

**Symposium: Critical Restoration Geographies**

**Critical Restoration Meanders & Reading Lists**

The CritRest Collective

**I. Building Interdependence + resisting normativation**

Environmental justice movements often use specters of disability induced by environmental degradation to motivate others to join the cause. However, this ableist framework reinforces normative logics that impair and control bodies, the land, and relations between them. It ignores the fact that disabled people have ways of knowing and being that must inform environmental justice projects: focus shouldn't *just* be on how current systems produce disability, but on the knowledge and values of disabled folks who've had to navigate said systems. The writers here emphasize these indispensable insights. First, restoration narratives resonate with those of cure: a return to actual or imagined prior states of health is not universally appealing or unproblematically desirable. Also, as climate chaos intensifies, its effects disproportionately render life untenable for disabled bodyminds. What does critical restoration necessitate to make life more liveable for all and ensure no one is left behind? Disability justice's tenet of interdependence begins to answer this question, making clear crip futurities are inextricable from a critical restoration.

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## II. Transitions thru Ecological Restoration

How can ecological restoration be made "critical" in practice? Building on the call for abolition ecology to focus on "access to fresh air, clean water, sufficient land, amelioration of toxic chemicals, and beyond" (Heynen and Ybarra 2021: 22), this discussion re-turns to some of the ways geographers have thought about ecological restoration as a socio-natural process, and asks: How might "changing socio-cultural values and expectations, and [current] ecological, economic, political and legal contexts" (Smith 2013: 357) pry open new opportunities and challenges for restoring nature (and) society? What emerges from the confluence of the "Principles of Environmental Justice" (People of Color Environmental Leadership Summit 1991) with tellings from past, present, and future ecological restoration-type projects and how might thinking these together assist us in practicing more "careful" political ecologies? What is involved in the political ecology of ecosystem restoration, and how might our insights be applied toward just recovery and just transitions...what might they "look" like? And, how is this specifically applicable in settler colonial states?

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<https://climatejusticealliance.org/regenerativeeconomy/> (En Español:  
<https://climatejusticealliance.org/economia-regenerativa/?lang=es>)

### III. Imagining + Planning for Liberatory Futures

What possibilities arise among the connections between speculative thought and radical planning? In thinking through the work of CritRest from intimate ecologies to eco-cultural landscapes, “Imagining + Planning for Liberatory Futures” seeks to explore work that holds a critical lens up to the speculative and imaginative practices of restoration work with an eye towards the infrastructures of abolitionist world-building. This meander takes up notions of radical hope in the face of ongoing apocalypses, seeking to build in the ruins and root through the cracks as current structures decompose. In doing this, we will think and grow through a mix of academic, non-academic, textual, visual, and sonic materials. This begins with Black feminist speculative interventions and moves through geographic work around abundance, futurity, and infrastructure, concluding with Black, Indigenous, and queer eco-critiques. We also invite the participants of this meander to listen and especially contribute to a [collaborative playlist](#) to sonically engage with the discussion.

- Excerpts from *Octavia’s Brood: Science Fiction Stories from Social Justice Movements* (edited by adrienne maree brown and Walidah Imarisha, AK Press, 2015)
  - “Foreword: Birth of a Revolution” by Sheree Renée Thomas
  - “Introduction” by Walidah Imarisha
  - “Outro” by adrienne maree brown

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