

ANNEXE TO THE OHCHR
FOR MORUROA E TĀTOU SUBMISSION

Nuclear & Climate Justice Week 2025
In Maatea, Moorea, Mā'ohi Nui/French Polynesia

For Mā'ohi Nui, the Marshall Islands, and Kiribati

radiation may rest in our bones
for as long as we live

but so does our fenua
so does our salty sea

so do our tūpuna

we may never know an island
free from nuclear scars
we may never know ourselves
free from colonial scars

but we know what it means to heal

from Mā'ohi Nui to the Marshall Islands to Kiribati
our people know what it means
to survive genocide after genocide
invader after invader
loss after loss

our people know what it means
to keep loving
creating
growing
healing

our people know what it means
to wrap our grief
in 'auti
to weave tiare tahiti around our broken hearts
rub mono'i into swollen skin
and stand again and again

so that our mo'otua
may know an island
free from radiation
so that our mo'otua
will grow into bodies
free from radiation

from Mā'ohi Nui to the Marshall Islands to Kiribati
we stand
hip to hip
hand in hand
voices rising to our sacred sky
reminding our Atua
that we are still here
we are still theirs

may this week remind us
that we are not alone in this fight
we are not alone in this grief
we are not alone in this life

our brothers and sisters from across our ocean
carry the same stories

may we return
years from now
and celebrate
the nuclear free future we have helped create

Written by: **Teatuahere Teiti-Gierlach**

Testimony from Teatuahere:

Our time at the nuclear and climate justice week was as beautiful as it was heavy. We carry the weight of our lands, oceans, and peoples with us wherever we go. All of the love, joy, and grief sits in our 'ā'au. During one of the days at the conference, this grief felt heavier than usual. As we do, I spent some time near our beloved moana nui to recenter myself. Sitting on one of the coconut trunk benches near the ocean, I took out my phone and began to write. I thought of our cousins in the Marshall Islands and Kiribati and the stories that connect us. Histories of nuclear colonialism, resilience, resistance, and profound love for our land and people connect us in ways I will never have the words to express. This poem was my way of putting all of that grief, all of that love, into words in hopes that we continue to return to each other long after the Pacific becomes nuclear free.

Background and Purposes

Between 1966 and 1996, France turned Māōhi Nui/French Polynesia into an explosion ground for its nuclear weapons. Over the course of 30 years, 193 nuclear detonations were carried out on the atolls of Moruroa and Fangataufa. Officially, France wanted to guarantee its military independence from NATO. Unofficially, Māōhi lives, human and non-human, visible and non-visible, were sacrificed on the altar of nuclear deterrence.

Similarly, in Aelōñ Kein Ad/Marshall Islands, the United States conducted 67 known nuclear tests between 1946 and 1958, including the catastrophic Castle Bravo explosion, resulting in a legacy of environmental destruction, intergenerational health issues, cultural loss, and a significant migration of Marshallese people to the United States, where two-thirds of Marshallese now reside outside the islands.

Between 1957-58, the United Kingdom conducted 9 nuclear tests on Malden Island and Christmas (Kiritimati) Island in the British Gilbert and Ellice Islands Colony (today the Republic of Kiribati). In 1962, the United States also used Kiritimati for another 24 atmospheric tests. These tests, part of the British nuclear testing program, released significant radioactive fallout that contaminated and disrupted local ecosystems, affecting the health and livelihoods of Kiribati's island communities.

In Australia, the British government, with the support of the Australian government, conducted 12 nuclear tests and over 600 'minor trials' in the testing grounds at the Montebello Islands, Emu Field and Maralinga between 1952 and 1963, exposing Aboriginal communities to radioactive fallout and devastating their lands and ways of life.

Today, as Nuclear and Climate Justice Week opens in Moorea (25 October to 1 November 2025), the heirs of this history refuse oblivion. Organized by the NGO Moruroa e tātou, the Êtārētia Porotetani Māōhi (EPM - Māōhi Protestant Church), and supported by the Council for World Mission (CWM), the Pacific Conference of Churches (PCC), the International Campaign to Abolish Nuclear Weapons (ICAN), and the Okumenewerk der Nordkirche, this gathering brings together delegates from Māōhi Nui/French Polynesia, Aelōñ Kein Ad/the Marshall Islands, Kiribati, Fiji/Viti kei Rotuma, Tonga, Aotearoa/New Zealand, as well as regional churches and civil society organizations such as the Pacific Network on Globalisation (PANG), the Marshallese Educational Initiatives (MEI), ICAN France, Peace Boat, Islands Business, Pacific and international allies, friends, and experts working across diverse fields related to nuclear and climate issues. All are united by a shared conviction: **nuclear colonialism and the climate crisis are two sides of the same violence.**

The consequences of nuclear explosions are not only environmental; they are human, social, and intergenerational. Cancers, still insufficiently recognized, are passed down within families like a silent curse. Contaminated atolls as Moruroa and Fangataufa remain uninhabitable. And the anger long held back is now being expressed in ways filled with hope, strength, faith, and truth.

Following the conference, online meetings were held on 4 December 2025 with representatives from Kiribati, the Republic of the Marshall Islands, the Pacific Conference of Churches (PCC), the Pacific Network on Globalisation (PANG), and other regional partners to identify shared priorities and define concrete outcomes for 2026, marking the **60th anniversary of nuclear explosions in Māòhi Nui**.

This outcome document summarizes the collective vision, commitments, and next steps agreed upon by some participants and their delegates.

Song: Parau Mau (small version)
Vahine: FERO E FERO Ā E AÙ NŪNAA
Lead: PARAU MAU
Written by: **Mateata Vahirua**
Shared by: **Tiaremāòhi Tairua**

Testimony from Tiaremāòhi:

This reflection is rooted in a biblical meditation on prayer. At the end of a prayer, we say Amen; in the Māòhi language, we say Parau mau. This is what I wanted to highlight through this song: to remind us that parau mau is not merely a spoken word, but a commitment expressed through action. Through gestures, raising a fist, affirming parau mau, we declare that when we pray, we are also committing ourselves to making what we pray for a reality. To end a prayer with parau mau is to affirm our willingness to act, to give concrete form to what has been proclaimed.

This reflection also draws on the prayer that Jesus taught his disciples. Believers are deeply attached to this prayer, so much so that it is often recited, especially every Sunday, without fully reflecting on its meaning. We pray, yet too often we do not live out what we pray.

The expression fero e, fero a serves as a reminder of attachment and connection. Fero means to bind, to link: human beings are nothing apart from creation and the word of God. God's word is present in everyday life through creation itself. This people is a people of God, but not the only people; becoming aware of this means recognizing the existence of others beyond oneself. In doing so, one learns to become more deeply connected to the world, in a relationship of respect, responsibility, and communion.

Key presentations from the conference

Bible Study

led by Rev. Dr. Jione Havea¹.

The bible study offered a decolonial and embodied reading of the Lord's Prayer, linking faith, action, and justice within Oceanian contexts. Through talanoa, embodied performance, dance, and prayer, young participants were invited to pray with their bodies and to reinterpret Scripture from their own lands, cultures, and struggles.

The first focus, youth leadership, affirms that hallowing God's name means recognizing sovereignty (hau) over the fenua and reclaiming our stories, traditions, and capacity to resist. Leadership is understood as the courage to stand up, speak out, question, and transmit, both in church and in society.

Climate justice is explored through the plea for "daily bread," connecting food, land, ocean, and human relationships. The absence of food becomes a form of injustice, a structural sin that harms both people and Creation. Kai (food) is understood as a bond of community, sharing, and environmental responsibility.

Nuclear justice is reread through forgiveness and the "time of trial." Forgiveness is neither automatic nor cheap: where there is no truth or repair, the trial becomes a call for justice, memory, and confrontation with the legacies of war.

Finally, partnership is framed as both a biblical and cultural imperative: "a warrior never stands alone." Collaboration, solidarity, and collective action are essential to protecting land, ocean, and peoples. Together, these sessions affirmed that faith, climate justice, nuclear justice, and youth leadership are inseparable, calling young people to become prophetic agents of transformation for the Pacific.

¹ **Jione Havea:** a Methodist pastor and Oceanian scholar whose work combines biblical studies, Indigenous and decolonial theology, and Oceanic studies. He is also a lecturer in biblical studies at the United Theological College at Charles Sturt University and is affiliated with research centers in Aotearoa-New Zealand, and Australia.

Youth Leadership

with Tiaremāōhi Tairua and Olivia Baro (moderators)²;

Tevaeearai Puarai, Marania Feuti, Leila Parina, Slavka Menke, and Talicia Minniecon (panelists)³.

The first day on youth leadership, panelists grounded the week in ancestral māōhi wisdom, reminding participants that māōhi resistance is fundamentally spiritual, cultural, and relational. Drawing on māōhi cosmology and the Prophecy of Vaitā, Tevaeearai and Marania emphasized that true faith is rooted in Taaroa Nui Tumu Tahī, the beginning and the end of all existence. Land, understood as a mirror of the human being (“My land is my reflection”), is not a resource to be exploited but an extension of identity. This worldview affirms that nuclear justice is also spiritual and cultural justice.

The testimonies from across the Pacific deepened this message. From Papua New Guinea, Leila Parina denounced deep-sea mining as a new form of colonial extractivism, stressing that the ocean is a living ancestor, essential to the cultural survival of coastal communities. From Nauru, Slavka Menke shared the tragic history of an island devastated by phosphate extraction, a symbol of a land consumed by colonialism. She called on youth to restore land, culture, and food sovereignty.

The first day had a clear message: the Pacific refuses to be a sacrifice zone and asserts its right to a nuclear-free, just, and sustainable future.

² **Tiaremāōhi Tairua**: young leader and anti-nuclear activist; president of the committees of the Moruroa e tātou (MET) NGO in the Hitiraro archipelago.

Olivia Baro: ecumenical youth leader in the Pacific Conference of Churches.

³ **Tevaeearai Puarai**: President of the Moruroa e tātou (MET) NGO.

Marania Feuti: President of the Youth Committee (UCJG) of the Protestant Parish of Maatea, Moorea.

Leila Parina: Youth Delegate of the United Church of Papua New Guinea.

Slavka Menke: Youth Delegate of the Nauru Congregational Church.

Talicia Minniecon: Kabi Kabi, Gooreng Gooreng, Zenadth Kes woman and Oceanian, founder of the Gimuy First Nations Home Education Cooperative, TTPOPP, and Mob Made Communications.

Climate Justice

with Tamatoa Tepuhiarii and Frances Namoumou (moderators)⁴;

Dr Vahine Rurua, Paul Mauger, Dr Émilie Gaillard, Dr Anaïs Maurer, Mililani Homasi, Vehia Wheeler, and Rev. Matauto (panelists)⁵.

The second day of the Nuclear and Climate Justice Week explored the deep connections between nuclear colonialism, climate crisis, and cultural destruction, while highlighting the resilience of Pacific peoples. Dr. Anaïs Maurer introduced the concept of the “nuclearized Anthropocene,” showing that the nuclear and fossil fuel industries are built on the same extractivist and sacrificial logic inherited from colonialism. She recalled that Pacific peoples have already endured three apocalypses, introduced epidemics, nuclear testing, and climate change rooted in a form of annihilation racism that assumed their inevitable disappearance.

In response to this structural violence, Māōhi art emerges as an act of survival and resistance, dismantling the colonial myth of the “tropical paradise” and making visible the hidden suffering caused by nuclear testing. Recent neocolonial projects, such as floating islands, demonstrate that the Pacific is still viewed as a laboratory for experimentation, despite strong grassroots opposition. Art and culture are therefore a form of resistance: the Māōhi artists Ra’i Chaze, André Marere, Maracauria Chronos, and Patrick Araia Amaru have transformed pain into creation. Their works deconstruct colonial myths and preserve collective memory.

From a legal perspective, Dr. Émilie Gaillard presented the rights of future generations as a means to prevent the colonization of the future, calling for a profound rethinking of ethics, democracy, and responsibility in the age of existential risks. Thus, the need for a legal framework for future generations becomes paramount. Dr. Émilie Gaillard laid the legal and philosophical foundations of intergenerational rights: “We are the generation capable of formulating rights for future generations.” Such a framework must include: institutions representing future generations; an intergenerational precautionary principle enshrined in constitutions; and the right to take legal action on behalf of future generations. Her work resonates with Indigenous knowledge systems, which emphasize guardianship of the Earth and cosmic balance. Scientific analyses of climate change then revealed a stark injustice: those who

⁴ **Tamatoa Tepuhiarii**: PhD candidate in social anthropology at the University of Hamburg, researching “the memory of the CEP in Māōhi Nui-French Polynesia,” and international coordinator of the MET NGO.

Frances Namoumou: ecumenical facilitator for ecological management and climate justice within the Pacific Conference of Churches.

⁵ **Vahine Rurua**: Postdoctoral researcher at CIRAP and trained archaeo-ichthyologist at the University of French Polynesia.

Paul Mauger: PhD candidate working on “Impacts of Climate Change on Renewable Energy in Tahiti”, Secretary of the Polynesian Climate Observatory, and member of the Scientific Committee of the French Polynesia Climate Plan.

Émilie Gaillard: Associate Professor (HDR) in Law at Sciences Po Rennes and lecturer at the University of Kanaky–New Caledonia, specializing in legal transitions and the rights of future generations.

Anaïs Maurer: Associate Professor of French and Comparative Literature at Rutgers University (USA), working on Indigenous narratives, nuclear imperialism, and petro-capitalism.

Mililani Homasi: Youth delegate of the Christian Church of Tuvalu.

Vehia Wheeler: Activist and PhD candidate at the Australian National University (ANU), researching ancestral land and ocean governance for an Indigenous future in Māōhi Nui.

Matauto: Pastor and President of the United Church of Christ of the Marshall Islands

contribute the least suffer the most. In Māōhi Nui/French Polynesia, sea-level rise and coastal erosion are destroying not only land but also marae, burial sites, and the spiritual foundations of Oceanian civilization. Testimonies from the Marshall Islands and Tuvalu illustrated a double catastrophe, nuclear and climate, that threatens territories already marked as sacrifice zones.

Yet a shared message runs through all these voices: the Pacific refuses silence. Through speech, art, science, and youth leadership, Pacific peoples are asserting their dignity, sovereignty, and right to a livable future, inseparably linking nuclear justice, climate justice, and decolonization.

Nuclear Justice

with Fuata Varea Singh and Anaïs Maurer (moderators)⁶;

Manatea Taiarui, Hinamoeura Morgant-Cross, Benetick Kabua-Maddisson, Rev. Aratibin Mikaere, Dr Emlyn Hughes, Dr Katsumi Furitsu, Dr Emily Welty, and Dr Matthew Bolton (panelists)⁷.

The third day focused on Nuclear Justice. Decolonizing the minds and building concrete pathways toward nuclear justice, through political, historical, scientific, spiritual, and activist voices become crucial. Hinamoeura Morgant-Cross opened the day with a powerful testimony on the institutionalized ignorance surrounding nuclear testing in Māōhi Nui/French Polynesia. Her personal awakening, triggered by her own illness, led her to political engagement aimed at breaking the silence, securing recognition for victims, and connecting Māōhi Nui/French Polynesia to international disarmament efforts, particularly the Treaty on the Prohibition of Nuclear Weapons (TPNW). For her, decolonizing consciousness means reclaiming history, freeing speech, and healing collective trauma in order to protect future generations. Decolonizing consciousness is essential: as Hinamoeura Morgant-Cross shows, an entire generation of Māōhi grew up without knowing their own history. Decolonizing colonial mindsets, reclaiming historical narratives, removing the “colonial helmet,” and freeing speech are essential conditions for justice.

Historian Manatea Taiarui situated the Pacific Experimentation Center within a broader history of French nuclear imperialism, showing how science, secrecy, propaganda, and assimilation sustained colonial domination, while simultaneously provoking anti-nuclear counter-expertise and the rise of sovereignty movements.

From the Marshall Islands, Benetick Kabua Maddison traced the continuity of an unfinished nuclear saga marked by forced displacement, human experimentation, transgenerational illness, and now climate crisis. The Runit Dome embodies the nuclear–climate nexus. Indeed, built to contain radioactive waste, the Runit Dome is threatened by sea-level rise and storms, meaning that climate change could release nuclear contaminants into the ocean. Thus, Marshallese

⁶ **Fuata Varea Singh:** Program associate of the Pacific Office Secretariat of the Council for World Mission.

⁷ **Manatea Taiarui:** Certified secondary school teacher in History-Geography and PhD candidate in contemporary history at the University of French Polynesia, researching the Pacific Testing Centre (CEP) and French nuclear tests from a transnational perspective.

Hinamoeura Morgant-Cross: Māōhi mother, committed activist, and elected member of the Assembly of French Polynesia since 2023.

Benetick Kabua-Maddisson: Executive Director of the Marshallese Educational Initiative (MEI).

Aratibin Mikaere: Pastor of the United Church of the Kiribati Islands.

Emlyn Hughes: Professor of Physics at Columbia University, specializing in nuclear studies and the environmental impacts of atomic testing.

Katsumi Furitsu: Doctor in radiobiology and medical genetics, and faculty member in the Department of Genetics at Hyōgo College of Medicine.

Emily Welty: Activist, educator, and artist based in New York, and Chair of the Department of Peace and Justice Studies at Pace University.

Matthew Bolton: Professor of Political Science at Pace University (New York).

communities endure a double injustice, both health-related and environmental. Education, art, legal action, and community solidarity emerge as key tools of resistance.

The spiritual and restorative dimension was carried by Reverend Aratibin Mikaere, who shared the enduring legacy of British and U.S. nuclear tests in Kiribati. Through survivors' testimonies, he reminded participants that the land and the ocean continue to cry out for healing, calling for justice rooted in faith, compassion, and international responsibility.

On the scientific front, Dr. Katsumi Furitsu presented strong evidence of the health impacts of radiation, emphasizing that even low doses can cause cancers, non-cancerous diseases, chronic illnesses, and genetic disorders in exposed populations, and can also transmit genetic damage to future generations. She therefore argues that all solid tumors should be systematically recognized as eligible for compensation, and calls for the universal recognition and compensation of victims.

Finally, Dr. Emily Welty and Dr. Matthew Bolton highlighted the critical role of churches and transnational networks in advancing nuclear justice and self-determination. While acknowledging colonial legacies of churches, which can actually reproduce colonial norms, they emphasized the capacity of faith communities, survivors, and Indigenous peoples to build global solidarities, affirming that nuclear justice, climate justice, and decolonization are inseparable. The moral condemnation of nuclear weapons, "nuclear weapons are a sin", gives an essential spiritual dimension to the struggle.

Partnership

with Rev. François Pihaatae and Dr. Matthew Bolton (moderators)⁸;

Rev. Jonas Nahei, Frances Namoumou, Rev. Dr Amélia Koh-Butler, Jean-Marie Collin, Nic Maclellan, Meri Joyce, and Hagino Erasito⁹

The fourth day focused on partnership, regional alliances, transnational solidarity, and the decolonization of imaginaries as essential pathways toward nuclear and climate justice. Hagino Erasito from the Pacific Network on Globalisation (PANG) shared a personal journey illustrating how activism often grows from human relationships and gradual political awakening. His testimony challenged the persistent portrayal of the Pacific as an exotic paradise, emphasizing instead that it is a space of struggle, shaped by nuclear violence, extractivism, debt, and new forms of recolonization. PANG presented its work in regional advocacy, grounded in research, popular education, and community mobilization, affirming that Pacific peoples are the legitimate guardians of the Moana. Opposition to Japan's release of nuclear contaminated water, resistance to deep-sea mining, and concerns over renewed militarization and nuclear expansion (AUKUS, potential resumption of nuclear testing) all highlight the urgency of collective ocean sovereignty. The central message, "My fish is your fish", powerfully conveys the deep interconnection of Pacific Islands in the face of nuclear and climate contamination.

International partnerships were then highlighted through the experience of Peace Boat, a platform for solidarity linking nuclear survivors, island youth, and global civil society. These exchanges embody a form of people's diplomacy rooted in memory, mutual learning, and collective action.

Church-based interventions reaffirmed the prophetic role of faith communities in denouncing injustice, defending human dignity, and protecting Creation. Faith was presented as a source of moral resistance, capable of uniting nuclear justice, climate justice, and decolonization.

Finally, discussions on Pacific debt revealed how indebtedness has become a modern tool of domination, undermining the self-determination of island nations. In response, speakers called for reclaiming our narratives, rebuilding Pacific networks, and strengthening alliances grounded in reciprocity, solidarity, and peoples' autonomy.

⁸ **François Pihaatae**: Pastor and President of the Māōhi Protestant Church.

⁹ **Jonas Nahei**: Pastor of the Māōhi Protestant Church and lecturer at the Terereātau Theological School in Tahaa.

Amélia Koh-Butler: Pastor, Mission Secretary for the "Education, Training & Empowerment" Mission at the Council for World Mission (CWM), and Regional Secretary for the Pacific.

Jean-Marie Collin: Head of the French branch of the International Campaign to Abolish Nuclear Weapons (ICAN), the organization awarded the 2017 Nobel Peace Prize. During the same week, he also led outreach and advocacy sessions on the TPNW and ICAN in Tahiti.

Nic Maclellan: Correspondent for Islands Business magazine (Fiji) and other regional media. Since the 1970s, he has been an activist in the movement for a nuclear-free and independent Pacific (NFIP).

Meri Joyce: International Coordinator of the NGO Peace Boat and Regional Liaison for Northeast Asia with the Global Partnership for the Prevention of Armed Conflict (GPPAC).

Hagino Erasito: Rotuman activist and Campaign Officer with the regional network for Advocacy with PANG.

The Lord's Prayer to My Moana

*Oh my Moana,
You are like my mother, for you feed me when I hunger,
You are like my father, for you carry me when I am lost.
You are like my sister and my brother, for in your arms I laugh,
I swim, I play, I make memories that taste of salt and joy.
You are like my grandparent, ancient and wise,
Watching as I teach my grandchildren how to live,
How to heal, how to breathe again in your cool embrace.
And as I sit in this Fare Potee (bure) listening to the Word of God,
To the Lord's Prayer spoken by Rev. Jione, tears fall.
For when I was a child and when I get hurt, I remember that pain
But I know, my Moana, your pain is deeper than mine.
Your whole Ōpū Fētii (or kainaga), your family of creatures,
Of reefs and tides and sand, is hurting.
We hurt you, when we throw rubbish into your hands,
When we crush your coral,
When we let plastic drift like broken promises.
We make you carry the sins of the world, drugs that float in shame, fuel that burns your breath,
wounds that never heal.
Oh my Moana, forgive me. I am deeply sorry for what I have done,
For what we all have done.
And oh Lord, Lead me not into temptation,
But deliver me from the evil of carelessness, the evil of greed,
The evil of forgetting that You placed us here to love,
To protect, to serve Your creation.
For Thine is the ocean, and the power, and the glory, forever and ever.
Amen.
Written by **Fuata Varea-Singh***

Testimony from Fuata:

I was sitting and listening to Rev. Jione's Bible study on climate justice, reflecting on the words of the Lord's Prayer: "Give us this day our daily bread" and "Forgive us our sins, as we have forgiven those who sinned against us."

As those words were opened to us, my thoughts turned to the Moana. I began thinking about all the joy it gave me growing up, swimming with family and friends, fishing with my parents, learning how food comes from the sea and how it must be respected. Then a painful question settled in my heart: if we do not care for God's creation, how will our grandchildren, and the generations after them, have enough for their daily bread?

At that moment, I felt deep sadness. I realised that our failure to look after the ocean is not just environmental neglect, it is a sin against God's creation. And as we ask God for forgiveness, we

must also confront the harm caused by powerful nations whose actions, climate change, pollution, and nuclear testing, continue to wound our oceans and affect our shores.

This poem is my response to that realization. It is a prayer, a confession, and a lament. It is spoken to the Moana as family, a mother, a father, a grandparent, who has fed us faithfully yet now carries the weight of our sins.

Shared Regional Priorities

The Nuclear and Climate Justice Week in Moorea marks a historic turning point: frontline affected communities are no longer silent, they are reclaiming their voices.

The week once again revealed the deep interconnectedness of struggles. Nuclear justice and climate justice are not two separate fights; they are two sides of the same colonial violence. The very countries that contaminated the Pacific through nuclear testing are those that today contribute most to climate change. In both cases, it is Oceanian peoples who pay the highest price.

Concrete Demands

- **Health**
 - Systematic recognition of all solid cancers as consequences of radiation
 - Access to healthcare for all exposed persons, regardless of pathology
 - Recognition of transgenerational effects and healthcare coverage for descendants
- **Legal**
 - Transitional justice: commissions of inquiry and public acknowledgment of responsibility
 - Improvement of compensation laws
 - Full transparency regarding archives and contaminated zones
- **International**
 - Creation of a trust fund under the TPNW (Articles 6 and 7)
 - Establishment of an official TPNW platform for meaningful participation of Indigenous communities and dependent territories in discussions on the implementation of the treaty
 - Accelerated funding for victim assistance and environmental remediation
- **Climate**
 - Massive funding for climate adaptation
 - Recognition of loss and damage
 - Meaningful involvement of Māōhi and other Indigenous peoples in local, national, and regional climate policies

This week was marked by powerful voices

Hinamoeura Morgant-Cross (Māōhi Nui/French Polynesia): “We carry the scars of these bombs, but we also carry the hope of a future where such tragedies will never happen again.”

Rev. Lawson Matauto (Marshall Islands): “The struggle for justice does not end with nuclear testing: the same forces that perpetuated nuclear colonialism continue today to endanger the Marshall Islands through climate change.”

Mililani Homasi (Tuvalu): “The youth of Tuvalu today are the intellectual engine of our people. We are the ones bringing our voices to the world.”

Rev. Aratibin Mikaere (Kiribati): “We cannot return to the past to heal it today, but we can build a better oikoumene for tomorrow. Love heals where history cannot.”

Dr. Katsumi Furitsu (Japan): “Future generations of nuclear victims must have the right to healthcare coverage and compensation.”

Emily Welty (United States): “Nuclear weapons are a sin.”

Matthew Bolton (United States): “The movement for a denuclearized and independent Pacific was, and is, right.”

Paul Mauger (France): “Those who contribute the least suffer the most.

Vehia Wheeler (French Polynesia): “Free Kanaky / Free Mā’ohi Nui.”

This movement raises fundamental questions

To France:

- How far are you willing to go to assume your historical responsibility?
- When will you fully recognize victims and their descendants?
- When will you fully open the archives?
- When will you join the Treaty on the Prohibition of Nuclear Weapons?

To the international community:

- How can we create a legal system that genuinely protects future generations?
- How can we truly finance climate adaptation and assistance to nuclear victims?
- How can we decolonize global power structures?

To all of us:

- How do we break institutionalized silence?
- How do we transmit this memory to future generations?
- How do we build effective transnational solidarity?

Rebuilding and strengthening regional relationships

Reinforce collaboration between **Australia, Mā’ohi Nui, Kiribati, and the Marshall Islands**, recognizing their shared nuclear histories. Reactivate partnerships between NGOs, churches, and youth groups previously involved in nuclear advocacy and justice work.

Supporting Church and Community Leadership

The Kiribati church, inspired by the Moorea gathering, will integrate nuclear justice into its **2026 General Assembly**, marking a renewed commitment on this issue. PCC will support church-led and community-led initiatives commemorating the 60th anniversary in 2026.

Advancing Indigenous-led research and ethical practices

There is a shared regional need for **local, community-grounded researchers** to lead studies on radiation and social impacts, environmental harm, and health impacts. Reaffirm the importance of **ethical protocols**, cultural safety, the return of data to communities, and use the research to advocate and change local and regional education materials in schools.

Enhancing Survivor Testimonies & Intergenerational Knowledge

Prioritize including **survivors** and affected families in future conferences. Create safe storytelling spaces to share experiences and pass knowledge to younger generations.

Preparing for the 2026 TPNW Review Conference

Use 2026 as a year of **action**, following 2025 as a year of learning. Strengthen collective messaging rooted in Pacific experiences of nuclear colonialism. Develop youth and survivor-centered statements for the TPNW Review. Call for an official platform in the TPNW for meaningful participation of Indigenous communities and dependent territories.

Creating a Pacific Regional Calendar (2026)

Establish a shared calendar of **memorial dates, advocacy events, community gatherings, and nuclear-related historical anniversaries** across Mā'ohi Nui, RMI, and Kiribati.

Conclusion

A Call to Action

As recalled in the Mā'ohi prayer that concluded the first panel:

Ia Atua te Atua (Let God be God)

Ia Fenua te Fenua (Let the Land be the Land)

Ia Taata te Taata (Let Humanity be Human)

Ua maitai roa, Parau Mau (All is well, Truth/Let it be)

As the world looks elsewhere, a sea of islands is rising. And this time, it refuses to be silent. The peoples of the Pacific are not asking for charity. They demand truth, repair, and dignity. They no longer wish to endure. They choose to unite, for life, for truth, for the Pacific.