



Long Walk Back

Civil War is tearing ourselves apart
for belonging together

*In the year of 1868 by the Treaty of Fort Sumner
by adopting the 14th Amendment*

Peoples of the United States promise
to become two nations returned to their homeland

*This week friends will journey back
to their place of exile*

Founded as we were on a slave constitution only white
property-owning males may vote

*Where Pecos snakes into the plains a cutworm place
of saline water*

No Indian or Chinaman may bear witness against a white man
no woman may vote

*Where earth told Navajo return to that sacred place
you come from*

The many-way blessings of a great
and good land.



The Art of Public Speech, Discovering American Voices: Creative Writing Strategies and Topics and Texts of Diné Life



Let us begin this workshop with a poem written by the very gifted Navajo poet, Luci Tapahonso, who grew up near Shiprock, New Mexico:

Remember the Things They Told Us¹

1

Before this world existed, the holy people made themselves visible by becoming the clouds, sun, moon, trees, bodies of water, thunder, rain, snow, and other aspects of this world we live in. That way, they said, we would never be alone. So it is possible to talk to them and pray, no matter where we are and how we feel. We are their little ones.

2

Since the beginning, the people have gone outdoors at dawn to pray. The morning light represents knowledge and mental awareness. With the dawn come the holy ones who bring blessings and daily gifts, because they are grateful when we remember them.

3

When you were born and took your first breath, different colors and different kinds of wind entered through your fingertips and the whorl on top of your head. Within us, as we breathe, are the light breezes that cool a summer afternoon, within us the tumbling winds that precede rain, within us sheets of hard-thundering rain, within us dust-filled layers of wind that sweep in from the mountains, within us gentle night flutters that lull us to sleep. To see this, blow on your hand now. Each sound we make evokes the power of these winds and we are, at once, gentle and powerful.

The creation stories of all peoples dwell within the blessing of everything and everyone that water touches. You can hear and taste in Luci Tapahonso's exquisite poem the beautiful cadence of all that surrounds us in this great land. Just blow on your hand. The breath you exhale is full of tiny water droplets loosed from deep within.

Here is another example from Lorraine Honie, one of your fellow Navajo Teachers. She's a fourth grade teacher at Rough Rock Community School. Hear her magnificent poem about the 1864 Long Walk and what it meant for her people to go back home as a result of the 1868 Treaty. See this poem and other poems of your fellow teachers on the project's website: www.unco.edu/middleground/poetry.html.

Hear My Cry, Take Me Home²

In a state of confusion ripped from my home to a foreign
land with injustice, desolation eating at the core of my
being, I cry out to my father.

I long for my home in the midst of
my beloved sacred mountains.

I long to be among my relatives, those
who have gone and those yet to come

I long for my land – the canyons, mountains,
valleys, plateaus.

I long to breathe in the air, the wonderful scents of
Mother Earth, the wet dirt from a freshly fallen
rain.

I long to hear the songs of the Beautyway, to fill my
soul, strengthen and renew my weary,
worn and restless spirit.

I long to be taken back
to the home – land of my birth,
to the doorway of my hogan,
through the door of my hogan,
to the center of my hogan.

It is here I belong,
It is here I will forever be.
I am forever a child of the holy people.
I am forever a child of the Diné.

Hozho Nahasdlii'

Hozho Nahasdlii'

Hozho Nahasdlii'

Hozho Nahasdlii'

In beauty, it is finished

When we place ourselves in the natural world, free and joyously, we work in circles back to ourselves. Hear how Walt Whitman takes us back from where we are fooled, or may fool ourselves, to the center of our origins:

We Two, How Long We Were Fool'd

Walt Whitman from *Leaves of Grass*

We two, how long we were fool'd,
Now transmuted, we swiftly escape as Nature escapes,
We are Nature, long have we been absent, but now we return

. . . .

We are two fishes swimming in the sea together

. . . .

We are seas mingling, we are those cheerful waves
rolling over each other and inter-wetting each other,
We are what the atmosphere is, transparent, receptive,
pervious, impervious
We are snow, rain, cold, darkness, we are each product and
influence of the globe,
We have circled and circled till we have arrived home again,
we two,
We have voided all but freedom and all but our own joy.

Notice how the contemporary Navajo poets and the 19th century Manhattan poet call upon the ancestors and the natural world in challenging us to come back home to our roots. I have selected the readings for this workshop because they reverberate through the ages, as justice and injustice are always paired in the working out of individual rights and community responsibilities.

The Civil War Amendments fundamentally altered the Constitution of the United States by (1) abolishing slavery, (2) introducing due process and equal protection as a curative means to remedy discrimination against minorities and equalizing relationships among peoples, and (3) guaranteeing the right of former slaves to vote as the fundamental means for extending liberty to all citizens. Lincoln's genius was to center the working Constitution upon the goals of the Declaration of Independence.

After the Civil War, a Peace Commission set forth to the western territories in 1868 for the purpose of making treaties with Indian Tribes. The Commissioners included General William Sherman. The Navajo Barboncito made an eloquent plea to Sherman that stands beside Lincoln's Gettysburg address in the history of persuasive public speech. He declared and secured the right of his people to return to the Navajo homeland in the Four Corners from bitter exile at Bosque Redondo.

The Spanish, the Mexicans, the Indians, and the Americans all practiced slavery in various forms. Abolishing servitude of any kind, except for service of a criminal sentence, the Civil War amendments to the Constitution projected into the future of the Union a new birth of freedom for all peoples.

The middle ground of history lives with us every day as we work for justice in the face of injustice. The mid-19th century court decisions of the California Supreme Court in *People v. Hall* and the U.S. Supreme Court in *Dred Scott*, compared to the U.S.

Supreme Court in *Brown v. Board of Education*, reveal how endemic racism can be countered by living with each other in a better way.

The art of public speech centers on protected First Amendment expression and begins in your classrooms. Relying on Demosthenes, Chris Witt, a speech teacher, points out four elements of a great speech. He gives practical advice for helping your students write and give one:³

1. **A Great Person**

You may not be the president of the United States or even president of your company. You may not have won any awards or public recognition. And few people outside your circle of acquaintances may know your name. But you have to be the best you you can be.

You are the message. And everything about you — your experience, passion, character, and even your sense of humor — shapes how your listeners hear what you say.

APPLICATION: You can adapt what you say — changing emphasis here and there, substituting examples or stories when appropriate — to better address the needs and concerns of different audiences. But you have to be yourself because you can't be anyone else anyway. Let your true self — your best self — come through in what you talk about and in how you talk about it.

2. **A Noteworthy Event**

Experienced speakers know that the event — the schedule, location, room setup, logistics — can do more to support or to sabotage your speech than just about anything.

APPLICATION: Know what you're getting yourself into before you agree to speak. Turn down speaking opportunities that aren't worth your time or that will reflect poorly on what you or on your topic. Work with the people who are responsible for the event to refine its purpose, schedule, and setup. And always show up early to check out the venue and to make last minute adjustments.

3. **A Compelling Message**

A compelling message is an idea with the power to change people's lives, if only in a small way, expressed in the clearest, most compelling words.

APPLICATION: Develop one idea per speech. (It's got to be a good idea, mind you.) And ask yourself, is it clear? Does it address the audience's concerns? Is it something that the audience can use to better their lives?

4. A Masterful Delivery

A masterful delivery depends on any number of elements, such as planting your feet, making eye contact, and projecting your voice. But it's more than technique. It's about projecting yourself.

APPLICATION: The more confident and comfortable you are, the more natural and powerful your delivery will be. So, first of all, do whatever you can to make yourself at ease. Then use your natural gestures and tone of voice, only be a little bit larger and a lit bit louder. Be yourself — your best self. Make the event, not just your speech, a success. Create a clear and strong message. And throw yourself into delivering it. Then, and only then, you'll give a great speech.

Let us now turn to these readings, reflect, and discuss how words appealing to custom, tradition, principle, the ancestors, the past, present, and future, the living and the dead, have great power to do good or perpetuate intolerance — and why individuals exercising First Amendment rights are essential in governing to realize the principles of the Declaration of Independence, that all persons are created equal and have the right to be free.

Note how in 1854 the California Supreme Court in *People v. Hall* strained to find a justification for barring an American of Chinese origin from testifying in a court of law against his attacker — on the basis that the California legislature had prohibited blacks and Indians from testifying in court and they must also have intended to ban people of Asian origin as well. If any of these people were allowed to testify, then it would follow that they would hold other valuable rights intended only for whites:

The same rule which would admit them to testify would admit them to all the equal rights of citizenship, and we might soon see them at the polls, in the jury box, upon the bench, and in our legislative halls. This is not a speculation which exists in the excited and over-heated imagination of the patriot and statesman, but it is an actual and present danger.

Three years later the U.S. Supreme Court in *Dred Scott* imagines that the principles of the Declaration of Independence could never be extended to black slaves born in the United States:

(B)y his own admission he is still a slave . . . no one supposes that a slave is a citizen of the State or of the United States.

President James Madison, a primary author of the Constitution and a co-author of the Federalist Papers who extolled justice as the primary goal of government died without freeing any of his slaves. Having agreed to embed slavery into the property provisions of the original Constitution, he could not bring himself to give liberty to any of those members of his household.

Lincoln, who in the Manifest Destiny period of the James Polk presidency opposed the Mexican American War for being a southern conspiracy to extend slavery westward, trained himself in classical literature, including the Bible, Greek orations, and Shakespeare.



James and Dolley Madison graves at Montpelier



Site of slave graveyard at Montpelier

Barboncito steeped himself in the oral traditions and rhythms of his people, including the incredibly beautiful Night Chant. His people experienced slavery because the Spanish and Mexicans kidnapped Navajo children for domestic servants and, following the Treaty of Guadalupe Hidalgo of 1848, were imprisoned during the Civil War at Bosque Redondo after Kit Carson's Army cut down their peach trees, burned their corn, and slaughtered their sheep to drive them out of Canyon de Chelly.

Both are great American statespersons for freedom. What details and techniques make Lincoln's and Barboncito's speeches so persuasive? What sources of strength and legal principles did they draw upon in making their great speeches? What legacy have they left to the peoples of our Nation and the world?

Declaration of Independence, July, 1776 (excerpt)

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness.

Constitution of the United States, September, 1787 (excerpt)

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America.

Federalist No. 51, James Madison, February, 1788 (excerpt)

Justice is the end of government. It is the end of civil society. It ever has been and ever will be pursued until it be obtained, or until liberty be lost in the pursuit.

People v. Hall, California Supreme Court, 1854, denying right of non-whites to testify in courts of law (excerpt)

The appellant, a free white citizen of this State, was convicted of murder upon the testimony of Chinese witnesses. The point involved in this case, is the admissibility of such evidence.

The 394th section of the (California) Act Concerning Civil Cases, provides that no Indian or Negro shall be allowed to testify as a witness in any action or proceeding in which a White person is a party.

The 14th section of the (California) Act of April 16th, 1850, regulating Criminal Proceedings, provides that "No Black, or Mulatto person, or Indian, shall be allowed to give evidence in favor of, or against a white man."

The true point at which we are anxious to arrive, is the legal signification of the words, "Black, Mulatto, Indian and White person," and whether the Legislature adopted them as generic terms, or intended to limit their application to specific types of the human species.

Before considering this question, it is proper to remark the difference between the two sections of our Statute, already quoted, the latter being more broad and comprehensive in its exclusion, by use of the word "Black," instead of Negro. . .

We are of the opinion that the words "White," "Negro," "Mulatto," "Indian," and "Black person," wherever they occur in our Constitution and laws, must be taken in their generic sense, and that, even admitting the Indian of this Continent is not of the Mongolian type, that the words "Black person," in the 14th section (of the California statute) must be taken as contradistinguished from White, and necessarily excludes all races other than the Caucasian.

We have carefully considered all the consequences resulting from a different rule of construction, and are satisfied that even in a doubtful case we would be impelled to this decision on grounds of public policy.

The same rule which would admit them to testify, would admit them to all the equal rights of citizenship, and we might soon see them at the polls, in the jury box, upon the bench, and in our legislative halls. This is not a speculation which exists in the excited and over-heated imagination of the patriot and statesman, but it is an actual and present danger.

The anomalous spectacle of a distinct people, living in our community, recognizing no laws of this State except through necessity, bringing with them their prejudices and national feuds, in which they indulge in open violation of law; whose mendacity is proverbial; a race of people whom nature has marked as inferior, and who are incapable of progress or intellectual development beyond a certain point, as their history has shown; differing in language, opinions, color, and physical conformation; between whom and our-

selves nature has placed an impassable difference, is now presented, and for them is claimed, not only the right to swear away the life of a citizen, but the further privilege of participating with us in administering the affairs of our Government.

These facts were before the Legislature that framed this Act, and have been known as matters of public history to every subsequent Legislature.

There can be no doubt as to the intention of the Legislature, and that if it had ever been anticipated that this class of people were not embraced in the prohibition, then such specific words would have been employed as would have put the matter beyond any possible controversy.

For these reasons, we are of opinion that the testimony was inadmissible.

Dred Scott, U.S. Supreme Court Decision, 1857, denying right of slaves to be citizens (excerpt from opinion of Chief Justice Taney)

We have the language of the Declaration of Independence and of the Articles of Confederation, in addition to the plain words of the Constitution itself; we have the legislation of the different States, before, about the time, and since, the Constitution was adopted; we have the legislation of Congress, from the time of its adoption to a recent period; and we have the constant and uniform action of the Executive Department, all concurring together, and leading to the same result. And if anything in relation to the construction of the Constitution can be regarded as settled, it is that which we now give to the word 'citizen' and the word 'people' . . . (P)laintiff at the trial (Dred Scott) . . . admits that he and his wife were born slaves, but endeavors to make out his title to freedom and citizenship by showing that they were taken by their owner to certain places, hereinafter mentioned, where slavery could not by law exist, and that they thereby became free, and upon their return to Missouri became citizens of that State.

Now, if the removal of which he speaks did not give them their freedom, then by his own admission he is still a slave; and whatever opinions may be entertained in favor of the citizenship of a free person of the African race, no one supposes that a slave is a citizen of the State or of the United States. If, therefore, the acts done by his owner did not make them free persons, he is still a slave, and certainly incapable of suing in the character of a citizen . . .

President Abraham Lincoln's Address at Gettysburg, November, 1863

Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation or any nation so conceived and so dedicated can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead who struggled here have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us the living rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion — that we here highly resolve that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth.

Barboncito's Address to General Sherman at Bosque Redondo (Fort Sumner), May, 1868

Bringing us here has made many of us die, also a great number of our animals. Our Grandfathers had no idea of living in any other place except our own land, and I don't think it is right for us to do what we were taught not to do. When the Navajo were first made, First Woman pointed out four mountains and four rivers that was to be our land. Our grandfathers told us to never move east of the Rio Grande River nor west of the San Juan River. I think that because of this so many of us and our animals have died here. First Woman gave us our land and made it especially for us. She gave us the whitest corn and the best sheep and horses.

You can see our headmen here, as ordinary as they look, but I think that when the last of them is gone our world will come to an end. It's true we were brought here. It's also true that we have been taken care of well since we came here. As soon as we got here, we started working on irrigation ditches. I myself went to work with my men. We made all the fort buildings you see here. We always did as the soldiers told us to do. But this ground does not give crops. Every time we plant, nothing grows. All the stock we brought here has nearly died. We worked as hard as we could, but for nothing. That is why we haven't planted or tried to do anything this year. The plants never grow more than two feet high. I don't know why, only I think this land was never meant for us, even though we know how to plant and raise livestock. The General can see for himself that we have hardly any sheep or horses left, and we are so poor that we cannot buy any others.

There were many of us who were once rich and well off. Now they have nothing in their houses to sleep on except gunny sacks. It's true some of us have a little stock, but not near what we had years ago in our own country. For that reason my mouth is dry and my head hangs in sorrow to see those Navajos who were once so well off, but poor now. When we lived in our own way, we had plenty of stock. We had nothing to do but just look at our stock grow and when we wanted meat, all we had to do was kill it. These headmen were once rich. I myself feel sorry at the way I am here. I cannot sleep at night. I am ashamed to go to the fort store for my food. It is like I must depend on someone to hand it out to me. Since the time I was very small, I had my mother and father to take care of me. I had plenty. I always followed my father's advice to live in peace.

I want to tell the General that I was born in Canyon de Chelly. Now we have been living here (Bosque Redondo) for five years. The first year our corn crop was destroyed by worms. The second year it was the same. The third year it grew two feet high when a hail storm completely destroyed all of it. We have done everything we could to raise a crop of corn and pumpkins, but we were disappointed. I used to think at one time that the whole world was just like my own land, but I fooled myself. Outside my own country, we cannot raise a crop, but in it we can grow food almost anywhere. Our families and livestock get larger. Here they get smaller. We know this land does not like us. Neither does the water. I think it is true what my grandfathers said about crossing out of my own country. It seems that everything we do here causes death. Men working in the ditches get sick and die. Some die with the hoe still in their hands. Some go to the river to get water and suddenly disappear under it. Others have been struck and torn to bits by lightning! When a rattlesnake bites us here, it kills us. In our own country the rattlesnake would give us a warning so we could stay out of its way. If it bit us, we easily found a medicine for it. Here there are no plants for medicine.



Canyon de Chelly National Monument

Greg Hobbs

When one of our headmen dies, the crying women make tears roll down onto my moustache. Then I think about my own country. When we first came here, there were mesquite roots to burn for firewood. Now there isn't any for twenty-five miles around. During the winter, many die from cold and sickness and from working too hard carrying firewood such a

long way on their backs. For that reason we cannot be happy here. Some years ago I could lift my head up and see flocks of cattle in every direction. Now I feel sorry I can't see any. I raise my head and see herds of stock on my right and left, but they are not mine. It makes me sorry when I think of the time I had plenty. I can barely stand it. All the different peoples around us are against us, the Mexicans and other Indian tribes. That is because we work hard, and if we had the tools we could be much better off than either the Mexicans or other Indians. The Comanches are against us. I know, for they came here and killed a good many of our men. In our own land, we knew nothing about the Comanches.

Last winter I heard that you were coming here. Now I am happy you are here, and I am waiting to hear why you came. I thank the General and I think of him like I think of my father and mother. As soon as I heard you were coming, I made three pairs of moccasins, and I wore out two pair waiting for you. As you see, I am strong and healthy. Before I am sick or older, I want to go see the place I was born. Now I am just like a woman. I am sorry like a woman in trouble. I want to go and see my own country. If we are taken back to our land, we will call you our father and mother. If you would only tie a goat there, we would all live off it. We all feel the same. I am speaking for all Navajos and for their children who aren't born yet. All you hear me say is the truth. I hope you will do all you can to help us. I am speaking to you, General Sherman, as if you were a holy spirit. This hope goes in at my feet and out of my mouth. I wish you would tell me when you are going to take us to our own country.

I hope to God you will not ask me to go anywhere except my own country. If we go back, we will follow whatever orders you give us. We do not want to go right or left, but straight back to our own land.

Thucydides, 410 B.C., History of the Peloponnesian War Book II, 59-64: Pericles' Last Speech (excerpts)

* * *

I will speak first of our ancestors, for it is right and seemly that now, when we are lamenting the dead, a tribute should be paid to their memory. There has never been a time when they did not inhabit this land, which by their valor they will have handed down from generation to generation, and we have received from them a free state. But if they were worthy of praise, still more were our fathers, who added to their inheritance, and after many a struggle transmitted to us their sons this great empire. And we ourselves assembled here today, who are still most of us in the vigor of life, have carried the work of improvement further, and have richly endowed our city with all things, so that she is sufficient for herself both in peace and war.

* * *

Our form of government does not enter into rivalry with the institutions of others. Our government does not copy our neighbors', but is an example to them. It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while there exists equal justice to all and alike in their private disputes, the claim of excellence is also recognized; and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit. Neither is poverty an obstacle, but a man may benefit his country whatever the obscurity of his condition. There is no exclusiveness in our public life, and in our private business we are not suspicious of one another, nor angry with our neighbor if he does what he likes; we do not put on sour looks at him which, though harmless, are not pleasant. While we are thus unconstrained in our private business, a spirit of reverence pervades our public acts; we are prevented from doing wrong by respect for the authorities and for the laws, having a particular regard to those which are ordained for the protection of the injured as well as those unwritten laws which bring upon the transgressor of them the reprobation of the general sentiment.

And we have not forgotten to provide for our weary spirits many relaxations from toil; we have regular games and sacrifices throughout the year; our homes are beautiful and elegant; and the delight which we daily feel in all these things helps to banish sorrow. Because of the greatness of our city the fruits of the whole earth flow in upon us; so that we enjoy the goods of other countries as freely as our own.

* * *

If then we prefer to meet danger with a light heart but without laborious training, and with a courage which is gained by habit and not enforced by law, are we not greatly the better for it? Since we do not anticipate the pain, although, when the hour comes, we can be as brave as those who never allow themselves to rest; thus our city is equally admirable in peace and in war. For we are lovers of the beautiful in our tastes and our strength lies, in our opinion, not in deliberation and discussion, but that knowledge which is gained by discussion preparatory to action. For we have a peculiar power of thinking before we act, and of acting, too, whereas other men are courageous from ignorance but hesitate upon reflection. And they are surely to be esteemed the bravest spirits who, having the clearest sense both of the pains and pleasures of life, do not on that account shrink from danger. In doing good, again, we are unlike others; we make our friends by conferring, not by receiving favors. Now he who confers a favor is the firmer friend, because he would rather by kindness keep alive the memory of an obligation; but the recipient is colder in his feelings, because he knows that in requiting another's generosity he will not be winning gratitude but only paying a debt. We alone do good to our neighbors not upon a calculation of interest, but in the confidence of freedom and in a frank and fearless spirit.

* * *

To a man of spirit, cowardice and disaster coming together are far more bitter than death striking him unperceived at a time when he is full of courage and animated by the general hope.

* * *

I have paid the required tribute, in obedience to the law, making use of such fitting words as I had. The tribute of deeds has been paid in part; for the dead have them in deeds, and it remains only that their children should be maintained at the public charge until they are grown up: this is the solid prize with which, as with a garland, Athens crowns her sons living and dead, after a struggle like theirs. For where the rewards of virtue are greatest, there the noblest citizens are enlisted in the service of the state. And now, when you have duly lamented, every one his own dead, you may depart.

Navajo Night Chant, Time Immemorial (excerpt)

* * *

From the base of the east.
From the base of the Pelado Peak.
From the house made of mirage,
From the story made of mirage,
From the doorway of rainbow,
The path out of which is the rainbow,
The rainbow passed out with me,
The rainbow rose up with me.
Through the middle of broad fields,
The rainbow returned with me.
To where my house is visible,
The rainbow returned with me.
To the roof of my house,
The rainbow returned with me.
To the entrance of my house,
The rainbow returned with me.
To just within my house,
The rainbow returned with me.
To my fireside,
The rainbow returned with me.
To the center of my house,
The rainbow returned with me.
At the fore part of my house with the dawn,
The Talking God sits with me.
The House God sits with me.
Pollen Boy sits with me.

Grasshopper Girl sits with me.
In beauty my Mother, for her I return.
Beautifully my fire to me is restored.
Beautifully my possessions are to me restored.
Beautifully my soft goods to me are restored.
Beautifully my hard goods to me are restored.
Beautifully my horses to me are restored.
Beautifully my sheep to me are restored.
Beautifully my old men to me are restored.
Beautifully my old women to me are restored.
Beautifully my young men to me are restored.
Beautifully my women to me are restored.
Beautifully my children to me are restored.
Beautifully my wife to me are restored.
Beautifully my chiefs to me are restored.
Beautifully my country to me are restored.
Beautifully my fields to me are restored.
Beautifully my house to me are restored.
Talking God sits with me.
House God sits with me.
Pollen Boy sits with me.
Grasshopper Girl sits with me.
Beautifully white corn to me is restored.
Beautifully yellow corn to me is restored.
Beautifully blue corn to me is restored.
Beautifully corn of all kinds to me is restored.
In beauty may I walk.
All day long may I walk.
Through the returning seasons may I walk.
On the trail marked with pollen may I walk.
With grasshoppers about my feet may I walk.
With dew about my feet may I walk.
With beauty may I walk.
With beauty before me, may I walk.
With beauty behind me, may I walk.
With beauty above me, may I walk.
With beauty below me, may I walk.
With beauty all around me, may I walk.
In old age wandering on a trail of beauty, lively, may I walk.
In old age wandering on a trail of beauty, living again, may I walk.
It is finished in beauty.
It is finished in beauty.
'Sa'ah naaghéi, Bik'eh hózhó'

The Civil War Amendments to the U.S. Constitution Incorporating the Declaration of Independence into the Constitution

Amendment XIII (1865)

Section 1.

Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Section 2.

Congress shall have power to enforce this article by appropriate legislation.

Amendment XIV (1868) (excerpt)

Section 1.

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

Amendment XV (1870)

Section 1.

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude.

Section 2.

The Congress shall have power to enforce this article by appropriate legislation.

Citizenship and Public Education Statutes and Case Law

United States Code, 8 U.S.C. § 1401, Persons born within the United States, including Indians, are Citizens (excerpt)

The following shall be nationals and citizens of the United States at birth:

(a) a person born in the United States, and subject to the jurisdiction thereof;

(b) a person born in the United States to a member of an Indian, Eskimo, Aleutian, or other aboriginal tribe: *Provided*, That the granting of citizenship under this subsection shall not in any manner impair or otherwise affect the right of such person to tribal or other property; . . .

Brown v. Board of Education, U.S. Supreme Court, 1954
(excerpt from opinion of Chief Justice Warren)

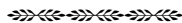
Today, education is perhaps the most important function of state and local governments. Compulsory school attendance laws and the great expenditures for education both demonstrate our recognition of the importance of education to our democratic society. It is required in the performance of our most basic public responsibilities, even service in the armed forces. It is the very foundation of good citizenship. Today it is a principal instrument in awakening the child to cultural values, in preparing him for later professional training, and in helping him to adjust normally to his environment. In these days, it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity of an education. Such an opportunity, where the state has undertaken to provide it, is a right which must be made available to all on equal terms.

We come then to the question presented: Does segregation of children in public schools solely on the basis of race, even though the physical facilities and other “tangible” factors may be equal, deprive the children of the minority group of equal educational opportunities? We believe that it does.

It took one hundred years from *Dred Scott* to *Brown v. Board of Education*, and the Civil War Amendments, to have public school classrooms open to all recognized as a constitutional right. Congratulations to you, the teachers, whose daily work focuses on the many ways we learn from history and change it with and for each other.

Notes

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