**Supplementary Material**

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**Table S1.** Professional affiliation, career development stage, geographic representation, editorial contributions, and other characteristics of this article’s authors, obtained through an online survey (20 respondents). Not all authors provided information on every attribute.

|  |  |
| --- | --- |
| **Author attributes** | **N** |
| ***Native language(s)*** |  |
|  Spanish | 17 |
|  Portuguese |  2 |
|  English |  2 |
|  |  |
| ***Highest university degree*** |  |
|  Undergraduate |  1 |
|  Masters |  2 |
|  Doctorate | 17 |
|  |  |
| ***Current position*** |  |
|  Independent / Editor |  2 |
|  Student |  1 |
|  Post-doc |  1 |
|  Professor or Research Scientist | 16 |
|  |  |
| ***Editorial contributions (current or former)1*** |  |
|  Journal editor-in-chief |  9 |
|  Associate or Subject editor | 16 |
|  Other editorial duties (e.g., managing/technical editor, etc.) |  3 |
|  |  |
| ***Country of residence*** |  |
|  Argentina |  4 |
|  Bolivia |  1 |
|  Brazil |  3 |
|  Canada |  1 |
|  Colombia |  1 |
|  Cuba |  1 |
|  Ecuador |  2 |
|  Mexico |  6 |
|  Peru |  1 |
|  Venezuela |  1 |
|  |  |
| ***Affiliation during graduate and postdoctoral work*** |  |
|  Exclusively Neotropics |  9 |
|  Exclusively Global North |  5 |
|  Neotropics and Global North |  5 |
|  |  |
| ***Gender*** |  |
|  Cis woman | 11 |
|  Cis man |  7 |
|  Non-binary |  1 |
|  |  |
| ***Annual earnings for full-time work in research at a Neotropical institution (US$) (Earnings vary primarily by country, not by career stage)*** |  |
|  < $4,999 |  2 |
|  $5,000–$9,999 |  3 |
|  $10,000–$19,999 |  5 |
|  $20,000–$29,999 |  3 |
|  $30,000–$39,999 |  2 |
|  $40,000–$49,999 |  2 |
|  > $50,000 |  1 |
|  |  |
| ***Did any of your parents or grandparents attend university?*** |  |
|  No |  9 |
|  Yes | 11 |
|  |  |
| ***Socioeconomic class (in childhood)*** |  |
|  Lower class |  1 |
|  Lower middle (or working) class |  5 |
|  Middle class | 13 |
|  Upper middle class |  1 |
|  Upper class |  0 |
|  |  |
| ***Racial identity2*** |  |
|  White |  9 |
|  Mestizo, moreno, mixed, hispanic, or latino3 |  9 |

1Journals edited: Ornitología Neotropical, Wilson Journal of Ornithology, El Hornero, The Condor / Ornithological Applications, The Auk / Ornithology, Ornithology Research, Check List, Ornitología Colombiana, Huitzil Revista Mexicana de Ornitología, Revista Ecuatoriana de Ornitología, Ardeola, Neotropical Biodiversity, Marine Biology Research, Avances en Ciencias e Ingenierías, CienciAmérica, Ecología Austral, Cotinga, Boletín de la Asociación Boliviana de Ornitología, PLOS ONE, Endangered Species Research, Conservation, Acta Zoológica Lilloana, Avian Conservation and Ecology, Tropical Conservation Science, Revista de Biología Neotropical, Boletín de la Sociedad Venezolana de Espeleología, Boletín de la Unión de Ornitólogos del Perú, Journal of Caribbean Ornithology, Caldasia, Revista de Biología Tropical, Revista del Centro de Investigaciones Marinas, Revista Cubana de Biología, Perspectives in Ecology and Conservation.

2 Racial categories, as we know them today, were invented by European intellectuals of the 18th Century, to justify conquest, exploitation, and genocide (Smedley and Smedley 2005, Curran and Gates 2022). The concepts of race, and a racial hierarchy (with white people at the top), were a precondition for the racist policies that allowed Europeans, and their institutions, to enrich themselves by stealing Indigenous land (facilitated by genocide across much of the Americas) and enslaving millions of Africans and Indigenous Peoples (Smedley and Smedley 2005). In the Neotropics, following this model, racial categories and hierarchies have been used for centuries to support the agendas of those in power (nearly always descendants of the white or mestizo elites that led the struggles for independence in the 19th Century, rather than the descendants of Indigenous Peoples or enslaved Africans; Zárate 2017).

Variation in national myths about race has led to profound differences in how racial identity is perceived and experienced, between countries and regions of Latin America and the Caribbean. For example, governments of Mexico promoted the foundational myth of mestizaje (or racial mixing) between Indigenous and Spanish people, as the essence of the national identity, an “improvement of the race” and a route toward whitening (signifying progress and modernity vs. blackness as regression; Zárate 2017). Argentina, in contrast, promoted the national myth of whitening: a country populated by white people from Europe (Salinas 2020), in which, in the case of racial mixing, the (supposedly superior) European characteristics prevail (Garguin 2007). In the mostly white nations of Argentina, Uruguay, Chile, and Costa Rica, white identity has become a normative social classification, such that many light-skinned brown people (who would identify as mestizo elsewhere in Latin America), identify as white in those countries (Telles and Flores 2013).

Here, we recognize that race as biology is fiction, but we opted to ask our authors about their racial identity because current and historical racism strongly influence opportunities and impact in academia (Smedley and Smedley 2005, Mothapo et al. 2020, Gosztyla et al. 2021, Nobles et al. 2022), and we wanted to obtain a sense of who is (and who is not) included in our authorship. The question about racial identity was open-ended in our survey, so that authors could describe their racial identity in whatever way they chose.

3 Nine authors identified as mestizo, mixed, moreno, latino, or hispanic, but only one author was able to identify the Indigenous group from which she descends (Nahuas). Comments from three of our authors illustrate some of the complexities of mestizo identity in Latin America.

*"Sé que soy mestiza pero desconozco cuáles son las etnias específicas de las que tengo ascendencia. En el Neotrópico el mestizaje ha sido la regla, por lo cual preguntar por etnia de origen solo resulta en clasificaciones ficticias."*  [I know I'm mestiza but I do not know the specific ethnic groups from which I have ancestry. In the Neotropics, mestizaje has been the rule, so asking for ethnicity of origin only results in fictitious classifications.] ~ Enriqueta Velarde, Mexico

*"Soy mestiza, por mi color de piel moreno y algunos rasgos indígenas. Mis abuelos maternos solían hablar solo entre ellos el quechua, pero no compartían con sus hijos (o sus nietos) sobre sus identidades étnicas, quizás por la histórica discriminación que vivieron por ser inmigrantes y por sus rasgos indígenas."* [I'm mestiza, by my brown skin and some Indigenous features. My maternal grandparents used to speak Quechua only among themselves, but they did not discuss their ethnic identities with their children (or grandchildren), perhaps because of the historical discrimination they experienced as immigrants with Indigenous traits.] ~ M. Gabriela Núñez Montellano (Argentina)

*"Soy morena con rasgos indígenas. Mi padre fue adoptado y es el primer y único integrante de su familia con estudios universitarios. En la familia de mi madre, de siete hermanas y un hermano, ninguno tuvo estudios universitarios. Tengo que trabajar el doble para poder ser considerada en una posición dentro de la universidad. Mis colegas menos morenos tienen preferencia en las posiciones académicas."* [I'm brown, with Indigenous features. My father was adopted and is the first and only member of his family with a university education. In my mother's family, of seven sisters and one brother, none of them had university studies. I have to work twice as hard to be considered for a position within the university. My lighter-skinned colleagues are preferred for academic positions."] ~ Cecilia Cuatianquiz Lima (Mexico).

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