BEING THE CHANGE:

AN INTRO TO JUST TRANSITION CURRICULUM

CHANGE THE RULES

BLACK

BUILD THE NEW

5

MATE JUSTICE ALLIANCE

CHANGE THE STORY

TABLE OF CONTENTS

Credits and licenses	2
Background and Acknowledgements	.3
Introduction	4
Protocols for Using CJA Curriculum	5
Workshop Description and Goals	6
Materials and Supplies List	6
Workshop Agenda Overview	7
Opening & Introductions	8
Eco Means Home	9
Pillars of Economy	14
Extractive Economy	15
Regenerative Economy	20
Just Transition Strategies	24
Principles of Just Transition	29

JT Strategies in Our Communities31
Full Group Discussion
Closing
Appendix List
Eco=Home Graphics37
Eco=Home Definitions58
Pillars of Economy Graphics59
Just Transition Strategy Arrows81
Examples for Pillars of Economy92
Just Transition in Our Movement Worksheet96
Visionary & Oppositional Worksheet97
Just Transition Principles Handout98

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BEING THE CHANGE

AN INTRO TO JUST TRANSITION CURRICULUM

"Many folks do not know what the Just Transition is. Many people do not know about the Green New Deal. But a lot of people know about hope. So our work is ultimately to connect both."

- Gabriella Cartagena, GreenRoots, East Boston

BACKGROUND

The development of this training evolved from grounded work, deep discussions, and visionary thinking over many years of relationship building rooted in the environmental justice, social and economic justice movements. In the spring of 2017, CJA contracted with Carla M. Pérez from Movement Generation to work in collaboration with a curriculum committee of CJA members: UPROSE, Southwest Workers Union, Center for Storybased Strategy, Ruckus Society and PODER, to draft a workshop introducing the Just Transition Framework.

In the Fall of 2017 and Spring of 2018, the Southwest Workers Union hosted two trainings for trainers to pilot the popular education tools and grapple with adaptations for local needs. At the CJA Membership Convening in 2019, The Our Power Communities, East Michigan Environmental Action Council (Resiliency Based Organizing), PODER (Community Planning Tool, Southwest Workers Union (Just Transition Framework), anchored piloting the tools and gathered input from members for further adaptations and interest in receiving the entire training. Carla drafted 2 training pieces (Being the Change, Resilience Based Organizing) with the committee. Movement Generation provided feedback in a back and forth process that occurred over the next two years when these trainings were piloted at a number of CJA convenings. In 2020 CJA staff (Yuki Kidokoro, Monica Atkins, Hendrik Voss) and Just Transition Curriculum fellow Moñeka De Oro teamed up to get this curriculum designed and to print with Design Action Collective.

ACKNOWLEDGEMENTS

The Climate Justice Alliance would like to extend love, appreciation and an enormous amount of gratitude to those who contributed to developing these critical resources with the leadership of our members. We honor your commitment to supporting our members in making Just Transition real on the ground and your role in our movement family! The Just Transition Curriculum committee members were: Ana Orozco (UPROSE), Sandra Garcia (SWU), Hannah Jones (CSS), Eva Cardenas (Ruckus), Jacqueline Gutierrez (PODER), Carla M. Pérez (Movement Generation), and Yuki Kidokoro (CJA staff). The publishing team included: Moñeka De Oro, Monica Atkins, Yuki Kidokoro, Hendrik Voss, Chloe Henson, Mark Chavez, Marion Gee and Design Action Collective.



INTRODUCTION:

Being the Change is a foundational training tool introducing the concept of Just Transition. It is the first of three trainings that make up the *Grounding in Just Transition* Toolkit.

These trainings employ the framework of **popular education**. Popular education is a technique designed to raise the consciousness of its participants and allow them to become more aware of how an individual's personal experiences are connected to larger societal problems.

Being the Change was created with the goal to provide a strong foundation for communities building **regenerative economies** that are equitable and just, while centering race, class, and gender. The potential for realizing the **Just Transition** lies within our collective ability to co-design ways of being that honors our ancestral practices that uplifts social and ecological well-being.

The three tools that make up the *Grounding in Just Transition* tool kit are: Being the Change, Building Our Movement of Movements and A Guide to Community-Driven Just Transition Planning. Each curriculum clearly outlines the time and materials needed to complete the training. There are handouts, graphics and other visuals that accompany the curriculum that are used in the activities.

The Just Transition is not just a theory, it is an ongoing process that requires not only a deep analysis of existing oppressive structures, but real actions and community centered solutions to dismantle them while we embolden systems to serve us all. Given the historic times we find ourselves in, facing the crises of pandemics, economy, democracy, racism and climate change, we hope that this curriculum and framework will help strengthen your local efforts for systemic change. From systems of food sovereignty to energy democracy, from zero waste to housing for all, from just recovery from climate disasters to alternative economies, the just transition framework helps us talk about how these are all interconnected and important elements for building the future we need.



BEING THE CHANGE: AN INTRO TO JUST TRANSITION

These tools were designed for in-person training sessions that are to be led by a facilitator. It is meant to be highly interactive and to encourage full group participation, as an in person group training, ideally with 20-30 participants. The activities within these toolkits can be used in a piecemeal fashion, however it is recommended the whole curriculum is used to be most effective. This is meant to be a guide and, although a script is provided, there is freedom to be creative and adapt the information to a specific context and cause.

We are aware that there may be activities in these tools which may not be accessible for people with physical limitations, or may not be appropriate during times of pandemic. We acknowledge we are on a learning curve with this respect. We welcome feedback and suggestions for making it more inclusive to everyone.

PROTOCOLS FOR USING CJA CURRICULUM

CJA aims to be diligent about acknowledging the hard work and labor of those who contributed to each and every resource we share. This curriculum, and all content and images (unless otherwise credited) in it, are licensed under Creative Commons <u>CC BY-NC-ND 4.0</u>. You are free to copy and distribute the material with attribution and for non-commercial purposes only. If you remix, modify or build upon the material, you may not redistribute it. More information on the specifics <u>can be found here</u>.

For questions, concerns or feedback contact media@climatejusticealliance.org.





DESCRIPTION

This curriculum is based on the "Just Transition Strategy Framework" that was developed by Movement Generation with the Our Power Campaign. We encourage trainers to read *"From Banks and Tanks to Caring and Cooperation: A Strategic Framework for a Just Transition"* when planning to facilitate this training. www.movementgeneration.org/justtransition

In addition to presenting the "Just Transition Strategy Framework", it also shares the political analyses, principles and economic concepts that are part of it. In this workshop we introduce key foundational terms and language for communities that are striving to move a unified vision and strategy for ecological justice, climate justice and a Just Transition towards local, living, loving economies that provide all the resources needed for the people and Earth of that Place to thrive with dignity.



WORKSHOP GOALS

- To share the shared values, common strategies and unified vision of a Just Transition for Climate Justice Alliance member organizations
- To support frontline base-building organizations and other movement groups in imagining how their work can encompass as many Just Transition strategies as possible in visionary and oppositional campaigns and programs.



MATERIALS INCLUDED

SUPPLIES NEEDED

- **C** Eco Means Home paper point visuals
- Eco definitions
- Pillars of Economy Paper Point visuals
- Just Transition Principles handout
- Just Transition Strategies worksheet
- Visionary and Oppositional worksheet

- Blank butcher paper
- □ Markers
- Masking tape
- Projector
- Screen or blank wall for video screening



AGENDA

TIME: 4 HOURS

Time	Item	Description	Materials
15 min	Opening and Introductions	Introduce workshop and participants	 Markers for scribing Butcher paper with 2 columns that say "Home" and "Economy"
30 min	Eco Means Home	Understanding Ecology and Economy	Eco=Home paper point materialsEco Definitions
50 min	Pillars of economy and the Just Transition Framework	Extractive and Regenerative Economies	Pillars of EconomyPaper Point materialsEcological Principles butcher
15 min	BREAK	Encourage people to use the restroom, stretch and get something to drink or eat	
10 min	JT Strategies How to get from here to there?	A dynamic set of strategies to move us from the Extractive Economy to a Regenerative Economy	JT Strategy arrows
30 min	Principles of a Just Transition	The values that will guide us through a Just Transition	Copies of JT Principles
50 min	JT Strategies in our communities	Recognizing Just Transition in Action	 JT example video links Computer/laptop Projector and screen JT Strategies worksheet Visionary and Oppositional worksheet
25 min	Full group sharing	An assessment of our JT readiness	Strategic questions posted on butcher paper
15 min	Closing	What everyone is taking away	

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Begin by introducing yourself as Facilitator(s). Provide an introduction to the space, physical location and/or host organization. If the facilitator(s) are not from the host community-based organization, let someone from the host organization introduce the organization and the space, if applicable.

Introduce the training topic: today we'll talk about our understanding of 'economy', the way our economy affects the conditions of our communities, a vision of how things could be better, and strategies that can help us get there. Tailor to your specific community context.

Let's have all of our participants introduce themselves so we know who is in the room, and get ourselves ready for the rest of our conversation today. Invite everyone to share:

- Name + where you live
- One word when you think of home

Post the butcher paper with "Home" and "Economy" with only the "Home" column visible to participants. As people offer their thoughts about home, scribe their responses on the butcher paper under "Home".



Briefly summarize and synthesize the one-word answers about 'Home'.



8

BEING THE CHANGE: AN INTRO TO JUST TRANSITION

ECO = HOME

Ask participants: What have you been taught about **Economy** in your life? In school and from your childhood. What's included in your idea of Economy?

Switch the butcher paper so that the "Economy" column is visible and the "Home" column is hidden. Take several responses popcorn style and scribe them under "Economy".

Briefly summarize and synthesize people's responses about their notion of "Economy".

Part of the fundamental problem with the **paradigm of today's economy** is that we've gotten really far away from what an economy is actually meant to do. If we look into the root language and meaning of the word "economy" there is insight there that can help us get on track with **remaking economy towards a just and livable future.**

I will need 4 people to help me read some definitions as they come up. These people will not need to come up to the stage.

Hand out the 4 Eco definitions to 4 volunteers in the audience.

'Eco' comes from the Greek word 'oikos' which means Home. So Eco means Home.

Place the Home graphic in the center of the front part of the space. Briefly go over what is shown on the graphic. The graphic includes a house under the sun.



The word 'system' means 'together', or 'related/relationship'. When we combine the word 'Eco' with the word 'system', we have Ecosystem, or the **system of Home.**

Ask the person in the audience with the definition of 'Ecosystem' to read it aloud for everyone.

ECO SYSTEM ("home" + "system of relationships")

Ecosystem means all the relationships in a home - from microorganisms, plants, animals and people to water, soil and air. An Ecosystem includes the terrain and the climate. An Ecosystem is not simply a catalogue of all the things that exist in a place; it more importantly references the complex of relationships.

An ecosystem can be as small as a drop of rain or as large as the whole planet. It all depends on where you draw the boundaries of home.

Place the people, leaf and hummingbird graphics around the Home. Briefly review the graphics as reiterations of the verbal definition.



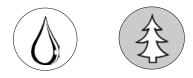
- The word 'logy' means 'knowledge of'. So when we combine the word 'Eco' with the word 'logy' we get 'ecology', or the knowledge of Home.
- Ask the person in the audience with the definition of 'Ecology' to read it aloud for everyone.

ECO LOGY ("home" + "knowledge")

Ecology means knowing, reading and understanding home – and by definition, the relationships of home.



Place the water drop and tree graphics above the house. Briefly review the graphics as reiterations of the verbal definition.



- The word 'nomy' means 'management of'. So when we combine the word 'Eco' with the work 'nomy' we get 'economy', or the **management of Home.**
- ► Ask the person in the audience with the definition of 'Economy' to read it aloud for everyone.

ECO NOMY ("home" + "management")

Economy means management of home. How we organize our relationships in a place, ideally, to take care of the place and each other.

Ask participants for examples of things that we need to manage as a society in order for our physical and social needs to be met. Have a butcher paper or white board on the side to write anything that we don't have symbols for.

Replace the water drop and tree graphics with the faucet and hands holding the tree graphics. Ask the audience to identify these new symbols. They represent management of these resources.





As they come up, place the health, education, exchange/ commerce, food, relationships, communication, transportation, waste, spirituality and any other graphics on the wall.



So, it turns out that economy does not mean money or currency or financial markets or merely a calculation of monetary wealth accumulated from exchanging currency for material goods and services. Those activities are tools of *certain* economies. Managing our Home involves many, many other kinds of activity.

Uncover the butcher paper with the brainstorm around "Home" and "Economy". Refer back to both lists in order to make the point: management of home is very different than the narrow set of financial activities that we are lead to believe makes an 'economy'.

Despite the form of economy, all economic activity has consequences. The economic activity of peoples who have developed long relationships with the ecosystems they are a part of have tended towards *balance*. This traditional evolved knowledge of place is held in language, food, culture and story.

Other human communities have mismanaged home, and have created *ecological consequences* that are destructive to a sustainable relationship with the web of life.

- Destructive economies, practiced on a small scale, can be sustained by the Earth/Web of Life. Historically, it has been typical that when a people outstrips their resource base they move on or die off. A paper cut or scrape to the Earth that she can recover relatively easily from.
- But, when you globalize the economy, then you globalize the ecosystem. And you globalize the consequences of mismanaging Home. The dominant forces controlling the human and natural resources of the world have applied a one-size-needs-to-fits-all economic model to people and places everywhere, and now the Earth has a full on flu, with fever, chills, the runs and everything else.

There are other ways to live, and we are about to get deep into the elements of a healthy, regenerative economy. But what we want to strive for it Ecological Justice.

Ask the person in the audience with the definition of 'Ecological Justice' to read it aloud for everyone.

ECOLOGICAL JUSTICE ("home" + "justice")

Ecology means knowing, reading and understanding home – and by definition, the relationships of home.

Change is going to happen. We will experience either Collapse or Intentional Transition. And because we cannot avoid some changes that are coming, it is our job to make justice central in an intentional transition that we help lead.

It is our job to create new economies that actually manage Home in a respectful, healthy and regenerative way.

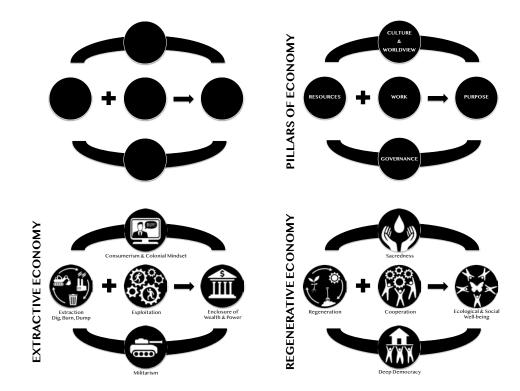




PILLARS OF ECONOMY

50 MIN

Have the Pillars of Economy graphics posted as in the layout below on a large wall space with the Generic Pillars covering the Extractive Economy and blank pages covering the Regenerative Economy.



Every economy is made of 5 BASIC PILLARS

- 1. Resources +
- 2. Labor \rightarrow These two are combined and applied toward the...
- 3. Purpose of the economy
- 4. Culture/Worldview: This makes the economy make sense to the people who participate in it and that sets the limits of what is acceptable and what is not. In fact, that culture and worldview—the languages, stories, practices, rituals—evolve in dynamic relationship with the all the other pillars.
- 5. Governance: Facilitates the smooth functioning of the economy towards its purpose.

PILLARS OF AN EXTRACTIVE ECONOMY

Depending on the kind of economy, these pillars can be very different. We are now going to look at what these pillars look like in an Extractive Economy, like today's dominant economy, versus a Regenerative Economy.

Post the working definition of 'Extractive Economy' and ask someone to read it.

"The primary **purpose** of the dominant economy—what we call the Extractive Economy—is the accumulation, concentration and enclosure of wealth and power. Despite what it may claim, the purpose of a system can only be determined by what it actually does."

Remove the "Purpose" graphic to reveal the "Enclosure of Wealth and Power" graphic in the Extractive Economy.

Ask the group if there are any clarifying questions about the working definition, using this elaborated text to provide further explanation if useful.

The primary **purpose** of the dominant economy -- what we call the Extractive Economy -- is the accumulation and concentration of wealth and power. While those who control the dominant economy, namely the global 1%, their corporations and government friends, may claim (and even believe) that the purpose of the economy is to "serve everyone," or "eliminate poverty," or "create opportunity," the simple fact is that this has not been the result of the basic formula of the economy. Therefore these claims don't really define the purpose of the economy – regardless of intentions, ambitions or claims. The purpose of a system can only be determined by what it actually does. Therefore, we must reasonably conclude that the purpose of the dominant economy is the concentration and enclosure of wealth and power, regardless of consequence. Some of the consequences of the Extractive Economy are chattel slavery, genocide, forced separation of peoples from their land and the total destruction of the biological and cultural diversity upon which our collective survival depends.



- Once the concept of an Extractive Economy feels clear for your group, go through each pillar and ask the group: What does this pillar look like in an Extractive Economy? Take a couple of responses, and follow up by presenting the Pillars of an Extractive Economy, providing a real life example for each pillar.
- ► How are Natural Resource obtained?

Remove the "Resources" graphic to reveal the "Extraction-Dig, Burn, Dump" graphic.

Natural Resources are extracted by forced removal from their rightful place in living systems.

Ask the group if there are any clarifying questions, using this elaborated text to provide further explanation if useful.

Bio-diverse intact forests—the lungs of the planet, breathing in carbon dioxide and breathing out oxygen—are clear-cut and carved up for everything from timber to tar-sands, from cattle to coal. Mountains—the skeletal system upon which the planet's organs suspend (rivers and forests, lakes and landscapes)—are blownup and flattened. Rivers are dammed, clogging the arteries that carry nutrients through the body of an ecosystem.

See Item 5 in the Appendix for a specific example.

► How is Human Labor organized/treated?



Remove the "Labor" graphic to reveal the "Exploitation" graphic.

Work, specifically human labor, is a particularly precious renewable resource

All life takes energy from the sun, converts it into power to do work. As humans, when our work is in right relationship with the living world—in *dynamic balance* with the ecosystems upon which we depend—it remains a renewable resource. It is through exploitation that our work is converted from a renewable resource into a non-renewable resource.

An Extractive Economy must organize human labor—our work—through coercion and exploitation. Exploitation has taken many forms from chattel slavery to waged labor, from child labor to devaluing the labor of care.

► Ask the group if there are any clarifying questions, using this elaborated text to provide further explanation if useful.

In the Extractive Economy today, we are **expected to divorce our values**—our deepest sense of what is right and wrong—**from our labor.** We work for the paycheck that puts a roof over our heads and food on our plates, if we are lucky. To meet these needs, under this system, we will do almost anything. This is why we say that human exploitation enables ecological erosion.

The combination of resource extraction and labor exploitation creates a system of industrial production we call **dig-burn-dump**. We dig up resources, primarily energy, burn it and then dump the waste. **Dig-burn-dump** plays out in many ways: we dig up oil, burn it in cars and dump the waste everywhere—into the water, the atmosphere and even the lungs of our children.

See Item 5 in the Appendix for a specific example.

▶ What kind of Worldview/Social Culture is there to legitimize the Purpose?



Remove the "Culture" graphic to reveal the "Consumerism and Colonial Mindset" graphic.

The **culture** of the Extractive Economy is a culture of "life without limits," couched in the rhetoric of freedom. But only a certain kind of freedom. The freedom to choose between dozens of types of toilet paper or between one of two political parties, but not the freedom to control our own livelihoods. It is a culture based on *consumerism*. If the purpose of the economy is the accumulation and enclosure of wealth and power, then consumerism is the paradigm that justifies this purpose by getting us to "buy into" the idea that the measure of our own worth is our mini-accumulations. The only way to be happy is to buy happy; we should be content to consume, rather than create.

Ask the group if there are any clarifying questions, using this elaborated text to provide further explanation if useful.

The underlying **assumption** of this paradigm is that **infinite growth** is possible. This assumption maintains that we can continue to expand and grow the economy, always creating more and more wealth and stuff, with no regard for ecological or social limits. It further presumes that there are endless frontiers to be explored and exploited. Some of the **mythologies** that give this worldview meaning are "the invisible hand of the market," our "dominion over nature," "manifest destiny," "pull yourself up by your bootstraps," "a woman's place is in the home," and "the self- made millionaire."

See Item 5 in the Appendix for a specific example.

What is the Form of Governance?

Remove the "Governance" graphic to reveal the "Militarism" graphic.

We cannot separate **governance** from economy. As the system of rules and their enforcement, governance will always be subordinate to serving the purpose of the economy.



We do not live in a democracy with a problem of militarism. Rather, militarism is the defining feature of governance in an Extractive Economy. While a culture of *complicity, comfort, conformity* and *consumerism* can go a long way in ensuring the willing participation of peoples, there are always limits to mind-control, and so, at some point, **force is required to maintain an Extractive Economy.** Peoples have always resisted the dispossession of their land and the destruction of their lifeways. Indigenous Peoples from the Niger delta to the Arctic Circle to Standing Rock have organized to protect their sacred lands, just as working class Black and brown families in urban centers have organized to protect their neighborhoods from gentrification, and have always been met with violence.

- Check that there is understanding about all of the Pillars. Then let the group know that we are going to do a 'Human Sculpture' activity using our bodies to represent our understanding of the 5 Pillars of Economy in an Extractive Economy.
- Please note: This activity may not be accessible to people with physical limitations. If this is true for folks in your group, please make creative adjustments to ensure inclusion of everyone in your group.
- Explain how the activity will work:
 - We will breakup into 5 small groups, one for each Pillar of the Extractive Economy
 - Each group will be given a piece of paper with one of the Pillars on it.
 - All groups will have 10 mins to prepare a 'human sculpture' that represents their Pillar. To create a 'human sculpture' participants pose together in a way that creates a snapshot, or sculpture, of what they aim to represent. Human sculptures are still and silent, but you may want to allow your groups to incorporate a repetitive motion or sound.
 - The groups will have 2-3 min to share their 'human sculpture' with the whole group.
 - Encourage applause after each group presents their sculpture.
 - After all groups have presented, allow 5 mins for people to share popcorn style about their experience.

OPTION: you may add a little time and excitement by instructing the groups to keep their pillar secret, and having the audience guess which pillar each group is representing.



PILLARS OF AN REGENERATIVE ECONOMY

Post the working definition of 'Regenerative Economy' and ask someone to read it.

"The purpose of the **Regenerative Economy** is ecological restoration, community resilience and, social equity. Given the scale, pace and implications of the ecological crisis, we must realign the purpose of the economy with the rhythms and cycles of Mother Earth."

Remove the blank page to reveal the "Ecological and Social Well-being" graphic.

Ask the group if there are any clarifying questions about the working definition, using this elaborated text to provide further explanation if useful.

We must fundamentally remake the **PURPOSE** towards ecological restoration, community resilience and social equity. These three elements are the necessary ingredients of a regenerative Economy.

Ecological restoration is the process by which we engage our labor towards the preservation and promotion of bio-cultural diversity.

Community resilience is the process by which we create the conditions for the maintenance of that diversity in the face of disruption.

We must make **social equity** a primary purpose of the economy if we are to address the existential threat posed by the ecological crisis.

- Once the concept and **purpose** of a Regenerative Economy feels clear for your group, go through each remaining pillar and ask the group: What does this pillar look like in an Extractive Economy? Take a couple of responses, and follow up by presenting the Pillars of a Regenerative Economy, providing a real life example for each pillar.
- ► How are Natural Resources obtained?





20

Remove the blank page to reveal the "Regeneration" graphic.

If we agree with the purpose of a Regenerative Economy, then **resources** must be acquired through regeneration. We must build rather than deplete soil. We must engage forests and rivers in ways that provide for our needs, but at a scale and pace that is aligned with living systems (the water cycle, the soil cycle, composition and decomposition, etc.)."

See Item 5 in the Appendix for a specific example.

► How is Human Labor organized/treated?

Remove the blank page to reveal the "Cooperation" graphic.

Our **work** must be organized through democratic and voluntary cooperation, rather than coercion and exploitation. When we freely apply our labor together to solve our problems and meet our needs, we will both liberate the soil and ourselves.

Our work means all the ROLES we play, not just our "jobs". From caregivers to carpenters to healers to plumbers to artists to farmers to elders to sweethearts to warriors. We can no longer afford to indulge in the crude reduction of the great power of our work simply to a job.

See Item 5 in the Appendix for a specific example.

What kind of Worldview/Social Culture is there to legitimize the Purpose?



CJA, September 2014, Action outside the UN Climate Summit, New York City

21

Remove the blank page to reveal the "Caring and Sacredness" graphic.

The **culture** of a regenerative Economy must be one based on caring and sacredness of relationships to each other and the world upon which we depend. This is a culture where love, humility and mystery guide us instead of entitlement and arrogance. This is a culture of constraint. One in which we see ourselves as a *part of* and not *apart from* the living world. This also demands, as the Zapatistas proclaim, "A world where many worlds fit."

See Item 5 in the Appendix for a specific example.

▶ What is the Form of Governance??

Remove the blank page to reveal the "Deep Democracy" graphic.

What are the essential features of **governance** for such an economy? First, there must be "deep democracy." "Deep democracy" will be diverse in forms across place, but at the core, people are in control of the decisions that affect their daily lives; from where they work to how they collectively manage shared resources across scales.

Another feature of "deep democracy," is that primary decision-making happens at the smallest scale appropriate to the arena we are trying to govern. Different arenas of governance demand different boundaries. Water should be governed at the watershed scale—where all the peoples impacted in a watershed and by the care of the watershed are involved. Trade should be governed in a much different way than the workplace or food-shed.



We need Boundaries, NOT Borders! The rigid, arbitrary borders that fragment ecosystems and communities must give way to ecological boundaries: permeable, flexible, socially and ecologically defined. Reimagining and realigning the very shape of governance with living systems is a key feature of a Just Transition toward the "deep democracy" needed for a Regenerative Economy.

See Item 5 in the Appendix for a specific example.

Check that there is understanding about all of the Pillars. Then let the group know that we are going to do the same 'human sculpture' activity as before using our bodies to represent our understanding of the 5 Pillars of Economy in a Regenerative Economy.

(Refer to the Instructions on page 19)

- Our communities deserve to live in a society that is supported by a social structures that are loving, living, locally-based and life-affirming and affords all of its members access to the resources they need to create a dignified and safe life for themselves and their families in a way that upholds and respects their cultural way of life.
- Knowing that this is what our communities need is one thing, but supporting our people in transitioning from the Extractive Economy and way of life that we were born into to a Regenerative way of life, is a process we have not yet experienced.
- Let's look at a set of Just Transition Strategies that our communities can use, and may already be using, to move us towards our vision.



JUST TRANSITION STRATEGIES

10 MIN

- We have known that we need to make this transition for a long time, especially poor people, indigenous peoples, people of African decent, gender non-conforming people, people with physical limitations and neurologically diverse people, etc. who feel multiple layers of oppression.
- Now that we are grounded in the values and principles that will inform how we work towards a Just Transition, let's review a key set of strategies to get us there.

Have the set of Strategy Arrows ready to place around the JT framework you review the strategies.

▶ We must lead with our Vision and not be confined by what seems politically realistic.

"What you Feed Grows". If all we do is fight against what we don't want, we learn to love the fight and only have longing for our vision. Longing is not enough! We need to organize ourselves to apply our labor to meet our needs and build the world we want.

Place the "Organize to Build the New" arrow at the topcenter of the framework, pointing towards the Regenerative Economy.

By applying our labor to meet our needs and build the world we want, we make what we need for our communities possible *now*. We have to build social and economic power in ways that directly challenge the right of this system to rob us of the wealth we need to make dignified, productive, sustainable livelihoods.

This is different than asking for our needs to be met. This means *taking access* to the resources that allow us to meet our own needs. We can only build what we need if we have the resources required to do it: land, labor, and the means to make them productive. And what we build has to be **visionary and oppositional** at the same time.



Place the "Visionary and Oppositional" double arrow at the top-center of the framework.

- For example, land reclamation, or taking land back for the people and out of speculative (realty) market, challenges gentrification, provides immediate needs and heals our wounds of stolen land. As we directly invest in grassroots institutions and economics, we build our capacity to self-govern by practicing. Some examples include:
 - Local, off-grid, community controlled energy systems
 - · Regional food-shed and watershed management
 - Managing neighborhood waste
 - Neighborhood based alternatives to police

Remember, eco = home and economy means managing these systems of home.

▶ It is also necessary to continue to **stop** the things that hurt our people and the Earth.

Place the "Organize to Stop the Bad" arrow at the top-left of the framework, pointing towards the Extractive Economy.

And, "If it's not Soulful it's not strategic". If people don't see themselves uplifted by a vision and if it doesn't resonate with ancestry and cultural values of sacredness and caring, they won't be willing to take risk. We've got to Organize to Change the Story. Let's not call it struggle, let's call it Righteous Work. Let's not see this work as a burden, but rather a gift.

Place the "Organize to Change the Story" double arrow at the top-center of the framework under the "Visionary and Oppositional" double arrow.

When communities see themselves reflected in a vision that uplifts their values and desire for *Buen Vivir*, they will commit to building what we need now for our communities.



25

"If it's the right thing to do we have every right to do it." Leading with our vision and a new story we must actively work to build the world we need, providing our own communities' needs in a way that embodies the essence of the Regenerative Economy. We must do this even if it is not in accordance with the laws of the rulers, and in this way we assert our right to self govern. Then, we are also asserting the need to change the rules and contest for power so that all communities can have access to what they need for a dignified life.

Place the International, National and Local state building graphics vertically down the center of the framework, in between the 2 forms of economy. Place the "Organize to Change the Rules" arrow at pointing downward on the left side of the column of state buildings.



Our new SOCIAL and ECONOMIC POWER must be wielded as POLITICAL POWER. We have to **make rules that break the rules** that are denying peoples the right to access the resources required for a productive, dignified, and sustainable livelihood.

Through our actions to build the new, we contest for power in ways that make new rules- we think this will happen most at the local, tribal or state level, and through coordinated, trans-local organizing can increasingly happen at the national level.



We must create Crises of Jurisdiction, or civil disobedience at the scale of governance, where local governments make rules which challenge laws that come from a higher arena of governance (like cities that legalize same-sex marriage immigrant sanctuary against the will of the Federal government).

While we change the rules to support our social and economic initiatives, we have to be organized to take advantage of the rule changes. We must **devolve money and power** from the international, federal, state levels to the *appropriate scale of governance*. We need to move resources into the *public sector* and *vehicles for economic democracy*- like worker cooperatives and land trusts.

"If we are not prepared to Govern, we are not prepared to Win!" These community controlled systems (cooperatives, land trusts, etc.) challenge what has been ingrained in us by a capitalist culture. They prioritize the collective good, rather than individual gain and we need to prepare to govern our new systems and institutions according to our new PURPOSE.

We know this is an uphill battle, because the rules are made to protect and serve the rulers, not our communities. Waiting for government and corporate bureaucracy to yield what we need often means waiting months, years, or never getting it at all.

However, we cannot stand by and allow atrocities to be committed upon us, and one of the ways we practice self-governance is to move our resources out of the extractive economy and invest in the appropriate-scale solutions controlled by the people.

Place the "Organize to Move the Resources" arrow at the bottom of the framework, pointing from the Extractive Economy to the Values Filter.

For example, developing community based and worker owned cooperatives and currency systems, or local, community-controlled resource management systems, we **liberate resources** (our labor, money, natural resources) from the market, which is both destructive and unstable, and invest them in our communities' vision of *Buen Vivir*.



- Ultimately, we want to starve and stop the extractive economy, and feed and grow regenerative economies.
- In order to do all of this, the forces for social change must align themselves across 'sectors' that address specific parts of our economy, or our management of home, and we must do so at a scale that is large enough to create an impact on the current form of governance and set of rules.

We must cultivate a unifying vision, shared values and common strategies across sectors and across geographies in order to build power at scale that remains rooted in local knowledge and needs. We must organize to **build a movement of movements**.

Place the "Build a Movement of Movements" arrow at the top of the framework. This is what the Climate Justice Alliance is aiming to do.

- Some of these strategies may be new to us and our organizations, but others are strategies we have been using for a long time, even though we may not refer to them in these terms. The most important learning for us is how to *integrate* all of these strategies into visionary and oppositional bodies of work. We are going to look at some examples of these Just Transition strategies at play in frontline communities here in the US, as well as identify where we/our organizations are applying them.
- Check that everyone feels clear about the JT Strategies that were presented. Answer any questions and let the group know we are going to consider a set of principles developed by the Climate Justice Alliance that support us in making our transition a *just* transition.



THE PRINCIPLES OF JUST TRANSITION

30 MIN

- In order to begin making this transition, we must ground ourselves in values and principles that reflect this vision and guide us towards making change in a way that heals and departs from the harmful patterns that the extractive economy has ingrained in us. Again, in order for this transition to bring about real and lasting change, it must be a *just* transition.
- Conduct a short brainstorm. Ask the group: If we are to remake the purpose of an economy to be Sacredness and Caring, what values reflect Sacredness and Caring? What values do you want our new way of life to be based in?

Take several responses. If the group needs support offer a couple of examples, such as, "transparency", "equity", "sharing", "inclusivity". Thank everyone for their responses.

- ▶ Just Transition is not a new concept. Just Transition strategies were first forged by labor unions and environmental justice groups, rooted in low-income communities of color, who saw the need to phase out the industries that were harming workers, community health and the planet; and at the same time provide just pathways for workers to transition to other jobs. It was rooted in workers defining a transition away from polluting industries in alliance with fence line and frontline communities. These communities were the backbone of the environmental justice (EJ) movement, responding to the system of environmental racism where communities of color and low-income communities have been (and continue to be) disproportionately exposed to and negatively impacted by hazardous pollution and industrial practices.
- Building on these histories, members of the Climate Justice Alliance, many of whom are rooted in the environmental justice movement, have adapted the definition of Just Transition (JT) to represent a host of strategies to transition whole communities to build thriving economies that provide dignified, productive and ecologically sustainable livelihoods; democratic governance and ecological resilience.



29

- We are going to break up into groups and spend some time familiarizing ourselves with these principles before we dive into learning about a set of JT strategies. We will see that the values that we hold dear and want to live from are found in these Principles of Just Transition.
- Explain how this activity will work:
 - The group will count off or self select into 8 even small groups or pairs.
 - Each small group will receive one of CJA's Just Transition Principles on a slip of paper, as well as blank paper and coloring materials.
 - Groups will have 10 mins to review the principle and create a visual representation of their understanding.
 - Each group will have 1 minute to share their principle and visual with the larger group.

JT PRINCIPLES

A Just Transition moves us towards *Buen Vivir*

- A Just Transition creates Meaningful Work
- A Just Transition upholds Self Determination
- A Just Transition equitably redistributes Resources and Power
- A Just Transition requires Regenerative Ecological Economics
- A Just Transition retains Culture and Tradition
- A Just Transition embodies Local, Regional, National and International Solidarity
- A Just Transition builds What We Need Now
- After 10 mins call the Group back together to present the principles to the large group.

As the groups present their JT Principle and visual encourage cheering and answer any clarifying questions.

Hand out a copy of the Just Transition Principles to each participant.

Now that we are grounded in the values and principles that reflect our vision of a Regenerative way of life and economy, let the group know that we look at a couple of examples that illustrate these strategies in action.

JT STRATEGIES IN OUR COMMUNITIES

50 MIN

We are going to watch 2 short videos that illustrate some of these strategies in action. Then we will use a worksheet to identify where in these stories we see the use of the Just Transition Strategies we just talked about. We will also use the worksheet to identify where our communities have already been using these strategies, and where we may want to expand our work or collaborate with allies in order to apply these strategies in our local contexts.

Play the following 2 videos, noting that the first video requires skipping a portion in the middle, and stopping before the end.

 Black Mesa Water Coalition, Navajo AZ: https://www.youtube.com/watch?v=V2WH82LYC34
 Play 0:00-4:53min, then skip to 5:55-7:55 min (total time, 6 min 53 sec)

The Black Mesa Water Coalition in the Diné reservation in Arizona provides a clear example of fighting the bad and building the new in a way that retains and restores cultural tradition.

Take Back the Land, Miami, FL: https://youtu.be/U_tOP8WkZFk (total time, 3 min)

This Fox News segment featuring Take Back the Land illustrates taking a pro-active stance about the housing crisis in the US and deploying a transformative narrative, or changing the story, in the process.

Take a moment to ask the group if anyone has clarifying questions or wants to comment on what they just saw.

Hand out the "JT Strategies in Our Movement" worksheet. Facilitate a group process to fill out the "JT Strategies in Our Movement" worksheet using the videos as case studies.



After filling out the "JT Strategies in Our Movement" worksheet together, remind everyone that while we separate our Just Transition strategies in order to identify specific ways that we need to transform culture, labor and governance towards a regenerative way of life, Visionary and Oppositional work encompasses as many of these strategies as possible together in one body of work.

For example: Openly and visibly occupying public land to provide housing and produce food for low-income or displaced communities does the following: **fights the bad** (lack of access to food and housing), **builds the new** (community controlled shelter and food system), **changes the story** (public land is for public good, not for corporate sale), **moves the resources** (people invest their time, labor and materials into community controlled assets), **positions us to change the rules** (creates pressure to pass a local ordinance or resolution to reserve under-utilized public land to meet immediate needs of local residents) and **build a movement of movements** (if done in a coordinated way with allies taking land similarly in various places in the city, region, state or nation).\

Hand out the "Visionary and Oppositional Work" worksheet.

Invite the group to break up into smaller groups based on projects/campaigns/ community issues that people work on together.

Ask the groups to spend *20 minutes* filling out the "Visionary and Oppositional Work" handout. Encourage everyone to think about there work in big and bold ways. Remind everyone that there are infinite possibilities for retaining the significance of our current work focus while reshaping it to be Visionary and Oppositional, using multiple Just Transition strategies. Ask them to 'pull in' as many of the JT strategies found at the top of the page as possible.

Offer the following strategic questions to support the group visioning process.



Post this list of question on the wall:

- Where are your community's/organization's strengths found in the JT framework?
- Where do you want to expand your work to incorporate other JT strategies?
- Who else is moving some of these strategies in your context? And what is your relationship to those groups? Or what kind of relationship would support collaborating for a Visionary and Oppositional Just Transition?

Encourage the group not to get stuck on any one particular question or strategy, but to use this time to generate new and exciting possibilities for their work and local movement. We will take time to discuss the strategic questions together after this activity.

Call everyone back into the large group to share, let everyone know we will take 20 minutes to discuss what came out of the brainstorms.



FULL GROUP DISCUSSION

20 MIN

Invite the small groups to share highlights from the previous activity. Use the list of strategic questions to pull out topics that groups may want support with.

As each group shares, scribe the responses to the list of strategic questions so that each group can take that home with them to support further discussion with their communities about how they are working towards a just transition.

- Invite people to support other groups with lessons and experiences from their specific context or campaigns, allowing a discussion to take place, while making sure that each group is able to share their highlights and respond to the questions.
- After all the groups have had an opportunity to share, congratulate everyone for the amazing and visionary work they are doing.



CJA, April 2018, Group Discussion, Training for Trainers, San Antonio Texas

CLOSING

15 MIN

- Invite everyone to stand and gather in a large circle. Depending on the familiarity and ability of the group, you may also want to invite participants to hold hands.
- Start by acknowledging that this was a long day of intense learning, and that you hope the frameworks and tools that we shared today truly support our collective work for a just transition.

Let everyone know that we will do a **'go around'** and ask everyone to share a word or short phrase that expresses either something new that they learned, or the most valuable thing they are taking away from this workshop.

When everyone has had an opportunity to express themselves, thank everyone for their time and energy!



2018 CJA Training for Trainers San Antonio , Texas

35

APPENDIX

- 1. Eco=Home graphics, pg 37
- 2. Eco=Home Definitions, pg 58
- 3. Pillars of Economy graphics, pg 59
- 4. Just Transition Strategy arrows, pg 81
- 5. Examples for Pillars of Economy, pg 92
- 6. Just Transition In Our Movement worksheet, pg 96
- 7. Visionary and Oppositional worksheet, pg 97
- 8. CJA Just Transition Principles, pg 98

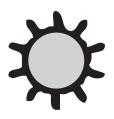


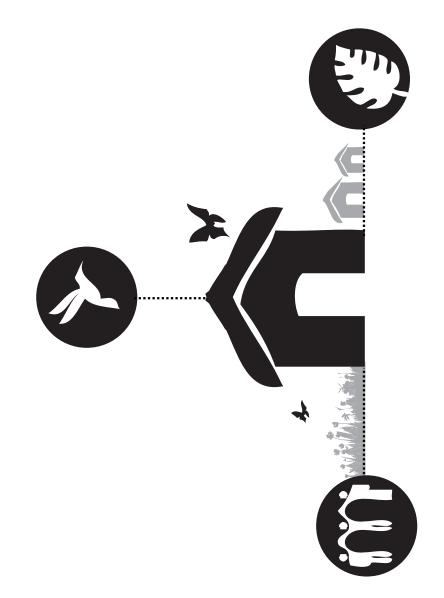


BEING THE CHANGE: AN INTRO TO JUST TRANSITION

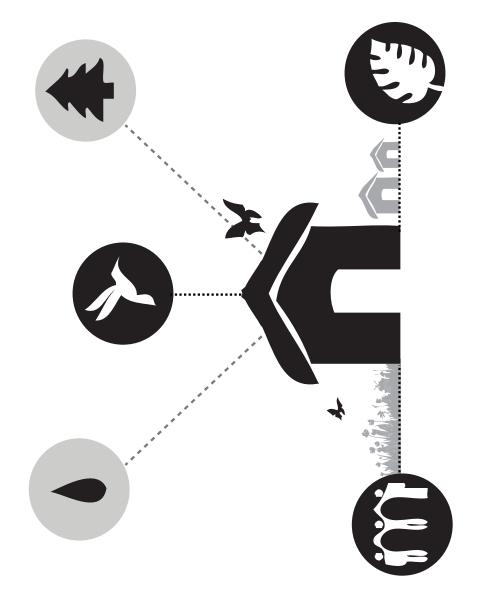


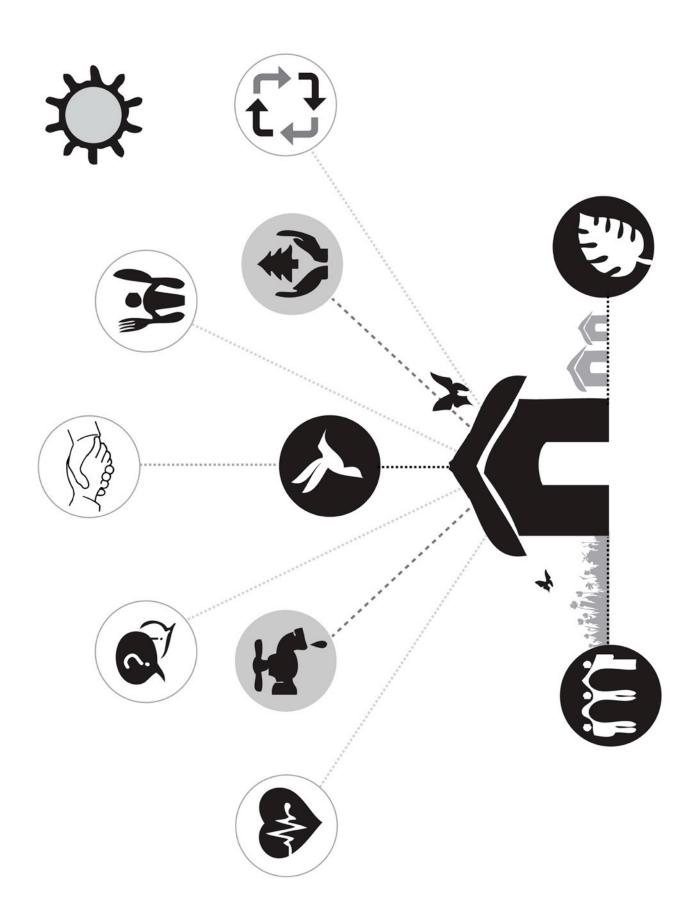
















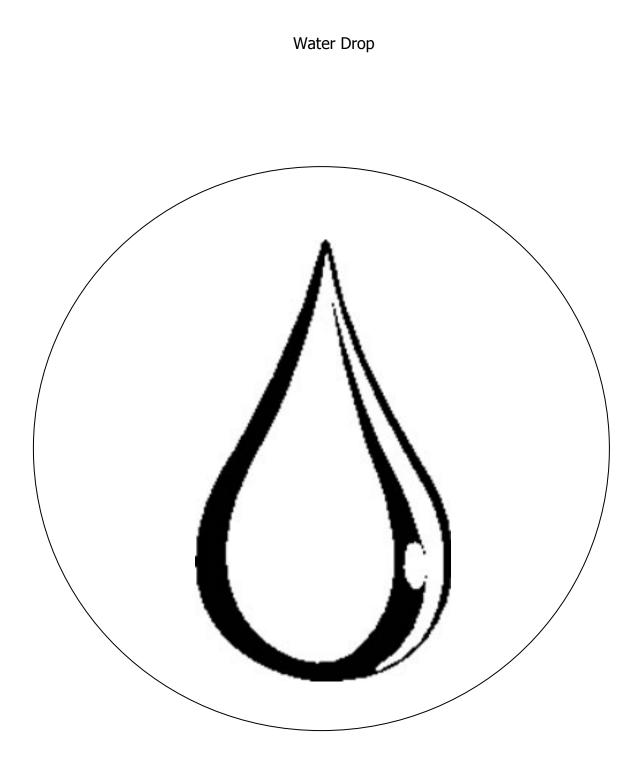
People

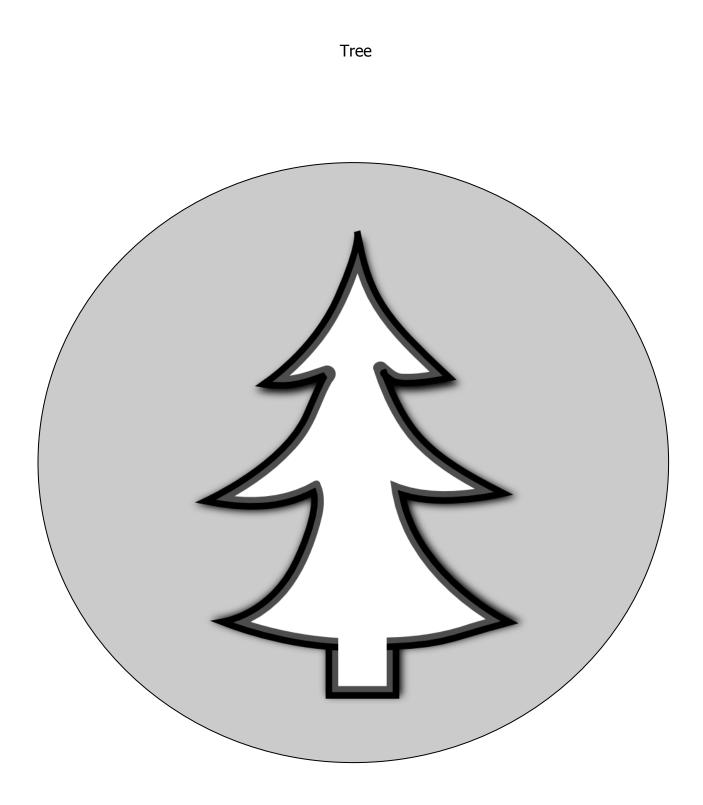




Hummingbird







Manage Water



Manage Resources



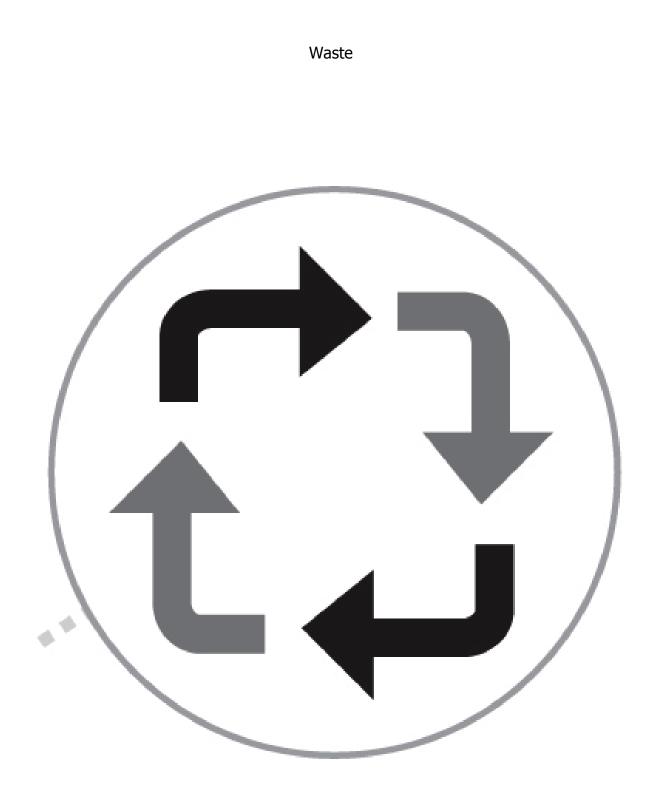




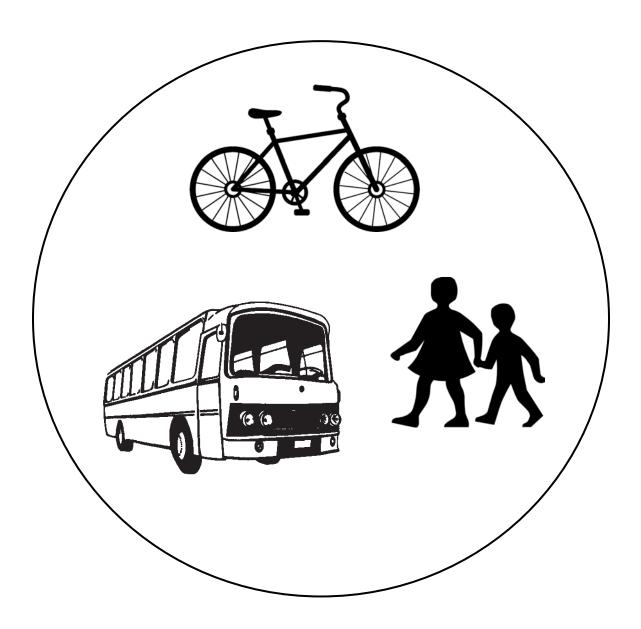
Exchange/Commerce



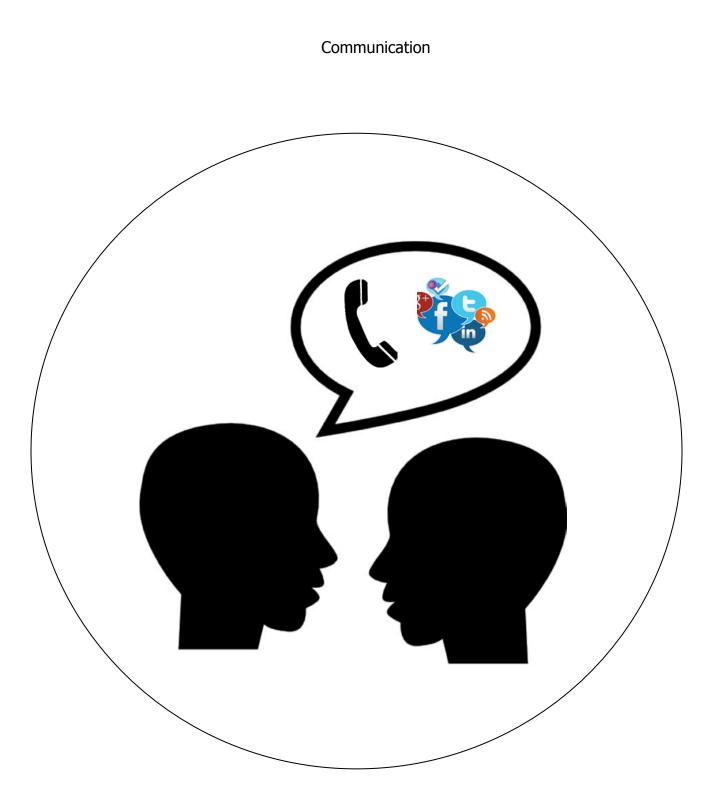




Transportation



Relationships •



Spirituality/Religion/Ritual



ECO=HOME DEFINITIONS

ECO SYSTEM ("HOME" + "SYSTEM")

Ecosystem means all the relationships in a home - from microorganisms, plants, animals and people to water, soil and air. An Ecosystem includes the terrain and the climate. An Ecosystem is not simply a catalogue of all the things that exist in a place; it more importantly references the complex of relationships.

An ecosystem can be as small as a drop of rain or as large as the whole planet. It all depends on where you draw the boundaries of home.

ECO LOGY ("HOME" + "KNOWLEDGE")

Ecology means knowing, reading and understanding home – and by definition, the relationships of home.

ECO NOMY ("HOME" + "MANAGEMENT")

Economy means management of home.

How we organize our relationships in a place, ideally, to take care of the place and each other.

ECOLOGICAL JUSTICE ("HOME" + "JUSTICE")

Ecological Justice is the state of balance between human communities and healthy ecosystems based on thriving, mutually beneficial relationships and participatory self-governance.



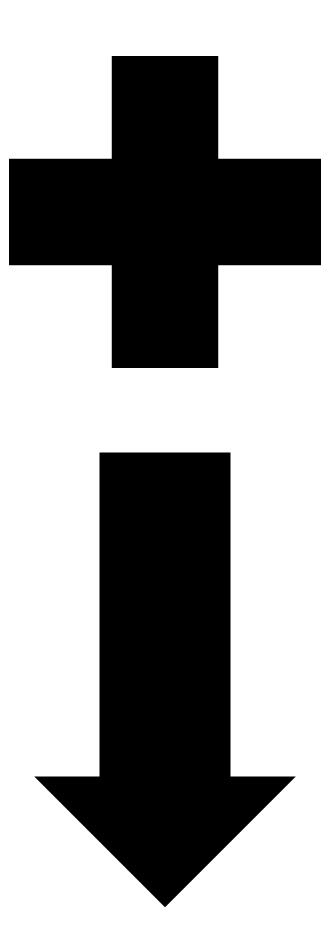
PURPOSE

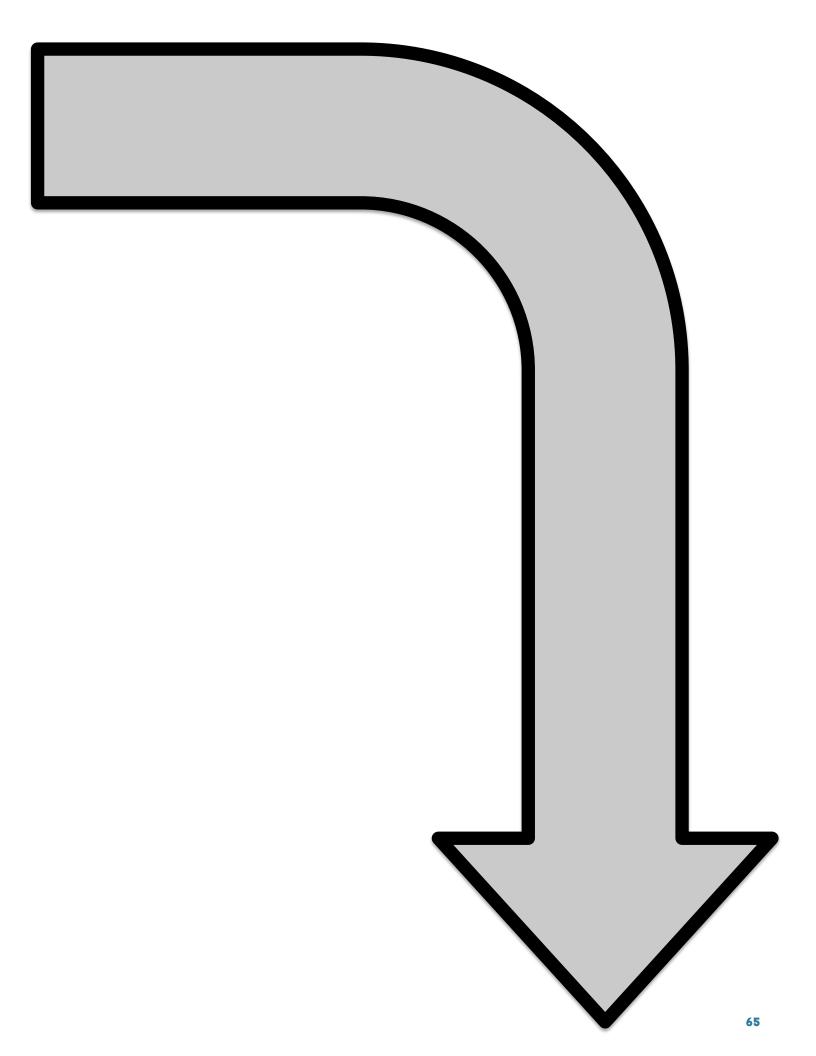


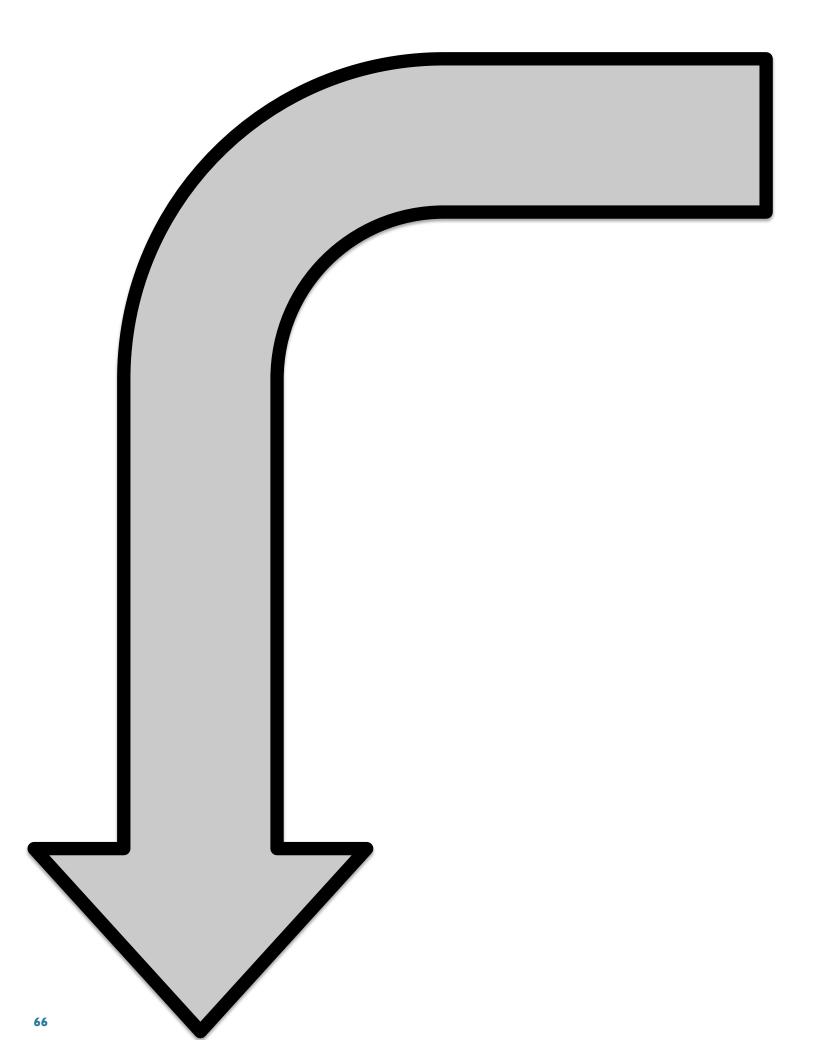


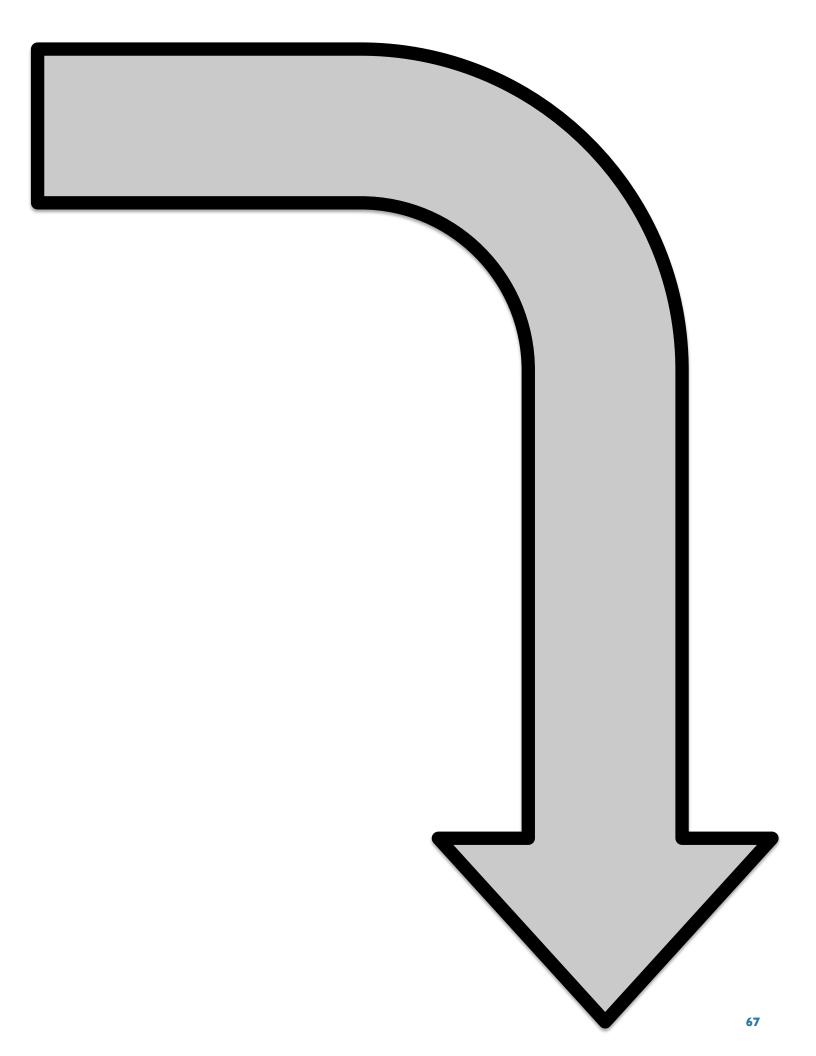


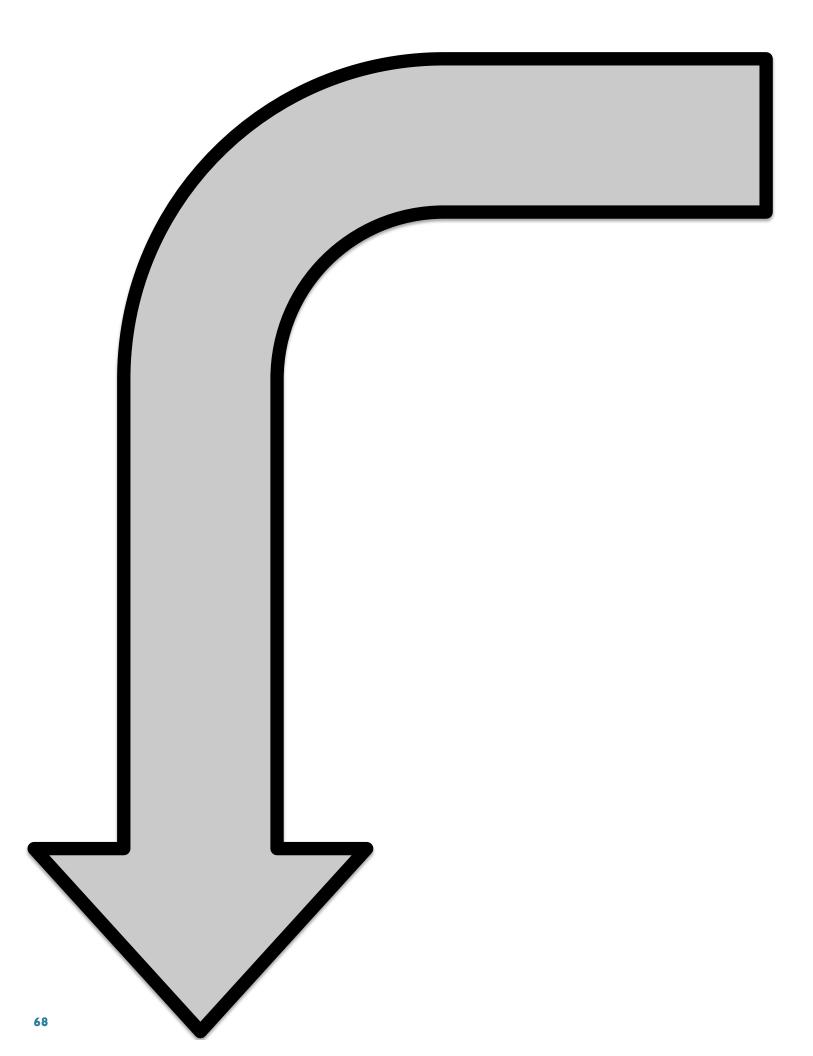












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Pillars of Extractive Economy graphics for *Being the Change:* An Intro to Just Transition

Purpose



ENCLOSURE OF WEALTH & POWER

Pillars of Extractive Economy graphics for *Being the Change:* An Intro to Just Transition

Resources



Pillars of Extractive Economy graphics for *Being the Change:* An Intro to Just Transition

Labor



EXPLOITATION

CONSUMERISM & COLONIAL MINDSET



Pillars of Extractive Economy graphics for *Being the Change:* An Intro to Just Transition

Worldview

Governance



MILITARY

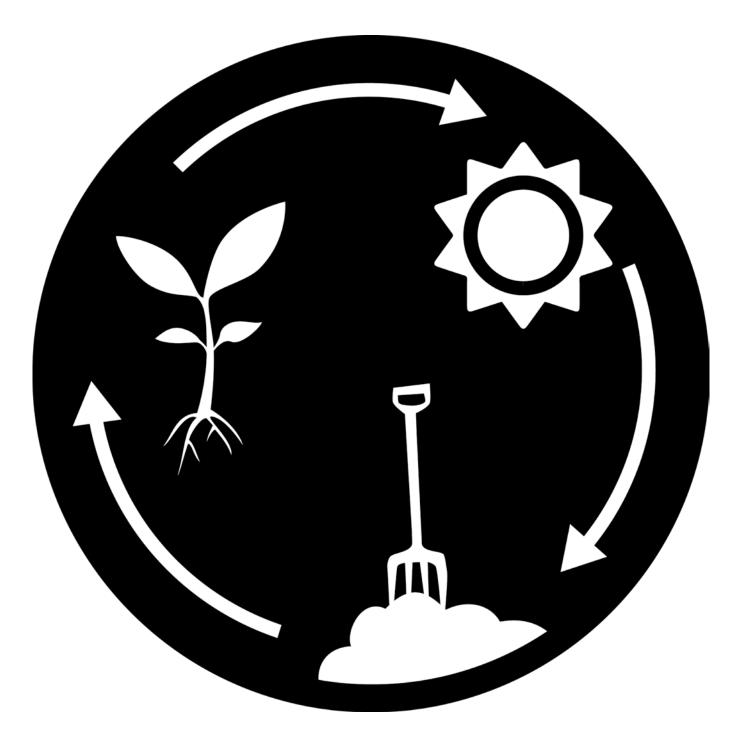
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Purpose



ECOLOGICAL & SOCIAL WELL BEING

Resources



REGENERATION

Labor



COOPERATION

Worldview

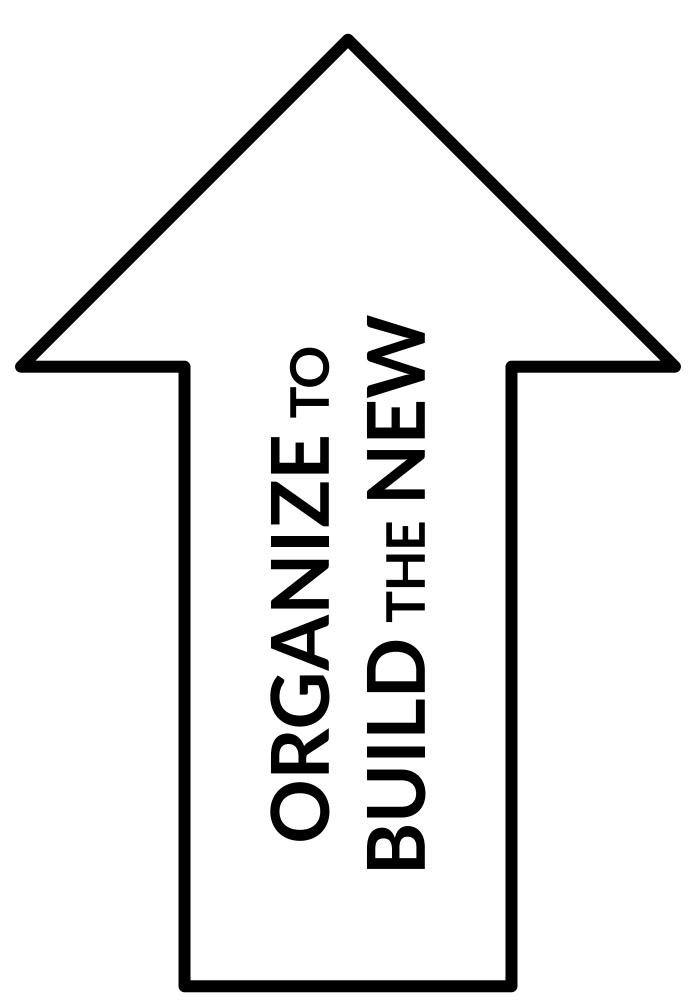


SACREDNESS & CARING

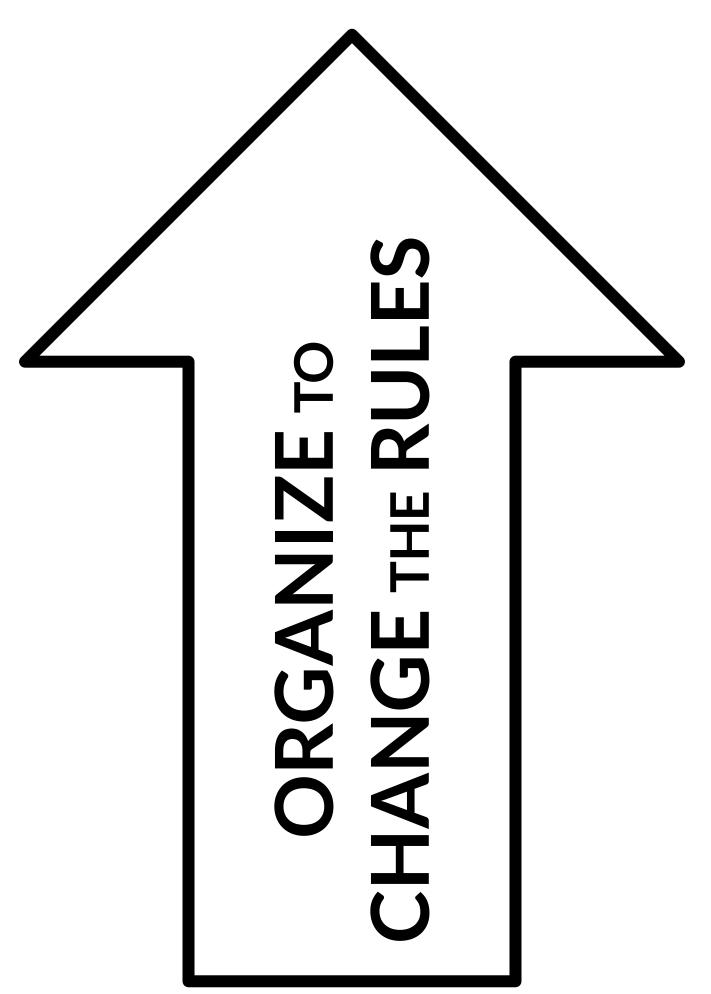
Governance

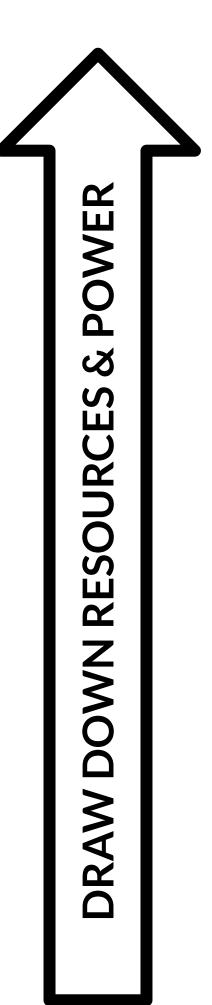


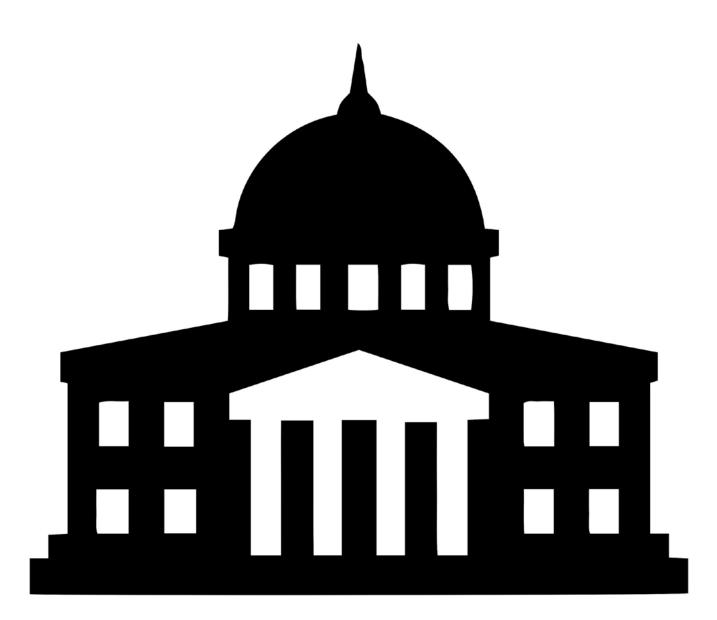
DEEP DEMOCRACY



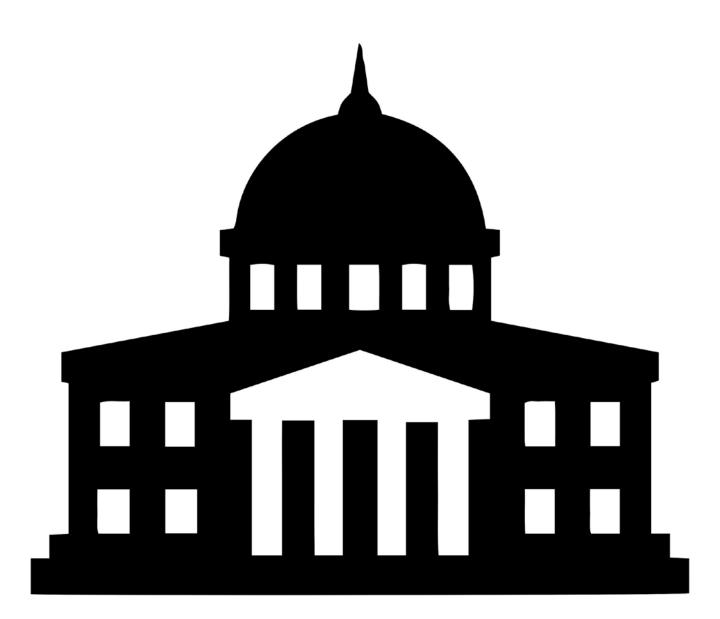
STOP THE BAD



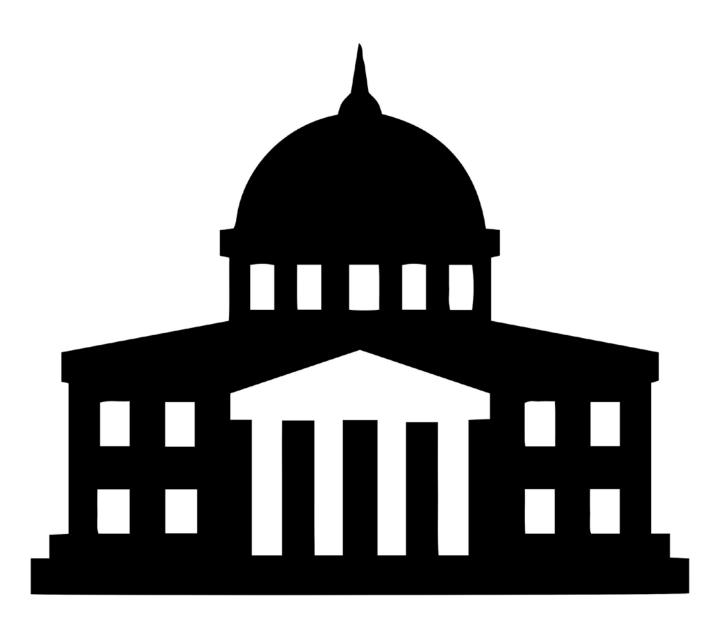




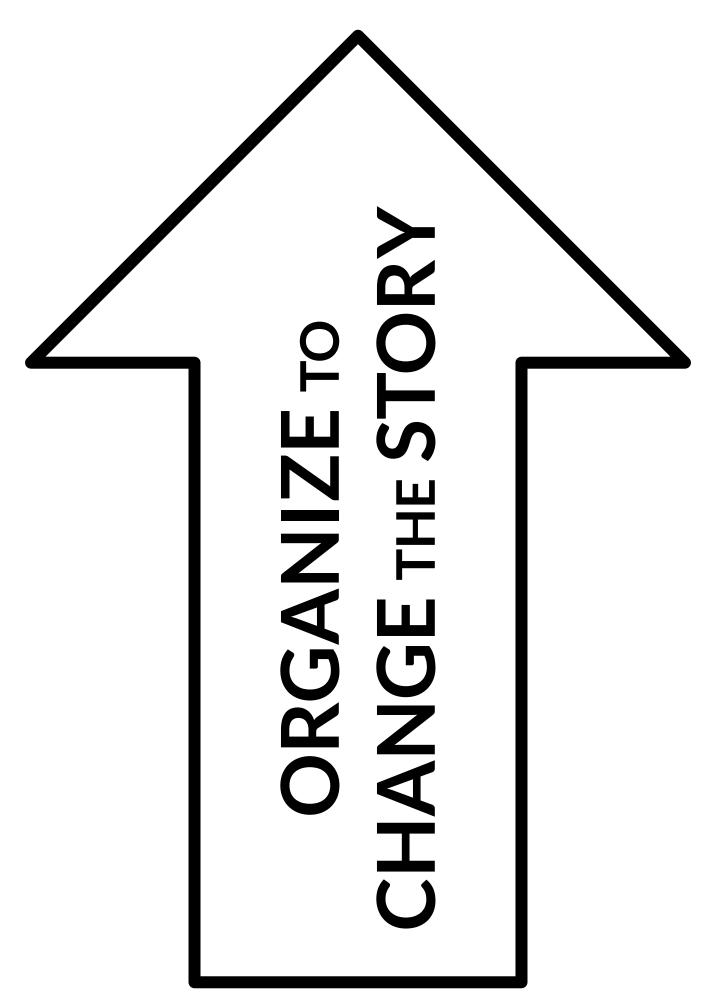
INTERNATIONAL

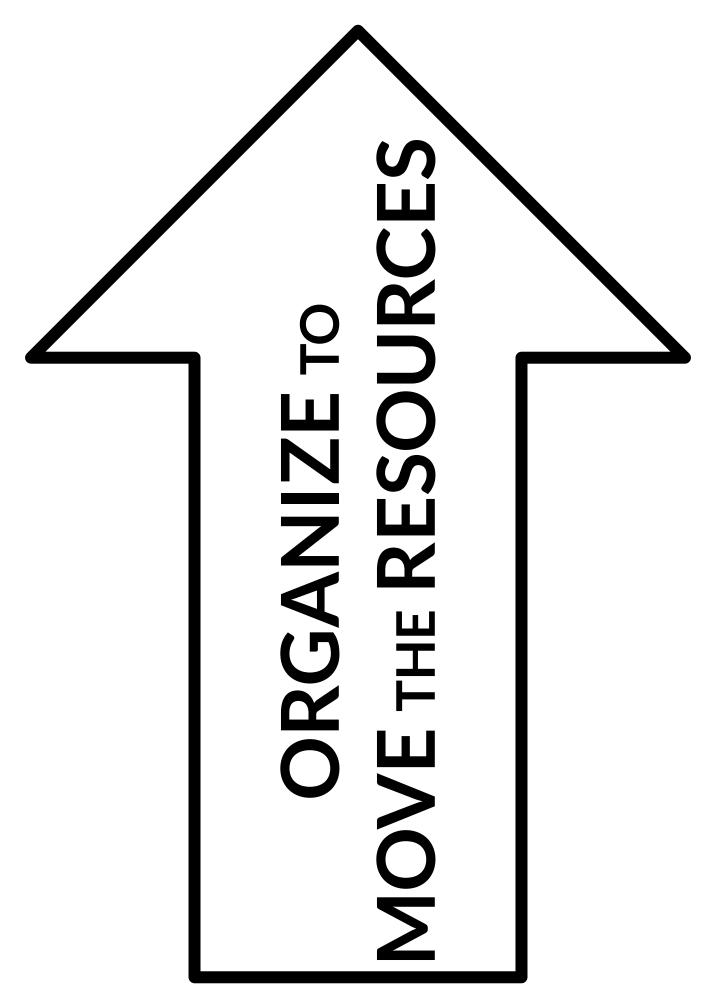


NATIONAL



LOCAL





FZHZZ NIN NIN

IONARY **TISOddC SIS**

EXAMPLES FOR PILLARS OF ECONOMY

EXTRACTIVE ECONOMY

NATURAL RESOURCE EXTRACTION - DIG, BURN, DUMP

- 1) Oil. We dig up oil, burn it in cars and dump the waste everywhere—into the water, the atmosphere and even the lungs of our children.
- 2) Damning rivers to extract Water. The Winnemum Wintu are the Native Peoples from Bulim Phuyuq (Mt. Shasta) who live in the basin of the river now known as The McCloud River, in present day Northern California. The river is their spirit and the salmon are their close kin. The building of the Shasta Dam has submerged 90% of their sacred sites, including where they perform coming of age ceremonies for young women and men; and has devastated the salmon runs up the Shasta, McCloud and Pit Rivers. The salmon are not simply important for food and culture of the Wimmemum Wintu and other tribes; they are a keystone species of the entire ecosystem and define the greater bioregion (Salmon Nation). The Winnemum Wintu continue to fight to protect the water, the salmon and their culture. They have been in a protracted fight to stop the State of California from raising the height of the dam by up to an additional 200 feet. They are also working to restore the salmon.
- 3) Plastic Water Bottles. How long do you think it takes to make a plastic water bottle? It actually takes millions of years because it begins as oil. The oil is extracted, a process that can only exist at scale by seizing the land and labor of peoples the world over. Oil field require deforestation. The processing of plastics produces Persistent Organic Pollutants, such as Furans and Dioxin that bio-accumulate (get stored in fat) and biomagnify (get concentrated through the food web towards to 'top feeders' which are breast feeding human babies). Then, when we are done drinking the water in the bottle (a plastic water bottle takes more water to make than it can hold), we throw it away, where it ends up in a landfill, where it takes a thousand years to break down; or an incinerator, where it creates even more toxins; or is dumped in the oceans, where it toxifies marine ecosystems, creating giant swirling pools of trash.

WORK/LABOR - EXPLOITATION

Obvious and everywhere – pick an example you are familiar with.

CULTURE/WORLDVIEW - CONSUMERISM AND COLONIAL MINDSET

- 1) Keeping Up with The Jones. Keeping up with the Jones is the American story of always comparing what you have with what your neighbor has. It is the story of the suburban arms race of accumulation. The smartest cell phone, the fastest laptop, the best schools. And while this sad suburban story is easy to mock, it has infected all our lives to some degree. We often desire the latest gadgets and even when we don't, we are forced to comply through the twin evils of planned obsolescence (things are made to break or be useless in a short time) and perceived obsolescence (what you have isn't enough). Of course, this isn't about personal choices it is about how things are manufactured and marketed to maintain a system of enclosure and control. It is a form of psychic slavery that shackles us to the system.
- 2) "Our enormously productive economy demands that we make consumption our way of life, that we convert the buying and use of goods into rituals, that we seek our spiritual satisfaction and our ego satisfaction in consumption. We need things consumed, burned up, worn out, replaced and discarded at an every-increasing rate." – Victor Lebow, Economist, in Price Competition, 1955 (this was not a critique of the system, but a strategy for marketing).
- 3) "Television achieves three results to an extent no other advertising medium has ever approached. First, it creates a captive audience. Second, it submits that audience to the most intensive indoctrination. Third, it operates on the entire family."

Victor Lebow, Economist, in Price Competition, 1955

It is also worth noting that the age of the internet and social media has taken the power of television and further amplified it. Advertising is targeted. Identities are atomized forming insular echo-chambers that are easy to target and manipulate.

GOVERNANCE - MILITARISM

Obvious and everywhere – pick an example you are familiar with.



REGENERATIVE ECONOMY

RESOURCES - REGENERATION

Facing increasing droughts and water scarcity, inland areas in Senegal need to preserve food sovereignty through climate resilient and sustainable agriculture. The Afrika Mandela Ranch is an ecological farm and school, which also hosts an elementary school. Through a cooperative of women from surrounding villages (Mbondy, Kalassan, Keer Saer), it implements agro-ecology and income generating food production for women. Focusing on local natural resources and preserving the ambient ecosystem, the project fights erosion by planting native trees and increasing soil fertility*.

* http://www.ctc-n.org/sites/www.ctc-n.org/files/resources/agro-ecological_ women_cooperatives_ensure_food_sovereignty_in_drought_threatened_areas.pdf

WORK - COOPERATION

A global bottom-up and trans-local movement of "waste pickers" is creating zero-waste worker cooperatives that provide an essential ecological service by recovering materials that can be re-used and recycled, while providing sustainable, democratic and dignified livilihoods for some of the most marginalized communities in the world. From Zero-Waste Kovalam in Kerala India, where cooperatives of women waste-pickers create products from trash as an alternative to toxic waste incineration to the federation of cooperatives in Colombia that runs the waste recovery and recycling system in Bogota to the CERO Cooperative in Boston, which provides composting and recycling services for restaurants; all these and many more drive ecological resilience through voluntary, democratic control over peoples' own labor*.

- * Learn more at GAIA, www.no-burn.org
- * Learn more at First Nations Pedagogy, http://firstnationspedagogy.com/ interconnection.html



CULTURE - CARING AND SACREDNESS

All our relations. "Interconnection is a central core of First Nations, Inuit and Metis worldviews and ways of knowing. Some First Nations sum this up with the phrase "All my relations". This mindset reflects people who are aware that everything in the universe is connected. It also reinforces that everyone and everything has a purpose, is worthy of respect and caring, and has a place in the grand scheme of life." From *First Nations Pedagogy*.

GOVERNANCE - DEEP DEMOCRACY

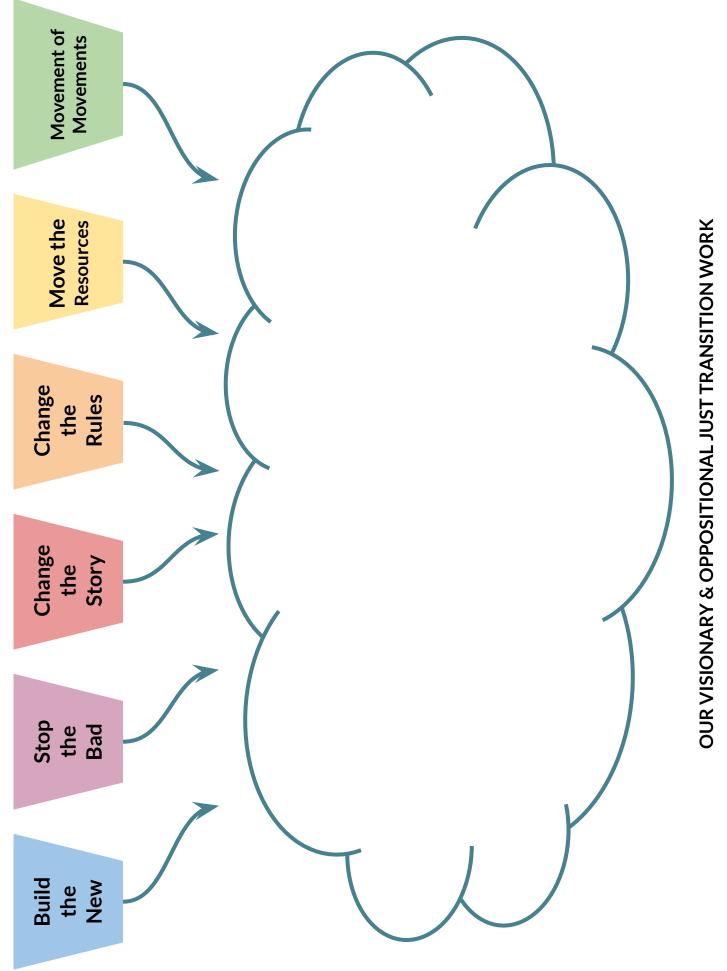
Self-Governed Responses to Harm and Hurting:

If we want a world without policing and prisons, we must take seriously the question, "How do we respond to harm and hurting in our communities?" Luckily, self-governed responses to harm and hurting that are rooted in healing and reconciliation rather than punishment and retribution are being practiced throughout the US and the world. Transformative Justice circles, community safety groups, sanctuary cities, truth and reconciliation are all models of ways we can care for each other without depending on policing or prisons, and allows us to confront the perceived dependence on the cops by demonstrating a better way forward. The scale of these interventions (from schools to neighborhoods to entire regions) also allows us to rethink the scale at which solutions to harm and hurting can happen.



JUST TRANSITION IN OUR MOVEMENT!

JUST TRANSITION PRINCIPLE	In the case studies, where do u see strategies that
Stop the Bad	
Build the New	
Change the Story	
Change the Rules	
Move the Resources	
Build a Movement of Movements	



EDHORIZATIONS CLIMATE JUSTICE ALLIANCE Just Transition Principles

*This short paper aims to articulate the shared analysis & principles held by members of the Climate Justice Alliance, recognizing that a Just Transition will look different in different places.*¹

What Do We Mean By Just Transition?

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"Just Transition is a principle, a process and a practice." — Just Transition Alliance

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 economy² to a regenerative economy. This means approaching production and consumption cycles holistically and in a waste-free way. The transition itself must be just and equitable, redressing past harms and creating new relationships of power for the future through reparations. If the process of transition is not just, the outcome will never be. Just Transition describes both where we are going and how we get there.

History & Context

Just Transition strategies were first forged by labor unions and environmental justice groups rooted in low-income communities of color, who saw the need to phase out the industries that were harming workers, community health and the planet—and at the same time provide just pathways for workers to transition to other jobs. It was rooted in workers defining a transition away from polluting industries in alliance with fence line and frontline communities.

The environmental justice (EJ) movement grew out of a response to the system of environmental racism where communities of color and low-income communities have been (and continue to be) disproportionately exposed to and negatively impacted by hazardous pollution and industrial practices. Its roots are in the civil rights movement, and are in sharp contrast to the mainstream environmental movement, which has failed to understand or address this injustice³. The EJ movement emphasizes bottom up organizing, centering the voices of those most impacted, and shared community leadership.

Building on these histories, members of the Climate Justice Alliance, many of whom are rooted in the environmental justice movement, have adapted the definition of Just Transition to represent a host of strategies to transition whole communities to build thriving economies that provide dignified, productive and ecologically sustainable livelihoods, democratic governance and ecological resilience.

Some of the movement leaders who have built a strong foundation for Just Transition



Connie Tucker, Southern Organizing Committee for Economic & Social Justice



Richard Moore, Southwest Network for Environmental and Economic Justice and Los Jardines Institute



José Bravo, Just Transition Alliance



Tom Goldtooth, Indigenous Environmental Network



Pam Tau Lee, Chinese Progressive Association



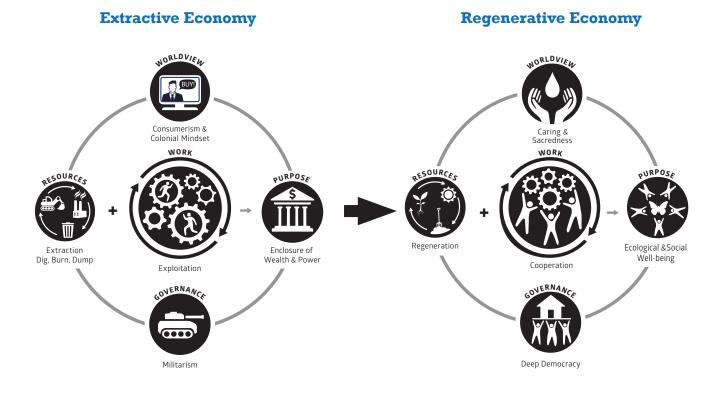
Tony Mazzocchi, Oil, Chemical & Atomic Workers International Union

Analysis, Framework and Strategy

After centuries of global plunder, the profit-driven industrial economy rooted in patriarchy and white supremacy is severely undermining the life support systems of the planet. Transition is inevitable. Justice is not.

We must build visionary economy that is very different than the one we now are in. This requires stopping the bad while at the same time building the new. We must change the rules to redistribute resources and power to local communities. Just Transition initiatives are shifting from dirty energy to energy democracy, from funding highways to expanding public transit, from incinerators and landfills to zero waste, from industrial food systems to food sovereignty, from gentrification to community land rights, from military violence to peaceful resolution, and from rampant destructive development to ecosystem restoration. Core to a Just Transition is deep democracy in which workers and communities have control over the decisions that affect their daily lives.

To liberate the soil and to liberate our souls we must decolonize our imaginations, remember our way forward and divorce ourselves from the comforts of empire. We must trust that deep in our cultures and ancestries is the diverse wisdom we need to navigate our way towards a world where we live in just relationships with each other and with the earth.



CLIMATE JUSTICE ALLIANCE JUST TRANSITION PRINCIPLES

CJA Just Transition Principles

There are existing principles, including the <u>Principles of Environmental Justice</u> and <u>Jemez Principles for</u> <u>Democratic Organizing</u>, that have been important in guiding our work. The Just Transition principles below are an attempt to consolidate and synthesize various Just Transition principles from among CJA members and allies, built off the deep work and discussions amongst ourselves. Understanding that Just Transition will look different in different places, we believe a core set of shared principles can strengthen our collective work.

A Just Transition moves us toward Buen Vivir

Buen Vivir means that we can *live well* without *living better* at the expense of others. Workers, community residents, women and Indigenous Peoples around the world have a fundamental human right to clean, healthy and adequate air, water, land, food, education and shelter. We must have just relationships with each other and with the natural world, of which we are a part. The rights of peoples, communities and nature must supercede the rights of the individual.

A Just Transition creates Meaningful Work

A Just Transition centers on the development of human potential, creating opportunities for people to learn, grow, and develop to their full capacities and interests. We are all born leaders, and a regenerative economy supports and nurtures that leadership. In the process, we are transforming ourselves, each other, our communities, and our society as a whole. Meaningful work is life-affirming.

A Just Transition upholds Self Determination

All peoples have the right to participate in decisions that impact their lives. This requires democratic governance in our communities, including our workplaces. Communities must have the power to shape their economies, as producers, as consumers, and in our relationships with each other. Not only do we have the right to self determination, but self determination is one of our greatest tools to realize the world we need. The people who are most affected by the extractive economy — the frontline workers and the fenceline communities — have the resilience and expertise to be in the leadership of crafting solutions.





CLIMATE JUSTICE ALLIANCE JUST TRANSITION PRINCIPLES

A Just Transition equitably redistributes Resources and Power

We must work to build new systems that are good for all people, and not just a few. Just Transition must actively work against and transform current and historic social inequities based on race, class, gender, immigrant status and other forms of oppression. Just Transition fights to reclaim capital and resources for the regeneration of geographies and sectors of the economy where these inequities are most pervasive.

A Just Transition requires Regenerative Ecological Economics

Just Transition must advance ecological resilience, reduce resource consumption, restore biodiversity and traditional ways of life, and undermine extractive economies, including capitalism, that erode the ecological basis of our collective well-being. This requires a re-localization and democratization of primary production and consumption by building up local food systems, local clean energy, and smallscale production that are sustainable economically and ecologically. This also means producing to *live well* without *living better* at the expense of others.

A Just Transition retains Culture and Tradition

Capitalism has forced many communities to sacrifice culture and tradition for economic survival. It has also defaced and destroyed land held as sacred. Just Transition must create inclusionary spaces for all traditions and cultures, recognizing them as integral to a healthy and vibrant economy. It should also make reparations for land that has been stolen and/or destroyed by capitalism, colonialism, patriarchy, genocide and slavery.

A Just Transition embodies Local, Regional, National and International Solidarity

A Just Transition must be liberatory and transformative. The impacts of the extractive economy knows no borders. We recognize the interconnectedness of our communities as well as our issues. Therefore, our solutions call for local, regional, national and global solidarity that confronts imperialism and militarism.

A Just Transition builds What We Need Now

We must build the world we need now. This may begin at a local small scale, and must expand to begin to displace extractive practices. We must build and flex the muscles needed to meet our communities' needs.



What Just Transition is NOT: False Solutions

We understand that as frontline communities, we are often faced with navigating many contradictions. We have seen that the fight against climate change has now become a big business opportunity. In this context, it is important to recognize approaches that will only worsen our ecological and economic crises. We call these "false solutions." The following definitions of false solutions offer a political compass for our movements, knowing that we will engage more deeply in the nuances of various solutions in front of us in our regional and organizational contexts.



False Solutions extract & further concentrate wealth and political power

Carbon trading and other market-based incentives are presented as "economically and politically viable" strategies to address the climate crisis. Unfortunately, this makes the false and dangerous assumption that the laws of nature are subordinate to the laws of capitalism. These undemocratic mechanisms prioritize maximizing profit for those at the top at the expense of the earth and people. These do not move us toward a Just Transition.

False Solutions continue to poison, displace, and imprison communities

Nuclear, fracking, "clean coal," incineration and even prisons are offered as economic transition solutions to the climate crisis, but only continue to harm the health of people and the planet. The path of extracting, transporting, processing, and consuming these technologies is paved with communities riddled with cancer, reproductive and respiratory disease, among other devastating health impacts. These false solutions turn low-income communities, communities of color and Indigenous communities into sacrifice zones. These do not move us toward a Just Transition.

False Solutions reduce the climate crisis to a crisis of carbon

The climate "crisis" is a symptom of a deeper crisis: resource intensive industrial production of the dominant dig, burn, dump economy. Addressing only carbon emissions without challenging the growthat-all-costs economy doesn't resolve the real crisis. This is not to say that carbon doesn't matter, but it is not the only thing that matters. Techno-fixes like titanium oxide cloud seeding or injecting carbon into the sea bottom are solutions for making money off of the climate crisis more than than they are solutions to the climate crisis. It is unclear that these technologies will even work. It is highly likely that they'll have unintended consequences. These efforts avoid the real solutions of reducing pollution at the source. These do not move us toward a Just Transition.



Solving the Climate Crisis: It is possible. It is necessary. There are no shortcuts.

There's no silver bullet. As we know, it will look different in different places. And let's remember: Transition is inevitable. Justice is not. Let's get to work.

Endnotes

- 1. The drafting process involved consolidating various principles developed by CJA member organizations --Just Transition Alliance, Kentuckians for the Commonwealth, and Movement Generation -- and discussions by CJA pilot site anchor organizations. CJA staff developed a first draft and got feedback from CJA member organizations at the Growing Our Power national convening in St. Louis and through online comments. A drafting team made up of CJA members and staff, with additional input from the Steering Committee and Pilot Site reps, finalized this working draft.
- 2. By extractive economy, we mean an economy that relies on the extraction of labor, of natural resources, of culture and of community.
- 3. Robert D. Bullard, Dumping in Dixie: Race, Class, and Environmental Quality (Westview Press, 2000).
- 4. By whole communities, we mean to include workplaces, homes, schools, implying that we are workers, we are community members, we are whole people.





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Climate Justice Alliance (CJA) formed in 2013 to create a new center of gravity in the climate movement by uniting frontline communities and organizations into a formidable force. Our translocal organizing strategy and mobilizing capacity is building a Just Transition away from extractive systems of production, consumption and political oppression, and towards resilient, regenerative and equitable economies. We believe that the process of transition must place race, gender and class at the center of the solutions equation in order to make it a truly Just Transition.

Our members have won significant victories against polluting and extractive industries, preventing new carbon emissions from reaching our atmosphere. We are building local alternatives that center traditional ecological and cultural knowledge and create a pathway for a regenerative future.



CLIMATE JUSTICE ALLIANCE COMMUNITIES UNITED FOR A JUST TRANSITION

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