

RES/0372/7298/192

ESRC Impact Acceleration Account

Project Impact Brief

Advancing the Pacific as an Ocean of Peace, Academic Diplomacy and the Use of Arts-based Methodologies

Project Summary as Stated in Funding Application

This project aims to scale up research dissemination and increase the impact of a 2024 pilot study on the Fijian Prime Minister's 'Ocean of Peace' Pacific regional peacebuilding policy initiative. Building upon successfully trialled arts-based methodologies and working with Fijian partners, the project will produce culturally-responsive and impact-focussed outputs, workshops and teacher trainings to engage government, civil society organisations, youth, the Pacific Islands Forum, and the Fiji Truth and Reconciliation Commission. In doing so, the project amplifies the reach and impact of the previous study, supporting more inclusive and research-informed Ocean of Peace community engagement and policymaking.

Interim Report

The aims of this project were to advance research dissemination and impact from a 2024 pilot study which explored understandings of the concept of 'The Pacific as an Ocean of Peace' (OoP) through listening to the voices of diverse groups and facilitating conversations and understandings through the use of arts-based methodologies especially spoken word poetry. Identified potential stakeholder groups were: government, civil society, youth, regional organizations and the Truth and Reconciliation Commission.

Partners in this project were the Fiji based non-government organizations Pacific Centre for Peace Building (PCP) and the British High Commission (BHC) in Fiji. Co-researchers were Dr William McInerney and Research Assistant Alejandro Posada Tellez.

The objectives of the project were: 1. To develop project outputs; 2. Develop an Ocean of Peace Education Resource Pack 3. To Facilitate Impact Workshops and Trainings

1. Project Outputs

A. Open source Ocean of Peace policy brief

This was drafted and completed in the period May-July 2025 and circulated to all stakeholders invited to meetings under objective 3; to FCDO Pacific desks; and openly on the web platform Linked In, and a web link created at Newcastle

(<https://www.ncl.ac.uk/law/research/projects/oceanofpeace/>). The release of the brief to various stakeholders was timed to precede both the PIF leaders meeting and the project meetings in Fiji. The brief received a positive from the Prime Minister of Fiji's office, with which it was shared.

B. Translations of the pilot poem into regional languages

Assisted by Dr Milla Vaha at the University of the South Pacific, student translators were recruited to engage in translations of the original poem composed in 2024. By the end of September translations from the English version into the following languages were secured: Fijian, Fiji Hindi, Vanuatu Bislama, Kiribati, Marshallese, Tongan, and Solomon Islands Pijin. Further translations are being sought.

2. Ocean of Peace Education Resource

A preliminary draft of the Ocean of Peace Education Resource Pack (ERP) was developed by the project team, working in coordination with the PCP, in August and September 2025. The ERP is designed to equip educators, youth leaders, and peace practitioners with the tools to engage young people in the Pacific in learning and action around peacebuilding. This resource connects classroom and community learning with the real-world policy process of the OoP.

The ERP has three goals: 1) Knowledge – deepen understanding of Pacific peacebuilding knowledge and practices along with the contemporary peace and security challenges facing the region. 2) Skills – support young people to develop dialogue, collaboration, and creative expression skills for peace. And 3) Action – work with youth to design and lead local peacebuilding activities that contribute to the Ocean of Peace vision and have the potential to influence peacebuilding policy.

Informed by resources from the PCP, the facilitation approach prioritises engaged learning, cultural responsiveness, and participant safety and inclusion through the use of dialogic, arts-based, and community-engaged learning approaches.

The final version of the ERP will include sections on:

- Introduction: Aims and Objectives
- Overview of the Ocean of Peace
- Facilitation Approach
- Module Overview (See the Annex of this report for a copy)
- Detailed Facilitation Guides
- Evaluation Resources
- Additional Resources

While a preliminary set of ideas and draft document was developed over the summer, guided by insights from project partner PCP, the team went to Fiji to listen to youth and to get their insights on how it could be developed, changed, or expanded. Ensuring the ERP is guided by and responsive to youth voices and their lived experiences emerged as a key priority in this work.

Youth consultations during the trip resulted in valuable feedback on how to engage youth and the types of content, skills, and learning approaches the ERP should focus on. Feedback included:

- Engage young people as ‘critical agents of change’.
- Education is key. Focus on education / peace education as a means of promoting social change at the local level.
- Work with formal (school/university) and informal (community) educators in both urban and rural/village settings.
- Work is specifically needed for youth who have left school.
- Consider ways to use social media to reach young people on the platforms where they are already spending lots of time, such as TikTok.
- Consider how social media can be used to debunk dis-information and to promote peace.
- Consider integration into the formal curriculum – but be cautious of adding extra burden to teachers and schools who are already over-stretched.
- Youth are impacted by a range of issues including climate change, drugs, jobs, and issues of poverty and access.
- Youth are active on social issues and care about decolonisation, denuclearisation, and demilitarisation and the long-term impacts of climate change.
- Youth often feel silenced, marginalised, or not included.
- Use culture and arts-based approaches – such as poetry, storytelling, drawing, etc.
- Focus on how young people can advocate for and/or become involved in policy making processes – such as youth representatives at the PIF or youth voices included in local village meetings.
- Help youth develop the confidence and skills needed to lead on peace and put it into action themselves.
- Focus on youth as peer leaders who can influence and change the minds of their fellow youth.
- Support youth in developing dialogue skills so that they can lead dialogues in their own communities and with their peers.
- Ensure that the content is both engaging and relevant to youth.

3. Impact Workshops

Following preparatory work and close liaison with our project partners and the British High Commission, the team of researchers travelled to Fiji in September, arriving over the weekend of 13-14 September 2025 for a week of meetings with communities and stakeholders.

The programme included meeting with communities in three different locations; Nakuvu village, Nakorokula village, and Naisaumua village, held on 15, 16 and 19 respectively; meetings with representatives from various organizations on 17 and 18; engagement with students groups from the University of the South Pacific and the University of Fiji on 17 and

18 September; and one-to-one meetings across the week (see schedule of meetings in Annexes). In total the team engaged with 186 local people, including 86 youth.

The structure and content of these meeting was adjusted according to the composition of the groups adopting three basic formats.

A. Community Sessions in Villages

- Traditional protocol and welcome
- Project introduction: sharing our aims and discussing informed consent
- Arts-based activity: participant introductions and collaborative poem
- Talanoa on the OoP Declaration using key quotes and open discussion format
- Closing reflections and sharing contact information
- Sharing a meal together

B. Group Sessions at British High Commission

- Project introduction: sharing our aims and discussing informed consent
- Arts-based activity: participant introductions and collaborative poem
- Small group activity: participants read and mark up copies of the OoP Declaration
- Talanoa on the OoP Declaration – discussing its strengths, weaknesses, omissions, and steps needed for implementation
- Closing reflections, surveys, and sharing contact information

C. Youth Focused Sessions at British High Commission and Suva-based Universities

- Project introduction: sharing our aims and discussing informed consent
- Arts-based activity: participant introductions and collaborative poem
- Small group activity: participants read and mark up copies of the OoP Declaration
- Talanoa on the OoP Declaration – discussing its strengths, weaknesses, omissions, and steps needed for implementation; giving the OoP Declaration a final mark.
- Feedback on the education resource pack – discussing how best to engage youth (content, format, and approach).
- Closing reflections and sharing contact information

Immediate outputs from all group meetings was a draft spoken word poem recited back to the group reflecting in their own words their response to the prompt line: ‘An Ocean of Peace will come alive if ...’

Using one or two extracted sections from the Declaration, community engagement focussed on consideration of the disrupters to peace at community level and what existing processes/approaches could be used to address these. Responses demonstrated the importance of engaging at a local level and the diversity of issues that arose.

Group meetings held with students at the University of the South Pacific and at the University of Fiji, and with stakeholders at the residence of the British High Commission focussed on the text of the Declaration, inviting participants to highlight positive and negative aspects, and any gaps they identified. Participants were also asked to assess the Declaration on a scale of 1-5.

Impact questionnaires were completed by 26 respondents (12 male, 13 female). All but two of these were from Fiji. Age range was 9 youth (i.e. under 35); 11 aged 35-50; 5 over 50. The occupation indicated was 1 government, 11 civil society, 8 academia, and 8 other. Despite using contact networks based on the 2024 project supplemented by contacts provided by the British High Commission and the PCP most participants had not been engaged in the 2024 project.

Responses to the methodology used were as follows:

Question	1 (not at all)	2	3	4	5 (very effective)
How effective were the listening sessions in creating space for meaningful dialogue			2	4	19
How effective was the policy brief in communicating the Ocean of Peace policy development thus far			2	6	14
How effective was the poem in sharing a broad range of perspectives on the Ocean of Peace		1	1	5	17

Feedback on the listening sessions was generally very positive. 23 respondents agreed that these 'Included diverse perspectives'; 22 that they 'Built trust and respect between participants'; 21 that they 'Helped me learn more about the Ocean of Peace'; 19 that they 'Helped me think differently about the Ocean of Peace'; 20 that they 'Reflected participants real lived experiences'; and 21 that they 'Should be used more often in policymaking'.

23 respondents said yes to the question: 'Would you recommend listening sessions for other policy or research settings?' and a similar number engaged with the Ocean of Peace poem or policy brief.

The use of poetry found widespread support with 24 respondents giving an affirmative answer to the question: 'Would you support using arts-based methods (like poetry and story-telling) in other policy and/or peacebuilding work?.'

While awareness of the Declaration on the Ocean of Peace and the concept itself varied across the people we listened to, 19 of those asked responded positively to the question: 'Have the listening sessions or outputs influenced your understanding of the Ocean of Peace?'. Two responded 'No' and 4 responded 'Somewhat'. Across the sessions we found that more awareness was needed.

To establish the longer-term impact of arts-based methodology participants were asked whether these methods had '...influenced your work or advocacy in any way? This does not need to be limited to the Ocean of Peace'. 18 replied yes, 5 no and three somewhat.

The questionnaire included two open reflective questions: A. 'What was the most useful part of your participation in the project?' and B. Suggestions for improvement.

Responses to A. highlighted the value of:

- *Dialogue;*
- *Creative arts;*
- *Sharing my thoughts on lived peace and listening to it being shared in a poem;*
- *Sharing art and culture as a base/medium for peace building;*
- *Loved listening to other participants and learning more about PCP;*
- *Inclusivity, being able to offer diverse views in a safe space and not being swept under the usual lines of conversation;*
- *Creative platforms;*
- *Contextualising [name of organisation removed for confidentiality] role in the context of peace building and Ocean of Peace;*
- *Reflecting on the omission of accountability safeguards for the operationalization of the OoP declaration;*
- *Reading and discussion of the declaration;*
- *Listening to other's views of the Ocean of Peace and using the poem to tell the message of OoP;*
- *Learning and hearing from the different perspectives and also acknowledging the depth of knowledge in the research team. They helped me contextualise the whole thing;*
- *Going through the declaration and discussing;*
- *Hearing everyone's perspectives on the OoP;*
- *The Blue Ocean of Peace Declaration had good insights, therefore it was helpful to me and very effective;*
- *We had a chance to identify and know the strengths and weaknesses;*
- *Learning more about the OoP and the advantages and disadvantages of it;*
- *Sharing my thoughts on our way forward;*
- *Listening to diverse perspectives while being provided as outlet to express my own perspective in a meaningful way;*
- *Contribution of perspectives;*
- *Being able to voice the concerns/thoughts on the Declaration and hearing perspectives;*
- *Gaining a diverse understanding on the strengths and weaknesses of the OoP;*
- *Discussions;*
- *Reflections, group work and sharing;*
- *Youth voices and their understanding;*
- *The poem created during the listening session;*
- *Diverse perspectives.*

On B. suggestions for improvements included:

- *More time/longer;*
- *More people;*
- *More youth;*
- *Greater diversity of age groups and place of origin (i.e. more representative of the region not just Fiji);*
- *More dialogue;*

- *Better time management;*
- *More representative feedback from all organizations.*

One to One Meetings and Official Reception

One to one meetings were held with the Chair of the Fiji Truth and Reconciliation Commission (TRC), academic staff of the University of the South Pacific, leaders of a local arts collective, the British High Commissioner to Fiji and members of the British High Commission staff, and representatives from the Pacific Islands Forum Secretariat.

On the evening of the 19th September the British High Commissioner hosted a reception for the project partners, translators, members of the TRC, representatives from Fijian government, diplomats from Japan, Germany, USA, New Zealand, Malaysia, Australia, members of the Truth and Reconciliation Commission and members of the British High Commission in Fiji, to celebrate the International Day of Peace (21 September) and to highlight the work of those involved in advancing the Pacific as an Ocean of Peace.

Programme Flexibility

The project timing was originally planned to be prior to the annual meeting of the Pacific Island Forum Leaders which is historically in late September. This year, in order to accommodate the 50-year anniversary of Papua New Guinea and the timing of the UN General Assembly, it was held earlier (8-12 September). This was significant because at the Leaders Meeting the Declaration on the Pacific as an Ocean of Peace was adopted. [file:///Volumes/NO%20NAME/54th%20Pacific%20Islands%20Forum%20Leaders%20Communique_final%20\(1\).pdf](file:///Volumes/NO%20NAME/54th%20Pacific%20Islands%20Forum%20Leaders%20Communique_final%20(1).pdf). The timing of the meeting also meant that a great many heads of government ministries and first secretaries were unavailable to meet. The timing of the PIF leaders meeting also required an adjustment of the project anticipated outputs, notably proposed Output 5, 'Preliminary Policy Implementation Recommendations Brief'.

The focus of the research was therefore informed by a quotation from one of those reacting to the adoption of the Declaration that 'Peace must be lived, Not declared' <https://pina.com.fj/2025/09/11/peace-must-be-lived-not-declared-youth-challenge-forum-leaders/>. This also informed our focus on youth (defined in the region as 18-35).

Conduct of meetings with village communities was guided by advice and experience of our Pacific partners, the Pacific Centre for Peacebuilding. Owing to a death in one of the villages we had planned to visit, a rapid adjustment to the programme was undertaken by our PCP colleagues. The composition of those attending meetings in Suva was influenced by availability and access to contacts. A consequence was a necessary adjustment to the stakeholder groups we had hoped to meet with. Those that we were unable to meet with included representatives from the military and government officials (although we were able to meet with several diplomats and one Fiji government permanent secretary at the final project event hosted at the BHC) and primary/secondary school educators (although we did meet with university and community-based educators).

Additionally, we had originally set out to complete the education resource pack and to train educators during our trip. After discussions amongst the team and with our partner PCP, we decided to amend the approach and to use a more inclusive and collaborative development process. Rather than arriving with a completed education resource ready for training, we used the time in Fiji to meet with diverse youth and to get their feedback on youth priorities and how best to engage young people in peacebuilding work. We believe this extended process will produce a document that better incorporates youth voices, their lived experiences, and that is more culturally responsive to the contexts in which it may be used. Once the final version of the ERP is completed, including the youth feedback, we will work with our partner PCP to ensure it is distributed to formal and informal educators across Fiji, including to the villages we worked with during our visit.

Budget Adjustments

Allocation of funding was adjusted to take into account change of circumstances (Dr McInnerney relocated to New Zealand and Alejandro Posada Tellez returned to Colombia to finish writing up his thesis); inclusion of community based field work at the suggestion of our Fiji based partners the Pacific Centre for Peacebuilding; recruitment of student translators with the help of Dr Milla Vaha, to whom we paid a 'finders fee'; engagement of Pacific student poets to collaboratively work on the final poem output of the project; continuing collaboration with the Pacific Centre for Peacebuilding including on celebrating the International Day of Peace.

Ethics and Inclusiveness

Prior to field work the team engaged with partners in virtual meetings, ensuring that timings were appropriate for accommodating time differences and inclusive communication by email. Arrangements for community meetings were handled by Pacific Centre for Peacebuilding staff and we were guided by them on protocol, dress and conduct. Traditional gifts (sevusevu) were arranged by PCP and the formal introductions and conclusions of meetings were delivered in Fijian. In particular we asked if taking photographs was permissible. Where groups were mixed, we asked if women and youth were comfortable with meeting in the same space. At the start of all sessions we explained the importance of voluntary consent to take part and distributed consent forms and writing implements. We also explained that it was fine to not consent. Participants in the community meetings and stakeholder group meetings consisted of men, women and youth across a range of ages. When necessary our PCP colleague provided translation.

Records of our meetings have been shared back with communities in an appropriate manner after seeking guidance from PCP.

We also worked closely with the staff at the British High Commission maintaining regular contact through emails and zoom meetings throughout the period leading up to the field work and subsequently regarding outputs.

Further Developments

Since the completion of Objective 3, Pacific Island leaders have brought the Declaration of the Pacific as an Ocean of Peace to the UNGA. See

- <https://forumsec.org/publications/release-pacific-islands-forum-elevates-regional-leadership-global-stage-unga-80>
- https://gadebate.un.org/sites/default/files/gastatements/80/fj_en.pdf
- <https://fijisun.com.fj/news/politics/prime-minister-rabuka-to-promote-pacific-as-ocean-of-peace-at-united-nations-general-assembly>
- <https://www.fbcnews.com.fj/news/pm-calls-for-stronger-support/>

Work has continued on Objective 2 – the development of an Ocean of Peace Education Pack, working collaboratively with our Fiji Partners and taking into account the views of the young people we met. Work on new collaborative poems is also continuing.

An abstract submitted to the *Journal of Dialogue Studies*, which in partnership with Global Humanity for Peace Institute at the University of Wales Trinity St David, the Guerrand-Hermès Foundation for Peace and UNESCO Collective Healing Initiative, invited contributions for a special issue exploring the role of intergenerational dialogue in shaping collective well-being futures, has been accepted.

A book proposal will be submitted to Bristol University Press Shorts Policy and Practice series. <https://bristoluniversitypress.co.uk/shorts?page=2>

Annexes

Annex 1: General Guidelines for Research and Partnership in Fiji

General Guidelines for this Project

- Our aim is to listen and learn - not to prescribe solutions for what must be a Pacific-led and owned peace.
- Wherever possible the research should be conducted in the local language.
- Forms of address, dress, posture and body language should be culturally appropriate.
- The purpose of the research must be made clear to all participants.
- All participants must receive clear information of the purpose of the research and what it will be used for in a language and manner which they can understand. This may require repeating the aims and intended outputs of the research more than once.
- All participants must give their prior informed consent in a manner which is appropriate to the context, this may include recorded oral consent or photographic consent.
- Consent must be given free from any coercion or pressure.
- Participant's rights to privacy and confidentiality must be respected.
- All participants should be clearly informed that they have the right to withdraw from the research project.

- Participants should be given the opportunities to tell their own stories wherever possible.
- Steps should be taken to minimize any harm to participants.
- There must be respect for the culture and societies of participants.
- There must be respect for the core values of Pacific people such as respect, reciprocity, relationships, humility, holism/interconnectedness, service and community.
- There must be respect for knowledge holders.
- Researchers should make clear to the PI and Co-I any conflicts of interests between the research relevant to this project and that relevant to other projects in which they may be engaged.
- Any published outputs must maintain the anonymity of participants where relevant.
- Acknowledge that the primary knowledge used in the research belongs to the participants.
- Agree appropriate forms of acknowledgment.
- Use the research to do good and contribute to the well-being of Pacific communities and their environment through appropriate and accessible communication.
- Be mindful of the limits of the research, particularly in terms of reach and potential influence. This project is a pathway to changing things but may not lead to changes.
- Share the results, outputs and communication products with the participants and their communities and other relevant stakeholders at no cost.
- Recognise and highlight the contribution of those who provided their experience and narrative to the project.

These research protocols are informed by:

- [University of Otago Pacific Research Protocols](#)
- [Massey University Pacific Research Guidelines and Protocols](#)
- LMMA Network Social Contract, 'Our Promises to each other'
- [University of the South Pacific Human Ethics Handbook](#)

Annex 2: Consent Form

Research Project: The Pacific as an Ocean of Peace

Contact: Prof. Sue Farran, Newcastle University, sue.farran@newcastle.ac.uk

Overview

You are invited to take part in a listening session as part of a research project about the Pacific as an Ocean of Peace. The project is funded by a United Kingdom Research and Innovation grant at Newcastle University and is conducted in partnership with the Pacific Centre for Peacebuilding.

The purpose of this project is to listen to and better understand Pacific Islanders' ideas and experiences about what the Ocean of Peace means and how it might be implemented. Any publications or outputs resulting from this project will be shared with participants and their communities either in hard copy or by means of open access resources, such as on the internet.

Voluntary Participation

Your participation is entirely voluntary, and you can leave or pause participation in the listening session at any time. You do not have to answer any question that you do not wish to.

If you prefer not to have your input included in the project. That is absolutely ok. You may still take part in the listening session and simply opt to not have your responses included in the project.

Confidentiality

Your name or organisation name will not appear in any publications, reports, or presentations. Contributions from the listening session may be summarised or quoted - but they will always be anonymised. There will be no audio or video recordings of the listening session made.

Consent

If you would like to take part in the study, please review and sign below.

After reading this information, I confirm that I understand the above information and would like to participate in the project.

Name of Participant

Date

Signature

Name of Researcher

Date

Signature

If you would like a copy of this document, please share an email address where it can be sent below:

Annex 3: Questionnaire

Ocean of Peace Impact Questionnaire

This short voluntary questionnaire is designed to understand your experience and reflections on the Ocean of Peace initiative and your participation in the 2024 and/or 2025 listening sessions. Your anonymised responses will help us improve future activities and contribute to an academic article on the impact of this work. Thank you for contributing.

SECTION 1: Background Information

1. Role in the project (Tick all that apply):

☐ 2024 Listening Session ☐ 2025 Listening Session

2. Sector you primarily work in (Tick one):

☐ Government ☐ Civil society ☐ Academia ☐ Other: _____

3. Gender:

☐ Woman ☐ Man Prefer to self-describe: _____ ☐ Prefer not to say

4. Age group:

☐ Under 35 ☐ 35–50 ☐ Over 50 ☐ Prefer not to say

5. Country of origin: _____

SECTION 2: Listening Sessions

6. Please circle how effective the listening sessions were in creating space for meaningful dialogue:

(Not at all) 1 2 3 4 5 (Very effective)

7. Circle or tick all that apply. The listening sessions:

- ☐ Included diverse perspectives
- ☐ Built trust and respect between participants
- ☐ Helped me learn more about the Ocean of Peace
- ☐ Helped me think differently about the Ocean of Peace
- ☐ Reflected participants' real lived experiences
- ☐ Should be used more often in policymaking
- ☐ Other: _____

8. Would you recommend listening sessions for other policy or research settings?

☐ Yes ☐ No ☐ Somewhat

SECTION 3: Poem & Policy Brief

9. Did you engage with the Ocean of Peace poem or policy brief?

☐ Yes ☐ No

10. How effective was the policy brief in communicating the Ocean of Peace policy development process thus far? (Circle one) Skip this question if you have not engaged with the brief.

(Not at all) 1 2 3 4 5 (Very effective)

11. How effective was the poem in sharing a broad range of perspectives on the Ocean of Peace? (Circle one) Skip this question if you have not engaged with the poem.

(Not at all) 1 2 3 4 5 (Very effective)

12. Would you support using arts-based methods (like poetry and storytelling) in other policy and/or peacebuilding work?

☐ Yes ☐ No ☐ Somewhat

SECTION 4: Impact & Use

13. Have the listening sessions or outputs influenced your understanding of the Ocean of Peace?

☐ Yes ☐ No ☐ Somewhat

14. Have they influenced your work or advocacy in any way? This does not need to be limited to the Ocean of Peace.

☐ Yes ☐ No ☐ Somewhat

Final Reflections

15. What was the most useful part of your participation in the project?

16. What, if anything, could be improved in future sessions or projects like this?

Closing

17. May we quote your responses anonymously in our outputs?

☐ Yes ☐ No

18. If you would like to stay informed about future events or outputs, please provide your email below. We will not share this information with anyone else.

Email: _____

Annex 4: Research Trip Itinerary

Summary

- Phase 1: Arrivals - 13th and 14th

- Phase 2: Community Meetings in Nadi and Coral Coast - 15th and 16th
- Phase 3: Group Listening Sessions and Meetings in Suva - 17th and 18th
- Phase 4: Community Meetings in Tailevu and BHC Event - 19th
- Phase 5: Departures - 20th

Phase 1: Arrivals

Saturday 13 September

Actions & Location	Time	Comments
SF arrives at Nadi airport and heads to hotel	2:35pm	SF to travel from Nadi airport to Tokatoka Hotel via pre-arranged transport to check in.

Sunday 14 September

Actions & Location	Time	Comments
APT arrives at Nadi airport and heads to hotel	5:45am	APT to travel from Nadi airport to Tokatoka Hotel via pre-arranged transport to check in.
JT departs Suva	10:00am	2:00pm - Visitation to Nakuvu village (Nadi) to finalize meeting on Monday
WM arrives at Nadi airport and heads to hotel	12:45pm	WM to travel from Nadi airport to Tokatoka Hotel via pre-arranged transport to check in.
Team meeting at Tokatoka	4:00pm	SF, APT, WM, and JT meet to discuss plans for Monday and Tuesday.

Phase 2: Community Meetings in Nadi and Coral Coast

Monday 15 September

Actions & Location	Time	Comments
Breakfast at Tokatoka	7:00 - 9:00am	The team (JT, SF, APT, WM) eats breakfast at Tokatoka hotel, discussing plans for the day as needed.
Travel from Tokatoka to Nakavu village	Depart: 9:00am Arrive: 9:30am	The team travels to Nakuvu village outside Nadi. JT to drive rental car.

Welcome and traditional protocols in Nakuvu village	10:00	Led by JT. Approximately 1 hour.
Meetings with groups in Nakavu village	10:30	Facilitation by SF, WM, APT, and JT. Translation by JT as needed.
Lunch in Nakavu village	12:00	
Travel from Nakavu to Tokatoka	Depart: 3:00 Arrive: 3:30	JT to drive rental car.

Tuesday 16 September

Actions & Location	Time	Comments
Breakfast at Tokatoka	7:00 - 9:00am	Team eats breakfast at Tokatoka hotel, discussing plans for the day as needed.
Travel from Tokatoka to Nakorokula village	Depart: 9:00am Arrive: 11:00am	Team travels to local community along the Coral Coast. JT to drive rental car.
Welcome and traditional protocols in Nakorokula village	11:00am	Led by JT. Approximately 1 hour.
Meetings with groups in Nakorokula village	11:30am	Facilitation by SF, WM, APT, and JT. Translation by JT as needed.
Lunch in Nakorokula village	1:30pm	
Travel from Nakorokula to Suva	Depart: TBC Arrive: TBC	JT to drive rental car. WM and APT to BHC Residence. SF to Holiday Inn to check in.

Phase 3: Group Listening Sessions and Meetings in Suva

Wednesday 17 September

Actions & Location	Time	Comments
Breakfast with HC KHB +	7:00 – 8.00	SF meeting with Josh Kemp at Holiday Inn at 7am.
	8:00-9.00am	Team eats breakfast at BHC with BHC KHB at 8am.
Project team meeting at BHC Residence	9:00 – 10:00am	SF, WM, and APT meet to review the plan for the day.
CSO listening session at BHC Residence	10:00 - 11:30am	Listening session with CSO groups. SF, APT, WM, + PCP staff member if available.
Lunch (location TBC)	12:00 - 12:45pm	Team eats lunch at Ginger Cafe (or elsewhere).
Youth listening session at BHC Residence	1:15 - 2:30pm	Listening session with youth leaders. SF, APT, WM, + PCP staff member if available.
Youth listening session at USP	4:00 - 5:00pm	WM and ATP lead on listening session with USP students - 36 students from MV's classes.
Meeting with BHC	4:30 - 5:30	SF meeting with AH BHC Grand Pacific.
Dinner (location TBC)	6:30pm onwards	Team eats dinner. Flexible time for meetings if needed.

Thursday 18 September

Actions & Location	Time	Comments
Breakfast + Morning meetings at BHC or Holiday Inn	7:00 – 8:00am	Team eats breakfast at BHC (APT, WM) or Holiday Inn (SF).
Meeting at Ginger Kitchen	8:00am - 9:00am	WM meeting with arts collective leaders.
Religion/Education listening session at BHC Residence	10:00 - 11:00am	Listening session with religious leaders. SF, APT, WM, + PCP staff member if available.
UN meeting at BHC Residence	11:15am - 12:15pm	SF, APT, WM, + PCP staff member if available.
	12:30pm	SF leave for USP

Lecture at USP Law School	1:00 - 2:00pm	SF to give a lecture at USP Law School.
Culture listening session at BHC Residence	1:15 - 2:30pm	WM and APT lead on listening session with culture leaders (Sports, arts, media). PCP staff member to join if available as well.
Youth listening session at Uni of Fiji	3:30 - 5:00pm	Listening session with Uni of Fiji students at Suva Campus.
Dinner / BHC Event	5:00 pm onwards 7.30 pm	Environment event at the BHC Residence starting at 5pm. Meeting with Dr Fiona Hukula, Gender Specialist at the Pacific Islands Forum Secretariat, Holiday Inn

Phase 4: Community Meetings in Naisaumua and BHC Event

Friday 19 September

Actions & Location	Time	Comments
Breakfast at BHC or Holiday Inn	7:30 – 8.30 am	Meeting Chair TRC Dr Marcus Brand, Holiday Inn
Travel from Suva to community in Naisaumua	Depart: 9:30am Arrive: 11.00 am	JT to meet SF, APT, and WM in the community. FS of PCP will meet SF, WM, and APT in Suva and drive to the community together.
Welcome and traditional protocols in the community	11.00am	Led by JT. Approximately 1 hour.
Meetings with groups in the community	11:00am	Facilitation by SF, WM, APT, and JT. Translation by JT as needed.
Lunch in the community	1:00pm	
Travel from community to Suva	Depart: 2:00 Arrive: 3:00	Need to leave in time to refresh and change for evening reception, probably 3.30 latest

Evening event at BHC Residence	5:30 – 7:30pm	Evening event with the whole team, including PCP staff and board members + invited guests at the BHC Residence – final event of the trip.
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Phase 5: Departures

Saturday 20 September

Actions & Location	Time	Comments
Travel to Suva airport from Holiday Inn and BHC Residence.	4:30am	SF and WM depart for the airport to catch 6:00am and 6.30am flights to Nadi where they depart for the UK and NZ.
Travel to Suva airport from BHC Residence	1.00pm	APT departs for the airport to catch 4 pm flight to Nadi where he departs for CO.

Annex 5: Education Resource Pack Module Overview

Module Overview

Module Duration: 90-120 min each

Facilitators: 1-2

Room: Flexible space with options for large group circle, small group work, and individual writing

Module	Objectives	Activities	Supplies
Module 1: Peacebuilding in the Pacific	• Introduce peacebuilding knowledge and practice, including key definitions and major frameworks. • Facilitate dialogue on Pacific-based peacebuilding approaches and the Pacific Way. • Encourage creative reflection on how peacebuilding affects participants and their communities.	• Facilitator presentation (overview of key concepts). • Talanoa (dialogue on peace in the Pacific context). • Arts-based activity options: A: Poetic Portrait of Personal Peace B: Visualising Our Peace	• Pens and paper • Poetic portrait worksheets (if using option A) • Markers (if using option B)
Module 2: The Pacific as an Ocean of Peace	• Introduce the Ocean of Peace (OoP) concept and its regional development. • Facilitate dialogue on peace and security issues that shaped the OoP. • Support participants in creatively reflecting on what an OoP means to them.	• Facilitator presentation (background and context). • Talanoa (dialogue on regional peace and security). • Arts-based activity options: A: An Ocean of Peace Is... B: Visualising the Declaration C: Mapping the Ocean of Peace	• Pens and paper • Ocean of Peace Declaration worksheets (if using option B) • Markers (if using option B or C) • Large sheets of paper (if using option C)
Module 3: Youth Action for an Ocean of Peace	• Introduce youth peacebuilding and the UN's Youth, Peace & Security (YPS) agenda. • Facilitate dialogue on Pacific youth peacebuilding examples and strategies. • Support participants in developing a youth peace action plan to advance the OoP.	• Interactive youth peacebuilding scenarios. • Group development of Youth Peace Action Plans.	• Pens and paper • Youth peacebuilding scenario worksheets • Youth Peace Action Plan worksheets • Participant surveys.

Annex 6: Draft 2025 Poem: 'An Ocean of Peace will come alive if ...'

The following text is a sample poem created by participants during listening sessions at the British High Commission. The project will share a collection of 8 new poems from the work in Fiji in September 2025 including one for each group where this arts-based activity was used and one combined poem that brings all the groups perspectives together.

'Peace is lived, not declared'.

Josie-Anne Ashley, Secretary General of the Solomon Islands National Youth Congress

An Ocean of Peace will come to life if...

We resolve our issues from the ground up
Grassroots to government
Building frameworks for action, accountability, and trust

An Ocean of Peace will come to life

Through partnership
Because partnership produces prosperity

An Ocean of Peace will come to life if...

The SDGs are met
Our planet is protected
And if the next generation is ready to inherit it

An Ocean of Peace will come to life if...

Women's voices centred
If they are empowered through the law

An Ocean of Peace will come to life if...

If storytelling is embraced as learning and intergenerational dialogue

An Ocean of peace will come to life through...

Cultural diplomacy
Because culture is the glue holding us together

An Ocean of peace will come to life if...

There is dialogue and unity
Youth and elders side by side
Declarations without community are worthless otherwise

An Ocean of peace will come to life if...

There is nothing about us - without us
By the people, for the people, with the people

An Ocean of Peace will come to life if...

We clearly define peace first

It will come to life

If it's made in a Pacific way
And on Pacific terms

An Ocean of Peace will come to life if...

Peace is not just the absence of conflict
But the action of justice

An Ocean of Peace will come to life if...

People are able to realize their full potential
If everyone's basic needs are met

An Ocean of Peace will come to life if...

We can take the time
And stop
Get down to the ground
And just
Listen
Listen
Listen
If we can engage and Talanoa

An Ocean of Peace will come to life if...

We find a way to better equitably share and protect
This Pacific life and land and faith and water and love and work and care

An Ocean of Peace will come to life if...

It's more than just another document on the shelf somewhere over there

Because an Ocean of Peace will only work if

It is lived – not just declared.

