As a teacher, I possess a tremendous power...that decides whether a crisis will be escalated or de-escalated and a child humanized or dehumanized. – Haim Ginott

A student has to be able to see that they can succeed as themselves. If their faces are not reflected, if their values are not reflected, if their culture is not reflected, then they will begin to hide pieces of themselves. They will not feel attached to academia or their success in it.

I am a queer, genderqueer Mexican. I have hidden pieces of myself. I feel acutely the effects of being an underrepresented and marginalized voice in academia and I have seen the voices and conversations within academia toe demographic lines. Recruiting more diversity into academia is crucial but retention requires Under-Represented Minorities (URMs) to feel comfortable and, more importantly, a sense of community within academia. And conversations that do not reflect or even invalidate URM populations negate that.

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Past Initiatives. I make a strong distinction between recruitment and retention. While there are many initiatives for recruiting diversity into academia and I will share the many I've engaged in, I have found much fewer effective attempts at retention. I will share my recruitment and retention activities before describing the diversity philosophy I believe is required to enact the cultural change needed to attain retention.

Being both a URM and in academia, I am very aware of both the barriers to entry and my privileged position. I have consistently used that position for outreach.

• Recruitment: I spent the first two Summers of my graduate program driving between Berkeley and Sacramento to return to my diverse teaching-focused undergraduate university, California State University Sacramento, to co-teach an NSF LSAMP program crafted to re-introduce math as a creative and social activity to incoming underrepresented STEM students. The underrepresented populations in this program outscored the campus’ majority populations in Calculus for the last 20 years. I also spent one of these Summers as part of the Berkeley SMASH Academy, creating and teaching a five-week math program to local underrepresented high school students and explaining academic paths to them. I later returned to Sacramento State to serve as a panelist encouraging Latinx engineering majors to pursue academia and demystifying its entrance process.

I have talked with K-12 classrooms about math and academic paths both through the Skype A Scientist program where, for the past three years, I had video calls with disadvantaged classrooms across the country and through Oakland’s Dinner With A Scientist program. Lastly, I have created, secured funding for, and co-organized the monthly Qtie Presenters: QTPOC Reclaiming Education and Science (QTPRES) Conference for sharing STEM concepts with the Queer, Trans, and POC community in the California Bay Area that will debut January. I have framed ‘STEM’ as “the type of truth-seeking marginalized communities are often cut out of,” in contrast to the truth-seeking of poetry, art, film, music, dance, etc. that these communities have found their voice in. This framing helps remove negative connotations marginalized populations may justifiably have against engaging in STEM while also giving them an opportunity to define the culture, presentation norms, questions of interest, framing, etc from scratch. While the QTPRES conference is closest to a recruitment effort since most participants will not already be in academia, its premise is what I believe retention requires and what I plan to bring to academia as a professor: An environment that allows students to bring their full selves.

• Retention: In pushing for this type of environment crucial for retention in academia, I have for the past three years served as a peer counselor for Berkeley’s EECS department through their EECS Peers program, making public my background and experiences and holding office hours for those needing commiseration or advice. While this program doesn’t target URMs, many who came to my hours were.

I have further spent weeks of emotional and educational labor addressing the EECS department at Berkeley and the CSAIL department at MIT through email, explaining enacted microaggressions as well as the power differentials that faculty have over students and majority populations have over marginalized ones. This was emotionally taxing and personal, but necessary. Students and faculty professed that they learned a great deal, public and healing apologies were made and accepted, and I was invited to help in attempts at changing department cultures at both campuses. But most importantly, I received a myriad of personal emails from undergraduates, graduates, staff, and faculty from marginalized groups thanking me and feeling seen while also letting me know that they didn’t feel free to make the same statements. As long as students have to hide pieces of themselves, the academic pipeline will continue to leak at every level.

To further understand how this relates to retention and to explain what future initiatives for retention I plan to create as a professor, I first need to discuss my diversity philosophy.
Diversity Philosophy. Research is a social activity. From our metaphors, analogies, terminology, and jokes to our writing conventions, dissemination styles, agreed upon ethics, and even what we consider interesting and research-worthy. The directions we pursue and their perceived importance are culturally bound to the poetics we imbue them and the worldview we communicate them through. This is my favorite aspect of research, but it has an important consequence: Diversity is not orthogonal to research.

Diversity cannot be viewed as just a charitable accomplishment, separable from research. Diversity changes the nature of the research itself. By changing the community, diversity automatically changes the social activity of doing research and its directions. Further, a population being underrepresented is equivalent to the exclusion of large swaths of individuals and their talent. This is tragic for the state of a field’s research.

For me though, diversity is not just about my love for my field’s research but a love for my community. It is painful to not see my Queer and Trans and POC communities in academia. And it is painful to see that it is not just systemic barriers to entry excluding them but a culture that keeps them from wanting to stay in academia or join in the first place.

Worldviews and norms toe lines along race, sex, gender, class, sexuality, etc. and this fact may be pulled into much starker contrast for URMs that have to straddle two, sadly disjoint, communities. While members of the academic community may, for example, review a city’s walkability by complaining about its homeless population, I know members of the homeless community, many of them Trans folks that are living in or have lived in homelessness from being dispossessed by an unaccepting family or from being fired because they began transitioning. And, since this perspective is more widely acknowledged and talked about in the Trans community, complaints about homeless populations would make it doubly apparent that Trans voices are not reflected in the academic community. How can we hope to recruit or retain Trans students if conversations like this do not reflect or even invalidate their presence?

Retention lies in changing our culture now to include norms on how we acknowledge power differentials, how we address microaggressions, what metrics and methods we can develop to acknowledge the extra emotional and educational labor URMs often have to engage in, and what processes we have to both hear and incorporate the changes and norms URMs feel need to happen within their academic communities.

For people to engage with research as a social activity it has to be a fun one, and the end goal is to reach a critical mass of URMs so that they can see that their success can be as their full selves.

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Future Initiatives. I plan to continue engaging in many recruitment efforts, continuing with the Skype A Scientist program, applying for NSF Research Experience for Undergraduates (REU) programs and hosting marginalized undergraduates through it, and bringing my QTPRES conference to all cities I live in. But mostly, I want to engage in the cultural shift needed to allow retention.

• Admissions & Hiring: I want to participate in the admissions and hiring process not only for diversity recruitment but to implement guidelines and norms that promote retention. For example, I am heartened that Diversity Statements are in the early stages of being adopted by more universities, but the norms for their content are still evolving and I would like to help codify that. In a similar way that Research Statements are expected to not just be a listing of research projects but a holistic vision of a research program, requiring a diversity philosophy is just as important as requiring a listing of diversity-increasing initiatives taken. One’s diversity philosophy should explain why diversity is important to academia and why it is important to them personally. It should further explain why this philosophy allows URMs to feel connected to their success in academia all the way through the full academic pipeline. I believe prompting for this can give a much stronger signal as to how recruitment can translate to the cultural environment needed for retention.

Further, I would like hiring and admissions to be able to account for the extra labor undertaken by URMs and allies. Marginalized populations pay an extra tax throughout their careers. They are a source of emotional labor as underrepresented populations turn to them for commiseration and a source of educational labor as they explain the nuances of a microagression or the reasoning behind evolving terminology. Thus, I plan to talk with marginalized students to further discover in which ways their extra labor is not accounted for. I plan to interview Berkeley and MIT students through this year and, using this, I would like to develop metrics and prompts that will allow this labor to be recognized in admissions and hiring. While this can help incentivize non-URMs to share some of this educational labor, it more importantly makes it so that URMs no longer have to choose between their research time and unaccounted for work in changing culture to better retain their community, thus pitting their community ties and values against their research and hirability. Most importantly, the simple act of asking if extra emotional and educational labor was undertaken shows
that URMs’ presence is acknowledged and appreciated.

- **Sociotechnical CS:** I want to incorporate more of a sociotechnical lens into Computer Science. I have recently entered the field of Algorithmic Fairness not only because I care about algorithms not perpetuating and codifying systemic discrimination but because, being in the communities affected by these algorithms, I had many of the same sociotechnical critiques that have been brought against the field in the past few years. And making the largely cultural changes associated with those critiques would allow the marginalized communities most affected by discriminatory algorithms to both feel more welcome in entering this field and also feel more community with a Theoretical Computer Science that acknowledges their concerns.

Besides exploring my research through a sociotechnical lens though, I would like to embed it into curricula. Harvard’s new Embedded EthiCS program recognizes that a one-off ethics course cannot habituate researchers with an ethical lens even when they are interested and engaged and so embeds ethics modules *throughout* their core courses. They further realize that Computer Science does not need to attempt to redefine ethics internally and they instead work with ethicist postdocs to help cover the modules. I would like to work with ethicists in the Philosophy Department to develop curricula that accounts for the fact that STEM is not siloed off from the society it is born out of and affects.

URM concerns are often invalidated with accusations of “making things political” when they comment on real world affects of technology, which often disparately affects their communities. Having ethical discussions throughout core courses can take the brunt of that responsibility off of URMs and further acknowledges that a lack of these modules is itself a political stance. It is not the URMs that were “making things political,” the lack of discussion was *already* political and in a way that did not reflect their community.

These types initiatives can make academia a place that acknowledges the presence of URMs and shares the labor they would instead have to do. Otherwise, marginalized populations have to choose between doing that labor or hiding pieces of themselves. And they will not feel attached to academia or their success in it.