

## CREATING SPACE FOR INDIGENOUS PEOPLE IN LAW

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First of all, there's a lot of thanks to go around. One thing that was not in my bio, and because Michelle Rivard Parks was just here as a great moderator by the way, hi Michelle, but I have also served as a law clerk with the Tribal Judicial Institute, which she had spoken about and I worked under her and Judge B.J. Jones who I know is, or has been, joining online, so I really want to say thank you to them because in this conversation today about creating spaces for indigenous folks in general, and in the law, those are two people that gave me my first chance in law school. I was able to work for about two years for both of them, and with some really amazing fellow tribal citizens, so I really want to say thank you to them. I know that I'm the last person of the day here to speak, and I also know that there is a UND men's hockey game at five o'clock sharp today, I say that with a smile and wink. So, I'm going to try my best to keep my time in check if anyone needs to give me the time sign, please do, and I'll keep checking my side as well, but please, just let me give a couple of thanks because I want to wrap this up in the best way that I know how.

So, first of all, pinagigi to UND School of Law for this annual summit, to the Law Review especially, and then also to all faculty and staff that support this, and especially to support this year's theme being Indian law which is so incredibly important. And thank you to all the attendees online and in person, I wish I could be in person, but I also want to thank UND Law for being so understanding and making this Zoom option available. It's helped for attendance, but it's also helped for someone like me where I had a couple of different obligations going on at once today, so this works out perfect. But a huge thanks to the speakers, it's time out of your day and you all are people who I look up to deeply and in different ways. Many of you have been confidants or mentors or advisees or advisors, and I'm just so thankful to be a part of such a great crew of people. This lineup is amazing, and I really want to say thank you to Tim Purdon who covered this and was too humble to accept my great thanks to him earlier. But I'm going to say it again. Tim, what you've done for Indian country in general, tribal citizens, tribal nations, just thank you, words aren't enough, and I want you to know

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\* A recording of Ms. Thunder's presentation can be found online at: <https://law.und.edu/library/cle/2022/ndlr-symposium.html>. This transcript has been edited and refined for readability.

that we recognize that and thank you very deeply, major pinagigi. and so, thank you to Keith Malaterre earlier for the land acknowledgement on behalf of Pembina and Red Lake bands of the Ojibwe. Up north, its Ojibwa, so I got to be careful with my dialects, and then of course the Dakota Oyate tribes as well.

I've been so blessed and thankful to be a part of some really incredible groups here in North Dakota, like the North Dakota Human Rights Coalition who puts on annual summits, and they have done some land acknowledgements now these last two summits, North Dakota LGBTQ+ 2S summits has also done land acknowledgements. And every time I hear it, I get so very choked up because, to Tim's point, you just don't hear that all the time and this is historic for UND, this is historic for UND Law, so thank you Keith, and thanks Tim for shouting it out, and thanks UND for being so supportive of that extremely powerful message. And, again, thank you to the organizers, as Professor Grijalva had stated, truly this digital world that we already were moving towards, but certainly were pushed into because of the pandemic, I think this has been hugely advantageous for our tribes, especially our tribal nations and citizens, to be able to tune into things they were not always able to because as tribal leadership, or citizens, whatever the case is, you're in different geographical locations, and it's a lot to have to travel and be everything to everyone at the same time. So, thank you all.

This has been truly just a wonderful treat, and this is like the longest opening ever, but I want to say a couple last few things, and then I'll get into it here, but even just some background about what Tim Purdon had said earlier about how he has watched tribal courts who have been doing tremendous work and have outranked, quite frankly, other courts at various jurisdictions. I was so thankful to have worked for one of them. I saw it firsthand at Ho-Chunk Nation. They were and are this tremendous tribe that, as a nation, bought back their lands. They're the sister tribe to the Winnebago from Nebraska. Many people are familiar with both, or one, and they are a non-reservation tribe. They've got four branches of government, and they've got a very robust judicial system, so shout out Ho-Chuck Nation. They're also where my in-laws live now, and I've got lots of family there and I have to agree with Tim. I've first-hand worked and have seen this tremendous work that's going on.

So today, as far as what I'm speaking on, I may not be speaking to the deep level of laws that all the previous speakers were so eloquently able to express and give us such great educational and historical context to all of it as well. I don't think that's what I was supposed to do here though either. They were really able to touch on these laws that impact indigenous communities and peoples, but I'm really speaking to how the practice of law and how law in general affects us as tribal citizens and tribal nations. I really

want to speak more on why I didn't choose a traditional PowerPoint presentation today, because a lot of what I'm speaking on is from my own lived experience and the experiences that I've seen around me. I, of course, now having a whole different vision of it, not just from working directly in Indian country or working on behalf of tribes in the roles like I've done in the past. But really, as my day job as the Commissioner for North Dakota Labor and Human Rights, and the claims that I see come in from those who live off the reservation and, because we don't have jurisdiction over tribal nations, nor should we by the way, so I'm glad that I'm able to be in this role to be able to talk more about that. I'm just so very thankful to have a little bit of a different perspective of what we can do to help out anyone on the employment and human rights level of things. One apology beforehand, I lost my voice several weeks ago, but it still comes in and out, so if I got to take a lozenge and have some water or tea just don't mind me. I also want to make sure that this conversation can be as interactive as possible. I've got a couple of different screens. I'm going to try to keep checking in with the chat, but please, I welcome at any time anything that might come up. If anyone in the room has anything, whomever that needs to be passed onto please let me know, I have no problems with an interruption, I think it's a good thing for us to have a continuing dialogue here.

I will get to the thesis of today's conversation which is that I believe that our colleagues who happen to be indigenous, and I use all of these words interchangeably, and I think that this audience understands why and where I'm going with all of this. Indigenous being tribal citizens, tribal nations, etc. and of course, as Professor Grijalva had noted earlier, when you'd spoken about the term Indian country and things like that, those are all federal legal terms. So, I'll be using a couple of different things at once here, but I really do believe that our colleagues who happen to be indigenous peoples should be afforded a helping hand, and maybe that comes at the exact right time in their life, or maybe it comes at a time where no one even knew that was going to be the right thing at the right time in order to make it in this profession or some of its related fields. Because, as a lot of you know, I don't practice law in the State of North Dakota. I practiced on behalf of tribes, but I also should make that distinction as well. I say all of that because that helping hand at the right moment has been the story of my life, and it's been the story that's involved a lot of people, involving a lot of people here, and the story of the people that have come before me.

My Arikara and Hidatsa family, and my present-day colleagues who I watched navigate as tribal citizens practicing law while being indigenous and in adjacent fields where law is the center of it. I very much work in a policy world now and so do many of these colleagues that I see, so I purposely didn't make the title of my presentation how or why we create spaces because I'll

be weaving through this topic, and really in the end, everyone's mileage will vary. It's been said many times today, we've got 574 federally recognized tribes and 60+ state recognized tribes. That all comes with a lot of uniqueness and differences. No two tribes are alike. No two tribal citizens are alike. That, for me, is what has always made Indian law so exciting and has filled me with my own passion, and I think that anyone who's interested in this field gets that hook. They get hooked because it is a place where you're able to practice such interesting law with passion and, at the end of the day, be able to feel good about what you're doing. But it also can be confusing for those who want to put a blanket over it as far as just saying every tribe and all tribal citizens are alike, because in other areas of law we can do that without terribly extraneous issues attached to it. So, I wanted to make sure that I prefaced with all of that while I jump into things related to what we can do for those who are tribal citizens/indigenous in the practice of law and or adjacent fields.

The first point that I had started with something that I see more at the national level, and what I mean is across the United States is this field that has really taken off which is DE&I, diversity, equity, and inclusion. Sometimes, people call it DIBs, diversity, inclusion, and belonging. Sometimes, it's D and I. There's a lot of different acronyms to what it can be, but I would say that from my standpoint, even with labor human rights, the efforts have exploded since different events related to the work has happened, I mean, I can't even for time in memoriam for Black Lives Matter and the horrific murder of George Floyd and other related treatment of underrepresented peoples. I see this field and occupation being more and more visible, and I get more and more calls on it, asking me, what's right? What should we do? We want to do our best. And then, if I don't hear from anyone, that's fine too. Typically, they've got other people to go to as well. I'm really speaking to those attorneys, or future attorneys, or whatever it may be who might want to include these efforts of diversity equity inclusion into your firm, your code of contact conduct, your internal guides for your firms, and like in North Dakota, in tiny firms of one person. I think this is good for anyone to know. Some of it is going to be common sense about how we treat those who are tribal citizens. So when I hear this statement, "we're committed to making diversity, equity, and inclusion a part of the DNA of our company, or our firm, or our school," or whatever it may be, I'm happy, but it comes with a little bit of trepidation on my end because here are some questions that I have to ask and here are the things that I would really like to see.

Here are some questions for food for thought. Are you including diversity, equity, and inclusion, and again I'm using that as just a general term, as criteria for hiring and/or promotion? Are you integrating these efforts into the branding on all of your channels, since we are going to this world where so much of what we do is based in our advertising of on social media?

Are you making tradeoffs and sacrifice to preserve diversity, equity, and inclusion at all costs, in good times and in bad? Are you creating clear goals and outcomes of these efforts and inviting stakeholders, also known as tribal citizens and nations leadership, their THPO's [Tribal Historic Preservation Officers], elders, youth, you name it, to hold you accountable to them? And of course, I say these things knowing that it doesn't always necessarily work out perfectly. These are just questions. Again, food for thought. Are you defending diversity, equity, and inclusion in the public sphere? I mean, even in these conversations that we have here, but well beyond that and with other businesses, law, your clients themselves, other partners or colleagues, even when it isn't popular to do so. Are you relying on the thought behind diversity, equity, and inclusion as a compass to guide important decision-making processes in the smallest of ways to the largest of ways? In your day-to-day work to a case in front of the Supreme Court? And are you bringing on leaders and/or people who could become leaders, or people who have all of the merit qualifications, etc. that are able to champion diversity, equity, and inclusion as much as possible? There's a lot there. That's what I'm thinking about when I speak on all of that. And, I'll say this too. If one truly is not interested in doing any of those things, or trying to, this is just going to be blunt, if you want to make a press release of pretty language and there's PR involved, contractors, or public information officers, or whatever, and then go back to business as usual without changing anything about your strategy, structure, culture, policies, processes, or personnel, then I really believe don't do it. It has to absolutely be 100% fully genuine to be able to make this space.

Here's a typical question that comes up with this conversation. This is word for word the question that I've received: "I'd love to have a conversation about how to set diversity, equity, and inclusion goals without creating a toxic work environment where individuals feel they only got the job because of" insert diversity metric here, "I think I remember this has been touched upon, but where can I figure it out?" My answer is, the way you address this is by making it clear that your efforts of equity, inclusion, and diversity metrics, if that is where you're going, or just forget the metrics going forward with making space are applied to everyone, not just members of an underrepresented, underserved, or marginalized groups, such as indigenous peoples, tribal citizens. The conversation shouldn't be: did I get this job because I'm a woman, indigenous, or whatever? That's so painful to have to ask yourself that question. But instead, did the unique strength that I bring, and I can bring because of who I am which includes being an indigenous woman alongside many other things in addition to my merits, skills, competencies, etc. make me a valuable candidate? People of all identities should feel, if they're hired, it's because they were considered in

their entirety as the best candidate for the role, not that any one part of them was singled out. This applies to people from the majority, some would say, advantaged or privileged populations as well. I'm just going to say in these terms because, I don't really like that read on it, I would just say more so not underrepresented populations.

I will move into misunderstandings when people with positions of power stereotype or commit micro, or even egregious, aggressions against indigenous people, and therefore I thank you all for allowing me to be virtual today because I still work on a day-to-day basis with our FBI here in North Dakota. I used to work with them a lot when it came to missing and murdered indigenous women and people cases, MMIW and MMIP. I'm so thankful and grateful to them that we've been able to continue the conversations and continue a lot of the work, especially because I still serve as Commissioner for the Indian Affairs Commission of North Dakota. But, when quotes like this are set out here, such as, there are anecdotes of young women being told by their mothers and grandmothers that rape is a rite of passage, how disturbing is that? I can't find one singular FBI agent, who by the way, as a career is ratified by Congress to be able to serve in Indian country, specifically number one on sexual violence, especially against youth that can say that is even relevant, and perhaps that's a twisting of words of saying from one person who has experienced deep and very difficult experiences like sexual abuse, sexual assault, things that have been mentioned today throughout everyone's presentations. Someone who has experienced this might say alternatively: why should I care or cooperate with whomever I'm working with? We all have to go through this. It's not a rite of passage; it's born out of frustration with the system and thoughts of, why is no one helping me or anyone else? These people who could be saying that, I suppose, they don't understand what they're supposed to be doing like taking a youth to the hospital when a rape occurs. They don't have the tools to know these things. We failed them, and that statement is severely perverting the words of people who don't know how to speak about this. And so, when those quotes come out and get pushed out into the media and get very expansive attention, it's hurtful, it's painful, and it goes against exactly what I'm speaking about here when we talk about creating space for all indigenous people, tribal citizens of all backgrounds, whether they work in law or not, because I loved what Sharon Thompson said earlier in her presentation about child support, we think about the calculations. We think about all these other things. How much do we think about the actual child in the case? She said that the numbers, as far as she says, raising hands was about 25%. We need to absolutely put indigenous peoples first whether they are colleagues or the people that we actually serve, and we have a professional responsibility to zealously serve. We know that violence against indigenous people, and especially women and

girls, exist, but when these things are said it really does take it to a level that you can't take back. This is why someone like Tim Purdon is so important in his role. Most Americans, to his point, do not know what it's like to live and be within the exterior boundaries of a tribal nation. To have him in the roles that he's held has been revered on a federal, state, and every other type of jurisdictional role, or in private practice or whatever it may be, is so important to tribal nations and citizens, and I hope that what he said will be able to be heard very loud and clear. I go back and watch it again because he not only gets it, he has the experience. He's been right amongst the people so much, he's downplaying everything. Is this just me saying that Tim Purdon is the best conversation?

Oh, also a side note, I love that today is turned into shouting out Justice Neil Gorsuch Day because I have a shout out to make to him as well, who would have ever guessed, but on the labor human right end which affects all United States citizens, his opinion, and he is a proud textualist, his opinion in the *Bostock v. Clayton County* decision by the United States Supreme Court that was made on June 15<sup>th</sup>, 2020, completely changed the landscape under the protected category of sex in the United States and where it was expanded to include gender identity and sexual orientation. We immediately in North Dakota, under our jurisdiction at Labor and Human Rights, wrote it in and have been able to get out the news that we are taking anything as the last date of harm by anyone that has felt these things, and this is for Two Spirits as well, but I have more to say on that. This goes to the uniqueness of the tribe, not everyone has the same beliefs on this. Just like any other human being, we're unique in that way, but we have that protection across the board in the United States and, particularly, I'm talking about North Dakota right now, we expanded this to our North Dakota Human Rights Act, so it's not just employment, this is housing and any other human rights claim that can be made. Anyway, that's just a side note because I thought it was funny that Neil has been on my mind as well, and it was a beautifully written opinion if you haven't read it. But anyway, I have a couple of other things that I just caught earlier from Professor Grijalva's presentation discussing amendments that were made by the EPA and how the quote was, "treat tribes as states" and how important that, on a basic level, we don't do this because they're sovereign nations. And because I'm repeating the many things that have been said before, hopefully you've been taught that, and if there's more education to be done it's quite easy to go through all that. I think that each of the presenters has been able to define all of that very well.

Here are some things that I've faced, and here's some things that my colleagues have faced, and here's where we need allies, confidants, if nothing else, to be able to call at the end of the day and be able to tell you what happened and to just hear, "I hear you; I support you." That's enough most

times. It's been enough for me, but it's even more helpful when we've got folks out here that can really create their own changes for us. You know, we need that. We've been called so many times as indigenous nations and peoples a sleeping giant, well this sleeping giant is waking up and people are seeing it. But here are some things that, again, I faced and other attorneys out there who are practicing right now have faced. You don't look like an attorney. So, an example is being mistaken as the one who was arraigned when I was going to do the arraignment, and it was like the attorneys are here, I'm the attorney in this case. This is very specific to Judge B.J. Jones's question: did I find it difficult to serve as an attorney for my own tribe? Yes and no. That was one of the things that I experienced that maybe someone from outside of the nation may not have. By the way that's not an unwelcoming comment, I just mean that anyone from outside who just didn't understand, in general, what it's like to be at any level. I'm only going to speak for myself on this one, as a young female and indigenous, to experience something like that and to have a judge ask you that question with clients by you and have people on the other side hear it, that cuts you down. I've had incredible judges who have done the opposite of that, and I've had incredible attorneys on the opposite side of me who have very much stood up for me, and I've had colleagues that I've worked with that have helped me out very much, and I appreciate all of that. They know who they are.

Next thing: hair. Long hair, braids, all these things that have been long considered nontraditional, I'm just naming two out of many different styles that we, as unique tribal individuals, might practice. They've been considered nontraditional, and even less professional. Our hair means something different to each of us and how we were raised, and how our own cultures as tribal nations, and we as tribal citizens, believe in our own spirituality and practices and there is much importance behind how we wear our hair. And, conversely, not everyone wears their hair in a certain type of way that is considered *more* cultural, whatever that is. Those people need to be understood just as much; it doesn't make them any less or more indigenous. On a related note, I'm extremely proud of the United States House for passing the Crown Act recently banning race-based discrimination. Much more specific to black men and women and peoples, but its own text very explicitly states the prohibition against discrimination based on hairstyles associated with a particular race or national origin. So, tribal citizens out there: this applies to all of *us*. So, to those who hire us: this applies to you, and it really does fall on you. Obviously, this has to get passed through the Senate, but I think that even if it doesn't, because it will always be a battle that way, I want the folks listening to be able to understand this part of it because I've seen it. I've seen, particularly some of my male colleagues with long hair and braids, be treated a little bit differently, and that's not to single out anything, I just

happen to have seen that more. When I speak to some other things, like clothing, ribbon skirts, ribbon shirts, and again, more traditional ways of dress, are becoming more visible because the sleeping giant is waking up, and it can be put with the blazer, it can be done in a way that is very professional, clean, and everything else. But we need to be able to feel comfortable in spaces where we can present ourselves in this way that is very respectful for us. These items that we wear come with great care, prayers, etc., what we wear represent our family, clan, or kinship order, and just the nations that we come from ourselves.

How we speak. It had been mentioned in the last panel, about how things have been going with the cross jurisdictional agreements. But how we speak is so major for law enforcement to understand. I've given a ton of cultural awareness and diversity type of trainings to law enforcement everywhere from North Dakota Highway Patrol to really specific, whether it be Bismarck PD or Burleigh County, or any county or city, educating on how we speak, how eye contact can be different for us, and even our own dialect and dialogue can be different depending on where we come from, and how we also can code switch. I find myself when I'm around certain people, especially from back in the homelands, which would be both Turtle Mountains and MHA Nation, when I get around my family, my folks, etc. I go into a different place of being able to converse. Even with people I don't know, we might have the same background and maybe I'm working with them or maybe someone else that you oversee or work with is working with the tribal citizen, and you see how maybe the dialect, or whatever else, changes. This is code switching; this is going back to what we know. There has to be space made for it. I'll just keep repeating that, and there must be respect with that as well. That's the whole point of all of this.

One big thing that I see a lot, and I think that I used to deal with a lot and then just kind of made my own decisions about things, but this notion about being licensed with a tribal nation to practice law versus being licensed at the state and/or federal level. It's important to note that a lot of us, as tribal students specifically, came in knowing that there was a calling, and that was to help our people. A lot of us wanted to go back home because that's what was the wish for us from whomever. For me, it was from my Grandma Adaline. My Arikara Hidatsa grandma, who, when I was a young girl, had said you really should think about Indian law. And I have to admit, because I have admitted it publicly in a couple of other settings, I remember thinking when I was younger, I would never say this out loud to her because of respect and everything else, "gosh, I don't even know what that is yet." We aren't born just understanding these things, so much of this has been put upon us. We just live life and it's the same for law in general, no matter what your practice is. I thought to myself, I don't really know what that is, and also, I'm

going to make decisions about how I want to practice. But turns out, Grandma Adaline, may she rest in peace, you were right. Tim Purdon is right. Once again, we need more people in general, but especially tribal citizens, to practice in our state and at the federal level. So, I hope that when you see someone who might be practicing at a tribal level that you can respect and understand maybe why that is. But I would say reach out, and even current students, if you know someone practicing Indian law, tell them that you firmly believe that, of course with all due respect to their wishes and how they practice and what their family has in mind for them and what their nation is also asking of them, which is a lot of burdens to bear by the way, that you believe in them, that you'll help them, etc. Sometimes, we just need to know someone has belief in us because we aren't hearing that enough, and someone has our back, and someone can help us because we don't know how to navigate all the time.

Tattoos. Recently we've seen a lot more indigenous people, tribal citizens, worldwide because this is not specific to the United States or even North America, we're watching indigenous people from the world being able to wear their traditional and very long held, notably important, face and handprints, which are done usually in a traditional way, unlike tattoo guns. We're seeing this more than ever and, like everything else I'm mentioning here, the spaces we exist in should not see that as problematic or unprofessional, but rather, as a representation of who that person is and who and what they are honoring.

Sage, sweetgrass, and tobacco in a practicing attorney's office or workspace. This is what I have to go over a lot with law enforcement. I don't think I need to as much with this group here, but there are certain scents to that might trigger feelings or thoughts, or whatever else that might smell like cannabis or other things, especially with sage, I've noticed that there's been a lot of confusion. We need to be able to respect that someone might have little bags of tobacco, by the way that's a huge honor to be able to receive, all of those things are, and the way we practice is all different, and it's for our own health, well-being, and healing.

Intergenerational trauma, the science of epigenetics is important to understand. The literal fingerprint we have as tribal citizens on our DNA, land, our rights, federal eras that we've gone through, and then put through. Here's the summary: the science of epigenetics, I firmly believe everyone in this conversation should really look into it. It is the fingerprint that we have as tribal citizens. It is a true science. Someone like Dr. Warren, I'm so proud of him, everything that he's done, and now that he's at UND, I'm even more proud of the medical school. He really understands the science of epigenetics and how literally our DNA has changed because of intergenerational trauma. So, this includes so many more things that I could ever even name.

Everything from our land, our rights in general as humans, the federal eras that we've been put through. This has left significant marked mis- and distrust, which has been mentioned, I think, it's worth the fight to stay in there with your colleagues, your mentees, your advisees, whomever it is, whomever it is in your life. Someone you don't even maybe know super well who's a tribal citizen be there most of all to listen and understand.

Humor is so important to us, but also sometimes can be off-putting by some. If people are joking with you and teasing you, you're in. Reservation versus non reservation peoples. I already mentioned the Ho-Chuck Nation, they're a non-reservation tribe. When I hear things like, they grew up on the reservation or they didn't or, the conversation only resolves around reservation tribes or the reservation, it just isn't true for all 574 plus, as I mentioned, the 60 plus state recognized tribes. Not all of us, the five tribes that we shared geography within North Dakota, yes, they all are on a reservation basis. It's just not true across all of these lands here in the United States and the world. It's really painful. I learned how painful it is because I couldn't relate, but I learned how painful it was for youth, especially at the Ho-Chuck Nation, to always be hearing it wasn't related to them. But you're not from a reservation, or whatever else, you didn't grow up there. They have no choice; they are a non-reservation tribe. They bought back their lands. That should be celebrated, so we shouldn't speak in those terms.

Questions of blood quantum. I don't know how many times this has been brought up or not, but basically, don't ask questions. Don't. I've got a lot of reasons why, but I got to save time. PTO, time off and leave, especially funeral leave related to our kinship systems. All of our kinship systems are very complex and diverse. I come from one that's very diverse and complex, my husband does as well. I have found a lot of troubling opinions and thoughts and words that have been said to me personally, about leave for someone who I don't, there's no other word in some of our languages, specifically on my in-laws' side of things, there's no word for cousin. That just doesn't exist. I've got brothers in-law, sisters in-law, aunts, moms, and I think a couple of questions can be asked in a really respectful way. Figure it out.

How can we lean into a table when we are not even in the room is the very last thing that I have here. Please, don't pretend to be anything or something that you don't genuinely feel that you are with indigenous peoples. I already said it before. True genuineness in your beliefs in us can be felt, and if we don't feel that, it's suffocating in a way that I can't even explain to have to be in spaces where you don't feel like you're respected. I've said this a few times in different ways, but mentorship and sponsorship are so incredibly important. Last words, please, as indigenous peoples and tribal citizens, we are taught so many things, and actually, I made a mistake today starting out

this conversation. Usually, I would ask to be excused from my elders, that I'm speaking in this way, and when you hear that, that's the sign of respect for those above me, before me, etc., who have trailblazed for me. Please don't look at us in any different way from the rest of your colleagues in law, but please rather recognize us for the beauty that we represent. That is truly a miracle that we're here, that we're on earth, and we have different cultural backgrounds that have to be celebrated, that we do celebrate ourselves. We practice different ways sometimes. We may look different, we dress different, wear our hair differently, as I mentioned, but this is the strongest reason that we need allies out there, and we deserve the same space as our cohorts, the people we go to school with, the people that we later work with, etc. And even before that time, we have amazing contributions to make, and we always have and will. I'll end it there, thanks everyone so much. Huge pinagigi. Major thank you to everyone and I appreciate you all so much. Thank you UND Law and Law Review.