

The Wilderness Society

30 x 30 BLUEPRINT

'CLIMATE CHANGE'

NM VISION FOR CONSERVATION

INDIGENOUS HISTORY

LEAD TO DEEP CONNECTION TO LAND AND DEEP DISCONNECTION COLONIZATION

INDIVIDUAL BLAME

Must Move To



CONSERVATION NOT A 'CONCEPT' IN INDIGENOUS THOUGHT.

COLLECTIVE SYSTEMIC RESPONSE

CULTURE

multi-generational teaching

FAMILY

TRADITION

HISTORY

HOME

NATURE

COMMUNAL EFFORT



REQUIRES LARGE SCALE PLANNING

Acknowledge

CAPITALISM COLONIALISM DISPOSSESSION VIOLENCE DISPLACEMENT INJUSTICE

NO ACCESS

REMOVAL OF PEOPLE/WILDLIFE

address

gentrification

HEALTH

well being OF THE PEOPLE!

physical · mental · spiritual

NEED SPACE FOR

VOICES OF COLOR!



BUILD UP



**THE WILDERNESS SOCIETY**

# 30 x 30 BLUEPRINT

"HUMANS ARE MERELY A STRAND"

-CHIEF SEATTLE

LAND BACK

**OUR PROLESS**

memory

PRAY

Reclaim

WATER BACK

RETURN TO ORIGINAL CARETAKERS

Ground Self

Tradition

WORK IN

RELATIONSHIP

CONSERVATION WORK

TRIBAL/BIPOC COMMUNITIES

ELDERLY • YOUTH

EXPLOITATION  
COMMODIFICATION

WHERE WE LIVE, WORK, PLAY, PRAY, RECREATE

"OUR STORY!"

CHANGE THE DOMINANT NARRATIVE!

PROTECT LAND!

Respect Languages

¡HOLA!

"HI"

"YA'AT'EH"

"KESHI"

"XIN CHÀO"

"SALAM ALAIKUM"

INTER CONNECTED

INDIGENOUS COMMUNITY

SHIFT!

INDIVIDUAL COLLECTIVE ACTION

KNOW SYSTEMIC & INSTITUTIONAL STRUCTURES!

HOW WE MOVE

BIPOC COMMUNITIES

NO SACRIFICE ZONES



NO OVERPOLICING!!



ENVIRONMENTAL RACISM

reciprocity

ACCESS TO TRADITIONAL

HONOR

ceremony  
practices  
education

BIPOC COMMUNITIES

RESOURCES







THE WILDERNESS SOCIETY

30x30 feedback Session

① ASK QUESTIONS  
PULL OUT THEMES

② CAPTURE & QUANTIFY DATA  
PULL OUT VALUES  
INCORPORATE INTO DEFINITION

③ DRAFT OF BLUE PRINT  
CREATED

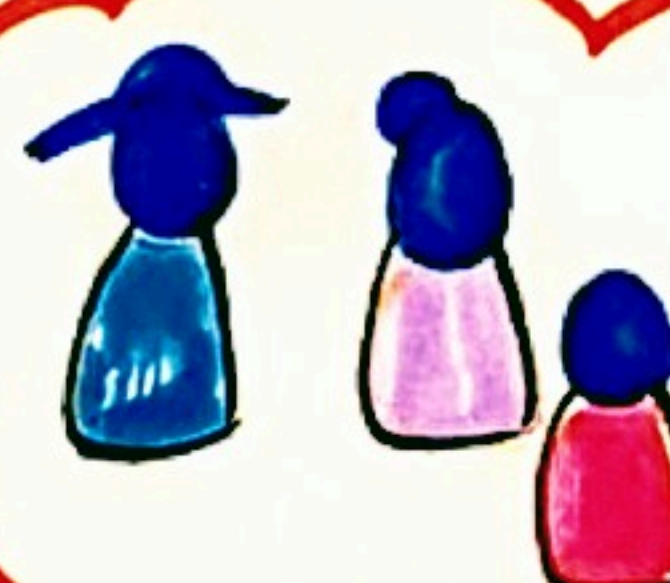
PROCESS

DATA BELONGS TO COMMUNITY



FINDINGS

"THIS IS WHAT WE" FOUND!



NM

Vision for Conservation

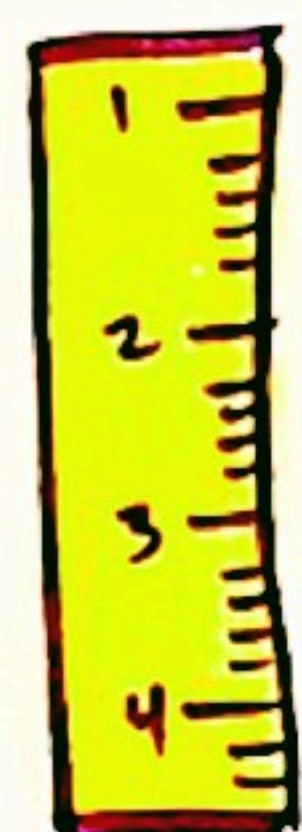
NECESSARY

NATURE  
LAND

NEED TO LIVE!



Talk about everything that has been done to hurt land-wildlife



REQUIRES LARGE SCALE PLANNING!



PROTECT FORESTS & BOSQUE

Our Process

create

GOAL

END gentrification and colonialism!

for sustainable development

Healthy & Equitable Access

PRAY

TO SOURCE WE ARE CONNECTED TO...

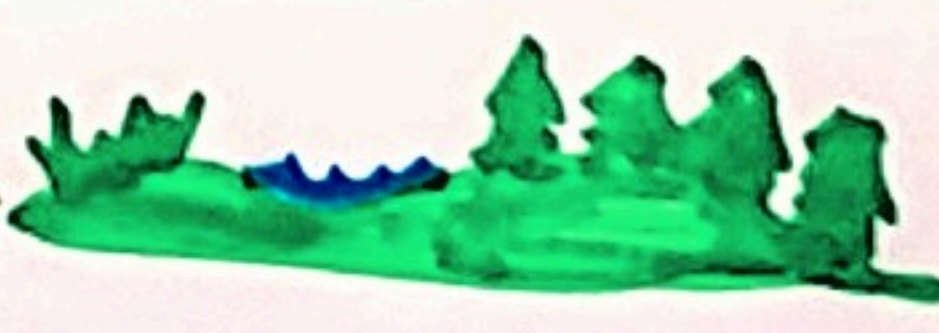
IMPORTANT!

how we move

Protect where we PLAY, LIVE, WORK, PRAY



NO ACCESS



Art



# A New Mexico Vision for Conservation:

Conservation is embedded in traditional lifeways as a collective, multigenerational practice that respects the interconnections between people and nature and which protects the intrinsic value of Mother Earth. It is guided by those most disproportionately impacted by adverse health outcomes that stem from disconnection and displacement to home and land. Conservation cannot be done without addressing the dispossession, violence, and injustices that occur under oppressive systems including capitalism and colonialism.

## OUR PROCESS:

We ground ourselves in the memories and traditional ways of our ancestors in order to reclaim our connection to the land.

We make decisions for our ancestors, ourselves, and our descendents.

We strive to be in relationship with Tribal communities, BIPOC communities, elders, and youth in a way that respects the languages and spiritualities in which we practice our connection to place.

We commit to a process that intentionally prioritizes the return of land and water back to the Indigenous peoples who are the original stewards of these places

By doing this work, we shift our view of the land and Earth to its intrinsic value and move away from the further exploitation and commodification of its land, air, and water

We are changing the dominant narrative of who is connected to the land and who controls that narrative. For BIPOC and immigrant communities specifically, there is a normalization that these communities can work on the land but not enjoy them. The latter is enforced by over policing of Indigenous and people of color.

Indigenous communities exist across the world. We must broaden the scope of history wider than the establishment of the United States to one that acknowledges the interconnectedness of all peoples that have inhabited this land base throughout history.

This work must shift from individual to collective action while understanding the systemic and institutional structures that are in place that uphold the status quo.

Being a part of the land is protecting it, and therefore we must protect the places where we live, work, pray, play and learn.

## HOW WE MOVE:

Environmental racism has resulted in BIPOC communities being disproportionately exposed to toxic environments that adversely impact mental, physical, emotional, and spiritual health across generations while also prioritizing the protection of remote places accessible to primarily wealthy, white communities.

Where we live, work, pray, play and learn are worth protecting.

We must protect cultural and historic places, our water systems (inclusive of acequias, rivers, lakes, irrigation, etc.), mountains and natural landscapes, and parks and open spaces while simultaneously ensuring that we are not unintentionally creating sacrifice zones or over policing Indigenous and communities of color.

Conservation and culture are not mutually exclusive. Conservation efforts must honor access for traditional ceremonies, practices, and which allow for the education of our current and future generations while protecting Mother Earth.

Protecting the land may mean restricting access to industries that may harm the land.

Resources should be allocated to both rural and urban communities to protect places from overgrazing, military, and extractive industries that harm the land and therefore the people.