

Most law teachers tend to believe that doctrine emerges in a vacuum. I believe that my opinion, developed within the framework of the racial and socioeconomic minority community, disputes the latter assumption. I have learned that law is not just a mirror image of the social order; it shapes and creates it, and usually gives some voices precedence over others and makes other voices invisible. This knowledge lies at the basis of what I can add to academia at the UCLA School of Law. My minority identity has also led me to be keen on how legal arguments are structured and whose experiences are deemed as legally significant. There are two questions with which I incline to engage in scholarly discourse: the ways in which neutral principles enforce inclusion and exclusion in communities, how precedent takes on social biases, and the ways in which material inequality is hidden within legal language. Instead of accepting doctrine at face value, I consider it to be the product of historical, political, and cultural processes. This analysis tool has influenced my approach to law as an intellectual practice and not a fixed set of rules. The emphasis on critical legal studies, public interest law, and interdisciplinary scholarship at the UCLA School of Law appeals to me especially. Such frameworks support views that question power and criticize formalism, which are quite consistent with my approaches to case and statutory reading. I would play my part in the classroom by placing legal issues in wider social contexts, and make interpretations based on lived minority experience without constraining it to anecdote. In my opinion, diversity enriches legal education as it intensifies thought. The experience that I possess makes me a facilitator of complicating discussions, exposing the underlying assumptions, and taking conversations beyond the obvious agreement. In UCLA Law, I would introduce a viewpoint that is academically based, critically absorbed, and devoted to seeing the legal discourse mirror the

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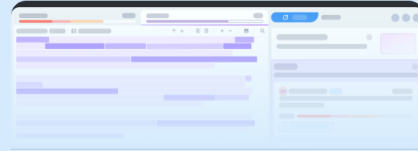
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