

A NOTE ON TERMINOLOGIES OF RACE AND PLACE

This is a book about race, solidarity, and politics in local and global contexts. Unsurprisingly, it employs a variety of racial terminologies, all of which are contested, contingent, and, in the end, somewhat unsatisfying for one reason or another. The language of race is an outgrowth of five hundred years of colonialism, slavery, and genocide, and our terminologies reflect the limits of past and present. There is no doubt that many of the terms used in *Third Worlds Within* will be seen as inaccurate or obsolete in some future moments. Indeed, since this is a work of history, some already are.

Bearing this in mind, readers may find the following explanations helpful.

Throughout this book, the terms *Indigenous* and *Native* are used interchangeably. I prioritize the use of specific tribal names as well. At the same time, many of the histories I discuss took place during a broad moment of intertribal activism, in contrast to the more specifically national and localized forms of recent years. This was also a moment when the terms *Indian*, *American Indian*, and *Native American* were in common usage. I use these terms occasionally, in context, as well.

People of African descent living inside the territories claimed by the United States have used a multiplicity of terms of self-reference. This reflects the evolution of peoplehood as well as the contours of the long Black liberation struggle. The racial terms used by and in reference to Black people mean different

things in different countries. As a result, we have to be attentive to both time and place. In the United States, *Colored* was once a term of proud assertion, as was *Negro*. This is no longer the case. Moreover, both terms mean something different outside of the United States. I have tried to place terminologies of Blackness in context, as a result. I use the term *Black* to refer to people of African descent living inside the United States and as a general term for people of African descent on the African continent, throughout the Americas, and in those sites like Australia and Aotearoa where Blackness emerged as a political language that extended beyond a specific association with race or racial descent. I employ the term *Black North American* to differentiate those people of African descent living inside the United States who do not necessarily identify as Afro-Latino or as recent African migrants. I employ the term *African American* in the same context, for stylistic variation. For me, *African American* is an imperfect term that carries with it the simultaneous possibility of Black complicity with US empire and the freedom dream of a plurinational futurity based on new spatial and relational identities throughout the hemisphere.

In referring collectively to people of Latin American descent, I generally use the term *Latinx*. Few primary sources use this term, so on occasion readers will see terms gendered as male (*Chicano*, *Latino*) and also terms that reflect earlier efforts to produce more inclusivity, such as *Chicano/a*. I use the term *Chicano* generally in reference to the Chicano movement, as well as the term *Chicana* in referring to specific activism and activists during the movement years. When speaking of a more contemporary moment, I use *Chicanx*. I also use the term *ethnic Mexican*, which my colleague David Gutiérrez employs as a way to highlight the cultural, social, and political connections between Mexican Americans and Mexicans across the US border. I also use the term *Mexican American* in historical context. Readers will note that chapter 2 also makes use of the term *Latino* as a collective noun. Many of the tensions and fissures discussed in that chapter took place in spaces gendered as male, and I use language that reflects that those most responsible for stoking Black/Brown tensions tended to self-identify as men. Perhaps subsequent research will reveal different histories, and this will require revision in the future.

Richard Hofstadter once claimed, “It has been our fate as a nation not to have ideologies but to be one.” One clear manifestation of this US ideological conceit is the decision by citizens of the United States to refer to themselves as “Americans,” as if the other 660 million residents of this hemisphere are here on US sufferance, or by mistake. Throughout this book, I use the term *American* to refer to the Western Hemisphere as a whole, rather than to the United States.