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# **Just landscape restoration**

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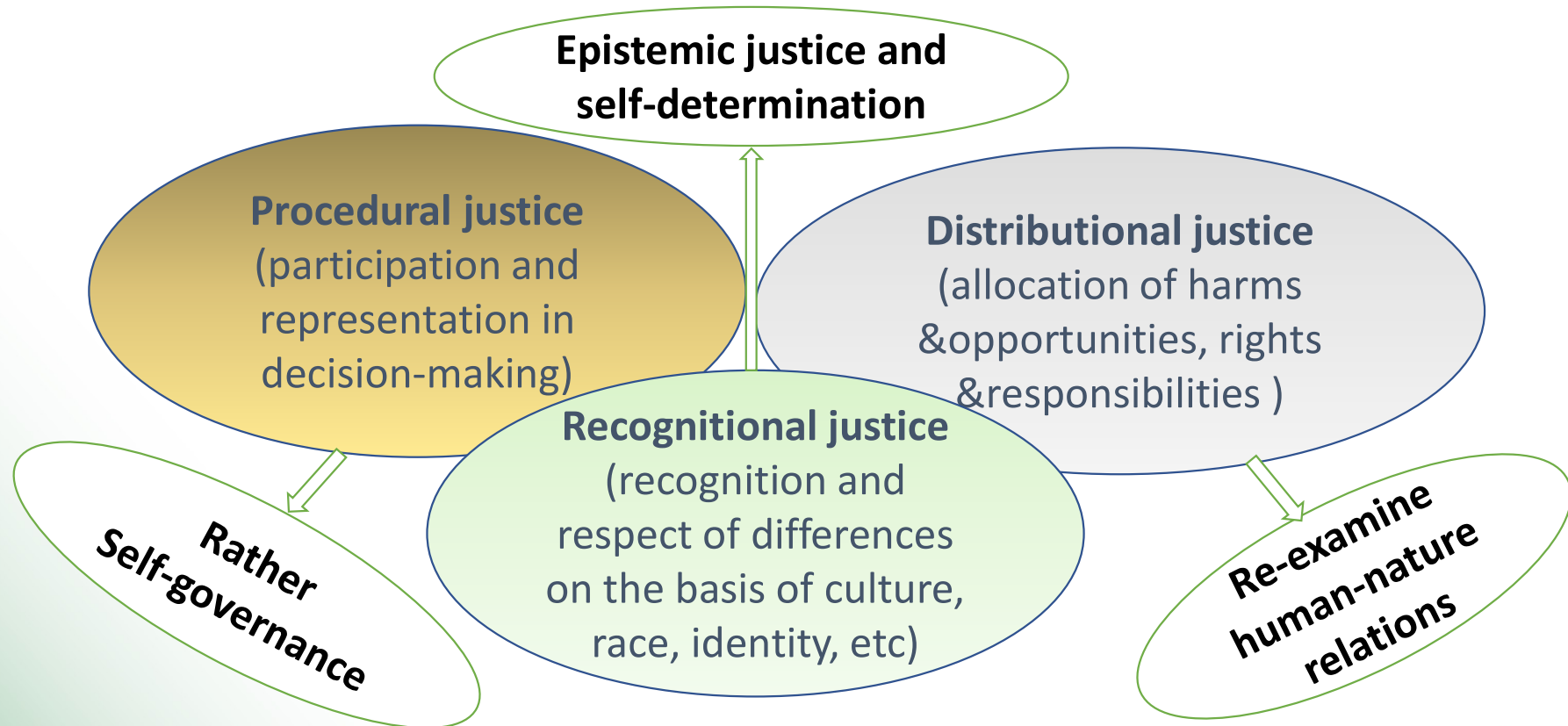
**Building a Green, Healthy and Resilient Future with Forests**

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# Chapter Outline

1. Landscape restoration: an overview of actors, logics and initiatives
2. A brief history of community engagement, and why full recognition of local knowledge systems, traditions and institutions is the key.
- 3. Environmental Justice (EJ) approaches: Decolonial EJ (DEJ) in focus**
4. Major barriers for locally just, equitable and effective landscape restoration
- 5. How to avoid reproducing past injustices and open the space for decolonial landscape restoration embedded within local lived experiences?**

# Environmental Justice (EJ) and Decolonial EJ (DEJ)



Ramcilovic-Suominen, S. 2022. Envisioning just transformations in and beyond the EU bioeconomy: inspirations from decolonial environmental justice and degrowth. *Sustainability Science*, <https://doi.org/10.1007/s11625-022-01091-5>

Temper, L. 2018. Temper, L. (2019). Blocking pipelines, unsettling environmental justice: From rights of nature to responsibility to territory. *Local Environment*, 24(2), 94–112. <https://doi.org/10.1080/13549839.2018.1536698>

# How to avoid reproducing injustices in LR

1. To what extent does the landscape restoration continue the **mindsets, mandates, logics, structures and binaries** (e.g. developed/undeveloped, superior/inferior) established by and rooted in the colonial structures?
2. To what extent does it **serve global actors' interests, concerns and goals** visa-a-vis those of the local communities ?
3. To what extent does it **benefit global actors at the expense of** local communities?
4. To what extent are the motivation and initiative globally **defined, with involvement of domestic state actors only, with local peoples as passive participants?**
5. To what extent is the LR planned to be on the **land on which the actors promoting it do not directly depend for their subsistence and livelihoods?**
6. To what extent are the **modes of operation** (e.g. planting species, restoration techniques, location) and the rules of the game externally defined?
7. To what extent are the **institutional structures** used to design, negotiate, and implement the restoration process distant from those customary to the land?

# How to avoid reproducing injustices in LR?

## 1. *Local people's knowledge systems, agency, concerns are the foundation of landscape restoration*

Knowledge co-creation yes, but traditional /indigenous knowledges at the core, rather than being a subject of validation by scientific knowledge.

## 2. *Landscape restoration benefits local communities; 'benefits' and 'tradeoffs' are aligned with local epistemological and legal systems.*

Local peoples' knowledges, cultural and legal/political agency and self-governing authority is a key not only for procedural and epistemic justice, but also for ensuring that they benefit in ways that are meaningful to them.

## 3. *Landscape restoration relies on local governing and legal systems, ensuring self-determination and self-governance in the process*

Indigenous /customary self-governing authority recognized by the state and international actors, which implies applicability of indigenous or customary authorities and their traditional ruling structures and legal practices. Allowing decision-making to take place within their legal traditions and structures, rather than forcing participating within state authority and structures.



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**Thank you.**

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# **Major barriers for locally just, equitable and effective landscape restoration**

- 1. Prioritizing global while ignoring local knowledge systems, logics and politics in global landscape restoration*
- 2. Unfairly targeting small-scale rather than large-scale degradation drivers and livelihood activities*
- 3. Offshoring burdens of global landscape restoration to local communities*
- 4. Relying on state actors and structures while ignoring customary and indigenous authorities and governing rule system*



## On decoloniality:

To understand decoloniality, we first need to talk about coloniality. Coloniality means that the colonial logics, mindsets, economic and power structures did not end with the end of colonialism, which is that historical and political moment in history when former colonies, at least most of them, got independent.

So the argument of coloniality is that the political colonisation ended, but coloniality continues: that is the colonial mindsets, logics, metaphysics, values, ontologies and relationships with the rest of nature, and with previously colonised peoples – which are the very foundation of our political and economic global system and global relations - continues.

Coloniality reproduces and manifests itself in various form and through phenomena such as global capitalism, patriarchy, continued imperialism, modernity as we know it and also in global relations, quite a lot.

In literature, various forms of coloniality: 1. Coloniality of Knowledge, 2. of Power and 3. coloniality of Being. Similarly, we can talk about DECOLONIALITY and DECOLONISING knowledge, power and being. So it is about decolonising the political, but also the epistemic and ontological.





# On Decoloniality

## **Scholars: Franz Fanon, William DeBois, Quijano, Arturo Escobar, Walters Mignolo**

- a critique of modernity as we know it;
- the various forms of violence and oppression, including extractivism, racism, patriarchy, and cultural domination.

Decoloniality can be approached from the object of decolonialization.

- Decoloniality of mind (Fanon 1967) => decoloniality of imaginary (culture, meanings, and significations, worldviews) (Latouche 2015). **Decolonising the epistemic and ontological.**
- Decoloniality in material sense, that refers to undoing concrete political and economic structures and colonial harms (e.g. repatriation of indigenous land & rights). **Decolonising the political.**



# What is decoloniality and Why decolonial EJ, rather than the 3D EJ

- Different onto-epistemologies: imaginaries, knowledge systems – ignoring of which results in violence and cultural repression
- Different legal systems: legal pluralism, but also state doesn't treat or protect all citizens equally (else we won't have movements such as Black Lives Matter)
- Different histories, historic responsibilities, unequal consumption, development patterns – sheer inequalities, domination & oppression.

## What is decolonial EJ/What is decoloniality?

The current global political and economic relations and structures are not only shaped by the colonial past, but by colonially instituted ideas, collective imaginaries, power relations and arrangements, which persist to the present day ...which helps reproduce resource inequalities, racial violence, extractivisms, ecological degradation, etc.

Decoloniality as an act of undoing concrete political, cultural and economic colonial harms

To decolonise = to reverse the violence of colonialism and racism (Fanon);

Indigenous decoloniality: land restitution & autonomous representation (Tuck and Young)



# On epistemic justice

- The terms like equity, or equal distribution, or ownership are not /should not be treated as universal. They are not always compatible with certain ontologies. Different ontologies imply people perceive and relate differently with one another, with nature. For me and you nature is something to go out and enjoy for exp. **The struggle is ontological and epistemic – it is a struggle of ontologies or worldviews, as scholars like Arturo Escobar puts it.**
- Of course that does not mean that equal distribution or ownership is by default something local indigenous communities do not want, especially considering the alternative option, right. But also as Franz Fanon regarding coloniality put is (which to an extent is similar to Foucault's notion of power and governmentality): coloniality (as governmentality) work not only through disciplinary means and violence, but also through capturing the desire of subjugated (or, in the case of Foucault's notions of power and governmentality, of the governed subject.)
- **Speaking for the others** – to represent the other in a way that is observed as legitimate – others knowledges are acknowledged, but are approached from and interpreted through Eurocentric position and frameworks. This is not epistemic justice. Their knowledge needs to be formed and represented by them. **This is also closely relate to the self-determination aspects.**



# On self-determination

- Self-determination concerns the right to conceptualise one's own desires and struggles through their own and outside of the dominant forms, conceptions and categories of power and knowledge that are rarely recognised by the dominant groups and elites, and this include academic not only political elite.
- Self-determination is not possible within the limits of the dominant knowledges and the dominant political/state apparatus. This, in fact, has counter-productive implications as it can assimilate, as it has assimilated, different marginalised cultures and governing structures for millennia.
- Self-determination has two sides – structural or material but also psychological. So if you think of **recognition and misrecognition – it is not only about the material and structural** (mis)recognition, but it is also about the psychological and subjective side of misrecognition that needs to be taken into account. Recognition justice does not take into account the subjective, only the material.

