Ailuk Atoll, RMI Consultation on Human Rights and Gender, April 5, 2018

1. Sessions on human rights and gender were conducted for men and boys, and women and girls separately to ensure full and free participation of men and boys and of women and girls in the session, but also in the project activity formulation and decisions. Each session followed the same format beginning with defining the terms gender, gender equality, gender equity and human rights. Though these are outside terms it was obvious that Marshallese culture identified with these terms, however, like any other society, the influence of former colonizers and the engagement of Marshallese people outside the Marshall Islands has steered cultural practices from a matrilineal/matriarch to a patrilineal/patriarch society.
2. The issue on violence against women from the men's consultation was strong with the men saying they had the right to "teach" their wife and their children by use of violence.
3. When asked about the gender roles each group listed what men do and what women do, however, when asked if men can do what the women do and women do what the men do, both responded saying everyone helps out and that sometimes women fish and sometimes men do handicrafts especially collecting and preparing raw materials for handicraft making.

Gender roles in Ailuk, Atoll identified by both men and women's groups	
Women	*Men*
Cook	Go fishing
Clean inside and outside premises of the home	Feed animals
	Making coconut sap
Wash clothes and dishes	Climb trees
Take care of the children	Grass and bush cutting
Make handicrafts	Provide for their families
Dry fish	Be a leader for the family and the community
Feed animals	Make the decisions
Plant	Plant

4. The session on human rights began with the participants listing as many human rights as they could base on what they knew from their own lives, and what they know from the RMI Constitution and other sources.
    i. When asked if they've heard of human rights (jimwe im maron an armij) there were no answers.
    ii. When asked if they've heard and read the Constitution or other laws of the RMI and what rights it provides its people, answers provided included: right to religion, right to education, right to land, right to speech and opinion, right to choose and vote.

1. right to lead a community	1. right to land
2. lead or care for your family	2. right to choose
3. protect our cultural inheritance	3. right to establish an organization
4. right to land	4. right to choose a religion
5. right to clothes	5. freedom of speech
6. cook for your family	6. right to choose

7. care for your children (ensuring they are clean and going to school) 8. express my concerns about the father to the father without repercussion 9. speech 10. teach (and teach about our culture 11. to life 12. to choose or vote 13. right to culture 14. movement 15. have a family 16. to have a partner 17. right to religion and choose a religion 18. right to (your own) property 19. right to yours and your partner's property 20. right to report someone to the police 21. right to cry	7. to voice opinion and add to the Constitution 8. to have a family 9. right to court 10. freedom to think and learn 11. to make decisions 12. to love 13. to write 14. to play and have fun 15. to life 16. to see 17. to sleep 18. to feel 19. to movement 20. to remedy issues 21. to culture 22. to be equal 23. take care of each other 24. to respect each other 25. to gather together 26. right to talk about our needs with other countries 27. to work 28. to sing 29. to listen 30. to fish 31. to fundraise 32. to divorce or separate 33. to teach/discipline

iii. Male participants claimed as parents, they have the right to discipline their child with violence. The team explained the negative use of violence on children, and that there are other means of discipline such as time-out and grounding their child. As with adults, children become fearful of the violence rather than understanding that the act their committed was wrong.

iv. Participants shook their heads in agreement, and reiterated that their use of violence was wrong, but hard to stop because it was how they were raised and taught to do with their own children. However, that they would try not to.

v. Questions:

1. The phrase gender equality and the WUTMI law are trying to change our culture. Is that right? If my wife does something bad and I hit her, I have the right to hit her because she is wife.
2. Can an individual take the government to court if the government was seen to have doing something bad to that person?

3. Can the government force, by use of fraudulent activities, a Judge to dismiss the complainant and all charges in favor of the government?
4. If I have a boy child and he acts like a girl, do I have the right to force him to be like a boy and not a girl?
5. If a person changes themselves are they a girl or a boy?

5. Rights and RENI
    i. Following each session there was a reference back to the project to discuss the role of women, men and youth, and to consider the issues faced by each group in participating with future activities of the project. Considering the talks earlier on gender roles, all thought all groups should have a part, and that the more rigorous and strenuous work such as cutting down trees, clearing acres of land, and use of heavy equipment were men's work. Young boys are considered for these jobs because they are still young and have lots of energy. Women were ok with this as they saw their role in planting after the clearing, and would still be able to participate in training for use of equipment and tools and setting up their own gardens.
    ii. Having separated the women and men's group, this allowed both groups, particularly women, to convey their thoughts and decide on project activities more openly and based on their experiences and their regular activities. They particularly focused on crops near their homes and what they could get with money earned from selling handicrafts, and their handicraft business.
6. Role and responsibilities and coping mechanisms
    i. Separate groups for men and women were formed to look into the responsibilities of men and women at home and how they each are affected differently and how they cope with the impacts of the climate change, with a particular focus on drought.
    ii. The information provided by both groups in the first column of the respective groups showed that men and women shared the same workload, however, women questioned the men's work on cleaning dishes and cooking (on a regular basis). Men's cooking was more so during community events. Information provided by the women showed they had greater responsibilities especially at home and for their children. They were more descriptive about their freshwater and food supplies, and noticed the health issues arising from the drought. The men's group reported more about the timing of collecting food and where to collect food. Both groups said food rations were provided by the government and the International Organization for Migration, however, that is was not enough.

Women's Group			**Men's Group**		
List all the things and chores you do from when you wake up in the morning to when you go back to	**When a drought hits, how does it affect your daily activities from the first column?**	**What did you do to change or adapt to the impacts?**	**List all the things and chores you do from when you wake up in the morning to when you go back to**	**When a drought hits, how does it affect your daily activities from the first column?**	**What did you do to change or adapt to the impacts?**

sleep in the evening			**sleep in the evening**		
- Morning prayer - Wash face - Brush teeth - Fold sleeping gear - Cook - Prepare children for school - Wash clothes - Make handicrafts - Feed animals - Cook for dinner - Clean children - Help children with their homework - Clean dishes - Prepare for sleep	- No water or food for children (affected their education) - No supplies for handicrafts - Animals were affected (sick and dying) - Fish were affected as well (dying and washing ashore) - Well-water were salty - Food crops were wrinkly and shrinking - Couldn't make products to generate money - Illnesses and diseases (affected	- ROC, IOM supported with food, soap, water, hand sanitizer, RO Unit - Water rations from catchments on ships to people's catchments, however, water tasted like rust - Drank a lot of coconut - Ate coconut meat, pandanus, preserved breadfruit, clam meat, dried fish - Everyone didn't bathe as much as before drought - Had to stop making handicrafts	- Wash my face - Brush my teeth - Morning prayer - Feed the animals - Clean the yard - Wash my hands - Eat - Wash the dishes - Collect coconuts - Go fishing - Cook food - Make coconut sap - Sleep	- Not enough water so sometimes we don't wash face - Not enough food - A lot more work looking for food, however, less work collecting food because not enough good food - Not enough coconuts to make copra, less money generated - Go out further to fish because the fish move out farther - We don't eat as much	- Boiled well-water - Used the RO Unit - Feed the animals shark meat *(unclear why this was the case)* - Get out to the small islands to get food - Food rations from Government and IOM (however, very limited)

	the skin a lot, diarrhea, mumps, scabies, pink eye)	- Disease kept coming and we couldn't do much about it		and some people get sick - Coconut sap wasn't producing enough	

iii. In another activity conducted by the Food Assessment team, it was noticed that the Ailuk community relied more on imported goods prior to the drought just as much as they did during the drought. It is becoming more noticeable how climate change is affecting their local food crops and their seasons are off.

7. Lessons learned
    1. The team didn't have time to coordinate their agenda prior to going to Ailuk. This caused some confusion among everyone on the team when it came to finalizing the schedule with the Mayor. Food assessment were done during community consultations facilitated by the HR/Gender team, which resulted in some HR/Gender activities not taking place to accommodate the food assessment. For the future, it is recommended that at least two-days be allotted for the team to prepare and inform each other of their activities prior to travel to project site.
    2. All project materials must be translated into the local language so that participants can take with them and have as a resource for the duration of the project. The particular materials would be the RENI project flier and project design and activities once completed. This will ensure that community members are well aware and informed of the project, and feel comfortable to participate and monitor their own activities.