SVSG was mindful that the signboard messages should not only consider our culture, but also the FaaSamoa or the Samoan way of life. **Individual village leaders** who were bold enough to publicly declare their support for the project and the changes implemented in their villages consented to have their photos on the signboards quoting them on their support. However, SVSG was mindful of the cultural sensitivity of the project.

In the end, an innovative approach was agreed upon with the general consent of the participants to the 25 advocacy trainings being conducted. The strategy saw a group photo of each of the [25-training](#)

Comment [KK12]: Changing mindset and engaging leaders could be extremely difficult in other parts of the world. But, when it comes to SVSG, it sounds so easy! I understand that cultural sensitivity and non-confronting messaging as key factors but as I read your report what you have accomplished is quite revolutionary – women and men together in a photo, banning or replacing a word “Nofotane”, penalizing domestic violence, acquiring village council membership for Nofotane woman, etc. What is the secret recipe for this success behind the training of village leaders? How did you (so easily) change their mindset during this training?

session bearing a collective comment from each session, to be printed on the signboards. The rationale behind this innovative approach was that, each of the participants in the [group photo represents each of the villages supporting the project](#). The decision proved to bore successful results.

Not only were the signboards eye-catching, with a group of village leaders including men and women, pictured together with bold statements supporting a change in mentality towards nofotane women, but they speak of the pride in and the boldness of the village leaders fronting these statements, together with women. It speaks of a community in solidarity towards a changed mentality towards nofotane women.

The ease by which the majority of the Samoan communities have come to accept the nofotane project and appreciate the importance of nofotane women, attests to the culturally sensitive approach we have been taken all along, including the media campaign.

This approach has been alluded to by Ms. Suisala Mele Maualaivao, the UN Women Country Program Coordinator in Samoa, who has been reported by the local media during the media campaign for the project, as being amazed by the **participation by Samoans as a whole** in the nofotane program. According to Mele “We see this as an excellent way to show that women can be contributors, but also they can be leaders in that respect. We congratulate SVSG for targeting that area. We also know that it needs initiatives that have a great impact but are also culturally sensitive and so the fact that SVSG has gone into the communities first to meet with the *fono a matai* (village council), to go into the villages, guarantees that the community understands what this program is about. That is very important to guarantee that we have buy in and we have success.”

The success is evident by the impact of the project in the people’s everyday lives nowadays, especially the nofotane women, and the changes in the governance of the different village communities, as elaborated on, in the progress the project has made thus far in (1) above.

To SVSG, a group photo of village leaders including women as per the roadside signboards is one such example of initiatives that have a great impact and are culturally sensitive. [Never before](#) in Samoa has a group photo of both men and women used to portray a message as cultural sensitive as the ‘nofotane woman’. The innovative approach to the multi-media campaign for the Nofotane Project is therefore worth sharing with other FGE grantees and/or stakeholders.

Comment [KK13]: Great achievement! Well-done!

3. Story(ies) of Change (maximum 650 words)

Looking back over the reporting period, is there a story (from an individual or from a community) that exemplifies the most significant change that has resulted from your programme?

Even if transforming the world for social justice is a long-term process, sometimes a small change in one individual can symbolize a huge change for a family, community or country. We are interested in big positive changes but also in small but powerful stories, as together we can learn from both. Please prioritize examples of changes that reflect a shift in power relationships, for instance when a woman has accessed decision-making power or acquired control of assets.

Please explain what the contribution of the programme was to achieve this change and why you have chosen this particular story.

If possible, please provide the full name of the person(s) involved in the story(ies) and one or more quality photographs as attachments, for possible use in FGE publications (if so, we will contact you beforehand for clearance). You can provide more than one story if relevant.

As noted from the 'Progress Towards Results' in (1) above for the reporting period, there have been numerous individual and community stories that demonstrated significant changes resulting from the programme. However, we will briefly share on one significant change story from the village of Fuailolo'o Mulifanua in rural Upolu. The change in this particular village community reflects a shift in power relationships when a representative of the nofotane women has accessed the decision making forum of the Fuailolo'o Mulifanua's village council. This is her story, a significant change story in which SVSG has accorded a fitting title:

Turning the tide on decision making in Samoa

At 72 years of age, Taliilagi Salamō, is one of the eldest nofotane women in the village of Fuailolo'o Mulifanua in rural Upolu. She has been married and has been living in her husband's village of Fuailolo'o Mulifanua for 50 years. She is a mother, a grandmother and a great grandmother, so she laughed when she told a project staff that she is a great grandnofotane.

Taliilagi spoke of the many years of suppression with tears in her eyes; not being able to have a voice starting from within her own family; her relationship with her husband, her relationship with her husband's extended family, the village and the church. Sadly, she has grown accustomed to it. It was not a matter of choice, but a reality that she had to accept. For so long, Taliilagi and the nofotane women of Fuailolo'o Mulifanua have been living a normal life where others have to decide for them.

Taliilagi's husband is one of the high chiefs of the village. Taliilagi on the other hand is an SVSG village representative for Fuailolo'o Mulifanua. As such, when the Advocacy Training for SVSG village representatives reached Fuailolo'o in October 2016, Taliilagi was one of the participants. The first village leader she advocated to after the training was none other than her husband, a high chief of the village. It was not an easy task. It took Taliilagi days and weeks to get her husband to understand what the project was all about. During the final village council meeting in December 2016, Taliilagi managed to convince her husband to advocate for the project during the meeting. In her eagerness, Taliilagi sat in the sun under her umbrella outside the meeting fale (house), just to make sure that her husband would deliver as promised. To her amazement, her husband did. And he was supported by other village leaders who have been advocating for the project in previous meetings.

Taliilagi did not stay to hear the outcome of the meeting as her goal was to hear her husband advocated for the project, more so, for her voice to be heard.

During the family meal that evening, Taliilagi’s husband mentioned briefly that the village council had made a resolution on one out of four matters discussed during the final meeting for 2016. Taliilagi was not interested as she knew that the issue with the nofotane women would be nowhere near the 4 matters being discussed. For the first time in a while, Taliilagi’s instincts were wrong.

The village council meeting of Fuailolo’o Mulifanua have resolved to not only recognized the importance of the nofotane woman in the village, but have supported this resolution by having a representative from the nofotane women, to sit in the village council meeting, to voice their concerns. The resolution was to be effective on the first village council meeting in January 2017. As the eldest nofotane woman and a wife of the high chief, Taliilagi has been a proud representative of the nofotane women of Fuailolo’o Mulifanua in the village council meetings since January. “This is a victory for all the nofotane women of Fuailolo’o Mulifanua, and a milestone achievement for SVSG and the Nofotane Project” said Taliilagi Salamō

The tide surely has turned on decision making in Samoa, and SVSG applauds the mentality change in the village council of Fuailolo’o Mulifanua, and acknowledged Taliilagi Salamō for her perseverance, her boldness and her willingness to share this significant change story.

Taliilagi Salamō

72 years old

Nofotane Woman of Fuailolo’o Mulifanua

Inducted into the Village Council of Fuailolo’o Mulifanua since January 2017

[Photo Attached & Poster]

Comment [KK14]: Well done! This is so amazing. How was she doing in the village council now? Any news about how she contributes to the village council and to her community as representing the voice of nofotane women in her community? How was her voice being received by other village council members and in community? Looking forward to hearing how she would evolve as a leader and active participant in the community matters!

4. Story of Organizational Change (maximum 600 words)

Looking back over the past six months, is there a story that exemplifies a significant internal change in your organization that has resulted from the involvement in this programme?

This can include, for example, changes in the positioning of the organization in the national/regional/international political scenes or within the civil society movement, or changes in your organization such as adopting a stronger gender approach, becoming more RBM-oriented, changes in the areas of work/strategies used, or attitudinal changes among the staff.

Significant change stories such as:

- Taliilagi Salamo now representing nofotane women of Fuailolo’o in the village council meetings;
- The change in nofotane women’s clothing for the village of Samata i tai after more than 100 years of village bylaw;
- The discussion of the nofotane women in the Samoan parliament, for the first time;

These are some of the stories that has changed the positioning of SVSG in the national scene in Samoa, especially with regards to attitudinal changes among the staff and the public’s confidence in SVSG’s village representative network. During March and April, the National Human Rights Institute in Samoa requested SVSG to have its village representatives **participate** in 2 separate consultations specifically for them; one for the Upolu village reps and one for the Savaii village reps, to gauge their support, based on their advocacy work for the Nofotane Project, to assist the NHRI with the National Inquiry into Family Violence in Samoa. Now this exemplified a national positioning for SVSG brought about by how the organisation has been involved in this programme.

Furthermore, for a **non-governmental** organisation with a few staff compared to others within the civil society, the events of the past 6 months have boosted the morale of the staff as the Project continued to gather momentum. If nothing else, it has strengthened the organisation’s resolve that behavioural changes are sustainable solutions to the many social issues facing our people today. It speaks of a move towards results-based management strategies now adopted for other programs SVSG’s work targets such as addressing child protection issues and anger management counselling to name a few.

Staff recruitment continued to be gender balanced with the recent recruitment late June being a male, in the once women-dominated organisation.

5. Programme Context Analysis(maximum 500 words)

Has your work been affected positively or negatively during the past six months by any events or changes taking place outside of your organization? How have you dealt with those changes?

Examples can include changes in political context, changes affecting beneficiaries, environmental challenges, etc.

The debate in the Samoan Parliament on the nofotane project during its June sessions is regarded as an event that took place outside of SVSG. With only 10% of the 50 member parliamentarians being women, it was interesting to assess the level of support by the majority of Parliament, which obviously was inclined towards the nofotane woman.

This event has a positive effect on SVSG’s awareness work on the nofotane woman as we rolled out the

Comment [KK15]: Excellent! How did they do in the consultations? How were they received by NHRI? How have their inputs been used by NHRI? Did it yield any positive impact or results on NHRI and its work as well as addressing family violence, particularly Nofotane women? By any chance have you brought about any partnership with NHRI out of this? Perhaps this can be discussed in length in the Partnership section below.

Comment [KK16]: It was great that PM and other MPs defended Nofotane women and the project!

I have several questions. Was this first time MPs talked about Nofotane women in the session? If not, how was this topic discussed before? Can you also tell us about the background or context of this debate? For example, what brought up this topic to these parliamentary sessions? What was it that led up to this parliamentary debate? What was the reason why they had to debate on Nofotane women and the project? As far as the news article go, this MP who was debating against the project seemed misunderstanding the nature of the project. Where have you found this misunderstanding come from? Did you also find out why this MP argued how he talked against Nofotane and the project (what made him argue against Nofotane project that way)? Was it just misunderstanding or was this intentional misinformation to attack Nofotane and the project? Was there any other MPs who support his positions against Nofotane women? Do you think they would keep arguing against Nofotane women project? Do you expect more backlash like this in a future? If yes, how do you intend to address it? Do you think they can be persuaded to change their minds and positions? Have you approached them yet to seek their support, too? How did village representatives, village leaders, Nofotane women, village community and/or general public perceived or reacted to this debate and/or criticism by this particular MP?

multi-media campaign and leading up to the livelihood trainings. How have we used this change to bring about positive results for the project? SVSG has been riding on the wave of awareness that this parliamentary discussion has created for the Nofotane Project as a whole. At the same time, SVSG is looking at the long-term effect of this discussion in Parliament to open up discussion about listening to women's voices. This is part of the programme addressing institutions of power and decision making, where empowered women will enhance their confidence to participate in community matters hence increase voting rates among women. It is a start, but it is something that SVSG will assess its effectiveness in the next general election in 2021 when villages will be encouraged to consider more female candidates for Parliament.

Comment [KK17]: Can you tell us more concrete examples about how you took advantage of or make most of this debate to advance your project? I understand this session took place in early June. If you have done anything in June, please kindly share it. Otherwise, we are looking forward to hearing about it more in the next report.

6. Partnerships (maximum 300 words)

What were your partnerships during the reporting period? Have your partnerships with other organizations or entities affected programme implementation and/or its sustainability? Did you establish any new partnership or identify new groups you would hope to reach in the future?

The Fund for Gender Equality greatly values the establishment of partnerships with traditional and non-traditional stakeholders from different areas (including from government, private sector, academia, media, religious institutions, research and innovation, arts, etc.).

Please elaborate on your partnerships and share any successes or challenges you have experienced working with them.

There has been a strengthening of the partnerships with the churches and village communities during the reporting period. This is really important to SVSG at this stage of the project as these partnerships:

- ensure the success of the livelihood training component;
- establish the support network for the trained nofotane women; and
- provide sustainable support networks for the nofotane women after the life of the project.

The strengthening of these partnerships was evidenced by the

- implementation of changes in 140 out of the total 182 villages reached by the project; and
- church minister in 75 churches advocating for the project by being the voice of the nofotane women, with an additional 26 churches of the Congregational Christian Church of Samoa that have included 'The changing role of the nofotane women' as a topic of discussion during their conference in June, and have invited a nofotane woman under the program, to present on this changing role.

Comment [KK18]: Impressive!

SVSG have been working with three other important partnerships during the reporting period:

- Women in Business Development Incorporated (WIBDI) - Assisted in drawing up livelihood brochures and leaflets for the media campaign;
- Ministry of Commerce, Industry & Labour - One of the key panelists during the public forums in Upolu and Savaii, presenting on the legal protection now in place for the nofotane domestic worker with the coming into effect of the Labour & Employment Relations Regulation 2016;
- The local media, in particular Radio 2AP (the government's radio station), TV1 and TV3

(privately owned [television](#)) – By hosting live talk-back shows and running evening programs on the Project during the media campaign

7. Beneficiaries (maximum 300 words)

How are you involving your programme beneficiaries? How are you seeking feedback from them with regards to the implementation of activities and strategies used? What kind of feedback have you received and what are you doing to address any possible concern or issue?

In your initial application, you described the target populations of beneficiaries that your programme would reach. In this section, please share the ways in which you are reaching out to these groups (media campaigns, trainings, etc.), as well as how you are meaningfully involving the beneficiaries in the programme implementation and how you are taking their inputs into account. Please also describe any challenges or successes you are experiencing in supporting, reaching or working with them.

At this stage of the project, we have been involving 4 types of beneficiaries with regards to the implementation of activities and strategies used:

- The trained village representatives who have been [advocating](#) for the project with village leaders and have made progressed towards changing traditional mind-sets;
- The village leaders who have taken a stand for nofotane women through adopting changes in their communities as elaborated on in (1) and (3) above;
- The nofotane women who have publicly testified on [their](#) awareness and enhanced self-esteem, which marks the first time their voices have been heard in public; and
- The general public who have been sensitized on the Project as a whole during the multi-media campaign and whose responses to the questionnaires on the Project, have helped SVSG with [refining its awareness](#) especially on **the employment rights of nofotane domestic workers** (which was something the majority of the respondents do not know exist).

There have been no major [challenges](#) experienced during the reporting period, in working with the beneficiaries. However, the [successes](#) have been noted in working with trained village representatives such as;

- Creating a family-oriented working relationship with the village reps; and
- Influencing a sense of pride in the community; pride in being agents of change, not only for the trained village reps, but also for the village leaders who have taken a stand for nofotane women in Samoa.

8. Feedback for the Fund for Gender Equality (maximum 300 words)

Is there something you would like to share with us about your communication and work with the Fund for Gender Equality during the reporting period? Do you have any suggestions for us to improve our support

Comment [KK19]: In the previous BAR 2 it was reported that the pre-/post-advocacy surveys were undertaken by VRs about the challenges and difficulties with advocating for Nofotane women. What kind of challenges and difficulties were identified and how were these dealt with or addressed?

Comment [KK20]: Do you mean awareness raising strategies or approaches? What kind of feedbacks did you find concerning, critical or important and helpful in refining awareness raising activities or what kind of feedbacks do you want to address in a future?

Comment [KK21]: What made these two success examples possible? What do you think of as a reason for these successes?

to grantees?

Please feel free to share with us your experience working with the Fund, for example if there is something you would like to highlight that has been useful or something you feel that did not work so well.

SVSG acknowledges the support from the staff of the Fund for Gender Equality as there continues to be problems with the GMS during this period.

Secondly, a special acknowledgement of the commitment from Caroline Horekens and the Team through the comments made in our first BAR, to ensure that our reporting is more evidence based with concrete changes shown. We trust this report is an improvement in this area.

It surely makes our work much easier knowing that the Team is easily approachable and are always there to help out either through email or skype, to assist whenever we need help.

9. Communications and Knowledge Management (maximum 300 words)

Has your programme produced any knowledge or communication products such as training materials, publications, and communication pieces during the reporting period that can be shared with others? If so, please provide details including audience reached and dissemination strategies used.

Brochures & Flyers (both in English and Samoan):

- Domestic Worker to Formal Employment
- Livelihood Opportunities
- Livelihood Tips
- Small Business Tips
- Women in Leadership Roles

Posters in Samoan, featuring quotes from village leaders and nofotane women translated as follows:

- Pipi Solomona, High Chief of Salelologa in Savaii
- Polataivao Pouvale, High Chief of Fagae'e Safune in Savaii
- Taliilagi Salamo, Nofotane Woman of Fuailolo'o Mulifanua in Upolu
- Siliniu Muliagatele Lina Chang, SVSG President and High Chief of Satalo and Leauvaa in Upolu
- Aniva Saufoj, Nofotane Woman of Levi Saleimoa in Upolu
- Aveo'o Pauli Siologa, Nofotane Woman of Sapulu Salelologa in Savaii
- I'a Luamata Tavini, High Chief of Tafagamanu in Upolu
- Talo Telea, High Chief of Faleu Manono in Upolu
- Toa Vavau, Deacon and High Chief of Vavau in Upolu
- Tofete Lafaaua, High Chief of Luatuanuu in Upolu

Signboards in Samoa featuring quotes from [participants](#) of advocacy training sessions in 25 constituencies:

Questionnaire used during the multi-media campaign to gather the public's general level of awareness on the Project.

10. Photos

Is there any photo that illustrates the change generated by the programme? If so, please share them as attachments.

Refer attachment

11. Awards, Special Recognition and/or Media Coverage (maximum 300 words)

Please indicate any awards, special recognition, and/or media coverage that you have received as a result of/ in relation to this programme. Kindly also add links to any relevant website.

Samoa Observer Newspaper:

http://www.samoaoobserver.ws/en/08_06_2017/local/20842/Project-to-empower-women-moves-up-another-gear.htm

http://www.samoaoobserver.ws/en/14_06_2017/local/21063/Minister-highlights-the-importance-of-nofotane.htm

http://www.samoaoobserver.ws/en/23_06_2017/local/21413/MP-queries-nofotane-project.htm

http://www.samoaoobserver.ws/en/26_06_2017/local/21538/Minister-of-Women-objects-to-nofotane-reference.htm

Newsline Newspaper:

9 June 2017

Nofotane Multi-Media Campaign

11 June 2017

Nofotane Project Determine to Make Changes

11 June 2017

Nofotane – Blending Traditions & Christianity

11 June 2017

Nofotane Project Earns Community Solidarity

14 June 2017

Nofotane Grateful for Project

16 June 2017

Keep the Nofotane Message Alive

Talamua Media

www.talamua.com/un-womens-fund-supports-nofotane-women-programme/

www.talamua.com/empowerment-of-nofotane-begins-at-home-says-minister/

www.talamua.com/change-in-mentality-slow-but-its-happening/

www.talamua.com/nofotane-project-provides-economic-empowerment-for-safata-wo...

www.talamua.com/economic-empowerment-of-women-conversation-continues-in-the...

Television Coverage by:

TV1 – Private TV station

TV3 – Private TV station

EFKS TV – Congregational Christian Church TV station

Upu Mana TV – Catholic Church TV station

Radio Coverage by:

Radio 2AP – Government owned radio station

Radio Polynesia – Private radio station

Talamua Media – Private radio station

12. Supporting Documents (optional)

Please upload and supporting materials including training materials, copies of publications, manuals, communication pieces, and any other relevant supporting document produced during the reporting period.

Brochures & Flyers (both in English and Samoan):

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Upu Mana TV – Catholic Church TV station

Radio Coverage by:

Radio 2AP – Government owned radio station

Radio Polynesia – Private radio station

Talamua Media – Private radio station

Link to TV 1 News item on the Parliament Session:

<https://youtu.be/dKLgcZ5yWLA>

13. List of Acronyms(optional)

Please list the acronyms used through the report.

NHRI – National Human Rights Institute

WIBDI – Women in Business Development Incorporated

MCIL – Ministry of Commerce, Industry & Labour