

I see advocating for diversity in universities and other institutions as a moral imperative following from needs to create a more harmonious society and to seek justice for women, economically subjugated people, queer people, Black people, Indigenous people, and people of color who have been harmed by a history of exclusion. Universities should not place the burdens of advocacy solely on marginalized people. I am committed to listen to excluded people, to engage with their concerns, and to help advocate with them.

Positionality. As a white non-disabled, cisgender, heterosexual male whose parents are professors, I have benefited from the systems of oppression that make action on diversity vitally important. As such, I carry cognitive dissonance about these injustices and bear responsibility for ameliorating them. I grew up in rural Eastern Washington State where mine was one of only a handful of Jewish families in town, and where Christianity played a large role in public life. Relationships and beliefs that people formed in church permeated the public schools I attended and the local sports clubs I participated in, creating an atmosphere of exclusion and microaggressions that seemed invisible to my peers but which taught me what it felt like to be *othered*. Although mild compared to what marginalized people experience in academia, these experiences inform my sense of empathy and solidarity toward people who are excluded and keep me weary of the incomplete prosperity of white spaces, such as many major universities in the United States.

My time as a PhD student in the University of Washington Information School further shaped my ideas about diversity and inclusion. The iSchool is a big-tent, interdisciplinary program emphasizing topics from responsible AI to indigenous ways of knowing, and I was lucky to be a part of a diverse cohort of students with divergent interests. Some of the most transformative influences on my thinking came from interpretivist methods [2] and feminist scholarship (e.g., [3]). Though I remain primarily a quantitative researcher, this education deepened my appreciation of positionality and gave me concepts like Harraway's "view from nowhere" that remind me how the seemingly innocuous is often laden with bias.

In my time as PhD student, I tried to cultivate this awareness into **concrete acts of inclusion and solidarity**, especially toward women and other marginalized groups in computing. For example, when I noticed in lab meetings I was leading that a handful of voices were dominating discussions, I adopted a queue system to ensure turn-taking. When a graduate seminar I was running had similar problems, I surveyed my peers about what to do, and we created opportunities for everyone to contribute by discussing in small groups before sharing out with the class as a whole. I also use office hours and flipped classrooms to structure classes in a way that requires students to seek individual attention, so I can spread my time more equitably to address students' needs one-on-one, whether those needs have to do with coursework, "hidden curriculum" that sometimes prevents students from accessing available accommodations, or issues around confidence in educational settings [1]. I also leverage my network as a researcher to take action on diversity and inclusion. At conferences and on (virtual) campus, I meet with junior researchers from historically excluded backgrounds—such as McNair scholars and other first-generation academics or folks from lesser-known universities who don't have famous advisors—and I give feedback on their work and help connect them with more influential figures in the field who share their interests. Within my lab and department, and on Twitter where I have many followers, I advocate regularly for policies that place fewer financial burdens on graduate students and trainees, attempting to tear down structural barriers that make markers of privilege such as savings or a good credit pre-requisites for participating in research.

As an Assistant Professor, I will be a committed ally, creating dialogue, learning, taking action, and sharing power with marginalized communities. For example, I will serve on faculty committees for diversity and inclusion, leveraging my position to listen to and advocate for what my marginalized students and colleagues say they need. I expect that my passion for justice and fairness, my humility, and my eagerness to listen to and uplift the voices of others will be an asset to excluded people.

REFERENCES

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- [3] D. Rosner. Critical fabulations: Reworking the methods and margins of design. 2018.