of the earth.

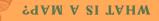
Unmapping means stripping layers of trauma. Understanding that because the land is being held hostage by corporations, landlords, and institutions that cater to profits instead of people, we need to resist. It's an attempt at liberating ourselves from the systems forced onto us and the land by connecting with the community that surrounds us. Thank you to each and every guide who came our way to show us the profound ways in which we could care for and liberate each other on Stolen Land. We are grateful for the insight of the each

I cannot speak for all Indigenous people, but growing up in Helena, MT in my Anishinaabe and Cree family, I was taught that the land and the body are interconnected. The earth is a living being, and it's our responsibility to take care of her as she takes care of us. If the land and the body are one, then what does it mean to flatten it on a map? To take away its shape and figure? What does it mean to dig into her skin, suffocate her in concrete and trash, and rename her after those who have raped her? And for those whose creation stories are embedded within this place, or who have been forcefully relicated from the places of our own creation stories, how do we work to heal this body? How do we unmap? Where can we be safe?

In the early years of colonization, settlers used Indigenous knowledge to create maps of the "newly discovered" territories. These maps took away Indigenous autonomy of land, and in the hundreds of years following, the land would be broken up to make it more exploitable. What is currently known as Providence, RI, is the result of the erasure of the Narragansett, Pokanoket, and Wampanoag people.

Maps are commonly understood as orthographic drawings of city blocks, congested together, and pieced in between the rectangular chunks is the label of the land - a name of a city, atreet, or building, that so often was not a gift, but a designation of ownership. Longitude and latitude trace a grid superimposed over the landscape, he calculating lines cut through the space, butchering the land until she calculating lines cut through the space, butchering the land until and into easily digestible and sellable blocks. Maps are prisons.

For some, a map is a sepia-toned sheet of paper frayed at the edges, laid flat on a table while someone on a journey studies it to find their way through the unknown. Today, it might be the image on your phone that accompanies the computer-generated voice guiding you while you head somewhere new.



And if so, how? This project is an attempt at poetic unmapping—an invitation to navigate place based on relationships, dreams, needs, memories, and desires. It is not meant to be used as a way to get from one point to another, but to activate a connection to the land and to the people who have historically built and stewarded this place that many of us call home. It is a call for love as radical action, as alchemy of transformation.

Is it possible to instill the ancestral spirit back into this soil ravaged by greed and ecocide? Could humanity be saved by the artists, activists, and poets reinventing our languages? Can we give life back to the sick and rejected bodies in the city? Can we overcome the unhoming and pain triggered by centuries of crime? Can we undie?

How can we imagine alternative paths and connections?

Understanding the history of this place means grappling with the blood-stained foundation that it was built upon. This land was stolen through the displacement, oppression, and genocide of Native People, and 'developed' through the use of slave labor that prolonged colonial wealth and supremacy. This system cannot be decolonized, no matter how many performative land acknowledgments are made.

Looking at our map which was built with contributions from students, activists and community leaders, it is clear that the city that truly sustains us is weaved by people prioritizing the health of their neighbors, the accessibility of knowledge, and expression through art. Through this process of unmapping power structures and recentering care, we engage with the land as body, as spirit, as guide. The land is a liminal space - it is alive, beyond the destructive nature of capitalism and war, beyond limiting words, concepts and binaries.

As we sit on College Hill, we recognize the harm that our institutions enact and perpetuate against the local community - acts of gentrification and displacement, historic exploitation of labor, and artistic and intellectual elitism.

LAND = BODY is an open and ongoing archive of community resources, collectives, and spaces in Moshassuck, the area currently known as Providence, Rhode Island. Over the course of a few months, we have developed a collaborative digital map that centers essential local organizations, such as libraries, cultural centers, DIY and public spaces, harm reduction sites, queer archives, and shelters.

The land knows you, even when you are lost. Robin Wall Kimmerer, Braiding Sweetgrass

A Poetic Unmapping of Moshassuck



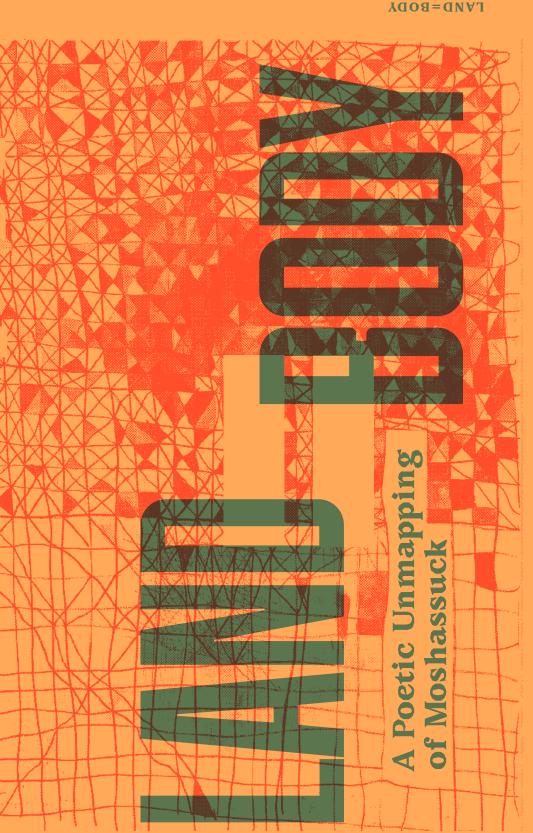
OUR DEMANDS

Reparations

- Use Land Back. Land acknowledgments are meaningless without commitment to return land to the Native community.
- Pay real estate taxes and increase taxes on the wealthy and corporations.
- Unconditional payments to descendants of slaves and Natives.
- **2** Apologize for African enslavement and the genocide of Indigenous peoples.
- Follow and include Native, African-American, BIPOC and LGBTQ+ leadership in all decision-making.
- Return stolen art, human remains, sacred objects and artifacts from all collections unconditionally.

Community and Land Care

- Open classrooms, libraries, resources, studios and spaces for community members.
- Provide free healthcare, harm reduction programs and mental health support for all, including the houseless and refugees.
- Offer stipends and housing for artists and community organizations.
- Urgently launch a comprehensive program for affordable housing and shelters.
- △ Practice ethical fundraising and transparent leadership.
- Support unionization and free legal access for all.
- Implement environmental policies including improved public transport, emission and waste reduction, and planting initiatives.







navigate a care-centered map of the city

animator, problem-solver, and friend. Their work focuses on generational trauma and healing, homesickness, and the line between tragedy and comedy. Laney has been living in what is currently known as Providence,

Studies at Brown and Painting at RISD.

Shey 'Ri Acu' Rivera Rios (pronouns: they/them) is an interdisciplinary artist, cultural strategist, and arts administrator. and magic. Rivera was born and raised in the island of Borikén and has been living in Providence, RI-land of the Narraganset and Wampanoag peoples-for over a decade.