



EDUCATIONAL RESOURCE AND LISTENING GUIDE

BY: CLARA NATONABAH AND THE THREE SISTERS COLLECTIVE

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Preface

Dear Relatives,

It is our collective prayer that our album, Spirit Line: Woven Together For Our Missing and Murdered Indigenous Relatives, will be used as an educational resource for your community, school, or organization. This supplemental listening guide is designed to work with the album to help facilitate deep listening and create an opportunity for healing through guided movement, storytelling, and community engagement. Together we can inspire change and action to address the MMIR epidemic.

In Solidarity!

Clara Natonabah & Three Sisters Collective
O'ga P'ogeh, Santa Fe, New Mexico 2021

The creative process of arranging the tracks and editing soundbites reminded me of the meticulous art of weaving, from my Diné traditions. To honor the weaving together of our diverse voices I decided to title the album, "Spirit Line" which is a philosophy practiced by Diné weavers for centuries. The spirit line found in Dine rugs are thought of as intentional imperfections used to represent humility and to provide the weaver with a way to release the prayers and thoughts that may have accumulated over time. A rough English translation of the spirit line or ch'ihónít'i, is: The weaver's pathway for traveling spirits. The collective dream is that this album continues to bring forth more brave and brilliant weavers into circles of action. I hope that we can all learn to honor our interconnectedness so that we may live in k'é, kinship.

- Clara Natonabah (Creative Director of Spirit Line)

A Note for Facilitators:

If you are facilitating a Spirit Line listening session, please ensure participants feel safe and cared for throughout the program as unexpected emotions can arise. Consider sitting in a circle, and opening and closing your listening sessions with prayer and burning medicines, if appropriate. We suggest providing participants with pillows, blankets, healthy snacks, and access to water at their request. We also encourage a minimum of 2 facilitators to help check-in with participants and provide additional emotional assistance if needed. Feel free to adapt and expand on these lessons to better tailor to your specific group. It is vital that you inform your participants that this content can be triggering. Enforce asking for consent when activities call for physical touch and always provide alternative ways of connection if consent is not granted. All opportunities to share out should be self-elected and not forced by the facilitator.

Our album is meant to be experienced in chronological order and it is encouraged that you pause after each track to complete one or more of the guided activities before continuing.

As a final note, any statistics or historical information provided on the album represent the information that was available before 2020 and does not reflect how the data has changed over time. Please be sure to update your data while using this listening guide. It is important to practice community care and mindfulness when bringing attention to individual cases. Before publicizing someone's image or information, please make an attempt to contact the family or case manager of said individual directly and take their lead on how to offer your support. Thank you.

Recommended Materials:

- Herbal medicine(s)
- Comfort items, food and drink
- Large chart paper, post-its, and markers
- Local MMIW news articles
- Contact for Suicide Hotlines, additional mental health resources

Track 1: For the Indigenous Woman by Autumn White Eyes

Deep Listening & Somatic Exercises:

- Find a comfortable listening position and take in the poem.
- When the track ends, place your hands over your heart or any area in your body where you are experiencing tension and take one full minute to breathe deeply. Honor any emotions that are coming up for you and focus on your breath.

Invitation to Share Out:

1. Do you relate to the poem? What images stood out to you the most and why?
2. What do indigenous women need to feel safe and supported in their daily circles? How can we provide that help?
3. What barriers prevent men from speaking up about MMIW issues?

Community Engagement Activities:

- Write or draw an ode to the indigenous women you know and love.
- Journal a free write on the quote, “I see you. I am you.”
- Collaborate with men in your community to create an Anti Victim-Blaming Campaign. Amplify the message that most perpetrators of gender and sexual violence are male and that there is no justice without accountability.



Autumn White Eyes is Oglala Lakota and Turtle Mountain Band of Anishinaabe, from the Pine Ridge Indian Reservation.

She writes poetry that continually questions and wars with the ways in which colonialism, racism, and cisheteropatriarchy directly impacts herself and her community.

The poem, For the Indigenous Woman is for those we've lost and for all those who identify as Indigenous Women.

Track 2: Youth Prayer Chant by Anjamora Ishi Sato McLaughlin

Deep Listening & Somatic Exercises:

- If you feel comfortable, close your eyes and listen to the track.
- When the track ends, stand in a circle and ask for consent to hold your neighbor's hand on your left and right (adjust this exercise accordingly). Gently squeeze your right hand and say as a group, "You are not forgotten." Then, gently squeeze your left hand and say, "You are not alone." Repeat as many times as needed.

Invitation to Share Out:

1. What does "We are the remembering" mean to you?
2. The song repeats the refrain, "You are not alone, you are not forgotten." What circumstances make people feel alone even inside of a family or larger community? How can we welcome them back home to us?
3. Who are our most marginalized (underserved, shunned etc.) community members and how can we gather our resources to support them?

Community Engagement Activities:

- Work within your listening group to consider and ask the question, "What would help you feel a sense of belonging and acceptance within this group or in other spaces?" Make a list that identifies the barriers, factors or circumstances that leave your group members feeling alone. Is there a department or entity in your school or community that is tasked with addressing these root causes? If so, make a plan to meet with them to share your findings and ask how to get involved. If not, then what are some ways to address this through your tribal leadership, school administration, or organization's structure?
- Work with advisers to create a visual art piece or signage that designates one or more "Safe Space(s)" on campus or within your community. Think of this as an informative poster, or safety plan, that let's people know that they will not face discrimination in this space. Work with local businesses and shops to designate more safe spaces.



Anjamora Ishi Sato McLaughlin (Taos Pueblo, Ainu Japanese & Irish) is an 8th grade student at the Santa Fe Indian School.

Anja believes it is important to stand up for Indigenous women who feel outcast from society and her song is meant to remember those women who were lost or tragically killed and tell them we are here.

Track 3: Say Her Name by Christina M. Castro

Deep Listening and Somatic Exercises:

- If you're able, listen to this track while standing. Allow your body to move about freely as you listen. Try stomping your feet or clapping your hands to the rhythm.
- After the track ends, have some water, and then take a seat if you wish. Facilitators may choose to perform a quick guided meditation for re-centering if necessary.

Invitation to Share Out:

1. The singer mentions that we can sing and dance to honor our MMIR. What are some simple ways we can honor our MMIR on a daily basis?
2. Are we treating our loved ones with care? How can we do better? Who are you grateful for in your life? When is the last time you told them how much they mean to you?
3. What does self-care look like to you? What are the small actions you take for yourself that show you honor yourself? How can you integrate more of those self-care practices into your life?

Community Engagement Activities:

- Create a daily, weekly, or even monthly self-care plan and commit to it. Ask your friends and family to help support your efforts.
- Call a woman in your family (blood-relative or not) and tell them how grateful you are to have them in your life.
- Research MMIW cases within your local community and say their names out loud to the group. Research if there are any local organizations highlighting these cases and ask how to get involved. Remember it's always best to try and join efforts with those already doing the work, as well as those directly affected.



Dr. Christina M. Castro (Taos Pueblo, Jemez Pueblo & Xicana) is co-founder of Three Sisters Collective (3SC), a grassroots Pueblo/Indigenous women led organization in O'gah P'ogeh (Santa Fe, NM).

3SC is honored to help co-fund this album.

Ta ah, Taykonompah, Thank you!

Track 4: Weaving I by Autumn Rose Bille & Lynnette Haozous

Deep Listening and Somatic Exercises:

- Take in the interview. If you feel comfortable, close your eyes and imagine you're sitting at a kitchen table with the speakers.

Invitation to Share Out:

1. What are examples of toxic masculinity in your workplace, community, or family?
2. What does the quote, "When we hurt the land we hurt our bodies and vice versa" mean to you? Visualize what the land-body connection looks like and try to describe it to the group. What do you see?
3. How do you think colonization changed the ways men show love within our complex communities? How can we better show love to our Indigenous women, as well as our two-spirit or gender non-conforming relatives?

Community Engagement Activities:

- Create a visual art piece or a dance sequence that represents your interpretation of the Land-Body connection. Consider what environmental issues are currently impacting your own body as well as the health and wellbeing of the next generation. Feel free to collaborate with a young person on your piece and if you feel comfortable, post the final version on social media.
- Have a group discussion about what colonization means, then write a letter to Colonization as if it were a person. Share it with the group or read it aloud to a trusted family member or friend.



Autumn Rose Bille (Acoma Pueblo/Taos Pueblo/Diné) is a student and activist attending Arizona State University and is a co-founder of the grassroots organization, Three Sisters Collective. Her experience as a spoken word performer spearheaded her career goals in the arts and filmmaking. Ms. Bille is a Full Circle Fellow alumna in the Indigenous Program of Sundance Institute. Currently, Ms. Bille is producing narrative short films with other Indigenous filmmakers and continues to advocate for social and environmental justice for her tribal communities in New Mexico.

Lynnette Haozous

As a Chiricahua Apache, Diné & Taos Pueblo woman it is my responsibility to protect life and our community's children. It's only natural we stand against the destruction of our homelands and violence against our women and children.
Stay vigilant.



Track 5: More Pray by Dawta Magma

Deep Listening and Somatic Exercises:

- Listen to this track while slowly walking about the room freely. Try and walk to the beat as you listen. Greet others as you walk past them. A simple nod, wave, or smile will do. When the track ends, sit somewhere new within the circle.

Invitation to Share Out:

1. What do we need from our male relatives in addressing this epidemic? How can men take accountability for their actions or inactions and learn to play a more significant role in addressing MMIR?
2. The lyrics state, "It's our duty to look out for one another" but what about the responsibilities of those that are employed to protect and serve our communities? Do you feel there is a lack of police and media attention for MMIR? Why or why not? What are some ways we look out for one another on a macro level (large actions, community-wide efforts) and on a micro level (small actions, personal efforts)?
3. What do you think the lyrics, "It's just another colonizer land claim" refer to? How does this observation relate to land and body sovereignty?

Community Engagement Activities:

- Go around the circle and complete this prompt aloud: "Native Woman Magic looks like..."
- Create an event in your community around bringing awareness to MMIR or to honoring women, matriarchs, children, and the LGTBQ2S community. It could be a pow wow, or a picnic with fun outdoor activities, or a creative performance/variety show. The sky's the limit! This could be the beginning of an annual event. The National MMIW Month of Awareness is every May!



Dawta Magma (Jemez Pueblo)

Mother, musician, and grower of Indigenous foods.

Track 6: Weaving II by Carrie Wood & Winoka Yepa

Deep Listening and Somatic Exercises:

- Plant your feet flat on the floor and wrap your arms around your shoulders to give yourself a nice long hug while you listen to this interview. Breathe deeply and massage away any tension that arises.

Invitation to Share Out:

1. How and why is MMIWGT2S more than a woman's problem?
2. What are some examples of "victim-blaming" when it comes to cases of MMIWGT2S and why is this problematic?
3. Sometimes Native people use laughter to get through incredibly difficult times. What observations can you make about the laughter that erupts during this interview?

Community Engagement Activities:

- In this interview you hear about how historical trauma can shake the foundation of a healthy, loving family. Make a list of creative activities you can do with a young person to open the conversation about MMIR in a safe and healthy way (i.e. making a meal together, going for a nature walk, etc.). Make a plan for how you are going to address this issue with the little ones in your life.
- What is the difference between a bystander and a warrior? Freewrite.



Carrie Wood (Diné) is a member of Three Sisters Collective who co-sponsored the Spirit Line album. She hopes that the album will bring healing, comfort, inspiration, and strength to our communities.



Winoka Yepa (Diné)

I am a child of the Weaver-Zia clan, born for the Within His Cover clan. I am the granddaughter of the Salt People clan and of the Water Flows Together clan. Diné asdzáán nishłį, I am a Diné woman, a matriarch of my family, a carrier and speaker of my Diné language and culture, an educator, and an Indigenous scholar.

Track 7: Stronger by Jacquelyn Córdova

Deep Listening and Somatic Exercises:

- As you listen to this track, place your hands on top of your belly button and gently rock side to side. If you feel comfortable, close your eyes and imagine yourself shooting out roots deep into the earth and upwards into the sky.

Invitation to Share Out:

1. “When you’re born into this world as a woman you’re born into war.” What do you think this statement means? Does it hold any cultural significance to you? What imagery comes to mind when you hear this line?
2. Share a story about a time where you faced something that seemed insurmountable at first. What did you learn about your own strengths and weaknesses?
3. What does it mean to be sacred?

Community Engagement Activities:

- Work with your group to create a list of outside forces that try to make you “forget you are sacred.” After each addition to the list, say in unison, “I am stronger!”
- Even when we are small, we can be strong! Write or draw about some of the strengths and talents you have that can help protect the sacred and bring awareness to the MMIR revolution.



Jacquelyn Córdova (Diné, Guatemalan, Ute, Pueblo & Swedish)

Ahéhee' creator for this life. May you bless my sisters and bring them safe places to heal fully. Gift them the courage and compassion to remember who they are without shame, guilt, and confusion.

May you bring us hope, love, and truth. I love you sisters, we can do this.

You are Stronger.

Track 8: MMIW: Pocahontas by Roanna Shebala

Deep Listening and Somatic Exercises:

- If you feel comfortable, close your eyes to take in this poem.

Invitation to Share Out:

1. Have you ever been called Pocahontas? Have you heard someone else get called by her name? Share how that made you feel.
2. Why is making Pocahontas into a cartoon princess or Halloween costume problematic?
3. "History has never been kind to our women." How do we begin to change that narrative?

Community Engagement Activity:

Research the real story of Pocahontas' life and share with the group in the form of handouts or videos, etc. Discuss reasons why her story is continuously misrepresented for the American public. Discuss why she would be considered a MMIW today.



Roanna "Rowie" Shebala is a Native American of the Diné (Navajo Tribe) and Shiwi (Zuni Tribe). Shebala is Tsenjikini (Cliff Dweller clan), Born for Deeshchii'nii (Start of the Red Streak clan), her maternal grandparents are the Tótsohnii (Big Water Clan), and her paternal grandparents are the Naasht'ezhi Dine'e' - Dakkya:kwe (Zuni-Frog Clan). She is from Fort Defiance, AZ.

Shebala, consistently brings the voice of her heritage into her performance, as well as written work, often treading into spaces where hearing native voices is unlikely. In doing so, she hopes to reframe what it means to be a Native person for the masses, point out the appropriation of her people's culture, and reclaim an identity that has been distorted by heavily edited versions of history.

Track 9: Under The Sun by Sage Bond

Deep Listening & Somatic Exercises:

- Before listening to this track, stand up and stretch freely, releasing any tension. Next, begin to gently massage your body, starting from your feet and working up your legs towards the rest of your body. When you get to your head, begin to create soft circular motions on your temples, then vigorously rub your scalp as if shampooing your hair. Lastly, shake out your body and flick your limbs outward.
- Listen to the track and continue to shake out your limbs as needed.

Invitation to Share Out:

1. The lyrics in this song refer to various traditional ceremonies and deities that taught Dine people how to live in beauty and harmony. Who are the multi-generational modern day warriors that are teaching you how to take care of yourself and the planet? What are some lessons you've learned from them?
2. Can you recall your own coming of age story? What about an initiation you underwent to become who you are today? What can you share about that pivotal time in your life?
3. How can you be a good relative? What do you look for in a trusted ally?

Community Engagement Activity:

- Rage, anger, and sadness are all valid emotions that need to be recognized and worked through. Find or write your own mantra that you can repeat to yourself in times when your emotions feel explosive or unmanageable. If you feel comfortable, share your mantra with your close friends and relatives and ask for their support in managing and honoring these emotions.
- With today's technology and overload of information, it's all too easy to be negatively influenced and overly self-critical. Take this time to unfollow one or more social media accounts or newsletters that do not align with your sacred, beautiful self. Or choose to follow one or more Indigenous-lead accounts that inspire you to live in health and harmony.



Sage Bond (Diné & San Carlos Apache)

'Sacrifice of her skin' refers to the sacrifice that mothers make to bring new life into the world. She refers to the creation of the clans, when Changing Woman molded them from her own flesh.

This is an appreciation song for women, Changing Woman, mothers and grandmothers.

The matriarch is our foundation.

Track 10: Justice by Clara Natonabah

Deep Listening & Somatic Exercises:

- If you are able, go outside and breathe in the fresh air while you listen to this track. Allow your body to relax and settle into a comfortable listening position. You may lay down if you wish. Try to touch the earth.

Invitation to Share Out:

1. What does justice look like from an Indigenous perspective and how may it differ from our current criminal justice system?
2. What does it mean to walk in beauty? How can you commit to walking in beauty each day?
3. “We’re walking hand in hand, in spirit and on the land, Recalling each face and speaking their names.” Whose hands do you hold and how do you continue to fight for a more beautiful and just world together?

Community Engagement Activities:

- Ask an elder to teach you a prayer in your Indigenous language. If you don’t know an elder who can help you, make a plan to network with others within your community and work to build a deep and meaningful relationship with your people.
- Do you play a role in hurting Indigenous femme relatives? Are you in some way perpetuating lateral oppression against your own people? Journal a free write or create a visual art piece that addresses the ways in which you’ve been hurt by other women while also taking accountability for your mistreatment of others.



Clara Natonabah is a bi-racial performing artist from Santa Fe New Mexico.

She is mixed European on her maternal side, and Diné of the Tachiinii Red Runs Into Water Clan on her paternal side.

She graduated from the Berklee College of Music in 2015 and is currently living in Klukwan, Alaska with her partner Cody and son Lewis.