



# Pacific Conference of Churches

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## ***Securing a Just and Inclusive Ocean of Peace: Faith, Justice, and the 2050 Strategy***

### **Ocean of Peace: Framing the Vision**

The Pacific Conference of Churches (PCC), representing regional ecumenical Christian churches and faith communities, brings to this Forum the convictions of our Pacific Church Leaders and Youth. As articulated in the PCLM 2025 Outcome Statement and the REYC 2025 Outcome, the vision of an Ocean of Peace must be rooted in justice, self-determination, climate resilience, decolonisation, gender equality, youth empowerment, and spiritual transformation.

This presentation is shaped by the Kanaky concept of **Do Kamo**—interpreted as the continuous journey towards authentic humanity characterized by relational interconnectedness, spiritual renewal, and ecological harmony. Do Kamo was affirmed as the **central methodological and theological framework** for the Pacific Conference of Churches through the 12th General Assembly held in Kanaky in 2023. Held under the transformative theme, *"Do Kamo: Khrist! Transform Us Into Your Authentic Humanity,"* this gathering embodied a powerful convergence of theological anthropology and ecological ethics. It represents the church's commitment to continuous transformation, rooted in Indigenous wisdom and Christian faith, and animated by the life and teachings of the **Khrist of the Islands**.

For PCC, Do Kamo does more than respond to crises—it prophetically shapes alternative futures rooted deeply in Christ, community, and creation—guiding the region toward renewed justice, ecological integrity, and communal wholeness. Do Kamo's vision of humanity is not fixed or individualistic, but an ongoing relational and spiritual process.

The PCC draws on the **eight Do Kamo principles** affirmed by the eight Kanaky tribal regions, which reflect a synthesis of theological anthropology, ecological ethics, and Indigenous relational wisdom:

1. **Sacred Kinship** – identity rooted in land, ocean, ancestors, and community.
2. **Relational Personhood** – 'I am because we are'—human identity is formed in relationship.
3. **Balanced Reciprocity** – mutual gift-exchange and ethical coexistence among people and with creation.

4. **Transformative Journey** – life as a continual process of becoming, moving toward deeper authenticity in Christ.
5. **Visible–Invisible Unity** – spiritual interdependence of the living, the ancestors, and the divine.
6. **Custodial Leadership** – the exercise of authority for the common good, rooted in humility and responsibility.
7. **Resilient Hope** – courage to resist domination, endure adversity, and imagine just alternatives.
8. **Celebratory Memory** – rituals and storytelling that renew communal mana and mobilise faith-rooted action for justice.

These principles animate every section of this statement. They undergird our calls for peace with justice, decolonisation, climate ethics, ecological guardianship, economic equity, and inclusion. Just as Do Kamo insists that becoming human is an ongoing communal journey, so too does this vision of the Ocean of Peace require **continuous transformation**—from militarisation to demilitarisation, from exploitation to justice, and from fragmentation to wholeness.

As the PCC Assembly declared in Nouméa:

*"Drawn to Kanaky by the call of Do Kamo, the Pacific churches recognise the need to lead regional change through transformation... to engage those colonising legions which prevent the transformation of our people into their authentic selves in Christ."*

We affirm that the Ocean of Peace Declaration must not be limited to state-centric peace and security discourse. It must confront militarisation, reject ecological exploitation, and promote regional transformation that aligns with all seven thematic areas of the 2050 Strategy for the Blue Pacific Continent.

A true Ocean of Peace is not the absence of conflict—it is the presence of right relationships between people, lands, oceans, and the Creator. It is grounded in the principles of justice, inclusivity, and Indigenous spiritual sovereignty.

## **1 | Political Leadership and Regionalism: Decolonisation and Self-Determination**

The PCLM 2025 Outcome reaffirms the churches' commitment to solidarity with Pacific peoples still denied self-determination:

"We continue to support the peoples of Kanaky, West Papua, Mā'ohi Nui, and Hawai'i in their right to self-determination, and call for greater regional engagement with processes of decolonisation."

The REYC Outcome urges churches to educate communities on ongoing colonisation and mobilise with youth for freedom and dignity.

These moral convictions reflect pressing political realities:

- West Papua remains a standing agenda item at Pacific Islands Forum Leaders' Meetings. Despite this, grave human rights violations, internal displacement, and ecocide continue.
- The Melanesian Spearhead Group (MSG) appointed special envoys in 2023, yet meaningful regional response remains slow.

- Kanaky and Mā'ohi Nui are listed by the UN as Non-Self-Governing Territories. France's obstruction of decolonisation processes, including the dismissal of boycotted referendums, undermines Pacific solidarity and human dignity.

The Ocean of Peace Declaration must:

- Reaffirm West Papua's standing agenda status.
- Support transparency from MSG envoys on conditions in Papua.
- Endorse UN-supervised decolonisation processes.
- Promote youth education on colonisation's legacies and futures.

This aligns directly with the 2050 Strategy's Political Leadership and Regionalism pillar and the vision of a just, decolonised Pacific.

## **2 | People-Centred Development: Inclusion, Protection and Dignity for All**

The heart of church mission and the 2050 Strategy's people-centred development agenda is this: no one is left behind.

PCLM 2025 urges churches to:

"Transform congregations into laboratories of radical welcome—especially for people with disabilities, children, women, and all who face exclusion."

REYC echoes:

"We demand safe spaces in churches, homes, and communities... Youth must be co-creators of justice."

The Ocean of Peace Declaration must reflect and advance:

- Gender equality and Women, Peace and Security implementation.
- Disability inclusion using universal design and Washington Group Questions.
- Youth empowerment as structured co-leadership, not tokenism.

Churches are implementing Safe Church policies and child protection protocols. But we must go further: spiritual and psychosocial wellbeing, trauma healing, and inclusive theology must become core components of development.

The 2050 Strategy calls for healthy, educated, inclusive populations. We affirm this and challenge all stakeholders to embed radical inclusion into the Ocean of Peace vision.

## **3 | Peace and Security: Demilitarisation, Justice, and Holistic Protection**

The PCLM declares:

"We affirm peace with justice as the foundation of our collective security... and call for a shift from militarised security paradigms to holistic human security, demilitarisation, and ecological peace."

REYC adds:

"Youth reject any militarisation of our homes, schools, or sacred lands. We must be trained as peacebuilders, not bystanders."

Therefore, the Ocean of Peace Declaration must:

- Reject foreign military expansion and live-fire exercises.
- Call for a regional treaty banning nuclear weapons storage or transit.
- Promote gender-responsive peacebuilding and trauma-informed security systems.

Security must be redefined: not borders, but communities; not arms, but relationships; not deterrence, but dignity. Faith-based peacebuilding, intergenerational trauma healing, and safeguarding are all essential. This aligns with the 2050 pillar of Peace and Security—but must be deepened through the spiritual and cultural frameworks offered by our communities.

#### **4 | Resource and Economic Development: From Extraction to an Economy of Life**

The PCLM states:

“The dominant development paradigm rooted in growth, commodification, and foreign dependence must be replaced with an ‘Economy of Life.’”

REYC:

“Development that exploits people and planet is not development—it is violence.”

The Ocean of Peace Declaration must confront:

- Corporate capture of land and sea.
- Unsustainable resource extraction.
- Exploitation in labour mobility and tourism.

It must instead affirm:

- Subsistence, circular, and Indigenous economies.
- Food and energy sovereignty.
- Women and youth-led social enterprises.

This vision echoes the 2050 Strategy’s call for equitable and sustainable economic transformation, rooted in resilience, fairness, and Pacific knowledge systems.

#### **5 | Climate Change and Disasters: A Just Climate Transition and the Ethics of Guardianship**

PCLM:

“Climate justice is not only political, but theological. This is our lived reality.”

REYC:

“We reject deep-sea mining and call for youth-led, Indigenous-guided climate action.”

The Ocean of Peace Declaration must:

- Enforce a moratorium on DSM and tailings disposal.
- Guarantee climate finance access to communities.
- Protect land, food, and culture in climate relocation.
- Affirm climate ethics grounded in spirituality and relational ecology.

This directly strengthens the 2050 Strategy’s Climate and Disaster pillar with moral clarity and spiritual urgency. Climate justice is not a policy agenda; it is a sacred calling.

#### **6 | Ocean and Natural Environment: Sacred Guardianship Against Ecological Plunder**

PCLM:

"The ocean is a sacred space of identity and ancestral presence—not a battlefield or economic frontier."

REYC:

"We must stop deep-sea mining and protect moana as a spiritual body."

The Ocean of Peace Declaration must:

- Enact a moratorium on DSM.
- Reject extractive practices that violate customary tenure.
- Promote LMMA models and Indigenous ocean governance.
- Uphold free, prior and informed consent.

This strengthens the 2050 Strategy's Ocean and Environment pillar with theological weight and cultural legitimacy. The ocean is a site of revelation, not exploitation.

## **7 | Technology and Connectivity: Sovereignty, Ethics and Digital Peace**

REYC:

"Digital tools must serve justice—not harm. We must build online advocacy rooted in faith."

The Ocean of Peace Declaration must:

- Ensure cybersecurity and data sovereignty.
- Bridge gender and disability digital divides.
- Promote digital storytelling, arts, and ethics.
- Protect against surveillance and digital colonialism.

PCLM supports innovation that is equitable, ethical, and rooted in Pacific values.

Churches and CSOs must jointly develop digital literacy, advocacy, and safety frameworks that protect the vulnerable and amplify prophetic voices.

This is the digital strand of our Pacific drua of peace—part of the 2050 Strategy's technology vision, directed by justice and humility.

## **Conclusion**

We call upon all civil society actors to ensure the Ocean of Peace Declaration is not a statement of intent but a covenant of transformation. Rooted in justice, grounded in spirituality, and aligned with the 2050 Strategy, let us co-create a Blue Pacific where peace flows like a river and justice like a mighty ocean (Amos 5:24).



*Rev. James Shri Bhagwan*

*General Secretary*

*18 June, 2025*

*Suva, Fiji*