





**T H E**  
**U N I T Y**  
**P A R A D O X**

**A**s I considered the theme for this event, “Our Voices, Our Education, Our World,” a few thoughts kept resurfacing in my mind, including insights shared by Arthur Brooks in his 2019 commencement address at BYU. He said:

*If you pay attention to politics or television or social media, what do you see today? You see recrimination, reproach, insults, and sarcasm. You see leaders at the highest levels of our country who bully and berate those with whom they disagree. You see families torn apart over political disagreements. You see political foes who treat each other as enemies.<sup>1</sup>*

And I would add that this is not the problem of a single individual or political party; it happens among too many of us, all across the board. Remember, Dr. Brooks said this in April 2019. He had not yet seen the many surprises and losses that 2020 would bring: a global pandemic, a severe economic downturn, devastating wildfires, other extreme weather events, an awakening surrounding racial justice, and much more that we are each experiencing at both an individual and a community level. It can be a tough task to even describe 2020 and this moment in our collective lives. It is difficult. Tense. Unpredictable. In some ways it is exciting, as constant change has prompted creativity and innovation. It certainly will be memorable for those of us who live through this time.

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As I reread Dr. Brooks's message, it felt even more relevant than when he gave it over a year ago, especially as he described the time and atmosphere in the United States: "People often characterize the current moment in America as being 'angry,'" but "[t]he problem is not anger—it is *contempt*."² Indeed, we are steeped in a "culture of contempt" in which we have developed "a habit of seeing people who disagree with us not as merely incorrect or misguided but as worthless."<sup>3</sup>

Although most of us may not feel like we are treating others in this way, Dr. Brooks's words made me stop and think about whether and how I was allowing contempt to creep into my interactions and relationships. Fortunately, Dr. Brooks also provided his own proposed cure for contempt. In his view, love is the key to combating contempt.

While I agree that love is critical, perhaps a related value can also help. Over the past several months, many leaders have focused on *unity* as a key ingredient to help us heal and recover from the wounds we have incurred this year, and perhaps for much longer. Unfortunately, as I listen to these calls for unity, it often seems that the speakers may not be asking for true unity despite their use of the word. Instead, they seem to be asking others to get on board with one particular viewpoint—usually theirs. While it may seem appropriate to ask people to give up individual idiosyncrasies or to become more like each other, true unity, in my opinion, cannot be achieved by forcing people to fit into a set mold. That is not to say that we should not try to compromise and reach common understanding. We absolutely need to do both. But I hope we don't expect people to abandon their unique identities in the name of achieving unity.

Austin Channing Brown has cited the late Native American scholar Richard Twiss as saying, "In order for there to be unity, there must first be diversity."<sup>4</sup> This statement seems to raise a paradox, or a "situation exhibiting an apparently contradictory nature."<sup>5</sup> But I believe Dr. Twiss was correct. Ms. Brown similarly agreed:

[Richard Twiss] *so clearly, so succinctly declares that if we are all the same, if we are not diverse, then we have achieved nothing. But if we are diverse, if there must be an act of*

*coming together, if we are distinct and choose to be one—then we have achieved unity.*<sup>6</sup>

So how can we come together in our diversity? I hope to make the case that specific efforts will help us progress toward true unity to last through this year and beyond. I also hope to make the case that lawyers and law students are uniquely situated to address this very issue. Indeed, a legal education equips us with vital tools to do the work necessary to eliminate the current culture of contempt that Dr. Brooks so aptly described.

Many years ago, John W. Davis, an alum of the law firm Davis Polk, described the work of attorneys in this way:

*True, we build no bridges. We raise no towers. We construct no engines. We paint no pictures—unless as amateurs for our own principal amusement. There is little of all that we do which the eye of man can see. But we smooth out difficulties; we relieve stress; we correct mistakes; we take up other men's burdens and by our efforts we make possible the peaceful life of men [and women] in a peaceful state.*<sup>7</sup>

The theme for this conference provides the perfect framework for this discussion because it captures the unity paradox perfectly and at the same time gives us three distinct areas in which we can make progress in our quest toward unity: "Our Voices, Our Education, Our World." At the outset, the word *our* invokes both concepts central to true unity: individuality and community. We cannot talk solely about one person's voice, education, and world. Instead, voices, education, and the world belong to all of us—and require all of us. We are part of a larger group, but we also must claim individual ownership of the work of unity, with our voices being necessary, our education providing critical tools, and our world giving the place for us to serve.

## OUR VOICES

To foster unity, we first must use and hear our voices. As a threshold matter, however, none of us can use our voice effectively until we know the origin and sound of that voice. In other words, we need to understand our

past and discover how the past informs what we plan to do with the future.

Malcolm Gladwell, in his book *Outliers*, explained:

*People don't rise from nothing. We do owe something to parentage and patronage. The people who stand before kings may look like they did it all by themselves. But in fact they are invariably the beneficiaries of hidden advantages and extraordinary opportunities and cultural legacies that allow them to learn and work hard and make sense of the world in ways others cannot. . . . The culture we belong to and the legacies passed down by our forebears shape the patterns of our achievement in ways we cannot begin to imagine. It's not enough to ask what successful people are like. . . . It is only by asking where they are from that we can unravel the logic behind who succeeds and who doesn't.*<sup>8</sup>

This is not to suggest that only those from certain backgrounds can be successful in the law or in the work of unity. But I am suggesting that knowing where we come from is a critical step in progressing on our individual journeys in the law and in life.

This idea is further supported by research published by professors at Emory University's Family Narratives Lab. These scholars found that knowing one's personal history correlates with significant benefits. Specifically, in homes where family narratives were shared openly, children had greater ability to cope with challenges, along with "better self-esteem, higher levels of social competence, higher quality friendships, and less anxiety and stress."<sup>9</sup> In sum, knowing family stories seemed to add to the children's toolbox from which they could draw in difficult situations, like the many we are facing currently.

Similar to children, we can reap substantial rewards by understanding our own histories. This includes both our personal narratives and those shared by lawyers as a community.

As an individual, my own narrative is formed by the combined stories of many people in my life. My great-grandfather Pedro Ways emigrated with his young family from the Philippines to Hawaii in 1923. His son, my grandfather Aurelio, was only about four at the time. Great-Grandpa

Pedro (or, as my dad called him, Papa) came to Hawaii to work as a contract laborer in the sugar cane plantations. He worked daily for decades in this incredibly intense manual labor. He became a US citizen the year I was born, 1983, at the age of 101. My grandpa Aurelio grew up in Hawaii, where he met my grandma Madeline, a Native Hawaiian, and they married and had seven kids, my dad being number six.

By contrast, my mom grew up in Provo, Utah. Her dad passed away when my mom was only five years old. As a young widow, my grandma Josephine Wentz became a teacher, and when my mom was about to start her senior year in high school, Grandma enrolled in a teacher-exchange program, in which she swapped classrooms and homes with a Hawaiian teacher. So the Hawaiian teacher came to Provo, and Grandma and her three girls, including my mom, landed on the North Shore of Oahu. My parents met there when my dad returned to Hawaii after a tour of duty in Vietnam and were married shortly thereafter. After living on Oahu for several years, my parents moved to Utah, where my dad worked multiple jobs to support our family. My mom also worked multiple jobs until she returned to her college studies once her eight kids were all in school. She earned her associate's degree and became a registered nurse when I was about 12 years old.

Each of us comes to our current circumstances with histories like this, histories that are propping us up or motivating us to enact change for future generations. I share my own story in part because it is the story I know best, but also as an illustration. The study of law often involves the study of individual cases, or individual stories, that illustrate larger principles and doctrines. Thus, studying and practicing law requires the ability to create meaning from a collection of stories. The lesson that I take away from my own personal story and that informs my work in the law is one of hard work and sacrifice for a greater good. My parents, grandparents, and great-grandparents created that legacy for me. I often think about Papa Pedro, my grandma, and my parents, all of whom took incredible risks and made immeasurable sacrifices for their families. Their work made it possible for me to live

my current life as a lawyer. I hope to use my own voice to reiterate and reinforce the same message that, with hard work and purpose, anyone can improve and progress, and anyone can advance the greater good for families and communities.

Each person's story will be different. So please share your story. It may help another person to see a path forward. And let's also work to invite, listen to, and learn from the stories of other lawyers and to appreciate how we come to similar places from different origins. Let's create an environment of inclusion, where each person can recognize his or her valuable voice and wants to share a unique story.

Perhaps your own story does not include a supportive family structure, or maybe it is difficult to identify specific lessons in your own personal narrative. Luckily for all of us, we can also draw on the stories and voices of lawyers who have contributed to our collective legacy. Take, for example, Phoebe Couzins, the first woman to graduate from law school in the United States and the first woman to be admitted to practice law in Utah. Ms. Couzins has a complicated story, as we all do, and some parts of her life may not seem particularly worthy of emulation. For instance, she opposed the passage of the



*Justice Ruth Bader Ginsburg*

A newspaper clipping with a black and white portrait of an elderly man with glasses. The headline reads "Kahuku's oldest". The byline is "By Kris M. Tanahara, Advertiser Staff Writer". The text below the portrait describes Pedro Pataganano Wayas, a retired sugar plantation irrigator, who died at age 109. It mentions his grandson Bobby Cartwright and his family's history in Hawaii and the Philippines. A small caption below the photo reads "Pedro Pataganano Wayas at 102. 'He was a very gentle man'".

### *Great-Grandpa Pedro Wayas*

Fifteenth Amendment, which granted the right to vote to all men, in particular Black men. Many other suffragists at the time held similar views, and those can be hard to understand with our current view of the world. But regardless of how we feel about each of her opinions, Ms. Couzins nonetheless paved the way for women to enter the legal profession, and she used her voice to advance the suffrage movement, even though she died before the passage of the Nineteenth Amendment.

One of my own personal heroes, the late Justice Ruth Bader Ginsburg, similarly took on unique challenges for which there was not clear precedent. She used her voice to advocate for and protect equality under the law. When Justice Ginsburg attended law school, there were only nine women in her class of 561. Now women comprise more than half of law students nationwide. When Justice Ginsburg was a lawyer for the American Civil Liberties Union, she won five of the six cases she argued before the United States Supreme Court. She advanced these cases strategically, in a way that incrementally led the Court to the conclusion that the Constitution prohibits discrimination based on sex. Now federal and state laws cannot discriminate against women in the ways they previously did, including by limiting access to education, employment, healthcare, mortgages, credit cards, housing, and other basic rights that we now take for granted. The work certainly is not done in the realm of gender equity, but Justice Ginsburg laid an incredible foundation.

From both Phoebe Couzins and Justice Ginsburg, we can be motivated to pursue the visions we have individually. As Justice

Ginsburg said, “Fight for the things that you care about, but do it in a way that will lead others to join you.”<sup>10</sup> If something hasn’t been done, either in your family or in the community, and you want to do it, do it. Even if there is not a clear path laid out, be creative, exercise your grit, and do it. In the law, we focus on precedent and the importance of drawing on past cases as the basis for current legal doctrines. But often the precedent doesn’t fit, and it almost never fits perfectly. In each case, lawyers must be creative and thoughtful and forward thinking in considering how to approach every issue. Similarly, in the work of unity, let’s move forward with the same creativity and confidence, knowing that others in the past have laid important groundwork. But if the precedent has not been created, we too can lay the groundwork for future generations, including future lawyers. Particularly right now, there may not be clear solutions to the problems that 2020 has unveiled. But we can come together and lend our voices to the work of progress and improvement.

Representative Alexandria Ocasio-Cortez recently raised a few questions in an Instagram live video. Regardless of how you feel about her from a political perspective, I felt these questions were poignant in our current moment. To paraphrase, she asked, What do you personally have to give? What are you willing to share in terms of resources, time, talents, and relationships?<sup>11</sup> To put it in the words of our theme, What is your voice that can contribute to our collective work of unity? Each of us has something to give and something to share. Identify your thing and add it to the work of unity.

Even if you are new to the profession and feel like the path is unclear at best, or even if you have been in the law for some time and feel like you don’t know what the next steps may be, know that you are not alone. Although we each have an individual story and individual strengths to add, we also need each other. Kathy Sullivan is a scientist who has worked with NASA and the National Weather Service. I love this thought she has shared: “The only thing any of us can do completely on our own is to have the start of a good idea.”<sup>12</sup> Let’s bring each of our beginnings of good ideas

together and build on and develop them together. Let’s bring our individual voices and add them to the larger community of *our* voices. As we do so, we can speak the message of unity.

## OUR EDUCATION

The next piece of our theme is education—our education. Again, this is an area where we embark on individualized journeys, but education involves the group as a whole. A legal education in particular gives each student incredible tools that can be utilized to bring people and causes together. Law students learn to read and think critically and creatively, to assess issues and problems fully and objectively, and to see and understand the many different sides of a single situation. For me, however, one of the most valuable lessons I learned in law school was how to fail.

On the first day of orientation for law school, I was nervous but excited. In our opening session, then dean Kevin J Worthen gave his first remarks to our class. When he stood, he described the amazing credentials and successes of my classmates up to that point. After hearing about these achievements and experiencing some classes with my bright, capable colleagues, I became rather intimidated, and my competitive nature rose to the surface. My initial thoughts were, “I don’t know how I’ll be able to compete with these people.” In other words, imposter syndrome was operating at full capacity.

Fortunately for me, I sat in the Law School carrels next to an incredible friend named Lance. I don’t remember his exact phrasing, but when I told Lance how I was feeling, he said something to the effect that he felt so privileged to be around people who were brilliant and with whom he could have intelligent conversations every day. Starting then, I tried to remember the honor of being around people who challenged and interested me. As C. S. Lewis suggested, “People who bore one another should meet seldom; people who interest one another, often.”<sup>13</sup> Certainly my law school experience afforded me the opportunity to meet often with interesting people. And certainly it was not boring.

But I was right to be concerned that I would fail. I certainly failed. My failures were not the result of an inability to measure up to my classmates, but I had many failures nonetheless: classes that didn’t go as I had hoped, jobs that didn’t materialize, times when I acted poorly with people I cared about, and many others. To illustrate, my bio mentions that I had the opportunity to clerk for two federal judges. What it does not mention is that I had the opportunity to be rejected by literally dozens of other judges as I applied for clerkships over the course of multiple years. I failed so often in job applications and other pursuits in law school that it made me feel like I could handle any disappointment and any form of rejection I would ever face. Then, when I did succeed in securing clerkships, they were with judges whom I admire and respect, they came at times that worked much better for my family and our specific circumstances, and they were in settings where I was ready to learn much more than I might have if the clerkships had come earlier.

In short, every person who enrolls in law school will experience some form of failure. I hope we can see how good those failures can be. In his first campus-wide address as BYU president, former Dean Worthen, now President Worthen, pleaded with the BYU student body “to learn how to fail successfully.”<sup>14</sup> President Worthen shared an experience from his time as a young associate at a large law firm. While there, he prepared a research memo for a partner at the firm. He was sure he had provided helpful recommendations as to the particular legal issue that he had researched. When he turned in the memo, however, the partner abruptly stated, “This can’t be the law.” Although President Worthen pushed back a little, the partner did not relent and told President Worthen to try again.

After doing additional work and examining the problem from new angles, President Worthen presented a new memo, which satisfied the partner this time. While discussing the revisions, President Worthen asked the partner how he had known that the first memo could not be right, even though he hadn’t personally done the research.

President Worthen described the exchange:



When I asked him what it was that allowed him to almost intuit the right answer to the problem, he replied, “It takes good judgment.” “And how do you acquire good judgment?” I asked.

“Good judgment,” he said, “comes from experience.”

Then, after pausing for just a few seconds and with only a hint of a smile, he added, “And experience comes from bad judgment.” In other words, from failing.

President Worthen continued with this advice:

*Challenge yourself, academically and in other ways. You may discover skills, talents, and joys you would otherwise miss out on. Your mortal experience will be a more productive part of your quest for perfection if you intentionally stretch yourself with new challenges, especially those that involve a real risk of failure. As someone once observed, “If you aren’t in over your head, how do you know how tall you are?”<sup>15</sup>*

For those of you considering law school, I would reiterate President Worthen’s words: challenge yourself and do not be afraid to fail. Failure will happen, but we can all build the stamina necessary to fail successfully, along with the ability to build something positive from those experiences. Failure can also lead to judgment and wisdom that simply cannot be gained by staying on easy paths and playing it safe. A life in the law is difficult and may be riddled with failures, but the journey is more

*Alice and Henry Kasai, 1937*

rewarding and empowering than I personally could have imagined, and more so than almost anything else I have experienced in my life.

Failure and its educational value is similarly critical to the advancement of unity. In our relationships and interactions with one another, we may be afraid of saying the wrong thing, acting inappropriately, or otherwise messing up, particularly when we work and live with people who are different than we are. We may avoid topics or people because it seems more comfortable to stay in the realm of pleasantries and light conversation. But we cannot let fear be a reason to shy away from challenging situations. We cannot avoid real life because we are afraid to fail. It has been said that “you don’t get unity by ignoring the questions that have to be faced.”<sup>16</sup>

As we try to create environments welcoming to all people and their diverse lives, we will inevitably make mistakes. We will say the wrong thing, we will act inappropriately in certain situations, and we will mess up. But that does not mean that we should not try. In the pursuit of unity, we can own our mistakes, learn from them, and continually try to improve. I would also add that we can show grace in the face of failures made by those around us. Others will say the wrong thing to us at times, they will act inappropriately, and they will mess up. Although these situations will be difficult, the real loss will come if we use

others’ failures as excuses to turn away or if we invite contempt into our lives by labeling others as unworthy of our time and attention because they have failed us in some way. While I don’t believe we should simply overlook bad behavior, we can work together—each of us in our own flawed condition—and help each other learn where and how we can do better. Perhaps now more than ever we need people who can do this hard work, who can educate themselves in the law, in interpersonal relations, in recovering from failure—people who can recognize that our differences and diversities also include different shortcomings and blind spots. And as we bring our own strengths while at the same time embracing failure as a learning tool, we can all progress in our education.

## OUR WORLD

Finally, our voices and our education must be used to make our world a better place. Our ability to do so will depend in large part on our willingness to invest in the world and engage with its problems and promises. It can be tempting to look away from current events because they are sad, because we don’t know how to respond, or because a particular issue doesn’t seem to affect us in a tangible way. But, as Brené Brown urges, let’s choose compassion and courage rather than comfort and control.<sup>17</sup>

This year we celebrate the work of the myriad brave women who fought for the right to vote. One hundred years ago, these women saw the culmination of decades of effort when the Nineteenth Amendment was ratified. But the right to vote did not automatically extend to all women. Black women worked alongside White women throughout the years of suffrage advocacy. These Black women sought true universal suffrage, but many knew they would not personally get the vote for which they were advocating. It was not until 1965, with the passage of the Voting Rights Act, that Black women were granted full suffrage under the law. Even today, however, voter suppression continues, particularly in minority communities.

In Utah, Alice Kasai worked in similar ways. A biography compiled by Better Days 2020 aptly describes her contributions:

As a civil rights leader in Utah, Alice Kasai devoted her life to empowering, mentoring, and advocating for the rights of Japanese Americans and other disenfranchised groups. Despite experiencing firsthand the injustices of racial bigotry, she remained patriotic, optimistic, and relentless in her lifelong activism on behalf of Japanese Americans as well as minority and women's rights on a broader scale. . . .

During World War II, Alice's husband, Henry, was arrested and placed in an internment camp for Japanese community leaders. His two-and-a-half year internment propelled Alice into serving as the first woman president of the Japanese American Citizens League (JACL) in Salt Lake City during his absence. Her home became the league headquarters, and Alice became a powerful advocate for the Japanese community in Utah as she helped coordinate help for families in relocation camps. After the war, she and her husband continued to lobby for citizenship and other civil rights for Japanese immigrants. [This was during a time when access to many rights for Japanese Americans and immigrants, including the right to vote, was substantially limited.]<sup>18</sup>

Ms. Kasai's work continued throughout her life and included efforts related to fair housing, employment, education, and other minority rights. She worked extensively with the PTA, NAACP, Meals on Wheels, and many other groups. When she passed away in 2007, Ms. Kasai's obituary stated, "The intention that drove all her endeavors was her strong belief in the oneness of all humankind."<sup>19</sup>

Looking at these examples of Black suffragists and Alice Kasai, we see women who were not afraid to engage in difficult, uncomfortable work on behalf of a cause. We see women with purpose who knew they each had an important role to play in securing rights and opportunities for themselves and for others. As we look at the example of suffragists in particular, the records show that the women and men involved in this cause did not always agree on approaches and strategies. They all came to the cause from diverse perspectives. Although we could debate which of them had the greatest impact or the most effective ideas, for now we can at least see that they all tried and offered what they could. They did not sit

back and simply bemoan the current state of affairs. They did not turn their backs on others simply because they personally would receive no immediate benefit from the work being done. And they did not shy away from the work because it was hard. They went and worked in the world.

Elder Bruce C. Hafen, speaking at BYU Law School, encouraged similar work by lawyers. Paraphrasing the work of the English writer G. K. Chesterton, Elder Hafen shared Mr. Chesterton's categorization of three groups of people: optimists, pessimists, and improvers.

[Mr. Chesterton] concluded that both the optimists and the pessimists look too much at only one side of things. . . . [He observed that] [n]either the extreme optimists nor the extreme pessimists would ever be of much help in improving human conditions, because people can't solve problems unless they are willing to acknowledge that a problem exists while also remaining loyal enough to do something about it.<sup>20</sup>

Improvers, by contrast, view "things not only with [their] eyes wide open but with [their] hearts wide open as well."<sup>21</sup> They are "willing to grapple with the frustration that comes from facing bravely the uncertainties we encounter."<sup>22</sup>

So as we look at our own current world, let's each ask, How can I be an improver? Perhaps we can each pick one thing to do—just one thing—to engage and invest right now. Maybe it is helping people get registered to vote. Maybe it is engaging in a conversation that you have been avoiding with someone in your life. Maybe it is mentoring or otherwise encouraging another person to pursue his or her goals. Maybe it is using legal skills to solve a problem or to reduce stress for someone else. Let's each choose one thing and see where it leads. We each can be a force for good, incrementally, day by day, in our world.

## CONCLUSION

I will join in this challenge and commit now to use my voice more often and listen to voices from those who are different than I am, to utilize my education and continue to learn,



Justices Ruth Bader Ginsburg and Antonin Scalia, onstage during opening night of *Ariadne auf Naxos* at the Washington National Opera, October 24, 2009, in Washington, DC

and to work with purpose in our world that needs each of us so desperately. Lawyers and others in the legal profession have been doing this work for generations. Let's continue the legacy. And let's be united for good.

To close, I would like to share yet another example from my beloved Justice Ginsburg. In the wake of her death, many people have highlighted the friendship that Justice Ginsburg shared with the late Justice Antonin Scalia. The two justices were basically opposites in terms of judicial philosophy and their personal opinions on various issues, but they shared a deep, meaningful friendship that can be a great model for all of us in terms of working together despite differences.

In 2015 the *Columbia Journal of Law and the Arts* published a comic opera entitled *Scalia/Ginsburg*, written by Derrick Wang, that was meant to be "sung" by Justices Ginsburg and Scalia. The two justices shared a love of opera, and both wrote prefaces to the publication. In her portion of the preface, Justice Ginsburg stated that the final duet, titled "We Are Different. We Are One," captures an important message. In particular, the two justices were "one in [their] reverence for the Constitution, the U.S. judiciary and the Court on which [they] serve[d]."<sup>23</sup> These words are particularly poignant right now, especially for lawyers and law students, as we can likewise be one in our defense of the Constitution, the judiciary, and other important causes and institutions.

The duet proceeds as follows:

Scalia, Ginsburg:  
*We are different.  
We are one.  
The U.S. contradiction—*

Scalia:  
*The tension we adore:*

Scalia, Ginsburg:  
*Separate strands unite in friction  
To protect our country's core.  
This, the strength of our nation,  
Thus is our Court's design:  
We are kindred,  
We are nine.*

Scalia:  
*To strive for definition,*

Ginsburg:  
*To question and engage,*

Scalia:  
*Let us speak to our tradition—*

Ginsburg:  
*Or address a future age.*

Scalia:  
*This, the duty upon us . . .*

Ginsburg:  
*This, the freedom . . .*

Scalia, Ginsburg:  
*. . . To judge how our strands are spun:  
This makes us different:*

Scalia:  
*We are one . . .*

Ginsburg:  
*We are one decision from forging the source  
of tomorrow . . .*

Scalia:  
*One decision from shifting the tide . . .*

Scalia, Ginsburg:  
*Always one decision from charting the course  
we will steer . . .*

*For our future  
Is unclear,  
But one thing is constant—  
The Constitution we revere.  
We are stewards of this trust;  
We uphold it as we must,  
For the work of our Court is just  
Begun . . .*

*And this is why we will see justice done:  
We are different;  
We are one.<sup>24</sup>*

Although no one here is a Supreme Court Justice, we similarly can see justice done or genuine advances in unity only by recognizing and seeing individuals as they are, being willing to talk and collaborate across differences—maybe even celebrating those differences—and utilizing each person's unique strengths and interests to banish contempt from our lives and our communities. We are different. But we are one. Or at least I hope and believe we can be. [cm](#)

#### NOTES

- 1 Arthur C. Brooks, "More Love, Less Contempt," BYU commencement address, Apr. 25, 2019.
- 2 *Id.*; emphasis in original.
- 3 *Id.*
- 4 Austin Channing Brown, "In Honor of Richard Twiss," *Roll Call* (blog), Feb. 11, 2013, [austinchanning.com/blog/2013/2/in-memory-of-richard-twiss](http://austinchanning.com/blog/2013/2/in-memory-of-richard-twiss).
- 5 Dictionary.com, s.v. "paradox."
- 6 Brown, "In Honor of Richard Twiss."
- 7 John W. Davis, speech delivered Mar. 16, 1946, New York City, quoted in "Special Meeting to Celebrate the Seventy-Fifth Anniversary," *Record of the Association of the Bar of the City of New York* 1, no. 3 (Apr. 1946): 102.
- 8 Malcolm Gladwell, *Outliers: The Story of Success* (New York: Little, Brown, and Company, 2008), 19; emphasis in original.
- 9 Carol Clark, "How Family Stories Help Children Weather Hard Times," *eScienceCommons* (blog), Emory University, Apr. 29, 2020, [esciencecommons.blogspot.com/2020/04/how-family-stories-help-children.html](http://esciencecommons.blogspot.com/2020/04/how-family-stories-help-children.html); see also Bruce Feiler, "The Stories That Bind Us," *This Life*, *New York Times*, Mar. 15, 2013, [nytimes.com/2013/03/17/fashion/the-family-stories-that-bind-us-this-life.html](http://nytimes.com/2013/03/17/fashion/the-family-stories-that-bind-us-this-life.html).

- 10 Ruth Bader Ginsburg, in Radcliffe Medal acceptance speech, Harvard University, May 29, 2013; quoted in Alanna Vagianos, "Ruth Bader Ginsburg Tells Young Women: 'Fight for the Things You Care About,'" *Women*, *HuffPost*, Jun. 2, 2015, [huffpost.com/entry/ruth-bader-ginsburg-fight-for-the-things-you-care-about\\_n\\_7492630](http://huffpost.com/entry/ruth-bader-ginsburg-fight-for-the-things-you-care-about_n_7492630); also Vagianos, "Ruth Bader Ginsburg Tells Young Women: 'Fight for the Things You Care About,'" In the News, Radcliffe Institute for Advanced Study, Harvard University, [radcliffe.harvard.edu/news/in-news/ruth-bader-ginsburg-tells-young-women-fight-things-you-care-about](http://radcliffe.harvard.edu/news/in-news/ruth-bader-ginsburg-tells-young-women-fight-things-you-care-about).
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