

NOTE ON TERMINOLOGY

The terms I use to label race and ethnicity of groups and individuals are incredibly complex given their specific meanings across historical moments and geographical spaces. The following is a list of some of the main identity terms I use throughout the book and a short explanation of how I use them:

black: I use “black” as a global category for naming peoples and cultures of African ancestry, recognizing that different nations and cultural groups utilize a diversity of terms to name their race.

criollo: Descendants of the Spanish colonial caste whose ancestry is white European.

dominicanidad: I employ the term as a theoretical category that refers to both the people who embrace the label “Dominican” whether or not they are considered Dominican citizens by the state (such as diasporic Dominicans and ethnic Haitians) and the history, cultures, and institutions associated with them. I opt to keep the Spanish-language spelling to avoid confusion with capitalized Dominicanidad, which refers to hegemonic and official institutions of state control.

Dominicanyork: Working-class Dominican migrants and their descendants who live in United States urban Dominican enclaves.

ethnic Haitian: A person of Haitian ancestry born in the Dominican Republic.

Latina/o: A term that describes people of Latin American descent living in the United States.

mulato: Refers to a mixed-race Dominican of light, medium, or dark brown skin. In the nineteenth century *mulato* was a category of privilege. I opted to keep the Spanish terminology because of its sociohistorical specificity.

rayano: A person from the geographical area of the Haitian-Dominican borderland also known as the Línea Fronteriza.