

I am committed to making philosophy inclusive. This commitment is rooted in my personal history. I was raised in an immigrant neighborhood in Burnaby, British Columbia by a single mother who sought refugee status in Canada following the Tiananmen Square Massacre in Beijing. My mother, whose medical degree from a Chinese university wasn't recognized in Canada, worked blue-collar jobs delivering newspapers and pizza while I was growing up. My sister and I both worked after school and on weekends to help support our family financially.

Because my local high school was poorly funded and did not offer college preparation, in the tenth grade I began commuting to another, far better-resourced public high school in Vancouver. Although I received increased academic support at my new school, I also began experiencing explicit anti-Asian prejudice. One teacher, unhappy with how many East Asian students had enrolled in her accelerated French course, once referred to my classmates and me as a "yellow puddle." Her deeply hurtful remark was representative of a xenophobia pervasive at my school—and, as I began to realize, much of the world at large.

In my senior year of high school, I was admitted to Wellesley College with full tuition and room and board remission. I fell in love with philosophy my first semester there. For the first time in my academic life, I felt as though my contributions were valued, that I could defend my views with rigorous argumentation and that they would be taken seriously on that basis, irrespective of my gender and ethnicity. As a women's college, Wellesley was in many ways an idyllic place to study philosophy for me. So many of the brilliant philosophy faculty and students I met as an undergraduate were women, and I almost always felt as though there was a place for me in the discipline. However, none of my philosophical role models were people of color. To help build a community of philosophers of color at Wellesley, I helped establish a Minorities and Philosophy (MAP) chapter there and started a peer mentorship program that connected students of color in the department. I am still close with the people I connected with in that program, who are now graduate students at or recent graduates of Princeton, Rutgers, and UNC Chapel Hill.

As a graduate student, my commitment to racial justice remains central to my service work, both for my department and for the discipline. I could not have gotten to where I am now—on the cusp of receiving a PhD in philosophy from the University of Michigan!—without the support of my mentors, especially mentors who belong to underrepresented groups in the discipline. The intellectual and emotional work they have done for me and other graduate students of color is often "informal"—the kind of service that is difficult to put on a CV and to gain recognition for. I strive to pay forward the support they have given me by doing what I can to remove structural barriers to full participation in philosophy for members of marginalized groups.

In August 2019, I joined the central organizing team of MAP International, and from

August 2020-August 2021, I was the organization's Co-Director. MAP is primarily a grassroots organization, with over 170 chapters around the world that represent the interests of minoritized philosophers in their departments. As a MAP organizer, I worked in consultation with the chapter network to advocate for philosophers from marginalized backgrounds and to promote philosophical work done from marginalized perspectives. For instance, I worked on a report on how uncompensated, underappreciated service work in philosophy tends to fall disproportionately to members of marginalized groups. The report was featured on the Daily Nous and was widely circulated throughout the discipline. I also ran group sessions at several APA meetings on topics such as "Countering Bullying, Harassment, and Microaggressions," "Setting Boundaries: Personal and Professional," and "Public Philosophy and Activism." As Co-Director of MAP, my central aim was to orient MAP more toward racial justice. I supported students at Rhodes University and Nelson Mandela University in South Africa to start MAP-Africa, an independent organization that will advocate for marginalized philosophers in Africa.

I have also worked on several diversity initiatives for my department. I co-organized the 2018 and 2019 Michigan COMPASS workshops. COMPASS is a three-day workshop for marginalized undergraduate and Master's students who are considering pursuing a PhD in philosophy. At the workshop, participants attend panels on applying to graduate school and partake in graduate seminar-style discussion sessions. Organizing COMPASS was particularly rewarding for me because participants often reported a similar experience to the one I had when I first got to Wellesley after high school. For many participants, COMPASS was their first time engaging with similarly motivated, philosophically-minded peers in an environment that explicitly values inclusivity.

In addition to COMPASS, from 2017-2020, I organized the Michigan High School Ethics Bowl—an annual tournament with over 20 teams from across Michigan—for which I also served as a coach. As a coach, I worked with high school students to help them analyze ethics case studies. Ethics Bowl is many students' introduction to philosophy, and they often express appreciation for how the the kind of thinking they learn in Ethics Bowl helps them evaluate ethical problems in their own lives. As an Ethics Bowl organizer, I advocated for increasing diversity in the pool of judges that are invited to the Michigan Bowl and I expanded the Bowl's community outreach program, working one-on-one with Ann Arbor community members to write cases of social and political relevance for use in the Bowl.

I have detailed some of my work to make the profession more welcoming to diverse philosophers. But perhaps my most important efforts in this regard are in the classroom, teaching undergraduates at the University of Michigan. The first course I taught as a Graduate Student Instructor was Law and Philosophy, which satisfies the University's Race and Ethnicity Requirement. I wanted to lead discussions about racism thoughtfully—I knew that for many students, this course would be the only one they took with explicit discussions of race and racism. But I also wanted to take into account my own wellbeing as a minoritized person facilitating those discussions. To navigate this conflict, I joined a Race and Ethnicity teaching community run by the

Center for Research on Learning and Teaching. There, I was able to discuss the challenges and rewards of discussing race in predominantly White classrooms and how to handle challenges to authority in these classrooms. Since then, I have sought to apply anti-racist pedagogy in all my teaching, including formal courses such as logic and decision theory, which have made up the majority of my teaching assignments. There is a widespread assumption that math cannot be prejudiced. This may be true, but the way that math is *taught* certainly can be. I address these prejudices in the classroom by emphasizing the value of collaboration over independent practice; valuing applied problems as much as abstract ones; providing different support for students with different levels of preparation; and modelling rigor not as solving hard problems, but as partaking in a productive struggle. Over the years, I have learned that anti-racist pedagogy is important not only for social justice, but because it promotes better scholarship. I have found that students' willingness to collaborate and the quality of class discussion is strongly correlated with how much effort I put into making classrooms inclusive.

The Michigan philosophy department has honored my service to the department and the profession on two occasions. In 2020, I received the Special Prize for Leadership in Co-Curricular Enrichment (SPLICE) and in 2021, I received the Diversity, Equity, and Inclusion (DEI) Prize. I am grateful to be in a department that values efforts to make the profession more inclusive of diverse philosophers and diverse ways of doing philosophy. My mentors at Michigan paved the way for someone with my background to thrive in philosophy. In the rest of my career, I hope to do the same—to draw from my experiences to support promising high school, undergraduate, and graduate students from marginalized backgrounds to pursue their interests in philosophy and dismantle structural barriers that may prevent them from fully doing so.