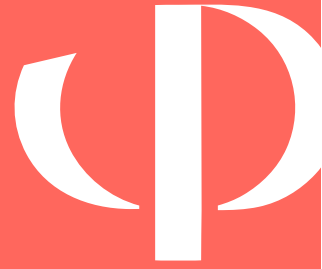


# Asian and Asian American Philosophers and Philosophies



FALL 2020

VOLUME 20 | NUMBER 1

## WHAT IS IT LIKE TO BE A PHILOSOPHER OF ASIAN DESCENT?

*Dedicated to the memory of Dr. Jaegwon Kim*

### FROM THE EDITORS

A. Minh Nguyen and Yarran Hominh

*Editors' Introduction: What Is It Like to Be a Philosopher of Asian Descent?*

### ARTICLES

M. Ashraf Adeel

*The Rock on My Chest*

Kenneth Aizawa

*The Not-So-Lonely Journey of a Japanese American Philosopher*

Yubraj Aryal

*Fashioning Oneself as a Philosopher of Asian Descent*

Prasanta S. Bandyopadhyay

*The Unbearable Lightness of Being an Asian American Philosopher*

Celia T. Bardwell-Jones

*What Does It Mean to Be a Philosopher of Filipina American Descent?*

Julianne Chung

*What Am I?*

Kenny Easwaran

*One Life in Philosophy*

Saba Fatima

*Philosophy, Liberation, and Other Roads Less Travelled: Being Asian in Philosophy*

## TABLE OF CONTENTS, CONT.

Dien Ho

*Thinking While Asian*

Masato Ishida

*Does He Get Paid?*

Yoichi Ishida

*In Praise of Teachers*

Justin Khoo

*Mixed, but not Diluted*

David H. Kim

*Frenemy Philosophy*

Halla Kim

*Criss-Crossing the Philosophical  
Borderlines: What Is It Like to Be a  
Philosopher of Asian Descent?*

Monika Kirloskar-Steinbach

*Making Meaning of Practices in Academic  
Philosophy*

Emily S. Lee

*A Small Act of Rebellion Toward  
Philosophy as a Gift*

Mi-Kyoung (Mitzi) Lee

*How I Came to Be a Philosopher*

Keya Maitra

*From Accidental to Integral: My Journey  
with Doing Philosophy*

Gary Mar

*Breathing Living History into Haunted  
Places*

Bo Mou

*Facing Challenges and Re-Advancing:  
Toward Constructive Engagement*

Karen Ng

*The Past, the Present, and the Owl of  
Minerva*

Anthony Nguyen

*Ambiguity, Alienation, and Authenticity*

Ann A. Pang-White

*My Philosophy Journey to the West*

Jin Y. Park

*Doing Philosophy at the Margin*

Yuriko Saito

*My Journey Across the Pacific*

Falguni A. Sheth

*The Fluidity of Identity: Moving Toward a  
Philosophy of Race*

Saam Trivedi

*“Wogs” and Philosophers*

Anand Jayprakash Vaidya

*The Story of One Male Asian American  
Philosopher*

Audrey Yap

*Fit or Flight: Ethical Decision-Making as a  
Model Minority*

## MEMORIAL NOTICE

Paul Guyer, Justin Broackes, and Bernard  
Reginster

*In Memoriam: Jaegwon Kim (1934–2019)*

## ASIAN PHILOSOPHY BLOGS

## SUBMISSION GUIDELINES AND INFORMATION

women, and the men talked more and with a confidence that at the time I hardly ever questioned. I was extremely nervous about speaking up in class well into my graduate studies. Complicating matters, I ended up specializing in nineteenth-century philosophy and Frankfurt School critical theory, writing a dissertation, and eventually a book, on Hegel, a towering symbol of Eurocentrism if there ever was one. The irony is not lost on me that Hegel considers the Chinese to be not “properly” historical, claiming that we lack the inwardness characteristic of subjective freedom and have no inherent moral consciousness, not to mention an unsophisticated language that is poorly suited for the development of philosophy and the sciences.

Hegel’s comments notwithstanding (no one can be right about everything), I feel unbelievably lucky that I was able to make philosophy my profession. Securing a job after graduate school felt like a miracle and the dysfunctions of the academic job market, alongside the wider dysfunctions of higher education in this country more broadly, are at this point widely documented. I think there is evidence for both optimism and pessimism regarding philosophy as a profession, although the COVID-19 crisis that hit after I had been invited to contribute this piece undoubtedly brings further uncertainty and extreme cause for concern. On the side of optimism, the discipline appears to be increasingly committed to efforts of diversifying philosophy in a wide range of senses, whether this concerns the canon, previously neglected philosophical subdisciplines, pluralizing philosophical methods, the demographics of students and faculty, or expanding the reach of philosophy outside the academy into the broader concerns and debates of the public sphere. The institutionalization of these various efforts is surely a mark of progress, and I am hopeful that these efforts will have transformative effects on the discipline as a whole. More anecdotally, the recent cohorts of graduate students in my own department have happily created some of the most diverse philosophical contexts that I have ever been a part of.

Less optimistically, and even before the pandemic, many broader trends (again, well documented) have signaled that the current system of academic labor is highly dysfunctional. The floundering academic job market (aptly described in a recent article as operating more like a lottery than a market), the adjunct labor crisis and the opposition to faculty and graduate student unions at private universities, broad cuts to higher education, the pressure on departments and faculty to conduct affairs and research on the basis of inflexible metrics, and the high-stress culture of publish or perish—all of these widely reported trends have negatively impacted the lives of faculty and graduate students, making it difficult to be optimistic about the future of academic philosophy and academia more broadly. One of the most difficult aspects of my job is advising graduate students concerning the job market, because it brings about acute feelings of cognitive dissonance. If Hegel is right that the owl of Minerva flies at dusk, when a shape of life has grown old, then philosophy might be better at helping us to understand our present crisis than offering clear solutions for the future. I’m not sure if Hegel is right, but I have no solutions here—at least none that will not sound naïve or utopian. On the other

hand, so-called realism about the current state of affairs is often reactionary, a sign of fear, self-deception, and complacency, a refusal to see reality for what it truly is.

If being an immigrant was the most important defining feature of my childhood, then being a philosopher, or doing philosophy, is surely what shaped my entry into adulthood, to the extent that I have entered it. The uncertainty of what counts as adulthood presently is likely due to the uncertainty surrounding the institutions that were traditionally the hallmarks of adulthood, including work, property, family, and marriage. Rather than struggling against my immigrant status as I did in my childhood, I now cherish this way of relating to myself and the world. I am now almost the same age as my parents were when they moved to Canada, and I often try to imagine my way into what that experience was like for them, moving to an unknown place with a young child, adjusting to a foreign language, searching for work and a new community. Abandoning my earlier commitment to the existentialist conception of freedom, I have come to think that Hegel’s conception is likely the best one philosophy has on offer. Freedom as being at home with oneself in one’s other suggests that a certain sense of alienation is essential to the achievement of genuine freedom. This might be an odd way in which my experience as an immigrant joins with my experience as a philosopher, but I often find myself returning to this conception to help untangle our difficult, often dark present.

---

## *Ambiguity, Alienation, and Authenticity*

Anthony Nguyen

UNIVERSITY OF SOUTHERN CALIFORNIA  
ANTHONY.NGUYEN.1@USC.EDU

### 1. WHO AM I?

“You’re not Vietnamese. You’re American.” My dad said this to me when I was in high school.

I grew up in Saint Petersburg, Florida. So, home for me is approximately 9,760 miles away from Tân Hiệp—a rural district in Vietnam’s Kiên Giang Province—where my dad grew up. As a child, I watched *Bugs Bunny*, *Powerpuff Girls*, and *Courage the Cowardly Dog*. I ate hotdogs on the Fourth of July. I pledged allegiance to the flag of the United States of America every morning in school. I did not have the childhood of my father.

My uncle recently joked to me that I am American Vietnamese. Vietnamese first. American second. The joke’s content betrays the value, in my family, in being Vietnamese over being American. Its nature as a joke betrays my Americanness.

I was not considered Vietnamese enough to be Vietnamese. But I was often not considered American enough to be American. I was always singled out in school for my Asianness. Because of my difference, I was bullied in middle school. It is worth emphasizing that attention was distinctly given to my Asianness, not my Vietnamese-ness. Particularity gave in to generality and stereotype. Within my

family, Vietnamese identity was salient and distinguished from other Asian identities. But outside of it, much of Asia was, and is, lumped together by many non-Asians. From this perspective, distinctions among people of Asian descent are erased. Hence the familiar joke that all Asians look alike.

When I was seven or eight, my uncle—the same one who recently joked that I am American Vietnamese—was driving me home. We briefly stopped at a red light when a middle-aged, white man and his family drove up next to us, just to our left. With unmistakable contempt, he asked my uncle, “You’re not from around here, are you?” I forget what my uncle said in reply. He had been living in America for more than a decade at this point. America had become his home. The white man continued, “Go back to where you came from!” before speeding off at the green light. I shared my uncle’s feelings of anger and powerlessness.

“Asian American” sounds like an oxymoron for many. But that is what I am. The phenomenology of this existence is at times ambiguous. I have to often ask of myself: How much should I act “like an Asian” now? How much “like an American”? How do those around me perceive me?<sup>1</sup> What is my cultural identity, really? I am, to some extent, alien to both my ancestors and my fellow citizens. As a child, I often felt that no culture I identified with could make room for me. As Gary Mar puts it, the “experience growing up with ‘a childhood among ghosts’ was distinctively Asian American.”<sup>2</sup>

The only way forward is to make peace with my identity, to embrace the authenticity within my difference. For me, being a second-generation Vietnamese American and Asian American is to pick and choose under uncertainty. It is both freedom and paralysis. I am still learning what my Vietnamese American and Asian American identities mean to me, and for me, today.

## 2. RACISM

Identity, however, underlines difference, which often becomes fuel for bigotry. In today’s era of the coronavirus pandemic, we are all witnessing the otherness of Asians and Asian Americans in broad daylight. Donald Trump has called the coronavirus “the Chinese Virus.”<sup>3</sup> A White House official has called the disease scientifically known as COVID-19 “the Kung Flu.”<sup>4</sup> Stop AAPI Hate, run by the Asian Pacific Policy and Planning Council, received 1,843 reports of anti-Asian discrimination related to coronavirus between March 19 and May 13 this year.<sup>5</sup>

Prejudicial acts against Asian Americans have been violent. In February, a sixteen-year-old Asian American boy was beaten by bullies at his high school. He was sent to the emergency room. His attackers targeted him because he was Asian American and thus, in their eyes, a likely carrier of the coronavirus.<sup>6</sup> In March, three members of an Asian American family in Midland, Texas, were stabbed. One victim was two years old. Another was six years old. The culprit attacked them explicitly “because he thought the family was Chinese and infecting people with the coronavirus.”<sup>7</sup> The victims are not actually Chinese. They’re Burmese.<sup>8</sup>

Despite the fact that Asian Americans are often viewed as a “model minority” (which is itself problematic), we will not achieve equality for ourselves until racism is extinguished altogether in the United States. Not only would it be wrong for Asian Americans to want to share, alongside white Americans, a position of racial domination, we will never be treated justly so long as American racism—distinctively white supremacist in nature—exists. Both morality and self-interest thus compel us to support anti-racist work such as that of Black Lives Matter, which has recently garnered national attention.

In the era of the coronavirus, I am made acutely aware of my Asian body. In pre-mask times, one man looked disgusted at me and covered his mouth with his shirt as he quickly walked past me. Another time, a woman walking in my direction bitterly said something about how I better not give her the coronavirus. She spoke just loudly enough for me to hear. Although both events were uncomfortable, they could have been dangerously worse. *A two-year-old baby in Texas was stabbed for looking Asian.*

This is why I cannot accept Andrew Yang’s response to the blatant anti-Asian racism that has become more prominent in light of the COVID-19 pandemic:

We Asian Americans need to embrace and show our American-ness in ways we never have before. . . . We should show without a shadow of a doubt that we are Americans who will do our part for our country in this time of need. Demonstrate that we are part of the solution. We are not the virus, but we can be part of the cure.<sup>9</sup>

Here, Yang claims that it is on Asian Americans to show that we are Americans. This is false. It is on everyone else to recognize the Americanness of Asian Americans. Our status as Americans is not something we must do more to deserve. It is tautologous that all Asian Americans are American. If we acquiesce to anti-Asian xenophobia by accepting that our Americanness is something we must earn, we will have lost our way. Morality, dignity, and basic logic suggest a better path.

## 3. PHILOSOPHY

Given anti-Asian racism, what does being an Asian American philosopher mean to me? I first developed an interest in philosophy in high school when I was questioning the Catholicism and (implicit) moral realism that I had been raised in. After reading J. L. Mackie’s *Ethics: Inventing Right and Wrong*, which I enjoyed, I wanted to take philosophy classes in college. I started off at Florida State University. It is there that I became interested in pursuing academic philosophy. I soon transferred to Reed College to finish up my undergraduate studies. I transferred because I wanted the liberal arts college experience that Reed promised. Moreover, I knew that Reed was effective at sending their philosophy majors to top graduate programs in philosophy. (I thank the heavens up above that knowledge is factive.) I happily ended up at the University of Southern California, where I am pursuing my PhD.

I am sometimes unsure what effects my being Asian American has had. I suspect many people's belief that I am a technical philosopher has something to do with my being of Asian descent. I am myself surprised when other graduate students I've only recently met tell me that they see me as a very technical philosopher. But while my work is generally nontechnical in nature, I have discussed and worked on some technical issues in the philosophy of language, metaphysics, and logic. So, I'm unsure what is due to stereotype and what is due to inference from my past behavior.

In any case, even positive stereotypes are unwelcome. As Carole J. Lee notes, "most Asian Americans negatively react to the positive stereotype[s] associated with their group because imposing a stereotype . . . depersonalizes them."<sup>10</sup> Each person of Asian descent is degraded when one of us is seen in that "oriental sort of way."<sup>11</sup> No person of Asian descent is, or will be, the nameless, stereotypical caricature of an Asian. Yet, this caricature provides the standard by which we are all measured.

I will also say that there being so few influential analytic philosophers of Asian descent is alienating. In a 2009 *Leiter Reports* poll asking who the most important philosopher of the last two hundred years is, everyone in the top forty was white.<sup>12</sup> The only well-known analytic philosopher of Asian descent that I can think of is Jaegwon Kim. And I've never read him—I don't work in the philosophy of mind. There are not many well-known analytic philosophers of Asian descent around. One can easily study analytic philosophy and never learn about the work of a philosopher of Asian descent.

Only white men are sufficiently represented in the canon of analytic philosophy. Nonetheless, my own sense is that underrepresentation in the discipline today is less acute for philosophers of Asian descent than for philosophers from other marginalized groups. In 2018, the APA reported that 317 out of 4,581 of their members identified themselves as Asian. So, approximately 7 percent of all APA members, in 2018, identified themselves as Asian.<sup>13</sup> Roughly 6 percent of Americans are Asian Americans. This gives some reason to believe that, in the discipline today, philosophers of Asian descent are at least on track to being fairly represented in the discipline.<sup>14</sup> But I am hesitant to draw this conclusion. Not all APA members are American. Moreover, the data does not guarantee that philosophers of Asian descent are well-represented in positions of power (e.g., tenured positions). Finally, Asian Americans constitute an extremely heterogeneous group. It should be unsurprising if there are differences in how well different groups of Asian Americans are represented in academia, just as there are broader socioeconomic differences among different groups of Asian Americans.<sup>15</sup>

In any case, philosophy is still too exclusionary. David Haekwon Kim gives an example showing this quite clearly:

Just think of what a dissertation or tenure committee would say to a philosopher putting forward, say, a Confucian theory of racial shame or a Buddhist critique of the exoticization of

Asian women. Such a philosopher has committed professional *harakiri*.<sup>16</sup>

To the exclusion of other topics, there is a deeply Western, Eurocentric focus on what topics are held in high regard in academic philosophy. There is no question that the boundaries of what is considered a "respectable" and "serious" philosophical topic must be broadened. This would require dealing a blow to the "conceptual whiteness" of philosophy.<sup>17</sup> But that is a good thing. Many philosophers of Asian descent may understandably have a special relationship to some Asian philosophy. But insofar as such philosophy is disparaged, many philosophers of Asian descent will have to endure the "derogation of philosophical thought that resonates with their identity."<sup>18</sup> How could this *not* make many students of Asian descent suspect that they do not belong in this discipline?

For my part, I have "played by the rules." I mostly work in traditional areas of analytic philosophy. I do genuinely enjoy thinking about these topics, but this focus is clearly to my professional benefit. Things would be very different for me if I did not work within the confines of analytic philosophy. I doubt that I could have published in influential generalist philosophy journals if my papers were on, say, Vietnamese Confucian ethics as opposed to what my publications were actually on—analytic philosophy of language, metaphysics, and philosophy of biology.

My focus on analytic philosophy is perhaps a consequence of the nonexistence of alternatives at the departments I've studied at. (Florida State University is a slight exception, since they offered a few classes in continental philosophy while I was there. But the canon of continental philosophy is overwhelmingly white as well.) You could say that I do not know how else to do philosophy. No Asian or Asian American philosophy courses were ever offered in any of the departments that I've studied at.<sup>19</sup> I would have definitely at least tried my hand at them if given the option. Maybe I wouldn't have liked it. Maybe I would have. Either way, if Asian and Asian American philosophy had been held in much higher esteem in the West, I am confident that philosophy would have felt more welcoming for a younger version of myself. There are still many philosophers and students of philosophy who would thrive in a more inclusive climate. As a discipline, I believe that we owe them more than what we have given.

#### ACKNOWLEDGMENTS

Thanks to the editors, A. Minh Nguyen and Yarran Hominh, for their invitation to write this essay as well for their supererogatory patience and flexibility. Many thanks go to Charlotte Figueroa for her encouragement and comments, without which I would have written a much worse essay.

#### NOTES

1. "I believe the invisibility of Asian-Americans in our culture has been so deep and enduring that Asian-Americans themselves are often ambivalent about how they would like to see themselves portrayed and perhaps even uncomfortable about being portrayed at all." David Haekwon Kim, "The Invisible Asian," interview by George Yancy, *The Stone*, *New York Times*, October 8, 2015, <https://opinionator.blogs.nytimes.com/2015/10/08/the-invisible-asian/>.



2. Gary Mar, "The Problem of Absence: Some Personal Reflections," *APA Newsletter on Asian and Asian American Philosophers and Philosophies* 14, no. 1 (Fall 2014): 14.
3. Jérôme Viala-Gaufrey and Dana Lindaman, "Donald Trump's 'Chinese Virus': The Politics of Naming," *The Conversation*, April 21, 2020, <https://theconversation.com/donald-trumps-chinese-virus-the-politics-of-naming-136796>.
4. Emma Tucker, "CBS Reporter: WH Official Called Coronavirus 'Kung Flu' to My Face Today," *The Daily Beast*, March 17, 2020, <https://www.thedailybeast.com/cbs-reporter-weijia-jiang-says-wh-official-called-coronavirus-kung-flu-to-her-face>.
5. Chinese for Affirmative Action and Asian Pacific Policy and Planning Council (A3PCON), "Stop AAPI Hate Report: 4.30-5.13.20," accessed June 23, 2020, [http://www.asianpacificpolicyandplanningcouncil.org/wp-content/uploads/STOP\\_AAPI\\_HATE\\_Report\\_4\\_30\\_20-5\\_13\\_20.pdf](http://www.asianpacificpolicyandplanningcouncil.org/wp-content/uploads/STOP_AAPI_HATE_Report_4_30_20-5_13_20.pdf).
6. Christina Capatides, "Bullies Attack Asian American Teen at School, Accusing Him of Having Coronavirus," *CBS News*, February 14, 2020, <https://www.cbsnews.com/news/coronavirus-bullies-attack-asian-teen-los-angeles-accusing-him-of-having-coronavirus/>.
7. Marc Ramirez, "FBI Says Texas Stabbing That Targeted Asian-American Family Was Hate Crime Fueled by Coronavirus Fears," *The Dallas Morning News*, March 31, 2020, <https://www.dallasnews.com/news/crime/2020/04/01/fbi-says-texas-stabbing-that-targeted-asian-american-family-was-hate-crime-fueled-by-coronavirus-fears/>.
8. Bud Kennedy, "Texas Is Third in Hate Incidents against Asian Americans amid Coronavirus, Group Says," *The Fort Worth Star-Telegram*, April 15, 2020, <https://www.star-telegram.com/opinion/bud-kennedy/article242027911.html>.
9. Andrew Yang, "Andrew Yang: We Asian Americans Are Not the Virus, but We Can Be Part of the Cure," *The Washington Post*, April 1, 2020, <https://www.washingtonpost.com/opinions/2020/04/01/andrew-yang-coronavirus-discrimination/>.
10. Carole J. Lee, "Asian Americans, Positive Stereotyping, and Philosophy," *APA Newsletter on Asian and Asian American Philosophers and Philosophies* 14, no. 1 (Fall 2014): 5.
11. David Haekwon Kim, "Asian American Philosophers: Absence, Politics, and Identity," *APA Newsletter on Asian and Asian American Philosophers and Philosophies* 1, no. 2 (Spring 2002): 26.
12. Brian Leiter, "So Who \*Is\* the Most Important Philosopher of the Past 200 Years?" *Leiter Reports* (blog), last modified March 11, 2009, <https://leiterreports.typepad.com/blog/2009/03/so-who-is-the-most-important-philosopher-of-the-past-200-years.html>.
13. American Philosophical Association, "Demographic Statistics on the APA Membership, FY2016 to FY2018," accessed June 17, 2020, [https://cdn.ymaws.com/www.apaonline.org/resource/resmgr/data\\_on\\_profession/fy2018-demographic\\_statistic.pdf/fy2018-demographic\\_statistic.pdf](https://cdn.ymaws.com/www.apaonline.org/resource/resmgr/data_on_profession/fy2018-demographic_statistic.pdf/fy2018-demographic_statistic.pdf).
14. It is noteworthy that students of Asian descent are still significantly less likely to earn philosophy degrees than degrees in other fields. Carole J. Lee, "Asian Americans, Positive Stereotyping, and Philosophy," 3.
15. For example, in 2015, 28.3% of Hmong Americans lived under the poverty line, whereas only 12.1% of all Asian Americans lived under the poverty line. Pew Research Center, "US Hmong Population Living in Poverty, 2015," September 8, 2017, <https://www.pewsocialtrends.org/chart/u-s-hmong-population-living-in-poverty/>.
16. David Haekwon Kim, "The Invisible Asian," interview.
17. Charles W. Mills, *Blackness Visible: Essays on Philosophy and Race* (Ithaca, NY: Cornell University Press, 1998).
18. David Haekwon Kim, "Asian American Philosophers: Absence, Politics, and Identity," 27.
19. It is a testament to this that I have only recently discovered that Asian American philosophy exists. David Haekwon Kim, "What Is Asian American Philosophy?" in *Philosophy in Multiple Voices*, ed. George Yancy (Plymouth, UK: Rowman & Littlefield, 2007), 219–63.

## *My Philosophy Journey to the West*

Ann A. Pang-White

UNIVERSITY OF SCRANTON  
ANN.PANG-WHITE@SCRANTON.EDU

Philosophizing is a journey. In my case, I have traveled from the East to the West and back again. I hope that this time, with nutrients from both roots, I have journeyed more maturely.

I grew up in a small town on the west coast of Taiwan during 1960s–1980s when Taiwan was still under martial law. My childhood and early adulthood life was austere but stable, at times intense, when the political conflict between mainland China (People's Republic of China) and Taiwan (Republic of China) became heightened. My budding interest in philosophy was kindled by courses in intellectual history taught by amazing teachers in middle and high schools. They opened my eyes to the deeper contents of human history—the ideas, conflicts, planned or unplanned undercurrents that drove historical changes. I ended up with a philosophy major in college, despite the fact that my parents—like most Taiwanese parents—preferred that I chose a different major that would give me better job prospects than philosophy. They were loving parents, however, and were supportive of my decision once I made up my mind.

I was a rebellious child by Taiwanese standards. In high school, to my parents' dismay, I worked in a factory to earn some extra spending money so that I could travel with friends. In college, behind my parents' back, I secretly purchased a small motorcycle. I studied hard but also partied hard—a model student in academic excellence but also a rebel in resisting social norms. After graduation from college, much to the disappointment of many of my professors, instead of going to a philosophy graduate program, I took a three-year break from academics and went into the workforce. The work experience in the factories and companies taught me valuable lessons about the predicament that many blue-collar workers face, the socioeconomic conditions that often privileged the wealthy, the importance of empathy, and the value of the mind. These were lessons that couldn't be learned in the confines of the academic environment.

My first deep conversion experience did not take place until a motorcycle accident that happened in my senior year in college. Riding the secret motorcycle that I intentionally hid from my parents, I was hit by a car one night after leaving a friend's house. Not able to move my body or hear or feel anything for an extended period, my mind, in bleak darkness, watched over me. In that surreal moment in between consciousness and unconsciousness, life and death, many thoughts—surprisingly—rushed to the mind that was at a loss. All regrets flooded in, in tandem.

"Who would notify my parents of my death?"

"Dying on the street on a motorcycle that I hid from them. What a scandal it would be!"