

NOTE ON TERMINOLOGY

One of the impulses that led me to write this book is precisely the imperfections of translating racial meaning and racial politics across languages, cultures, and geographies. The terms I use throughout the book are insufficient for describing the ethnic, cultural, and racial experiences of people across geographies and times. The following list highlights some of the most common identity terms used throughout the book, with a brief explanation of how I use them.

AMERICAN: The term *American* refers to the entire hemisphere and its people (North America, Central America, the Caribbean, and South America). I otherwise use specific terms like *US Americans*, *US Black*, or *Latin American* to refer to specific areas or national groups.

BLACK: A global category for naming peoples and cultures of African ancestry, recognizing that different nations and cultural groups use a diversity of terms to name race.

BROWN: Mixed-race blackness and mulataje, used particularly when engaging with nineteenth-century Caribbean people.

HABESHA: People from regions in Ethiopia and Eritrea. In the diaspora, it became a term of inclusion and intra-ethnic solidarity for some people. Over the past thirty years, it has become a politicized ethnic term to destabilize the national bordering project that has separated people from the East African region. I use it following the activists and artists I interviewed who define themselves as Habesha.

LATINX: A gender-inclusive/neutral term that names people who identify a link to Latinidad either through Latin American ancestry or to cultural belonging to communities in the diaspora.

MULATO/A: A category of privilege within the racial hierarchies of the nineteenth-century Hispanic Caribbean. The term refers to a mixed-race Afro-descendant person of light, medium, or dark-brown skin. I use this term only when speaking about nineteenth-century subjects who self-identified as such. Otherwise I use Brown. I use the gender binary (*mulato*, *mulata*) given this is not a contemporary term and the people I engage in the book identified themselves in binary language.

QUEER: A term used to encompass a diversity of people who do not identify with the heteronormative hegemony, who identify as LGBTQI, or who do not conform to the gender binary.

SECOND GENERATIONS: A politicized yet contested term, used in Italy to name children of immigrants born in the diaspora and those who migrate at an early age. The term highlights the political dimension of citizenship exclusion experienced by people who are cultural citizens of the nation but not always recognized—legally and otherwise—by the state.

WOMEN: People who identify as such regardless of how the state or institutions defined their biological sex at birth.

WOMEN OF COLOR: I use this term here in two ways: first, to highlight the contributions of late twentieth-century Black, Brown, Indigenous, mixed-race, and Asian feminists in the United States who articulated a project of transnational solidarity with the oppressed and colonized across the globe; and second, to take seriously the ways in which minoritized nonwhite women living in the Global North name themselves and build solidarity across ethnic and racial groups.