A guide to just transitions
He puka arataki whakawhitinga tika

for communities in Aotearoa New Zealand
mō ngā hapori i Aotearoa

Document information
Pārongo tuhinga

Authors

This guide was prepared by the Just Transitions Aotearoa Group, which included diverse researchers and practitioners from across Aotearoa New Zealand who have worked on just transition issues. The co-authors were Will Allen, Troy Baisden, Jonathan Burgess, Sophie Crawford, Lisa Ellis, David Hall, Trish Hall, Ushana Jayasuriya, Merata Kawharu, Hannah Kotula, Catherine Leining, Sasha Maher, Oscar Montes de Oca, Ana Pueyo, Janet Stephenson, Sara Walton and Krushil Watene.

Acknowledgements

This guide includes concepts and terms from te reo Māori the Māori language. The first instance of each term in a chapter is immediately followed by an English translation. The guide refers to Te Tiriti o Waitangi, signed in 1840, which guides the relationship between the Crown and Māori. Notably, the reo Māori text (Te Tiriti o Waitangi) and the English text (the Treaty of Waitangi) significantly differ. In order to avoid confusion, the guide does not translate the term Te Tiriti o Waitangi to be clear that it is a reference to the reo Māori text.

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1. Catherine Leining participated in her capacity as a Motu Policy Fellow and not as a Commissioner with He Pou a Rangi Climate Change Commission.

The chapters begin with a whakataukī or whakatauākī Māori proverb that expresses key themes. Many of these are traditional with unknown authors.

This guide takes a broad view of 'communities'. They can be distinguished by a physical region or by shared identities or interests. Ultimately it is up to the communities involved in just transitions to define themselves.

This guide builds on decades of hard work and commitment by communities, organisations and researchers, and their invaluable service must be acknowledged. This guide is only one contribution towards the broader efforts already underway by many. It is hoped this guide can expand the community of practitioners supporting just transitions across Aotearoa and further afield.

Disclaimer

Citation

Online access to the guide

To read the guide online or download the guide as a PDF document, go to https://mbie.govt.nz/just-transitions-guide.

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Just transition, Aotearoa New Zealand, social justice, community, co-design, wellbeing, sustainability**.**

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> *E tū ki te kei o te waka kia pakia koe e
> ngā ngaru o te wā.*
>
> *Stand at the stern of the canoe and feel
> the spray of the future biting at your face.*
>
> *Dr Apirana Mahuika*

With vision and leadership, disruptive changes can become just transitions.

Just transitions are a powerful invitation for communities to develop positive visions for change, transform unfair systems, draw on diverse strengths and worldviews, and come together to solve problems in ways that work better for everyone.

This guide will help you and people you work with to develop the vision and leadership to address the challenges and disruptions Aotearoa New Zealand faces. They may be global or local, sudden, unprecedented, or well-anticipated. They include rapid technological change, geopolitical instability, climate change and other significant environmental and social shifts.

This guide has five chapters to help you work with others to support just transitions. Here is what you will get from each one:

Foundations

Understand why just transitions are challenging and require acknowledging inequity and history to develop shared values and visions for the future.

Build your foundations

Connecting

Connect with others to build relationships and collaboration.

Start connecting

Planning

Design processes for broad participation in decision making, and build and communicate a shared vision for just transition pathways.

Get into planning

Acting

Convert your shared vision into a plan of actionable steps supported by the resources you will need.

Start acting

Adapting

Adjust your plans as you make progress and circumstances change, with an eye toward renewing or ending the journey of transition.

Read about adapting

Introduction
Tīmatanga kōrero

Waiho i te toipoto, kaua i te toiroa.

Let us keep close together, not wide apart.

This is a guide to help communities in Aotearoa New Zealand navigate transitions through periods of disruption to achieve just outcomes.

This guide is written to support you and your community to navigate, plan for and respond to disruptions. Perhaps you're facing a social, economic or environmental challenge and thinking about starting a process of change, or you're looking for ways to improve an existing process.

A transition is a disruption, a transformation. It can bring both fear and hope. It is a process of deep change to the fundamental systems and supports of our lives.

A just transition can restore and rejuvenate mauri life force to bring social, economic and environmental systems and supports into balance. It addresses injustices. It is inclusive and based on shared principles, values and visions. Its outcomes support oranga wellbeing for all.

Transitions can unfold across many levels, but ultimately their impacts are local. Just transitions are anchored in a sense of place. For many in Aotearoa New Zealand, this involves a deep connection to te taiao the environment. Transitions can also happen on many time frames, from the short term through to spanning generations.

Our communities are uniquely placed to play a leading role in transitions because they have a deep understanding of what is happening and are closely connected to those who will be most affected. Communities often know what they need and have a range of skills already at hand for a just transition.

This does not mean that communities should act alone. Making progress usually requires partnership, support and resourcing from government and others.

This guide provides ideas, methods, tools and case studies that can support your journey of change. It focuses on locally led change at multiple scales, from regions, to cities and towns, iwi/hapū, sectors, businesses and other organisations, and neighbourhoods. It draws from the practical experience of people who have been on this journey in Aotearoa New Zealand and overseas. It is applicable to many types of transitions.

In Aotearoa New Zealand, just transitions will be unique because of Te Tiriti o Waitangi and Māori values. This guide draws on some tikanga customary values and lore and mātauranga knowledge and includes case studies of transitions led by iwi tribes, hapū kin groups and Māori communities, as well as others. It is not a comprehensive tikanga and mātauranga document, but it provides some helpful guidelines on core concepts at a high level.

Further work will be needed to provide more specific guidance for groups with particular needs, lived experiences or relationships, as well as those seeking to support such groups.

The guide has a strong focus on locally led change to complement government work already underway. The government still needs to play an important role in establishing laws, policies and funding to enable just transition processes.

How to use this guide
Te whakamahi i tēnei puka arataki

A just transition has many dimensions and does not follow a straight path. The information in this guide will help you understand how to find directions in common.

This guide begins by providing foundations for getting started. It then moves through four stages of just transition initiatives:

- Connecting
- Planning
- Acting
- Adapting

Within each of these stages are important steps to progress your transition. You don't have to go step by step; you can jump to whichever stage or step is relevant to your needs.

Foundations
Te tūāpapa

*Ko ō tātou whakapono ngā kaiwehewehe i a tātau.
Ko ō tātau moemoeā me ō tātau pākatokato ngā
kaiwhakakotahi i a tātau.*

*It is our truths that are the actors of separation.
It is our dreams and difficulties that act to unify us.*

– Te Wharehuia Milroy

This chapter provides insights on:

- Why we need just transitions
- What are just transitions?
- The importance of Te Tiriti o Waitangi
- Principles from te ao Māori the Māori worldview

01

1.1 Why we need just transitions
Te take me whai whakawhitinga tika

Transitions mean fundamental changes to systems.

We're facing disruptions. Across Aotearoa New Zealand, communities are being confronted by major challenges.

Climate change will have dire consequences unless we shift rapidly to a low-emissions economy and build our resilience to rising seas, higher temperatures, and more frequent and severe storms. Natural resources are being extracted and ecosystems degraded at rates that cannot be sustained. Many people lack access to safe housing, food, transport, education, healthcare and employment.

These are longstanding challenges, and valuable work to address them is underway. Communities, organisations, iwi, hapū and workers are already creating local solutions to problems, overcoming inequity and injustice.

But the challenges facing us have reached a stage where they require collective responses at an unprecedented speed and scale. They cannot be solved by business as usual, government as usual or community as usual. They are interrelated and they cannot be addressed in isolation from each other or by token efforts at the margin.

These challenges demand fundamental transitions to new ways of living, enabled by deep structural changes across social, technological, economic and environmental domains.

Transitions can be sparked by shocks, strategic intentions or emerging opportunities. They can take place over a long period of time, like the Industrial Revolution from the mid-1700s to the mid-1800s, or they can be relatively abrupt, like the effects of deregulation in Aotearoa New Zealand in the 1980s and 1990s.

Transitions can occur at a global scale and have widespread impacts, like the digital revolution or the transition to renewable energy. Other transitions may be specific to a community or organisation, like recovery from a natural disaster or transforming a business model to become zero emission.

The impacts of transitions are not distributed equally or fairly, raising critical questions of social justice. Some past transitions have been extremely unjust, with serious ramifications for people's rights, sovereignty and wellbeing, like the colonisation of Aotearoa New Zealand. Other transitions have markedly improved social conditions, like the introduction of free education.

Importantly, we have choices about how we respond to transitions. We can be reactive or proactive, exclusive or inclusive, motivated by self-interest or collective gain, and unjust or just.

Many of us can see that the current systems are not sufficient for the challenges before us and need to change. We have hope that change is possible and ideas for where change can begin. We want to work with others to create solutions.

> **"Transitions are always going to involve discomfort of some sort, and they won't happen unless there is discomfort. It's either going to be a physical discomfort – because we've been hit by job losses or climate change, and we know that change has to happen – or because we are confronted by discomforting ideas – ideas that make us feel uncertain or worried. We have to accept that discomfort and work through it in order to achieve lasting change."**
>
> — Just Transitions Dialogue participant

1.2 What are just transitions? He aha te whakawhitinga tika?

> *Just transitions bring people together to transform disruptive change into positive change.*

Both globally and in Aotearoa New Zealand, there is no single accepted definition of a just transition. Every group of people on a just transition journey together can choose the definition that best meets their vision and needs.

The concept of 'just transitions' emerged decades ago from North American unions concerned about job losses from environmental policies affecting polluting industries.[2] This evolved into a call from the international labour movement for a just transition towards an environmentally sustainable economy that is well managed and contributes to the goals of decent work for all, social inclusion and the eradication of poverty.[3]

Just transitions have expanded to include dimensions of social, economic, environmental, climate and intergenerational justice. This idea is now part of international policy commitments which have been taken by most of the world's nations, including Aotearoa New Zealand.[4]

Policies and actions to enable just transitions are being implemented by governments, communities and organisations in many places.

2.   Center for Strategic and International Studies and Climate Investment Funds (CSIS). 2020. "Just Transition Concepts and Relevance for Climate Action: A Preliminary Framework," CSIS, Washington, DC. Available online at https://www.csis.org/analysis/just-transition-concepts-and-relevance-climate-action.

3.   International Labour Organisation (ILO). 2015. "Guidelines for a Just Transition towards Environmentally Sustainable Economies and Societies for All," ILO, Geneva. Available online at https://www.ilo.org/global/topics/green-jobs/publications/WCMS_432859/lang--en/index.htm.

4.   The 2015 Paris Agreement calls for countries acting on climate change to take account of a just transition of the workforce and respect, promote and consider human rights as well as gender equality, empowerment of women and intergenerational equity. In 2021, a group of countries including Aotearoa New Zealand signed up to a Just Transition Declaration during the COP26 climate change summit. Available online at https://ukcop26.org/supporting-the-conditions-for-a-just-transition-internationally/.

Diverse perspectives on defining just transitions

Many organisations have defined a just transition in their particular context. Here are examples of union, non-governmental organisation (NGO), government and business perspectives:

> **"A just transition means greening the economy in a way that is as fair and inclusive as possible to everyone concerned, creating decent work opportunities and leaving no one behind."**
>
> – Climate change and financing a just transition
> International Labour Organization

> **"Just transition is a vision-led, unifying and place-based set of principles, processes and practices that build economic and political power to shift from an extractive economy to a regenerative economy."**
>
> – Just transition: A framework for change
> Climate Justice Alliance (USA)

> **"The imperative of a just transition is that governments design policies in a way that ensures the benefits of climate change action are shared widely, while the costs do not unfairly burden those least able to pay, or whose livelihoods are directly or indirectly at risk as the economy shifts and changes."**
>
> – Interim report
> Just Transition Commission (Scotland)

> **"At the company level, a just transition is an enterprise-wide process that plans emissions reduction efforts to maximize positive impacts and minimize negative impacts on workers and communities through retention and redeployment, skills training, new job creation, social inclusion and community renewal."**
>
> – Just transition: A business guide
> Just Transitions Centre and The B Team

How people understand just transitions in different contexts can be expected to evolve further over time. In the spirit of supporting communities in Aotearoa New Zealand with a starting point for discussion, this guide identifies the following as key characteristics of just transitions:

- They restore and rejuvenate mauri life force to bring social, economic and environmental systems and supports into balance.
- They address injustices.
- They are inclusive and based on shared principles, values and visions.
- Their outcomes support oranga wellbeing for all.

In this guide, the term 'just transition' is intended as an umbrella that encompasses a broad range of concepts such as inclusiveness, justice, equity, fairness, wellbeing and sustainability, as well as processes such as representation, collaboration, partnership, co-design and participatory democracy. It is not intended to reflect (or exclude) a particular social or political ideology or theory of change. If the term 'just transition' does not resonate with you, don't let that be a barrier to exploring and applying the underlying ideas. Simply substitute another term that works better for you.

> **"Two mantras of the disabled people's movement are important. Firstly, 'Nothing about us without us.' We aren't often at the table even. We can discuss the height of the table or who can get up to it, but we aren't always there. The other thing is to start with the intention of leaving no one behind. People will be left behind if we don't start that way."**
>
> — Just Transitions Dialogue participant

Why justice matters

Transitions often begin from an uneven starting point. Communities in low-lying areas may have already been impacted by storms and floods, while communities in higher locations are less likely to have been affected. Farmers in drought-prone regions are already suffering financially, and this may get worse.

Changes that are positive for some people or groups might not benefit others. Automation might save costs for businesses but result in fewer jobs for workers. People who can afford electric vehicles will pay lower travel costs, while those who cannot afford more fuel-efficient vehicles will pay more. This means people who are already disadvantaged could become more so.

Justice for future generations is also important. If global greenhouse gas emissions continue to rise, remain at current levels or fall only gradually, many parts of the world will become unliveable and many land uses will be unviable. Our children and their descendants will bear the costs of continued heavy use of fossil fuels.

> **"The ultimate definition of human justice today, when we are putting the livability on Earth at risk, is everyone's right to a stable planet."**
>
> — Johan Rockström[5]

Transitions provide a chance to address past inequities and to design a more sustainable future. Transition processes that focus on justice include people in decisions that will affect them. Both positive and negative impacts of transition are fairly shared.

You can usually tell when something is unjust — it is unfair or inequitable, or people are excluded. Justice is the opposite, although it is a bit harder to describe in such simple terms.

Justice is about relationships that we can justify to each other. In your just transition, you need to ensure that both processes and outcomes are just.

> **"Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly."**
>
> — *Letter from Birmingham Jail* – Martin Luther King, Jr.

5. Potsdam Institute for Climate Impact Research. 2023. "Justice Key to Live within Earth System Boundaries," Media Release, 3 February 2023. Available online at https://www.pik-potsdam.de/en/news/latest-news/justice-key-to-live-within-earth-system-boundaries.

1.3 The importance of Te Tiriti o Waitangi

Te hiranga o Te Tiriti o Waitangi

In Aotearoa New Zealand, there is a national framework that applies in a just transition process: Te Tiriti o Waitangi.

At the heart of Te Tiriti o Waitangi is the exchange of rights and responsibilities between Crown and Māori. The right of the Crown to govern in article one and the right of Māori to exercise tino rangatiratanga sovereignty in article two are fundamental in a just transition process.

Tino rangatiratanga requires central and local government to come to the community, to the hapū, to the iwi or to the marae meeting ground to hear what the issues, needs or aspirations are, from the ground up, to know how best to respond.

Just transitions should recognise the past and ongoing injustices and inequities for Māori. In iwi, hapū and marae histories, colonisation, loss and trauma are not things that can be spoken or written about lightly. These have been pervasive, and the effects are deeply felt and ongoing. Until this is addressed, there is a significant risk of perpetuating injustice in new ways.

To give effect to Te Tiriti, a just transition process must be resourced and empowered through regulatory and legal frameworks. This is where communities need support from government agencies, reflecting Crown responsibilities under Te Tiriti. Where marae, hapū or iwi are empowered, they are then better equipped to support those in their rohe region.

The following links offer more guidance on Te Tiriti o Waitangi:

- The Treaty of Waitangi/Te Tiriti o Waitangi - Waitangi Tribunal
- Te Tiriti o Waitangi - Treaty of Waitangi - Ministry of Justice
- Te Tiriti o Waitangi/The Treaty of Waitangi - Te Papa

Photo by Te Kauri McPherson

**Kāretu Valley
Bay of Islands**

Ngāti Manu keep the home fires burning

Building on generations of leadership, and with support from several projects, Ngāti Manu have been able to accelerate their social and ecological plans for the Kāretu Valley in the Bay of Islands.

In 2021, Ngāti Manu established a māra kai community garden and harvested kūmara sweet potatoes for distribution to the local hapori community, reconnecting descendants with their whenua land and rebuilding customary food systems. In 2022, a native tree nursery was established to support tree planting in the valley, enabling practices of kaitiakitanga guardianship.

Ngāti Manu established a marae-based education programme, Nga Kaitiaki o te Ahi. The aim of the programme is "to enable successive generations of Ngāti Manu ahi kā to keep the home fires burning for and on behalf of the ever-growing diaspora". The programme does this by embedding values and practices of kaitiakitanga in young people.

For Ngāti Manu, cultivating practices that nourish social and ecological wellbeing is vital – not least in the face of climate-induced vulnerabilities. By combining customary knowledge and values with western science and technologies, Ngāti Manu have, in a short space of time, built resilience, responsiveness and innovation in the face of radical social and environmental change.

1.4 Principles from te ao Māori the Māori worldview

He aronga Māori ki ngā mātāpono

> *Te ao Māori can help shape just transition processes to better address complex problems.*

Te ao Māori emphasises the importance of relationships between nature and people. It is a holistic worldview that focuses on interconnections and is grounded in tikanga customary values and lore and mātauranga knowledge. Practices, values and principles from te ao Māori have been developed around marae to bring ancestors and communities together in one place in deep connection with whenua and taiao environment.

Tikanga

Tikanga provides guidance on how to do just transitions. Tikanga might be thought of as the right way of doing things according to conventions, rules or protocols that have helped kin communities in the past in terms of social, economic, political and environmental survival. Tikanga helps to ensure processes and decisions are just and fair. Tikanga includes principles of consensus building, respect, care, balance, intergenerational equity and relationship building.

Following these procedures can enable equitable, fair and resilient outcomes. Plans and actions need to be understood and supported by the community to be successful. Deeply inclusive, participatory and enabling procedures allow everyone affected by a decision to influence that decision. These procedures ensure that decisions are tika just.

> **"It will be our cultural practices – how we do things using ancient and adaptable intergenerational knowledge – that will shape and reclaim our natural world and replenish the mauri (life force) of our people, taonga (treasured species) and biodiversity."**
>
> – Harina Rupapera
> Te Ara ki Kōpū | Te Arawa Climate Change Strategy – Te Arawa

Mātāpono principles

| In Māori hapori, just transitions may be shaped by mātauranga and māramatanga enlightenment.

Below are nine fundamental mātāpono that may guide processes for working together. The specific interpretations of each and what they mean within community contexts need to be defined by those communities themselves (as informed by tikanga).

Whakapapa

Whakapapa is understood as genealogy, lineage or descent. It derives from 'papa', literally meaning layer or layering so that, for instance, one generation is layered upon another. As an organising principle, it orders the universe, connecting time past to time present. It can also be like a whāriki mat that weaves hunga ora the living, hunga mate those who have passed on and te taiao into a complex matrix of relationships. Whakapapa underpins who we are and guides what we do. It can provide the scaffolding for just transition processes by guiding responsibilities in relation to people and te taiao. Whakapapa essentially provides a broad context for just transition behaviour and action.

Rangatiratanga

Rangatiratanga is sometimes understood as autonomy, sovereignty, self-determination or customary leadership. But at the heart of rangatiratanga is trusteeship. As trustees, rangatira leaders act in the best interests of their community to help secure long-term benefits, based on ancestral precedent. Rangatiratanga is primarily about service. We often think of rangatira as those in established positions, particularly now in terms of those occupying positions within legal entities or in office roles. This holds true for organisations that are usually set up under Crown statute. But rangatiratanga also operates in other places. One is on the marae, where kuia and kaumātua elders and pakeke adults fulfil their roles. The marae is the central cultural locale for rangatiratanga expression, but there are others as well.

Kaitiakitanga

Kaitiakitanga is guardianship of te taiao and its resources. At the heart of kaitiakitanga is the idea of reciprocity between human and environmental interactions, recognising how each can support the other. It reminds us about learning from ancestral ways of doing things and of living well within environmental limits, with the goal of leaving the environment in a good or better state for future generations. Kaitiakitanga can guide actions needed to restore, rejuvenate, manage or conserve. These actions may utilise the best of mātauranga, māramatanga and tikanga, together with western science and technology. Sometimes, though, through māramatanga, communities recognise that environmental systems may provide their own solutions. We simply need to leave lands or waters alone to heal.

Mauri

Mauri is the life force, metaphysical essence or energy within a system that supports interconnected vitality. Mauri is present in lands, waters and all living things. From this perspective, just transitions are normally needed because mauri is out of balance or broken. The main point of a just transition is usually to restore, rebalance or rejuvenate this mauri.

Mana

Mana, or the idea of customary authority, status, power or stance, can be thought of as specific to a community. Having mana aligns with a community's responsibility or duty to look after and care for their rohe. Mana guides what a community's responsibilities are and what is needed for success.

Manaakitanga

Manaakitanga is caring for the needs of others and showing kindness. It is outward looking. It is a process of showing support and is about inclusion, monitoring and participation in just transition processes. Manaakitanga is similar to tika, or doing what is right, and may also be concerned with fairness. Determining what is fair is not easy. It may require hard discussions when weighing up cultural, economic, political or other competing interests. Trade-offs may need to be made.

Oranga

Oranga means wellness, wellbeing and good health. This applies not only to people or communities, but also to lands, waters, habitats, ecosystems and environments. Oranga also emphasises the importance of taking a long-term view and acting now for intergenerational change. It is relevant to all just transition processes, reminding us that the health and wellbeing of people and te taiao are interwoven.

Kotahitanga

Kotahitanga means oneness or unity and expresses the idea of collective action or responsibility. There will not always be agreement on all things at all times, but alignment is needed on core kaupapa issues or plans. Those involved in a just transition need to have good problem-solving skills and an ability to recognise similarities and respect differences in perspectives or skills. The outcome of kotahitanga is the unification of possibly diverse interests into mutual interests and common goals to address a problem, moving towards better outcomes for the collective.

Whanaungatanga

Whanaungatanga, deriving from the word 'whānau', or family, is about building relationships and making connections. It creates a sense of belonging and helps people to work together for a common purpose. Whanaungatanga maintains community cohesion.

Photo by Manawa Honey

**Ruatāhuna
Te Urewera**

Revitalising Ruatāhuna through honey

Manawa Honey is at the heart of a revitalised Ruatāhuna, after many difficult decades for this community in Te Urewera. This business is run by the Tuhoe Tuawhenua Trust with a core vision of manaaki – service, consideration for others and reciprocity – for the whole community.

The honey business is a means to an end for providing income for the community. It supports the regeneration of the haukāinga marae community and the local ecosystem of ngahere bush, orchards and pasture. The business provides much needed pollination in the environment and local food systems. It also gives a koha gift of free honey to local homes and marae each year, and supplies honey to locals at reduced cost.

The trust works hard to empower its team to develop skills that can harness energy and provide future benefit to the local marae community, ultimately attracting rangatahi young people back home to engage in meaningful employment.

The Ruatāhuna community came together as a unified kin group to dream, guide and shape the economic and cultural kaupapa for the trust. In turn, the Tuawhenua Trust provided vision and focus through its honey business. It partnered with science experts at Manaaki Whenua Landcare Research, building the knowledge and skills of community members, and providing employment.[6]

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6. Kawharu, Merata, and Paul Tapsell. 2019. *Whāriki: The Growth of Māori Community Entrepreneurship*, Auckland: Oratia Books.

Connecting
Te tūhonohono

He aha te mea nui o te ao? He tāngata!
He tāngata! He tāngata!

What is the most important thing
in the world? It is people! It is people!
It is people!

This chapter provides insights on:

- Building relationships
- Developing a leadership group
- Facilitating
- Caring
- Building support

02

2.1 Building relationships
Te whakawhanaunga

> *Collective action requires strong relationships based on trust and shared understanding.*

How you prepare and whakawhanaungatanga connect with others will determine whether you succeed in deciding on a shared agenda, bringing the necessary people on board and creating momentum to deliver the actions you hope to see.

A good preparatory process will reveal many new insights. Early in the process you should have conversations with people who see issues from different perspectives. This will draw them in and help them understand the context for the transition.

Before you invite others to have a conversation, it's worth thinking about your interests and the interests of your community. Take the time to consider what you hope to achieve and what experiences, perspectives and biases you might bring to the process. If you have people to whom you are accountable, it's important to get agreement from them about exactly what it is that you're doing. Make sure they know the objectives and scope of your transition.

Take some time to collectively draw out the connections between people, groups, problems, opportunities and anything else that is affected by the issue at the heart of your work.[7]

Here are some questions to get started:

- What are you trying to achieve?
- What does success look like?
- Who should be involved?

It's important to reach some broad agreement early on about the boundaries of the initiative. Otherwise, the scope can become so big that little will be achieved. During the preparatory phase, try to keep everybody's expectations and interpretations aligned to prevent misunderstandings.

7. Greenpeace. 2020. "Creating Engaging Campaigns," Greenpeace, Auckland. Available online at https://www. greenpeace.org/static/planet4-storytelling-stateless/2021/05/d4c33feb-creating-engaging- campaigns_ digital.pdf.

Photo by The Hive

Nationwide

Connecting youth to government

The Hive is a bridge between young people and government decision-makers. It was co-founded in 2019 by the Ministry of Youth Development and creative agency Curative, following co-design workshops with young people.

A core group of lead Hivers engages with a broader online community of young people. Policy is translated into relevant content for young people and their insights are then packaged for policy makers. The group's six engagement principles are:

1. Feed us (literally and metaphorically)

2. Value our time

3. Decode the jargon

4. Create easy access

5. Connect to the things we care about

6. Close the loop

The Hivers have a clear message: "Young people make up 20% of the population but are 100% of Aotearoa's future. We believe that if government policy is better for young people, it'll be better for our future."

The Hive

Choosing collaborators

When you're deciding whom to collaborate with, reflect carefully and consider where you may share mutual interests and what perspectives, strengths and contributions each person may offer. Recognise that some of those you approach may have concerns and might not support the process immediately. However, they may still be willing to open doors to other individuals and organisations with an interest in being informed or involved.

Here are three questions to keep in mind when you are reaching out to potential collaborators:

- Why might they be interested in being involved?
- What useful knowledge and skills do they have?
- Do they have further networks and relationships to build on?

As you are connecting, be aware of the range of motivations people have to join a community or organisational process. Listen to people, and decide if their intentions are aligned with what you are trying to achieve.

Ask what each person or organisation can contribute to the project. Not every person or organisation will be able to make equal contributions, but each contribution may have its own special value. Encourage all your participants to be open, honest and explicit about motivations, interests and abilities.

In cases where you cannot find sufficient alignment, you might choose to not pursue further collaboration. The core principles that you apply for your transition can guide you in these decisions.

At this point, it can be useful to identify people who could engage with your work at different levels, ranging from key champions to individuals and organisations that will not be directly involved but should be kept informed to maintain relationships and keep doors open for future collaboration.

It can also be useful to consider the key groups that may be impacted by just transitions and help to shape them. Examples include iwi tribes and hapū kin groups, community organisations, workers and unions, businesses, educators, local and central government, and intermediaries such as researchers and facilitators.

Diversity of participation is a strength. People bring different capabilities, and they must be supported and resourced to participate.

Photo by Toimata Foundation

Nationwide

Toimata Foundation – collective impact through nationwide relationships

Toimata Foundation supports over 1,600 schools, kura Māori language schools, early childhood centres and hapori communities in a long-term process of learning and taking action. Since 2001 Toimata have developed a large nationwide network of high-trust relationships. There are now over 100 agencies investing in building community capability to take action that is locally relevant and culturally grounded.

They have an emphasis on bringing people together and growing a puna mātauranga pool of knowledge so that participants can share ideas, successes, learnings and feel connected to the wider movement of change makers. They are working to extend the vision of two well-known programmes, Te Aho Tū Roa and Enviroschools.

This approach creates a wide range of outcomes including:

- Community resilience and interconnectedness
- Ecosystem restoration
- Caring for wai water
- Moving towards zero waste
- Authentic Tiriti partnerships
- Weaving Māori wisdoms and knowledge
- Food security and kai sovereignty
- Uptake of active transport options
- Nature connection for wellbeing
- Empowerment for people of all ages

Toimata Foundation

2.2 Developing a leadership group
Te whakawhanake i tētahi rōpū hautūtanga

> *All over Aotearoa New Zealand people are stepping up to lead or help lead a transition in their community.*

We all have the potential to be leaders, no matter what part of the system we occupy.

Leadership may be formal or informal. It may be concentrated in a core group or more widely distributed. But in all cases, leaders must be trustworthy, committed, capable, inclusive and have the interests of the community at heart. These qualities are described in the section on rangatira below and in section 1.4 on mātāpono.

A leadership group will help with sharing responsibilities, making better decisions, enabling diverse representation in decision-making and committing to inclusiveness. A healthy leadership group will collaborate with one another and build leadership capacity to keep your transition going if people leave or change focus.

Your community's transition is likely to need many different types of leadership qualities. It can be useful to have someone who is inspiring, and someone who is a fantastic organiser. Some people might be great at connecting with the community and institutions, and others might be good at thinking outside the box.

Māori scholars have suggested four types of leadership, one of which has a particular role for young people.[8]

- Rangatira are vision-setting individuals who protect community wellbeing in the face of adversity or challenge, and maintain the balance between mana authority and manaakitanga caring for others.

- Kaumātua are elders responsible for maintaining customary practices and philosophies, and a sounding-board for new ideas.

- Tōhunga are technical or knowledge experts with skill sets that help navigate challenges and opportunities.

8. Kawharu, Merata, and Paul Tapsell. 2019. *Whāriki: The Growth of Māori Community Entrepreneurship*, Auckland: Oratia Books.

- Pōtiki are generally younger, highly entrepreneurial or innovative individuals. They are risk takers who explore new opportunities and challenge the status quo, perhaps leading new discoveries or acts of resilience (mana), while also looking to enhance the wellbeing of their people (manaaki) in new ways. Pōtiki may work alone or apart from their community, act on its fringes or set up new groups.

Effective leadership groups share best practices, communicate the lessons learned from successful transitions and discuss things that haven't worked. There is value and humility in sharing what went wrong so that others don't make the same mistakes.

Honesty and transparency are key to leadership. Here are some questions your leadership group can consider to build legitimacy and trust:

- Do you listen carefully?

- Are you doing what you say you will?

- Are you speaking about values and intentions?

- Have you shared lessons from past experience?

People will invest their time and effort if they believe that those leading the initiative understand their mutual interests, and are competent, honest, inclusive and effective.

"When undertaking a regional transition, it is important to have a strong, active regional leadership group to oversee the process. Regional stakeholders are not the same as regional leaders. The leadership group must have a regional view on issues rather than a focus on particular initiatives that will benefit their stakeholder groups."

— Just Transitions Dialogue participant.

2.3 Facilitating
Te whakahaere

> *Facilitation is about supporting groups to work cooperatively and effectively together and involving all participants in a meaningful way.*

Good facilitation is about helping people identify goals and values, build strong relationships, and think about process and content. It's about making people feel welcome. It can include things as simple as doing a coffee run or booking a community hall.

Dialogue is central to supporting transitions in teams, organisations and communities. There are many tools to start meaningful conversations that engage groups of people to design creative solutions.

Effective facilitation can enrich democratic processes and create a culture that is supportive of collaboration.

Understanding the role of the faciltator

The role of facilitating a just transition process may extend from running meetings and conversations on the day, right through to capability building within the group that you are working with.

On-the-day facilitation

Consider what you're trying to do on a particular day, then select the tools you would like to bring in. The tools you choose may be different if the goal is reaching consensus, voting on a decision, shaping a shared vision, brainstorming potential solutions, or simply building relationships and understanding. Be clear about your objectives.

Think about the critical questions you want to answer in each session, and what key conversations you would like to have. Take the subject area, think about the group and then plan a set of questions that can open the conversation but also converge to a point when you need to make a decision or reach a point of clarity.

You can think of your questions as forming a diamond shape, allowing the conversation to open up into a range of possibilities and then come together towards mutual understanding or a consensus. You want to craft questions that open space for things that you don't usually hear.

A good facilitator aims to encourage participants to think productively, listen openly, share ideas, ask questions, uncover variables, find solutions and identify actions.

Goals

To achieve results, groups must identify the scope and scale of the work together, and what improvements might be possible. The goal might be clear to a work team, while for a larger group of multiple stakeholders, it might be more important to help them identify shared values and aspirations.

Relationships

Relationships are key to fostering new thinking and ideas. As well as asking which people are affected and need to be in the room, you can reflect on whether the group is working well and how you might resolve any differences.

Process – how you work together

Relationships that support creative and innovative collaborations do not simply happen. Consider what type of process would work for your community, and what structures, resources and roles will support this work. Most importantly, agree as a group how you can create a supportive environment for all.

Content – what you do together

Content is what the group or collaborative is about, what you hope to achieve, what information is being shared and what decisions need to be made or outcomes achieved. Effective knowledge-sharing improves team and individual productivity, empowers your members, and builds a strong, connected community or collaborative.

As the leadership group, you need to think about whether you are privileging certain knowledge or perspectives over others, whether you have access to the right information and expertise, and how the issue could be seen from different perspectives. You might need to check with others.

Keeping participants safe

When you're co-designing, it can be a challenging experience for everyone, so you need to think about how you can make it a safe space to be in, especially for vulnerable communities.

Kelly Ann McKercher's model of care in co-design reminds us that good practice requires us to go beyond business as usual and work harder to create and maintain safety in these new collaborations. We should especially be looking to better support groups that have been traumatised or marginalised.

Who cares? Introducing a model of care for co-design
Kelly Ann McKercher (LinkedIn)

When creating a safe space, one useful tool is the Chatham House Rule. Under this rule, participants are free to use the information received, but neither the identity nor the affiliation of the speaker(s), nor that of any other participant, may be revealed.

Chatham House Rule
Chatham House

Even in meetings subject to the Chatham House Rule, participants may face constraints in what they can say. For example, public servants invited in their individual capacity may still not have the same degree of freedom as others to share information and opinion. Similarly, business collaborators may be constrained from sharing commercially sensitive information, and people involved in legal proceedings may not be able to comment on related issues.

A useful principle for creating a safe space is operating on a 'no surprises' basis. Trust can be built by agreeing on agenda items in advance, keeping people well informed and issuing an open-door invitation for participants to provide feedback and raise concerns as soon as they arise.

It can be useful to prepare meeting summaries with an opportunity for participant review and approval before finalisation. Summaries clearly document the scope of discussions, decisions and other meeting outcomes. This can help participants know they were heard and avoid misunderstandings that could undermine progress.

Photo by Wesley Community Action

Greater Wellington region

Facilitation in action through Te Hiko: Centre for Community Innovation

After more than 30 years of working closely alongside whānau families and hapori communities in Porirua, the Hutt Valley and Wellington, Wesley Community Action have learned that with the right support, the hapori with first-hand experience can drive sustainable responses to complex issues.

Rather than a single transition process, this is about multiple initiatives and projects driven by members of the community, joined up and learning from each other over time through Wesley Community Action's Te Hiko: Centre for Community Innovation.

Currently there are a wide range of projects at different stages, which alone and together are having an impact on the economic, environmental and social wellbeing of those involved and the wider Wellington region.

Te Hiko Library

2.4 Caring
Te manaaki

> *Transitions can feel threatening to people. Seeking to understand and meet the concerns and needs of those involved will help build enduring support for constructive action.*

Care is defined in many ways. In the dry legalistic sense, we talk about duty of care – that is, acting on behalf of others in a way which prevents harm.

Caring in the context of a just transition means thinking about how transitions and ways of transitioning might impact others or create opportunities to support them. Caring also involves nurturing relationships, guided by compassion, empathy and love. It can be reflected in simple but important acts of hospitality and inclusiveness, like choosing an accessible venue for meetings, sharing kai food and accommodating differences in language, culture or capability. Caring can be extended to all living beings.

Here are some questions to consider:

- How will decisions impact others?
- How can you prevent any possible harms?
- How can you show that you care?

This also resonates with mātauranga knowledge and key concepts of manaakitanga and kaitiakitanga guardianship. In this sense, care is about nurturing and nourishing, mending and tending to people and the planet.

The exercise of care in a community-led transition protects those least resilient to change. When working on your transition plan, identify who might be most impacted and who already faces disadvantages or additional challenges.

Ultimately, care in a just transition is about leaving no one behind, in spite of the challenges of transition. Caring keeps everyone well, so they can help build the transition.

Photo by Dunedin City Council

Caring through a community network in South Dunedin

South Dunedin is a diverse community with many older people, people living with learning and physical disabilities, and people struggling on benefits and very low incomes. It is also a community of spirit, humour and proven resilience in hard times. This community faces significant climate change threats and opportunities.

For the South Dunedin Community Network, care means ensuring as many people as possible are involved in the learning and decision-making essential to manage the changes inevitably coming to their landscape.

To do this, the network has instituted twice yearly community hui gatherings, usually attended by more than 100 people, where the decision-makers share what they are doing and listen to community members talk about what is happening at ground level. A shared meal is always part of the hui. These hui make a real difference in the relationship between the city and regional councils and the wider community, resulting in increased trust and respect.

The network's goal is that the coming changes are done 'not to us but with us' so the community experiences care in the most tangible way: by being trusted to be involved in the changes which will affect them most.

South Dunedin Community Network

**South Dunedin
Otago**

2.5   Building support
Te whakapiki

> *Building support requires engaging the persuadables while supporting the willing.*

Some people will be committed to the status quo because it aligns with their interests or values. Others might accept the need for change but be anxious about it. In either case, this can produce various degrees of reluctance, resistance or even backlash.

The emergence of new technologies, practices and ways of living is only half the transition story. The other half is the disruption to current technologies, practices and ways of living. Disruption implies chaos, which many will resist, but you can embrace it as an opportunity for creative solutions and innovation.

Major transitions are not straightforward because current systems, practices and technologies have the advantage of being well served by existing infrastructure, market structures and regulatory frameworks. They are embedded in social norms, habits and mindsets, all of which support their ongoing dominance.

For new systems, practices or technologies to scale up, existing ways of doing things must be disrupted through policy interventions, new business models, public pressure or external shocks like a pandemic or natural disaster.

The processes and collaborative leadership described in this guide will help you build and support new innovations to create meaningful change.

Overcoming resistance to change

To help you understand resistance to change, you can consider these three groups identified by The Workshop[9]:

- The opposed
- The persuadables
- The willing

The opposed

The opposed are people who are firm in their resistance to transition. For example, they may not believe the problem is real or merits change, or they may fear solutions will damage their identity, authority, freedoms or beliefs. Change may also impinge upon financial interests. The status quo can be highly profitable, so those who profit from it have a vested interest in its continuation.

9. https://www.theworkshop.org.nz/

Focusing on this group is not the best use of limited time and resources, because shifting firm mindsets and vested interests is hard to do.

The persuadables

The persuadables are people who may have mixed or conflicting views, unformed views or deep concerns. For example, they may acknowledge the problem and be open to change but believe proposed solutions will be ineffective, inequitable, uneconomic, culturally inappropriate or unduly disruptive. They may feel unheard or excluded from decision-making processes or ignored in the design of outcomes.

The persuadables have the potential to become supporters of transition if their needs and concerns can be addressed. They should be a key focus for communications and strategy, because it is feasible to shift them from ambivalence to support.

The willing

The willing are people who are already supportive of transition, motivated to make change and excited by its potential. While the willing create your base and need to be kept informed, engaged, encouraged and supported, it can be better to direct more of your time and effort towards the persuadables, where you can gain additional supporters.

As Donella Meadows said, "You don't waste time with reactionaries; rather, you work with active change agents and with the vast middle ground of people who are open-minded."[10] Supporting persuadables to join the willing will help change build on itself and cross tipping points towards success.

Listening is an important part of influencing

In persuading people, listening is critical, especially where there is opposition. The mere act of listening can dissolve resistance, because recognition is sometimes all people are asking for – an acknowledgement of sacrifice being made, inconvenience being tolerated or compromise being struck.

Listening also helps to inform your response. It is possible that opposition is grounded in misunderstanding, misinformation or a lack of knowledge. An exchange of information might be enough to change someone else's mind, or even your own.

If the disagreement arises from a conflict of values rather than beliefs, then an exchange of information is unlikely to make much difference. Instead, what will make the difference is connecting with the values that the other person has.[11]

You need to look after yourself

You need to ensure your own safety before assisting others. Ambulance workers and surf lifeguards are taught this lesson.

10. Meadows, Donella H. 2009. *Thinking in Systems: A Primer*, London: Earthscan.
11. Hall, David, Ed. 2019. *A Careful Revolution – Towards a Low Emissions Future*, Wellington: Bridget Williams Books Limited.

The same goes for people trying to make change. Transitions can be hard work. They involve disputes and disagreements, sometimes with members of your own community or family. Transition involves challenging conversations where a lot is at stake. Disagreement is unavoidable, and this can take a toll.

To achieve effective change, it is vital to take care of your own mental wellbeing. You cannot be effective if you are exasperated, exhausted, anxious or fatalistic. You cannot bring people together around a common cause if you are resentful or contemptuous.

If you find yourself at this point, it is best to step back and reassess. Are you okay? Do you have the support you need to continue? Are you inadvertently creating pushback by projecting negative feelings? Is progress possible or do you need to re-strategise?

It can be helpful to hold leadership collectively so you are able to spread the load. It's okay to stand down if you need to. Other people from the leadership group will be able to carry on.

**Eastern
Bay of Plenty**

Photo by Tina McGregor

A youth to employment initiative shows buy-in takes time (Eastern Bay of Plenty)

Community collaboration and whanaungatanga relationships were essential to the success of the Ready for Work initiative in the Eastern Bay of Plenty. It took perseverance to get buy-in for a collaborative process – there were many times when different groups in the community wanted to go it alone. Barbara MacLennan, who played an important role in advocating for a collaborative approach, would say, "We can do this a whole lot better if we combine our resources and recognise each other's strengths."

Ready for Work – Toi EDA

Planning
Te whakamahere

Tē tōia, tē haumatia.

*Nothing can be achieved without a plan,
a workforce and a way of doing things.*

This chapter provides insights on:

- Designing transition processes
- Understanding the system
- Developing a shared vision and values
- Communicating with others

03

3.1 Designing transition processes
Te waihanga hātepe whakawhitinga

How people organise their work together can be structured in different ways, reflecting the diverse contexts in which transitions arise.

Any decision-making cycle needs a process that brings people together to make it happen, and collaboration can be structured in many ways.

Regardless of the complexity faced, decision-making can be divided into three basic stages:

- Planning
- Acting
- Adapting

Each stage involves smaller steps you can use to focus your work and progress towards concrete outcomes.

Here is a basic decision-making cycle that could be adapted for your transition:

Stages of a decision-making cycle
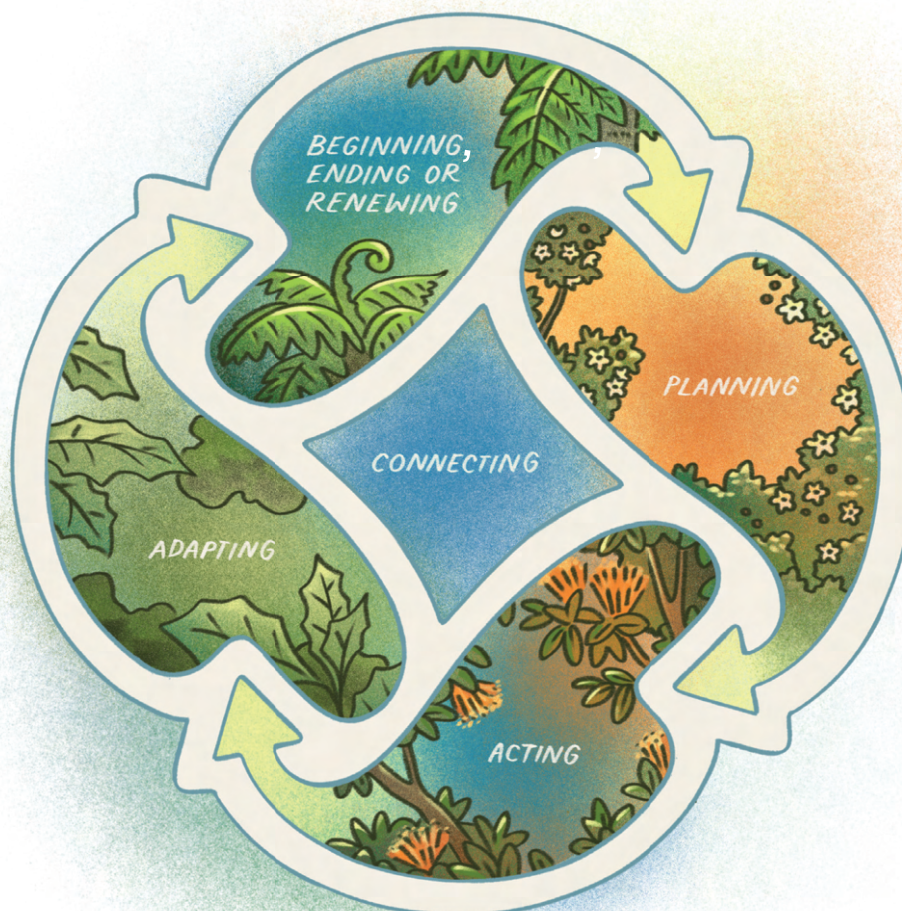
The rest of the guide will be organised around the steps in this decision-making cycle. While the steps are presented in sequence, the process of decision-making is not likely to be linear or predictable. At times it may be necessary to go backwards to move forward.

Some other decision-making processes that might work for you are:

- Developing our new systemic design framework – Design Council

- Constellation model of collaborative governance – Centre for Social Innovation

- The partnering toolbook – The Partnering Initiative

- Brokering better partnerships – Partnership Brokers Association

- Collective impact process – Impact Collective

- Critical Tiriti analysis – Community Research

- He Pikorua in action – Ministry of Education

Each model highlights lessons and solutions that have come up in different settings that the transition designers have worked through.

Photo by Taupō District Council

Designing a process to transform Lake Taupō

In 2001 Waikato Regional Council began a process to protect the water quality in Lake Taupō from increasing concentrations of nitrogen, mainly from farms. At the time there was no precedent in Aotearoa New Zealand for a process that would place such strong limits on how people used their land.

This project laid a strong foundation for just transitions:

- A change agent within the council worked to unite the views of landowners, iwi tribes and government.

- All talks began simply: "The problem is in the lake; the solution lies on the land."

- Space was made for community learning, then moved on to adaptive decisions, monitoring and evaluation.

- Hurt and burden were acknowledged in decision-making.

- Priority was given to Ngāti Tūwharetoa as mana whenua.

- Every step worked to reduce future uncertainty.

- Rules were made, with flexibility and innovation built in.

- The resulting cap-and-trade system reflected the focus on transparency and fairness.

Successes included funding from central, regional and local governments to support land-use change, halting the water quality decline of the lake and maintaining sport fisheries and tourism. New brands, Taupō Beef and Lakeman Beer, were created to capture value generated from the narrative of saving a large lake.

Protecting Lake Taupō: The strategy and the lessons
Susan Yerex

Lake Taupō
Waikato

3.2 Understanding the system
Te mōhio ki te pūnaha

> *Systems thinking makes sense of the complexity of the world by looking at the linkages and interactions between parts, rather than by studying parts individually.*

Rather than reacting to individual problems that arise, a systems thinker will ask about relationships to other activities within the system, look for patterns over time and understand root causes. This helps them find the most influential points for intervention and change.[12]

Map the system you are dealing with to uncover the reasons for the problems you are dealing with. Mapping the system can help to understand it, bring people together and clarify how you got here from a historical perspective.

While mapping the system, you may realise that you do not have all the information you need. Understanding the different elements of the system and their interrelationships will also help you define the problems that you're dealing with. You could look at elements like population, energy consumption, water quality, water use, health indicators and air quality.

The following resources provide insights on enabling system change:

- Voices from the frontlines: Community-driven pathways for systems change in Aotearoa
  Inclusive Aotearoa Collective Tāhono

- Leverage points: Places to intervene in a system
  Donella Meadows

- Iceberg model – Ecochallenge.org

- Wellbeing economy policy design guide
  Wellbeing Economy Alliance

Look back and out in order to move forward

Transitions bring with them a history of relationships, values, experiences, impacts, hopes and fears. This whakapapa lineage needs to be expressed, understood and acknowledged. It is important to create a safe space and allow time to talk with participants about the transition and what has gone before.

12. Abson, David J., Joern Fischer, Julia Leventon, Jens Newig, Thomas Schomerus, Ulli Vilsmaier and Henrik von Wehrden. 2017. "Leverage Points for Sustainability Transformation," *Ambio*, 46, pp. 30–39. Available online at https://link.springer.com/article/10.1007/s13280-016-0800-y. Last accessed on 23 May 2023.

3.3 Developing a shared vision and values
Te whakawhanake i tētahi aronga me ētahi mātāpono ōrite

> *Working together to identify a shared vision and values can help a diverse group choose a common direction.*

Any transition process will involve people and groups with diverse perspectives, interests, experiences and aspirations. However, we often have more in common than we may think at first. Having a shared vision and values for change brings into focus the desired future to work towards together.[13]

There is no need to agree on a single shared vision. The development of multiple visions for a desired future can help reveal commonly held values, ambitions and goals. A group can have unity of purpose without uniformity of view, embracing both individual interests and commonalities.

Conversations about visions create opportunities for participants to understand different perspectives, recognise mutual interests, discover complementary skills and competencies, and identify areas for collaboration.

> **"Getting shared principles through community-wide engagement is so important to achieve a threshold of trust. Then we need guardians to look after the principles all the way through to the vision."**
>
> – Just Transitions Dialogue participant

There are many useful tools to help you collaborate to develop a positive vision of the future, in which people can meet their needs in a sustainable way. These tools offer different ways you can structure conversations to identify and build common or converging interests, tease out values and identify differing interests.

- Interest based problem solving – Employment Relations Centre

- Backcasting – Department of the Prime Minister and Cabinet

- Can pōwhiri help us collaborate? – Our Land and Water

13. Doten-Snitker, Kerice, Cara Margherio, Elizabeth Litzler, Ella Ingram and Julia Williams. 2021. "Developing a Shared Vision for Change: Moving Toward Inclusive Empowerment," *Research in Higher Education*, 62:2, pp. 206-29. Available online at https://doi.org/10.1007/s11162-020-09594-9. Last accessed on 23 May 2023.

Each of these three methods has its own benefits and outcomes, so take the time to consider which would be best for your particular context.

Values are principles, beliefs or qualities that guide desirable behaviour. They can apply at the personal, organisational or cultural levels. Examples of commonly held values include honesty, integrity, fairness, justice, respect, caring, transparency, accountability and commitment. The mātāpono principles in section 1.4 reflect values from te ao Māori the Māori worldview. Agreement on shared values can help create a safe and constructive space for collaboration across diverse interests.

Central North Island

Photo by Lani Kereopa

Te Arawa's strategic vision

Te Arawa's strategic vision is:

Te Arawa, ahu Hawaiki. Past, present and future generations of Te Arawa – secure and well.

This intergenerational vision seeks to ensure the adaptation and survival of Te Arawa's people, cultural practices and taonga treasured species in a world in which they can thrive.

Te Ara ki Kōpū: Te Arawa climate change strategy – Te Arawa

Photo by Generation Zero

An example of values from a youth NGO

Generation Zero, a youth-led group of New Zealanders seeking intergenerational climate justice, is guided by the following organisational values:

- Rangatiratanga: Collaboration, Te Tiriti

- Climate justice: Compassion, manaakitanga, respect

- Friendship first: Active relationships, wellbeing

- Non-partisan: Solutions focused, evidence based

Our story – Generation Zero

3.4 Communicating with others
Te whakawhitiwhiti ki ētahi atu

> *From the start of your transition process, you need to think about how you will communicate about it with people both inside and outside the process – especially those that will be affected by it.*

Having strategies for effective communication is critical for your transition. Communication is not just pushing out messages about what you're doing. If you do it well, communication builds support and gets people involved.

It is important to communicate both within and beyond the group that is already involved in the process. There can be a lot of people on the periphery who could support your work – or actively oppose it. You need to reach these people.

When shaping a communications strategy, think broadly about all the groups of people who might be affected by or interested in the work you are doing. How can you get these people involved? Think about barriers to communication such as time, language, culture, access to technology or disability.

Sending information outward through things like newsletters and social media can cultivate supporters, while inviting outside information through things like surveys and calls for submissions can help more people feel heard and invested in the outcomes. Dialogue can build deeper understanding and more meaningful relationships beyond what is achieved through the simple exchange of information.

Here are some first steps in communication:

- Identify the audiences that you would like to reach and think about what they would like to know.

- Identify the people in your group who have communication skills and time available.

- Plan for the time and resources that will be required.

- Consider what other organisations might be interested to partner with you for communications.

- Think about the communication channels that you have available, for example: social media, newsletters, public events, iwi and marae groups, schools and other educational providers, local and national newspapers, radio and television and or business and government channels.

Build a narrative that resonates and spreads

If you've been following the steps in this guide, you will have spent a lot of time identifying principles, building visions and pathways, and exploring the values underlying your work. This offers a strong foundation for shaping the overall story of what you are trying to achieve and communicating it effectively to others.

There are many resources available to help you create narratives to bring about positive change in society. Research has shown that narratives that speak to people's values can help to change their minds and reduce conflict.

You can test narratives with focus groups representing your target audiences so they can be refined and potential problems avoided before they are released to the public.

You can access resources and training in using narratives for social change through:

- The Workshop
- Yale Program on Climate Communication
- Climate Access

Plan ahead for dealing with bad press and opposition

Despite your intentions, your just transition process may attract negative attention among the community and media. As part of your communications strategy, you should identify potential communications risks, mitigation measures and response strategies.

Decide in advance who will have the authority to speak on behalf of the group and how key messages for the public will be created and agreed upon.

Consider the motivations of the people who have criticised your project. If they are acting in good faith and their criticisms are warranted, take them on board and address them. If they have reached conclusions based on incorrect information, help them understand the facts. You could even invite constructive critics into your process. You may learn from each other and get a stronger outcome.

Sometimes opponents will provide misinformation and criticisms in bad faith to further their own aims. If you think this is happening, stick to the narrative you have developed and continue to communicate what is good about your process and your vision for the future. Consider the best ways to constructively counter your opponents' messages if there is a risk they could undermine your success in persuading the undecided.

Acting
Te whakatinana

Ehara! Ko koe te ringa e huti punga!

*Yes, yours is the arm best suited to
pull up the anchor!*

This chapter provides insights on:

- Making collective decisions
- Considering options
- Designing and implementing solutions
- Resourcing change processes

04

4.1 Making collective decisions
Te whakatau ā-rōpū

> *The outcomes achieved by your transition will depend on having the authority to make decisions with impact.*

You and your community may have decided upon a transition's aims and pathways, but the decision to act will often rest with external people and institutions. A useful way to think about this is top-down and bottom-up decision-making.

Top-down decision-making involves decisions from formal positions of authority

Top-down decision-making can be very efficient, and create clear, well-organised processes with access to the resourcing needed to make things happen.

But top-down decision-making has many well-known shortcomings. It is difficult, if not impossible, for centralised decision-makers to have access to all the relevant information about a particular policy and its consequences.[14] Top-down decisions may also lack public legitimacy, because the people who are affected by these decisions did not participate in the decision-making process or agree to its outcomes.

Consent and trust should not be sacrificed for the sake of urgent or decisive action. The mantra 'nothing about us without us' speaks to a broad human desire to participate in decisions that affect our interests.[15]

Community-led processes involve bottom-up decision-making

With bottom-up decision-making, key decisions lie with the communities who are affected by change. Therefore, the people being affected by change can bring their insights, experience and knowledge into the decision-making process.

Community-led transitions are closely associated with the ideal of participatory democracy, where citizens are directly involved in decisions that affect their lives. Because people are involved in decision-making, or have access to opportunities for influence, there is greater consent and trust – and therefore greater legitimacy.

14. Landemore, Hélène. 2017. *Democratic Reason: Politics, Collective Intelligence, and the Rule of the Many*, Princeton, NJ: Princeton University Press.
15. Sherwood-O'Regan, Kera, and Jason Boberg. 2021. "Nothing About Us Without Us: Climate Change and Disability Justice" in *Climate Aotearoa: What's Happening & What We Can Do About It*, Helen Clark, Ed. Auckland: Allen & Unwin.

One model is the citizens' assembly, which involves a random selection of citizens who are supported to engage in structured conversation about a particular topic, such as climate change or social issues, to produce recommendations about what to do. These assemblies function as a miniature public, bringing the perspectives and experiences of ordinary people into the decision-making process.

Some prominent examples in climate change and sustainability transitions at a national level are:

- Irish Citizens' Assembly
- France's Citizens' Convention on Climate
- Climate Assembly UK

**Porirua
Greater Wellington
region**

Photo by Roozbeh Karimi, courtesy of the Porirua Community Leaders' Forum

Porirua citizens' assembly

Porirua community leaders support talanoa[16] and a Te Tiriti-based wānanga forum – or citizens' assembly – led by local iwi Ngāti Toa Rangatira for the hapori community to talk about the biggest issues facing the city. The talanoa is a regular standing forum for Porirua's community leadership to engage with each other. The Te Tiriti-based wānanga is for a representative group of the wider Porirua community to deliberate and make recommendations in ways that reflect the founding agreements in Te Tiriti o Waitangi.

I tiki mai whakawhiti te ra: A Porirua Te Tiriti based climate assembly
Inclusive Aotearoa Collective Tāhono

Ngāti Toa launches Te Tiriti-based citizens assembly to discuss Porirua issues – Stuff

16. Talanoa is a Pacific Island form of deliberative dialogue.

Top-down and bottom-up options can be combined

Hybrid models can draw from the strengths offered by both top-down and bottom-up approaches. For example, bottom-up approaches that enable legitimacy, flexibility, experimentation, locally appropriate solutions and collective insight can complement top-down approaches.

In representative democracies like Aotearoa New Zealand, governments and parliaments make decisions and pass legislation using top-down processes. Yet they remain accessible to bottom-up influence through electoral offices, public consultation, submission processes, lobbying and political party membership. Input may also be sought from expert, sectoral or local advisory groups.

Examples of hybrid approaches include:

- Land and Water Forum

- Tax Working Group

- He Waka Eke Noa

In these examples, the government committed to consider recommendations but retained decision-making authority.

This hybrid approach can be taken even further with polycentric governance. A polycentric system exists when multiple public and private organisations of different sizes work together for collective benefit.[17]

If you are pursuing a decision, you need to decide whether you are making a top-down or bottom-up decision. What are the implications for the type of decision you wish to make? If it is a top-down decision made on behalf of others without their input, how can you anticipate its impacts and make sure that it is seen as fair?

Alternatively, if it is a bottom-up decision process, how do you ensure that top-down processes will not block the outcome from being implemented? Is there sufficient buy-in from authorities to ensure that the wishes of the community are enacted, or at least given due consideration and transparency?

17. Ostrom, Elinor. 2012. "Nested Externalities and Polycentric Institutions: Must We Wait for Global Solutions to Climate Change Before Taking Actions at Other Scales?" *Economic Theory*, 49:2, pp.353–69. Available online at https://www.jstor.org/stable/41408716. Last accessed on 23 May 2023.

4.2 Considering options
Te whai whakaaro ki ngā kōwhiringa

Collective understanding of options supports better decision-making.

Options analysis

Options analysis is a method to assess the different ways to achieve a given outcome. You can do this by identifying options, assessing their feasibility and selecting the preferred options.

When identifying options, it can be helpful to define a baseline scenario for what might happen without intervention, like a change in policy or action. Sometimes this is referred to as a 'business as usual' scenario. However, with some of the challenging transitions we face, the term 'business as usual' is increasingly misleading because change of some kind will be inevitable.

The selection of an appropriate baseline scenario allows you to evaluate the impacts, opportunities, costs and benefits associated with different choices.

When you are facing uncertainty, it can be useful to consider multiple scenarios for how the future might unfold and the implications for the options you are considering.

Feasibility assessment

Feasibility assessment is used to test whether options will be practical and desirable to implement. This should address what is needed for success and identify any barriers. Feasibility assessments should use sound evidence and be reported transparently. Getting independent analysis or peer review can ensure you make decisions with objectivity and credibility.

Choosing options requires you to compare different choices and find trade-offs and places where intervention is necessary. The criteria and responsibilities for selecting options should be agreed as part of the broader process design, and be guided by principles of inclusiveness and equity.

Feasibility studies
CommunityNet Aotearoa

4.3 Designing and implementing solutions
Te waihanga me te whakatinana whakataunga

> *Strategies and action plans are vital for collective action to deliver results.*

This step involves creating a strategy for achieving your goals, making an action plan and implementing solutions.

Creating a strategy

A strategy formalises the shared vision, goals and overall approach for the process, as well as measures of success. It should help you to identify and manage risks, uncertainties and barriers to progress. A strategy gives you the overarching framework for action.

Another way to describe what you are doing is developing a theory of change, which is a roadmap to help you get from where you are to where you want to go.[18] This roadmap will show how change will happen effectively and why certain steps and pathways are likely to be successful.

Think not only about what success looks like, but also what might fail, need fixing or take extra time. Do some people or groups need time to develop trust, skills, capacity or understanding? Do you have all the information you need to anticipate the consequences of your actions? Have you thought about the best places to intervene in the system that you're dealing with? Have you thought about how much resistance or pushback you will face, and from whom?

The Community Tool Box identifies the following criteria for successful strategies:

- Giving overall direction

- Fitting resources and opportunities

- Minimising resistance and barriers

- Reaching those affected

- Advancing the mission

Developing successful strategies: Planning to win – Community Tool Box

18. United Nations Development Group (UNDG). 2016. "Theory of Change: UNDAF Companion Guidance," UNDG, New York. Available online at https://unsdg.un.org/sites/default/files/UNDG- UNDAF-Companion-Pieces-7 -Theory-of-Change.pdf; Evaluation Hub.(n.d.). "A Theory of Change," Ministry of Education, Wellington. Available online at https://evaluationhub.education.govt.nz/theory- of-change/a-theory-of-change/.

Photo by Daniel Allen/This NZ Life

Te Tauihu
Top of the
SouthIsland

Te Tauihu Intergenerational Strategy

Te Tauihu Intergenerational Strategy is a wellbeing framework for the region of the South Island from Mohua Golden Bay to Kapara Te Hau Lake Grassmere. The strategy's development was convened by Wakatū Incorporation and included regional iwi tribes, local government, business and community organisations, and central government. Central to this strategy is the vision of Tūpuna Pono, To Be Good Ancestors.

The rangatahi of Te Tauihu identified three important aspects of this vision:

- Restore and value our connection to the natural world
- An inclusive society where no one is left behind
- A resilient sustainable economy

The strategy identifies eight intergenerational wellbeing outcomes:

- Te taiao the natural world
- Pūtea economy
- Te tauihutanga identity
- Tāngata people and communities
- Te rākau taumata place
- Papa whenua infrastructure
- Rangatiratanga leadership
- Mātauranga knowledge

The strategy also identifies the people who can enable and deliver change.

Te Tauihu Intergenerational Strategy

Making an action plan

Good plans will specify realistic goals and timelines and give responsibilities to the right people. They will ensure that action is coordinated, rather than ad hoc and reactionary. Good plans also lend credibility to your community because they clearly demonstrate a commitment to achieving objectives. This can help to attract collaborators, supporters and funders.

The Community Tool Box suggests that each action step should include information on:

- What the action step entails.

- Who has responsibility for the action and who will be involved in delivering it.

- When it will take place, and for how long.

- What resources are needed to carry out the action.

- How to communicate the action, and to whom.

Developing an action plan – Community Tool Box

When you are facing uncertainty, effective action plans might be more about pathways than actions. This is especially relevant if your community is preparing for complex challenges where it is hard to anticipate all the flow-on effects or risks and opportunities.

Examples of these types of uncontrollable events are managed retreat from sea level rise, or an industrial transition from one set of technologies to another.[19] In these cases, you might need to be ready for rapid decision-making, or to arrange support from government or community organisations.

You'll have many options. You can choose your pathway as the set of options that are likely to work best if you face foreseeable but unpredictable challenges. Understanding your pathway and being ready is an important action that can be taken collectively.

19. Allen, Craig R., and Lance H. Gunderson. 2011. "Pathology and Failure in the Design and Implementation of Adaptive Management," *Journal of Environmental Management*, 92:5, pp. 1379– 1384. Available online at https://doi.org/10.1016/j.jenvman.2010.10.063. Last accessed on 23 May 2023.

Examples of strategies and action plans

Some examples of community-led strategies and action plans in Aotearoa New Zealand are:

Ngā Hapori Momoho Thriving Communities Strategy Auckland Council

Work plan – Southland Just Transition

Te Ara ki Kōpū – Te Arawa Climate Change Strategy

Te Tāhū o Te Whāriki – Ngāi Tahu Climate Change Strategy

Te Tāruke-ā-Tāwhiri – Auckland's Climate Plan

Taranaki 2050 – Venture Taranaki

Te Tauihu Intergenerational Strategy – Wakatū Incorporation

Effective strategies and action plans should include measures for sustaining change over time, including actions like assessing progress, adapting to evolving circumstances, and providing for long-term funding and succession planning. Chapter 5 covers adaptive aspects of planning in more detail.

Taranaki

Photo by Katie Brown

Taranaki 2050 Roadmap and Action Plan

The region's shared vision for 2050 is a high-value, low-emissions economy built on inclusivity and sustainability.

The Taranaki 2050 Roadmap represents a key step towards planning for new energy developments, building upon the region's strengths in the oil and gas sector. It identifies, creates and supports new opportunities, new jobs, new skills and new investments that could emerge from the transition.

The roadmap was developed through a co-design process involving thousands of people across the region. The roadmap aims to enable sustainable and resilient growth for the entire region in a way that brings everyone along. Collaboration and partnership are central to the roadmap, alongside a focus on ensuring the people, businesses and communities who may be most affected by the transition are given opportunities.

To help achieve the region's long-term vision, 12 transition pathway action plans have been developed. Te Puna Umanga Venture Taranaki, the regional development agency, has worked with regional leaders from local government, iwi, business, unions, community, education and central government to implement the roadmap.

Taranaki 2050

Implementing solutions

If you've made an action plan, you're ready to start taking action.

Having invested extensive time and resources to get this far, people involved in your transition will have high expectations for actions that achieve meaningful change. But in a complex just transition process, implementation may be a process that unfolds over a long time.

It can be useful to define progressive stages for implementation. You may want to start with some smaller-scale, shorter-term actions that generate tangible wins. These can build confidence and goodwill and open doors to deeper and more challenging change.

4.4 Resourcing change processes
Te whakawhiwhi rauemi

Funding and other resources are important for making new things happen, and sustaining and extending what is already happening.

Once you know what you want to do, the next question is how you are going to resource it. Your plans can be adjusted if needed resources are unavailable, uncertain or delayed.

You need to think about resources: access to funding, financing, expertise, equipment, materials and – perhaps most importantly – time. It is rare that a project has access to all the resources it wants. However, by taking an adaptive approach and adjusting your goals, worthwhile projects should be able to find the needed resources.

To achieve transformative responses to climate challenges, locally led initiatives must become widespread and normalised. This won't happen without support. Communities need to be adequately supported and resourced to develop and carry out their own resilience strategies. From this they can build a body of knowledge and experience that can be shared with others to amplify the benefits.

> **"To do honour to the importance of securing a just transition, you need to recognise early on that significant time, effort and resourcing are going to be needed to sustain and maintain a partnership that can deal with the issue. Recognise up front that it's hard work, it's wide ranging and it's expensive."**
>
> — Just Transitions Dialogue participant

In-kind contributions

One part of resourcing your transition is through in-kind contributions. These are any non-monetary donation, such as the provision of goods, services, expertise or labour.

For example, a hardware shop might give timber for boardwalks for a local conservation project. An accountant might help develop a business case for a community energy scheme. An academic might contribute their knowledge to a community-led transport initiative. Or a community conservation group might spend their weekends restoring a coastal habitat that provides resilience from storm surges.

Sometimes this help is all you need to get a community project going. In-kind contributions not only provide critical resources but also mobilise communities by increasing trust, reciprocity and mutuality among members.

It's important to value and acknowledge the people and groups that make in-kind contributions. Make sure people are willing and able to contribute, and do not put pressure on people to make an ongoing contribution.

Fundraising

Fundraising can be used to finance your project. This can be a great source of money, as well as building community motivation and engagement. Get creative on ways you can fundraise for transition in your community.

Fundraising – Predator Free NZ

Grants

Grants are cash transfers that you don't need to pay back. Grants are important for projects, such as ecosystem restoration, that generate high social and environmental returns but limited or no financial returns. They are also important for early-stage projects which might become commercially viable at a later date but need direct support early on to scale up.

Central government and local authorities use grants to achieve an array of policy objectives. Examples include:

- Warmer Kiwi Homes programme
- Government investment in decarbonising industry fund
- Low emission transport fund
- Erosion control funding programme

Private donors also fund activities through grants. In 2019 it was estimated that nearly $35 million of philanthropic funding went to environmental causes, including climate change. About 4% of the total funding was provided by 102 donors.[20] Businesses also provide donations for a variety of philanthropic, strategic, commercial and political reasons.

Government grants often come with high transaction costs, because government agencies need to demonstrate that they are responsible stewards of public money. This means the administrative burden of applying for public funding, reporting on milestones and negotiating contract variations can be significant.

Finalising sponsorship and donations from businesses can also be time-consuming. It diverts community groups from the work they most want to do or requires hiring people for funding and partnerships.

20. Philanthropy New Zealand (PNZ). 2019. "Stocktake of Environmental Funding," PNZ, Wellington. Available online at https://philanthropy.org.nz/research-report.

More advice on how to identify and apply for grant funding is available on the Just Transitions Partnerships website.

The Just Transition Partnership team
Ministry of Business, Innovation and Employment

Debt

Debt is money borrowed by one party from another, then repaid according to pre-agreed terms. The most common form of debt financing is loans which banks and other providers make available to individuals, households and companies.

Sustainability alignment is increasingly being integrated into debt financing. In Aotearoa New Zealand, banks are increasingly offering sustainability-linked loans which provide borrowers with a lower-cost loan if they meet sustainability targets.

Debt carries risks, though. Debt needs to be repaid with interest, and taking on debt is especially risky when interest rates are high or rising.

Equity

Equity is an individual's or entity's degree of ownership in any asset after all debts or liabilities associated with that asset are accounted for. Typically, ownership is held as shares.

Like debt, equity carries risks. Equity involves distributing ownership of assets and therefore decision-making power as well as responsibility for their impacts. In some cases, meeting the risk and return expectations of shareholders, as well as their strategic preferences, might not be compatible with intended social and environmental outcomes.

However, equity can be a sustainable source of financing for some initiatives. It also enables access to the expertise, resources and networks of shareholders. For instance, a circular economy initiative might become a social enterprise – a business with social or environmental impact as its primary purpose – and attract equity financing from impact investors.

Budgeting

To implement an action plan, you need to allocate funding, financing or in-kind contributions to each of the actions.

Budget allocation involves deciding how to use limited funds to resource a number of actions, taking into consideration the different priorities that the people involved in your transition will place on these actions. It is also important to consider which actions will increase your profile and potentially your support.

Participatory budgeting is one strategy for aligning the budgeting process with just transition principles of inclusivity and capability. This is where citizens are involved in the process of deciding how public money is spent, as well as scrutinising and monitoring the process following budget allocation.[21]

21. Local Government Association (LGA). (n.d.). "Participatory Budgeting," LGA, London. Available online at https://www.local.gov.uk/topics/devolution/devolution-online-hub/public-service-reform- tools/engaging-citizens-devolution- 5#:~:text=Participatory%20budgeting%20is%20a%20form,following%20the%20 allocation%20of%20budgets.
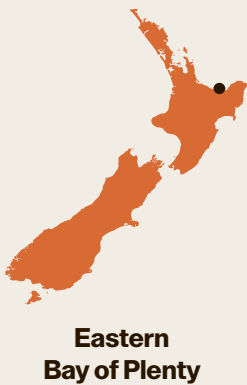

Eastern Bay of Plenty

Photo by Ōpōtiki District Council

The Ōpōtiki Harbour Development project

The Ōpōtiki Harbour Development project is a platform for sustainable economic growth using a holistic approach. One of the focuses of the project was extensive offshore aquaculture. In 2020, after many years of perseverance and five business cases by Whakatōhea Māori Trust Board and Ōpōtiki District Council, funding was secured from the government's Provincial Development Unit (now Kānoa). Confidence in the progress of this project enabled construction of the Whakatōhea mussel factory, providing employment opportunities for local people. An initial benefits assessment prepared in 2023 found that "the 2019 business case projections are likely to understate the long-term benefits the harbour will achieve in the coming decades – for Ōpōtiki and the nation".

Ōpōtiki Harbour Development – Ōpōtiki District Council

Adapting
Te urutau

Titiro whakamuri, kōkiri whakamua.

Look back to reflect so you can move forward.

This chapter provides insights on:

- Being agile and adaptive
- Monitoring your progress
- Evaluating and improving
- Ending or renewing your transition

05

5.1 Being agile and adaptive
Te kakama me te urutau

> *Adaptive approaches allow communities to navigate through uncertainty while staying true to their values.*

If you've worked through the earlier sections, you now have a collective vision and a sense of how to work together to move towards it. You may have taken some first steps, or you may still be working to get collective agreement on which actions to take.

Are you concerned that you don't have every detail planned? Should you worry this will limit your ability to achieve your vision? There's no need to worry. Over the past 50 years, the method of adaptive management has evolved to help organisations reach their goals. They draw on strategy tools that have helped businesses conquer complex problems.

Let's begin with a simple paradox. Detailed planning is a barrier to achieving a vision when there is uncertainty about how to get there. But you can't arrive at your goal without starting to take steps towards your vision.

Adaptive management is about learning by doing, with continual monitoring, evaluation and improvement, especially when you encounter something unexpected.

The most important rule of adaptive management is that it won't help to follow a step-by-step guide from somewhere else. Instead, you'll have the best chance of success if you tailor a plan to your collective circumstances. Make sure your plan is sustainable so all those involved can help reach your shared goal. Remember to celebrate your successes along the way.

"Adaptive leaders do not need to know all the answers. They do need to be willing to jump into the pool, try things with an experimental mindset, and learn as they go."

— The supply of climate leaders must grow – Thomas Bateman and Michael Mann

Why does progress towards complex solutions break down, and what can you do about it?

Elinor Ostrom identified eight design principles for successfully managing collective resources to solve difficult dilemmas:[22]

1. Clearly define the boundaries of the common resources.

2. Use rules that fit local circumstances.[*]

3. Ensure those affected by rules can participate in rulemaking.[*]

4. Effective monitoring creates accountability.

5. Graduated sanctions can be applied when community rules are violated.

6. Conflict resolution is low cost and accessible.

7. Higher authorities respect and value the community's rules and self-determination.

8. Develop multiple tiers or layered nodes to manage large and complex resource pools.[*]

Those marked with an asterisk may be particularly important in recognition of Te Tiriti o Waitangi. They may help to support Māori and other diverse communities. Additional principles may also be identified as important, such as manaakitanga kindness or kaitiakitanga guardianship.

22. Ostrom, Elinor. 1990. *Governing the Commons: The Evolution of Institutions for Collective Action*, Cambridge, New York: Cambridge University Press.

Here are some ways to overcome common challenges that you might face in your transition:

Table 1:   Solving common problems using adaptive management[23]

What goes wrong?	What's the solution?
Lack of engagement	**Maintain engagement** ○ Move step by step towards your vision while providing for everyone's basic needs and safety. ○ Make time for whakawhanaungatanga.
Experiments are difficult	**Use small experiments if possible** ○ For large risks you can't control, use pathways planning to evaluate options using scenarios. ○ If you can't experiment, use scenario options to give people agency to decide what to do.
Surprises, hard truths and learning are suppressed	**Apply openness and transparency** ○ Welcome learning. ○ Monitor actions and learn from failure.
Lack of leadership or direction	**Practice strong and principled leadership** ○ Establish guardians as stewards of the principles and vision. ○ Be willing to leave laggards behind, but re-welcome them to the fold.
Procrastinating or avoiding action	**Ensure discussion and learning lead to action**

You can make your adaptive process more successful by including loops that re-involve some or all the community before completing the entire decision-making cycle.[24]

23. Adapted from Allen, Craig R., and Lance H. Gunderson. 2011. "Pathology and Failure in the Design and Implementation of Adaptive Management," *Journal of Environmental Management*, 92:5, pp. 1379–1384. Available online at https://doi.org/10.1016/j.jenvman.2010.10.063. Last accessed on 23 May 2023.
24. Fernández-Giménez, Maria E., David J. Augustine, Lauren M. Porensky, Hailey Wilmer, Justin D. Derner, David D. Briske and Michelle O. Stewart. 2019. "Complexity Fosters Learning in Collaborative Adaptive Management," *Ecology and Society*, 24:2. Available online at https://www.jstor.org/stable/26796952. Last accessed on 23 May 2023.; Williams, Byron K., and Eleanor D. Brown. 2018. "Double-Loop Learning in Adaptive Management: The Need, the Challenge, and the Opportunity," *Environmental Management*, 62:6, pp. 995–1006. Available online at https://doi.org/10.1007/s00267-018-1107-5. Last accessed on 23 May 2023.

5.2 Monitoring your progress
Te aroturuki i tō kokenga

> *Monitoring is about collecting information to assess progress.*

Monitoring is a valuable way to demonstrate progress and ensure accountability. Is an action plan on track to achieve the vision? Have all the tasks been done? Have they produced the expected outcome?

You can incorporate monitoring frameworks that are matched to goals and values. For example, if you aim to move from high emissions of greenhouse gases to a low-emission future, an emissions calculation will be helpful.

An effective monitoring plan should define how success will be measured, identify key progress indicators, describe what information will be collected and how it will be reported, and assign responsibilities for delivery.[25] Transparent monitoring is critical to building confidence in the process among both participants and observers.

Two useful tools for developing a monitoring plan include:

- Logical framework, which helps to define objectives and indicators across the chain of inputs, processes, outputs, outcomes and impact

- Theory-based evaluation, which helps understand interactions between causal factors[26]

Given the complex nature of major transitions, selecting the right progress indicators can be a significant challenge. Useful resources from Aotearoa New Zealand and other countries include:

- He Ara Waiora – New Zealand Treasury

- Our Living Standards Framework – New Zealand Treasury

- Equity and Wellbeing Framework – Impact Collective

- Measuring a just transition in the EU – Öko Institute

- Just transition – World Benchmarking Alliance

- SDG [sustainable development goals] indicators United Nations Statistics Division

Tools for collecting monitoring data include surveys, focus groups, interviews and observation forms, and participatory processes.[27]

25. A useful template can be downloaded from https://tools4dev.org/resources/monitoring -evaluation - plan-template/.
26. World Bank. 2004. "Monitoring and Evaluation: Some Tools, Methods and Approaches," World Bank, Washington, DC. Available online at https://openknowledge.worldbank.org/entities/publication/f47b5daf-1dc8-5d86-93db-3ec55d31ac3b.
27. World Bank. 2004. "Monitoring and Evaluation: Some Tools, Methods and Approaches," World Bank, Washington, DC. Available online at https://openknowledge.worldbank.org/handle/10986/23975.

Monitoring the governance of the just transition process itself should include reviewing whether the vision and principles your community has agreed on remain relevant and are being used in practice. For large, complex or enduring challenges, it may be useful to appoint 'guardians of the principles, with the responsibility to monitor whether they are being honoured and applied appropriately.

Southland

Photo by Tina McGregor

Collective action to monitor Fiordland's marine environment

The Fiordland Marine Guardians evolved from a collective that first came together in 1995 to safeguard Fiordland's fisheries. Under the Fiordland (Te Moana o Atawhenua) Marine Management Act 2005, they were formally established as advisors to maintain the health of Fiordland's marine environment. Together, they represent the interests of fishers, tourism, recreational users, marine science, conservation and the local community, including iwi tribes. Their work is shaped by the ethics of kaitiakitanga and stewardship, promotes collaboration and integrated management across agencies in local and central government, and guides environmental monitoring.

Fiordland Marine Guardians

Here are some simple tips for monitoring:

- Be accountable for uplifting mana authority, and nourishing hope, dignity and agency.

- Hold meetings or run surveys after major milestones.

- Front up with tangible results. Celebrate your successes.

- Collectively monitor how your group is working together, applying agreed principles and achieving results.

- Ask the hard questions to find out if people are still on board.

- Be open to surprises. Decide to adapt or do things differently if necessary.

Taranaki

Photo by Tina McGregor

Progress with implementing the Taranaki 2050 Roadmap and Action Plan

The monitoring framework developed around Taranaki's 2050 transition plan provides a good example of systematic monitoring.[28] Using the wellbeing frameworks provided by Kate Raworth's Doughnut Economics[29] and the human, social, natural and financial capital measures in Treasury's Living Standards Framework,[30] specific, measurable and time-bound indicators were chosen to confirm progress towards the region's vision.

Taranaki 2050

28. Venture Taranaki. 2019. "Taranaki 2050 Roadmap: Our Just Transition to a Low-Emissions Economy," Venture Taranaki, New Plymouth. Available online at https://www.taranaki.co.nz/assets/Uploads/Like-No-Other/Taranaki-2050-Roadmap.pdf; Venture Taranaki. 2020. "Metrics & Evaluation: Transition Pathway Action Plan," Venture Taranaki, New Plymouth. Available online at https://www.taranaki.co.nz/assets/Uploads/Like-No-Other/Metrics-TPAP-FINAL.pdf.
29. Raworth, Kate. 2017. *Doughnut Economics: Seven Ways to Think Like a 21st-Century Economist*, Vermont: Chelsea Green Publishing.
30. Treasury. 2018. "Our People, Our Country, Our Future: Living Standards Framework: Introducing the Dashboard," New Zealand Government, Wellington. Available online at https://www.treasury.govt.nz/publications/tp/living-standards-framework-introducing-dashboard.

5.3 Evaluating and improving
Te arotake me te whakapai

> *Evaluating the impacts of a just transition process or activity enables continual improvement.*

Impact evaluation is "the systematic identification of the effects – positive or negative, intended or not – on individual households, institutions, and the environment caused by a given development activity such as a program or project".[31]

Effective evaluation should be:

- Periodic
- In depth
- Time-bound
- Systematic
- Inclusive

Evaluation can be directed towards how you're working together, and your outcomes and impacts. The process can include a Māori lens. When evaluating progress and outcomes, it is important to be brave and ask challenging questions:

- Is our progress consistent with the intended vision, principles and values?
- What hard truths and surprises have we encountered?
- Can we improve how we are working together?

Useful resources include:

Mā Te Rae – Māori Evaluation Association

Selecting evaluation questions and types – Learning for Sustainability

Overall, it is best if you plan for systematic, transparent and adaptive processes that include monitoring and evaluation of success.

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31. World Bank. 2004. "Monitoring and Evaluation: Some Tools, Methods and Approaches." World Bank, Washington, DC. Available online at https://openknowledge.worldbank.org/entities/publication/f47b5daf-1dc8-5d86-93db-3ec55d31ac3b.

Photo by Troy Baisden

Nationwide

The Land and Water Forum – initial progress followed by failures of implementation

The Land and Water Forum applied consensus-based collaborative governance to develop "an overall package of reforms for managing freshwater that will enable all New Zealanders to get the 'best value' for society from New Zealand's freshwater resources".[32] It completed four phases of work between 2008 and 2018. After two years of operation, the Chair Alistair Bisley explained the value of collaborative governance:

"It is very unbureaucratic. It takes out the middle man and puts the onus of finding a way through a complex issue or series of issues on the stakeholders themselves – the people and organisations whose interests, conflicting or coinciding or complementing each other, give the problem its complexity."[33]

The major achievement of the Forum was overcoming initially adversarial relationships between major stakeholders to achieve significant progress in policy direction. Despite the initial progress made by 2012, a 2016 assessment found that only 21 of 219 Land and Water Forum recommendations had been fully implemented.[34] Minor progress had been made on 38 and no implementation for 112. The forum lost credibility as large environmental organisations resigned and water policy became contentious again.

32. Bains, James, and Marg O'Brien. 2012. "Reflections on the Collaborative Governance Process of the Land and Water Forum," Ministry for the Environment, Wellington. Available at https://environment.govt.nz/assets/Publications/Files/reflections-on_the-collaborative-governance- process-of-the-land-and-water-forum.pdf.
33. Eppel, Elizabeth. 2013. "Collaborative Governance Case Studies: The Land and Water Forum," Working Paper 13/05, Victoria University, Wellington. Available at https://www.wgtn.ac.nz/__data/assets/pdf_file/0011/1286282/WP13-05-Collaborative-governance- case-studies.pdf.
34. Land and Water Forum. 2016. "LAWF Recommendation Implementation Status." Available at http://www.landandwater.org.nz/includes/download.aspx?ID=143693.

5.4 Ending or renewing your transition
Te whakamutu, te whakahou rānei i tō whakawhitinga

> *Every just transition process will come to its own point of transition, either to evolve to a new stage of work or to close.*

A just transition is a long, winding journey that will defy linear, rushed planning processes. If you're part of leadership, you'll be taking people on regular loops through the decision-making spiral. You'll need to allow for detours and unexpected events.

During a long-term transition, changes in leadership and participation are likely and sometimes desirable. Planning in advance for intentional and gradual changes can smooth the process by allowing time for capacity building and mentoring.

At some point, you'll also need to consider what happens if you've reached or approached your vision. What ongoing process can maintain your success or take your community towards new goals?

With the shared vision in mind, keep scanning the internal dynamics of the process as well as the external horizon for reasons to change direction. Listen carefully to others in the process, including te taiao the environment. Time, thoughtful reflection and dialogue are needed to reach whatever decision best serves the needs of the group.

Think of your vision as a distant beacon and your values and principles as guardrails, as you journey with your community towards the future you want.

When the time comes to close a transition process, it is important to acknowledge and celebrate the relationships, understanding and progress that have been achieved.

"There is no end point for a transition; we are constantly transitioning"

– Just Transitions Dialogue participant

A final note

Just transitions can give diverse communities, organisations and workers stronger voices in decision-making. They help people to participate more effectively in problem-solving through increased resourcing and capability building. They create new opportunities for collaboration, partnership, experimentation and innovation at the local level. They safeguard those least resilient to change and direct us towards better pathways that bring everyone along. Just transitions transform how we relate to each other and te taiao, as well as the challenges and opportunities before us.

Just transitions are critical to create and sustain broad social support for the difficult changes that are needed to serve collective wellbeing, now and in the long term. They give us agency in the face of disruption and a sense of hope for the future.

All the best on your just transition journey.

Glossary
Kuputaka

For full definitions of terms in te reo Māori, refer to Te Aka Māori Dictionary. This glossary offers abbreviated definitions applied in the context of this guide as a support to readers.[35]

35 The glossary focuses on the body of the text and excludes terms used in translations of the title, headings and whakataukī or whakatauākī.

ahi kā	ancestral marae community; customary fires of occupation
Aotearoa	New Zealand
hapori	community
hapū	kin group; subtribe
haukāinga	local marae community
hui	gathering, meeting
hunga mate	those who have passed on
hunga ora	the living
iwi	tribe; collective of hapū
kai	food
kaitiakitanga	guardianship; custodianship
kaumātua	male elder
kaupapa	issues; plan
koha	gift
kōpū	strategic vision
kotahitanga	unity

kuia	female elder
kūmara	sweet potatoes
kura	school; Māori language immersion school
mana	customary authority; power
mana whenua	power associated with the possession, protection and occupation of customary land
manaaki	to support, take care of and look out for others
manaakitanga	the process of caring for others; showing kindness
Māori	indigenous people of Aotearoa New Zealand
māra kai	community garden
marae	ceremonial courtyard and complex of buildings
māramatanga	enlightenment
mātāpono	principle
mātauranga	knowledge
mauri	life force; metaphysical essence or energy within a system supporting interconnected vitality
ngahere	bush
oranga	wellbeing
pakeke	adult
pōtiki	youngest child; younger entrepreneurial or innovative individual
pūtea	economy
rangatahi	young people
rangatira	leader
rangatiratanga	sovereignty; customary leadership
rohe	region
taiao	environment
taonga	ancestral treasure

te ao Māori	the Māori worldview
Te Tiriti o Waitangi	the document signed in 1840 which guides the relationship between the Crown and Māori
tika	right, just
tikanga	customary values and lore
tōhunga	expert
wānanga	forum; to deliberate
whakapapa	to layer; genealogy; lineage
whānau	family group
whanaungatanga	kinship; relationships
whāriki	mat
whenua	land
whakawhanaunga-tanga	kinship; building relationships; connections