

Pleasurenesia

Pacific Youth's Voyage of Pleasure

A Pasifika Guide to Talking About Pleasure



PACIFIC
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Executive Summary

Across the Pacific region, young people experience sexuality, relationships, and intimacy within strong and unique cultural, faith, family, and community systems. While these systems offer guidance and protection, many young people lack supported spaces to discuss pleasure, consent, communication, and relational wellbeing in ways that feel respectful, culturally grounded, and relevant to their lived realities. Historically, sexuality education in the region has been shaped by colonial public health paradigms and prevention-focused approaches, which have prioritised risk and harm. While these approaches have played an important role in protecting health and rights, they have often left limited space for positive, strengths-based discussions about relationships, boundaries, and mutual respect.

Pleasurenesia: A Pasifika Guide to Talking About Pleasure (hereafter referred to as the *Pleasurenesia Guide*) responds to this gap. This guide is a Pacific-led, youth-driven framework that supports conversations about pleasure as part of holistic sexual and relational wellbeing. Pleasure is framed relationally, not as individual pursuit, and is closely connected to consent, safety, communication, dignity, and care for self and others. The guide focuses on how to discuss pleasure, rather than prescribing behaviours, and is designed to support facilitators to engage young people with confidence across diverse Pacific contexts.

This guide was developed and led by Youth OCEANS (Youth Oceanic Consortium for Engagement, Advocacy, and Networking in Sexual and Reproductive Health and Rights and Justice), International Planned Parenthood's (IPPF) regional youth-led network as well as representatives from Pacific Member Associations. It builds on Youth OCEANS leadership, advocacy, and organising work, extending youth priorities into practical guidance for education, facilitation, and community dialogue. It recognises young people as leaders in shaping how sexuality and wellbeing are discussed across the region. Particular attention was given to inclusion, reflecting the experiences of young people of diverse genders, sexual orientations, abilities, and backgrounds.

Acknowledgements

IPPF Sub-Regional Office for the Pacific (SROP) extends sincere thanks to the many individuals and organisations who contributed to the development of the Pleasurenesia Guide. This guide was developed through collaborative effort, shared responsibility, and voluntary participation across the region. It reflects the leadership, insight, and care of Pacific youth, Member Associations, advisors, and partners.

This work was guided by IPPF SROP leadership and staff, including Dolores Devesi, Director, Pacific Member Association Support and Development; Jessica Work, Youth Networker; Malone Wilson, Vice President, Youth OCEANS, Uate Tamanikaiyaroi, Architecture of Corporation, Kim Tilbury, Architecture of Corporation, and Mamta Chand, Senior Program Manager. Their contributions reinforced the importance of youth-led, values-aligned, and culturally grounded approaches to sexual and reproductive health that centre dignity, autonomy, and community accountability.

Youth-led co-design was central to the development of this guide. The Pleasurenesia Guide was co-designed with members of Youth OCEANS, including youth officers, volunteers, and representatives from Pacific Member Associations. Core co-design contributors included Lilly Teafa, Youth and Communications Officer, Tuvalu Family Health Association; Malone Wilson, Vice President, Youth OCEANS and youth volunteer, Vanuatu Family Health Association; Grace Aumua, Youth Officer, Samoa Family Health Association; Susana Ika, Youth Officer, Tonga Family Health Association; Aberaam Tata, Youth Officer, Kiribati Family Health Association; Mareva Cameron, President, Youth OCEANS and youth volunteer, Cook Islands Family Welfare Association; Dean Tangata, HFP and Acting Youth Officer, Cook Islands Family Health Association; Hazel Benson, Youth Representative, Papua New Guinea Family Health Association; Ambrose Gorehomana, Steering Committee Member, Youth OCEANS and youth volunteer, Solomon Islands Planned Parenthood Association; Nishalni Chand and Asenaca Solinadrotini, Reproductive and Family Health Association of Fiji; and Letila Male, Social Media Intern, Youth OCEANS

Key informant interviews informed the guide's framing, language, and practical guidance. Interviewees included Crystal William, Youth to Youth in Health, Marshall Islands; Doris Tulifau, Samoa; Aberaam Tata, Kiribati Family Health Association; Jofiliti Veikoso, former Pleasure Principles Programme contributor, Fiji; Limisesi Kaivelata, Youth Officer, Tonga Family Health Association; Nenol Kaminaga, Marshall Islands; Roshika Deo and Sabina Moce, Fiji; Jessica Work and Mamta Chand, IPPF SROP; and Malone Wilson, Youth OCEANS.

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Participation and Consent

All contributions were voluntary and based on informed consent. Participants contributed in their professional or organisational capacities and were free to set boundaries around their involvement or withdraw at any time.

Program Context and Purpose

This work sits within IPPF's Advancing the Sexuality Agenda and Shifting Norms in the Pacific program under the Pacific Women Lead initiative and aligns with IPPF's Pacific Youth SRHR Strategy and Pacific Niu Vaka Strategy Phase II. The guide integrates principles, reflection, and practical guidance within a single resource to support youth facilitators, educators, and SRHR trainers in real-world Pacific contexts.

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About IPPF SROP, Youth OCEANS, and the Pleasurenesia Guide

IPPF's SROP works in partnership with Member Associations (MAs) and young people across the Pacific to advance sexual and reproductive health and rights and justice through culturally grounded, rights-based approaches. Central to this work is a commitment to dignity, autonomy, bodily integrity, and wellbeing across the life course.

Youth OCEANS is IPPF's regional youth-led network. Youth OCEANS provides a platform for young people to lead advocacy, shape programmes, and influence how sexuality, relationships, and rights are discussed across the Pacific. Its advocacy framework includes three core pillars, including Pleasure, Autonomy, and Bodily Integrity. Youth OCEANS recognises pleasure as a legitimate and necessary part of sexual and reproductive wellbeing.

The *Pleasurenesia Guide* builds on this foundation. It translates Youth OCEANS advocacy into a practical guide that supports facilitators, educators, and trainers to engage young people in conversations about pleasure in ways that are respectful, relational, and culturally grounded. The guide also reflects IPPF's Charter of Values which affirms that pleasure - in all its forms - is a right, not a privilege. It also supports IPPF's ongoing commitment to strengths-based and decolonising approaches to sexuality, while remaining accountable to community values and local contexts.

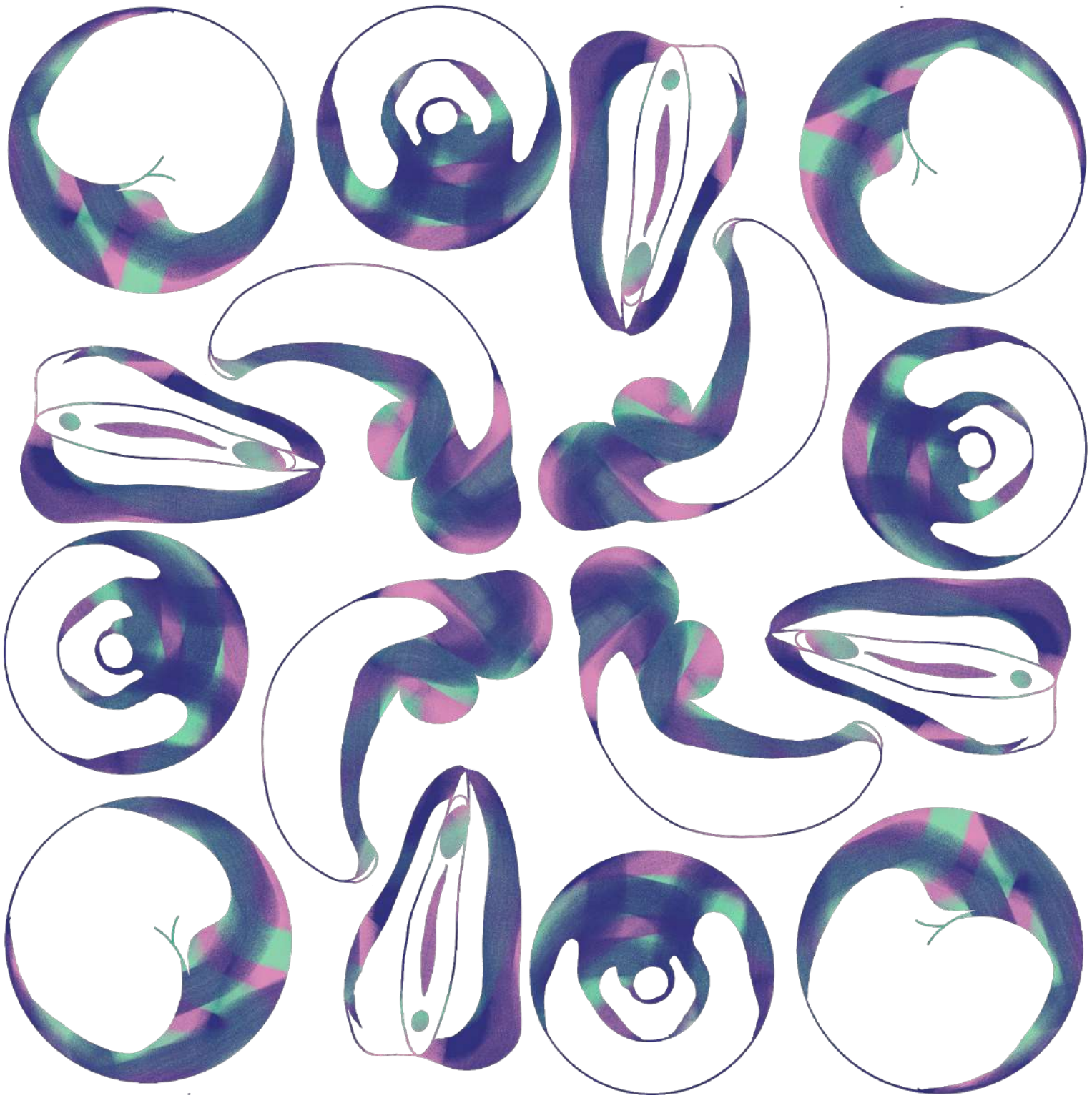


Table of Contents

<i>Executive Summary</i>	2
<i>Acknowledgements</i>	3
Program Context and Purpose	4
Copyright and Citation	4
<i>About IPPF SROP, Youth Oceans and the Pleasurenesia Guide</i>	4
<i>Table of Contents</i>	6
<i>Acronyms and Abbreviations</i>	9
Member Associations & Youth Networks	9
<i>How to Use This Guide</i>	10
<i>Why This Guide Exists</i>	11
Why Pleasure Matters for Pacific Youth Today	11
Why Further Localisation Was Needed	11
<i>What Young People Shared Through Co-Design</i>	13
How Pleasure is Understood	13
Language and Communication	14
Who Can Lead These Conversations	14
How Conversations Begin	14
Navigating Shame, Fear, and Community Expectations	14
Inclusion and Representation	15
How Young People Learn	15
Working Across Diverse Pacific Contexts	16
What This Means for This Guide	16
<i>Background</i>	17
Cultural Grounding for Love, Relationships, Intimacy, Learning, and Bodies in Oceania	17
Before Colonisation and Missionisation	17
Colonisation, Missionisation, and the Introduction of Silence	17
Where Connection, Care, and Respect Live Today	18
Diversity Across the Pacific	18
References	18
<i>Language and Communication</i>	20

Indirect Language, Storytelling, and Humour	20
Local Terms and Culturally Grounded Expressions	20
Non-Verbal Communication and Relational Trust	20
Language Guidance for ESL Contexts	20
References	21
<i>Decolonising Pleasure Education</i>	22
<i>How This Guide Was Developed</i>	23
<i>A Note on Self-Reflection for Youth Facilitators</i>	24
<i>The Pleasurenesia Guide Framework</i>	25
The Pleasurenesia Principles	26
Love Yourself	27
Embrace Learning	28
Talk Openly (previously Talk Sexy)	28
Be Flexible	29
Think Universal	29
Rights First	30
Be Positive	30
<i>Facilitator and Trainer-of-Trainers Guide</i>	31
Respectful Community Access	31
Before You Enter a Community	31
Who to Speak to First	32
Seeking Permission and Building Trust	32
Adapting Sessions for Different Settings	33
What to Do If a Community Says No	33
Preparing Yourself as a Facilitator	34
Creating Safe and Brave Spaces	34
Reading the Room and Knowing When to Pause	35
Responding to Discomfort or Resistance	35
Handling Questions You Cannot Answer	35
Looking After Yourself and Participants	36
When and How to Refer On	36
<i>Facilitator's Quick Guide</i>	37

Sample Talanoa Session Outline	38
Framing the Talanoa	38
Setting the Space (Before Speaking)	38
Opening the Talanoa (Building Relationship First)	38
Moving Into Deeper Conversation (Using Stories, Not Direct Questions)	38
Bringing in the Pleasure-Centred Lens (Without Forcing Language)	39
Exploring Boundaries and Consent (Through Everyday Life)	39
Holding the Space (Silence, Laughter, Discomfort)	40
Closing the Talanoa (Returning to Community and Care)	40
Facilitator Reflection (After the Talanoa)	41
Final Note	41
Sample Structured Conversation Outline: Talking About Relationships, Feelings, and Wellbeing.	42
Session Overview	42
1. Opening and Welcome (10–15 minutes)	42
2. Starting the Conversation (10–15 minutes)	43
3. Exploring Comfort, Boundaries, and Communication (15–20 minutes)	44
4. Introducing Body Awareness and Wellbeing (10–15 minutes)	44
5. Linking to Pleasure (10–15 minutes)	45
6. Reflection and Group Sharing (10–15 minutes)	46
Activity: Small Group Reflection	46
7. Closing and Support (5–10 minutes)	46
Activity: One-Word Check-Out	46
Adapting This Session	47
Final note	47
Additional Tools and Resources	48
Final Reflections	50

Acronyms and Abbreviations

IPPF	International Planned Parenthood Federation
ESEAOR	East Asia and South East Asia and Oceania Region
SROP	Sub-Regional Office for the Pacific
SRHR	Sexual and Reproductive Health and Rights
SRHRJ	Sexual and Reproductive Health and Rights and Justice
Youth OCEANS	Youth Oceanic Consortium for Engagement, Advocacy, and Networking in Sexual and Reproductive Health and Rights and Justice

Member Associations and Youth Networks

CIFWA	Cook Islands Family Welfare Association
VFHA	Vanuatu Family Health Association
PNGFHA	Papua New Guinea Family Health Association
SFHA	Samoa Family Health Association
RFHAF	Reproductive and Family Health Association of Fiji
TFHA	Tonga Family Health Association
TuFHA	Tuvalu Family Health Association
Y2YIH	Youth to Youth in Health (Marshall Islands)
SIPPA	Solomon Islands Planned Parenthood Association
KFHA	Kiribati Family Health Association

How To Use This Guide

The Pleasurenesia Guide is designed to be flexible and adaptable. It supports a wide range of people working with young people across different cultural, institutional, and community contexts in the Pacific.

This guide is intended for youth leaders, youth officers, peer educators, Member Association staff, trainers, and facilitators who support young people to engage with sexual and reproductive health, relationships, and wellbeing. It is suitable for both youth-led spaces and adult-supported settings, including community programmes, schools, workshops, outreach activities, and informal learning environments.

There is no single way to move through this guide. Some users may work through it sequentially, while others may draw on specific sections depending on their role, setting, or purpose. The guide offers multiple entry points. It can be used to support youth group discussions, staff and volunteer training, peer education activities, or conversations held in faith-adjacent or community-led spaces where values, relationships, and responsibility are central.

Facilitators are encouraged to adapt the content rather than copy it directly. Activities, language, and examples should be shaped to reflect local cultures, age groups, languages, and community expectations. The guide is intended to support reflection, dialogue, and learning, not to prescribe fixed messages or approaches.

Working with pleasure requires care and responsibility. Facilitators using this guide are expected to uphold safeguarding principles, respect boundaries, and **prioritise the wellbeing of participants**. This includes being attentive to power dynamics, responding appropriately to disclosures, and knowing when and how to refer young people to additional support. Facilitators should use their judgement, organisational policies, and local safeguarding guidance when planning and delivering sessions

Why This Guide Exists

This guide exists because Pacific young people asked for more contextualised, localised, and relevant ways to talk about sexuality, relationships, and wellbeing. Much sexual and reproductive health work has focused on risk and prevention. While important, these approaches do not always reflect how young people understand connection, consent, care, and dignity in their everyday lives. The *Pleasurenesia Guide* responds to that gap.

Why Pleasure Matters for Pacific Youth Today

For Pacific youth, **pleasure is relational and both individual and community-based.** It is connected to respect, belonging, safety, identity, and responsibility to self and others. When pleasure is excluded from conversations, it becomes harder to talk about consent, boundaries, and healthy relationships in meaningful ways. Addressing pleasure in a grounded and culturally aware way supports young people to make sense of their experiences with clarity and respect.

Right now, many young people in the Pacific are facing serious SRHR challenges. Teenage pregnancy rates remain high—in some countries, 2–3 times higher than global averages, and in Fiji alone, 858 teenage pregnancies were recorded in 2024, almost double the previous year. Many young people also do not have access to contraception, especially in rural and outer islands, where 40–60% still have unmet need. At the same time, many are not receiving comprehensive sexuality education, especially those out of school. This means young people are often making decisions without enough information or support.

One reason for this gap is that most SRHR conversations focus only on risk—like avoiding pregnancy or STIs—and do not reflect young people's real experiences. Young people talk about feelings, attraction, connection, and pleasure, but these are often left out. For example, many say condoms reduce comfort or feeling. When this is not acknowledged, it becomes a real reason why condoms are not used consistently. This matters, especially as HIV remains high in the Pacific rising among young people e.g. PNG and Fiji.

Pleasure is also closely linked to consent and safety. In the Pacific, gender-based violence is very high, around 60–70% in PNG, 64% in Fiji, and 60% in Vanuatu. This shows that many young people, especially girls, are not always able to make free choices in relationships. When there is pressure, fear, or lack of respect, relationships cannot be healthy or positive. Talking about pleasure in the right way helps young people understand that relationships should feel safe, respectful, and mutual, not forced or uncomfortable.

Pleasure also connects to fairness and access. Not all young people have the same opportunities to experience safe and positive relationships. Some may not have access to youth-friendly services, information, or even basic resources like condoms or lubricants.

The *Pleasurenesia Guide* responds to this by recognising that young people are not only trying to avoid risk, they are also trying to understand themselves, their relationships, and what feels right for them. By including pleasure in a respectful and culturally grounded way, conversations become more honest and more relevant. This helps young people build relationships that are not only safe, but also based on care, respect, and positive wellbeing.

Why Further Localisation Was Needed

While, IPPF East and South East Asia and Ocean Region's (ESEAOR) guide to *Talking Pleasure with Ease - A guide to the "Why" and "How" of Pleasure-Based Sexual Health in Youth Programming* provides a strong foundation for discussing pleasure, **Pacific youth and facilitators shared that further localisation was needed to reflect Pacific cultures, faith contexts, languages, and community structures.** Some examples and activities did not easily translate into Pacific settings. The *Pleasurenesia Guide* builds on the ESEAOR guide by adapting it for use across Pacific contexts.

Pleasurenesia: Pacific Youth’s Voyage of Pleasure

The name, Pleasurenesia, reflects this intention. It draws from the colonial divisions of the Pacific—Polynesia, Micronesia, and Melanesia—terms originally defined by outsiders. By reclaiming and reimagining this into “Pleasurenesia,” the guide centres Pacific ownership, identity, and voice. It signals that conversations about pleasure and SRHR can—and should—be shaped by Pacific people, for Pacific people.

How Youth Leadership Shaped This Guide

Pacific youth led this work. Through interviews, surveys, and co-design sessions, young people shaped the priorities, language, and activities in this guide. Their leadership ensured the guide is practical, culturally grounded, and accountable to community value.

What Young People Shared Through Co-Design

The *Pleasurenesia Guide* is grounded in a series of youth-led co-design sessions with members of Youth OCEANS and representatives from Pacific Member Associations. These sessions created space for young people to reflect on how relationships, intimacy, and wellbeing are understood in their communities, and what shapes whether these conversations feel possible, appropriate, or safe.

Across the sessions, young people spoke with clarity about the realities they are navigating. Conversations about sexuality are present, but they are often shaped by silence, caution, humour, and indirect communication. What is said, how it is said, and who is present all influence whether a conversation feels respectful or uncomfortable.

Participants described many existing sexuality education resources as difficult to use in practice. **Language was often experienced as too clinical, too explicit, or disconnected from everyday life.** Some materials felt imported, with examples and framing that did not reflect Pacific cultures, faith contexts, or community structures. This created a gap between what is taught and how young people actually understand and talk about relationships.

At the same time, young people emphasised that conversations about relationships, care, and connection are already happening. These conversations often take place informally, through peers, storytelling, humour, and observation, rather than through formal or structured education.

How Pleasure is Understood

Young people described pleasure through relational and emotional experiences. Rather than a single definition, they spoke about **feeling safe, respected, comfortable, happy, and connected.**

In many contexts, there is no direct or appropriate word for "pleasure" that can be used openly. Meaning is often expressed through phrases such as "feeling good", "being at ease", or "having a good experience". These expressions reflect how **pleasure is understood as part of everyday life, rather than as a separate or abstract concept.**

How do young people in your MA/country talk about pleasure, closeness or feeling good? Type three words or phrases young people use in your context



Pleasure was closely linked to relationships. Participants spoke about how people treat each other, how they communicate, and how they show care and respect. It was also connected to how individuals feel about themselves, including confidence, self-worth, and the ability to recognise and communicate boundaries.

Language and Communication

Language was one of the strongest themes across all co-design sessions.

Participants described communication about intimacy as indirect and context-dependent. Storytelling, metaphor, humour, and shared understanding are commonly used to approach sensitive topics. Silence, body language, and tone also carry meaning.

Appropriateness depends on the setting and the relationships between people. Language used among peers may differ from what is acceptable in mixed groups or intergenerational spaces. Young people are often highly aware of these boundaries and adjust how they communicate accordingly.

Participants noted that **overly technical or explicit language can create discomfort and shut down conversation**. At the same time, a lack of accessible language can leave young people without the words to understand or describe their experiences. This highlights the importance of communication that is clear, respectful, and grounded in local ways of speaking.

Who Can Lead These Conversations

Participants consistently highlighted that who leads a conversation matters. Trust, relatability, and shared experience were described as central to whether young people engage. Peer educators and youth leaders were often seen as more approachable, particularly for sensitive topics.

In contrast, highly formal or authority-led settings can feel restrictive, even when the intention is supportive. Young people described choosing who to speak to based on comfort, familiarity, and trust, rather than formal roles or titles. This reinforces the importance of building relationships over time, rather than relying only on position or expertise.

How Conversations Begin

Young people described conversations about pleasure as something that develops gradually.

In many settings, discussions begin with topics that are already more widely accepted, such as relationships, communication, sexual and reproductive health, or body changes. These entry points create a shared foundation and allow trust to build.

From there, conversations can expand to include consent, boundaries, and broader aspects of well-being. Starting more indirectly was described as more effective in many contexts, particularly where discussions about sexuality are sensitive or closely monitored.

Navigating Shame, Fear, and Community Expectations

Participants spoke about the influence of shame, fear, and community expectations on how sexuality is discussed. In some contexts, conversations are shaped by judgement, silence, or concern about reputation. These dynamics can make it difficult for young people to ask questions or seek information, particularly for young women and for young people of diverse sexual orientations and gender identities.

Participants noted that poorly framed discussions can lead to backlash or misunderstanding. As a result, they emphasised the importance of **grounding conversations in shared values** such as respect, care, responsibility, and dignity.

Creating environments where young people feel safe and respected was seen as essential for meaningful engagement, particularly when discussing boundaries, consent, and relationships.

Inclusion and Representation

Participants emphasised that inclusion needs to be intentional. Young people from diverse sexual orientations and gender identities shared that their experiences are not always reflected in existing conversations about relationships and wellbeing. This can contribute to exclusion or silence.

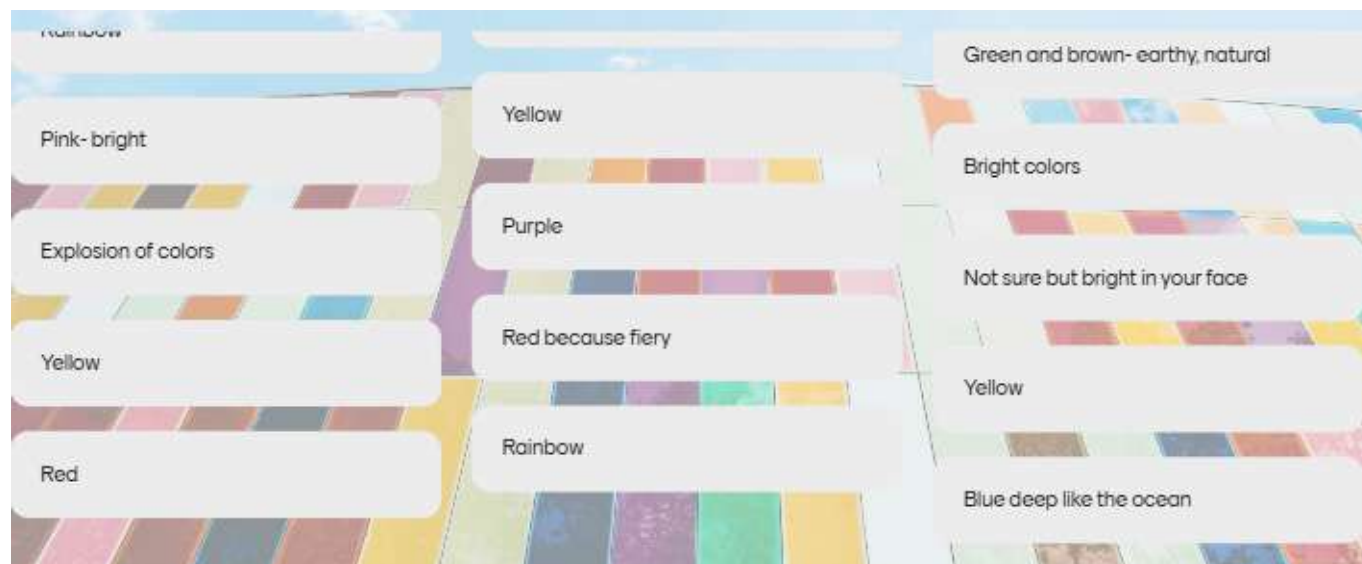
Young people also raised the importance of inclusion for those living with disability, understanding the range of disability from visible physical impairments to less apparent conditions such as cognitive, sensory, and mental health challenges, and emphasizing the need for environments, services, and attitudes that support full participation for everyone. This includes how sessions are facilitated, how information is shared, and whether different needs and experiences are meaningfully considered.

Inclusion was described as both a matter of representation and of access.

How Young People Learn

Participants described learning as social, relational, and participatory. They highlighted the value of approaches such as storytelling, talanoa, group discussion, and creative activities. **These methods support engagement while allowing young people to participate without pressure to disclose personal experiences.**





Text-heavy or highly formal approaches were seen as less effective when used on their own. While printed materials can be useful as references, interactive and visual methods were described as more engaging and relevant.

Working Across Diverse Pacific Contexts

Young people were clear that the Pacific is not one context.

Participants emphasised the need to recognise differences in culture, language, faith, community leadership, and levels of openness to discussing sexuality. What feels appropriate or effective in one setting may not be in another.

In some contexts, facilitators and organisations may face greater scrutiny or resistance. This requires careful judgement, strong relationships, and an ability to adapt approaches while remaining grounded in core values.

What This Means for This Guide

These insights shaped how this guide is structured and how it supports facilitators in practice.

The following sections set up the background before introducing a set of principles informed by what young people shared. These principles reflect how conversations about relationships, consent, and wellbeing can take place in ways that are respectful, culturally grounded, and responsive to different Pacific contexts.

Background



Cultural Grounding for Love, Relationships, Intimacy, Learning, and Bodies in Oceania

Across the Pacific, understandings of love, relationships, intimacy, learning, and bodies have long been shaped through family, land and sea, and collective life. Knowledge about relationships and care was traditionally shared through observation, storytelling, humour, and guidance from elders and extended kin, rather than through formal instruction (Thaman, 2009).

Before Colonisation and Missionisation

Before colonisation, Pacific societies held diverse and locally specific understandings of bodies, gender, sexuality, and relationships. These were not uniform across the region. In Sā-

moa, concepts such as *vā* and *feagaiga* emphasised relational responsibility and respect within families and communities, shaping how intimacy and boundaries were understood (Latai, 2015). In Tonga, kinship systems and respect protocols structured learning about relationships and behaviour, particularly across generations (James, 2003). In Aotearoa New Zealand, Māori traditions included open discussion of sexuality through storytelling, carving, and oral histories, demonstrating that silence around sex is not inherent to Pacific cultures (Te Ara, 2023).

Across many Pacific societies, learning about bodies and relationships occurred gradually and in age-appropriate ways, embedded in daily life. These systems were not without rules or restrictions, but they were locally grounded and connected to collective wellbeing.

Colonisation, Missionisation, and the Introduction of Silence

Colonisation and Christian missionisation introduced new moral frameworks, education systems, and laws that reshaped how bodies and intimacy were discussed. In many Pacific countries, sexuality became increasingly associated with shame, discipline, and control, particularly for young people and women (Hau'ofa, 2008; Jolly, 1998). In Fiji and Tonga, missionary schooling and church teaching promoted modesty, nuclear family ideals, and silence around sex as markers of moral respectability (Jolly, 1998).

Colonial legal systems also played a role. Laws criminalising same-sex relationships in countries such as Papua New Guinea, Samoa, and the Marshall Islands were introduced during colonial rule and continue to shape stigma and fear today (OHCHR, 2015). These shifts reduced opportunities for open, relational learning and contributed to a focus on secrecy and risk rather than guidance and care.

Where Connection, Care, and Respect Live Today

Despite these histories, values of connection, care, and mutual respect remain strong across Pacific communities. In Fiji, the concept of vanua continues to link people, land, culture, and responsibility, shaping how wellbeing and relationships are understood (Thaman, 2009). In Papua New Guinea, wantok systems emphasise mutual obligation and care within language and kin groups, influencing how young people seek support and guidance (U4 Anti-Corruption Resource Centre, 2018). Across Micronesian contexts, including the Marshall Islands, strong kinship structures continue to guide expectations around respect and responsibility, even as young people navigate changing social environments (Hezel, 2012).

Faith communities, women's groups, youth fellowships, and extended families remain key spaces where values of dignity, care, and accountability are taught and lived. Young people continue to learn about relationships through peers, observation, and informal guidance, even when formal spaces feel limited.

Diversity Across the Pacific

It is essential to recognise that the Pacific is not one culture. The region includes thousands of languages, distinct histories, and varied faith and governance systems. What is appropriate or meaningful in one community may not be in another. Pleasurenesia Guide does not present a single Pacific story. It offers a flexible framework that encourages facilitators to work with local languages, values, and leadership, and to adapt conversations about pleasure, consent, and wellbeing to their specific context.

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Language and Communication



Language shapes how young people understand themselves, their relationships, and their bodies. Across the Pacific, communication about intimacy and wellbeing is deeply relational and culturally grounded. While English is used in education and health settings, it often sits alongside Indigenous languages, mixed language use, and non-verbal forms of communication. There is no single shared language across the Pacific, and meaning is often carried through context, tone, and relationship rather than direct words (Thaman, 2009).

Indirect Language, Storytelling, and Humour

In many Pacific contexts, sensitive topics are approached indirectly. Metaphor, storytelling, humour, and everyday examples are commonly used to discuss relationships, responsibility, and care without naming sexual acts directly. This can create safety, reduce shame, and allow learning to happen gradually. Story-based discussion, shared laughter, and open-ended questions often support deeper reflection than direct instruction, particularly in group settings or intergenerational spaces (Jolly, 1998).

Local Terms and Culturally Grounded Expressions

Local terms and phrases often hold meaning that does not translate neatly into English. Concepts such as *vā* in Sāmoa, *vanua* in Fiji, or *wantok* in Papua New Guinea reflect relational understandings of self, belonging, and responsibility that shape how pleasure, consent, and care are understood (Latai, 2015; Thaman, 2009). Facilitators are encouraged to work with local language where possible and to invite participants to name concepts in ways that feel familiar and respectful to them.

Non-Verbal Communication and Relational Trust

Communication in Pacific settings is not only verbal. Silence, body language, eye contact, humour, and physical positioning all carry meaning. Trust is often built through consistency, humility, and relationship over time, rather than through formal authority. Paying attention to non-verbal cues helps facilitators recognise comfort, discomfort, and readiness, and supports safer, more responsive conversations (Hezel, 2012).

Language Guidance for ESL Contexts

Many Pacific youth engage with SRHR content in English as a second or third language. Facilitators should use clear, simple language, avoid jargon, and check understanding without putting individuals on the spot. Repeating key ideas in different ways, using visuals or stories, and encouraging participants to explain concepts in their own words can support inclusion and confidence. Where

possible, co-facilitation with local youth leaders or use of bilingual resources can strengthen understanding and trust.

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Decolonising Pleasure Education



Sexuality education across the Pacific has often focused on risk, harm, and prevention. These approaches have played an important role in protecting health, but they do not always reflect how young people understand relationships, care, and wellbeing in their everyday lives. When education focuses only on avoiding negative outcomes, it leaves little space to talk about consent, communication, respect, and connection in meaningful ways.

Pleasurenesia Guide shifts away from deficit and fear-based framing of comprehensive sexuality education. In this guide, pleasure is understood as part of wellbeing, dignity, connection, and mutual respect. It is not about encouraging behaviour. It is about supporting young people to understand boundaries, consent, and care for themselves and others in grounded and culturally appropriate ways.

Decolonising pleasure education also means challenging Western assumptions about sex education. Conversations do not need to be explicit, individualised, or delivered the same way in every setting. Across the Pacific, learning often happens through storytelling, humour, observation, and guidance from trusted people. This guide supports indirect, paced, and relational approaches that reflect how knowledge is shared in many communities.

Returning ownership to communities is central to this approach. Pleasurenesia Guide does not offer a single script or model to follow. Facilitators are encouraged to adapt language, activities, and timing to local cultures, values, and leadership structures. Communities decide what is appropriate, when conversations happen, and how they are held.

Decolonising pleasure education also requires naming power, harm, and resilience. Colonial laws, education systems, and moral frameworks have shaped silence, shame, and stigma around bodies and relationships. At the same time, Pacific communities hold strong traditions of care, accountability, and collective wellbeing. This guide works with both realities, supporting approaches that strengthen youth agency while remaining accountable to community values

How This Guide Was Developed

The Pleasurenesia Guide was developed through a youth-led process grounded in co-design, key informant interviews, and regional consultation. Young people were engaged as leaders and decision-makers throughout, shaping the guide's priorities, language, and structure.

Members of Youth OCEANS and representatives from Pacific Member Associations brought lived experience, community knowledge, and programme insights into the process. Their contributions ensured the guide reflects real contexts and responds to what young people identified as missing or difficult to use in existing resources.



Inclusion was a core focus from the outset. The process intentionally engaged young people of diverse sexual orientations, gender identities and expressions, and sex characteristics, including Māhū, Vakasalewalewa, Palopa, Fa'afafine, Akava'ine, Fakaleitī, Fakafifine and other gender diverse identities communities. It also included young people living with disability, and youth from smaller Pacific countries and outer island communities.

Participants emphasised that inclusion is not only about who is present, but how people are able to participate. Access, language, pacing, and choice all shaped how the guide approaches facilitation and activity design.

Indigenous knowledge and local ways of learning were central throughout. Youth and practitioners highlighted the role of elders, aunties, uncles, and community

knowledge holders in shaping how values, relationships, and responsibilities are understood. This guide supports approaches that recognise these intergenerational roles, while creating space for youth-led conversation.

Faith contexts were also an important consideration. For many young people, faith communities are central to everyday life. The guide supports engagement that builds on shared values such as care, dignity, responsibility, and wellbeing, and avoids approaches that feel imposed or confrontational.

Participation across the process was voluntary. Young people emphasised the importance of choice, including the ability to step back or not engage. This is reflected in the guide's emphasis on reading the room, respecting boundaries, and not forcing participation. These practices are understood as central to safeguarding and ethical facilitation.

A Note on Self-Reflection for Youth Facilitators

Across co-design sessions and Key Informant Interviews (KIIs), young people spoke about the responsibility of leading conversations on relationships, bodies, and wellbeing within their own communities.

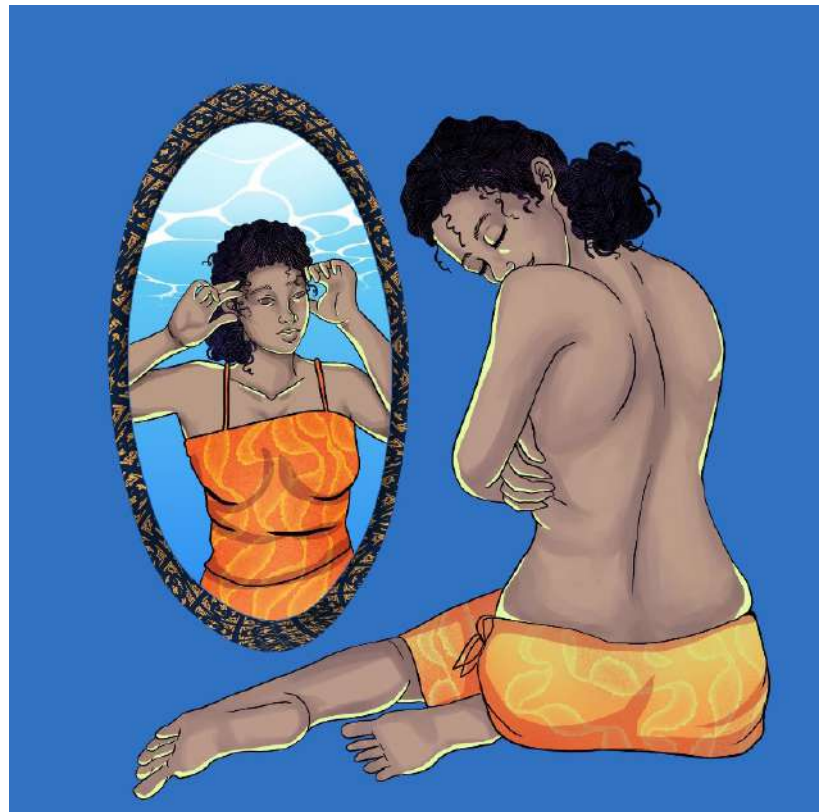
Youth facilitators are often navigating multiple roles at once, as peers, leaders, friends, and community members. This can shape how comfortable they feel, how they communicate, and how others respond to them.

For this reason, self-reflection is an important starting point.

It supports young facilitators to:

- understand their own comfort and limits
- recognise how their values and experiences influence how they speak and respond
- avoid unintentionally judging or directing others
- build trust with participants through honesty and awareness

Young people shared that facilitation is not about having all the answers. It is about creating space for conversation in ways that feel respectful and safe.



Taking time to reflect before and after sessions helps youth facilitators:

- notice what feels easy or difficult
- adapt how they introduce topics
- respond more confidently to questions or discomfort
- continue learning from each experience

This guide encourages youth facilitators to approach their role with openness, awareness, and care, for themselves and for others.

The Pleasurenesia Guide Framework

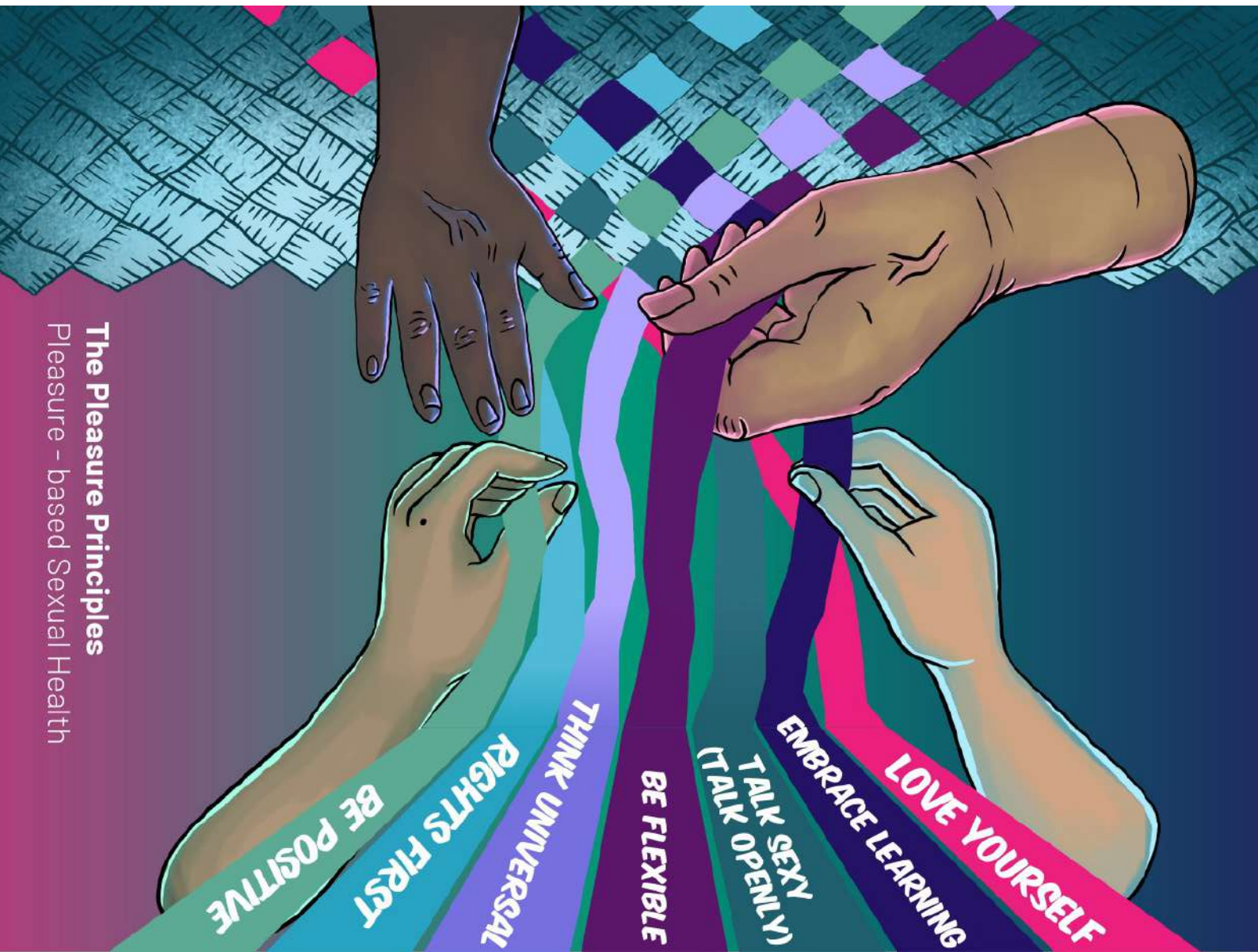
The Pleasurenesia Guide Framework builds on the [The Pleasure Project](#) and [IPPF ESEAOR Talking Pleasure with Ease Guide](#) which were developed to move sexual and reproductive health education beyond fear-based and risk-only approaches, towards more positive, rights-based understandings of sexuality. These principles recognise pleasure as part of sexual wellbeing, closely connected to consent, bodily autonomy, safety, and human dignity.

Pacific young people strongly supported this shift. During co-design sessions, they described pleasure-based approaches as more honest and more reflective of how relationships and wellbeing are experienced in everyday life. At the same time, they shared that the way the principles were originally presented did not always translate easily into Pacific cultural, faith, and community contexts.

This guide responds to that feedback by adapting, rather than replacing, the original Pleasure Principles. The core values remain the same. What has changed is how they are expressed, structured, and used in practice.

Young people asked for a framework that reflects connection, relationships, and shared responsibility. They spoke about the importance of love for self and others, clear and respectful communication, and learning that is grounded in real life rather than fixed instruction. They also emphasised that conversations do not happen in a straight line, and that different entry points are needed depending on the context.

These insights shaped the Pleasurenesia Guide Framework.



The Pleasure Principles

Pleasure - based Sexual Health

BE POSITIVE

Being positive is about seeing sex and relationships and your body as something that can be joyful, healthy, and good for your wellbeing when they are safe and consensual. A positive, pleasure-focused approach helps you people feel confident to ask for what they want, to protect themselves, and to enjoy relationships that honor their dignity and wellbeing.

RIGHTS FIRST

Rights first means placing sexual rights and human rights at the heart of all conversations and decisions about sex, including consent, bodily autonomy, privacy, and freedom from violence and coercion. When you know and claim these rights, they are better able to build relationships that are respectful, equal, and safe. It also means respecting a clear "No" about your body and choices, no questions, no pressure.

THINK UNIVERSAL

Thinking universal reminds us that everyone can experience pleasure if they choose, no matter their gender, sexuality, body, or ability. It asks us to include and celebrate this diversity, making sure no young person is left out or shamed in sexuality education or services.

BE FLEXIBLE

Being flexible is recognizing that every person, relationship, and community is different, so there is no single "right" way to experience pleasure or show love. It encourages adapting messages and teaching local cultures and values, while creating safe space for each person to explore and respect each other's exploring. This always protects safety and rights along the way.

TALK SEXY (TALK OPENLY)

Talking sexy means using clear, respectful, and positive language when you speak about sex, love, and pleasure, and your body instead of being in doubt or using only fear-based messages. Open discussions or Talanoa helps partners share what they like and do not like, which supports consent, safety, and mutual enjoyment-based messages.

EMBRACE LEARNING

Embracing learning is about staying curious and open, asking questions about bodies, emotions, and relationships, and seeking good information instead of guessing or relying on rumors. This helps you make wise, safe choices that fit your culture, faith, and dreams for the future. It means being open to learning new things, rethinking old ideas, and letting go of unhelpful ones as you grow.

LOVE YOURSELF

Loving yourself means knowing that your body, feelings, and desires are important and deserve kindness and respect. When you value yourself, it becomes easier to make choices that keep you safe, happy, and strong in your relationships. It also means setting healthy boundaries and putting your mental, physical, and spiritual growth.

The Pleasure Principles framework is visually grounded in the image of a woven mat, reflecting Pacific understandings of connection, balance, and collective strength. Each strand represents an “all are equal” principle, interwoven to form a unified whole, just as relationships, wellbeing, and pleasure are shaped through shared experiences and mutual respect. The weaving signifies that no single principle stands alone; each one gains meaning through its connection to the others.

Designed as a non-linear framework, the Pleasure Principles can be entered from any point, depending on the context, the facilitator, and the readiness of participants. This mirrors the reality of how conversations about relationships, consent, and wellbeing unfold, not as step-by-step instruction, but through ongoing, responsive interaction.

The weaves in the visual emphasise this interconnectedness, illustrating how each principle supports and reinforces the others. The joining hands symbolise connection, trust, and shared responsibility, values that were consistently highlighted by young people throughout the co-design process.

Language within the framework has also been reshaped. Pleasure is described in relational terms, grounded in care, respect, dignity, and responsibility to self and others. This supports facilitators to work across youth-led, community, and faith-adjacent settings, where trust and accountability are central.

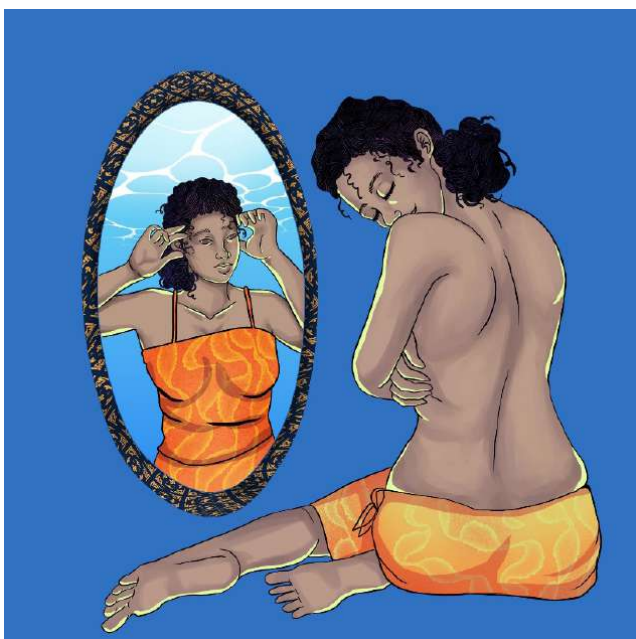
The Pleasurenesia Guide Framework is therefore a Pacific youth-led interpretation of the Pleasure Principles. It maintains alignment with IPPF values and evidence-based approaches, while returning ownership of how pleasure is discussed to Pacific young people, communities, and Member Associations.

The Pleasurenesia Principles

Each of the following principles reflects what young people shared about how conversations on relationships, consent, and wellbeing can happen in ways that feel respectful, relevant, and possible within Pacific contexts.

They are not intended to be followed in order. Facilitators can move between them, depending on the setting, the group, and the level of readiness.

Love Yourself



Young people described knowing your worth as the foundation for experiencing safe, respectful, and positive relationships including pleasure. It begins with understanding yourself –your feelings, your values, what feels good, and what feels uncomfortable. In many Pacific contexts, young people are taught to prioritize others, especially elders, family, and community. While this is important, it can sometimes make it harder to recognise their own needs, including your right to feel safe, respected, and comfortable in your body and relationships.

Knowing your worth includes recognizing that pleasure is not something to feel ashamed of, but something that should always be connected to respect, consent, and wellbeing. Loving yourself means listening to your body and emotions, under-

standing your limits, and knowing that your comfort matters. It also connects to the idea that to care for others well, you must first care for yourself, physically, emotionally, and mentally. When you are grounded in yourself, you are better able to build relationships that are caring, mutual, and positive.

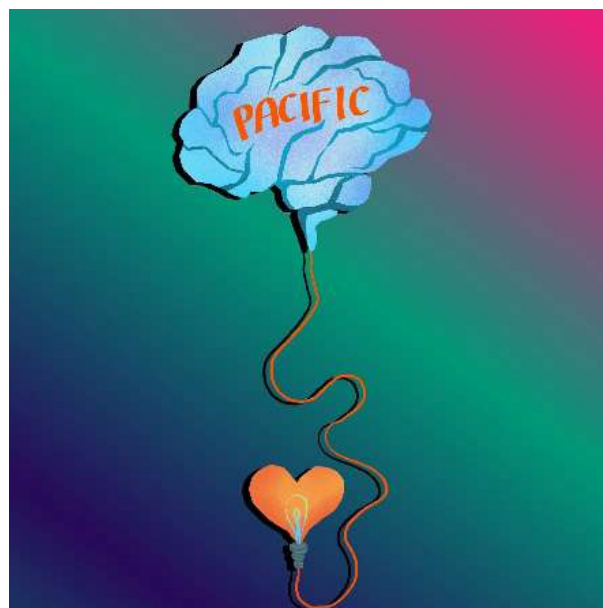
When young people understand their worth, they are more able to recognise the difference between experiences that feel good in a safe and respectful way, and those that feel pressured or uncomfortable. This helps them make choices that support both their safety and their wellbeing. It strengthens relationships, not just individually, but across families and communities, because respect and care are shared.

Embrace Learning

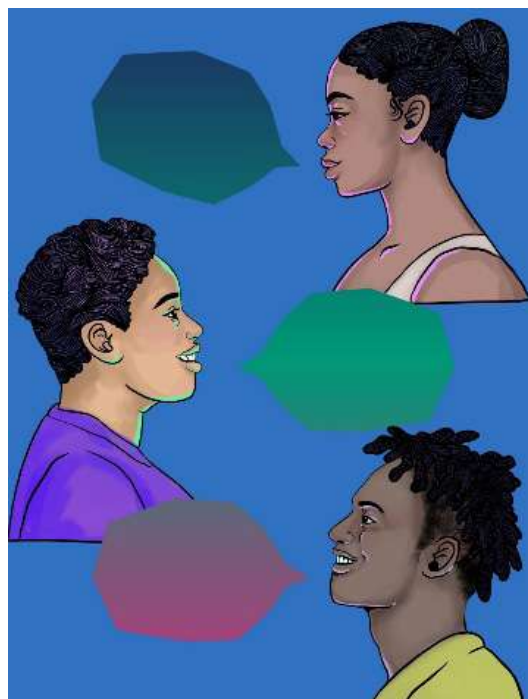
Young people described learning as a lifelong process that includes understanding their bodies, emotions, relationships, and experiences of connection and pleasure. In many Pacific communities, these topics are not openly discussed, which can leave young people with gaps in knowledge or feelings of confusion and shame.

They emphasized the importance of having access to clear, accurate, and trustworthy information including understanding how their bodies work, what is normal, and how feelings of attraction, connection, and pleasure are part of healthy development. Without this, young people may rely on myths or silence, which can create fear instead of confidence.

Learning also includes unlearning shame. Some messages young people receive may suggest that their bodies or feelings are wrong or should not be talked about. Embracing learning means creating space to understand these experiences in a healthy, respectful, and informed way.



Talk Openly (previously Talk Sexy)



Young people highlighted that communication is essential for both safety and positive experiences in relationships. In Pacific cultures, direct conversations about sex can be difficult, so communication often happens through storytelling, humour, or indirect language.

Talking openly means being able to express what feels good, what feels uncomfortable, and what you want or do not want, in ways that are respectful and appropriate to the setting. This is especially important for consent, but also for ensuring that relationships are mutually respectful and positive.

Open communication allows young people to build trust, avoid misunderstandings, and create relationships where both people feel heard and respected. It supports not just safety, but also connection, care, and positive shared experiences.

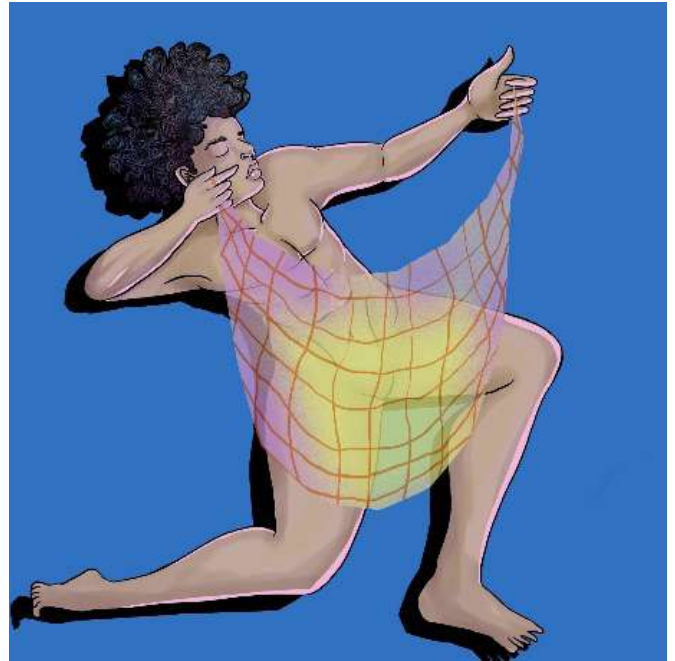
Be Flexible

Young people emphasised that conversations about relationships and pleasure cannot be approached in the same way everywhere. The Pacific is diverse, and comfort levels vary widely between communities, age groups, and settings.

Flexibility means recognizing that some groups may feel okay talking openly about pleasure, while others might prefer a slower or more indirect approach. It's important to respect these differences and not pressure anyone into conversations they're not comfortable with.

It also means recognising that discussions about pleasure should always be grounded in safety, respect, and awareness of culture.

When young people are flexible in how they approach these conversations, it helps build trust, keeps everyone comfortable, and makes learning more meaningful and relevant.



Think Universal



Young people highlighted that conversations about relationships and pleasure must include everyone. Experiences of connection, care, and wellbeing are not the same for all young people, and diversity must be recognised.

This includes young people living with disabilities, those in rural areas, and those with different identities and experiences. Too often, discussions exclude these voices, which can make young people feel invisible or unrepresented.

Thinking universal means ensuring that everyone has access to information, and that conversations reflect different realities. Pleasure, care, and wellbeing should be understood as something that belongs to all young people, not just a few.

Rights First



Young people were clear that pleasure must always be grounded in rights. This includes the right to bodily autonomy, the right to say yes or no, and the right to be safe and respected.

Pleasure without consent, respect, and safety is harmful. Understanding this helps young people navigate relationships in a way that protects them while still allowing for positive, healthy experiences.

This principle connects pleasure to accountability. It reinforces that care, respect, and mutual agreement are essential for any relationship to be healthy and meaningful.

Be Positive

Young people strongly pushed back against fear-based approaches. They want conversations that do not only focus on risks, but also recognise joy, connection, and positive relationships.

Being positive means acknowledging that young people seek connection, care, and sometimes pleasure, and that these can be part of healthy development when grounded in respect and safety.

This approach helps reduce shame and creates a more open environment. When young people feel safe and not judged, they are more likely to engage, ask questions, and reflect honestly on their experiences.

Together, these principles reflect how young people described what is needed for conversations around pleasure to feel safe, respectful, and meaningful across different Pacific contexts.



Facilitator and Trainer-of-Trainers Guide

This section supports facilitators, youth leaders, and trainers to use the Pleasurenesia Guide in ways that are practical, culturally grounded, and youth-centered across Pacific contexts. It recognizes that conversations about relationships, consent, and pleasure do not happen in isolation, they are shaped by culture, faith, family, gender roles, and community expectations.

The guidance draws from Key Informant Interviews (KIs) across the region, where young people and facilitators shared what actually works in practice. A consistent message emerged: facilitation is relational. It is not only about delivering content, but about how you enter spaces, build trust, and create conditions where young people feel safe enough to engage including on topics often considered sensitive or taboo.

Importantly, this guide centres a pleasure-informed approach. This means recognising that young people are not only navigating risks, but also seeking connection, care, respect, and positive experiences. Facilitators are encouraged to hold both – safety and wellbeing – in balance.

Respectful Community Access

Across the Pacific, access is not automatic. Communities are relational, and trust must be built before conversations can happen. KIs highlighted that even well-designed sessions can fail if facilitators enter without understanding the social and cultural environment.

In many communities, discussions around relationships and sexuality are sensitive, particularly when they involve young people. However, this does not mean they cannot happen, it means they must be approached with care. When facilitators take time to understand context and build relationships, communities are often more open than expected.

A pleasure-centred approach also requires trust. Conversations about wellbeing, comfort, and positive relationships can only happen when participants feel respected and not judged. This begins long before the session itself.

Take time to learn the context before planning. Understand who holds influence, not just formal leaders, but also those who young people trust, such as youth leaders, aunts, church members, or peer educators.

Work through existing relationships where possible, such as Member Associations or youth networks. Entering trusted connections helps reduce resistance and builds credibility.

Be clear and transparent about your purpose. Frame sessions in ways that resonate locally for example, around respectful relationships, wellbeing, and communication, rather than unfamiliar or confronting terms.

Before You Enter a Community

Before entering a community

- Take time to understand the context before planning any session.
- Understand leadership, faith influences, and community dynamics
- Seek guidance from Member Associations or local youth networks
- Be clear about your purpose and who the session is for Do not assume readiness

In practice:

Speak with a local youth leader or community contact to understand how conversations about relationships are usually approached.

Who to Speak to First

KIIs showed that decision-making power is not always visible or formal. While chiefs, church leaders, or school authorities may hold official roles, influence often sits with those who maintain relationships within the community.

For young people, access is often shaped by adults—parents, teachers, or faith leaders—who may act as gatekeepers. Their concerns are often rooted in protection, cultural values, or misunderstanding of the content.

Understanding this dynamic is key to introducing pleasure-centred conversations. These discussions must be framed in ways that align with shared values such as care, respect, and responsibility, rather than being seen as promoting harmful behaviour.

Ensure to

- Ask locally who should be consulted first. Do not assume a top-down approach will work – follow community guidance.
- Engage gatekeepers respectfully. Explain how the session supports young people's wellbeing, safety, and ability to build respectful relationships.
- Avoid positioning yourself as an "expert." Instead, position yourself as someone facilitating learning and dialogue alongside the community.

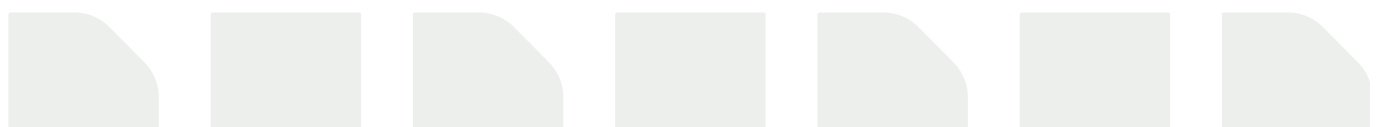
Seeking Permission and Building Trust

Permission is not a one-time step, it is ongoing. KIIs highlighted that resistance often comes from lack of clarity, unfamiliar language, or feeling excluded, rather than rejection of the topic itself.

Building trust means being transparent about what will be discussed, how it will be discussed, and what will not be included. It also means being open to adapting based on feedback.

When introducing pleasure-centered approaches, it is important to frame them as part of healthy relationships, communication, and wellbeing.

- Be clear about what the session includes and does not include
- Frame discussions around relationships, respect, consent, and wellbeing
- Start from familiar entry points such as respect, communication, or health and build towards deeper discussions gradually.
- Be transparent about language, activities, and boundaries
- Invite feedback and adjust: ask how they talk about these topics and adapt your approach accordingly. This builds ownership and reduces resistance.



In practice:

"This session focuses on relationships, respect, and communication. How do you use language to describe these concepts?"

Adapting Sessions for Different Settings

There is no single way to facilitate across the Pacific. Klls strongly emphasised that facilitators must adapt to age, setting, culture, and group dynamics.

For example, school settings may require structured and formal approaches, while youth groups may respond better to storytelling, games, or talanoa. Faith-based settings may require more careful framing, while peer spaces may allow more openness.

Pleasure-centred facilitation especially requires sensitivity to context. In some spaces, this may be discussed directly, while in others it may be explored through concepts like comfort, happiness, connection, and mutual care.

Ensure to:

- Adapt language and examples to the group. Use culturally relevant ways of speaking, including storytelling or metaphors where appropriate.
- Consider group composition- mixed gender, age differences, or power dynamics may affect participation. Adjust activities accordingly.
- Be flexible in pacing. Some groups may need more time to build comfort before engaging in deeper discussions.
- Let culture and shared values guide the session

What this looks like:

In one setting you may use structured discussion (e.g. school), while in another (e.g. youth group), storytelling or small group sharing may be more appropriate.

What to Do If a Community Says No

Refusal is part of the process and should be respected. Klls made it clear that a "no" is often about timing, readiness, or trust, not rejection of the issue itself.

Pushing for access can damage relationships and close future opportunities. Respecting boundaries demonstrates integrity and builds long-term trust.

A pleasure-centred approach reinforces this- consent applies not only in relationships, but also in facilitation. Communities must feel ready and willing to engage.

Ensure to:

- Accept refusal without pressure or judgement. Thank the community for their time and openness.
- Reflect on possible reasons—timing, language, or approach— and consider how to improve in future.
- Keep the relationship open. Trust built over time may create opportunities later.

Common mistakes:

- Pushing for access

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- Trying to convince or debate
- Returning or delivering without permission

Preparing Yourself as a Facilitator

Facilitators play a key role in shaping the tone and safety of sessions. KIs highlighted that a facilitator's comfort, confidence, and awareness directly impact how participants engage.

Working with pleasure-centred content requires facilitators to reflect on their own beliefs, biases, and comfort levels. If a facilitator feels uncomfortable, this may be reflected in how topics are presented or avoided.

Preparation also includes understanding your role and limits.

Facilitators are not counsellors or service providers, but they should be prepared to respond appropriately when needed.

- Reflect on your own comfort with topics of relationships, bodies, and pleasure. Identify areas where you may need more preparation.
- Familiarise yourself with safeguarding procedures and referral pathways before sessions begin.
- Be honest about what you do and do not know. Transparency builds trust and credibility.

In practice:

If asked a question outside your role: "I don't have the right information for that, but I can help connect you to someone who does."

Creating Safe and Brave Spaces

Safe spaces are essential for participation. KIs showed that young people engage more when they feel respected, not judged, and not pressured to share personal experiences.

At the same time, these are "brave spaces" where young people can explore new ideas, ask questions, and reflect on experiences in a supportive environment.

Pleasure-centred conversations require this balance. Participants must feel safe enough to engage but also supported to explore topics that may be new or uncomfortable.

At the start of each session:

- Set clear expectations at the beginning. Emphasise voluntary participation and the right to pass.
- Agree on simple group guidelines, such as respect, confidentiality, and listening without judgement.
- Use language that is appropriate and comfortable for the group. Avoid graphic or explicit descriptions unless clearly appropriate and agreed.

Brave spaces allow discussion without pressure to share personal experiences.

Reading the Room and Knowing When to Pause

Facilitation is dynamic. Klls highlighted that young people may not always express discomfort directly. Instead, it may show through silence, laughter, distraction, or withdrawal.

Recognising these signals is key to maintaining a safe and respectful space. Ignoring them can lead to disengagement or loss of trust.

This is especially important in discussions involving pleasure, where discomfort may be higher due to stigma or unfamiliarity.

Pause or adjust when you notice:

- Pay attention to non-verbal cues. Notice changes in energy, participation, or mood.
- Pause or adjust when needed. It is okay to shift activities or take a break.
- Check in with the group. Simple questions like “How is everyone feeling about this?” can help guide your next step.

What this looks like:

You stop an activity and shift to a general discussion when participants appear uncomfortable or disengaged

Responding to Discomfort or Resistance

Discomfort is normal and expected. Klls emphasised that it should not be seen as failure, but as part of the process of engaging with sensitive topics.

Resistance may come from cultural beliefs, faith perspectives, or personal experiences. It should be handled with respect, not confrontation.

A pleasure-centred approach requires facilitators to hold space for different perspectives, while still maintaining core principles of respect, consent, and wellbeing.

Ensure to:

- Acknowledge discomfort without judgement. Normalise that some topics may feel new or challenging.
- Return to shared values—respect, care, and responsibility—as common ground.
- Avoid debating or trying to convince participants. Instead, create space for reflection and dialogue.

In practice:

“I can see this topic feels uncomfortable. We can slow down or shift the conversation.”

Handling Questions You Cannot Answer

Facilitators are not expected to have all the answers. What matters is how they respond.

Providing incorrect information or avoiding questions can reduce trust. Being honest and transparent strengthens credibility.

Pleasurenesia: Pacific Youth's Voyage of Pleasure

This is particularly important when discussing bodies, relationships, and pleasure, where misinformation is common.

- If you do not know an answer, say so clearly. Do not guess.
- Offer to follow up or connect participants with accurate information or services.
- Encourage peer learning where appropriate, while ensuring information shared is respectful and safe.

By being honest, you are building trust.

Looking After Yourself and Participants

Facilitation is relational and can be emotionally demanding. KIs highlighted the importance of supporting facilitators themselves, especially when working with sensitive topics.

Without support, facilitators may experience burnout, discomfort, or difficulty managing sessions.

Taking care of yourself is also part of modelling the principles being taught – including balance, well-being, and respect for limits.

- Plan time for debrief and peer support
- Work in pairs where possible
- Use grounding or closing activities
- Recognise when to step back

When and How to Refer On

Facilitators may encounter disclosures of violence, harm, or personal challenges. KIs highlighted the importance of being prepared for this, especially in contexts where services may be limited.

Responding appropriately is critical to maintaining safety and trust.

Pleasure-centred approaches do not ignore harm, they ensure that safety and support are always prioritised.

- Know available services before the session. This includes health services, counselling, and support organisations.
- Respond calmly and respectfully to disclosures. Do not pressure participants to share more than they are comfortable with.
- Present referrals as support, not consequences. For example: "There are people who can support you with this. I can help connect you."

In practice:

"Thank you for sharing that. There are people who can support you with this. I can help you connect with them."

A final note that facilitators are encouraged to use their judgement, adapt to the context, and work in ways that reflect the values, relationships, and realities of the communities they serve

Facilitator's Quick Guide

Before the session

- Do you understand the community context, leadership, and setting
- Have you spoken to the right people and gained permission
- Are you clear on your purpose and boundaries
- Do you know local referral options

Before you begin

- Have you planned how to introduce the topic in a respectful way
- Are your language and examples appropriate for the group
- Have you considered age, power dynamics, and who is in the room

During the session

- Have you stated participation is voluntary
- Are you using clear, non-graphic, respectful language
- Are you paying attention to how participants are responding
- Are you ready to pause or shift if needed

If something unexpected happens

- Stay calm
- Do not force participation
- Acknowledge discomfort
- Refer on if needed

After the session

- Take time to debrief and reflect on what worked and what did not
- Follow up if needed

Sample Talanoa Session Outline

Framing the Talanoa

In Pacific contexts, talanoa is not a “session” in the formal sense. It is a shared space of storytelling, listening, and relationship-building. It is slow, respectful, and guided by connection rather than control.

Talanoa is not about extracting answers or pushing discussion. It is about creating a space where young people feel comfortable enough to speak, or simply to sit and listen. Silence is part of talanoa. Laughter is part of talanoa. Trust builds over time, not instantly.

In this space, conversations about relationships, respect, and even pleasure are not introduced as “topics,” but as part of everyday life, how we care for ourselves and each other, how we feel in relationships, and what makes something feel right or wrong.

Setting the Space (Before Speaking)

- The way the space is set already begins the talanoa.
- Sit in a circle or mat setting (not classroom style)
- Keep the environment relaxed (no podium, no standing above participants, no screens)
- If appropriate, begin with a short prayer or acknowledgement
- Allow informal conversation before starting (do not rush into content)

Facilitator mindset:

You are not “leading” in a top-down way. You are part of the talanoa, gently guiding, not controlling.

Opening the Talanoa (Building Relationship First)

Do not begin with the topic. Begin with connection.

Example opening:

- “Let’s just start by getting to know each other a bit. Where are you from? What do you enjoy doing with your friends?”

Let this flow naturally. Allow humour, side comments, and storytelling. This is building the foundation for trust.

After some time, gently shift:

- “In our communities, we talk a lot about respect – in families, in friendships. What does respect look like to you?”

Let participants respond in their own way. Do not correct or interrupt.

Moving Into Deeper Conversation (Using Stories, Not Direct Questions)

In talanoa, stories open space more than direct questioning.

Facilitator shares a scenario:

"Sometimes young people say they feel pressure in relationships – like they want to take things slow, but the other person keeps asking. Or sometimes they feel happy and comfortable, like they are being respected and listened to."

Pause.

Then ask:

- "What do you think makes the difference between those two situations?"

Let the conversation flow. Participants may speak directly, or indirectly. Both are valid.

Bringing in the Pleasure-Centred Lens (Without Forcing Language)

Instead of using the word "pleasure" directly, allow participants to describe it in their own terms.

Follow-up prompts:

- "What makes someone feel comfortable in a relationship?"
- "What makes something feel right in your body or your mind?"
- "What does a good, respectful relationship feel like?"

Young people may say:

- "When there's no pressure"
- "When you feel safe"
- "When the person listens"
- "When you're happy, not scared"

Facilitator gently affirms:

"Yes, those things matter. Feeling safe, respected, and comfortable, that's important in any relationship."

This is how pleasure-centred understanding is built- through their language, not imposed terms. It is important to always directly link it to the topics at hand or in the guide to show that connection. It may be different words but it underlines the same beliefs and understanding.

Exploring Boundaries and Consent (Through Everyday Life)

Avoid overly technical explanations. Keep it grounded.

Scenario shared:

"A boy keeps messaging a girl, asking to meet, but she keeps saying she's not ready."

Ask:

- "What should happen here?"

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- "What shows respect?"

Let discussion unfold.

Facilitator can add gently:

- "Respect also means listening the first time, not pushing."

Link back to feelings:

- "If someone is being pressured, do you think they feel comfortable or safe?"

Participants connect safety and emotional comfort themselves.

Holding the Space (Silence, Laughter, Discomfort)

In talanoa:

- Silence is thinking
- Laughter can be nervousness
- Side conversations can be processing

Do not rush to fill silence.

If needed, gently say:

- "Take your time, there's no right or wrong answer here."

If discomfort rises:

- "We can keep this general, no need to share anything personal."

This maintains safety and dignity.

Closing the Talanoa (Returning to Community and Care)

Do not end abruptly. Close the circle with reflection.

Closing prompts:

- "What is one thing you will take from this talanoa?"
- "What does a respectful and healthy relationship look like to you now?"

Allow a few responses.

Then ground it back in Pacific values:

- "At the end of the day, it comes back to how we care for ourselves and each other. When there is respect, listening, and no pressure, relationships are stronger."

If appropriate, close with:

- a thank you
- a short prayer

- or a simple acknowledgment of the group

Facilitator Reflection (After the Talanoa)

Talanoa does not end when the session ends. Reflect:

- Who spoke? Who stayed quiet?
- Where did people seem comfortable or uncomfortable?
- What language did young people use to describe relationships and feelings?

Final Note

A talanoa is not successful because “everything was covered.”

It is successful when:

- young people felt safe
- they were not judged
- they were able to reflect, even silently
- trust was strengthened

Through talanoa, conversations about relationships, respect, and pleasure become natural, grounded, and meaningful.

This helps you adapt future sessions in ways that stay true to the community and the young people.

Sample Structured Conversation Outline: Talking About Relationships, Feelings, and Wellbeing.

In addition to the Talanoa Guide, this Structured Conversation Guide offers an alternative approach to facilitating discussions. This session reflects how young people across the Pacific described learning, through conversation, humour, stories, and shared experience. It starts with what feels familiar, such as relationships and respect, and gradually opens space to talk about comfort, connection, and what it means to feel good.

KIIs showed that participants engage more when sessions:

- Start from familiar topics such as relationships or health
- Use storytelling, humour, and peer discussion
- Avoid direct or clinical language at the beginning
- Build trust before introducing more sensitive concepts

This outline is a guide. Facilitators should adapt based on context, group, and setting.

Session Overview

- Duration: 60–75 minutes
- Group size: 8–20 participants
- Setting: Youth group, school, or community space
- Facilitation: Peer-led where possible

1. Opening and Welcome (10–15 minutes)

Purpose

Create a sense of safety and set expectations.

What to do

- Welcome participants
- Introduce yourself and your role
- Explain the purpose in simple, familiar language
- Set group expectations together
- Agree together:
 - respect
 - listening
 - no judgement the right to pass

Example framing

"Today we'll talk about relationships, how we treat each other, and what helps people feel comfort-

able and respected. You don't have to share anything personal, and you can pass at any time."

Activity: Warm-Up Conversation (Talanoa style)

Ask:

- "What makes a relationship feel good, safe, or respectful?"

Participants can:

- talk in pairs
- share a word
- Or just listen

Why this matters

KIIs showed that starting with everyday experiences helps participants feel comfortable before moving into more sensitive topics.

2. Starting the Conversation (10–15 minutes)

Purpose

Introduce key ideas using indirect and familiar entry points.

Activity: Story or Scenario

Share a simple scenario:

"A young person is spending time with someone they like but is unsure how the other person feels."

Ask:

- "What is happening here?"
- "What would you do?"
- "What shows respect in this situation?"

Optional:

- Invite participants to create their own scenarios

Facilitator note

- Keep discussion general
- Avoid personal questions

KII insight

Storytelling and shared examples were described as safer and more culturally appropriate ways to explore sensitive topics.

3. Exploring Comfort, Boundaries, and Communication (15–20 minutes)

Purpose

Build understanding of consent, comfort, and non-verbal communication.

Activity: Comfort and Discomfort Signals

Ask:

- “How can you tell if someone feels comfortable?”
- “How can you tell if someone feels uncomfortable?”

Participants identify:

- body language
- tone
- silence
- behaviour

Write responses if possible.

Optional Activity: Pair Practice

In pairs:

- One person asks a respectful question
- The other responds

Keep it general, not personal.

Key insight

Young people often rely on non-verbal cues and indirect communication, rather than explicit discussion.

4. Introducing Body Awareness and Wellbeing (10–15 minutes)

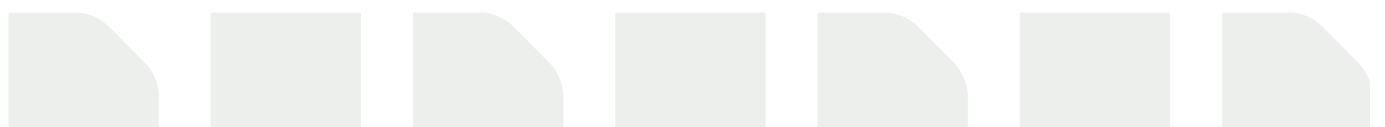
Purpose

Create a foundation before introducing the concept of pleasure.

Activity: Feeling and Comfort Mapping

Ask:

- “What helps someone feel comfortable in their body?”
- “What makes someone feel safe with another person?”



Participants respond with:

- words
- short phrases

(Optional: insert Menti word cloud image here)

Optional Activity: Colour Mapping

Ask:

- "If feeling safe or respected had a colour, what would it be?"

Participants:

- say colours aloud
- or write them

Facilitator note

You can begin linking to pleasure here, using adapted language:

- comfort
- confidence
- feeling good in your body

KII insight

Direct language around pleasure is often not used. Facilitators adapt language to match context.

5. Linking to Pleasure (10–15 minutes)

Purpose

Introduce pleasure in a way that is grounded, not abstract.

Facilitator transition

"When we feel safe, respected, and confident in our bodies, this can also be part of what people describe as feeling good or experiencing pleasure."

Ask:

- "What does feeling good in your body mean to you?"

Keep responses general.

Important

- Do not force the term "pleasure"
- Stay at the level the group is comfortable with

KII insight

Pleasure is often:

- not directly named
- discussed through feelings, relationships, or wellbeing

6. Reflection and Group Sharing (10–15 minutes)

Purpose

Allow participants to process without pressure.

Activity: Small Group Reflection

Ask:

- “What stood out to you today?”
- “What does respect in relationships mean to you?”

Participants can:

- speak
- write
- or share one word

Facilitator note

- Do not push for depth
- Light responses are valid

7. Closing and Support (5–10 minutes)

Purpose

End safely and reinforce support pathways.

Activity: One-Word Check-Out

Ask:

- “One word you are leaving with today”

What to do

- Thank participants
- Share support options
- Offer follow-up if needed

Example closing

“Thank you for being part of this session. If anything raised questions or concerns, there are people you can speak to, and I can help connect you.”

Adapting This Session

KIIs highlighted that sessions must be adapted, not replicated.

Adjust based on:

- Youth-only groups
 - More peer discussion
 - More openness
- School settings
 - More structure
 - Shorter activities
- Faith or community settings
 - Start with shared values
 - Use indirect language
 - Focus on respect and relationships

Final note

This session is a guide, not a script.

Facilitators are encouraged to:

- adapt language
- adjust pacing
- respond to the group





The goal is not to deliver content, but to create a space where conversations can happen.

Additional Tools and Resources

The Pleasurenesia Playbook is a set of fun, practical, and Pacific-rooted activities that help young people explore relationships, respect, consent, and wellbeing. It uses talanoa, storytelling, movement, and creativity to make learning engaging and relatable.

At its heart, it is pleasure-centred supporting young people to understand not just safety, but what healthy, respectful, and positive relationships feel like.

Method Name	What It Is (The Vibe)	How to Run It (Simple Steps)	Why It Works (Pleasure Lens)
 Values Wave	Youth move to the values they connect with (respect, trust, no pressure, honesty).	Write values on papers and stick around the room. Ask: <i>"Which ones make you feel safe and good in a space?"</i> Youth stand by them. Discuss why. Agree these are group values.	Builds a shared space where pleasure means feeling safe, respected, and comfortable . Youth co-own the environment.
 No-Screen Talanoa Circle	Slow, grounded discussion using art, drawing, or objects instead of phones.	Sit in a circle. Provide paper, markers, shells, etc. Ask youth to draw or represent "what a good relationship feels like." Share if they want.	Removes pressure to "say the right thing." Helps youth express feelings, comfort, and connection in their own way.
 Island Hopping Talanoa (Pacific World Café)	Small group rotations exploring different topics.	Set up "islands" (tables): respect, consent, feeling good, boundaries. Groups rotate every 10-15 mins, adding ideas.	Keeps energy high. Shows pleasure is multi-layered – not just one topic but many connected ideas.
 Invisible Line	Youth physically show agreement/disagreement with statements.	One side = Agree, middle = Not sure, other side = Disagree. Read statements like: <i>"If someone pressures you, it means they care."</i> Ask why people stand where they do.	Makes beliefs visible. Helps unpack how pressure vs comfort shapes real experiences of relationships.
 Life Path Walk (Privilege Walk – Pacific adapted)	Shows how different life experiences affect choices and wellbeing.	Read statements: <i>"I can talk to my parents about relationships", "I feel safe saying no."</i> Step forward/back. Reflect together.	Shows that pleasure and safety are not equal for everyone , shaped by gender, culture, access, power.
 Vibes & Lyrics Talanoa	Use songs youth love to explore messages about relationships.	Ask: <i>"What song talks about love, relationships, or feeling good?"</i> Play or discuss lyrics. Ask what feels healthy/unhealthy.	Meets youth where they are. Breaks stigma. Connects pleasure to real-life media and emotions .
 Buddy System (Tok Tok Pairs)	Pair youth to check in on each other during sessions.	Assign pairs at the start. Give small prompts: <i>"Check in – how are you feeling?"</i> Rotate if needed.	Builds trust and safety. Ensures no one is left out. Supports emotional wellbeing and connection .
 Story Fire Talanoa	A collective storytelling circle where stories or scenarios are built together line by line.	Sit in a circle. One person starts with a story/scenario around pleasure, then each person adds one line or idea until it naturally ends.	Reflects Pacific oral storytelling traditions and builds shared meaning and listening skills. Ensure rules of safety, respect and comfortability of language is agreed prior to starting.
 Weaving Connections	A participatory activity using string or yarn to show relationships between people and ideas.	Give one ball of string. Each person shares a value (e.g. respect, consent) and passes the string while holding part of it, forming a web.	Visually shows how everyone and their values are connected and interdependent.

 Feelings Tide	A visual emotional mapping tool using a drawn tide line from low to high intensity.	Draw a "tide chart." Read out scenarios. Youth place markers where their feelings sit on the tide (low to high).	Helps youth recognise emotional intensity, bodily responses, and emotional variation.
 Coconut Talk (Anonymous Qs)	A safe space for anonymous questions using a shared container ("coconut bowl").	Participants write questions anonymously and place them in a bowl. Facilitator reads and responds openly.	Creates safety for sensitive questions and encourages honest curiosity without pressure.
 Safe vs Stress Zones	A visual sorting activity that separates experiences into safe/comfortable vs stressful/uncomfortable zones.	Draw two zones on the floor or paper. Read scenarios and have participants place them in either zone.	Reinforces that pleasure, consent, and wellbeing are tied to feeling safe and respected.
 Pleasurenesia Card Game	Interactive game exploring feelings, myths, boundaries, and values.	Use different modes: fast or deep. Always end with reflection. See card game on https://eseaor.ippf.org/	Makes learning fun, interactive, and rooted in real scenarios & shared experiences.

Additional links:

<https://thepleasureproject.org/the-pleasure-principles/>

<https://eseaor.ippf.org/resource/talking-pleasure-ease-guide-why-and-how-pleasure-based-sexual-health-youth-programming>

Pleasurenesia Card Game on <https://eseaor.ippf.org/>

Final Reflections

To young people across the Pacific, this guide is for you, and it is because of you. Your voices, your lived realities, and your courage to speak about things often left unspoken have shaped Pleasurenesia. In contexts where silence, stigma, and shame have long surrounded conversations about bodies, relationships, and intimacy, choosing to engage in these discussions is an act of leadership.

Pleasure, as we frame it here, is not separate from who we are. It is connected to dignity, respect, consent, and the ways we care for ourselves and others. It is also deeply relational-grounded in our families, communities, cultures, and faith. You have the right to understand your body, to communicate your boundaries, and to experience relationships that are safe, respectful, and affirming.

This guide does not tell you what to do. Instead, it invites you to reflect, to question, and to define for yourselves what wellbeing and pleasure mean within your own values and contexts. In reclaiming these conversations, you are also reclaiming space, space that has too often been shaped by silence, misinformation, or external narratives.

Your leadership in this space matters. Not just for yourselves, but for the generations that follow.

Message to Facilitators

To facilitators, educators, and community leaders, this guide asks for more than delivery; it asks for care, humility, and reflection. Engaging young people in conversations about pleasure in the Pacific requires navigating complex intersections of culture, faith, gender, and power. These are not barriers to avoid, but realities to work within-respectfully and thoughtfully.

Pleasurenesia is grounded in a decolonising and strengths-based approach. It challenges us to move beyond risk-only narratives and instead create space for holistic conversations about wellbeing, relationships, and dignity. This does not mean disregarding cultural values but it means engaging with them in ways that are honest, evolving, and centred on the lived experiences of young people.

As facilitators, your role is to hold safe and respectful spaces. To listen as much as you speak. To recognise young people not as passive recipients of information, but as experts of their own lives. And to approach conversations about pleasure not as something to control or avoid, but as something that can be discussed with care, responsibility, and cultural grounding.

This work requires ongoing learning and unlearning. It asks us to reflect on whose knowledge has been prioritised, whose voices have been silenced, and how we can do better together.

Looking Ahead: Regional and Global Use

While Pleasurenesia is deeply rooted in Pacific contexts, its relevance extends beyond the region. It offers a model for how conversations about pleasure and SRHR can be reimagined through locally grounded, youth-led, and culturally responsive approaches.

Too often, global SRHR frameworks have been developed without fully accounting for the diversity of lived realities across regions. This guide challenges that by demonstrating that effective, meaningful engagement must be shaped by the communities it serves. It shows that pleasure can be discussed in ways that are not extractive or imposed, but relational, respectful, and accountable.

As this guide is shared regionally and globally, we hope it encourages others to reflect on their own approaches, asking not just what is being taught, but how, by whom, and for whom. We hope it inspires adaptation rather than replication, and dialogue rather than prescription.

Ultimately, Pleasurenesia is part of a broader movement, one that centres youth leadership, affirms pleasure as a right, and reclaims SRHR conversations in ways that are grounded in identity, culture, and community.

This is not the end of the journey. It is one step in an ongoing voyage.

Woven in pleasure, care, and collective responsibility,

Youth OCEANS