Api‘ianga Tupuanga Kopapa: Sexuality Education in the Cook Islands

An exegesis and project submitted in fulfilment of the requirements for the degree of Doctor of Philosophy

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February 2017
School of Education
College of Design and Social Context
RMIT University
Apiaianga Tupuanga Kopapa
Sexuality and Relationships Education
Years 9 and 10

O’ora te Tivaevae | The Tivaevae is gifted
Tivaevae crafted and sewn by Helene Kay.
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Acknowledgements

The collaborative support of Cook Islands organisations has been critical in the development of this sexuality and relationships resource. A very big meitaki maata is extended to the group who are the members of the Cook Islands National HIV, STI and TB Committee: Cook Islands Family Welfare Association, Cook Islands Red Cross, Cook Islands Ministry of Health, Cook Islands Ministry of Education, Punanga Tauturu, Te Tiare Association and the Cook Islands Religious Advisory Council, who decided a Cook Islands Sexuality and Relationships Education resource was important way back in 2007. Thank you to the UNAIDs Global Fund for funding the tablets from which much of the data for this project extended from and for funding the piloting workshop.

This resource would not have eventuated without young people being willing to share their ideas about the current sexuality landscape in the Cook Islands. This needs-led document is a direct response to their willingness to support the development of creating a sexuality and relationships education resource that is based on their lived realities. Meitaki maata for your generosity.

Helene Kay meitaki maata for your photography and the use of your beautiful tivaevae.

I am incredibly grateful and would like to acknowledge the educators who attended and provided feedback at the workshop and to those who then trialled activities with their students. Meitaki maata to Ana File, Tamara File, Natasha Simpson, Teata Ateriano, Rere Mataiti, Moekapiti Tangatapoto, Richelle Gempton and Samantha Puati.

Lastly to the cultural and language advisors along with the professional and medical practitioners, Rongo File, Dr May Ung, Ian George, James Puati and Aunty Kath Koteka, acknowledgment and a special meitaki maata for your input and guidance.
Introduction

For most of us, sexual relationships are an accepted, usually expected, dimension of adult life. In making the transition from aronga mapu to adult, all young people need to learn about many aspects of sex, sexuality and sexual relationships. In addition, aronga mapu need to develop the confidence and interpersonal skills to be able to act on this knowledge. As the Cook Islands become more influenced through transnationalism and globalisation the differences of understanding between generations, referred to by the Ministry of Education in the quote below, is probably most obvious in the area of sexuality.

Cook Islands society is experiencing change in all aspects including work and leisure activities, sports and physical activities, dietary patterns, family lifestyles, structures and roles, health care and health practices. All these either singularly or collectively impact on the health and physical well-being of young people. As society changes and becomes more complex, differences between generations are becoming more obvious.

(Cook Islands Ministry of Education, 2006, p. 4)

Many aronga mapu who participated in the research project from which this sexuality and relationships education (SRE) resource is created, felt that adults did not always understand their contemporary situation. Aronga mapu find themselves in a world where multiple and competing influences impact on their understandings, attitudes, values, and behaviours about sexuality and sexual relationships (for a full overview of the research which informs this resource please see: WEB ADDRESS WILL BE ADDED AT LATER DATE).

In days gone by, ‘sexuality and relationships education’, as it is now often known, was ‘sex education’. ‘Sex education’ and ‘sexuality and relationships education’ are different. The Cook Islands Oraanga e te Tuppanga Meitaki - Health and Physical Wellbeing Curriculum (2006) supports a holistic approach to apiianga tupuanga kopapa | sexuality education. The curriculum document expects that SRE will be
explored by using the Pito’enua | Wellbeing Model (see Cook Islands Ministry of Education, 2006, pp. 6-7). By using pito’enua educators can incorporate a multi-dimensional approach to the ways that sexuality and relationships lessons are implemented. The use of pito’enua facilitates a culturally responsive way for aronga mapu to explore how their physical, social, mental and emotional, spiritual, and environmental health can be enhanced or undermined within the context(s) of apianga tupuanga kopapa. Pito’enua therefore supports a comprehensive and holistic approach to teaching apianga tupuanga kopapa that is quite different from the traditional approach offered through ‘sex education’. Historical sex education predominantly focussed on the physical aspects of sexual and reproductive health, such as pregnancy, and Sexually Transmitted Infection (STI), prevention.

The Cook Islands Oraanga e te Tupuanga Meitaki - Health and Physical Wellbeing Curriculum (2006) identifies apianga tupuanga kopapa as:

Sexuality education is a lifelong process of acquiring information and forming attitudes, beliefs and values about identity, relationships and intimacy. It encompasses sexual development, reproductive health, interpersonal relationships, affection, intimacy, body image and gender roles. Thus a child’s education in sexuality starts from the time they are born, as they begin to learn what it means to be a person in the world. Our sexuality is a basic part of who we are, and includes our values, attitudes, and behaviour.

(p.13)

The curriculum mandates that schools teach apianga tupuanga kopapa from a socio-ecological and health promotion perspective and that apianga tupuanga kopapa should begin when students start school (Grade 1). In keeping with the curriculum, this SRE resource incorporates a socio-ecological and health promotion perspective designed to give aronga mapu opportunities to consider the sociological dimensions of sexuality and relationships, not just the biological. The teaching and learning activities focus on asking aronga mapu to think, reflect, and ascertain the skills to act on choices that keep themselves, and others, well, rather than those that place them at risk. This SRE resource problematises issues related
to sexuality and relationships in the hope of encouraging aronga mapu to recognise that in many cases, gender, sex, and sexuality scenarios are not as self-explanatory as are sometimes thought, and that there is not always a ‘right’ answer that suits all people. Through contexts identified by young people as important, aronga mapu will be engaged with teaching and learning experiences which require knowledge acquisition, critical thinking, communication, and problem solving skills.

Recently Cook Islands society has become more sexualised in many ways. The media, the increased influence of travel and tourism, societal norms and commercial interests encourage aronga mapu from an early age, to be sexualised individuals. This means that aronga mapu require opportunities to critically explore sexuality in their lives, and to recognise how sexuality, alongside other factors, influence their self-worth and identity. Through facilitation of experiences whereby aronga mapu can examine critically the influences of society on their understandings of sexuality, young people will have the skills to make choices for themselves which are more likely to enhance their wellbeing, and that of others. This SRE resource takes into account the changing social climate, recent research undertaken with aronga mapu, and broad understandings of sexuality as well as best practice evidence about sexuality and relationships education.

Understandings of sexuality and gender, their interrelationship and their role in shaping parts of lives, have increased in contemporary society. While some people in the Cook Islands can live their lives less constrained by socially constructed ideals of gender and sexuality, there are still rigid and narrow constructs of masculinity, femininity and heterosexuality that dominate. This rigidity can cause harm to the wellbeing of aronga mapu and restrict their life choices.
8.1 About this Resource

Overall aim:

For all aronga mapu to have the skills and knowledge to enjoy equitable, responsible, fulfilling, and healthy, sexual lives.

The lessons are intended to support aronga mapu to develop critical thinking skills in relation to sexuality and relationships that enable them to recognise:

- they are actively involved in the construction of their sexuality and gender identity
- there is a wide range of difference and diversity within all groups related to sex, gender and relationships
- how discriminatory practices can damage the wellbeing of themselves and others
- how societal influences and power structures operate in the construction of sexuality and gender
- how to challenge restrictions placed on them by others’ constructions of gender and/or sexuality
- how to become a sexually healthy adult, defined as an adult who can:
  - Appreciate one’s own body
  - Seek further information about reproduction as needed
  - Affirm that human development includes sexual development, which may or may not include reproduction or sexual experience
  - Interact with all genders in respectful and appropriate ways
  - Affirm one’s own sexual orientation and respect the sexual orientations of others
  - Affirm one’s own gender identities and respect the gender identities of others
  - Express love and intimacy in appropriate ways
  - Develop and maintain meaningful relationships
  - Avoid exploitative or manipulative relationships
  - Make informed choices about family options and relationships
  - Exhibit skills that enhance personal relationships
  - Identify and live according to one’s own values
• Take responsibility for one’s own behaviour
• Practice effective decision-making
• Develop critical-thinking skills
• Communicate effectively with family, peers, and sexual partners
• Enjoy and express one’s sexuality throughout life
• Express one’s sexuality in ways that are compatible with one’s values
• Enjoy sexual feelings without necessarily acting on them
• Discriminate between life-enhancing sexual behaviours and those that are harmful to self and/or others
• Express one’s sexuality while respecting the rights of others
• Seek new information to enhance one’s sexuality
• Engage in sexual relationships that are consensual, non-exploitative, honest, pleasurable, and protected
• Practice health-promoting behaviours, such as regular sexual health check-ups, breast and testicular self-exam, and early identification of potential problems
• Use contraception effectively to avoid unintended pregnancy
• Avoid contracting or transmitting a sexually transmitted infection
• Act consistently with one’s own values when dealing with an unintended pregnancy
• Seek early prenatal care
• Help prevent sexual abuse
• Demonstrate respect for people with different sexual values
• Exercise democratic responsibility to influence legislation dealing with sexual issues
• Assess the impact of family, cultural, media, and societal messages on one’s thoughts, feelings, values, and behaviours related to sexuality
• Critically examine the world around them for biases based on gender, sexual orientation, culture, ethnicity, and race
• Promote the rights of all people to accurate sexuality information
• Avoid behaviours that exhibit prejudice and bigotry
• Reject stereotypes about the sexuality of different populations
• Educate others about sexuality

(Adapted from Sexuality Information and Education Council of the United States, 2004, pp. 16-17)

Although there remains a belief in some corners of the community that the teaching of sexuality, and sexual health and responsibility, promotes sexual activity, there is no research evidence to support this assumed correlation (Blake & Aggleton, 2016; Health Development Agency, 2001). Understanding that young people need to be taught these skills, and that they do not ‘just happen’, is instrumental to our jobs as

1 This list of characteristics could be used in multiple ways:
• With participants to consider if they feel there is anything that should be added;
• With participants as an evaluation tool, or pre- and post-test, to see what characteristics they feel they have mastered and which they still need to work on.
• With schools as a planning document to address which characteristics should be taught at differing levels of the school
• A planning document for teachers to use for learning intentions of the SRE lessons they implement.
SRE educators and a quality SRE programme is essential to the process (Blake & Aggleton, 2016; Kirby, 2011). Equally important is understanding that young people have the right to be taught these skills (UNFPA, UNESCO, & WHO, 2015; United Nations, 1989), and that if we do not, young people can be left vulnerable (UN Women, 2015) as seen by the research overview where 23% of the aronga mapu population had experienced forced sex.

Sexual rights embrace human rights that are recognised in some Cook Islands laws, international human rights documents that the Cook Islands are signatories to, and other consensus statements such as Cook Islands policies.² Sexual rights include the right of all persons, free of coercion, discrimination and violence, to:

- the highest attainable standard of sexual health, including access to sexual and reproductive health care services
- seek, receive and impart information related to sexuality
- sexuality education
- respect for bodily integrity
- choose their partner
- decide to be sexually active or not
- consensual sexual relations
- consensual marriage
- decide whether or not, and when, to have children, and
- pursue a satisfying, safe and pleasurable sexual life

(World Health Organization, 2006, p. 5)

Implementing this SRE programme comprehensively will address the responsibilities we all have to these laws, documents and policies.

**8.2 Values and Pito’enua**

Culturally responsive pedagogy, values and ideology are important when considering topics such as SRE that are not only personal but also culturally

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² Although these sit in contrast to some legislation such as the Cook Islands Crimes Act that rules sex between males illegal.
sensitive. For this reason, five Cook Islands key concepts have been integrated into the development and implementation of this resource. These are:

- taokotai: collaboration
- tu akangateitei: respect
- uriuri kite: reciprocity
- tu inangaro: relationships
- akari kite: a shared vision

(Maua-Hodges, 2016; Te Ava, 2011)

It is important that a Cook Islands, contextually relevant approach, is used when facilitating these lessons so that aronga mapu can take both their traditional and contemporary knowledge, and combine these ideas in ways they feel best maximise their skills to attain their full potential. The words of the Matiapio | Chief of the Puati tribe reminds us that we need to be connected to our cultural heritage to be able to step forward in today’s world:

Takai koe ki te papa enua,
You step on to solid land,
‘Akamou I te pito’enua,
Affix the umbilical cord,
Au I toou rangi.
And carve out your world.

(Puati Mataiapo, n.d.)

Pito’enua, as referred to in this proverb and in the Cook Islands Health and Physical Wellbeing Curriculum, reflects the idea of being anchored to the environment and also to cultural connections to be able to live your life fully in the way that you choose. In the mother’s womb a child is fed from its environment by way of the pito | umbilical cord. Outside the womb, people are nourished, influenced, and developed - in other words ‘fed’ - by the relationships and environments they find themselves in, throughout their lifetime (Cook Islands Ministry of Education, 2006). The pito represents our centre of balance through which the kopapa | physical, tu manako | mental and emotional, kopu tangata | social, vaerua | spiritual and aorangi | environmental dimensions of pito’enua |
wellbeing interconnect. The concept of Pito’enua premises that all of the five dimensions of Pito’enua are needed to stay anchored and balanced. In other words, it is the strength of body, mind and spirit / soul, along with the connectedness and strength of the relationships we have, in addition to our spirituality, that help us to be resilient to the challenges life presents. For the purposes of this resource then the philosophy of Pito’enua signifies the concept of wellbeing and is represented using a vaka | canoe in the figure below. The vaka represents a person and illustrates how Pito’enua encompasses the five dimensions of health while recognising the influence the environment has, not only on individuals, but also on the community.

The concept of Pito’enua recognises that all five dimensions of wellbeing are equally important as, interconnected, they provide strength and resiliency to individuals as well as the people they have relationships with. If one dimension is out of balance / unwell / under pressure, it impacts on all other dimensions. Learning how to be resilient and maintain wellness, to self-correct when unwell or unsafe, is important and requires recognition and understanding that all dimensions of Pito’enua are interconnected.
Figure 2. Pito’enua

Tu akangateitei | respect

The Government has strategic goals to eliminate the stigma and discrimination of people discriminated against, or marginalised in the community, because of their gender and / or sexuality (Cook Islands Ministry of Education, 2006; Cook Islands Ministry of Health, 2014; Cook Islands Ministry of Internal Affairs, 2011, 2015; Cook Islands Ministry of Internal Affairs: Youth Suicide Prevention Steering Committee, 2015; United Nations, 1989). Therefore respect and acknowledgement of all people and sexualities is an important component in this resource (Gray & Leahy, 2013). As over nine percent of the aronga mapu population self-identified as being LGBT, this position is especially important.

For some people in the community this philosophical standpoint may be difficult as they believe differently. However, the aronga mapu consulted for the writing of this
resource overwhelmingly believed that understanding, and acceptance, of gender and sexual diversity should be incorporated into the teaching of SRE in the Cook Islands. Aronga mapu frequently discussed their discomfort at having only heterosexual relationships acknowledged in SRE and were concerned about how often LGBT people were openly ridiculed, bullied, or embarrassed by various members of the community, including teachers.

As educators it is likely that you will have participants in your group who are sex, gender, and/or sexually diverse. If participants have not shared this openly with you they may disclose it at some point of this programme. Unless they state otherwise, you should assume that they haven’t shared this information with others e.g. anau | family, kopu tangata | extended family, friends. Be sensitive to this and remember that only they should ever share that information about themselves.

If you have gender or sexuality diverse participant(s) who are ‘out’ in your group (i.e. that most people in their life know about their diversity) they could experience conflicting emotions during some of the activities. Be careful not to spotlight them as ‘expert’ on some topics. It could be useful to speak with them in private before the diversity activities to assess their thoughts and feelings about the upcoming discussions and activities.

Uriuri Kite | Reciprocity

Knowing that our actions and behaviours impact not only on ourselves but also on others is important to learn particularly when we live in small communities. When we understand that our actions affect not only ourselves but others we begin to understand the concept of social justice. Social justice ensures that everyone in a community is valued, cared for, supported and respected. When community values uriuri kite it understands that when all community members are valued there is a flow-on effect that impacts on all its community members. If all people are celebrated rather than marginalised, discriminated against, violated, or victimised, then this presents the values of a respectful society where acceptance and recognition of difference can be seen as valuable.
Tu Inangaro | Relationships

Having a sense of belonging to a community is important for our Pito’enua. Without the skills to develop and maintain positive respectful relationships, individuals become vulnerable in a number of ways that impact on their Pito’enua. The Cook Islands Youth Suicide Report (2015) identified issues with tu inangaro as the main reason aronga mapu consider suicide, and the main reason they seek support from the counsellors on the freephone youth line. This resource is explicitly about developing the skills to facilitate positive relationships and to have the skills to be able to communicate, negotiate and problem solve, should relationships become unhealthy. The development of psychosocial skills, as in all areas of health education, is an essential component of the learning in this resource. Skills focused on in the SRE resource include developing the ability to clarify personal and societal values, beliefs and attitudes; communication of feelings; care for yourself and others; coping with upset feelings; and solving dilemmas. Other relevant skills include: understanding rights of self and others, respecting self and others, dealing with rejection, making sensible and safe decisions and recognising when they need support and how to access it.

8.3 Teaching and Learning Approaches

Cook Islands Curriculum Links

The Cook Islands Curriculum Framework (2002) identifies key competencies that are woven across every subject area. Three of these key competencies are of particular focus within this teaching and learning resource. They are:

- managing self
- relating to others and
- participating and contributing

These competencies are imperative in the development of healthy relationships at all ages (Ball, 2013; Department of Education and Early Childhood Development, 2014). This SRE resource is directly validated by one of the key guiding principles within the Cook Islands Curriculum Framework:
The school curriculum will offer learning programmes that build upon students’ experiences, reinforce prior learning, cause reflection, encourage deliberation, challenge them to new knowledge and skills, and prepare them for future roles and responsibilities. It will give all students the opportunity for a broad and balanced education that supports cultural literacy as well as academic, technological and vocational knowledge and skills to live and work in the modern world. It will take cognisance of local conditions and situations as meaningful contexts for learning.

(Cook Islands Ministry of Education, 2002, pp. 6, my emphasis)

As the need for a comprehensive SRE programme to be taught in schools was identified by every focus group, this resource is facilitating the research participants’ wishes by disseminating learning that is ‘needs-led’ (Blake & Aggleton, 2016). The writer is cognisant of ensuring the SRE lessons are ‘relevant, meaningful and useful learning’ as determined by aronga mapu. Aronga mapu were very clear in their ideas about what topics should be taught to aronga mapu as they were about the philosophical and pedagogical stance of the resource. Aronga mapu asked that the SRE resource include interactive and participatory teaching strategies that could ensure everyone participated, a variety of views could be shared, and heteronormativity could be challenged.

The teaching and learning activities link with achievement objectives in the Cook Islands Health and Physical Well-being Curriculum. You will need to determine whether level four or five of the curriculum is best for your students.

**Strand A**
- A1: Personal growth and development
- A3: Safety and risk management
- A4: Personal identity and self-worth

**Strand C**
- C1: Relationships
- C2: Identity, sensitivity and respect
• C3: Interpersonal skills

Stand D
• D1: Societal attitudes and beliefs
• D2: Community resources
• D3: Rights responsibilities and laws
• D4: People and the environment

Planning to Implement the Programme

As with all teaching you should begin this programme with an understanding of the learning needs of your specific group. You might need to consider how you will ascertain this information e.g. online information (see resources on page 30). As with any teaching context there will be participants at different stages in your group. Some may already be sexually active, others not. Some may know quite a bit about sex, sexuality, or relationships as they have discussed these things with their parents and/or with older siblings or cousins, or have learned some things from online social media sites. Whereas, others will not have had these same opportunities. Consequently, you will need to plan your programme knowing the current desires and issues for young people available from the research as well as the day-to-day challenges young people face in their lives. You may ask them about these things directly as well as make observations through listening to discussions they have around you.

Consider using this planning cycle when preparing for the learning needs of your group.
As with all teaching there is the formal and informal curriculum. This resource is a formal curriculum for SRE, however aronga mapu learn other lessons associated with sexuality and relationships through the environment they are in. It is hoped, therefore, that this resource may initiate discussion about how the physical and mental / emotional environment of the school or organisation this learning takes place in might support the teaching and learning of SRE. There may need to be discussions about how respectful relationships are modelled in the school or organisation environment. Policies may even be required to indicate the preferred ways of practicing respectful relationships within the organisation. Examples are: developing an anti-bullying policy or asking your organisation whether they have a policy on how to respond to bullying or sexual harassment.

Who Should Facilitate this Programme?

Educators who are actively involved in the SRE of young people should implement the resource. Teachers and facilitators need to be able to facilitate this programme.
feeling comfortable using participatory teaching strategies that are inclusive of a variety of sexual preferences, non-judgmental, and tolerant of aronga mapu ideas that the educator may not agree with personally. It could be that in a school the best person to teach this resource may be a school counsellor, a health education teacher, or someone else completely. The aronga mapu in the research project indicated the best people to teach SRE were those people who were ‘knowledgeable but not judgmental’, ‘could laugh with them’, ‘would answer their questions honestly’ and ‘someone who could keep confidences’.

It is recommended that the sessions run consecutively if possible. If you are already facilitating some SRE it could be that you may integrate some of these sessions into their current programme. If you are in a school you could possibly decide to use some of these sessions outside of a health education class and utilise the learning in other curriculum areas, for example, within a pastoral care setting or in English classes. However, the ideal is that the sessions are facilitated consecutively as a whole package, to offer participants a chance to explore the content of the resource in depth. Remember that to learn new skills takes time and practice.

Time

For a comprehensive programme to be implemented it is important to allocate enough time for an in-depth programme to take place. It has been found that effective sexuality education programmes spend between 12-15 hours per year on sexuality education (New Zealand Education Review Office, 2007). Aronga mapu need sufficient time to explore concepts thoroughly and to be encouraged to connect this new knowledge to what they already know. To consolidate learning over time, they need opportunities to revisit ideas, concepts and skills in a range of contexts that meet their changing needs as they develop. Therefore, it is important to understand that the lessons in this resource, alone, will not change behaviours extensively. However, when these lessons are incorporated within a comprehensive programme that scaffolds the teaching of SRE from junior primary school, or level 1 of the curriculum, then these lessons will build on prior knowledge which will impact on attitudes, values and behaviours. Continuing SRE
into the senior school can then develop these attitudes, values and behaviours further.

If you are taking this SRE in a school it is recommended that it be undertaken in term three of the school year. By this time of the year the teacher has existing and well-formed relationships with the students in the classroom. These relationships will ensure that teachers can cater to the known needs of the students in the group and the previous work undertaken with the group will enable a safe and secure learning environment where students can trust their peers and the teacher with potentially sensitive teaching and learning material. If this unit of work is to be taken with a group in the community that the facilitator has little relationship connection with, it would be beneficial to extend the amount of sessions to include several sessions that build the relationships of the group through energisers and trust building activities that enable the setting up of a trusting and secure working environment before beginning the sessions.

**How to Facilitate this Programme**

As previously mentioned, ideally the SRE resource will be used to facilitate a comprehensive programme that continues over an extended period of time as research has shown that behaviours only begin to change when there has been sufficient opportunity for exploration of attitudes, beliefs and values, and time for practicing skills and behaviours (New Zealand Ministry of Education, 2015; Secretariat of the Pacific Community, 2014; Sexuality Information and Education Council of the United States, 2004; United Nations Educational Scientific and Cultural Organization, 2009). Schools may plan to teach an annual unit of work related to SRE that meets the specific needs of their participants. Community groups will design SRE courses in response to community need.

The approach to learning in health education, of which SRE is a part, is based on the lived experiences of the people you teach. Therefore the teaching and learning in this resource involves students being taught through participatory and interactive processes. It has been developed with three main themes in mind:

1. It draws on participant’ *existing knowledge* and experience
2. It enables participants to **participate actively** in the learning process
3. It provides opportunities for participants to **practice skills** acquired.

Being familiar with the pedagogical approaches often used in health education by being involved in the teaching of different contexts such as alcohol or drug education, or mental health education, will support your teaching and learning programme and mean that the focus of the lessons will not be lost in the mechanics of setting up the participatory activities.

**Pedagogical Approaches**

The Cook Islands Ministry of Education expects that the learning experiences aronga mapu encounter in classrooms should help them to ‘observe and practise the actual processes, skills and values expected of them’ in life (Cook Islands Ministry of Education, 2002, p. 16). In keeping with this outlook and the *Cook Islands Oraanga e te Tupuanga: Health and Physical Wellbeing Curriculum* (2006), the learning in this resource involves:

- clarification of values, attitudes and beliefs
- acquisition of knowledge and development of understanding
- development of essential skills
- development of a socio-ecological perspective
- involvement in critical action individually and collectively

These spheres of learning do not work in isolation; rather they are integrated and complement each other. Use of critical thinking is a key strategy employed throughout the resource. This involves encouraging participants to think beyond the personal to include a socio-ecological perspective - the way that society affects us. Through learning experiences that reflect on the socio-ecological perspective, participants can begin to learn the skills to consider and remove barriers to making healthy and safe(r) choices. These kinds of teaching and learning experiences can help to create the conditions that support aronga mapu pito’enua | wellbeing as well as the pito’enua of other people, and society as a whole. Through this perspective, participants will also become better able to appreciate how and why
individuals differ. The socio-ecological perspective will be evident when participants:

- identify and reflect on factors that influence people’s choices and behaviours relating to health and physical activity (including social, economic, environmental, cultural, and behavioural factors and their interactions)
- recognise the need for mutual care and shared responsibility between themselves, other people, and society
- actively contribute to their own well-being, to that of other people and society, and to the health of the environment that they live in

(Cook Islands Ministry of Education, 2006, p. 8)

Copy Sheet A: ‘Our critically thinking about sexuality tivaevae’ provides a prompt to support critical thinking. This copy sheet has questions that can be applied to multiple situations and various activities in this resource. This copy sheet encourages the consideration of the socio-ecological perspective(s) that influence aronga mapu. You could adapt this sheet to suit particular situations or tasks that participants are taught during this unit of work or in other health education contexts. Using this process of critical thinking and learning is concerned with consciousness raising and gaining an understanding of the ways that social and political influences impact our pito‘enua.

Learning is a social process and participants learn and construct meaning as they engage in shared activities and conversations with each other. Co-operative, interactive approaches to learning are essential in SRE contexts (Ball, 2013; Cahill et al., 2014; Fenton & Coates, 2007; Haberland et al., 2009; Leahy, Burrows, McCuaig, Wright, & Penney, 2016; Sinkinson & Burrows, 2011; UNESCO, 1990; UNFPA et al., 2015). These approaches also build social and emotional skills generally, as participants:

- share ideas
- listen to others
- challenge ideas
- build self-confidence
• develop communication skills
• improve relationships
• develop respect for others
• learn to negotiate and resolve conflict
• are motivated and engaged

Using these types of interactive and participatory instructional strategies were identified by aronga mapu in the research as their preferred way(s) of learning and can help engage participants in SRE. Participatory and interactive teaching and learning activities create a learning environment that promotes active engagement and have been found to be successful strategies for use with Pacific students and comprehensive health and sexuality education programmes (Anae, 2010; Haberland & Rogow, 2015; Leahy et al., 2016; Nabobo-Baba, 2006; New Zealand Ministry of Health, n.d.; Sanjakdar et al., 2015; Tasker, 2013).

Participatory Teaching and Learning Tools

**Role-play** (sometimes known as skills or behaviour practice)

Role-play is learning how to handle a scenario by trying and practicing different approaches to certain situations young people may find themselves in. Aronga mapu may act out situations, problems and issues in a safe setting and develop skills that promote pito’enua within sexuality and relationship contexts. Role-play is an effective instructional method proven to increase self-confidence and impact on aronga mapu behaviour. It does require careful preparation to ensure participants do not feel like they are unsafe. For example, other participants laugh at their role-play, they have to ‘act’ on their own in front of the whole class or group when they do not feel comfortable doing so. It is a tool that can be used in a variety of health contexts that enables participants to experiment with a variety of different ways of handling a potential situation and then deciding which one they might actually use if they face that situation ‘for real’ in the future. As educators, introduce role-play slowly, maybe asking participants to mime initially, then in pairs and moving to small groups work. Only ask people to share to the whole class if they feel comfortable to do so as role-play is not a performance but a teaching and learning tool.
Some advantages of role-play are that it provides a way for participants to take on the roles of others, which allows them to appreciate another person’s point of view. It allows for a way to safely explore solutions and opportunities to practice sexual and relationship skills. Role-play promotes and develops critical and creative thinking, attitudes, values, and interpersonal and social skills. Participants in the research project who contributed to this resource supported role-play as a strategy that they enjoyed as a learning tool.

**Small groups**
Working in small groups is sometimes called cooperative learning. Small group work requires participants to work together to share ideas, brainstorm solutions, and explore concepts. Small group work supports both academic learning as well as social skills. Working together supports understanding, problem solving skills, critical thinking and development of reflective practice.

**Whole group discussions**
Discussions offer participants a chance to express opinions and exchange ideas safely in the classroom. Discussions usually take place with guidance from the teacher or facilitator. Talking about sexuality and intimate relationships with participants can be challenging because it touches on participants’ private lives or on aspects of aronga mapu life sometimes perceived as what young people are not ‘supposed’ to be pursuing until they are adults.

**Scales**
**Continuous Scales**
Participants put a cross on a line joining two extremes to indicate what they believe. Alternatively, they can respond physically. As statements are read out, participants place themselves between two points that represent the continuum. For example, one side of the classroom is ‘agree’, the other side of the classroom is ‘disagree’, and participants listen to a statement and decide where to stand between the two.
**Agreement or Likert Scale**
Participants are asked to indicate whether they strongly agree, agree, undecided, disagree, or strongly disagree with a statement.

**Question box**
Asking questions is an important part of SRE. It helps participants to clarify information. Question box is a method used by many sexuality educators where all participants are asked to write a question on an identical piece of paper (if they do not have a question they should write you some feedback on how the lessons are going or otherwise could write ‘no question’). The teacher then collects all questions and answers them at the start of the next lesson or allocates one day a week for answering questions. It is essential the questions be answered. If you do not know the answer some of the websites or support resources mentioned later in this resource may help. Sometimes it is useful to collate a series of related questions to answer collectively.

‘Question box’ supports teachers and facilitators as well as participants. It allows educators time to ensure they know the answers and not be caught off guard, and it allows participants anonymously to ask questions they might find difficult asking in a full group situation due to embarrassment or self-consciousness. The activity is particularly useful at the end of every lesson.

**Outside agencies**
Community groups such as the Cook Islands Family Welfare Association (CIFWA), Cook Islands Red Cross, and Te Tiare may be able to offer support, alternative perspectives, answer questions, or work in partnership with you to provide valuable advice, advocacy and staff to support school SRE programmes.
Establishing a Safe Learning Environment

When teaching sexuality and relationships education, it is vitally important to set up a physically, emotionally and mentally ‘safe’ teaching and learning space. The values promoted in this resource are those of the *Cook Islands Oraanga e te Tupuanga Meitaki - Health and Physical Wellbeing Curriculum* (2006, p. 35):

- a positive and responsible attitude to their own wellbeing
- respect for the rights of other people
- care and concern for other people in their community
- social justice

To be able to explore these attitudes and values within a sexuality context, a safe, respectful, supportive and trusting environment is essential. When asked what kind of learning environment they would like the SRE to be taught, aronga mapu identified an environment where they were not laughed at, were able to ask questions, and where the teacher was knowledgeable and ‘kind’. When discussing values and beliefs about sexuality and relationships, educators need to be especially sensitive to differences in attitudes, values and beliefs, and encourage aronga mapu to think critically and reflectively while respecting the views of others who may have different values and beliefs. The moments when aronga mapu disagree with each other, or are discussing what might be determined as controversial ideas, can provide a useful vehicle to explore alternative perspectives and promote critical thinking of personal values and beliefs (Sinkinson & Burrows, 2011).

*Note: It is essential young people are not coerced into one particular way of thinking as it is their right to have their own views which should be tu akangateitei / respected by everyone in the group. There is no one ‘right’ way in SRE.*

Aronga mapu need to be able to share their opinions and ask questions without fear of being put down, or laughed at. It is also important that young people have the right to pass should they not want to share in a discussion or offer an opinion.
as a topic may be personally confronting to them.

There are a number of ways in which participants can work collaboratively to establish agreed rules or guidelines for how the group will work. Once the rules have been understood, and agreed to by the whole group, they should be referred to often. Ensure the group understands that anyone can add or change the rules as the lessons progress if it becomes important to do so. Prior to lesson one there are two examples of ways of setting up a safe learning environment.

It is recommended that this resource should be implemented with the expectation that some prior health education has been taught (and perhaps facilitated in term three of a school year) but also understanding that each group of participants will have their own experiences to build upon and that there will be a variety of prior learning experiences within any group. Some of these experiences within sexuality or relationship contexts will be positive. However, some may also be negative, as the findings from the 2007, 2009 and 2012 Cook Islands Youth, Akava’ine and Men who have Sex with Men surveys indicated. Therefore, support and sensitivity is required in your approach to teaching and learning (Cook Islands Ministry of Health & Secretariat of the Pacific Community, 2007, 2009, 2012).

Ensure that you have a plan for support should a student become distressed or disclose personal information during the lessons. Also at the beginning of the unit you should encourage participants to identify who their support network is and who they can go to for help should they need to.

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Have the Youthline number written clearly in the teaching room for all to see. Encourage all participants to ring this number as a task they perform for homework or between sessions and BEFORE they really need it in their personal life. Practicing asking for help and ringing the helpline will help them understand how the helpline works should they need it in the future.

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3 You could have participants brainstorm the kinds of questions they might ask when they do their practice call to the youthline number. Alternatively, two examples of questions are offered: Ring and ask the counsellor – ‘What are some ways I could make myself feel better if I am feeling really sad?’ or ‘What can I do if I am worried about my friend as they are doing risky things like drinking too much alcohol and then riding their motorbike?’ or similar such questions.
June and Hosea Hosea are Seventh Day Adventist pastors who are available to support aronga mapu who are lesbian, gay, bisexual or transgender (LGBT). They are willing to also support family members who might be struggling with reconciling their Christian beliefs with their child being LGBT. Other useful telephone numbers for aronga mapu or educators to know are listed for your display.

<table>
<thead>
<tr>
<th>Service</th>
<th>Contact Information</th>
</tr>
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<tbody>
<tr>
<td><strong>Youthline / Helpline</strong></td>
<td>free phone 0800 4357 or 0800 8255</td>
</tr>
<tr>
<td><strong>Punanga Tauturu - Family violence</strong></td>
<td>21133 or 55134</td>
</tr>
<tr>
<td><strong>Police</strong></td>
<td>999 or 22499</td>
</tr>
<tr>
<td><strong>Cook Islands Family Welfare</strong></td>
<td>23420</td>
</tr>
<tr>
<td><strong>National Council of Women</strong></td>
<td>29418</td>
</tr>
<tr>
<td><strong>School Counsellors at Tereora College</strong></td>
<td>23822</td>
</tr>
<tr>
<td><strong>Te Kainga</strong> Mental health / wellbeing centre</td>
<td>20162, 29162 or 50663</td>
</tr>
<tr>
<td><strong>Al-Anon</strong> for families affected by alcohol</td>
<td>20162 or 21692</td>
</tr>
</tbody>
</table>
Resources

There are many sexuality and relationships education resources that are available from around the world. Teaching and learning activities in this SRE resource have been modified from other well-established, strengths-based, resources if they met the needs identified by aronga mapu in the research. Activities have been adapted to be contextually relevant for Cook Islanders. The following resources have been used in this process:

- **Adolescent Reproductive Health Session 8** (Cook Islands Family Welfare Association & International Planned Parenthood Federation, 2003; Education Review Office, 2007).
- **Affirming Diversity: An Education Resource on Gay, Lesbian and Bisexual Orientations.** (Liggins, Wille, Hawthorne, & Rampton, 1993)
- **All of Us: Understanding Gender Diversity, Sexual Diversity and Intersex Topics for Years 7 and 8.** (Safe Schools Coalition in partnership with Minus18, 2016).
- **It's all one curriculum: Guidelines and activities for a unified approach to sexuality, gender, HIV, and human rights education.** (Haberland et al., 2009)
- **Challenges and Change** (Mackay & Cleland, 1994)
- **Social and Ethical Issues in Sexuality Education** (Aldridge et al., 1998).
- **Taking Action.** (Tasker, Hipkins, Parker, & Whatman, 1994).
- **Teaching consent Toolkit.** (Family Planning New Zealand, 2015).
- **Te Piritahi: Exploring Relationships** (Family Planning New Zealand, 2008)
After adapting, all teaching and learning activities were trialled in a pilot project undertaken with educators in 2015. During this pilot phase teachers from the southern islands, community sexuality educators (some of which were aronga mapu), and school counsellors, took part in a four-day professional development workshop in Rarotonga where they experienced the activities and provided feedback to the writer. Some teachers then took the activities with their students and provided further feedback. Activities have been adapted based on the feedback; as long as the feedback did not compromise what aronga mapu in the research made clear was important. While there was some hesitation about some of the activities (especially around sexual diversity), most of the educators could comprehend that the research articulating aronga mapu voice made it clear that they needed to consider these aspects in their programmes. Concern was raised that parts of the community may not be comfortable with aronga mapu learning these contexts and that many educators had not had sufficient training in SRE.4

Extra Resources for Sexuality and Relationships Education

There are many useful resources that are beginning to be available online, at low cost, or free. Below is a range of titles of other resources and web addresses should you be in a position to offer more than the lessons in this resource, or want to extend your programme. These materials have not been designed specifically for the Cook Islands context, therefore some adaptation should be expected if you utilise them to develop your programme/s more extensively.5

- *Catching on* (State of Victoria Department of Education and Training, 2004)
- *Catching on Early* (Department of Education and Early Childhood Development, 2011)
- *Catching on Later* (Department of Education and Early Childhood Development, 2011)

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4 Since the pilot project, UNESCO has provided funding of US$20,000 to have this SRE resource developed. The funding will be used for publication of the SRE resource – one for each high school and community group that facilitate SRE, professional development for educators (to be held July 2017), and for the researcher / writer to work with four young Cook Islanders to be SRE mentors who support educators (two community based educators and two teachers).

5 Each school and community organisation that attended the piloting of this resource received a teachers’ flash drive with these downloaded resources on them along with all the YouTube clips required for the programme. When the SRE resource is gifted to schools and community groups in 2017 all SRE resources will be gifted with a flash drive containing all resources requiring Internet availability (that are permissible to share).
Development, 2013a)

- **Talking Sexual Health** (Ollis & Mitchell, 2001)
- Talking Sexual Health: A Parents Guide (Jones, Mitchell, & Walsh, 1999)

**Websites**

- **Laci Green**  [https://www.youtube.com/user/lacigreen](https://www.youtube.com/user/lacigreen)
  Laci Green is a blogger that explains sex in a series of videos that are youth friendly. Many of her other YouTube clips are on your teachers’ flash drive

- **Inside Out**  [http://insideout.ry.org.nz](http://insideout.ry.org.nz)
  A New Zealand website to support the elimination of homophobia and transphobia in schools

- **Safe Schools coalition**  [http://www.safeschoolscoalition.org.au/](http://www.safeschoolscoalition.org.au/)
  An Australian website to create safer and more inclusive environments for same sex attracted, intersex, and gender diverse participants, staff and families.

- **Teaching Sexual Health Canada**  [http://teachers.teachingsexualhealth.ca](http://teachers.teachingsexualhealth.ca)
  This site offers a range of support for teachers from lesson plans to how to answer questions that young people ask you. You can even send them a question yourself if you are unsure how to answer it.
<table>
<thead>
<tr>
<th>Glossary</th>
<th></th>
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<tbody>
<tr>
<td><strong>Akava'ine</strong></td>
<td>Transgender males who do not identify with the biological gender assigned at birth</td>
</tr>
<tr>
<td><strong>Akatane</strong></td>
<td>Transgender females who do not identify with the biological gender assigned at birth (females who identify as male or other)</td>
</tr>
<tr>
<td><strong>Biological determinism</strong></td>
<td>Biological determinism is when people assume that human behaviour is unaffected by social factors rather it is ‘natural’ and therefore can’t be easily changed. Gendered behaviour for instance, according to this view, is defined by our biological sex with is basically two types: female and male. Such a view supports the kinds of views that males cannot help but be such things as aggressive / dominant / unemotional as they are biologically programmed that way and similarly the opposite qualities are inherent in females</td>
</tr>
<tr>
<td><strong>Bisexual</strong></td>
<td>A person who is emotionally and romantically attracted to multiple genders</td>
</tr>
<tr>
<td><strong>Critical thinking</strong></td>
<td>Critical thinking is ‘examining, questioning, evaluating, and challenging taken-for-granted assumptions about issues and practices’ (Aldridge et al., 1998). The <em>Cook Islands Curriculum Framework: Te Akapa'anga Kopapa Kura Api'i o te Kuki Arani</em> (2002) encourages students to think critically about their roles and responsibilities as individuals as well as members of families, villages, communities and island groups. They are challenged to think ‘critically about human behaviour, and to explore different values and viewpoints. Such learning will help them to clarify their own values, to make informed judgments, and to act responsibly’ (p.16)</td>
</tr>
<tr>
<td><strong>Gay</strong></td>
<td>Sexual desire or behaviour directed to a person or persons of one’s own sex. A term often used for males</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td>Gender is the interrelationship between an individual’s sex, one’s internal sense of self as man, woman, both or neither (gender identity) as well as one’s outward presentations and behaviours (gender expression) related to that perception, including their gender role. Gender is about how we feel in our head and our heart</td>
</tr>
<tr>
<td><strong>Gender identity</strong></td>
<td>A person’s sense of being masculine or feminine, or both or neither. Gender identity does not necessarily relate to the sex a person is assigned at birth. Rather, a person’s gender expression is made up of the outward signs they present to the world around them</td>
</tr>
<tr>
<td><strong>Gender diversity</strong></td>
<td>Gender diversity includes people who identify as agender (having no gender), as bigender (both a woman and a man) or as non-binary (neither woman nor man). Some non-binary people identify as genderqueer or as having shifting or fluid genders. Gender diversity also refers to individuals whose gender expressions differ from what is socially expected and so a gender diverse person may be assigned female and identify as a woman but present their gender in ways that subvert normative notions of femininity</td>
</tr>
<tr>
<td><strong>Heteroflexibility</strong></td>
<td>The incorporation of same-sex desires and practices into the definition of heterosexuality</td>
</tr>
<tr>
<td><strong>Heteronormative</strong></td>
<td>Relates to the systemic privileging of the social models of binary sex, binary gender, and binary sexuality, that normalise heterosexuality. ‘Expected’ ways of doing relationships such as marriage, monogamy, and having children</td>
</tr>
<tr>
<td><strong>Heterosexual</strong></td>
<td>Sexual feeling or behaviour directed towards a person or persons of the opposite sex</td>
</tr>
<tr>
<td><strong>Homophobia</strong></td>
<td>Refers to the discrimination, marginalisation, abuse, and harassment experienced by people in the LGBT communities</td>
</tr>
<tr>
<td><strong>Homosexual</strong></td>
<td>Sexually attracted to members of one’s own sex. In the Cook Islands this term is often used only with men</td>
</tr>
<tr>
<td><strong>Intersex</strong></td>
<td>Intersex is a term used when a person is born with reproductive or sexual anatomy that doesn't fit typical definitions of female or male</td>
</tr>
<tr>
<td><strong>Lesbian</strong></td>
<td>Female homosexual</td>
</tr>
<tr>
<td><strong>LGBT</strong></td>
<td>Lesbian, Gay, Bisexual, Transgender</td>
</tr>
<tr>
<td><strong>Polyamory</strong></td>
<td>A term used to describe the practice of honest, open, ethical multiple relationships. For example, multiple relationships where all parties are aware of and agree with the situation</td>
</tr>
<tr>
<td><strong>Pronouns</strong></td>
<td>Pronouns are words like she, his and them. It’s ok to ask people about their preferred use of pronouns</td>
</tr>
<tr>
<td><strong>Sex</strong></td>
<td>Sex is about our biology: our hormones, chromosomes, genitals and reproductive organs</td>
</tr>
<tr>
<td><strong>Sexuality</strong></td>
<td>Sexuality is a central aspect of being human throughout life and encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles and relationships. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, ethical, legal, historical, religious and spiritual factors</td>
</tr>
<tr>
<td><strong>Sexual health</strong></td>
<td>A state of physical, emotional, mental and social well-being in relation to sexuality; it is not merely the absence of disease, dysfunction or infirmity. Sexual health requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences, free of coercion, discrimination and violence. For sexual health to be attained and maintained, the sexual rights of all persons must be respected, protected and fulfilled</td>
</tr>
<tr>
<td><strong>Straight</strong></td>
<td>Heterosexual</td>
</tr>
<tr>
<td><strong>Tap and Gap</strong></td>
<td>To have sex and leave. One night stand</td>
</tr>
<tr>
<td><strong>Transphobia</strong></td>
<td>Prejudice, discrimination, marginalisation, harassment and abuse based on a person being, or perceived as being, transgender or gender diverse</td>
</tr>
<tr>
<td><strong>Transgender</strong></td>
<td>An umbrella term used to describe people whose gender identity is different from the sex assigned to them at birth</td>
</tr>
</tbody>
</table>
8.4 Consulting and Working with Anau | Family

While sexuality education is an essential part of health education, the education about sexuality to our aronga mapu will always be a responsibility shared between schools, anau, Cook Islands Ministry of Health and the Cook Islands Family Welfare Association. It is important that schools maintain an open dialogue with anau regarding the SRE programme. Anau roles in sexuality and relationships education include providing aronga mapu with the family perspective, providing opportunistic education at home, and providing support of young people’s level of comfort in discussing sexuality related issues.

Taokotai | Collaboration and Akaari Kite | A Shared Vision

Part of taokotai | collaboration is working in partnership with young people, parents or caregivers (if you are a school) and your community partners to establish what your common goals are for aronga mapu about relationships and sexuality. Remember that, while sexuality education is a compulsory component of the Cook Islands curriculum, research has shown it will benefit the young people involved if you collaborate with them and their families to develop a akaari kite | shared vision that meets the needs and desires of all involved, as well as curriculum expectations. This resource shares aronga mapu ideas about what they feel should be taught to youth. This material is them sharing their vision with you as educators, as sometimes in the Cook Islands, young people cannot tell adults directly what it is they want or need, especially given the sensitive nature of how sexuality is considered and the way that aronga mapu are, more often than not, expected to be compliant to adult wishes.

Consultation involves listening to others, considering their responses alongside the needs identified by young people, and then deciding what should be done when all of the relevant information is reflected upon. As previously discussed, not all community members will be comfortable discussing sexuality education, and a sensitive and culturally responsive approach is needed. It is unrealistic to be able, always, to meet every single family, student’s and community’s desires, especially in relation to personal values. What has proven to work in the past with Cook
Islands community meetings is taking anau through the learning intentions of the programme and facilitating some activities with them. This enables anau to comprehend that educators and anau have similar ideas related to wanting aronga mapu to be safe, happy, and responsible in the decisions they make about sex and relationships.

Anau can sometimes misunderstand what sexuality education is about, especially if they have never had any sexuality education themselves, which the research showed was likely. A resource that could be useful when working with anau is on the teacher’s flash drive (Jones et al., 1999). It is called Talking Sexual Health: A Parent’s Guide. While it is Australian, there are some innovative ideas to help you consider and adapt about how to best to support anau. Anau can also be unaware of some of the contemporary challenges that young people face and a collaborative, consultative, meeting to develop a shared vision for sexuality education is often the first time they are made aware of such challenges. They may have very different ideas of what the programme should be about and by organising a meeting to offer an insight into the programme, you provide an opportunity to clarify that this programme is about supporting young people to make responsible decisions and to develop the skills to have positive relationships. It is, however, within a parent’s right to withdraw their child from a school programme if they feel strongly enough. This must be done with a letter to the principal of the school and the school must provide alternative arrangements for the student to be supervised during the class/es they are withdrawn from.

How Might Consultation Occur?

If your school has an existing model for consulting your parent community then this could be used for consulting about SRE, for example, through your Parent Teacher Association. Schools in the past have sent letters home to their parent community asking them to come to a meeting to discuss the proposed SRE programme. However, it might be that the school is not the best place to hold a meeting and that another venue would be more suitable such as, in a village meeting-house, or
in your village church hall. Other possibilities for consultation are:

- Using email and/or online survey (for those parents with internet) that asks parents what their ideas are of ‘healthy relationships’ and what they would like their children to learn in SRE
- Consulting when parents attend other school meetings such as student-led conferences, collect mid-year reports, sports or cultural events
- Engaging community members to hold meetings in their organisations
- Running a parents’ sexuality education class where parents participate in the activities of the SRE resource and then discuss and offer feedback
- Sending a newsletter home outlining the proposed programme and requesting comment.

If you are taking these lessons with young people out of the school environment, and young people are choosing to come to the sessions, you do not need to consult with anau.

Possible Barriers

You may have some families or participants who feel that some of the topics in this resource challenge their religious beliefs. You are not facilitating this SRE to say that their beliefs are wrong or right. Be assured that the Cook Islands Religious Advisory Council was part of the Cook Islands HIV, STI and TB Committee that set the goal in 2007 to write a Cook Islands SRE resource. What is important is that participants are respectful of each other and understand that we do not all hold the same beliefs. You are offering a series of lessons that allow young people to explore their own, as well as other people’s, values and beliefs; you are not offering absolute truths, and the programmes asks aronga mapu to reflect at various times on what the values of their church or their family would be.

If anyone is concerned about the ideas offered in this resource remind them that this work is being undertaken as young Cook Islanders identified that discussion of

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During the pilot phase of this resource a parent consultation meeting was requested at Tereora College. Students spent time making videos to share their thoughts with their parents about why SRE was important from their perspective. Nobody attended the meeting. Letters were sent home again after the meeting and no parents withdrew their children from SRE classes. The school decided that the non-attendance of parents was an indication that they were supportive.
these issues and experiences were needed. Aronga mapu identified that there are people in the community who are bullied, marginalised, and victimised because others did not understand them or misunderstood that a person’s sexual orientation was a choice. Elaborate that it is hoped that by addressing these issues all young people will feel included, respected and supported in schools and the community, no matter what their gender identity or sexuality.

**Anau Sexuality Classes**

All focus groups mentioned that they thought parents and other adults ‘needed schooling’ in sexuality education. It could also be that some adults in the community would be interested in learning more about sexuality and relationships, especially in light of knowing that sexuality education has rarely been discussed in schools or the community in the past. If this is so for your community, the material in this resource could also be used to facilitate SRE classes with adults.

Another possibility could be that when schools run their SRE lessons a community group / NGO could also facilitate adult SRE classes alongside the school programme, or a week in advance of the school programme so families can support their children as they progress through the programme. SRE is enhanced when parents or anau are involved (Kirby, 2011; New Zealand Ministry of Education, 2015; UNFPA et al., 2015).

**8.5 Evaluating the Programme**

Evaluating your teaching and learning programme provides useful information to take to next time you facilitate these lessons. Evaluation offers you information on whether the sessions you have conducted have been successful and can help you assess whether the skills you have taught can transfer into young people’s lives. Evaluation offers you the ability to learn how you may need to adapt certain parts of the programme to meet the needs of your participants in the future. There are many ways to evaluate the programme throughout the facilitation of lessons that can provide you with feedback about your teaching, the content, in addition to how proficient the participants are becoming in the skills you are teaching. This feedback can provide useful information when it comes to writing school reports
and scaffolding learning for the participants should you discover they need more support to achieve fully the learning intentions of lessons. An end of programme evaluation questionnaire is offered on Copy sheet 20 for use with your participants. Please feel free to adapt it to suit your participants.
8.6 Teaching and Learning Activities

Setting Guidelines

Pre Activity: Setting Guidelines

Rationale

A *safe classroom environment* is paramount to the success of this unit of work. Explain that the unit of work covers issues that may be sensitive for some people. It looks at topics of sexuality and relationships where people often hold opinions and views that not everyone will agree with. Make it explicit when setting the guidelines that no put downs will be acceptable. That safety and respect are paramount. You need to ensure everyone feels safe enough to be able to ask the questions they need answers to, or share ideas or values without ridicule.

We need to work to encourage acceptance of each student’s sexuality as well as that of others. As effective teachers we must consciously work to acknowledge and value difference; both in cultural expression of sexuality and in sexual orientation. If you have many gender diverse participants in your group clarify with them what personal pronouns they would prefer you to use with them e.g. do they prefer she or he / to be seen as a female or male?

*It is not our place to judge during these lessons but to help participants think critically about their lives and those of others.*

Think about how your classroom is physically set out as this can influence the kinds of activities you do. It would be great if you could have a large space or a ‘U’ or circle shape with chairs set so everyone can see each other and can move easily for group work to tables or onto the floor.

Learning Intentions

We are learning to:

- contribute to guidelines for creating a working environment in which sensitive issues can be safely expressed and discussed

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7 For this activity, it is useful for everyone to be able to see each other. If you have participants who would find this difficult you could adapt this activity and do it in small groups.
- describe the dimensions of pito'enua and express ideas about wellbeing that are important to us to be able to fully participate in sexuality and relationship education lessons

**Materials:**
Large sheets of paper
Pens
Copy sheet 1 – one copy for every participant

**Two examples are offered as potential techniques to facilitate setting guidelines or ground rules with your group.**

**Example A: Body Outlines**

Inform participants that this unit is likely to raise issues that could be personally challenging. Setting ground rules is a strategy that can increase comfort levels for dealing with potentially challenging issues. It enables participants to have a mutual understanding of what is expected of their own behaviour and the behaviour of others.

Stress that the programme will only be successful if everyone feels comfortable in expressing their ideas and feelings. We want participants to always know how to keep themselves safe and to avoid feeling or being unsafe.

**Ask** what usually prevents us from feeling safe in class?
*For example, put-downs, fear of being laughed at.*

What aspects of pito’enua are impacted when these things happen to us?
*For example, our mental and emotional health is impacted when people laugh if we ask a question; my social health is impacted when people do not want me as part of their group.*

**Ask** what are some of the things we can all do to create the kind of classroom or group environment in which everyone feels safe to share their thoughts and feelings, ask questions and fully participate?

**Put the class into small even groups.** Give each group a large piece of paper with a body outline on it. Ask the participants to brainstorm a list of things that happen in classrooms that would make them feel safe on one side of the body outline and on the other side, the things that may make them feel unsafe. Give groups an example if required: a common response is tuakangateitei | respect. Ask the participants to elaborate.
• What do we mean by tu akangateitei | respect and how do we show it / what do we have to do to show respect?
• What words do we hear when we respect each other?
• What kinds of voices do we use when we show respect?
• When we show respect what aspects of our pito’enua are impacted? For example, our tu manako / mental health, vaerua / spiritual health (as people allow us to explore our values and beliefs), possibly our kopapa / physical health, as well as our kopu tangata / social health

Participants need this step and it is important for teachers to make these connections to what is practiced in the classroom wherever they can.

Once the lists have been compiled in each group bring them back to share as a whole group. Have each group share 3-4 of their ideas from each side. As each group listens to these points, if they have the same ones, they tick them off and when it is their turn they offer alternative ideas. Continue until you have heard all points from each group.

You should now have a clear idea of what needs to happen during the unit of work on relationships and sexuality to ensure everyone feels safe. Ask the participants to sign their sheet and place them up on the wall for all to see.

Ask if the participants are happy with the rules and make any necessary adjustments.

Remind them that these guidelines or rules are for everybody to follow (including the teacher / facilitator) and that guidelines can be added to if it becomes clear something was missed as the teaching of the unit of work unfolds.

You now have a working document and you should remind participants of this by referring to the agreed-to guidelines in each session.

NOTE: teachers can show participants that they have made a commitment to the ground rules by inviting the participants to let them know if they feel unsafe at any time.
Example B: Developing Ground Rules by Designing a Class Sexuality Tivaevae

Learning Intentions
We are learning to:

- negotiate class guidelines
- explore understandings of pito’enua as it relates to sexuality and relationships education
- work cooperatively to design a class tivaevae that represents our class guidelines

Randomly select participants to move into groups of approximately 5 or 6 people (for example, if you have 25 in your group number them off 1, 2, 3, 4, 5 and have all the 1’s move into a group together, all the 2’s etc). Provide one large sheet of paper per group and coloured pens or crayons.

Introduce the pe’e from the Oraanga e te Tupuanga Meitaki: Health and Physical Wellbeing curriculum to the group – or write it on the board for all to see:

<table>
<thead>
<tr>
<th>Cook Islands Ministry of Education, 2006</th>
</tr>
</thead>
<tbody>
<tr>
<td>Takai koe ki te papa enua</td>
</tr>
<tr>
<td>‘Akamou I te pitoenua</td>
</tr>
<tr>
<td>Au I toou rangi</td>
</tr>
<tr>
<td>You step on to solid land</td>
</tr>
<tr>
<td>Affix the umbilical chord</td>
</tr>
<tr>
<td>And carve out your world</td>
</tr>
</tbody>
</table>

Ask the participants: How does this pe’e fit with your ideas about wellbeing? What does this saying mean to you and what you might learn in sexuality and relationships education?

Ask them to brainstorm what rules or guidelines they would like to have in place for working together during these lessons where we are exploring relationships and sexuality. Emphasise that we want everyone to feel safe and to enjoy being part of these lessons. We want everyone to feel they can share their ideas and ask questions. Ask that each person in the group share at least one idea. When groups have finished discussing their thoughts ask them to come back into one large group.

Ask the person who lives closest to the training room to be the reporter for their group and the person who lives the furthest away to tick ideas off their group chart if any of their rules are shared by other groups as they report back. Each group should share just two rules at a time and move around the groups until all rules have been shared.
As each group shares back, collate a set of guidelines on the board using ideas from each group. Get the group’s consensus once a full list is compiled – ensure that everyone understands each rule and is willing to ‘live’ by these rules as we do this SRE programme.

**Ask** each group to take one guideline and put it into a design, such as a large flower or leaf that will be put with all the others to create a class sexuality and relationships guidelines tivaevae. Ask the participants to decorate their square of the tivaevae with words, symbols and pictures that illustrate their ideas about pito’enua and their particular guideline. When each group has finished their square put them all together to make one large tivaevae that represents the groups ideas.

Put the Sexuality Guidelines Tivaevae in a prominent place each time that a lesson takes place. On the next page is an example of one class’ interpretation of the guidelines for their lessons and how they ‘sewed’ their tivaevae together.

Thank you to Natasha Simpson and her class at Tereora College for sharing their tivaevae class guidelines.
An example of possible ground rules:

1. *Respect each other’s ideas*
2. *No personal questions*
3. *It’s OK to pass*
4. *All questions are good questions*
5. *Use correct terms*
6. *Listen when others are speaking*
7. *Classroom discussions are confidential*
8. *Speak for yourself*
9. *We can laugh with each other but not at each other*

**Introduce the Question Box**

Introduce a Question Box\(^8\) that will be available throughout this SRE programme.

Explain that asking questions is an important part of SRE as it helps everyone clarify the information they have been learning. Sometimes, when it is hard to ask questions in front of the whole class, this question box will be available.

Explain that anyone can write a question on a piece of paper and put it in the question box at any time. You will clear the box after each session and answer questions as they arise or at the start of the next lesson.

Explain that at times you may get everyone to ask a question about the topic you have been exploring in class, other times questions can be individual.

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\(^8\) Confidentiality cannot be guaranteed so make sure participants are aware that sometimes confidences are not kept by others. This means they should choose carefully what personal information they share in class. There are three types of harms to consider: harm to yourself by sharing, harm to others by sharing confidences, or harms by others through their sharing.

\(^9\) You can use an ice-cream container or something similar and have it placed somewhere obvious at the front of the room for participants to use if they wish to.
Activity 1: What Do We Think?
(Adapted from State of Victoria Department of Education and Training, 2004)

Rationale
To introduce participants to the range of issues that are the focus of this unit.

We are learning to:
- consider what we would like to learn in SRE
- develop an understanding of our own and other people’s views and positions in relation to issues of sexuality and relationships
- evaluate our current knowledge about sex, sexuality and relationships

Materials
Copy sheet 5 Strongly agree, agree, disagree, strongly disagree cards
Copy sheet 1 Definition of sexually healthy young person, one per person

This activity is designed to help participants see that there is a range of positions in relation to sexuality issues that vary because of age, gender, education, ability, culture and so on. It is also designed to introduce participants to the types of issues that will be covered in this SRE resource.

*It is important at the outset to emphasise that there are no right or wrong answers.*

1. Select five or six statements from the list ‘Statements on Sexuality’ below (or develop your own) that reflect the range of ways aronga mapu view and position themselves in terms of sex, sexuality and gender, and sexual identity. Using a 2, 3 or 4 point continuum (strongly agree, agree, disagree, strongly disagree), read one statement at a time and ask participants to move physically, to the position which best reflects their view.

2. After each statement has been read out and participants have positioned themselves, ask for volunteers from different points on the continuum to share why they placed themselves in this position. Alternatively, participants can discuss their choice of position with a person in a different position. If they choose not to discuss their choice of position, they can pass. It could be easier to tell the person next to them first why they are standing in that position before they have to share with the larger group.
The purpose of the activity is for participants to appreciate that people hold different views on issues related to sexuality.

3. Inform participants that they may move at any time if they find that a reason given by another participant changes how they think about the statement. However, try to encourage a wide range of views and discourage ‘fence-sitting’.

Statements on Sexuality

- Sexuality is different from sex
- Girls have it easier than boys in relationships
- Young people should experiment with sex
- Contraception is always the girl’s responsibility
- People don’t have to have vaginal sex to have sex
- It’s hard for same-sex attracted young people to come out in the Cook Islands
- Boys cannot be trusted not to tell their friends if girls have sex with them
- If a girl enjoys sex, she is a slut
- I would support a friend who told me he or she was gay, lesbian, or bisexual
- Akava’ine and akatane are always accepted in our community
- Aronga mapu people don’t have to worry about getting a sexually transmissible infection (STI); that only happens to adults
- Boys always put pressure on girls to have sex
- Condoms are the safest way to avoid getting a STI
- I’d feel flattered if someone of the same sex asked me out
- The hardest thing about being an adolescent is not being trusted by your parents

The following questions provide a useful focus to encourage participants to think about the range of positions people hold in relation to sexuality. They can be used following each statement.

Ask

- How do you think you developed your position on this statement?
- If you asked your parents to do the same activity, where do you think they would position themselves?
- What differences do you think there may be if we did this with all girls or with all boys?
- Do you think there would be any differences if a group of same-sex attracted young people were doing this activity?
• Do you think there would be any difference in how people positioned themselves if they hold strong religious beliefs?

Activity 1: Part 2 Definition of a Sexually Healthy Person

To complete this session, hand out one copy of copy sheet 1 to each person in the group. Explain that experts in the field of sexuality and relationship education developed this definition.

Ask participants to read through the definition. Tell them that this activity will not be shared, but it is for their personal reflection. Explain that you will collect them in but only to keep them safe until the final lesson.

Ask them to put a tick next to the bullet points they think they can do really well at this point in time in their lives.

Explain that you will ask them to look at this definition at the end of our work together to see if any further points can be ticked. Doing this will let them see what they have learned, and which areas still need further work and time to master. This activity can become a form of assessment of the unit of work.

Brainstorm onto the white/black board or onto a large piece of paper all the things your participants would like to learn about sexuality and relationships. Here is an example of a class’ ideas from the pilot. It’s a pretty comprehensive list! Each group you teach will probably have some similar and different ideas about what they want to learn.
Thanks to Natasha Simpson and her Tereora College students for sharing their work.

**To finish,** ask participants to bring a song that they like to the next lesson.
Activity 2: Tangata Tuitarere | A Stranger Arrives

Rationale
Participants think critically about how they are socialised about sex, relationships, and sexuality in Cook Islands society. Through understanding the socially constructed nature of sex, sexuality, and relationships, participants will be able more effectively to identify where they can access knowledge that is trustworthy.

What the research said:
The research identified that aronga mapu most value the knowledge they get about sex, sexuality and relationships from their lovers and friends, though some also valued school sex education and family members (but not parents). This activity explores the messages we get about sex from multiple knowledge sources.

Learning Intentions:
We are learning to:
- understand that there are multiple, and often conflicting, knowledge sources and influences about sex, sexuality and relationships that come from many different sections of society
- analyse critically popular culture messages about sex, sexuality and relationships

Energiser: Solo mime
If participants have not experienced much role-play in the past it is best to begin with this energiser. To begin to be ready to do role-play participants need to be led slowly into developing the skills of ‘acting’ in front of others. This solo mime activity allows each participant to do a variety of every day practices on their own, at the same time everyone else is, which creates some emotional safety. Ask participants to find a space in the room where they will mime the following actions. They do not need to show anyone else, or watch anyone else, as they engage with the activity.
  - husk a coconut
  - wash hands and face and dry them with a cloth
  - brush your teeth
  - take a teaspoon of unpleasant medicine
  - eat a giant hamburger
  - weave a rourou | basket
  - tie your pareu | sarong in an interesting style
  - picking, and then smelling, the most fragrant tiare Teina | gardenia, (make up any others that you think are appropriate)

1. Ask the group to brainstorm who they think are the key groups that influence aronga mapu in the Cook Islands about sexual relationships and their ideas about sex and sexuality.
For example, where do they get the messages from about how they ‘should’ be when in a relationship or with a partner, what people do in relationships, how they ‘should be’ as a partner, girl, boy, wife, husband etc.

2. You may need to give them a couple of ideas to get started, then write up their ideas as they brainstorm onto the black / white board / paper. Keep writing until they have no further ideas.

Remember that when doing a brainstorm, you accept every idea shared by the group.

Probably they will come up with some of the following ideas of who influences them:

*Friends, cousins, family, church, culture, television, teachers, ministers / pastors, movies, Internet, pornography, Facebook / social media, schools / education, music videos and song lyrics …*

3. Choose 5 or 6 of their ideas that you consider are the strongest influences on the group you are working with. You might consider joining some groups together if you need to. As an example, you could put movies, social media, and songs together as ‘the media’.

4. **Ask** for volunteers telling participants that for this activity you need two tangata tuitarere | strangers whom you need to send out of class for a couple of minutes. They will be coming to ‘visit’ the Cook Islands for the first time to do some research about how aronga mapu people learn about relationships, sex and sexuality. Once you have two volunteers ask them to pop outside the room while you prepare the rest of the group for their next task.

5. Now split the class into 5 groups, each one representing one of the influences on young people that you decided from the above activity e.g. it might be: School/Education, Family, Media, Peers, Church / religion etc.

6. In their groups get them to brainstorm the kinds of messages their group gives to young people about sex, sexuality and relationships. Once they have a list, they then need to choose ONE that they think is a strong message that is stereotypical of their group. They will need to chant, act or convey, this sentence / message over and over again in loud voices once the tangata tuitarere | strangers are invited back to the room. Give them a chance to practice. As an example, it might be a message such as their
peers might say: ‘do ‘it’ now, everyone else is doing it’. Or from the Church it might be ‘you must wait until you are married’.

7. Visit your two tuitarere | strangers outside the room while the groups come up with their message. Tell them that their task is to ‘visit’ with each group in the room and try to work out which group / part of society the message each group chants might be coming from. Ask them to notice if it is difficult to hear / understand what is being said as they visit the various groups and what kinds of messages are being given to aronga mapu as they do their research. They will be asked to ‘report’ back to the group about their research investigations.

8. Once all groups have their message sorted ask them to begin chanting / acting. Now invite the tangata tuitarere | strangers back into ‘the Cook Islands’ to do their research. All groups have to chant their messages at the same time as each other with no group stopping until the researchers have visited with each group (This creates an emotional safety net for all participants that they will not be ‘on show’ while doing the activity). Ask them to visit each of the groups and try to work out which group they represent from the message they are giving to young people.

**Debrief** with tangata tuitarere | strangers once all groups have been visited.

- How did it feel coming to the Cook Islands?
- What did they learn about how aronga mapu learn about sex, sexuality and relationships?
- Were there clear messages for young people so they would know clearly about sex, sexuality and relationships, or were there mixed messages, or possibly confusing and conflicting messages and information?
- Which group was telling the ‘truth’ if there were mixed messages? Was it easy or hard to know who to listen to? Why?
- How would they know who to trust that their information was correct - and who not too? Or would they trust every group? Why? Why not?

The learning in this activity is that aronga mapu have multiple influences as they grow up that shape their ideas about sex, sexuality and relationships. It can be difficult to know who is giving truthful and clear information as often there are confusing and conflicting messages from different parts of society. As an example, does the group think they should believe the messages that are given in songs? Or
should they believe everything their peers tell them? Who, or from where, can they get ‘factual’ information about the things they want to learn? How do they know this information is trustworthy?

An extension to this activity is offered next if you have time, or you could put it into the next session you have with your group.

**Activity 2: Part 2 Akarongo Matatio | Listen and Analyse**

This activity is designed to enable participants to explore the messages they hear about sex, sexuality and relationships in songs. Music is an excellent source of material for examining issues in popular culture.

**Materials**
- Large sheets of paper, Felt pens
- Copy sheet 2 Lyrics of ‘Te Pou o te Are’ - play this song on the following link: [https://drive.google.com/file/d/0BwEzAGoPlW0gLW02cHZwQUNzdEk/view?usp=sharing](https://drive.google.com/file/d/0BwEzAGoPlW0gLW02cHZwQUNzdEk/view?usp=sharing)
- Copy sheet 4 Lyrics of ‘Same Love’ – play this song on the following link: [https://youtu.be/hlVBg7_08n0](https://youtu.be/hlVBg7_08n0)
  (Both songs are also on the teachers’ flash drive)

**Ask** participants to have the song they were asked to bring ready to share.

In groups of 4 or 5 participants, share a piece of their song to their other group members. Write up the key messages, or themes, of each song onto a large sheet of paper.

**Ask** the groups: What are the major issues about relationships / sex that is going on in each of the songs you are listening to?

Hand out copy sheets 2 and 3 of the lyrics of the Cook Islands song and the Same Love song (or listen and read at the same time).

**Ask** participants to listen to the song and read the lyrics and then answer the following questions.

- What is each of these songs saying about sex or relationships?
- Are the points of view different, or the same, to the songs you each brought along today? How are they the same? How are they different?
- What do you think the writer’s reason was for writing each of these songs?

Come back together as a large group and **ask:**
• Do you think, after listening to these songs, that sex, sexuality and sexual relationships mean different things at different times, with different people?

Use the mixed messages about gender, sex and sexuality, identified in analysing these cultural and contemporary songs as a tool to come back to throughout the teaching of the rest of the lessons.
Activity 3: Ta Tatou Tu | Our Roles
(Adapted from Haberland et al., 2009; Tasker et al., 1994)

Rationale
The taken for granted societal assumption for many people is that there are only two sexes, male and female. The purpose of this activity is to challenge this binary thinking and to raise awareness of the different ways that gender has been socially constructed. It is also to problematise and challenge the idea that there are only two genders and to encourage openness to diversity.

What the research said
The research revealed that while in some ways young people did not conform to traditional understandings of femininity and masculinity there were also times that societal expectations of female or male gender inhibited the ways that aronga mapu lived their lives. The findings also illustrated that akava’ine were accepted if they performed feminine roles, until they desired a male partner.

Learning Intentions
We are learning to:
- analyse society’s expectations of females and males
- identify and investigate how gender expectations limit individuals and impact on society, limiting the way some people can live their lives
- understand how gender expectations are either biologically, or socially determined

Materials
Large sheets of paper, felt pens
Copy sheet A Our critically thinking about sexuality tivaevae

Reminder for the facilitator:

SEX
Sex is about our biology: our hormones, chromosomes, genitals and reproductive organs.

GENDER
Gender is the interrelationship between an individual’s sex, one’s internal sense of self as man, woman, both or neither (gender identity) as well as one’s outward presentations and behaviours (gender expression) related to that perception, including their gender role. Gender is about how we feel in our head and our heart (RainbowYOUTH, 2015).

Traditionally people have assumed that biological sex determines someone’s gender, which then determines their sexual attraction, however this is not always the case.
1. Separate the participants into single sex groups of about 5 or 6 as participants may feel more confident to express their ideas about gender in same sex groups. Be sure to let participants choose which group they want to be in according to the gender they identify with. Some akava’ine may wish to participate in the females’ group or akatane could do the opposite. If this happens remind other participants of the ground rules on the Sexuality Tivaevae they developed at the beginning of these lessons to ensure that there are no put downs or disrespectful behaviour as people make their choices.

Appoint a recorder of ideas in each group and then move around the group completing the following sentence…

a) For the female groups: as a female I am expected to …
b) For the male groups: as a male I am expected to …

Allow 5 minutes to record as many points as possible.

2. Now have the participants reverse roles and complete the following sentences:

a) For females: if I were a male I would be expected to …
b) For males: if I were a female I would be expected to …

Allow another 5 minutes for discussions. Now ask each of the groups to choose a reporter. Have them choose the person with the biggest hand in the group.

3. On the black board head up two columns with a line down the middle between them

Female expectations | Male expectations

Invite participants to share their ideas from their groups. They can add in further ideas or modify their ideas as they feed back.

4. Ask the participants to go back to their groups and answer the following sentence starter for the next 5 minutes:

a) For females: one way I would like males to change is ….
b) For males: one way I would like females to change is ….

The reporter this time should be the person with the smallest hand in the group.
5. Again head up two columns on the black board and process the responses from the groups into these headings:

\[
\text{Desired female changes} \quad | \quad \text{Desired male changes}
\]

Explain that a lot of work has been done in the last few decades to dispel the myths that females and males can, or should, only do certain things. We usually all know people who do not fit with stereotypical ideas of how they ‘should’ act, or the way society influences us that certain people ‘should’ do or act ‘certain’ ways.

**Part 2.** (Could be continued the next day if you run out of time)

1. Once all the ideas are allocated ask the participants to decide which of these expectations are:

- **Biologically determined** (B): cannot be altered
- **Socially determined** (S): influenced by the way society tells us females and males should be.

Go through the list on the board

- Put a B next to those expectations that are biologically determined
- Put an S next to those expectations that are socially determined

A few characteristics of males and females are biological. For example, only males can father a child; only females can give birth or breastfeed. But most characteristics associated with being male or female are socially determined — not based on biology.

Discuss grouping as you go and as they need to. A good question to keep in mind for challenging if something is biologically determined is to ask, ‘do any of us know a person of the opposite gender that does … (whatever the statement is)’ or ‘can anyone of whatever gender do this?’ e.g. someone might say that females are expected to be emotional you can then ask if anyone knows of any men who cry or are emotional … in which case this is a socially determined characteristic of gender rather than a biologically determined one. Note: there are very few biologically determined characteristics for gender. Discuss the idea that these kinds of socially determined restrictions about gender limit and restrict the kinds of lives people can live.
2. **Ask**
   - Do any of us know females or males who do some, or all, of the things that are supposedly expectations for the opposite sex?
   - Why do you think ‘tomboys’ are perceived positively while boys with feminine qualities are not perceived as positively?
   - If the discussion doesn’t come naturally, point out the idea that our society usually places the masculine above the feminine, because feminine attributes are sometimes perceived as inferior or weaker to masculine attributes.

3. What are the advantages of conforming to ‘female’ and ‘male’ expectations?

4. What are the consequences / disadvantages of conforming to ‘female’ and ‘male’ expectations? *For example, what happens if women cannot be strong or the wage earner, or men cannot cry or show their emotions, or men do so-called ‘feminine’ things? Possible answers are bullying, humiliation, malicious or sarcastic comments made to them etc.*

5. How does being made to conform to gender stereotypes impact on a person’s pito’enua?

6. Look at the lists on the board and **ask**
   - What would happen if *all* people could do *all* of these things we have said we want for either females, or males, ... not just females, not just males, but that everyone, no matter what gender they are/identify as, could do all of these things?
   - Would there be any problems with that?

7. **Ask** can we just rub this line out between the two sets of expectations and say there should be no expectations of gender but that everyone should be free and able to do the things they wish to do in their lives no matter their gender or where they fit on the gender continuum?

**Discussion**: explore the impact these social constructions of gender may have on individuals who do not conform to society’s expectations of being female or male, feminine or masculine, boy or girl. For example, what happens if a person does not ‘fit’ the way others see they are ‘supposed’ to be? Do they get bullied? Left out? Teased? What impact do you think this has on their pito’enua and the way/s that they can live their lives?
8. Discuss the words akava’ine and akatane and how these people are part of our community. Akava’ine and akatane are words that refer to people who are transgender or where someone’s gender identity does not match the sex they were given at birth. For example, a male that does not feel male but feels female, or a female that does not identify with being female but feels male.

9. **Ask**
   - Does the Cook Islands culture support akava’ine and akatane people? If so, how? Were these people supported in history / pre-colonial times? How could we find out?
   - In what ways are akava’ine and akatane people discriminated against?
   - What can be done to make changes to our school, group or community to ensure that all people, including those of all gender representations such as akava’ine and akatane, are respected? *Consider keeping these ideas for lesson 19.*

**To finish Ask** each student to take a few minutes to reflect on gender expectations using copy sheet A ‘critically thinking about sexuality tivaevae’

**Homework activity to be discussed in next session:**

After doing this activity today write a paragraph about what YOU can do to support yourself or someone else who may not fit with the way society says they are ‘supposed’ to be because of their gender.
Activity 4: Taeake-tu-manava | People Who Stand in Our Hearts

(Adapted from Department of Education and Early Childhood Development, 2014, p. 17; Haberland et al., 2009, p. 98; Mackay & Cleland, 1994, p. 17)

Rationale
This activity is designed to get participants thinking about the characteristics of platonic and sexual or intimate relationships and how expectations of relationships can differ from person to person and even within that relationship.

What the research said
Young people in the research often felt pressured by their peers to have sex rather than plan their sexual debut. Most of the participants in the survey had experienced sex by the time they were 14-15 years of age. Aronga mapu spoke about the characteristics of the kinds of relationships they desire as being respectful, pleasurable and fun.

Learning Intentions
We are learning to:
- identify and reflect on which characteristics they value in platonic and sexual / intimate relationships
- clarify our values about the people we have in our lives
- recognise that people often have similar ideas about what qualities and characteristics they desire in sexual or intimate partners / relationships.

Materials
Copy sheet 4 A partner is…
Large sheets of paper, felt pens

Procedure
In pairs share your reflection activity from the previous session. Facilitate a short class discussion about ways we can support ourselves, and each other, to be the people we want to be regardless of our gender and what stereotypical expectations say we 'should' do. Keep a note of their ideas and they can be used in a further session when we explore sexualities.

1. Energiser: ‘Body parts’
   Ask participants to stand up. Tell them to ‘hop’ around the room until you clap and tell them they need to get into groups touching a particular body part. E.g. clap and tell them ‘groups of 3 with hands touching’. Now have them jump and clap when you are ready and say, ‘groups of 4 with knees touching’. When you are ready, finish with a ‘group of 5 with backs touching’. This is their group for the next activity. Make sure as you play the game that you tell the participants that they cannot form the same group.
twice in a row; they have to be with different people each time. If you have a student left out due to uneven numbers let them choose the group they wish to join.

2. ‘What I’m looking for’.
Give out 1 large sheet of paper and one coloured pen to each group of 5. Have them write up ‘qualities of friendships or people we like’ on one half of their sheet. These are the people who ‘stand in their hearts’. Have them brainstorm all the characteristics of a good friendship that they can think of, for example, honesty, trust, fun, openness, shared interests etc. Ask participants in the group to think about a person they really like. A person they have some kind of on-going relationship with. It could be a friend, family member, sports coach, music teacher etc. Ask them to think about what it is about this person, or these people, that they like?

3. Come back together as a whole group and have each person share back one characteristic of the person they like or are friends with. As they do, collate their ideas onto the black/white board or a large sheet of paper, and try to list their ideas under the following headings. Note: sometimes a response might fit into more than one category.

<table>
<thead>
<tr>
<th>WHAT THEY DO</th>
<th>I WOULD DESCRIBE THIS PERSON AS</th>
<th>HOW THEY TREAT ME / OTHERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Takes me places</td>
<td>Fun</td>
<td>Helps me</td>
</tr>
<tr>
<td>Shares</td>
<td>Good at netball</td>
<td>Listens</td>
</tr>
<tr>
<td>Makes my lunch</td>
<td>Friendly</td>
<td>There when I need them</td>
</tr>
</tbody>
</table>

4. Group discussion:
- Which category has the biggest list?
- What does this tell us about the kind of people we like?
- What do the lists tell us about what this group thinks is important in relationships?
  *(For example, is it that young people value what people DO for them, or do they value how they are treated?)*

  Ask if they think the list would be different if it was a different group of people here e.g. if parents did this activity? Why / why not?

5. Now, back in their small groups. With a different coloured pen write on the other side of their paper ‘qualities of an intimate or sexual relationship’. Get the participants to think of the characteristics and qualities of a sexual
partner they might want to have, or are already in an intimate relationship with. What might they value in this kind of relationship that they do not already have on their paper?

Brainstorm all the qualities they would like an intimate partner to have but **only write down the qualities if they are DIFFERENT from what the group already have written down.** For example, usually there are some responses that fit into the sphere of sexual attraction such as ‘is sexy / sex / hot body’.

6. **Using the same colour pen** - put a circle around any of the other qualities the group came up with that you would hope your sexual / intimate partner would also have. For example, are you looking for an intimate partner that is also honest, fun, sexy, and thoughtful? Or maybe you are happy with someone who you can have great sex with and no strings attached? Or at different times it could be both?

7. Look at your two lists. **Ask does a relationship with an intimate partner differ from a relationship with a friend, parent or other person that you just ‘like’?**

Note: you should end up with two almost identical lists. The only element that is usually present in an intimate relationship that isn't present in a friendship is a mutual sexual attraction that both people acknowledge. Sexual activity does not have to be part of an intimate relationship but it frequently is.

8. Have each group stand up, leaving their list on their table / floor area where they have been working. Each group now goes ‘Island hopping’ where they move clockwise to read the next group’s list. Get them to read each list and then discuss amongst themselves if this group’s list is similar or different from their own. Rotate the groups as many times as you need to get them back to their own sheet.

**Ask** after looking at the lists of qualities and characteristics of the whole group, do you think that some of the qualities or characteristics that people look for in sexual and intimate relationships are similar or different for everyone?
- Do you think that people who have same sex relationships also desire similar qualities in their partners?
- What about bisexual people?
- What about heterosexual relationships?

What is important is that the people involved desire similar characteristics and if they do not that this is communicated.
9. Participants might discuss that it could be different if it was a one off sexual experience such as to ‘tap and gap’\textsuperscript{10} or a one-night-stand compared to having a longer relationship with someone. The research found that many aronga mapu ‘tap and gap’ and have sex before ‘being in a relationship’ with someone. This discussion could provide an interesting debate with your participants. Some research has shown that instant types of ‘hook ups’ or ‘tap and gap’ experiences are a way young people decide if someone is worth pursuing further - for a longer-term relationship.

They may consider that some same sex relationships might not desire the similar qualities. Be sure to challenge these sorts of myths. People of all sexualities, whether heterosexual or not, can be monogamous, or have multiple, and concurrent partners. The research showed that many heterosexual aronga mapu have more than one partner at a time and that they often have ‘tap and gap’ sexual experiences as well as longer term relationships. Not everyone wants to be monogamous. If multiple relationships were entered into with open communication – something called polyamory\textsuperscript{11} – the hurt young people described in the research when they found out their partners were cheating – would be reduced.

10. Using Copy Sheet 4: A partner is… have each person fill it out to determine what is important to them in a relationship. Ask them to hand them back in when they are finished and shuffle them and redistribute.

11. Each person then considers the sheet they have in front of them and works with the person next to them to go through each of the behaviours on the sheet, answering the following questions:

- If this was what someone you desired as a partner thought was important in an intimate relationship would this be okay for you?
- Which behaviours indicate respect?
- Do you think these behaviours would make a relationship better?
- Which behaviours indicate disrespect?
- If someone you were in a relationship with displayed disrespect how might you stop them from being disrespectful or change it if you didn’t like it?

To finish

\textsuperscript{10} ‘Tap and Gap’ is the term aronga mapu used in 2012 for a one-night stand or one off sexual experience. This vernacular can change so check with your participants if there are other terms.

\textsuperscript{11} Polyamory is the practice of engaging in multiple sexual relationships with the consent of all involved.
In the research leading into the writing of this resource aronga mapu were asked what they wanted from their intimate relationships. The qualities most often mentioned by aronga mapu were:

*Love / loving, caring, connection, romantic, trust, honesty, faithful, loyal, committed, reliable, fun, happy, easy-going, patient, accepting, respect, communication, understanding, and supportive.*

Write one paragraph (about 5 - 8 lines) about:
- The most important characteristics that you think you personally would value in the sexual relationships that you have
- How would these characteristics in a sexual / intimate relationship impact on your pito’enua?
- Do you agree with this list above or are there aspects of relationships in that list that are missing for you?
- What would you add?
- What would you take away?

**Homework:**
Take 5-10 minutes to draw a picture of something that you associate with love e.g. a necklace which was given to you by you grandparents which you perceive as a symbol of their love. Examples could be: someone might draw their mother, or a picture of their cousins, someone might draw the island they come from etc. Your picture can be of anything that you want it to be that you associate with love.

Bring your drawing to our next session.
Activity 5: Purotu, Manea, e te Akaieie | Intimacy, Desire / Attraction, and Love


Rationale
Participants have the opportunity to consider their ideas about love, intimacy, attraction and desire and where these ideas have come from. These activities offer an opportunity for participants to analyse their beliefs about these concepts and decide if these are helpful and healthy, or perhaps, harmful.

What the research said
Aronga mapu want to learn about the emotional side of sex and relationships. They do not want to only learn about pregnancy or sexually transmittable infections in sexuality education classes. As discussed in the previous lesson, aronga mapu articulated that they wanted to be in relationships that showed the following qualities:

   Loving, caring, connection, romantic, trust, honesty, faithful, loyal, committed, reliable, fun, happy, easy-going, patient, accepting, respect, communication, understanding, and supportive.

Therefore, these qualities need to be explored. Learning about attraction and desire involves an understanding that sexual pleasure and ‘romantic love’ encompass a compilation of physical, as well as mental, emotional and spiritual, responses. An extension of this understanding is the recognition of attachment and being aware that attachment gives meaning to emotions of grief, loss and rejection – sometimes known as ‘having your heart broken’.

Learning Intentions
We are learning to:

- analyse the wider contexts of love
- explore and clarify our values and beliefs about love, attraction and desire
- identify the physical, social and emotional effects of sexual arousal
- identify options for dealing with attraction dilemmas which have both positive and negative consequences
- identify possibly conflicting messages about sexuality from family and society

Materials
Copy sheet 5 Strongly Agree, Maybe Agree, Strongly Disagree, Maybe Disagree cards
Copy sheet 5a Values cards
What is love?
Energiser: Have three large sheets of paper spaced around the room. One headed up ‘love’, one ‘attraction / desire’ and the last ‘intimacy’. Ask participants to spend a few minutes writing a response onto each sheet. Bring these responses together and develop a group definition for these three words. Remind participants that how people define these vary because of age, experience, gender, culture etc. For example, in Tahiti it is perfectly acceptable for men to kiss each other in public. (Keep these brainstorms to bring out again for activity 12).

1. Let’s think about the people or things we love. In groups participants discuss the following questions that you have written on the black board or a large piece of paper.
   - Is there such as thing as love?
   - What is it and how do you recognise it?
   - Is it the same for everyone?
   - How is it different to ‘like’?
   - What does love feel like, look like, and sound like? (Draw a Y chart)
   - What are all the different kinds of love?
   - Who are the people you love (ask groups to not include boy/girlfriends/partners)

2. Participants now share with their group their pictures they drew for homework and describe the type of love they were representing with their picture. Share each group’s ideas to the whole group and ask:
   - What makes the relationships that you have with someone you ‘love’ different from those you have with people you don’t love but maybe ‘like’ such as your coach, teacher, friend?
   - When you wrote down the people you love in your group, were there people on your list who are the same sex as you? Does that make a person homosexual? If not, why not?
   - What is different about the people you had on your chart that you loved, and a boy/girlfriend?
   - Is it possible for a person to desire / be attracted to someone without loving them?
   - Is it possible for a person to love someone without desiring / being attracted to them?
   - Is it possible for a person to be intimate with someone without loving them? Without liking them?
   - Are there laws that forbid some people from loving each other?
• Are there laws that forbid some people from being sexually intimate with each other?
• Is it possible to be attracted to / desire more than one person at a time?
• Is it possible to love more than one person at a time?

3. As they share back their ideas ask questions such as the following to try and get them to consider where their ideas about love, attraction and desire may stem from and any myths there may be about love, e.g. that we all might fall in love and live ‘happily ever after’.

Ask
• Where did that belief (value, or attitude) about love come from do you think? (For example, it may have come from movies, story books such as fairy tales, love songs)
• Can everyone always have that kind of love?
• What messages about love would Cook Islands society have us believe?
• Is that idea of love realistic do you think?
• Are there some messages about love that are different for males and females?
• Are there some messages about love that are different for lesbian, gay, bisexual, transgender, heterosexual people?
• If people have more than one sexual relationship at a time does that mean they don’t love the people they are having sex / relationships with?
• Do you think it is realistic to love only one person your whole life?

4. Now into smaller groups of 5 or 6. On a large piece of paper draw a body outline. One at a time get participants to write or draw all of the physical, social and emotional symptoms and changes that occur when people are attracted to someone / sexually aroused. *(What are your thoughts, emotions, what’s happening in our body?)*

When all the groups are finished ask them to consider the differences and similarities between female and male arousal. It is important for them to realise that often people think that only males show physical signs of sexual arousal.
5. Now arrange the strongly agree – strongly disagree cards on the floor

**STRONGLY AGREE**

**MAYBE AGREE**

**MAYBE DISAGREE**

**STRONGLY DISAGREE**

Read out some of the copy sheet 5a value statement cards and ask participants to move themselves to where they relate to the statement being read out. Ask for volunteers to explain why they stand where they do – particularly those who strongly agree or strongly disagree. The discussion continues about any one statement until responses run out and then read the next statement.

6. When you enter into romantic relationships there is a wide spectrum of feelings, some enjoyable, some painful and there are negative as well as positive ways of dealing with these experiences. What is a dilemma?

Ask ‘what kinds of dilemmas have they heard about that can happen in relationships?’ Using either the group’s ideas of the kinds of dilemmas that often happen in relationships or the dilemmas provided for you on copy sheet 5b, divide the participants into groups of three or four. Give each group a dilemma (or they could choose one that they want to work with).

Each group creates a scenario, or back-story, to go with their particular moral dilemma. Once the scenario is clearly defined the participants list the options the person could take to deal with their dilemma. Each option is recorded and analysed according to possible ‘positive’, ‘negative’ or ‘interesting’ (a PMI) outcomes. Once they have explored all options the group chooses the ‘best’ option for their person to take.

Present their dilemmas and scenario to the class (they could role-play or describe the situation). They provide their ‘best’ option to the class. The rest of the class / group can comment on the option and discuss. As a group decide if this was a ‘good’ choice or not and why.

**For homework or, if you have time, reflection:**
Ask participants to use the ‘critical thinking about sexuality tivaevae sheet’ to consider the ideas of desire, attraction and love. Does society think young people can fall in love? Or do they think that young people just fall ‘in lust’? Get them to consider their ideas through answering the questions on the sheet.
Activity 6: Challenging Assumptions about Sexual Orientation
(Adapted from Aldridge et al., 1998; Liggins et al., 1993; Rochlin, 1992)

Rationale
Participants require the opportunity to examine assumptions and myths about sexual orientation and to develop empathy and awareness of the impact of heteronormativity.

What the research said
Almost 10% of the aronga mapu in the research identified as Lesbian (0.3%), Bisexual (3%), Homosexual / Gay (3.5%) or Transgender (2%). Another 23% either were unsure, or did not answer this question, and 68% identified as heterosexual.12 Many aronga mapu spoke about LGBT aronga mapu being humiliated, bullied and victimised by adults, or peers, in the focus groups. Every focus group said that LGBT and sexual diversity should be an accepted and integral part of SRE in the Cook Islands.

Learning Intentions
We are learning to:
- critically examine societal assumptions and myths about homosexuality and heterosexuality
- identify and analyse how language can contribute towards discrimination, victimisation and oppression

Materials
Paper, felt pens
Large bottle for energiser
Copy sheet 6 Questions for exploring sexual orientation. Enough copies for one per pair
Copy sheet B Pito’enua

1. Energiser ‘If you love me darling, smile’.13
   - The group sit on the ground in a circle facing each other.
   - Place the bottle in the middle of the group.
   - Ask someone to spin the bottle. The person the bottle points to when it stops spinning is ‘in’.
   - That person ‘A’ goes to the middle of the circle and spins the bottle again.
   - When the bottle stops spinning A goes up to person B (who the bottle is pointing at now) and says, ‘If you love me darling, smile’.

12 The questionnaire did not ask if anyone was Intersex in which case they could identify as female, male or neither but as intersexed (see Glossary page 34).
13 Adapted from Taking Action (Tasker et al., 1994, p. 104).
• B replies, without smiling or laughing and says 'I love you darling but I just can't smile'.
• If B laughs or smiles they replace A in the middle and repeat the cycle. If they do not laugh or smile A must take another turn.

As the facilitator, be sure to note any comments or discussion that takes place should the bottle signal that same sexes do the exchange. These can be used further in the lesson for discussion.

1. Explain that in the previous lesson we spent quite a bit of time exploring attraction, desire and love. We learned that everyone is different and that different people desire, are attracted to, or love different things, and different kinds of people. We are going to continue to explore attraction today.

In pairs, participants arrange their chairs in a circle, one row facing out, one row facing in (or they can just stand and face each other in pairs). Each person is given a set of questions (see copy sheet 6).

• the **inside person asks their opposite partner the odd numbered questions** (question 1)
• the **outside person asks their partner the even numbered questions** (question 2).
• After a pair of questions has been asked and answered the outside people move one to the left and the next pair of questions is asked.

**Note:** There could be some confusion with the questions as the questions are deliberately twisting commonly heard statements made about people who are same-sex attracted and the activity has taken these statements and turned them around for heterosexual people.

• The procedure above is repeated seven times (up to question 14).
• The final question is asked of the whole group.
• A discussion of the purpose of the activity and a critical examination of the underlying myths follows.

**Ask** questions such as:
• How did you feel answering those questions?
• Why do you think the questionnaire is asking questions like these?
• If we changed the word heterosexual to lesbian, gay or homosexual, or bisexual, would the sentences make more sense to you? Why do you think this is so?
• Have you heard any of these questions or statements being said about homosexual people before? If they didn’t make sense to you when the word heterosexual was in the question why do you think someone might think
they are sensible questions or statements when the words homosexual, lesbian or gay is in the question?

Explain that you are now going to continue this exploration of how some sexualities are discriminated against.

Activity 6: Part 2 The Power of Language

1. In small groups get participants to fold one piece of paper into five columns. Head the first column heterosexual, then lesbian, bisexual, gay, and the last column, transgender.

2. Ask them to brainstorm and write down all the common words they can think of that they have heard people use to describe people who are lesbian, gay, bisexual, transgender, or heterosexual?

3. Using a pen put a circle around any words that are generally positive or neutral (for example, not a put down).

Look at the words that you are you left with? Ask

- Why have these words developed do you think?
- What do you notice about the words? (Different number of negative and positive connotations).
- Why do some people use these words?
- What do you think happens to people when they are called these kinds of words?
- How can we address these words when we hear them?
- What can you do? Would this be easy or hard? Why?
- What will you do?
- Discuss our collective responsibility of ensuring we look out for others. Do we feel that we should keep each other safe in our schools and communities? If so, what could we do, if we hear someone using these negative terms?

3. In groups of three, practice how you might speak to someone that uses a put down for someone that is LGBT. Each person should have a turn.
   a. What could you say?
   b. What does it mean if you say nothing and let that person be bullied or put down?

4. To finish, ask participants to use copy sheet B and reflect on the lesson today – not being able to acknowledge who you are, or who you are attracted to because
of the way you might be treated. How would living like this impact on your pito’ena?

**For homework:** Ask participants to fill in copy sheet A the critical thinking sexuality tivaevae sheet about ‘sexual orientation’
Activity 7: Who, and What Gets Punished or Rewarded?
(Adapted from Liggins et al., 1993; Ollis & Mitchell, 2001; Safe Schools Coalition in partnership with Minus18, 2016)

Rationale
To begin to try and change discriminatory attitudes towards any sexual expression other than heterosexual it is important to expose the heterosexism that operates in Cook Islands society. This activity will explore how heterosexuality is recognised and supported in the Cook Islands. The activity will also highlight that if you fall outside of what is considered ‘normal’ by not being heterosexual, the way you experience life is very different from those who are.

What the research said:
Participants identified that many aronga mapu who identify as LGBT get bullied, discriminated against, or shunned for their lifestyle.

Learning Intentions
We are learning to:
- identify and understand the impact a lack of anau and societal support may have on LGBT aronga mapu and the relationships they have
- increase our awareness of the issues affecting different people in the Cook Islands

Materials
Copy sheet 7One scenario card per participant

Procedure
1. Explain that often we think that the community we live in is equal for everyone. As almost 10% of aronga mapu in the Cook Islands identify as LGBT it is important we begin to reconsider how to support all people no matter their sexuality or gender identity.

Get participants to clear a space in the centre of the room (or you could do this activity outside), and then form a line across the middle of the room or space that you are using, facing forward. The line should stretch across the width, not the length, of the space, as participants will need space to move backwards and forwards. It doesn’t matter if they are a bit squashed at the start, as they will soon spread out.

2. Explain that everyone will get a card with a scenario on it. For the purpose of this activity they are to imagine they are this person. They shouldn’t show each other their cards. Clarify that at the end of the activity their scenarios will be shared. Some people will have the same cards, which will provide interesting discussion as
they may or may not end up in the same place. Explain that you are going to ask them some ‘yes’ or ‘no’ questions. They need to decide if they can answer yes or no as the person they are on their scenario card. They will not have all the information of this person so will have to make assumptions based on their understanding as if they were that person and lived with the people they do now, and did the same sorts of things they do in their lives currently. They should answer ‘no’ if they are uncertain about how to respond to any questions. This allows you to point out that if they were unsure in this activity, they should imagine what it must be like to live with this kind of uncertainty.

3. To start
Get participants to close their eyes. Imagine you are the person on your card and live in the Cook Islands. Imagine waking up as them and getting dressed and sitting at the table having breakfast. Imagine catching the bus to school, or meeting up with your friends. Imagine going to Church as this person. Ask them to open their eyes and take a step forward if they answer a question you ask as YES, and a step backwards if they answer NO. They must answer the question according to what they think would really happen to that person.

4. Ask the following questions
1. Could you easily talk to your parents or close relatives about your sexuality?
2. Could you invite your partner home with you to meet your anau?
3. Would you anau be okay with your lifestyle?
4. Could your partner be included in any anau gatherings like birthdays, weddings, unveilings, hair cuttings?
5. Would your anau feel okay if you started introducing your partner to their friends as your girlfriend / boyfriend?
6. Is your kind of sexuality ever spoken about positively?
7. Can you go to school (or work) without experiencing harassment or bullying?
8. Do you think your friends would accept your lifestyle?
9. Would you take your partner to the Te Maeva Nui celebrations?
10. If you were in a sports team would you confidently tell the members of your team about your sexuality?
11. Could you tell your mates what you did on the weekend with your partner?
12. Would you chat about your love life with a close friend on the bus?
13. When you go out in a crowd of friends do you feel you can give your partner a hug or a kiss?
14. Could you easily find other people like you if you wanted to go out as a group?
15. Can you be fairly confident you will not get teased or bullied by other people because of the lifestyle you have or the relationship you are in?
16. Could you talk to the leader of your church youth group or your sports coach if you were having problems in your relationship?
17. Do love scenes on TV or at the movies commonly show relationships like yours?
18. Could you take your partner to your work Christmas party?
19. Do you have teachers, coaches, or parents’ friends that you know are the same sexual orientation as you?
20. Do you know four famous Cook Islanders with the same sexual orientation as you? E.g. musicians, sports people, politicians or leaders in the community?
21. Are you able to be open with doctors when they talk to you about contraception?
22. Could you easily get safer sex information if you needed it?
23. Could you get married and have all your family and friends attend?
24. Would you share photos on Facebook of you and your partner together?

If answer yes – take one step forward. If no – take one step backwards.

5. Once all the questions are finished ask participants to think of one or two words which describe the feelings they had as they answered the questions and had to step forward or backwards. Hold onto those words for discussion at a later point.

Ask everyone to look at where everyone has ended up. Some people will be right up the front, and others will be as far back as possible, with others spread out across the room. Ask the group: what do you think the point of this activity was? What did answering the questions as your character make you realise / feel / think?

Ask participants closest to the front to reveal their character and the two words that described how they felt doing that activity. Do the same with those at the back of the space.

One at a time ask participants from the back of the space to the front, to reveal their character and how they felt doing this activity and why they think they ended up where they are. If you have two people with the same card then compare the outcome for both characters as you go to see if they ended up in the same place or not. Issues that come up are often related to religion.

6. Ask the participants what they learned from doing this activity.
   - What would it be like to live in the Cook Islands with the sexuality they had on their card?
   - What would it be like if your sexuality was never acknowledged or was rejected / considered wrong by most people you know?
   - How would this make you feel?
   - What would the impact be on your pito’enua?
   - How do you feel about LGBT being treated this way?
• As many aronga mapu in the Cook Islands are LBGTD what could we do to make them feel more supported and accepted in our school / in our community?

Be sure to finish by de-roleing all participants. Say to them that they are no longer the scenario card they had, they are themselves and they should high five the person next to them.
Activity 8: Tamaka Tuke | Wearing Someone Else’s Shoes

(Adapted from Affirming Diversity, 1993, p. 29-32)

Rationale
To begin to try and change discriminatory attitudes towards any sexual expression other than heterosexual it is necessary to try and expose the heterosexism that operates in Cook Islands society. When you apply assumptions, beliefs and prejudices that are often applied to homosexuality, to heterosexuality, the difficulty faced by many young people in the LGBT community becomes evident.

Learning intentions
We are learning to:
- understand the impact of discrimination on the lives of people who are outside the ‘norm’

Materials
Copy sheet B Pito’enua
Either preload the movie What if you were straight in an all gay world? (Off the teachers flash drive), or have the script for the story version ready to read to your group.

This is quite a controversial movie that is deliberatively provocative to promote discussion. While it is set in the USA there are some useful connections to think about as educators in the Cook Islands.

You could either read the story below, or watch a movie portrayal of this contextual twist by clicking on the purple words to the right. Or you could play it off the Teachers Flashdrive: Watch (20mins) what if you were straight in an all gay world? (Rocco Shields, 2013).

Story version

Ask the group to make themselves comfortable and be ready to listen to a story for the next ten minutes.

Imagine yourself 13 years old, growing up heterosexual in an all-gay world. What would it be like if your whole anau – your parents, your brothers and sisters - and best friend and your favourite teacher and the guidance counsellor and the police officer and your favourite singer and every superhero in the movies were gay?

What if every book in the school were gay, except those on the special shelf in the guidance counsellors room? What would it be like to have feelings for the opposite sex – who would you tell, what would you feel about yourself if you thought you
were a ‘het’? You have been told that ‘hets’ are disgusting people and that all ‘hets’ will go to hell.

You see a bumper sticker that says, “Make love not breeder babies” and graffiti in the toilets has a het swinging from a noose and someone else has written ‘good job’ and you know that you have had these feelings for the opposite sex for as long as you can remember. You don’t know anyone else with these feelings. Do you tell your gay parents? Do you tell the gay guidance counsellor; do you tell your favourite gay teacher, do you tell your gay sports coach, do you tell your gay church minister?

You are at high school now and you still have no feelings towards members of your own sex. People start to ask why you aren’t going out with anyone. Most of your friends are in relationships and are having sex regularly. You feel miserable but even this reads like an indication of your guilt so you pretend you are happy to the world. Wouldn’t it be easier to end it all? Wouldn’t it make more sense to eliminate the unhappiness for yourself and your gay parents?

There are no books on hets that you can find anywhere. One day you are surfing the Internet and see a site called ‘Cook Islands Heterosexual News’. For the first time in your whole life you see something that might tell you something about yourself. Do you dare take a look – what if someone looks at the history on your family computer? Or comes in when you are looking at the site? Through the website you hear about an interesting bar in town and you stand across the street and watch men and women entering. They don’t all walk strangely and they don’t seem to be dressed any differently – they do seem happy. This is different from the things you have been led to understand from pieces of information that you have been told - all the fragments you have ever heard about heterosexuality, - you try and piece them together without ever asking a question or talking to anyone.

You summon up the courage to walk across to the bar, what if someone sees you – you feel so afraid and nervous that you think you are going to be sick. You enter the bar and people are friendly and at last there are people that know how it feels. You feel safe and at home in this place.

Several weeks later you meet someone who likes you, who is attracted to you. You decide to move in together - telling people you are just flatting together. You keep a bedroom made up in case your anau visits. At night you pull the curtains so that the gay neighbours don’t see you touch or kiss and you have to be careful not to say ‘darling’ when you are raking the titi (leaves / rubbish). You can’t hold hands when you walk in the market on Saturdays. If you did, someone might tell your parents, or your employers, who you suspect might dismiss you. You decide that you love each other so much that you go to New Zealand to get legally married. You don’t tell
anyone back in Raro that this is what you did while in New Zealand and have a quiet ceremony.

One day your partner has a motorbike accident. You stand in the hospital waiting to hear what has happened to the one you love most in the world and you have to decide whether to tell the gay doctors and gay nurses that this person is your husband/wife knowing that your marriage is not legally recognised in the Cook Islands and that for men to have sex with each other is a criminal offense. Some serious decisions need to be made by you, however you know the doctors will not recognise you as their next of kin. What do you do?

**Debrief:**
After either watching the movie, or listening to the story, discuss the following points:

**Ask**
- What value statements are portrayed in this story/movie?
- Would, or could, something like this happen here?
- Is this an unreal situation?
- If the tables were turned the other way are the messages extreme? E.g. if you were growing up gay when all the rest of the world around you is straight (heterosexual)
- Write 2-3 sentences about what this story/movie has made you think about when considering that all people should be treated equally.
- Using copy sheet B consider the main character in the story and write down how what has been happening to them is impacting on their pito’enua.
Activity 9: LGBT Stories of the Cook Islands

Rationale
Situations involving the LGBT community and how they live their lives are rarely spoken about in the Cook Islands context. This activity shares the stories of several people from within the LGBT community. Their stories offer an insight into the lived realities and experiences of growing up LGBT in the Cook Islands or of being the parent of someone who identifies as homosexual.

They offer a way for aronga mapu to explore the lived realities that people who live in the Cook Islands and are LGBT face daily.

What the research said
Some members of the LGBT community do not feel that they can be openly ‘out’ in Cook Islands society. The research showed that many LGBT people keep a very low profile and that some groups in particular consider they need to be very careful about being openly out in society.

Learning Intentions
We are learning to:
- empathise and understand the realities of being LGBT in the Cook Islands
- explain common experiences of aronga mapu who are LGBT

Materials
Copy sheets 9 Case studies about growing up LGBT (one story for every pair in your group)

1. Explain that we are going to learn about what it is like for people who are LGBT as they grow up in the Cook Islands. These people shared their stories for this resource as they hoped by doing so you would learn about some of the realities that people who are LGBT in the Cook Islands face. By understanding this they hoped you would then question homophobic or transphobic (when people discriminate against people who are homosexual, lesbian or transgender) behaviours.

2. Move the group into pairs by asking them to fold their arms. If someone folds their arms the same way as them e.g. left arm under, right arm over, they make a pair with that person. Once they are in pairs give one story to each pair. Ask them to read their story and answer the questions on the next page (you could write these on the board or a large sheet of paper or have these copied and give them out with the story).
3. When they have finished reading and answering the questions ask each of the pairs that had the same story to come together and share their answers with each other. They need to paraphrase into 4 or 5 points the key learning from this story. If the pairs had any major differences of opinion about an answer they need to share this with the larger group.

<table>
<thead>
<tr>
<th>What is your first response to reading this story?</th>
</tr>
</thead>
<tbody>
<tr>
<td>How would society describe this person?</td>
</tr>
<tr>
<td>What are the implications of being described like this for this person?</td>
</tr>
<tr>
<td>What has been difficult for this person about their sexuality in their life so far?</td>
</tr>
<tr>
<td>Why has this happened to them?</td>
</tr>
<tr>
<td>What does this tell you about being part of the LGBT community in the Cook Islands?</td>
</tr>
<tr>
<td>What changes do you think it would take to enable this person, and others like them, to feel comfortable with their sexuality, and safe in their personal relationships?</td>
</tr>
<tr>
<td>What can we do to support LGBT people who we go to school with, work with, or who are in our families, or the community that we live in?</td>
</tr>
</tbody>
</table>

After reading this story how might you respond if you had someone in your family tell you they were LGBT?
Each case study group now chooses 2 people to paraphrase their story and offer the key learning points of that story back to the whole class / group. When each group has shared their paraphrased story and key points, ask:

a. How did you feel reading these stories?
b. What did you learn?
c. Are attitudes about sexual diversity changing in the Cook Islands?

Let us explore three stories that were in the Cook Islands News to see if attitudes are changing or not (You could leave this activity until the next session if you are out of time, or set for homework although it would be good for the participants to work in small groups)

Activity 9: Part 2 LGBT Stories in the Cook Islands Media

Rationale
Understanding how the media impacts on societal views is an important aspect of critical thinking.

Learning Intentions
Participants will be able to:
• analyse critically three newspaper articles and identify the underlying values and beliefs held in the story in order to write a letter to the editor

Materials
Copy sheets 9 Cook Islands News stories 1, 2, 3. (You will need to make sure that you have enough copies for the number of groups you will have. Groups for this activity should be no bigger than 5).

1. Split the class into groups and give each group a copy of one of the three Cook Islands News stories to read.

2. Each group reads the news story and answers the following questions:
How does reading this story make you feel? Take turns for everyone to share their feelings once everyone has finished reading the story. Did everyone in the group feel the same way? If not why might this be?

What values are being portrayed in the story about LGBT people?

What beliefs are being portrayed in the story about LGBT people?

Do you think this story is supportive of LGBT people in the Cook Islands?

What social justice issues are being compromised in the story?

As a group write a letter to the editor that questions why LGBT people are discriminated against in the Cook Islands.

Bring the group back together and have each group give a synopsis of the news story and then read their letter to the editor.

The larger group could give feedback to the group on how they could strengthen their letter.
Activity 10: Decision Time

(Adapted from Department of Education and Early Childhood Development, 2013a)

Rationale
Planning for, and deciding you are ready to become sexually active, are mature qualities. There are many decisions to consider when deciding to be sexually active. This lesson considers some of the decisions that need to be made when people choose to be sexually active. Delaying sex until a person is both emotionally and physically ready for sex and capable of making the decisions associated with keeping themselves, and their partner(s) healthy are important skills.

What the research said:
The research revealed that most aronga mapu in Cook Islands have had sex before they are 15. Aronga mapu have high numbers of STIs and the Cook Islands also have a high rate of teenage pregnancies. Some of these issues may be because decisions regarding contraceptives and condoms have not been considered when having sex.

Learning Intentions
We are learning to:
- reflect critically on the decisions we need to make when considering becoming sexually active

Materials
Large paper, felt pens

Note: while there are many things people can do with and for each other that are sexual, for this lesson ‘sex’ means vaginal, oral, or anal sex.

Introduce the activity by saying that today we are going to discuss some of the reasons people decide to have sex, or not to have sex. Many different feelings and circumstances impact on these decisions.

1. Divide the class into small groups. Groups on the left brainstorm the following question:
   - why would a young person decide to have sex with someone?

The groups on the right side of the room brainstorm the question:
- why would someone decide not to have sex with someone?

2. Ask the groups to report back and collate a ‘reasons why people say YES’ list on one side of the board, and a ‘reasons why people say NO’ list on the other side.
3. Discuss the points on the board reiterating that there are many reasons that influence people’s decisions about sex. People expect different things from sex and sex means different things to different people.

4. **Ask** participants to discuss in their groups what some of the reasons might be that one person might say ‘no’ to any kind of sex, while another person might say ‘yes’ and another might say ‘no for now, but let’s do some other things’ (sexual activities that are not intercourse).

5. Sometimes people say yes because they believe everyone else is having sex. What percentage of Year 9 or 10 Cook Islanders do you think have had sex? The research in 2012 showed that 40% of aronga mapu have had sexual intercourse by the time they were 15.

6. **Ask** why is it important for a young person to think clearly about the reasons to have, or not have, sex? *(Answers may be safety, feeling comfortable and at ease, wanting pleasure, values and beliefs, enjoying the riskiness of doing something ‘naughty’, curiosity)*

7. What do young people have to consider if they decide they are going to have sexual intercourse, and for the experience to be an enjoyable occurrence, and where they feel safe, and keep safe?

In groups of 3-4 of the same gender ask participants to describe what they think would be an ‘ideal’ sexual debut. What are all the things they would need to consider?

- **How old would they be?**
- **Would they be with any older person?**
- **What would the person be like?**
- **Same sex? Opposite sex?**
- **A person they feel comfortable with / attracted to / desired by?**
- **Would you have contraception organised? If so what contraception and how would you get it?**
- **Does the person they want to have sex with want to have sex with them?**
- **The place - where would be the ‘right’ place?**
- **The timing (do you want to take your time?),**
- **Would you be nervous? What would you do about that?**
- **Some people may say that they need to be married, others will not. Etc. The responses are many and varied.**

_There are no wrong answers to this question. It is getting young people to consider planning for their sexual debut rather than not thinking about it at all in terms of the kind of experience they might LIKE to have. It also offers the idea of_
adding something that can be positive into your life when you are ready to, as opposed to the negative connotation of 'losing their virginity'.

8. As a class / group discuss their responses. Draw out any gendered differences in the ways that boys or girls might have considered their sexual debuts. Ask – do you think many young people make a conscious decision about how they want their first sexual intercourse to be? If not, why not?

9. Is it because we rarely talk about sex and so it has to be something hidden, not talked about, and done with no planning? Do they think it strange that something that is quite important for many adults is not given more planning time? Perhaps if we put as much planning into the kinds of intimate or sexual relationships we might have as we do with planning our careers there could be less emotional, or physical cost to young people.

Finish this activity by getting participants to fill out copy sheet A the critical thinking sexuality tivaevae sheet and the context of 'planning to become sexually active'
**Activity 11: Tika’anga | Consent**
(Adapted from Family Planning New Zealand, 2015)

**Rationale**
If young people are going to participate in sexual activity they need to understand consent. No one has the right to force someone to have sex. ‘Yes’ feelings can change to ‘no’ feelings and aronga mapu need to be aware of respecting one another’s decisions when feelings change.

**What the research said**
In the data many aronga mapu had felt pressured to participate in sexual activities or had experienced forced sex. More than half (females 56%, males 59%) of the 15-19 year olds felt that they had ‘no’, or only ‘some’, control over the kinds of sexual activity they had. Young women reported that they felt in control of asking and showing their partners what they wanted sexually. Young men felt they had less control. Most aronga mapu answered they could communicate their intimate desires to their partners, with both genders being similarly able to communicate desire using verbal and / or nonverbal skills.

**Learning Intention**
We are learning to:
- understand that it can be difficult to communicate clearly, or negotiate, in sexual relationships
- understand that it is important to communicate and check understanding
- demonstrate an understanding of consent

**Materials**
A plate or bowl
Enough lollies / sweets or mini chocolate bars to give one to each member of the group
Black/white board or butcher paper and markers

It is important to highlight the class safety guidelines at the start of this lesson as when discussing consent it can raise the likelihood of participants realising they have experienced non-consensual sex. To ensure the safety of all participants remind them that they can pass at any point in the lesson, of who they can go to for help and that what we share in this group is kept confidential.

**Explain:** We’ve done a lot of talking about who we are, who we might be attracted to, understanding attraction and sexual orientation and the kinds of things you might have to consider when you decide to become sexually active. So, you’re at the point where you’ve made a decision to give this thing called sexual activity,
(which may or may not be within a relationship) a go. But first, let’s discuss consent.

**Consent. What is it?**

1. In small groups discuss the word **consent**? What do they think this word means in the context of sexual activity or sexual / intimate relationships?

2. Together explore consent by doing a ‘Y’ chart on the board. This will show what your group thinks consent would:

   - **look like** (for example, what would you see when someone is checking for consent? Perhaps you would see two people talking together, eye contact, one person talking at a time, the other person listening etc.)

   - **feel like** (for example, what would the people be feeling? Maybe a bit nervous, they could be feeling respected, valued etc.)

   - **sound like?** (for example, what words tone etc. would be heard? Maybe calm voices, quiet and respectful tone, words that signal they value the person they are talking to etc.)

Here is an example of a ‘Y’ chart

```
FEELS LIKE

Y

LOOKS LIKE

SOUNDS LIKE
```

Ask what is consent? How do you know you have consent if you are going to be sexually active with someone? Once the participants have given you their ideas use the definition in the next box to compare what they have said to this definition.
Consent is a free agreement between those involved in any sexual experience. If a person is pressured, forced, blackmailed or tricked into having sex, they are not giving consent. It is the responsibility of the person initiating sexual activity to get consent from their partner. Even if a person agrees to sex beforehand, they can change their mind at any time.

(Family Planning New Zealand, 2015, p. 2)

3. Show participants the YouTube clips ‘Making Tea’ consent YouTube clip (https://www.youtube.com/watch?v=flGoWLWS4-kU) and then ‘Laci Green on consent’ (https://www.youtube.com/watch?v=TD2EooMhqRI). These clips are available in the teachers’ flash drive.
   While participants watch the clips ask them to:
   - consider if their ideas about consent were confirmed or not,
   - note down the way(s) that Laci Green suggests that you would know that you have consent (body language, words they are using, tone of words)
   - write down what Laci Green says it is if you do not have consent (sexual assault)

4. In groups discuss their responses and then write down the words Laci Green used when checking for consent – for example, ‘does that feel good for you?’ or ‘are you okay with me doing this?’ etc

5. In groups they now discuss
   - How easy or hard might it be to talk about consent with a sexual partner and brainstorm some ideas about how, or what, would make it easier.
   - Would there be things that aronga mapu here in the Cook Islands would say and do differently? What would they be? What would / could you say? Write these down.
   - If someone asks you to do something to them by saying something such as ‘could you kiss my neck’, ‘I like it when you touch me here’ (and they show them), is this consent?
   - How easy or hard do you think it might be to say these sorts of things and ask a partner to do the things that you like? What makes it hard? (It’s personal, maybe gender – girls aren’t ‘supposed’ to ask) What would help to make it easier?
   - Are there ever any times that you wouldn’t need to check for consent?
6. ‘YES YES YES’
   a) Divide the board into three columns.
   b) Show the class an empty plate. Ask them to picture their least favourite food on it, something they really don’t like eating.
   c) Tell them you are going to move around offering the imaginary food. Ask participants to turn down your offer without saying the word “no”. They are to imagine the person offering the food is someone they like and care about whose feelings they don’t want to hurt as the person offering you the food made it themselves. Allow the class to hear a few refusals.
   d) Ask two people to be scribes and record the responses of their peers in the first column on the board.
   e) Now tell the class to imagine a food they normally quite like but they are full, or don’t feel like it now, but think they might like it in the future.
   f) Go around the class offering the plate and ask them to turn it down again, without saying the word ‘no’. Try to include participants not asked in the first round.
   g) Have the scribes record these responses in the second column.
   h) Tell them you are now going to go around and offer something that a lot of people find tempting and like, but not everybody does. They can say yes if they want some, and they are welcome to say no if they don’t. Offer the class a plate with enough mini chocolate bars or sweets for each student. Offer one to every person, telling them they can have one if they want it but they need to communicate that they really want the sweet. Remind them to listen to the way others respond as they go. Have 2 scribes record the responses.

7. Discuss the different responses and reasons behind them. How similar were the first two rounds of responses?
   - Why might it be difficult for someone to just say ‘no’?
   - When/why have you been taught that it’s impolite to say no to people?
   - How easy was it to recognise a ‘yes’ response? What made it easy to recognise a ‘yes’?
   - Were there times when it wasn’t clear what the response was? Why?
   - Why is it important for a person’s pito’enua to clearly state ‘yes’ or ‘no’ in a situation that requires such a response? Think about all dimensions of pito’enua.
   - Why is it important for people’s pito’enua to check out if they are not clear whether a person has said ‘yes’ or ‘no’? Think of the situation in terms of the person who is not sure, and the person who has not been clear about their intentions.
Ask participants to get into pairs with someone they feel comfortable with. One will be partner A and the other partner B. Explain that they are now going to experiment with two aspects of what we have been discussing. For the sake of this practice scenario, they are going to be in a sexual relationship with each other (expect a response and challenge any comments that are homophobic or transphobic by reminding everyone that the gender of their partner is not what is important in this exercise).

Partner A Practices what it might be like to tell partner B something that they would like them to do to them (it is about experimenting with the words)

Partner B Checks for consent with partner A by trying some of Laci Green’s ‘checking questions’ or the ones the group came up with that are more like Cook Islands things that might be said that the group came up with.

Partners swap over and try the other role

The whole group comes back together and discusses the difficulties or complexities of these tasks.

To Finish
So maybe at some point in your life you have decided to have sex, and you have clearly heard from your partner that they want to have sex too – you have consent – now what? The next lesson we do together will illustrate the multiple options that ‘have sex’ incorporates.
Activity 12: Sexual Activity and Intimacy Continuum

(Adapted from Mackay & Cleland, 1994, p. 18; Ollis, Harris, & Maharaj, 2013)

Rationale
Most education given to aronga mapu in the Cook Islands about sex or sexuality pertains to sexually transmitted infection, or pregnancy prevention. These programmes neglect to inform aronga mapu about the mechanics of sex and issues related to sexuality. This activity provides participants with information on the nature of sexual activities and behaviours and highlights that there are many alternatives to penetrative sex / sexual intercourse that offer pleasure – something that could perhaps be called ‘outercourse’.

What the research said
Participants in the research responded that in the sex education they received at school, sexual activities, other than vaginal intercourse, were rarely discussed.

Note: Some educators may find this activity confronting. The activity highlights that young people are aware of many sexual activities but that they have not, most probably, had any opportunity to consider what these may mean in a sexual relationship. The activity provides aronga mapu with the understanding that there is more to sex than just intercourse.

Learning Intention
We are learning to:
- classify sexual activities from least intimate to most intimate
- classify sexual activities as ‘safe’, ‘unsafe’, or ‘only safe if’
- respect that intimacy of sexual activities may be different for different people
- reflect on what level of intimacy might be appropriate for themselves and to reinforce their right to set their own limits
- respond to pressure situations using respectful communication

Materials
Small squares of paper
Copy sheet 12 Least intimate, and most intimate signs for the floor.
Copy sheet 12a Safe, unsafe and only safe if cards
Copy sheet 12b Pressure statements

Energiser: Recap of Puberty
Explain that they will be participating in an activity that involves movement.14 They

14 If your participants have not been involved in a pubertal change programme before this programme you may need to do the activity on language in the ‘extra teaching activities’ section before doing this energiser.
will have to respond to a word the facilitator calls out.

Using the lists of body parts or changes at puberty below, call out an item from the list. ¹⁵

<table>
<thead>
<tr>
<th>Males</th>
<th>Penises, testicles, scrotum, foreskin, sperm duct, prostate gland, voice deepens.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Both</td>
<td>Elbow, breasts, bladder, anus, urethra, pito</td>
</tr>
<tr>
<td>Females</td>
<td>Vagina, fallopian tubes, vulva, ovary, uterus, clitoris, menstruate.</td>
</tr>
</tbody>
</table>

If you call a **female** body part or a puberty change that happens only to females, participants must stand up and put their **hands in the air**

If you call a male body part or a puberty change that happens only to **males**, participants must **crouch down**

If you call either a female or male body part or a change that happens to **both**, participants must **stand with their hands on their knees**.

**Sexual activity and Intimacy continuum**

Before starting, reiterate the class guidelines as today’s session discusses topics the participants will have rarely discussed in an educational setting before. There may be some nervousness and/or shyness about speaking openly about sexual acts but participants need to feel confident to ask the questions they have so a safe environment is necessary. Expect some nervous giggling!

1. **Ask** them to remember the work completed in the earlier lessons about love, desire, attraction, sexual arousal, and intimacy (7.12). Share the brainstorm sheets that they made in activity 5. Revisit the word intimacy – what does this word mean again? If someone is sexually intimate with another person what does that mean?

2. If we decide that we want to be intimate / sexually active with someone we have many choices about how intimate and what we do, or don’t want to do. We have often heard of, or seen, sexual behaviours on movies, TV, on

¹⁵ To give an example of how complex translating this resource into Maori would be I offer the following experience. I wanted all of these body parts to have Maori words rather than Papa’a | English words. After approaching every sexual health educator or sexual reproductive health nurse in the country there was nobody who could offer a translation of these words into Maori. The CEO of a NGO responded ‘why would you want those words for the resource?’ It could be due to the way some Maori words for say penis, vagina or anus, are used in derogatory ways to insult others and that this was something people could not get past. When speaking to a representative on the Maori Language Commission she commented that words such as these need to be considered in the work the Commission is doing.
music videos, on the Internet etc. but we haven’t usually had the chance to talk about them, know what they really are, or consider whether we might, at some stage in our life, do them and what that might mean. Today we are going to think about some of the sexual acts we might have heard about and discuss them.

3. Give each student 3 or 4 squares of paper. Ask them to think of the sexual activities or behaviours they can think of that might be part of an intimate relationship. Be sure to explain that these are things they might have heard, or seen, or read about – not necessarily things they have done themselves – tell them they can write things that go from sexual acts they might do on their own such as masturbation, exchanging meaningful glances through to penetrative sex / intercourse and anything in between but to write only one thing on each sheet of paper.

4. When they have done that get into same sex groups of about five or six and share. Then get the group to consider if they have missed anything and brainstorm any extra ideas and write these on extra squares of paper.

5. (You can do this next part as a large group or in small groups if you feel your participants need more safety). Ask them to put the least intimate card at one end of the table they are at and the most intimate card at the other end. Tell the participants that you would like them, one person at a time, to read out one square of paper and put it down on the continuum where they think it should go telling the group why they put it at that point. If anyone is unsure of what the sexual activity is the person who wrote it down needs to clarify. Other participants can ask questions and the position of the card can be shifted by another person provided a reason is given. There could be discussion with the group about where it should go if people are unsure. Only the person placing the card, or the person shifting the card, is allowed to talk (otherwise participants do not listen to each other and the debate can get too animated and out of hand). Go around the group one card at a time and then again until all cards are placed. If someone has put down a card that is the same as one they have they do not need to put their card down unless they think it needs to go somewhere else on the continuum (which illustrates that different things are more – or less – intimate for different people).

6. Ask the groups to rotate clockwise around the room ‘island hopping’ to look at the cards of the other groups and notice similarities and differences. When they are back at their own continuum look at the cards that are at the most intimate and the least intimate ends of the continuum and ask for comment on:
- Was it easy to come to a shared decision about where cards should go?
• What were the factors that seemed to make it difficult to place the cards?
• Are there any common factors amongst these cards at the least intimate end? What about the most intimate end?
• And obvious differences?
• Did the groups have different ideas? How? Why do you think this might be?
• Why do people want to do these sexual activities? (Pleasure?)
• Can you get pleasure from all of these things along the continuum or only some? Or only from penetrative sex?
• If people do these sexual acts do you think that they would always orgasm? It’s important to realise that pleasure is experienced in different ways not only from ejaculation / orgasm.

Discussion: People have very different views about what constitutes intimacy and what is personal to them. What do you think are the implications of this for relationships and sexual activity between people? Explain that people have the absolute right to decide where their limit is in any given relationship at any given time. Remind them about the lesson previously done on consent. At each point on the continuum a choice can be made about whether to move further down the continuum or not to being more intimate with a sexual partner.

7. Ask what happens in a relationship when the two people want to be at different places on the continuum? Participants need to understand that compromising in the middle forces one person to go further down the continuum than they feel comfortable with and that means that the activities are not then consensual. Let’s brainstorm the things you could say to someone that was trying to get you to do something you did not want to do. Write up their ideas on the board.

In terms of intimate sexual behaviour, a relationship can only move as far as the person nearest the least intimate end feels comfortable with going.

Collect in the squares of paper to use later in the lesson.

Let’s practice how we might negotiate with someone what we will do and what we won’t do as this is a tricky skill to do in real life without some prior practice.16

16 Educators – if you find that your participants need extra practice at communicating assertively with each other there are some excellent lessons on assertiveness on the teachers’ flash drive.
In pairs for this next activity one person is the person putting on the pressure to do sexual activities that are further down the intimacy continuum, the other person in this role-play does not want to do those things, but maybe willing to do other, less intimate things, or may say no. Use the statements in copy sheet 12b as the arguments. Hand out two cards per pair. Think about how you might communicate what you want to ‘your partner’. Using the ideas on the board from 7 above, have a try at communicating what you will do, or saying no, and withstanding the pressure to go sexually to a place that you are not ready for. Swap over when you are ready, changing roles so both of you get a chance to be pressured, and to withstand the pressure. If you have time rotate the cards around so they get lots of opportunity to experiment with what they might say to different arguments to do more than they are willing.

In small groups discuss:
- What influences the decision on how far to go?
- How do people decide how far they want to go?

Some of the pressures like alcohol and drugs, expectations of others, past experiences, will come up here and can lead to further discussion about when and how to make ‘good’ decisions. Be sure to reiterate that people have very different views about what constitutes intimacy or what is personal to them.

**Activity 12: Part 2 Safe, Unsafe, Only Safe If**

**Materials**
Copy sheet 12a One of each: Safe, unsafe, only safe if cards
Copy sheet B Pito’enua (one per group of 5 / 6 participants)
The squares of paper participants have written on from the previous activity

1. In groups discuss: What is ‘safety’? ‘What is ‘risk’? when people are sexually active?

2. In groups, think about, and then write down what kinds of risks can happen when we decide to become sexually active and how we can keep ourselves safe from those risks. Encourage thinking broadly about risk and get them to consider the five dimensions of pito’enua: kopapa, vaerua, tu manako, kopu tangata and aorangi. Often discussion about risk and safety revolves only around physical risk such as STI’s or pregnancy in many SRE lessons. However, there are other implications to being sexually active that impact on different dimensions of our pito’enua | wellbeing.

3. Give 2-4 squares from the previous activity to each pair of participants so that they can decide together where the cards might go. Put the ‘unsafe’
card at one end of the room, the ‘safe only if’ at the other end and ‘safe’ to the side.

4. **Ask** participants in their pairs to place one card at a time onto the new safe / unsafe continuum. **Ask** the participants to tell the group why they are putting their sexual activity / behaviour where they decide. Allow others to ask them questions. The group can help them if they are unsure and you can guide and prompt them with questions to help them decide.

5. If you need to, as it doesn’t come from the other participants, then ask questions around emotional safety, physical safety, social safety, spiritual safety of pito’enua and that in some environments certain acts might be safer than in other environments. For example, to have sex outside a night club when you are drunk may be more risky in terms of your tu manako | mental and emotional wellness if other people see, if you are making a decision while drunk, you might not remember to use protection. Your physical wellness might also be compromised, as could your vaerua | spiritual wellness if you wouldn’t normally choose to have sex with this person and you may regret that you did at that point in time, etc. On the other hand, you may be totally okay with having sex with this person at this time and it may not compromise any dimensions of your pito’enua, but rather enhance them.

6. Discussion: when we looked at the least intimate to most intimate behaviours can you see any correlation between unsafe / safe cards? Try to draw out that the outercourse activities - those activities that were non-penetrative - or the activities often put towards the least intimate end of the continuum, are usually safer / lower in risk than activities than those that include penetration such as vaginal or anal intercourse. These outercourse activities also provide pleasure and are less likely to lead to STIs or pregnancy but they could still contain other elements of social, emotional or mental, physical or spiritual risk.

7. When the continuum is complete, **ask** the participants to consider if there are times when it might seem like it is maybe worth chancing the risks of being unsafe – maybe when it means you can be with someone you are attracted to. What might contribute to us chancing the risks in sexual relationships? *(Answers will probably be around lust, emotion, alcohol, the thrill of the risk etc.)* People have to decide for themselves if they are willing to take personal risks and to be aware that there can be repercussions.

In pairs discuss with each other: three things you learned today. Write down in your books:

- one thing that you think was your most important learning for the day
• one thing that you would like to learn more about
**Activity 13: Contraception**

(Adapted from Ollis et al., 2013, p. 273)

*This session and the next would be ideal sessions that could be co-facilitated with the Youth Peer Educators from CIFWA. Be sure to book early to ensure the date you wish them to come and support your programme is available for you. CIFWA have an excellent contraception pack available to use in this session.*

**Rationale**
Young people who are sexually active need to be aware of the range of contraceptive choices available and how they are used. The research showed that less than half of aronga mapu use contraception.

**What the research said**
Aronga mapu rarely have the knowledge they need about contraception, which leads to our high teenage pregnancy rates. Aronga mapu responded that they did not have control over the use of contraception for a range of reasons: having to ask face to face, knowing, or being related to the people they had to ask for condoms, or being too shy. A study in 2006 with antenatal women found that only a third of pregnancies are planned in the Cook Islands (Cook Islands Ministry of Health & Secretariat of the Pacific Community, 2007).

**Learning Intentions**
We are learning to:

- consider, and add to, our existing knowledge of contraception
- take responsibility for contraceptive use
- develop awareness of the importance of correct condom, and other contraceptives, use
- know the correct steps for condom use
- to practice negotiation of condom use

**Materials**
Pick up a set of contraceptives to have in your organisation or school from Cook Islands Family Welfare Association (CIFWA) or the Cook Islands Ministry of Health Public Health Department. CIFWA has a contraceptive kit available with a full range of contraceptives that are available in the Cook Islands for educators to use. CIFWA also have a set of wooden penises, and a condom demonstration video available if you would prefer to use this than teach the participants how to use a condom yourself.
At the minimum have the following available:
Male condoms
Contraceptive pills
Copy sheet 11a ‘Free condom dispensers’ card that has on the back ‘how to use male condoms’ instructions
Copy sheet 13 Contraception quiz (answers for educators are in bold in the quiz questions below)
Copy sheets 13a Condom activity cards

When doing this activity keep in mind that it is important to be inclusive of all participants including those whose who may choose abstinence. It is also important to consider that not all participants will need to know how to use a condom or other contraceptives now, but that it is important we become knowledgeable about these things for the future, should they decide to be sexually active.

1. **Contraceptive Quiz:** Ask each student to get out a piece of paper to write their individual answers on or photocopy the contraceptive quiz. Do the quiz

   1. What are the two most effective contraceptives?
      a. condoms,
      b. contraceptive pills,
      c. sex during ‘safe’ times,
      d. withdrawal.

   2. Ask them what are the two least effective contraceptives –
      a. condoms,
      b. contraceptive pills,
      c. sex during ‘safe’ times,
      d. withdrawal.

   3. How does the contraceptive pill work?
      a. the hormones contained in the pill kill the sperm
      b. **the hormones in the pill prevent the release of the egg from the ovaries**
      c. the hormones in the pill cause early miscarriage
      d. the hormones in the pill prevent the sperm from entering the cervix

   4. If you or your partner miss one pill, is it safe to have sex if you
      a. take two pills the next day

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17 If female condoms are available through the Ministry of Health these should also be used.
18 Cards are available from the Ministry of Health or CIFWA. Free condoms and lube are available from dispensers at Wigmores, Tex Mart, The Road house, the RSA, Super Brown and at the Kent Hall (5-10am, 5-10pm). Dispensers get restocked weekly.
b. continue taking the pill as before but use a condom if you have sex within the next 7 days

c. avoid sex for the following 2 days then continue as before

5. Apart from forgetting to take the pill what factors can cause pill failure?
   a. diarrhoea,
   b. vomiting,
   c. antibiotics,
   d. high dosage of vitamin C
   e. all of the above

6. In order to use condoms effectively, it is important to remember to... Choose 2 things. (All / any of these options help to use condoms effectively)
   a. Store them carefully away from heat and light,
   b. check the expiry date is still current,
   c. ensure there is no air bubble in the tip of the condom, hold end of condom while withdrawing,
   d. not use oil based lubricants,
   e. roll on carefully ensuring the condom is not damaged by fingernails

7. Which 2 contraceptives do not require a visit to the doctor or CIFWA?
   a. contraceptive pill
   b. the injection
   c. condom with spermicide
   d. emergency contraceptive pill / morning after pill

8. If unprotected intercourse has taken place, what can be done to prevent pregnancy? (Write one sentence e.g. Emergency contraception (morning after pill) within 72 hours)

9. How soon after intercourse must this be done in order to be effective?
   72 hours

10. A woman cannot get pregnant when she has sex – write down the letters that are true:
    a. if she is having her period at the time
    b. if it is the first time she has done it and her partner withdraws before ejaculating (cuming)
    c. if she has a hot bath or swim immediately afterwards
    d. none of the above
Ask participants what questions they answered correctly after you go through the answers with them. The correct answers are in **BOLD** for you.

Doing this quiz gives you good information on what participants' level of knowledge is - what they do know and what they do not know! It will give you an indication of how much more they need to learn and whether you may need to include more lessons on contraception. Check if there are any questions.

2. **Using condoms**

   *It is usual to have some nervous laughter as this lesson continues as it is often the first time that participants have had an opportunity to explore condoms.*

Ask for 12 volunteers. Using copy sheets 13a, give out one card per volunteer.

Explain that each card outlines one step in the process of putting on a male condom.

Ask them to, without talking, line up in the order they think they should be if they were demonstrating the 9 consecutive steps in careful condom use.

**Safety net:** You could do this activity in small groups with each group deciding the order of the cards and then having them ‘island hop’ to see if the other groups had the same order as them. Consider this if you think your group may be too shy to come forward as volunteers.

When they think they have the order correct get them to display their cards to the rest of the group.

All the participants can then have a say about whether the steps are in the right order and change people over if they’re not.

**The correct order is:**

1. Have a condom available
2. Check the expiry date on the condom
3. Erection
4. Carefully open the packet so as not to tear the condom
5. Take out the condom and make sure it is the right way up (so that it will roll easily)
6. Pinch the top of the condom to push out any trapped air
7. Roll on condom down the whole length of the penis, apply lube
8. Penis is inserted into partner
9. Ejaculation may or may not occur
10. Hold rim of condom and remove the penis from partner
11. Remove condom from the penis
12. Dispose of the condom into the rubbish

Ask who knows where can you get free male condoms and free lube? Hand out ‘Free Condom Dispenser’ cards one per person so that can keep them in their wallet or purse. Explain that the dispensers get refilled weekly by youth peer educators and CIFWA. Some, such as the dispensers at Wigmores store, are in the bathrooms so nobody sees you take them.

1. Skills Practice
Now split the class into pairs and give each pair 2 condoms and the condom card. Ask them to read the card then tell and show each other how to use the condoms.

*If possible borrow the class set of wooden penises from the Public Health Dept (see Edwina Tangaroa) or CIFWA. You may have to consider using other apparatus for this activity. Used with classes before have been items such as a stick, banana or a test tube from the science dept.*

2. What about other contraception?
It is responsible for people to consider using contraception if they decide to be sexually active. Other contraceptives are available for women to use and are available through an appointment at CIFWA or through a doctor at the Ministry of Health.
If you have the contraceptive kit use it now to illustrate each of these contraceptives and let participants handle and look closely at each contraceptive. If you do not have the kit use the contraceptive pamphlet to split the group into 5 groups where they do some research on the five different contraceptives. They could do a presentation back to the group about the pros and cons of their contraceptive.

- **Oral contraceptives**
Birth control pills are a kind of medication, in the form of a tablet, that women can take daily to prevent pregnancy. They are also sometimes called “the pill” or oral contraception.

- **Injection**
The birth control shot is an injection of a hormone that prevents pregnancy. Each shot prevents pregnancy for three months. The shot is also known by the brand name Depo-Provera, or by the name of the medicine in the shot, DMPA
• **Intra Uterine Devices (IUD)**
The letters IUD stand for "intrauterine device." IUDs are small, "T-shaped" devices made of flexible plastic. A health care provider inserts an IUD into a woman's uterus to prevent pregnancy.

• **Implant (Jadelle)**
The birth control implant is two thin, flexible plastic implants about the size of a cardboard matchstick. It is inserted under the skin of the upper arm. It protects against pregnancy for up to three years.

• **Emergency Contraceptive Pill\(^{19}\)**
Is birth control that prevents pregnancy after sex, which is why it is sometimes called 'the morning after pill'. You can use emergency contraception right away - or up to 72 hours after sex to prevent pregnancy – however take it as soon as you possibly can as it is more effective the sooner you take it. If you think your birth control failed, you didn't use contraception, or you were made to have sex against your will you can use the morning after pill.

These contraceptives all work in different ways and you need to ensure that participants know that they will need to get advice from CIFWA sexual reproductive health nurses, the gynaecologist Dr May, or another Doctor, to be able to choose the best method to suit them.

One of the difficulties aronga mapu said they had about contraceptives in the research was control over who used them. There are many times in sexual relationships where negotiation skills are really important. Contraceptive use is one of them.

To practice negotiation, use the following activity:

**Ask** what kinds of communication skills do people in respectful relationships need to have? Write their responses on the board.

Sometimes it can be tricky to put these skills into action.

**Ask** what might make it hard to do these things sometimes?

Negotiating our needs and wants in sexual relationships is possibly the trickiest part of intimate relationships and many adults find this difficult also.

\(^{14}\) See copy of pamphlet on teachers' flash drive.
On the board write the following (or you could ask the young people to come up with ideas that they might put under the two headings):

<table>
<thead>
<tr>
<th>ARGUE TO WIN</th>
<th>COMMUNICATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Loud or angry voice</td>
<td>Calm</td>
</tr>
<tr>
<td>Interrupt</td>
<td>Let the other person finish / listen to them</td>
</tr>
<tr>
<td>Insult / put down / be sarcastic</td>
<td>Respect and friendliness</td>
</tr>
<tr>
<td>Blame or exaggerate</td>
<td>Careful non-blaming language</td>
</tr>
<tr>
<td>Threatening body language</td>
<td>Open body language</td>
</tr>
<tr>
<td>Faking if you are not sure</td>
<td>Saying you do not know if you are not sure</td>
</tr>
<tr>
<td>Change the subject if you think that you are losing</td>
<td>Sticking to each point until you have worked it through</td>
</tr>
</tbody>
</table>

Tell participants that they need to be in pairs for this activity.

Decide who is A and who is B.

A and B have different ideas about who should take responsibility for contraception in their relationship.

**Scenario 1**
A thinks that B should use a condom when they have sex as it will protect them from STI's. B does not want to.

Give the pairs 5 minutes to see if they can negotiate a solution. They need to try and communicate in ‘assertive’ ways like the chart above.

In a large group share their solutions and discuss the problems they had in finding a resolution.

**Scenario B**
A wants to use a condom as he doesn’t want to get his partner pregnant. B tells him he doesn’t need to worry about that as she’s on the pill.

Give the pairs 5 minutes to see if they can negotiate a solution. They need to try and communicate in ‘assertive’ ways like the chart above.
In a large group share their solutions and discuss the problems they had in finding a resolution

**Scenario C**
A knows that it is women who most often get HIV in the Pacific. B has returned home to his long-time partner after working overseas for several months and does not want to use a condom.

Give the pairs 5 minutes to see if they can negotiate a solution. They need to try and communicate in 'assertive' ways like the chart above.

In a large group share their solutions and discuss the problems they had in finding a resolution

**To finish:** in the large group discuss the problems they had in resolving these issues.
- What can prevent negotiation from taking place in sexual relationships?
- What strategies can we use to deal with this?
Activity 14: STIs: What Are They? How are they transmitted?
(Adapted from Mackay & Cleland, 1994, p. 76)

Rationale
Aronga mapu in the data for this project knew how STIs were transmitted but many answered that they didn’t actually know what STIs were. These next two activities introduce STI transmission as well as the most common STIs in the Cook Islands.

What the research said
The research reported that only 42% of aronga mapu used a condom for their first sexual experience, which contributes to the high number of teenage pregnancies. Of those who have multiple sex partners only 15% use condoms. Research implemented with young people and antenatal women in 2006 revealed that only one third of pregnancies were planned in research implemented and that half of the women aged between 25 and 44 were pregnant for the fourth time. (Cook Islands Ministry of Health & Secretariat of the Pacific Community, 2007, 2012).

Learning intentions
We are learning to:
- identify and name the STI’s that are common in the Cook Islands
- understand how STIs are transmitted
- understand how to keep ourselves safe from getting a STI and how to keep my partner(s) safe

Materials
One rubber / latex glove
‘STIs are spreading fast’ pamphlet from Ministry of Health Public Health Department (one for each person to take away with them)
Copy sheet 11 STI scenarios
Copy sheet 11a STI cards
Copy sheet 11b STI symptoms

1. Energiser: Miming emotions in threes
Ask participants what emotions are and which ones they can label. Brainstorm different emotions such as: angry, excited, surprised, lonely, joyful, bored, tired onto the board.

Ask the group to separate into groups of 4 or 5. Each group chooses 3 emotions. Give them three minutes to come up with a way of demonstrating the feeling to the group without using words and the class has to guess the emotions.
2. **Common STIs of the Cook Islands.**

Explain that there are 5 common STIs in the Cook Islands, which we are going to learn about today. Split the group into five.

Using copy sheets 11a, the STI cards give each group one card. Each group is going to become the experts on one STI that is common in the Cook Islands.

Using the cards they have been given they need to decide on a way to include everyone in the group and an interesting way to present this information to the rest of the group. For example, they could rap / sing, design a quiz, be a talk show panel, do a skit. Each group shares back to the rest of the class.

**STI Jigsaw**

Now give out one set of five cards of all the STIs to each group. They need to match the picture to the words that define each of the five main STIs. When they think they have each STI and its definition categorised they can check by looking at the full set.

Explain that there are ways to protect yourself from these physical risks of sexual intercourse. The only way to be sure you don’t get a STI is to abstain from sex / not have sex. If you decide that abstinence is not for you then being with only one partner, doing other things like the outercourse ideas we talked about in earlier lessons, and always using condoms, are the behaviours most likely to ensure that you do not get an STI or pass one on if you have one without being aware.

<table>
<thead>
<tr>
<th>Alphabet of protection from STIs</th>
</tr>
</thead>
<tbody>
<tr>
<td>A = Abstinence</td>
</tr>
<tr>
<td>B = Be Faithful</td>
</tr>
<tr>
<td>C = Condomise</td>
</tr>
<tr>
<td>D = Do other Things (outercourse)</td>
</tr>
<tr>
<td>E = Educate yourself</td>
</tr>
</tbody>
</table>

Remember you cannot always tell if you or someone else has a STI as some have no symptoms (Give everyone a copy of copy sheet 11b to keep).

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20 Cards are also as pdf on the teachers’ flash drive.
STI Transmission

1. Explain to the participants that today we are going to do a game / role-play that will show them how easily STIs can move around from person to person, often without anyone knowing. They will all be given a role that they need to play for the activity. This is a role-play so it is not real but they should think of trying to take on the role for the sake of the activity and the learning.

2. Give each person a category card (see copy sheet 11). They are not allowed to tell anyone else what is on their card. Note: you will need to work out the numbers for your group to keep the proportions similar to those below.

Category 1: One student will receive a card with:
Unfortunately, you have a STI but you feel too embarrassed to go to the hospital or doctor so you don’t KNOW you have one yet. (Optional: If you have any glitter, sprinkle glitter onto this person’s hand as some glitter will transfer to any hand that this person shakes during the game).

NOTE: choose this person carefully to ensure this person can handle this role.

Category 2: Three or four participants get this card:
You always use a condom and are careful not to use an oil-based lubricant such as Vaseline or coconut oil.

Category 3: Three or four participants get this card:
You always use a condom and you regularly get checked out at the doctor or the hospital

Category 4: Three or four participants receive this card:
You intended to use condoms but at the time you didn’t have any

Category 5: Three or four participants receive this card:
You, or your partner, refuse to use condoms, and anyway you won’t catch anything

Category 6: Three or four participants receive a card stating:
You have decided not to be sexually active.
(Refuse to shake hands with anyone – pretend to be writing on your card)

Category 7: One student has this card and a glove
You know you have a STI after going for a test. You are on antibiotics, but now you always use a condom (wear a glove when you shake hands)
3. Set the scene. Tell the participants that they are at a party on the beach at the Social Centre / Black Rock. Music is playing and they are having fun. It is a new group of people that they don’t know very well so when they get there they move around the party **shaking hands with at least five other people**. Write down the name of each person you shake hands with as you go.

**Ask** them to stand up, and ‘enter the party’… When they have shaken the hands of at least five other people they can sit down. Begin the game and then wait for everyone to sit down.

4. **Ask** the participants with the STI card to stand up.

5. All the people who shook hands with these people need to stand up (that had these people’s names on their card). **Inform** them that they have been in contact with a STI. **If they shook hands with the gloved person they can sit back down otherwise they stay standing.**

6. In turn any participants who have the names of any of the standing participants on their cards also have to stand, continue the process until all the connections have been made.

7. There will be 3 participants who have remained seated – **ask** them to read their cards.

8. **Ask** the participants from category 2 and 3 to sit down reading aloud the categories stated on their cards.

9. Inform the remaining participants that they have a STI as the ‘shaking hands’ was a metaphor for sexual intercourse. Each time you come into sexual contact with a person with a STI, or a person who has had sex with a person with a STI, you increase the risk that you will get an STI also. Unprotected (no condom) sex increases your chance of getting an STI.

10. **De-role** by reminding participants that they have not caught a STI from the exercise and the participants with the STI cards most definitely do not have a STI (however you never actually know if you have a STI until you have been tested as some STIs have no symptoms). In 2010 there were over 190 new cases of STIs in the Cook Islands. A third of these were in people under 25. It is estimated that around 40% (that’s almost half!) of the people in Cook Islands have a STI at any one time (Cook Islands Ministry of Health, 2011). In 2012 33% of adults had chlamydia.
11. **Ask** each student to state briefly what they learned today about STIs or how they felt at the end of the exercise.

12. Remind the participants that for the purpose of this activity they had no choice as to whether to shake hands or not, but with regard to sex they do have a choice and many aronga mapu consciously decide not to have sex or to always protect themselves when they do which are the most effective ways to avoid STI’s.

13. To finish **ask** participants to fill in copy sheet B. **Ask** participants to consider the impact on their pito’enua if they use condoms and or other contraceptives each time they are sexually active. How would this impact on their dimensions of wellbeing?
Activity 15: Cyclone proofing Relationships.

(Adapted from Department of Education and Early Childhood Development, 2014, p. 19).

Rationale
The are | house that survives a cyclone is the one that is built on strong foundations - foundations that, no matter what they face, keep the are intact. In modern times houses in the Cook Islands are made from concrete blocks to survive a cyclone – in this activity the concrete blocks represent the skills and characteristics of a strong relationship. In days gone by are kikau | coconut frond houses were blown away in cyclonic winds.

What the research said
Young people wanted to learn how they have strong, pleasurable and respectful relationships. They wanted to learn ‘the emotional skills’ not just the physical aspects of relationships and to know how ‘to fix’ relationships when they went wrong.

This activity uses the analogy of the foundations that keep a house strong, and those that will keep relationships strong. The activity examines the key components, or building blocks, of respectful relationships. It is designed to give participants the opportunity to examine what makes a relationship strong, sustainable and equitable and then to explore how these foundations work for them if there are potentially negative aspects within some relationships.

Learning Intentions
We are learning to:
- identify the characteristics of strong and resilient relationships
- analyse the impact a variety of scenarios could have on the strength of a relationship.

Materials
Copy sheet 14 ‘Cyclone proofing blocks’. Four or five laminated sets, depending on the size of your group. You could put each of the laminated cards onto the side of boxes to create ‘building blocks’ to create a visual of creating a strong foundation.
4 or 5 sets of three plain laminated cards
Blu tak

Energiser: ‘In the Manner of the word’
Send two people out of the room. The rest of the class choose an adverb, for example, a word that ends in ‘ly’ such as slowly, quickly, angrily etc. Once a word is chosen ask the 2 outside to come in and ask someone to perform a task ‘in the manner of the word’ e.g. walk across the room in the manner of the word until they can guess. They get to ask three participants to enact the word and then they have
to make a guess. Note: These sorts of games slowly prepare participants for the role-play activities later in the resource

1. To link back to the previous lessons, ask participants to speak with the person next to them about what kinds of things make for a respectful and positive sexual relationship. Ask for a couple of people who might be prepared to, to share which characteristics they think are most important in terms of creating tu akangateiti | respect and respectful relationships.

Explain that over the last few lessons we have explored who we might be attracted to, planning our sexual debut, considering how we keep ourselves emotionally and physically safe in sexual encounters and today they are going to continue to investigate intimate relationships using an activity that explores the characteristics that make for strong, respectful and enjoyable relationships.

2. Cyclone proofing ‘blocks’
Today we are thinking about the qualities that make for a strong foundation in our are | house of sexual / intimate relationships. Move into small groups of five or six participants per group.

3. Hand out one set of cyclone proofing blocks per group and some blu tak for sticking cards to the wall. Ask participants to view all the cards they have been given and then to decide amongst themselves if there might be any important qualities that have been missed in the set. If there are additions ask them to write them up onto the blank cards they have been given so that they can be used in the activity.

4. Now, using their full set of cards they need to come to consensus about how to place the cards in order from MOST IMPORTANT in a relationship (placed at the bottom) to LEAST IMPORTANT so that they are building a wall as they go. Discuss how each brick plays an important role in holding the are up and this is similar to relationships

5. Once all of the groups are finished ask them to take away one of the least important blocks / qualities – what difference does this make to the are / relationship?

Now ask them to take away one of the most important blocks / qualities – what difference would this make?

What would happen to the are / relationship if:
• a partner cheated on you? (Get the group to talk about which blocks would be impacted and take away those blocks / qualities that being cheated on would affect - perhaps honesty, trust, loyalty)
• A friend or partner gossiped about you?
• A friend or partner puts you down or embarrasses you on Facebook?
• Someone posted an unwanted video of you online?
• Shared a photo of you in your underwear?
• Someone supported you?
• Helped you when you were in trouble?
• A partner never broke their promises?

Debrief
• As you completed that activity what did it make you think about with your own relationships?
• Was there any disagreement in your groups about what qualities were impacted by the different scenarios?
• Why was this do you think? (Different people respond differently to the same scenario)
Activity 16: Healthy? Unhealthy? Don’t Know?
(Adapted from Family Planning New Zealand, 2008, p. 90)

Rationale
Understanding how our relationships impact positively, or negatively, on our wellbeing are important skills for all young people to learn.

What the research said
Participants in the youth survey said that they wanted to learn about the signs of relationships that were no longer healthy, or, how ideas about how to ‘fix’ relationships when they were going wrong. This activity begins to explore healthy and unhealthy relationships and allows for discussion to explore and clarify the kinds of relationships that aronga mapu may want for themselves.

Learning Intentions
We are learning to:
- analyse the impact becoming sexually active has on pito’enua
- critically analyse a variety of situations to decide if they are healthy or unhealthy for relationships

Materials
Copy sheet 15 Healthy, unhealthy, don’t know cards
Copy sheet 15a Relationship cards, one set of cards for each group of 5 / 6 participants.
Copy sheet B Pito’enua template, one per group

Make sure participants realise they don’t have to be in a relationship to do this activity but they may want to imagine they are.

1. Use copy sheet B Pito’enua.
   Group participants so they are in groups of five or six. Ask them to consider the concept of Pito’enua represented on the sheet in front of them. Explain that their task is to consider what the impact of being in a sexual or intimate relationship, or becoming sexually active, has on a person’s pito’enua. Remind them to consider both the possible positive impact (for example, they feel desirable, have someone to do things with), as well as any possible negative impact (for example, they can’t get out with their friends as easily anymore, have to lie to their parents about where they are going) that could impact the five dimensions of our pito’enua | wellbeing. Be sure that they have something in all five dimensions with examples ready for discussion with the whole class.
DECIDING TO HAVE A RELATIONSHIP / BECOME SEXUALLY ACTIVE

<table>
<thead>
<tr>
<th>Kopu Tangata</th>
<th>Tu Manako</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Wellbeing.</td>
<td>Mental and Emotional Wellbeing.</td>
</tr>
<tr>
<td>Our friendships and relationships</td>
<td>How we feel and what we think</td>
</tr>
<tr>
<td>with other people</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Vaerua</th>
<th>Kopapa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual wellbeing.</td>
<td>Physical wellbeing.</td>
</tr>
<tr>
<td>Our values and beliefs</td>
<td>Our body</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Aorangi</th>
</tr>
</thead>
<tbody>
<tr>
<td>How is the place you are living,</td>
</tr>
<tr>
<td>working, in; or the people you</td>
</tr>
<tr>
<td>are around, influencing your</td>
</tr>
<tr>
<td>pitoenua</td>
</tr>
</tbody>
</table>

Debrief this activity as a whole class and have groups share back two ideas they had for each dimension of pito’enua. Discuss the fact that relationships can be very rewarding, positive, fun and desirable. They can also sometimes be the opposite. We are now going to think about how we can work out whether a relationship we might have with someone is good for us or maybe not so good for us.

2. Using copy sheets 15 and 15a give each group one set of cards and one ‘healthy / unhealthy / don’t know’ set. Have them open the cards and explore what they say then place each of the relationship statement cards under one heading:
   a. Unhealthy
   b. Healthy
   c. Don’t know

The group should take turns and read out one statement at a time and then discuss each card and come to a consensus before putting the card in the pile.

3. Once all the groups are finished ask them to assign a reporter. This person should be the person with the curliest hair. Ask one group to share their lists to the rest of group.
4. Compare these to other groups as each group listens, having the reporter for each group discuss any statement cards that their group put into a different category and why.

5. Compare to the cyclone proof house activity done in the previous lesson and think about the characteristics of healthy versus unhealthy relationships.

6. **Discuss:**
   - Why did they place each card where they did? How did they decide?
   - Was it hard to reach a consensus with the whole group? Why do you think that might be so?
   - What does this teach us about relationships that are healthy and unhealthy?
   - What would make it hard for someone to break away from a relationship they thought was unhealthy?
   - What else can go wrong in relationships?
   - What can you do if you are not happy in a relationship?
   - **Ask** participants if the ideas they come up with might be easy or hard to actually do in real life?

**SAFETY NET:** Finish the activity with participants identifying in their workbooks who they can go to for help when things go wrong in their lives. Get them to note down who they trust to help them - who do they know that has good skills?
What agencies are available that can support those who are in trouble with their relationships?

**MAKE SURE THESE NUMBERS ARE VISIBLE IN CLASS**

<table>
<thead>
<tr>
<th>Service</th>
<th>Contact Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youthline / Helpline</td>
<td>free phone 0800 4357 or 0800 8255</td>
</tr>
<tr>
<td>Punanga Tauturu - Family violence</td>
<td>21133 or 55134</td>
</tr>
<tr>
<td>Police</td>
<td>999 or 22499</td>
</tr>
<tr>
<td>Cook Islands Family Welfare</td>
<td>23420</td>
</tr>
<tr>
<td>National Council of Women</td>
<td>29418</td>
</tr>
<tr>
<td>School Counsellors at Tereora College</td>
<td>23822</td>
</tr>
<tr>
<td>Te Kainga Mental health / wellbeing centre</td>
<td>20162, 29162 or 50663</td>
</tr>
<tr>
<td>Al-Anon for families affected by alcohol</td>
<td>20162 or 21692</td>
</tr>
</tbody>
</table>
Activity 17: Breaking Up Kindly

(Rationale)

This activity continues from the previous activity and gives participants the chance to practice breaking up kindly. Communication skills are necessary for negotiating successful relationships particularly when feelings and respect need to be considered.

What the research said

Aronga mapu require support in developing the skills to ‘break up kindly’. The focus groups’ discussions illustrated that young people often experienced ‘drama’ when relationships broke up. Aronga mapu spoke regularly of experiences that were either verbally or physically violent, or both, when relationships failed. If a relationship is unhealthy it is important aronga mapu have the skills to end the relationship in an honest and respectful way. There were added complications in dealing with the emotions associated with finding out a partner was ‘cheating’ by having more than one relationship.

Learning Intentions

We are learning to:

- communicate clearly, honestly and respectfully when ending a relationship

Materials

Paper of two different colours (one of each colour for each student)

Envelopes 2 per group

Break-ups in young relationships happen frequently. Many of us have our first romantic relationship during our teens, so realistically it’s unlikely to be our only one. We will therefore experience the thrill of a new relationship, and also the sadness of one ending, more than once.

1. As a group, brainstorm ideas about when and why a relationship might end. Record the responses on the board.

Some examples might be: you don’t feel the same about the other person anymore, the relationship isn’t equal, trust is gone, you found someone else you’re interested in, the relationship feels uncomfortable, you argue all the time, the relationship is violent, it’s not fun anymore, and they cheated on you.
2. Select five examples the participants have given you about why relationships end. Put a circle around the five examples participants think are the most common.

3. Divide the class into five groups and allocate one of these examples to each group. Give each group two envelopes and get them to write their example scenario on both envelopes. One envelope is for the ‘opening line’ and the other is for the ‘response’.

4. **Ask** each group to discuss amongst themselves ways they could start the break-up conversation for the scenario they have been given, and how the other person might respond.

5. Hand out the slips of coloured paper, one of each colour to each participant. Using the first colour, e.g. yellow, participants should write an opening line on the slip. This should be something that they could say that will begin their difficult break up conversation.

   They should then write a response or something that the person they are talking to might say back to them on their other slip (e.g. the green one). Each participant should then put these into the appropriately labelled envelopes where they will be mixed up.

6. Now participants take it in turns within their groups, each to draw out an opening line while another member draws out a response. Participants practice these out loud with each other. After everyone in the group has had a turn at opening the conversation and replying, discuss ways that might make the opening lines and responses better / more respectful / less hurtful or more likely to be taken seriously in ‘real’ life. Make changes on the slips or write new ones.

7. Put the opening lines and responses back into the envelopes and pass the envelopes clockwise to a different group.

8. When each group has received their new scenario, repeat instructions 4–7. At the end of this, each group selects the two best opening lines from their envelope and they rehearse a role-play to share with the rest of the group.

9. Each group presents their role-play of the break-up scenario by setting the scene and acting out the best opening lines then the two best responses. Be sure to debrief the participants at the end.

Discuss

- How do you think it might feel being the person to initiate the break-up?
- How do you think it would feel having someone tell you they want to
break up with you – especially if you didn’t see it coming?

- What things should we consider when we know it's the right time to end a relationship?

**To finish.**

Explain that the important part of breaking up kindly is to make sure that you have communicated your feelings fully. Sometimes, ending a relationship can be accompanied by strong emotions. These feelings may be felt, not only by the partners who are breaking up, but also by their friends and family. There may be feelings of sadness, anger and hurt, but there may also be feelings of relief. Some young people may feel they have learned from the experience – such as how important it is to remember your friends, who we sometimes put aside when we are in the middle of a romantic relationship.
Activity 18: One lover, Two, or Three?

Rationale
Open communication is essential for all healthy relationships. Multiple and concurrent relationships are common in the Cook Islands as the 2006 and 2012 Youth Studies showed. This lesson investigates non-monogamy and monogamy.

What the research said
Twenty percent of the participants in the research were involved in more than one relationship at the same time in the previous year to the study. Participants said that finding out their partner was cheating often ended relationships in violent or aggressive ways.

Learning intentions:
We are learning to
- understand that some people do not want to be in monogamous relationships
- open communication is key to healthy and positive relationships

Materials
Copy sheet 16 One lover, two or three? One copy per group of 4 participants.

1. Explain that most positive relationships require the participants to reflect on what they want out of their relationship and to communicate that with their partner. Young people in the research for this SRE resource said that finding out their partner was cheating on them with someone else was very painful, and often ended up in ‘dramas’ where there were ugly arguments and sometimes violent or revengeful acts occurred. We have discussed and practiced ways of ‘breaking up kindly’ in previous lessons. In this lesson, we are discussing starting out in a relationship with open communication.

Being in more than one sexual relationship at a time is called being polyamorous. This means that both partners talk to each other, and have open, honest, conversations about not being each other’s exclusive sexual partner. Many people in the research study took part in more than one relationship at a time.

When you are exclusively with someone sexually that is called being monogamous. Most people in the research study did not want their partner to be with someone other than himself or herself so wanted monogamous relationships.

Get into groups and discuss the words ‘polyamory’ and ‘monogamy’ and brainstorm what you know about these terms and then write down any questions you have about either of these two terms. When the groups are
finished collate their current knowledge, and what they want to learn about onto the board. Try and put similar questions that they have close together. These will form research questions for small groups to work with for homework.

2. Give copy sheet 16 scenario one to half the groups and scenario two to the other half. Have the group read the scenario and divide a page in half and decide what are the pros of the scenario and what might be the cons. (What are the good things about the scenario, what are the not so good things). Is there any harm being done to anyone in the scenario? If so what?

3. Let's think of another scenario now. The scenario is that Raukura has a boyfriend, but is also sleeping with two other boys. None of them know about each other and she wants it to stay that way as she knows it will be really ugly if she gets caught out. (You could change this scenario and have opposite genders if you wish – what was shown in the research was that both young women and young men have multiple partners). How does this scenario compare to the ones you have just looked at in your groups? Which scenario is more damaging or potentially hurtful?

4. One way of eliminating the possibility of hurting your partner if you want to have more than one relationship at a time is to talk to them about this desire so that you are not being dishonest. This will probably not be easy to do at first, but having difficult conversations is part of having respectful and responsible relationships.

Debrief
Choose between getting the participants to use copy sheet B - pito’enua and explore how open polyamorous relationships would impact on their pito’enua compared to ‘being cheated on’.

OR

Use copy sheet A and ask participants to consider polyamory as the context they use to explore socio-ecological understandings about non-monogamy / polyamory.
Activity 19: Knowledge to Action – What Can We Do?

Rationale
The idea of young people becoming advocates for change is an important part of learning the skills to create supportive and safe communities for all people. Understanding social justice and the importance of equity have been important threads throughout this SRE resource. Young people may have identified a number of issues that need to change in their school or their local community.

What the research said
Young people in the study identified a range of areas that needed improvement that would enhance the health of young people. Areas such as contraception availability, preventing bullying, creating supportive school environments for LGBT participants, wanting adults to be more accepting of the LGBT community, parental sexuality education, and acceptance of gender diversity.

Learning Intentions
We are learning to:
- identify an issue we care about
- identify a course of action to advocate for social change

Materials
Large paper, felt pens
Copy sheet 17 What can we do?

Explain that over the course of these lessons we have explored a number of issues that aronga mapu face in the Cook Islands - issues about gender, health, sexual orientation, sexuality, relationships, and our rights. Ask the group: what are some of the specific issues that have been covered - write these up on the board as they reply.

Ask when we look at this list does it make you think about some things you would like to change for young people in our school? On our island? In the Cook Islands? How could we make some of these things better for aronga mapu in the Cook Islands? As they discuss the things they would like to change write their ideas onto the board.

They might come up with issues such as the following or they may think of completely different issues:
- Aronga mapu do not have easy access to contraceptives
- It is tricky to get condoms when your aunty runs the health clinic
- We need a health clinic at school
- Our school doesn’t teach people about their own bodies
• The rate of STIs in aronga mapu is too high
• Some policies at our school discriminate against some people (e.g. hair styles, uniforms)
• There is too much teasing and bullying that goes on at school
• Aronga mapu don’t learn about how to be good parents
• LGBT aronga mapu at our school are not safe
• There is too much violence against women and girls in our country
• Sexual abuse of both girls and boys is way too high and nobody seems to be doing anything about this
• Alcohol is a big problem with aronga mapu and we don’t get taught drug education
• People in our community do not understand gender equality
• We need a support group at our school for LGBT aronga mapu
• Too few people report sexual abuse
• Too much hurt and violence happens in sexual relationships because people do not discuss openly that they want to have more than one relationship at a time
• Akava’ine are not treated with dignity
• Lesbian women do not feel safe enough to be open about their sexuality in the school or the community
• It should not be a criminal offence for men to have sex with men

Once the list is compiled ask the participants to look at it and make a decision on three things that are important to them to change. When they have decided, get them to put their initials next to the three topics on the board. Once everyone has identified the issues they care most about, get them to form groups of people with similar interests i.e. those who put their initials next to one of the same topics as them.

In their groups discuss some ideas that could work to begin to make changes to the issues you see as important. Use copy sheet 17 as an example and then the blank copy the groups can brainstorm and begin to think of what they could do to implement change. This copy sheet is called a Critical Action Plan (Aldridge et al., 1998) and walks participants through the steps of implementing a plan to advocate for change.

Possibilities are:
• Write a letter to the principal or the Parent Teacher Association saying what your concern is with some suggestions for change – an anti-bullying campaign? A programme that teaches about abuse? Senior sexuality classes? Challenging the uniform policy for akava’ine and akatane, or making it a unisex uniform?
• Increase the time for SRE at school, setting up a school health clinic etc.
• Set up a Gay Straight alliance at the school to have a support group for people that identify as LGBT at your school (see this link for help on how to do this http://insideout.org.nz/resources/), or ask the Te Tiare Association to help
• Design a gender equality poster campaign
• Write a letter to the Minister of Justice sharing your concern about the Crimes Act not being amended to decriminalise sex between men
• Set up a Youth Peer Sexuality Educator programme at your school or join a community group
• Become a aronga mapu ambassador on the Cook Islands Youth Council
• Campaign for free condoms to be made more freely available
• Set up a ‘participants against drunk driving’ campaign to educate young people about how to drink alcohol safely

The possibilities are endless. It is a good idea to start with a small intervention for change before taking on a larger task. If participants are to action this planning they will need to be taught the skills to implement the critical action. Skills such as letter writing, verbal and written communication, research, problem solving etc. These lessons could form the basis of your health education classes for some weeks. Alternatively, you could bring in one of the youth organisations such as Rotoract or CIFWA YPE and see if they will work collaboratively with your group to plan an advocacy for change intervention.
Activity 20: What Have We Learned? What Do We Still Want to Learn?

Rationale
Understanding how effective young people think our programmes are is important to learn. They can offer ideas for improvement so that next time you take these lessons they can be enriched. Knowing what further information participants would like to learn also informs educators of what areas may be missing from this series of lessons. These ideas can be incorporated into future lessons.

Learning Intentions
We are learning to:
- evaluate our learning
- critically reflect on our current knowledge
- identify what knowledge we would like to learn next

Materials
Large paper, felts,
Participants copy of copy sheet 1 Definition of a sexually healthy young person
Copy sheet 18 Programme evaluation one per person

Explain to the class that today we are going to think about what we have learned over the last 20 lessons and what we would like to learn more about.

Let us have a quick recap of all the different things we have been learning about. **Ask** the participants to brainstorm onto the board all the contexts of learning you have covered together (or you could save the brainstorm they did in activity 19 and save time in this lesson).

Go back to Activity One, Part 2 and give back to the participants their copy of copy sheet 1: Definition of a sexually healthy young person that you did at the start of the programme.

**Ask** each person to reflect on what they, personally, have learned over the last twenty lessons (or however many you taught).

Go through each of the criteria that is determined a sexually healthy young person has and tick those aspects that you consider you now know and what is still left to learn.

**Ask** the participants to work individually and answer the questions on copy sheet 18.

Finish with a fun activity of your choice or do a ‘group tangle’
Ask the participants to form a circle where they are shoulder to shoulder. Get all participants to put their right hands into the middle of the circle and grab someone else’s hand. With their left hand hold the hand of someone who is different from the person who owns the right hand they are holding.
Now they have to untangle themselves by stepping over, under, through without letting go hands.

It is possible! 😊

You may like to have a celebratory kai kai | feast or function to commemorate the time you have had together and the experiences you have shared as you have worked through the lessons together.
Activities related to language, bodies, and anatomy

It could be that your aronga mapu have not had an opportunity to learn about pubertal changes or the sexual reproductive body parts and anatomy before they do this unit of work. If this is the case here are two activities that you could incorporate into these lessons where you think they best fit.

Activity: Language

What are some words we use to describe the male and female reproductive parts? On a piece of large paper write the sex and reproductive body parts of females and males. For example, breasts, vagina, testicles, penis and anus. Participants in their groups list as many alternative or popular names for these body parts as they can think of. Some words may be considered ‘rude’ words that are used in derogatory ways. List these onto the paper. When all the groups are finished brainstorming discuss:

- Why have these words developed?
- What do you notice about the words? (different number of male vs female, negative and positive words? What about the Maori words – why are these considered ‘rude’ words when they are just words that describe the human body?).
- Why do we use these words?
- Why might it be important to know the correct terminology?

Stress the importance of using the correct terminology in health education. Knowing the words is a great start, but it is also good to know how the body parts fit together and what is their function as it will help you learn how the reproductive system works

Activity: Anatomy / Body Part Balloons

Using mixed medium materials create either a female or male reproductive system using the picture of the reproductive system as a guide.21

Split the class into small groups and give them one bag of materials per group and a copy of either the male or female reproductive system.

You can use a variety of materials such as:

- seed pods,
- plastic wrap,
- a piece of foil,
- cello tape,
- leaves,
- puru,

21 Remember that some people are born intersex (see page 34).
• sticks etc
Let them decide what might be used to represent parts of the body. Remember they need to be able to explain their model when they share back to the rest of the group. As they share their group reproductive system explain what each of the parts is using correct terminology. This activity could be done incorporating a research homework component.
Copy Sheet A Our Critically Thinking About Sexuality Tivaevae

Topic: _________________________________________________

<table>
<thead>
<tr>
<th>What are my feelings about this issue?</th>
<th>What are my values and beliefs about this now?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Why do I believe this?</td>
<td>What would my parents say about this issue?</td>
</tr>
<tr>
<td>What would my friends say about this issue?</td>
<td>What would my religion or church minister say about this issue?</td>
</tr>
<tr>
<td>What would school say about this issue?</td>
<td>What would Facebook or the Internet say about this issue?</td>
</tr>
<tr>
<td>Is this issue disadvantaging anyone? If so, who and how?</td>
<td>Is this issue advantaging anyone? If so, who and how?</td>
</tr>
<tr>
<td>What needs to change to make this fair for everyone?</td>
<td>What can I do to change the situation?</td>
</tr>
</tbody>
</table>

______________________________

22 When this is printed into the resource it will take the shape of a tivaevae with sections / squares or perhaps flowers for each question.
<table>
<thead>
<tr>
<th>Kopu Tangata</th>
<th>Tu Manako</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Social Wellbeing. Our friendships and relationships with other people)</td>
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<tr>
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<tbody>
<tr>
<td>(Physical wellbeing. Our body)</td>
<td>(Spiritual wellbeing. Our values and beliefs)</td>
</tr>
</tbody>
</table>

**Aorangi: the environment.**

(How is the place you are living, working, in; or the people you are around, influencing your wellbeing?)
Copy Sheet 1 Definition of a Sexually Healthy Young Person
(World Health Organization, 2006)

**SELF**

**Appreciates their own body**
- Understands pubertal change
- Views pubertal changes as normal
- Practices health promoting behaviours such as abstinence from alcohol and other drugs and undergoing regular health checks

**Takes responsibility for their own behaviours**
- Identifies their own values
- Decides what is personally ‘right’ and acts on these values
- Understands the consequences of their actions
- Understands that media messages can create unrealistic expectations related to sexuality and intimate relationships
- Is able to distinguish personal desires from those of their peer group
- Understands how alcohol and other drugs can impair their decision-making
- Recognises behaviour that may be self-destructive and can seek help

**Is knowledgeable about sexuality issues**
- Enjoys sexual feelings without necessarily acting upon them
- Understands the consequences of sexual behaviours
- Makes personal decisions about masturbation consistent with personal values
- Makes personal decisions about sexual behaviours with a partner consistent with personal values
- Understands their own gender identity
- Understands the effect of gender role stereotypes and makes choices about appropriate roles for themselves
- Understands sexual orientation
- Seeks further information about sexuality as it is needed
- Understands peer and cultural pressure to become sexually involved / active
- Accepts people with different values and experiences

**RELATIONSHIPS WITH PARENTS AND FAMILY MEMBERS**

**Communicates effectively with family about issues, including sexuality**
- Maintains appropriate balance between family roles and responsibilities and growing need for independence
- Is able to negotiate with family on boundaries
- Respects the rights of others
- Demonstrates respect for adults

**Understands and seeks information about parents’ and family’s values, and considers them in developing their own values**
- Asks questions of parents and other trusted adults about sexual issues
- Can accept trusted adults’ guidance about sexual issues
- Tries to understand parental point of view
PEERS

Interacts with both genders in appropriate and respectful ways

- Communicates effectively with friends
- Has friendship with males and females
- Is able to form empathetic relationships
- Is able to identify and avoid exploitative relationships
- Understands and rejects sexual harassing behaviours
- Respects others’ right to privacy
- Respects others’ confidences

Acts on their own values and beliefs when they conflict with their peers

- Understands pressures to be popular and accepted and makes decisions consistent with their own values

ROMANTIC PARTNERS

Expresses love and intimacy in developmentally appropriate ways

- Believes that everyone has equal rights and responsibilities for love and sexual relationships
- Communicates desire not to engage in sexual behaviours and accepts refusals to engage in sexual behaviours
- Is able to distinguish between love and sexual attraction
- Seeks to understand and empathise with partner

Has the skills to evaluate readiness for intimate sexual relationships

- Talks with partner about sexual behaviours before they occur
- Is able to communicate and negotiate sexual behaviours
- Is having intercourse, protects self and partner from unintended pregnancy and infections through effective use of contraception and condoms and other safer sex practices
- Knows how to use and access the health care system, community agencies, religious institutions and schools and seeks advice, information and services as needed
When I was in the third grade I thought that I was gay,
'Cause I could draw, my uncle was, and I kept my room straight.
I told my mom, tears rushing down my face
She's like "Ben you've loved girls since before pre-k, trippin'."
Yeah, I guess she had a point, didn't she?
Bunch of stereotypes all in my head.
I remembering doing the math like, "Yeah, I'm good at little league."
A preconceived idea of what it all meant
For those that liked the same sex
Had the characteristics
The right wing conservatives think it's a decision
And you can be cured with some treatment and religion
Man-made rewiring of a predisposition
Playing God, aw nah here we go
America the brave still fears what we don't know
And "God loves all his children" is somehow forgotten
But we paraphrase a book written thirty-five-hundred years ago
I don't know
And I can't change, Even if I tried
Even if I wanted to, And I can't change
Even if I tried, Even if I wanted to
My love, My love, My love
She keeps me warm, She keeps me warm
She keeps me warm, She keeps me warm
If I was gay, I would think hip-hop hates me, Have you read the YouTube comments lately? "Man, that's gay" gets dropped on the daily
We become so numb to what we're saying
A culture founded from oppression
Yet we don't have acceptance for 'em
Call each other faggots behind the keys of a message board
A word rooted in hate, yet our genre still ignores it
Gay is synonymous with the lesser
It's the same hate that's caused wars from religion
Gender to skin color, the complexion of your pigment, The same fight that led people to walk outs and sit ins,
It's human rights for everybody, there is no difference!
Live on and be yourself
When I was at church they taught me something else
If you preach hate at the service those words aren't anointed
That holy water that you soak in has been poisoned
When everyone else is more comfortable remaining voiceless
Rather than fighting for humans that have had their rights stolen
I might not be the same, but that's not important
No freedom 'til we're equal, damn right I support it
(I don't know)
And I can't change, Even if I tried
Even if I wanted to
My love, My love, My love
She keeps me warm, She keeps me warm
She keeps me warm, She keeps me warm
We press play, don't press pause
Progress, march on
With the veil over our eyes
We turn our back on the cause
'Til the day that my uncles can be united by law, When kids are walking 'round the hallway plagued by pain in their heart
A world so hateful some would rather die than be who they are
And a certificate on paper isn't gonna solve it all
But it's a damn good place to start
No law is gonna change us
We have to change us
Whatever God you believe in
We come from the same one
Strip away the fear
Underneath it's all the same love
About time that we raised up... sex
And I can't change, Even if I tried
Even if I wanted to, And I can't change
Even if I tried, Even if I wanted to
My love, My love, My love
She keeps me warm, She keeps me warm
Love is patient
Love is kind
Love is patient
Love is kind (not crying on Sundays)
Ka ui atu au ki toku mama e Ko ai toku Papa?

Listen to this song on this link: https://drive.google.com/file/d/0BwEzAGoPlW0gL02cHZwQUNzdEk/view?usp=sharing

_I ask my mother - Who is my father?_

E akakite mai toku mama, me ui atu au ki te pou e x2

_She explains that I should ask the posts of the house_

Ka ui atu au ki te pou o te are e koai e toku papa?

_I ask the posts of the house, who is my father?_

Te pou o te are- kare e kii mai, Kare e autaratara mai e x2

_The posts of the house do not reply, they don’t say a word_23

---

23 There may be many reasons why the posts of the house (that saw the child be conceived) does not speak. It could be that the child’s father is not the husband, an incest / abuse situation, the mother was unmarried etc.
Copy Sheet 4 A Partner Is....
You may or may not be in a relationship with a partner/boy/girlfriend at the moment. Think: if you were in an intimate long term relationship, what would you want your partner to be like? *Tick the columns that apply to you.*

<table>
<thead>
<tr>
<th>A PARTNER IS A PERSON WHO...</th>
<th>ALWAYS</th>
<th>SOMETIMES</th>
<th>NEVER</th>
<th>DON’T KNOW</th>
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<tbody>
<tr>
<td>Gives me what I want</td>
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<tr>
<td>Won’t tell me their feelings</td>
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<tr>
<td>I enjoy sex with</td>
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<tr>
<td>Fights with me</td>
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<td>Is a friend when I need one</td>
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<td>Has other partners</td>
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<td>I can tell anything to</td>
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<td>Takes care of me</td>
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<td>I look after</td>
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<td>Shares everything with me</td>
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<td>Makes the decisions</td>
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<td>I trust</td>
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<td>Doesn’t listen to me</td>
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<td>Gives me pleasure</td>
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<td>Gets jealous when I get close to other people</td>
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<td>Tells me I’m great</td>
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<tr>
<td>Talks all the time</td>
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<td>A good person</td>
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<td>Honest and trustworthy</td>
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<tr>
<td>Someone who doesn’t want to change you</td>
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<tr>
<td>Someone to talk to</td>
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<tr>
<td>Interested in lots of sex but no commitment</td>
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<tr>
<td>Someone who would place you at risk</td>
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STRONGLY DISAGREE
MAYBE

DISAGREE
STRONGLY AGREE
MAYBE
AGREE
Copy Sheet 5a Values Statement Cards

Males are naturally more interested in sex than females

Males are often attracted to more than one person at once, while females tend to get attracted to just one person at a time

Gays, lesbians, and bisexuals are more promiscuous than heterosexuals

Being in love with someone makes it likely that sex with that person will be good!

It’s unnatural to not be interested in sex

Males are more easily turned on that women are

Males enjoy sex more than women do

Young guys are intimidated by young women who are more sexually experienced than they are

Men tend to be lustful and women tend to be loving
You can’t fall in love with someone you’re not sexually attracted to.

If you’re sexually attracted to someone you must be in love with them.

Young people are much more interested in sex than old people.

It’s possible to love someone and yet not want to have sex with them.

Having sex with someone will make you love them more.

Only guys play around with other people while also being in a relationship with someone.

Females find it difficult to ask for sex in the way that they want it.

If you want to be in more than one sexual relationship at a time you can do that by just talking to each of your partners so nobody is ‘being cheated’ on.
Copy sheet 5b Dilemma Cards
You and your best friend find the same person attractive. That person just texted you and asked you to meet them at Rehab. You know that your best friend is akama (shy) and not too confident. They often feel down on themselves and you’re a bit worried about their self-confidence.

You and your best friend find the same person attractive. You have just found out that that person has contacted your best friend to ask them to meet at Rehab. You are upset by the strength of your own feelings of anger and jealousy.

You find yourself strongly attracted to a person of the same sex. Although that person is friendly towards you, you don’t know what their feelings are about you, or their orientation.

You’re still a virgin – and quite happy about that. However ALL your friends seem to be sexually active – at least they say they are. You feel like your getting left behind!

You have been out a few times with a person you initially found very attractive. Now, you’ve gone off them – the trouble is they are now very keen on you and have told you that they are in love with you!

You and another person are deeply attracted to each other. The problem is you are both already in relationships. Both of you, and your partners are all part of the same circle of friends.
You find yourself attracted to what might be considered as an 'unsuitable' person; e.g. your teacher, your friends mother / father, your minister, your cousin, your married neighbour.
Copy Sheet 6 Questions for Exploring Sexual Orientation
(Adapted from Rochlin, 1992)

1. What does it mean to be heterosexual?
2. How can you tell if someone is heterosexual (straight)?
3. What causes heterosexuality?
4. Is it possible that people are heterosexual because they are scared of people of the same sex?
5. Why are heterosexuals so promiscuous?
6. If you’ve never slept with a person of the same sex, how can you be sure you wouldn’t prefer that?
7. In a straight couple, who takes the dominant role and who takes the passive role?
8. 40% of married couples get divorced. Why is it so difficult for straights to stay in long-term relationships?
9. Considering how overpopulated the world is getting, can the human race survive if everyone is heterosexual and has children?
10. 99% of reported rapists are heterosexual. Why are straights so sexually aggressive?
11. A large number of people who abuse children are heterosexual men. Do you think it is safe to expose children to heterosexual teachers, Boys Brigade / Girls Brigade leaders or sports coaches?
12. Are you offended when a straight person of the other sex ‘comes on’ to you?
13. When did you choose your sexual orientation?
14. How easy would it be for you if you wanted to change your sexual orientation starting right now?
15. What have been your reactions to answering these questions? What feelings have you experienced? Why?
<table>
<thead>
<tr>
<th>A gay boy</th>
<th>A heterosexual girl</th>
</tr>
</thead>
<tbody>
<tr>
<td>A young lesbian</td>
<td>Akava’ine (A male who feels like a female)</td>
</tr>
<tr>
<td>A married man</td>
<td>A married woman</td>
</tr>
<tr>
<td>A gay Papa’a boy</td>
<td>A lesbian Papa’a girl</td>
</tr>
<tr>
<td>A young pregnant girl</td>
<td>A bisexual boy in a relationship with a girl</td>
</tr>
<tr>
<td>A 15 year old mother</td>
<td>A 15 year old father</td>
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<tr>
<td>A Year 13 girl with a boyfriend</td>
<td>A Year 13 boy with a boyfriend</td>
</tr>
<tr>
<td>A woman with two partners.</td>
<td>A man with two partners</td>
</tr>
<tr>
<td>The ‘out’ gay captain of the school rugby team</td>
<td>The ‘out’ young lesbian who works at the Trader Jacks</td>
</tr>
<tr>
<td>A 16 year old girl who has lots of tap and gap / one night stands</td>
<td>A 16 year old boy who has lots of tap and gap / one night stands</td>
</tr>
<tr>
<td>A girl who has boyfriends and girlfriends</td>
<td>A boy who has boyfriends and girlfriends</td>
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<td>------------------------------------------</td>
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<tr>
<td>A member of the church who is married and has a lover</td>
<td>A member of the church who is married and has a lover</td>
</tr>
<tr>
<td>A heterosexual boy</td>
<td>An openly gay man who lives with his partner</td>
</tr>
<tr>
<td>Akatane (a female who feels like a male)</td>
<td>An openly lesbian who lives with her partner</td>
</tr>
<tr>
<td>A person who openly has many relationships at the same time</td>
<td>An akava’ine who lives with a man</td>
</tr>
</tbody>
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Copy Sheet 9 Case Studies About Growing up LGBT in the Cook Islands

STORY 1
I consider myself extremely lucky to be born and raised in the Cook Islands. I have always preferred to keep my personal life private however in this instance I would like to make an exception and share my story in the hope that it may help a young Cook Islander, or anyone for that matter, who may struggle with issues regarding their sexuality.

I was raised in a very loving and close-knit family and have a twin sister and two older sisters. Growing up on Rarotonga my parents were very staunch members of one of the religious denominations on the island and so my sisters and I were heavily involved in all the church activities from early childhood through to our teenage years.

On reflection, I credit this time in my life to acquiring the values, fortitude and resilience that would help shape the person I am today and get me through some trying times in my life. I wouldn’t trade that time for anything and am so grateful to my parents for raising me in the church and instilling in me the values and principles that I hold dear today ~ love, honesty, respect, faith and family.

I had a normal healthy childhood with lots of friends at both primary and secondary school and had ‘boyfriends’ from time to time. I was attracted to boys then and even today a gorgeous specimen like Sonny Bill Williams will turn my head! But it wasn’t until I got a little older in my late teens early 20s that I desired something a little deeper and more intimate on all levels that I felt being with a woman would give me. And it did. I struggled with this initially as it went against everything that I had been taught growing up but I eventually became comfortable in myself and the choice I had made. I remember coming out to my friends first because at that young age they were the ones you spent every living moment with. They were all very supportive and accepting of me and helped me through those very fragile years of finding yourself whilst hoping to find someone to love at the same time.

It wasn’t until I met my partner, of almost twenty years now, through a community youth group in the mid-90s that I mustered up the courage to tell my family. Sadly by then my father had passed away and it was just my mother who I broke the news to that I was in a serious relationship with another woman. I knew it was going to be something very difficult for her to come to terms with given her religious beliefs and although I don’t remember the specifics of the conversation I do remember her hugging me at the end, upset with the decision I had made, but reinforcing her love for me always as my mother. She is an incredible woman and has been so accepting of the path I have chosen in life and loves my partner like a daughter. Unfortunately my partner’s family struggled with our relationship and it took them many years to come around to the fact that we were together. This was just something that we had to slowly and patiently work through however once they accepted us we have never looked back and they have been so great with us.
Just recently the most special thing in the world happened to my partner and I ~ we became parents. We wanted to have children and so about 10 years ago we started looking into IVF and the fertility treatment process in New Zealand. Things happened over the years that delayed this process and then when we finally commenced treatment we had two unsuccessful cycles between 2011-2013. Then in August 2014 my partner fell pregnant and has just had a beautiful baby girl for which we feel incredibly blessed.

In all my years of living on Rarotonga I have never encountered any direct prejudice or homophobia. I have been actively involved in many community groups from Rotaract to the Miss Cook Islands Pageant Association to the Cook Islands Rugby Union and believe in general that if you treat people with courtesy and respect they will do the same in return without prejudice of race, sexual preference, creed, etc.

I am very mindful of being gay in a small island community that has strong Christian beliefs and in that regard have not wanted to be a trailblazer of sorts or a loud lesbian out of respect for the society in which I live however that could change as gay rights and issues become more of a hot topic in the Cook Islands and require greater emphasis.

I feel so fortunate to have found my soulmate right here in paradise and I get it ~ not everyone will understand or approve as everyone is entitled to their own opinion. But the people that matter most in our lives ~ our family and friends ~ love and support us unconditionally and for that we are sincerely grateful and blessed.

Meitaki maata
Lara Sadaraka
STORY 2
I knew right from a very very young age, I kind of always knew .. that I was different to the other kids, I just didn't really understand what was going on as I was too young. I had a keen interest in cooking rather than planting 😊 and wanted to be indoors and other things that most of the other boys just weren't interested in so, maybe I knew at 7 or 8 years of age I guess. There was never any question at all, really, and Mum and Dad had their doubts when I was young too ..

I started to think around 9 that maybe this was just a phase thing, I dunno just trying to get my head around it I guess, and that when I went through puberty I would maybe start to be attracted to the opposite sex.. I pretended for years that I was straight – so from about 13 – 21yrs of age .. I put on a façade. I was a high achiever (I was Dux at Araura College and Head Boy at Tereora, the eldest son of a Pastor preaching in the community), I had a lot of family expectations on my back, because of my whole family, and who Mum and Dad were as a Pastor and wife in their church, I enjoyed being the golden boy and didn’t want to ruin that! I thought that I was doing them a favour. I thought that if I told them I would let them down.. The worry of letting my family down kept me from telling anyone and I kept thinking I could change my sexuality, um, just because how I was brought up with the teachings of the church. I felt it was a HUGE negative in my life that I needed to change. I spoke to different pastors, I prayed nonstop for HOURS everyday. I said why .. everything in my life is great except this.. and never got the answer I thought I should’ve got. it wasn’t until about 25 that I got the message that ‘I am who I am.’ You know, it doesn’t make sense for God to expect you to be someone you are not. I hated myself because of the teachings of the church and I was suicidal for a while. I thought about it a lot. I thought that if I did it it would make things easier for my family and for myself but thankfully I got over that. Then from about 21 I started out telling people I was bisexual ... It was just easier. I come across as very confident but I was pretty reserved. Because I wasn’t ever being my full self, I never made any really good friends. I had friends but
never really made awesome friends until I was completely honest with people about who I am as a gay man.

I came out at a mixed netball tournament. The Queens asked me to have a run for the tournament because I was a basketball player. I was excited about that, I went and played netball and just loved it. I felt accepted. I think I wanted them to know so on the launch night of Te Tiare I didn’t just tell people – I showed everyone I was gay. I hooked up with this Aussie guy and some people came into the changing room and that’s when everyone found out. It just happened, I hadn’t consciously thought about it but I was pleased they knew. Before that night - I had told my mum about three years before that.. and they [parents] weren’t happy. It took them a while to come around. I knew they loved me, there is never any doubt about that, but they struggled due to their religious beliefs. You know, I think these experiences have made me a stronger person. It’s just sad that you have to make a choice, that you feel like you have to give some stuff up to be true to yourself. My advice to young people questioning their sexuality is that I over thought about how everyone would take it. I kept thinking the worst.. I wish I’d told people earlier and it would have been easier, my relationship with my Dad really flourished after I told him I was gay, and if I hadn’t been overthinking his reaction this would have happened earlier. It was really hard for my Dad as a minister at first… at first he said No, that’s not ok and that’s that’. Then I explained to him ‘Dad, why would anyone like me, in their right mind, be like this if they had the choice and run the risk of being persecuted?’ (Its like; this is NOT a choice!) He said ‘ that’s a really good question’ and he went away and did some research and found out about homosexuality and religion and science. He’s had discussions with other ministers and so he now understands that sexuality is not black and white but that it is fluid.

I feel like there is a problem in that there isn’t anywhere that gay men can get support [in the Cook Islands].. as everyone thinks that if you’re gay you are a queen or akava’ine and that’s not true. My grandfather even said that to me, ‘why do you want to be a
woman?’ I told him ‘I don’t!’ .. and that shows peoples lack of understanding that there are men who are gay who are not lele.

It drives me crazy how the media portrays gay men, you know that all gay men are promiscuous or that they want to dress as women, or that they are all on Grinder.. you know we are not all like that and I don’t live like that.. you know people say they are Christian so therefore don’t believe in homosexuality but they do things like have sex before marriage, or cheat on their partner and those things aren’t condoned in the bible but somehow that’s all ok!? .. it really bugs me.

I just think people worry waaaayyyy overboard about what people might think … like my Dads family surprised me. My Dads family is extremely religious and I took my partner with me to a family reunion and he was fully accepted. I was so pleasantly surprised. It broke down a lot of barriers and that was really great. I was the first person in the family who brought a same sex partner and most people were just fine.

Mouroa Hosea 29 yrs
STORY 3
Whilst living in Australia I worked with a lady who was pregnant and wanted to name her baby Marc, I like to think because of me she wanted to name the child Marc and like all good parents was thinking about the child being bullied and called names so she asked me if I was teased at school, so straight faced I said “yes”,

She said “what?”

I replied "Lei Lei"

She said what's that mean?

I said poofter and laughed!!

I think of this a lot and I told a friend this story the other day and we were both in tears of laughter. Needless to say she named the baby Marc but it got me to thinking, as a child in Rarotonga brought up in the 70’s and 80’s I didn’t think I was especially effeminate but kids seem to pick up on these things and I was teased “lei lei” incessantly and hated it and I think because of it, denied my “gayness” until my late teens - but even that was done in secret -except to a couple of close friends, and once I got up the courage to tell them they flippantly said they already knew … what an anticlimax!!

I finally came “out” when I was 21, at that age I figured I was an adult and could …. I had this thing in my mind that I would be harming the family, mainly my father who at the time was quite a prominent businessman and thought his standing in the community would diminish but at 21 I was my own man so to speak so no longer hid my sexuality.

I still didn’t tell my parents, I just moved in with my then boyfriend, into a studio apartment and let them work it out for themselves, my mother and sisters had worked it out years ago but it took my mother to spell it out to my father, and what followed was a an uncomfortable six months until my father came to terms with it and my strong mother telling him to get over it!

I know live and work in Rarotonga with my long time partner.

Mark – 46
STORY 4

Dad: I was surprised with myself when our son told me he was gay. I thought if I was told something like this I would be angry or hostile but when he came out to us, I stepped back and listened, and decided to think about it and read, so instead of thinking about it negatively I decided to do some research and learn some more. One of the things that made me think was when our son said to us ‘if I could’ve chosen - I would never have chosen to be gay as its so hard, just so hard’. So I ask you: how can people think it is a choice?

Mum: I remember saying to our son that God has a purpose for his life... he has a purpose for everybody’s life, and God will use him to help other people in the same situation. I am so thankful that he knows that we will always love him and always support him. So, um, it was, and it still is, hard because as a leader in the church people hold you up as a role model in the way you should lead your lives. We’ve looked to Jesus on this issue, we pray and ask for guidance.

Dad: What is interesting for me as a pastor is: what can religion do to address this matter? True in the bible it is very specific .. about sexuality and how that is supposed to be etc ... But to me there is something else that the bible offers, and religion offers, that we have not yet seen because God is for everyone. Jesus died for everyone and God sees everyone as the same. There is no discrimination whatsoever. We are all sinners. God’s aim is for everyone to accept his gifts. We are all in need of his saving grace. God can help the people in whatever situations they find themselves. But as for gay people.. and lesbians… some people think that’s not so.

Dad: You gotta look at something like... does that mean that these guys are prohibited from expressing their love? Does that mean they have to remain on their own all their lives? Without having a partner... you know... as it is now, there is no marriage. Marriage is forbidden for them here in the Cook Islands. I really think that in the future religion is going to change. You know, in the bible, straight people can’t sleep around ..... You can’t have sex outside marriage..... That’s what the bible says - and so it goes both ways.. There’s such hypocrisy … its alright for me to commit adultery - but its not alright for you to love someone of the same sex.

Mum: You can’t be a true follower of God and pick and choose what you will listen to and what you wont. We are firm believers that when you take Gods word you take every single word, ALL of it, you can’t just pick and choose from the bible what you will listen to. People don’t realise that when they are pointing the finger at them, they are also condemning themselves; you can’t just condemn people for breaking this part of the commandment and then go and break others yourself. To judge: it is so contrary to being what a Christian is. Being a Christian is about acceptance and tolerance. You don’t trip people up and then walk all over them.

We have a found a way to rethink this issue. For me as a mother, it comes down to your personal relationship with the Lord. If it is strong, he will give you the strength and the wisdom to understand then and to act ... for us, in my case when my parents found out about our son being gay my Dad tried to convince my son that this was just
a phase, and that he would snap out of it, or that God gave him a penis for procreation, you know, the message was: ‘it’s wrong and you shouldn’t be doing this’ … What really upset me was that my son, and his partner, put it on a family meeting agenda for discussion, and then to have others judge when I have never said anything when I knew they were having extramarital relationships and things like that.. When to me that’s their choice [to have affairs or sex before marriage] and my son does not have a choice. And it was really quite painful .. I never judged them when they were doing things like having sex before marriage or stuff like that ....

Mum: It’s still really hard, as my parents still don’t understand and I don’t think that they ever will never understand. They still love him, but they don’t approve of his relationships with men, but they have kept their relationship with him. This issue really divides families, but thankfully in both of our families, which are pretty orthodox Seventh Day Adventists… we are pleased the family still make him feel wanted and have maintained their relationships with him. I was more shocked by my family as I thought they were more modern, but I found out that they weren’t. It is sometimes not until you are confronted face on, with someone in your family that you have to reevaluate your values and your beliefs. Even our sons’ siblings struggled at first. They all love their big brother, as he’s such a lovable and special person, but it took them a while to come around and I think that some of them are still wondering… why… what did we (the parents) do to make him this way.. or is he ever going to change...

Dad: I still feel like that as I want him to have kids. He’s such a loving person, and we want to see those traits passed on. We want to have grandchildren! We would LOVE for our son to have kids. .. So we hope he will.

Our church community hasn’t challenged us to our faces about our son, but you can sense, you know, from some of those that judge … how could you allow your son to behave this way, how could you condone your son being gay .. things like that.

Dad: You know, God gives us situations to think about things, and correct some things. This experience has really broadened my thinking about my religious beliefs and homosexuality.

My heart goes out to young people in the situation where they feel they can’t be honest to their families about who they are as LGBT, or are scared or confused, of their own sexuality, or think they are failing their religious beliefs. When our son told us he was gay I was terrified as he told us that he had felt like committing suicide and I just couldn’t imagine living my life without him.

I knew that our son was different from about 7 or 8. It was just the way he acted.. the gestures, his body.. he was interested in different things..

Mum – I never thought that our son was gay when he was younger. Even though he was a Mummy’s boy he spent more time with me than with his Dad. He’s a fantastic cook, he’s very about his appearance; more so than his brothers.. because when he was growing up girls were attracted to him and I thought he was attracted to them as
well. There was one girl especially.. so I think I sort of… but when he told me that he
was molested by men.. Maybe that’s why he thinks he is gay.. I was trying to come
up with all these explanations for why he might be gay… but, yeah, I knew that he
was more feminine than other boys but he was always a really good sportsman, so
not like a laelae, he wasn’t into dressing like a woman or things like that, he’s a
manly man. You know? He’s a gay man.
Sometimes when his dad would call him a laelae, or tell him to be a strong man,
when he was a kid I used to get really mad and it didn’t want him to feel inferior.. I
must say I am really really proud of how Hosea has really shown how much he really
does love him.. and our son has said it has really appreciate his Dad more and he
was actually quite amazed how his Dad took it and responded. I didn’t react when he
told me.. I stayed calm. It made me appreciate my husband more knowing the kind
of upbringing he had and what the church says and yet he didn’t condemn he
supported.

Our son has talked about wanting to meet someone that he can spend his life with.
More than anything in the world we want him to be happy. What parent doesn’t want
that for their children? You know as parents you don’t always agree with the ways
your kids live their lives - but you still love them. It has been a real journey you know?

Dad: We have a FB page with other Pacific Islands pastors .. I haven’t spoken to
local pastors about gays but I have on the FB page. Some say that the Bible
condemns gay people so that tells me where they stand …. I haven’t had anyone
that shares an understanding that I have, that is more lenient or accepting .. only two
have seen what I say, which is things like: how are you going to explain the love of
God to people who reel rejected? To people who feel that God has had a hand in
making them the way that they are? So, I say: God loves them but the church does
not accept them?

I have gone a step further. I said to my son, there has got to be a different approach
in the future.. we are not there yet.. I believe that our understanding of sexual
orientation is still early .. when we understand that these people are the way they
are, that they didn’t contribute to their orientation, that they are the way they are
without any input of their own, and ask why would God create something that We
think is not ok … its true the bible says this but if you look at the context.. a lot of
people in the past, were straight but practicing both.. I really believe there has got to
be a better explanation.. They are loving people.. it is unfair that these people cannot
express their love the same way that straight people do.. they are at a huge
disadvantage.

Mum: The church believes that marriage is just between a male and a female. But
some churches are more traditional than others. There have been some pastors that
have come out, but they had to leave the ministry. In our organisation there is an
organised body – I think they call themselves.. Seventh Gay Adventists. They are a
group of Seventh Day Adventists who are LGBT.
I believe this will change in the future. It has to. We know God we know it will change
as the standard does not change but there are things that happen that warrant things
to change. In the bible there was only a man and a woman, so they were straight!
But things are different and diverse. Adam and Eve were created perfect but over the years things have changed!

As a true follower we should try to be like God. We shouldn’t discriminate. People don’t chose to be born a certain way; poor, a certain race, with a disability; our sexuality. It’s [acceptance] starting but it is going to take a long time because a lack of understanding of god and religion it makes change hard.

I hope other Cook Islanders will look at us and see that if we can fully accept and love our son that they can too. We both would be happy to talk to other young people or the parents of young people who are gay if anyone wanted to. These people need as much love and support as anyone else, in fact they might need more, when they are discriminated against. It’s a pity that religion is seen negatively on a situation like this. Religion is about the joy of life... not what you cant do ... our idea of a Christian is a person who is loving, hopeful, happy, so when you go around being judgmental, negative and ridiculing people who are not like you is so opposite to what I know a Christian should be.. its just so, so, so, wrong. I feel that people who do things like that really misrepresent God ... so many wicked and terrible things are done in Gods name.

June and Hosea Hosea
STORY 5

i was confused at first i wasnt sure wat i wanted? it was a struggle, battle, challenge, hurt, lonely, thought of no hope and killing myself etc.

my family was difficult to break to.. especially my grandmother who raised me … its hard to explain to her? but its not acceptable to her up bringing.. cultural and religiously wise. being cook islander n from a family strong in faith, itl most probably bring shame to my family = i feel i disappoint my grandmother for being the way i am. She finds it hard to accept because its not how she raised me 'i hold my happiness behind her back because it hurts me to see her upset about me being me..' I didnt mean to be this way…

(I was raised with a different family name) but now ive started taking another surname strongly n proudly after i told my mum about my sexuality. yes. she did question at first, gave me a big hug n told me she stil loves me.. my mum was my best friend when i was slowly coming out of my shell. i cud tell her anything.

a father figure, teacher, brother (my colleague) showed a big positive effect in my life with every challenge i struggled with in life whether it were sexuality/ relationships/ family/ faith/ work related etc. I am grateful to have met this person who was once a stranger now i call my friend.

keeping busy and spending time with my younger generations (cousins, niece, nephews) was always keeping me moving forward to know that there are younger ones that look up to me, makes me feel that ive got something to push forward for, and say f*** what everyone else thinks or says!

my sexuality was my biggest struggle and challenge in life, types of people i had 2 deal with? gossips that come around my way? and family. it got to a stage wea i had 2 limit my friends and pretty much much know who my friends are? yes i do cry inside, nobody cud understand wat i was going through? i may be butch on the
outside, but wear the biggest soft heart on the inside.. i grew stronger from all the judgements n gossips. whether u judge me or love me? my heart grows n stands strong for anyone 😊 whether ur a different sexuality or different skin colour? we all have the right to love and be who you wana be 24yrs
STORY 6
I had always thought I was straight until I met this woman. As a musician you meet all sorts of amazing people. So; this woman was following my band and I thought she was into the guy who was our drummer.. but then she came on to me.. and at first I was really awkward about that.. and I said - ‘No, I'm sorry, I'm not that way – I'm straight’. Then my mind kept thinking about her and the idea of being with her.. and she kept coming to watch the band.. she was a great cook, a dancer.. and very very beautiful.

This one night, she was there after the show and we had all had a few drinks, so maybe my inhibitions were down and my confidence was up and she was still coming on to me so I decided to go for it. She was just so lovely and so beautiful and we ended up having an affair for three lovely months. When it happened I was so excited and I rang my Mum and told her. She was so happy for me and all she wanted to know was if I was happy.. and if she was going to meet her!

I think, because I was younger, and the way I had been brought up that I didn’t think I could be in a long-term relationship with her and I ended it when I finished working overseas even though she wanted to come to Rarotonga and be here with me. I think for me, over here, it’s hard [to be in a lesbian relationship]. My parents know about me, and they are all good with it and never had a problem with me being with another woman but the community here is pretty judgmental.

I think back then I was too scared to be out and living with a woman but now… I think I could, but I’m in a long-term relationship with a man now and he’s great! I still keep in touch with her by email and we have stayed friends, she is now married and was with men before being with me (and while with me too!) So, she is bi-sexual like me.

30yrs
I guess my story will start from my earliest memories through till today. I have always been quite feminine and I was actually encouraged by my family to be like this. I remember I used to wear my mum’s clothes and shoes and I never got told off for it. Even at family functions I would be told to do the “girls” chores while my brother and boy cousins would go and feed the pigs and mow the grass outside. I guess I was raised to be more feminine. I have never felt discrimination in my home – however I have had cousins and aunties and uncles who have made comments that were not nice i.e. you’re a boy not a girl- stop being a raerae- stop acting like a girl you were born a boy - but I usually just shrug it off. I have felt depressed- never suicidal but I did feel like I was alone alot of the time – its easier if you have someone to talk to – for me it was my cousin- we’re the same age and we are both very feminine so we supported each other growing up and it was much easier- however I can imagine how lonely it would feel for someone who cant talk to anyone and have to bottle up all the feelings of hate and discrimination.

School was a bit of a different story – because I was more feminine kids especially boys did call me names and try to ridicule me- however I am quite a strong person so it never actually affected me. I would like to think that I was very smart- I was also very witty and usually had a comeback- for me I felt that doing well in school was a way to ensure that I was accepted more- I felt that I had collateral when I did well at school. I also had a good support group of friends who were very understanding and stood up for me. I remember one incident where I gave a boy a hiding for calling me the ‘F’ word (‘faggot’ which I absolutely despise as it is rooted in hate and discrimination). However he has since apologised and jokes with me when I see him.

Where I felt uncomfortable at school was when boys and girls were separated and the boys and girls toilet separation. Because I was made to do “girl” chores and hang out with my girl cousins I felt really uncomfortable in certain settings with boys- I couldn’t relate to certain things that they talked about and if I was given a chance I would have worn the girls uniform. Even in sports I was not allowed to play rugby only my brother and usually when I waited for my dad and brother at rugby training I would go and play netball with the girls next door- I actually wanted to play but they said I couldn’t. At school I played netball with my friends at lunch times- but when they have formal sports events I was never allowed

When I got to form 1 to 4 I went to Wesley college and boarded there till for 4 years – I experienced homophobia there like snarky comments about my femininity and how I wasn’t like the other boys but after the first year the boys accept you and you become one of the “girls” so to speak – there was a group of us trans or gay guys and I think I felt safe and protected in that group because even though we came from different places we had similar upbringings and values and hobbies. In the end my parents had to beg me to come back to Rarotonga because I enjoyed it so much at boarding school- I guess it became a safe niche for me where I was understood and accepted. I think this was the hardest time for me for Form 1-4 because I was at boarding school and there were certain ideals around masculinity – also my home situation was not that stable as my parents had divorced and they had new partners who weren’t the nicest people. My mother’s new partner was very mean to me
because he said that I had to be a man and not a girl - I actually had a few incidences where he tried to beat me up and even tried to sexually assault me - but I was too strong for him. Thankfully I managed to get him out of my mother's life … I built up a strong wall during those years and I think that I have become stronger because of it. I always try to turn every negative into a positive learning experience - so when I was in these situations I forced myself to look at all aspects of the situation and proceed from there.

When I got back to Rarotonga I went to Titikaveka college and was a bit uncomfortable for the first few months because Titikaveka college is such a tight knit community and change is something that is quite foreign to them - when I first arrived some of the boys made comments that I was gay and a homo and a girl - but after a term they got to know me and were fine with me - I also made a great group of friends who were very supportive - I find that if anything its boys that need education on acceptance and tolerance as I have never experienced abuse from a girl…. but after that I fit right in and had a blast – I then went on to Tereora and I felt fine there. There was the odd occasion when someone would make a snarky comment - however on the whole I felt accepted.

After college I went straight to Uni and it was there that I actually became involved with LGBT movement – I met a lot of interesting people. My time at uni was very informative for me and I became more aware of LGBT rights and joined the local club where I met like minded people and experienced relationships.

When I moved back to Rarotonga I felt very confident in myself. I know of some of my cousins who are closet gays and who are scared of letting their parents know or maybe one of their parents know. I think its harder for gay men than akavaine because when you are akavaine you are outwardly seen and people definitely can pick up but my gay cousins are very masculine and so coming out to their parents is probably harder. This has prompted me to be more involved with LGBT and so I joined Te Tiare- for me its about sensitizing and awareness for the general public to say that we are here- we are human and we are a vital part of the community.

Going forward- I want to be more active in helping people who are LGBT and who have had a hard time growing up- I felt that more needs to be done in schools in terms of educating teachers and participants alike on acceptance and loving one another. I just feel like I have a very important place in this world and it is to make life a little bit easier for generations of LGBT to come.

Last month I attended the Pacific sexual diversity human rights conference on sexual orientation and gender identity and I was really empowered.. especially when we had protestors outside the conference hall telling us to go back to our countries and that we are all sinners. The Cook Islands bid to hold the next conference and we were successful so in 2017 that conference will be held on Rarotonga - the plan now is to make sure that the community are sensitised and aware of the conference and why we are having the conference- This is the next challenge for Te Tiare. I think firstly- culturally we don’t talk to our parents about our personal sex life and relationships so
that’s the first hurdle — the second hurdle would be to tell them that you are with another man.

All in all I will say that life for LGBT is harder than a heterosexual, because we are always / constantly being judged as being different and that is always a conversation starter or we are used as scapegoats for other things, however there are niches which we fill and are widely accepted in the Cook Islands - I think we are quite fortunate to be in the Cook Islands because the experiences in other countries is dire- people are dying and getting killed because they are LGBT. However there is still room for us to progress into the future here in the Cooks too. Valery 24yrs
STORY 8
Tangi Ke,
Both my parents are Cook Islanders and health professionals who, after so many years living in New Zealand, decided to give up their professions to start a new life back here in the islands and open up their own business. Moving to the Cook Islands with my family when I was only 6 years old was probably the best thing to happen to me as I embark on my journey through life. I was a little “papa’a” kid who spoke no Maori at all and hardly hung out with the local kids until I got much older. I’d stay home and play with my sister’s Barbie dolls and My Little Pony toys. Glitter, long hair, bright colors and lipsticks fascinated me so much. Even sneaking into mother’s bedroom, wearing her dresses and parading around in front of the mirror is one of my many fabulous memories.

My parents thought I was going through a “phase” and I would eventually grow out of it. But as soon as I hit high school, the eyebrows were plucked, ears pierced and I started growing and colouring my hair even if it meant detention at school. Throughout school from primary to college most of my friends were girls. I was one of the ‘girls’ at school. I had very few ‘boy’ friends. I think I was lucky as I lived on a small island where everybody knows everybody and nearly everyone is your family. I was accepted by most people. Of course, I’d get the occasional ‘you’re not a girl’ or ‘act like a boy’ or ‘this is the girls’ toilet’ etc. All those remarks, I just shrugged them off. I wasn’t going to let anybody ruin my day. I got into fights because I never let myself down or be beaten. Being a Taurean, I was and am quite stubborn!

At school I was a very competitive student. I hated to lose. So what I did was, I decided, to earn respect, I needed to show respect, make a name for myself and take no bullshit from anyone. No one was going to take this princess down, no matter what. I learnt Maori; I studied hard and trained hard. I loved sports and I loved studying. I aced in all of my subjects and aced in sports – namely athletics. I gained the respect from people after that and joined a lot of community work up until now. Having English as a first language has helped me get through my studies up until now, where I am currently studying Information Systems at USP.

My parents, sceptical at first, decided that this was the way I would be. They were not happy at first, but as I grew and gained a lot of respect from people through my community work, my sports, my work with Red Cross, the Health Department, cheffing at the Edgewater, Hairdressing, traveling and attending workshops on many areas of life, they slowly began to accept me for what I am. I grew from a little shy kid to a confident young person. I guess they were worried more about my safety and how people will act towards a young queen like me. Don’t worry mum and dad, I’ve got this!

I left home at 17 and moved to Rarotonga as I wanted to be independent. I left school. I didn’t think it was relevant at the time. I wanted to live my life. Get a job. Be independent. But it did not turn out as I hoped it to be. I moved from house to house, job to job, flatted with mates, slept on floors, broken sofas, partied hard, tried drugs and smoked a lot. I had no direction in life and being what I am, I have had my fair share of fights and suicide attempts. When I reached my mid twenties, I decided to
up and leave for Australia. Again, I did not fit in there. I just did not have anyone who would understand me and I got very homesick.

In the end, I decided to move back home. A year later, I moved to Aitutaki and was back into my habits again, alcohol and boys were the only things on my mind. I didn’t have a job. I was lost. I re-joined Red Cross (I was a Junior Red Cross member while at school) while I was there which was a turning point for me. When Cyclone Pat struck, I was part of the Response team. Helping people became my passion. I decided it was time to clean my act up and actually behave for once. I eventually got a job at the Akitua Resort, worked part time for Cook Islands Red Cross, became the President of Red Cross Aitutaki Branch and got involved in a lot of workshops from sexual health to disaster response to advocating for LBGT, which took me across the pacific, to Tonga, to Fiji etc. I eventually started on my Hormone Replacement Therapy and have been on HRT for 5 years now and I love the results. The most haunting question – will I be able to finally face my parents and tell them my BIG decision.

Four years later, my father became ill so I decided to move back home and help run the family business, which has been recently handed to me by my father. I have been here ever since. I do not have any regrets doing what I have done in my life. We all learn from experiences and I have a lot of it which helps me share my knowledge/teach not only the younger ones but everyone I encounter. I can actually say I have been there, done that. The parties, the smoking, the boyfriends, heartache, trying drugs, clubbing, suicide attempts and fights etc. I’ve experienced them all one-way or the other.

I never actually ‘came out’ to my parents. I knew they suspected it but I couldn’t muster enough courage to tell them. To let them know that I am transgender. That I am a female trapped in a males’ body. At one stage I fell in love, which was my biggest weakness. 11 months later we broke up. We are still coming to terms with our breakup. Being trans and living on a small island, AND having a boyfriend is kind of a no-no. Not so much me, but for him, his family and their expectations of him. I was shattered but I kept, and am still trying to be, strong. On the outside, I may look like a brave Amazon Queen but inside, the mixed feelings, the heartache, the anger, it's all there but I try to hide it, even from my family. My family, siblings and parents are very supportive but up till now, I have been very secretive and have slowly, over time, built walls all around me. I have vowed never to get hurt like this again. When we broke up it was awful ...he could no longer take the pressure from his family and his friends and he was also led to wanting to take his own life because of this pressure as well... things started to get ugly in both our lives... but we talked it over... even though it hurt both of us so much... we had to part ways. We still try to be friends but when we see each other.. it hurts bad... it tears me up inside. But time will heal... so just have to take one step at a time and try and be happy and move on.. Being on a tiny island like ours, its very hard. Thank goodness...alot of people support me...but when it comes to things like this [wanting to have a partner of the same sex] ...there is NO support at all... except for the backstabbing... the whispers.... the name calling behind my back all dat bullshit.. and THAT (over the years) is what I had to endure and at points in my life... led me to thinking of ending
my life but I was never successful in doing so because all 4 times I tried I had a family member or a friend talk me out of it... to explain to me...that...I won't be hurting only myself...but also those who loved me...especially my parents (OMG I'm crying now...). I've tried jumping of a cliff... my grandmother stopped me.. Used one of my mates to obtain pills from where she works as a nurse ... tried to slit my wrists but my brother stopped me halfway through... did the rope thing... one of my best friends gave me a hiding and talked me out of it... I've been held at knife point when I lived in Australia (for what I am)... my cousins were there to stop it.....

Last night I finally confessed and let my circle of friends (both genders) know .. what shit I had to go through up till the day I told my parents my decision. It was really emotional for me coming out to them.... I cried as I told them .. and having a couple of vodkas made it worse.. (lesson learnt...don't go into sensitive subjects when under the influence.... your makeup will melt off.... you look hideous!! hahahaha).... and makeup running down my face....not cool!!...ahahah... but I'm so grateful to have understanding mates that love me and forever grateful to my family.

Anyways, on to the brighter side. Earlier this month (yes June 2015!), I found myself chilling out with both my parents. I was on Viber chatting to 2 of my brothers and I finally told the youngest first (he's 22) about my decision on wanting to go ahead with gender reassignment surgery. At first he was like 'you saying you want to become an 'actual' b#@!?' we laughed over the topic then I explained it to him. I then explained it to my other brother (28). What they both replied shocked me!! I expected them to go full on against it but their replies were "We are ok with it. As long as you are happy, we are happy and we love you no matter what...." That was half the weight of so many years lifted off my shoulder. (My other 2 brothers and 2 sisters on the other hand, have yet to be told, but they are sweet and I know they will accept my decision. It was 'THESE' two I was more worried about.) By now, they were teasing me about who was going to tell mum and dad. Also at the same time, a cousin of mine and a good friend of mine were pestering to tell my parents ASAP!! Like already!! Like yesterday!!

Before my brothers could make a move I turned both my parents' mobile phones off (hehehehe). I sat with them, scared out of my brains, my head was full of OMG's and What ifs..... but in the end....I finally told them my decision. Their reply to me brought me to tears... "We have known for a long time. As you were growing up we noticed the changes. Why didn't you just talk to us? We are your parents. You dropped hints now and again but we were confused because you never spoke to us. We noticed you were getting depressed at times, you were being distant. Whatever you decide we will support you all the way. You are our baby, no one can ever change that, we love you no matter what."

Then 10 minutes later "How much is the operation? Where would you get it done? Now you have to marry a rich Arabian guy! When do you want to do it? Etc etc...."Even that night, they celebrated (got pissed!)! I couldn't believe it. Especially my dad. He was so happy that I'd finally opened up to them. Me being as private and quiet as I can be, I finally felt this massive weight, this huge pressure taken off me. It was the happiest day of my life!!! I should've talked to them like years ago!!! Damn!!!
Hehehehe. I am so grateful to my parents and my love for them knows no boundaries. As long as my parents and siblings are here for me, I really don’t give 3 fs what anyone else thinks. I am so so happy today!!

One regret I have...is not telling family and friends earlier.. damn!!...hehehe... For me... after I told my parents n siblings and they supported me all the way.... a massive weight was lifted off me.. After over 20 years of secrets... hurt... depression... silent cries... isolation... lies.... self hurt.. you name it.... I can finally hold my head up high with confidence and don’t care what other people think.... If they don’t like it... tough... I feel sorry for them narrow minded @%&/# but I have a life to live now....MY WaY....

There will always be one or two ‘narrow minded’ people in the mix but I am extremely lucky to have an understanding family and I hope my story can help other LBGT out there. As of now, I’ve spoken to my doctor in NZ and she has made arrangements for me to meet with specialists and doctors to begin my transition with hormones when I return to NZ for my yearly checkup. From there I will know the next path to take in my journey through life. Throughout my life I have shown a lot of respect to others and have received a lot in return. Not only from my family, co-workers and employers, but also from my circle of close friends, my circle of sisters and brothers in the LGBT world AND the many many friends I have made over the years.

Kia Manuia
Leelee Tuara 35 yrs
Copy Sheet 10 Cook Islands News Stories

1. Gay ceremony barred in Arorangi

Saturday November 21, 2015  Written by Philippa Webb  Published in Local

‘Not in our backyard’ is the message from traditional leaders who have barred a local same-sex couple from renewing their vows in Arorangi this weekend.

The Aronga Mana of Puaikura had a meeting at the Tinomona Ariki Palace to block a vow renewal ceremony for a female couple to take place on Arorangi beach on Saturday. One of the women was from Mangaia and the other from Atiu and CI News understands the renewal was planned so that they could repeat their vows in front of their family.

The meeting was also attended by Cook Islands Christian Church Arorangi Pastor Tinirau Soatini, Democratic Party leader and Member of Parliament for Ruau William “Smiley” Heather and Member of Parliament for Murienua, James Beer. Heather’s chief executive officer Tere Taio coordinated the meeting and informed the women’s family of their decision yesterday afternoon. The Aronga Mana voted unanimously to block the ceremony from taking place in their village. “We are not against the people but we are against what they are going to do,” he said. Taio told CI News the couple now planned to have the ceremony on Muri beach. However it appears the Ngatangiia community is not flying the rainbow flag either, as traditional leaders were set to meet to discuss the issue on Thursday night. Member of Parliament for Ngatangiia Tama Turavera was flying to Auckland on Thursday but said the couple was not welcome in Muri.

“Like the law, I am against same-sex marriage – they are going to get chased out of (Muri).”

Pastor Soatini said it made them uncomfortable as Cook Islands law does not accept male and male and female and female relationships. “There is the religious element but it is also the law,” he said. James Beer said it was a sensitive issue and advised the Aronga Mana to ask Crown Law where the law stood as of 2015. However he did not tell CI News whether he supported the ceremony or not. The Cook Islands Crimes Act 1969 specifies any sexual act between men is illegal, and can result in a prison sentence of up to five years. – PW

- Comment Link Tuesday, 24 November 2015 17:26 posted by alex heather

This is not new, so they love each other are they human, good citizens, pay there taxes, are they gods children, who are we to judge people born that way. Quite legal everywhere. Mind your own business.

- Comment Link Monday, 23 November 2015 14:09 posted by Overseas Observer

It’s pleasing to see that the community leaders, working as ONE, are imposing restrictions on contemporary topics at the heart of our country. I do hope that the ‘same sex community’ do not feel targeted by the community leaders or church and that other issues get equal attention before ‘they extend to other things’ such as: 1) people burning rubbish on Sunday 2) illegal sale of liquor on Sunday 3) theft by individuals in the community (if they are members of the community, why should they go un-punished) 4) disturbance of the peace by noisy motorbikes, all night parties 5) wearing of revealing clothing etc.

- Comment Link Saturday, 21 November 2015 12:57 posted by Patrick Chapman, PhD

“The Cook Islands Crimes Act 1969 specifies any sexual act between men is illegal, and can result in a prison sentence of up to five years.” Which is, of course, irrelevant to this situation,
given it involves two women. Regardless, this is a result of British colonialism and is not consistent with traditional Polynesian culture which, as anthropologists demonstrate, accepted same-sex relationships.
2. Vow renewal raises vexing issues
Wednesday November 25, 2015 Published in Letters to the Editor
Dear Editor,

I read the article about the banning of a same-sex couple renewing their vows in Rarotonga.

It was quoted that the ban was based on law and religion, but from what I understand if they are renewing vows, they must already be married and most likely legally in New Zealand. On Saturday November 21, two articles discussed the issue from a religious view. Interestingly, Rev Iana Aitau says the Bible says drinking alcohol, dancing, adultery, lying, marriage, divorce, remarriage are sinful activities, but that we choose the sins we want to keep and refuse to teach or preach the full counsel of God. I agree with him. If you want to pick on one sin you should not be practicing any of the other sins yourself. I can tell you most of us know a politician who is guilty of sinning from the list I have provided.

Now these local two girls from Mangaia and Aitu were banned from renewing their vows due to legal reasons, but if the law is as quoted in CI News, Cook Islands Crimes Act 1969 specifies any sexual act between men is illegal and can result in a prison sentence. Well, they were not men, they were women, they were not having sex on the beach (not even in the form of the well-known cocktail) they were just saying words in public. They were not the first same-sex couple on the island nor will they be the last. What we have to decide is where do we draw the line? The couples who book into an accommodation with one bed are most likely to be breaking the law, do we arrest them? Do we send them home? Do we serve them at restaurants, in shops, at the bank? What do we do with the members of the newly transgender group? How many wonderful leileis do we have on the islands in our families what do we do with them, put them in jail?

We are now a Christian nation. Before the missionaries arrived, our Tipuna practiced polygamy, now we have adopted a new way of life. On our island of Rarotonga we accept many types of religion including the Bahai faith, a modern religion developed originally in Iran that advocates universal brotherhood and social equality. We have a Bahai centre here, if the women were Bahai believers, would it have been okay for them to have a ceremony that does not affect, include, or harm anyone? There are many Christian parishioners who are known to the church to be drinkers, adulterers, and abusers of women and children. They live in our communities and they contribute to the horrible statistics of 80 per cent of children reporting having been forced to have sex.

Are they better people than these two women who are here briefly to enjoy the island, who have family who support them? They are our blood too. We are in a modern world; do we accept another sin into our arsenal of what we will tolerate, or do we have zero tolerance on all sinful things and stop dancing, stop Te maeva Nui, stop having a cold beer after the rugby and stop lying to our children that the world is a loving place? With all the horrors in the world today, it is a shame we cannot celebrate that two people can find someone they feel safe with and want to live with, in harmony with each other not harming others. Christmas is coming let’s all pray for peace on earth and goodwill unto all men and women.

Ellen the Generous
3. Gay rights campaign ‘misunderstood’
Monday August 31, 2015 Written by Sarah Wilson Published in Local
The Cook Islands sexual diversity group hoping to decriminalise homosexuality has been met with concern from residents confusing the campaign with a bid for same-sex marriage.

Te Tiare Association supports lesbian, gay, bisexual, and transgender people and plans to draft an amendment to repeal laws that criminalise homosexuality within the year. But the group says people are confused about what repealing the law would mean for marriage. Daniela Maoate-Cox from Dateline Pacific reports that for almost half a century, Cook Islands law has ruled that any sexual act between men is illegal, with a possible prison sentence of up to five years. But the recent launch of the United Nations Pacific free and equal campaign to end transphobia and homophobia has reignited calls in the Cook Islands to change the law.

Te Tiare Association’s secretary, Valentino Wichman, says LGBT people have always been accepted and repealing the law is the first step towards creating more awareness for LGBT issues. Wichman says they have had a few comments from some people out in the public who do not support decriminalising homosexuality because they feel it’s unnatural or it’s not compatible with freedom of religion.

“For me, I personally think that culturally it has always been accepted but with the introduction of religion there have been interpretations which have put limitations on homosexuality.” He says the main sticking point over decriminalising homosexuality appears to be that it might allow same sex marriage. However, Wichman says this is an incorrect assumption. “For us the starting point is decriminalising first and then probably later on, looking at marriage equality.” The Cook Islands Democratic Party MP for Titikaveka, Selina Napa told Maoate-Cox that she supports decriminalisation. Napa says what the United Nations is asking is that these people are accepted in society. “For me and I think a lot of us in the Cook Islands, we’ve already accepted them in society as they are, and educating also our people that the relationship that they have entered into is not harmful in the society.” But, she says she will not support same sex marriage and any amendment to decriminalise homosexuality would have to be clearly worded.

“I grew up in a God-fearing nation. We are guided by the principles and morals of society from the Bible.” Napa says if a bill on marriage was tabled, she would not want to be the one to table it and hopes such a bill will never ever reach parliament. The chairman of the Religious Advisory Council and bishop of the Apostolic Church in Rarotonga, Tutai Pere, says widespread discussion needs to be held to find out what the public view is before any decision is made. “That has to come from a three-party position involving the
three pillars of the Cook Islands, which is the government, the traditional leaders, and the religious advisory council all together.” He says homosexuality has always been “the norm” and there is relatively little conflict between people of various sexualities. Te Tiare Association says it will take about a year to get the amendment before parliament but the group is positive it can get it passed.

• Comment Link Thursday, 10 September 2015 13:31 posted by CHeather

Please remember God did not write the bible....men did. Men with judgements and perceptions written in their own context and time. The bible says owning slaves is ok and it’s ok to sell your daughter into slavery. We are now a more enlightened society and this rule is seen as barbaric

Having contact with any women menstruating is not allowed deeming them unclean. Science and progress means we know what menstruation is, making this Levitus law archaic

Exodus states working on the Sabbath is a death sentence but this is outdated in our busy world especially with vital essentials needed like hospitals and police.

Eating shellfish is also an abomination as is homosexuality but many would claim eating shellfish is part of our culture.

Anyone with defective eyesight is not allowed near an Altar of God. Was this written in a time where most people died before they got older and needed glasses?

Leviticus clearly states, all males are expressively forbidden from getting their hair trimmed around their temples. Fashion over the ages now dictates how hair is cut.

We’d all be unclean if we touched dead pigskin according to Leviticus but it hasn't stopped us playing and loving Rugby over the years.

We all know that crop rotation and variation on what we plant on our farms is better for soil health and efficiency but the bible insists we should be stoned for this sin.

We must also be stoned for wearing clothing made of two different threads but with technology and progress this rule is of course ignored.

Adulterers must be burned to death according to Leviticus but this law is not enforced.

We have proven many times that “Gods law” according to the bible is ignored based on our modern progress, science and understanding. Quoting one archaic law and ignoring the rest cannot be a reason for allowing two people in love to have legal rights to support each other.
Unfortunately you have a STI but you feel too embarrassed to go to the clinic, hospital or doctor so you don’t KNOW you have one yet

You always use a condom and are careful to use the right lubricant - not to use an oil-based lubricant such as coconut oil.

You always use a condom and you regularly get checked out at the doctor or the hospital

You intended to use condoms but at the time you didn’t have any

You or your partner refuse to use condoms, and anyway you won’t catch anything

You have decided not be sexually active. (Refuse to shake hands with anyone – pretend to be writing on your card)
You know you have a STI after going for a test you are on antibiotics, but now you always use a condom (wear a glove when you shake hands)
"HOW TO USE MALE CONDOM" INSTRUCTIONS

**STEP 1.** Check expiry date & ensure that it has not expired. Open condom packet carefully by tearing down one side.

**STEP 2.** Before putting condom on, ensure roll is on the outside. Put condom on the head of erect penis.
- Before putting condom on, you can apply small amount of lubricant (provided in white sachet) onto the head of your penis.
- NEVER use oil based lubricants like vaseline, oil & moisturizing lotion - they can react with the condom & cause breakage.

**STEP 3.** Pinch tip of condom to squeeze out air. Roll condom down onto penis until it reaches the base of the penis.
- NOTE: Cover outside of the condom with remaining lubricant. You can apply some lubricant to vagina (or anus) before intercourse.

**STEP 4.** With the condom on, insert penis for intercourse.

**STEP 5.** Soon after ejaculating (coming) but before pulling penis out, hold onto condom at the base of penis.
- Make sure to keep condom on penis & pull out. Don’t stay inside your partner after you’ve come as semen (cum) can spill out, especially when penis goes soft. After sex, keep both your penis & used condom away from your partner’s genital area.

**STEP 6.** Slide the condom off & tie a knot in it to prevent spilling the fluid.

**STEP 7.** Dispose of the used condom in the rubbish.
- NOTE: Never re-use a condom, even if you did not ejaculate.

FREE CONDOM DISPENSERS

1. Staircase
2. Whatever Bar
3. Rehab
4. Raro Fried Chicken
5. Takuvaine Marsters
6. Takuvaine Club House
7. Hifkeys
8. Avatiu Club House
9. RSA
10. Arorangi Club House
11. Tex Mart
12. Wigmores
13. Kent Hall
14. Ngatangia Club House
15. Super Brown
16. CIFWA
17. Tupapa Centre
**What is Chlamydia?**
Chlamydia is a sexually transmitted infection caused by bacteria. Most people who are infected with the bacteria do not have symptoms but can still transmit the infection. Chlamydia can infect the urethra (the urine passage), cervix, anus, throat, and eyes. If Chlamydia is not properly treated it can cause serious complications including infertility. Symptoms can occur within 2 to 14 days after infection. Often, a person may have Chlamydia for months or even years, without noticing any symptoms.

**How is it spread?**
Chlamydia is spread through vaginal or anal sex. It can also be transmitted by sex toys and hands and fingers if they have been in contact with an infected person’s genitals or anus. There is a small risk of adult infection in the eyes if infected fluids come into contact with the eyes. If a mother is infected, her baby can become infected as it being born. Chlamydia is contagious even when no symptoms are noticeable.

**Who is at risk?**
The people who are most at risk of catching Chlamydia are:
- young, sexually active men and women
- anyone who has recently changed sexual partners
- anyone who has recently had a sexually transmitted infection

**How is it diagnosed?**
Chlamydia can be diagnosed by your local doctor or VCT clinic. The doctor will take a urine sample or a swab (using a long cotton bud) from the urethra, cervix, or anus. The sample or swab will then be tested for Chlamydia at a laboratory.

**How is it treated?**
Chlamydia is easily cured by a single dose of antibiotics. You can still become re-infected with Chlamydia if you have unprotected sex with a person that is infected. Always protect yourself.

From August 15 the Ministry of Health will be running a mass treatment campaign for people aged 12 – 50 years. Everyone in this age group is encouraged to participate even if you are not infected or not sexually active. For more information contact Te Marae Ora 20110 or visit our website www.health.govt.nz
The emergency contraceptive pill (ECP) is a hormonal method that can be taken up to 72 hours after unprotected sexual intercourse to prevent pregnancy. It is the most effective emergency contraceptive method available.

**How does it work?**
The ECP contains a high dose of progestogen, which prevents ovulation and thickens the cervical mucus to prevent sperm from reaching the egg.

**How do you take it?**
Take one tablet as soon as possible after unprotected sexual intercourse, then take another tablet 12 hours later, or as soon as possible after the 12-hour period.

**What are the risks and side effects?**
Side effects include nausea, vomiting, headache, and abdominal cramps. If you experience severe side effects, contact your doctor.

**Who should not use the ECP?**
Women who are pregnant, breastfeeding, or have certain medical conditions should not use the ECP.

**How effective is the ECP?**
The ECP is highly effective when taken correctly, with a failure rate of less than 1 percent. However, if taken late, its effectiveness decreases.

**Where can I get the ECP?**
You can purchase the ECP without a prescription at most pharmacies and clinics. It is also available through some doctors and clinics.

**What if I take the ECP within 24 hours?**
The ECP is more effective within 24 hours of unprotected sexual intercourse. If you take it within 24 hours, it is highly effective.

**Who pays for the ECP?**
Costs vary depending on your location and insurance coverage. Many health clinics offer the ECP for free or at a reduced cost.

**Can the ECP cause complications?**
While rare, complications can occur, such as blood clots or changes in menstrual flow. If you experience any unusual symptoms, contact your doctor immediately.

**What if I am already pregnant?**
The ECP is not a treatment for an existing pregnancy. If you are already pregnant, the ECP will not affect the pregnancy.

**Can I use the ECP more than once?**
No, the ECP should not be used more than once in a 24-hour period. Using the ECP multiple times in a short period can cause side effects and may not be effective.

**What if I have not had unprotected sex recently?**
The ECP is only effective after unprotected sexual intercourse. If you have not had unprotected sex recently, the ECP is not necessary.

**What if I forget to take the second tablet?**
If you forget to take the second tablet, the effectiveness of the ECP decreases. Take the second tablet as soon as possible after the 12-hour period.

**Can the ECP cause permanent harm?**
No, the ECP is safe and effective when used as directed. It does not cause permanent harm or change future fertility.

**Contact us:**
If you need more information or assistance, contact your local clinic or doctor's office.

**Emergency contraception pill leaflet:**
For detailed instructions, contact your local clinic or doctor's office.

**Website:**
For more information, visit [Health Promotion](http://healthpromotion.gov.uk)

**Phone:**
0800 668 79310

**Email:**
healthpromotion@health.gov.uk
**Syphilis**

- Bacterial infection
- You can get it from vaginal, oral, or anal sex.
- There are three stages of infection.
- First stage: painless, red sores anywhere on the body, including the gums.
- Second stage: sores may clear up but the bacteria stays in the body unless treated.
- If untreated, sores reappear. A red rash on the hands, feet, face and body.
- Third stage: the rash is very contagious.
- The rash is easily spread by contact.
- If treated in the early stages, Syphilis can be cured.
GONORRHEA

- Bacterial infection
- You can get it from unprotected vaginal, anal, or oral sex.
- It can be passed through the birth canal during childbirth.
- It can cause infertility if untreated.
- It can lead to pelvic inflammatory disease (PID).
- It can cause pain and swelling.
- It can lead to miscarriage.
- It can cause stillbirth.
- Women may have a burning sensation during urination.
- Men may have a yellow or green discharge from the penis.
- Women may have back pain.
- Men may have a low-grade fever.
- Treatment is easy.
- Condoms prevent you from getting it and spreading it.
- Testing and treatment are easy.
- Bacterial testing is available.
- Treatment is effective.
- Treatment should be given to all partners.
- Recurrence rates are high.
- Treatment may not cure PID.
HIV

- HIV is a blood borne virus.
- It weakens the immune system over a long period of time.
- Being HIV positive doesn't mean that you have AIDS.
- You can get it from unprotected vaginal or anal sex.
- It's a risk to share needles, plunger and drug injecting equipment.
- Symptoms of first infection may include fever and rash.
- Some people have no symptoms at all.
- There is no vaccine or cure but treatment is available.
- Condoms prevent you getting it and spreading it.
- Having an untreated HIV may increase your chance of getting other infections.

HIV
HEPATITIS B

- Hepatitis B is a blood borne virus that is also found in semen or vaginal fluids.
- You can get it from unprotected sexual or anal sex.
- You can get it from sharing contaminated needles or oral sex.
- A vaccination is available.
- Long term, Hepatitis B may lead to internal scarring or cancer of the liver.
- Some short term symptoms include: no appetite, nausea, vomiting, pain in the liver, itching, joint pain, dark coloured urine and yellowing of the skin and eyes.
- Condoms and clean injecting equipment prevent you getting it and spreading it.
- There is no cure, but treatment is available.
- Someone with Hep B should avoid alcohol, get plenty of rest and maintain a healthy diet.

www.emc.org.nz

Call 20066 for an appointment
## Copy sheet 11b STI Symptoms

<table>
<thead>
<tr>
<th>Symptom</th>
<th>Conditions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Painful urination</td>
<td>Chlamydia, Genital herpes, Gonorrhea, Trichomoniasis</td>
</tr>
<tr>
<td>Dark urine</td>
<td>Hepatitis A, Hepatitis B</td>
</tr>
<tr>
<td>Discharge from the penis or vagina</td>
<td>Chlamydia, Gonorrhea, Trichomoniasis</td>
</tr>
<tr>
<td>Fatigue</td>
<td>Hepatitis A, Hepatitis B, HIV, Syphilis (second stage)</td>
</tr>
<tr>
<td>Itching</td>
<td>Genital herpes, Human papilloma virus (genital warts), Public lice, Scabies, Trichomoniasis</td>
</tr>
<tr>
<td>Rash</td>
<td>HIV, Syphilis (secondary stage)</td>
</tr>
<tr>
<td>May have no symptoms</td>
<td>Chlamydia, Gonorrhea – up to a month before symptoms, Genital herpes so mild they go unnoticed, Hepatitis A, Hepatitis B, HIV – when first infected, Human papilloma virus (genital warts)</td>
</tr>
</tbody>
</table>
MOST
INTIMATE
LEAST INTIMATE
UNSAFE
ONLY
SAFE
IF
SAFE
What’s the matter, don’t you love me?

Are you scared? I’ll be careful, I won’t hurt you.

I can’t have a relationship with someone who won’t have sex with me.

If you love me you would.

What do you mean ‘No’? I spent all that money on you!

You really want it. You’re just saying no because you don’t want me to think you’re easy.
What’s the matter with you, are you frigid or something?
You’re such a turn on – I just can’t help it.

You led me on!

You’ve turned me on. Now we’ll have to do it.

Come on, you’re not a virgin. You’re too hot and sexy.

I thought our relationship meant as much to you as it does to me.
Scenario 1

Teina and her boyfriend Moe were at a party with Moe’s mate Tama and his girlfriend Tareta. They are having a great time and had quite a bit of alcohol to drink when Tama and Tareta disappeared into the bedroom. Moe suggested to Teina that they do the same. She told him that she was worried because she wasn’t on the pill. Moe kept putting the pressure on telling her that Tama and Tareta had done it heaps of times and she hadn’t got pregnant and that he was getting hassled by his mates because he and Teina hadn’t had sex yet. By this time Teina has had a lot to drink. She didn’t want to show Moe up in front of his best mate so she agreed.
Scenario 2

Jackie and Manea had been out together a few times with a bigger group of friends. Manea liked Jackie as a friend but didn’t want to get into a sexual relationship with her. He felt a bit bad as he knew she quite liked him and that she wanted to be more than friends and he didn’t want to hurt her feelings. One day after school she came around and said she really loved him and came on to him suggesting they have sex. When he told her he didn’t want to as he thought of her as just a friend she ‘lost the plot’, crying, shouting and said he shouldn’t have led her on. This made Manea feel guilty so he agreed even though he thought he would now lose her as a friend after this.
Puretu liked to hang out at the Social Centre with her mates. They often fooled around with a group of guys down there, mucking around on the beach. Puretu thought one of the guys, Kane, was really sexy. When he asked her to go with him to afters she thought all her dreams had come true. When they got to the party they had a few drinks then slipped away to the back of house and began having sex. However, Kane then invited his mate to join in. Puretu felt really bad but didn’t know how to stop it. On the way home they joked about who she thought was the best. When she got upset they threatened to tell her mates.
Scenario 4

Rob and Sam had been going out together for a few months. Everything seemed great. One night Sam went out with friends to Rehab and Rob decided to stay home saying they had a headache. While Sam was out, the drinks were flowing and they were all partying hard out. Starting to feel pretty drunk all of a sudden Sam decided to go and get a bit of fresh air. While outside a tourist came up and said that they thought Sam was the hottest person they'd seen in a long, long, time. Feeling relaxed and confident, probably due to the amount of alcohol consumed, Sam decided to get it on with this tourist to get back at Rob for not coming to town. What harm could be done anyway? They disappeared off behind the containers to find a bit of space on the beach.
Copy Sheet 13 Contraception Quiz:

**Contraceptive Quiz:** Ask each student to get out a piece of paper to write their individual answers on or photocopy the contraceptive quiz. Do the quiz

What are the two most effective contraceptives?
- a. condoms,
- b. contraceptive pills,
- c. sex during ‘safe’ times,
- d. withdrawal.

Ask them what are the two least effective contraceptives –
- a. condoms,
- b. contraceptive pills,
- c. sex during ‘safe’ times,
- d. withdrawal

How does the contraceptive pill work?
- a. the hormones contained in the pill kill the sperm
- b. the hormones in the pill prevent the release of the egg from the ovaries
- c. the hormones in the pill cause early miscarriage
- d. the hormones in the pill prevent the sperm from entering the cervix

If you or your partner miss one pill, is it safe to have sex if you
- a. take two pills the next day
- b. continue taking the pill as before but use a condom if you have sex within the next 7 days
- c. avoid sex for the following 2 days then continue as before

Apart from forgetting to take the pill what factors can cause pill failure?
- a. diarrhoea,
- b. vomiting,
- c. antibiotics,
- d. high dosage of vitamin C
- e. all of the above

In order to use condoms effectively, it is important to remember to… Choose 2 things.
- a. store them carefully away from heat and light,
- b. check the expiry date is still current,
- c. ensure there is no air bubble in the tip of the condom,
- d. hold end of condom while withdrawing,
- e. not use oil based lubricants,
f. roll on carefully ensuring the condom is not damaged by fingernails etc

Which 2 contraceptives do not require a visit to the doctor or CIFWA?

a. contraceptive pill
b. the injection
c. condom with spermicide
d. emergency contraceptive pill / morning after pill

If unprotected intercourse has taken place, what can be done to prevent pregnancy?

..............................................................
..............................................................

How soon after intercourse must this be done in order to be effective?

........

A woman cannot get pregnant when she has sex – write down the letters that are true:

a. if she is having her period at the time
b. if it is the first time she has done it and her partner withdraws before ejaculating (cuming)
c. if she has a hot bath or swim immediately afterwards
d. none of the above
HAVE A CONDOM AVAILABLE
CHECK EXPIRY DATE ON THE CONDOM
ERECPTION
CAREFULLY OPEN THE PACKET SO AS NOT TO TEAR THE CONDOM
TAKE THE CONDOM OUT AND CHECK IT IS THE RIGHT WAY UP
PINCH THE TIP OF THE CONDOM TO PUSH OUT ANY TRAPPED AIR
ROLL THE CONDOM DOWN THE LENGTH OF THE PENIS
PENIS IS INSERTED INTO PARTNER
EJACULATION MAY OR MAY NOT OCCUR
HOLD RIM OF CONDOM AND REMOVE PENIS FROM PARTNER
REMOVE CONDOM FROM PENIS
PUT IN
THE BIN
Copy Sheet 14 Cyclone Proofing Bricks
LOVE
SAFE
HUMOUR
TRUST
FREEDOM
EQUALITY
HONESTY
SHARING
CONSENT
ACCEPTANCE
NEGOTIATION
LOYAL
DIFFERENCE
COMFORTABLE
INDEPENDENCE
SUPPORT
CONFIDENCE
FORGIVENESS

INDIVIDUALITY
GROWTH
Copy sheet 15 Healthy? Unhealthy? Don’t Know?

HEALTHY
UNHEALTHY
DON’T KNOW
<table>
<thead>
<tr>
<th>They tell you that you’re good looking</th>
</tr>
</thead>
<tbody>
<tr>
<td>You know they’re not what you want but you think you can change them</td>
</tr>
<tr>
<td>You stay with them because it is better than being alone</td>
</tr>
<tr>
<td>Getting physical / sexy together is the most important thing</td>
</tr>
<tr>
<td>You can be yourself and don’t have to try and pretend you’re someone you are not</td>
</tr>
<tr>
<td>They make all the decisions about where to go and what to do</td>
</tr>
<tr>
<td>You feel really good with them</td>
</tr>
<tr>
<td>When you are with them you end up arguing almost all the time</td>
</tr>
<tr>
<td>They make you feel really wanted</td>
</tr>
<tr>
<td>They’re always breaking up with you and it’s always your fault and then they want you back</td>
</tr>
<tr>
<td>You don’t spend time with your friends anymore</td>
</tr>
<tr>
<td>They put you down and make fun of you</td>
</tr>
<tr>
<td>They like your family</td>
</tr>
<tr>
<td>-----------------------</td>
</tr>
<tr>
<td>When you’re with their friends they ignore you</td>
</tr>
<tr>
<td>When you are stressed out they listen and support you</td>
</tr>
<tr>
<td>They like being seen with you</td>
</tr>
<tr>
<td>You get embarrassed when you hang out in public together</td>
</tr>
<tr>
<td>You couldn’t talk about condoms or contraception with them, it would be just too embarrassing</td>
</tr>
<tr>
<td>You haven’t got time for anything or anyone else</td>
</tr>
<tr>
<td>They say bad things about your family</td>
</tr>
<tr>
<td>They hit you when they get angry</td>
</tr>
<tr>
<td>They tell you what to do and what to wear</td>
</tr>
<tr>
<td>They get really jealous when they see you talking to other people</td>
</tr>
<tr>
<td>They really like your friends</td>
</tr>
<tr>
<td>You really like their friends and feel relaxed and comfortable with them</td>
</tr>
</tbody>
</table>
They tell people bad things about you that are not true - like how and when you have sex.
Scenario 1
Hi everyone, I’m Teina and I’m 16 and I’m totally head over heels with two different people. According to society’s rules that’s a problem! Most people in this situation would be thinking of choosing between the two but if you are not monogamous then you are considered to be cheating or playing around. But I am polyamorous, which means that I am capable and willing to have more than one romantic and sexual partner at a time. I met one of my romantic partners, about a year ago. She lives in Avarua and I see her regularly – her name is Teau. She’s the person I learned about polyamory about in the first place as she didn’t want to be with only me, she wanted to have other partners too. I wasn’t sure about that at first and had to take a while to think about it. I didn’t think I wanted her to be with other people, and she had said that I could be as well - if I wanted - I wasn’t sure about that either! (However, I soon changed my mind!). I know that Teau has sexual relationships with two other people besides me. Because we talk, talk, talk and be completely honest with each other, its working out.

My other current partner is someone I’ve known for a long time and I’ve always thought was an amazing person. About six months ago I realised I had a huge crush on her and I didn’t know what to do and questioned what was wrong with me. In the end I decided I would just tell her and in a terrible, confused way, I told her that while I have a girlfriend already that I wanted to be with her as well. I explained to her that Teau and I were in a polyamorous relationship where we were open and honest with each other about having other partners as well. We have been seeing each other ever few weeks since then although she doesn’t want to be in a relationship with anyone else. What it means is that we all have to be open and honest with each other. While non-monogamy / polyamory might not be for everyone, its working for us.
Scenario 2
Hi everyone, I’m Teina and I’m 16 and I’m totally head over heels with two different people. According to societies rules that’s a problem! Most people in this situation would be thinking of choosing between the two but if you are not monogamous then you are considered to be cheating or playing around. But I am polyamorous, which means that I am capable and willing to have more than one romantic and sexual partner at a time. I met one of my romantic partners, about a year ago. He lives in Titikaveka and I see him regularly – his name is Tere. He’s the person I learned about polyamory about in the first place as he didn’t want to be with only me, he wanted to have other partners too. I wasn’t sure about that at first and had to take a while to think about it. I didn’t think I wanted him to be with other people, and he had said that I could be as well - if I wanted - I wasn’t sure about that either! (However, I soon changed my mind!). I know that Tere has sexual relationships with two other people besides me. Because we talk, talk, talk and be completely honest with each other, it’s working out.

My other current partner is someone I’ve known for a long time and I’ve always thought was an amazing person. About six months ago I realised I had a huge crush on her and I didn’t know what to do and questioned what was wrong with me. In the end I decided I would just tell her and in a terrible, confused way, I told her that while I have a boyfriend already that I wanted to be with her as well. I explained to her that Tere and I were in a polyamorous relationship where we were open and honest with each other about having other partners as well. We have been seeing each other ever few weeks since then although she doesn’t want to be in a relationship with anyone else. What it means is that we all have to be open and honest with each other. While non-monogamy / polyamory might not be for everyone, its working for us.
Critical Action Planning Process example

Knowledge/Insight
(Critical thinking)
- How did it happen that we don't have SRE education? (history, values, beliefs)
- Importance now/future – who benefits, who is disadvantaged, why and how

Development of visions
(Creative thinking)
- What alternatives are there?
- How are classes different in other classes, schools, cultures, communities, and societies?
- What could happen to ensure social justice/equity?

Understanding
(Gathering analysing, evaluating)
- What changes will bring us closer to our vision – changes within ourselves, our classroom, school, society?
- What are the action possibilities to achieve the

Identifying an issue
More SRE Education in

Reflecting/Evaluating
- What has been learnt?
- How could it be done differently?

Planning
- What are the barriers and the enablers to taking action or making change?

Acting
- Individually
- Collectively
Copy Sheet 18 Programme Evaluation

After these SRE lessons:
What were the most important things you learned during this unit of work?
1. 
2. 
3. 

What key learning will take into your personal life?
1. 
2. 
3. 

If you could have more lessons on sexuality and relationships what would you like those lessons to cover?
1. 
2. 
3. 

Were there any lessons which you did not enjoy or did not think was necessary?
1. 
2. 
3. 

As a result of these lessons have your ideas about sexuality changed in any way?
Please circle your answer.
Yes
No

If your answer was yes – in what way has it changed?
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
References


http://dx.doi.org/10.1016/j.jadohealth.2014.08.013


http://www.lemosandcrane.co.uk/dev/resources/HDA - Teenage pregnancy.pdf


Rocco Shields, K. (Producer). (2013, June 21 2014). Imagine a world where being "gay" the norm & being "straight" would be the minority. Retrieved from https://http://www.youtube.com/watch?v=CnOJgDW0gPI&t=905s


Safe Schools Coalition in partnership with Minus18. (2016). *All of us: Understanding gender diversity, sexual diversity and intersex topics for Years 7 and 8*. Australia: Safe Schools Coalition Australia and Foundation for Young Australians.


