



Racism, Nationalism,
Indigeneity and Ethnicity

Newsletter for RC05: Racism, Nationalism, Indigeneity and Ethnicity

September 2025

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Newsletter prepared by Catharina Peeck-Ho, for any concerns or contributions for the next newsletter, please contact catharina.peeck-ho@uol.de.

1. Editorial Note

Catharina Peeck-Ho

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Dear RC05 members,

Dear colleagues, I am delighted to send you our September newsletter. This time, we have included a variety of members' contributions and tips. Thank you to everyone who shared something!

Alongside reports on the current status of our membership, the ISA forum of Sociology held 6-11 July in Rabat, Morocco this July, and the latest publications and calls for papers, you will find an article by Priscila Walquiria Romero on environmental racism. Also, you find short biographies of Zaina Shams and Aline Yuri Hasegawa who have been appointed as our new social media officers.

Kalpana Kannabiran has been appointed as Member of the EDI Task Force of the ISA for 2025-2027. The other members of the Task Force are Debra Davidson (Chair), Rhoda Reddock, Fabio Santos, Mabrouk Boutagouga, and Sylvia Gyan.

Apart from the ISA conferences and the forum RC05 can also provide a framework to organize online workshops and discussions. If you are interested, please feel free to contact Cathy Martin at <isa-rc05@isa-sociology.org> with a proposal.

The next newsletter will be published in Spring 2026. Contributions (news, views, publications, notices) may be submitted till 31 January 2026 for inclusion in the Spring Newsletter which will be published in late March.

Best wishes,

Catharina

2. Report from Rabat: Overview of the 5th International Sociological Association (ISA) Forum of Sociology

Jacqueline Quinless

The ISA Forum held from July 6-11 in Rabat, Morocco, at Mohammed V University marked a significant milestone as it was the first ISA Forum hosted in the MENA region. This landmark event attracted over 4,000 participants around the globe, facilitating vibrant research and knowledge exchange among attendees. Scholars, researchers, students, and practitioners had unique opportunities to engage in contemporary sociological issues and network with colleagues from many countries.



The opening address was delivered by Geoffrey **Pleyers**, the current President of the ISA which set an inspiring tone for the gathering. The RC-05 benefitted immensely from the opening address by distinguished keynote speakers **Sari Hanafi** and **Manisha Desai**. The Forum of Sociology created a meaningful experience, as RC-05 hosted an array of sessions where sociologists and researchers convened to share their work and learn from one another.

RC 05 co-organized twenty one joint sessions of which we were the host for six. We organized fourteen sessions and two roundtables. We held important and critical session on Indigenous Data Sovereignty led by our Indigenous RC-05 members with an incredible turnout.

Additionally we co-organized an integrative session titled "Gender, Race, Class and the Anthropocene: Justice for Whom?" with RC 32 (host) and RC 24. Kalpana Kannabiran presented her paper via video presentation titled "'Chthulucene' and 'Indigenocracy' – Re-Fabricating the Present". The second integrative session with RC38 (the host) focused on

"Citizenship, Biography, and Family History." The session connected perspectives on statelessness across generations.



The total number of sessions that RC 05 hosted in Rabat was twenty two, the total sessions including the ones we co-organised was forty.

The business meeting that took place during the Forum had an excellent turnout generating ideas for future sessions to consider for the upcoming World Congress of Sociology in South Korea in 2026. The Forum was a tremendous success, fostering collaboration, encouraging innovation and solidifying relationships among our members during our sessions and social gatherings.



3. Who pays for the "meanwhile" with their air? Environmental racism in the Taranto sacrifice zone

Priscila Walquiria Romero

Europe often imagines environmental racism as someone else's problem. However, there are sacrifice zones where working-class and racialized communities bear most of the pollution to sustain national narratives of progress (Lerner, 2010). The ILVA – today the *Acciaierie d'Italia* – has for decades left a trail of red dust on the windows and inside the lungs of neighbourhoods such as Tamburi. There, daily life includes "windy days" with closed schools, rust-stained clothing, and silent anxiety about the health of children and the elderly (ARPA Puglia, n.d.; Leogrande et al., 2019).

If we look at how racism, identity and justiciable law interact in everyday life, a racialization that does not need open proclamations becomes visible. It does so in layers: job insecurity; supply chains that transfer the most dangerous to auxiliary companies; cheap housing next to emitting sources; deficient transport that forces exposure to be prolonged. Among those who live and work closest to the industrial complex there is an overrepresentation, of families with irregular incomes, little education and households headed by women. It is no coincidence: when the soil is devalued and health becomes uncertain, those who have fewer alternatives are those who stay (Bullard, 1990; Taylor, 2014; Pellow, 2018).

The "strategic interest" of steel acts as an ideological unifying factor. By invoking it, different governments have justified extensions, exemptions and remediation plans that are eternal. The appeal to jobs installs a false dilemma: work or health (Barca, 2020). In practice, the neighbors pay with both: unstable contracts and exposed bodies. This productivist narrative fabricates a politics of respectability: the "good worker" is the one who does not protest, the one who accepts that dust is part of the landscape. Anyone who complains about their child's asthma or organizes with others is quickly suspected of unpatriotism, an "enemy of development." To get out of this impasse, one way is a just transition that connects detoxification, reconversion, income guarantees and relocation, with a focus on subcontractors and migrants (ILO, 2015).

The law has been both a tool and a limit. Italian and European judicial decisions have recalled that the authorities cannot ignore when there is evidence of serious and persistent harm, and that productive continuity is not above the right to health (ECHR, 2019; CJEU, 2024; Corte Costituzionale, 2013). Those rulings opened cracks in the strength of formal compliance: that ritual of reports, authorizations, and corrective plans that rarely translates into measurable reductions in exposure. The governance of the "meanwhile" has functioned as a license to prolong vulnerability, shifting the burden of risk to the same as always.

What would a justice agenda entail? Three trips, at least. First, move from "complying" to "caring": adopting cumulative impact standards (Nixon, 2011), opening real-time data, and co-governing monitoring with the neighborhood, with automatic responses when thresholds are

exceeded. Second, transform the "work vs. health" framework towards a just transition: condition any public support on demanding schedules of detoxification and industrial reconversion, with guarantees of income, training and preferential relocation for those who today take on the riskiest jobs, especially subcontracted and migrants (ILO, 2015). Third, move from great judicial victories to daily application: filters in schools and homes, periodic medical check-ups financed by the polluter, mobility plans that reduce exposure and effective reparation of those who have suffered damage.

Taranto is a laboratory of identities: it manufactures an industrial citizenship that assigns value according to the willingness to sacrifice. Repoliticizing "good neighborliness" is key to rebuilding ties fractured by years of division between planters and environmentalists. Alliances between caregiver mothers, grassroots unions, health personnel and young researchers show a path: to dispute the hegemonic narrative with data, with material solidarity and with an ethic of reciprocal protection (Pellow, 2018).

Historic zoning, rental prices, and the location of utilities have consolidated a map of uneven exposure. Urban policies that integrate healthy housing, green corridors and real access to transport can reduce emissions and, at the same time, inequality. It is not just chimneys: it is the set of decisions that determines who breathes what (Mangia et al., 2013).

Taranto is not a tragic exception; it is a mirror. On its surface are reflected decisions that many European territories also face: how to deactivate the economy of damage without leaving their people behind; how to build a prosperity that does not require breathing ashes. Naming environmental racism does not seek to polarize, but rather to reorder the conflict: from the abstract clash between "the steel mill" and "the ecologists" to a concrete commitment to a dignified life. The question in the title is not rhetorical. Today, those who have the least voice continue to pay for air; a democratic politics at the height of the twenty-first century must finally guarantee that breathing does not cost one's life (Lerner, 2010).

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4. News

We welcome Zaina Shams and Aline Yuri Hasegawa as our new social media officers. Below you find their biographical notes:

Aline Yuri Hasegawa is a Brazilian sociologist and cultural producer currently completing a FAPESP-funded postdoctoral fellowship in the University of Campinas (Unicamp) Department of Science & Technology Policy. She earned a BA in Social Sciences from Unicamp (2010), an MA in Sociology from the Federal University of São Carlos (2013), and a PhD in Human and Social Sciences from the Federal University of ABC (2018). Her work bridges community practice with institutions with primary concentrations in countercolonial studies, memory, and community governance; her interests include racialized inequalities, diasporic and traditional communities, oral history/ethnography, and care.

At Unicamp she was the post-doc of the Brazilian node of the Trans-Atlantic Platform ENDURE project on inequalities, resilience, and new governance modalities. Aline is founder and director of Peixe Lindo (now Instituto Peixe Lindo) and has led collaborations with Indigenous, quilombola, caçara, and immigrant partners in Brazil and abroad. After participating in the 2025 ISA Forum in Rabat, she deepened ties with an international community of scholars working on racism, nationalism, indigeneity, and ethnicity and continues to build cross-border research-practice networks.

Zaina Shams is a Kuwaiti international PhD student in the University of Tennessee's Sociology Department. Shams earned a BFA in Fine Art from the California Institute of the Arts (2015), an MFA in Community Art from the Maryland Institute College of Art (2017), and an MA in Sociology from the University of Tennessee (2021). She is in her final year as a PhD candidate, with a primary concentration on critical race and ethnicity, and a secondary concentration in political economy and globalization. Her research interests include global race, borders, citizenship, immigration, and national identity. Her dissertation research explores nation-state identity construction within the tourism industry in the Middle East.

Zaina has held positions in the Society for the Study of Social Problems (SSSP) as a webmaster, the Community-University Research Collaboration Initiative (CURCI) as a graduate research associate, and the Sheikh Jaber Al-Ahmed Cultural Centre (JACC) as a program coordinator. After attending the 2025 ISA conference in Morocco, Zaina was inspired by the like-minded international community of sociologists studying racism, nationalism, indigeneity, and ethnicity to volunteer her time to the growth of the RC.

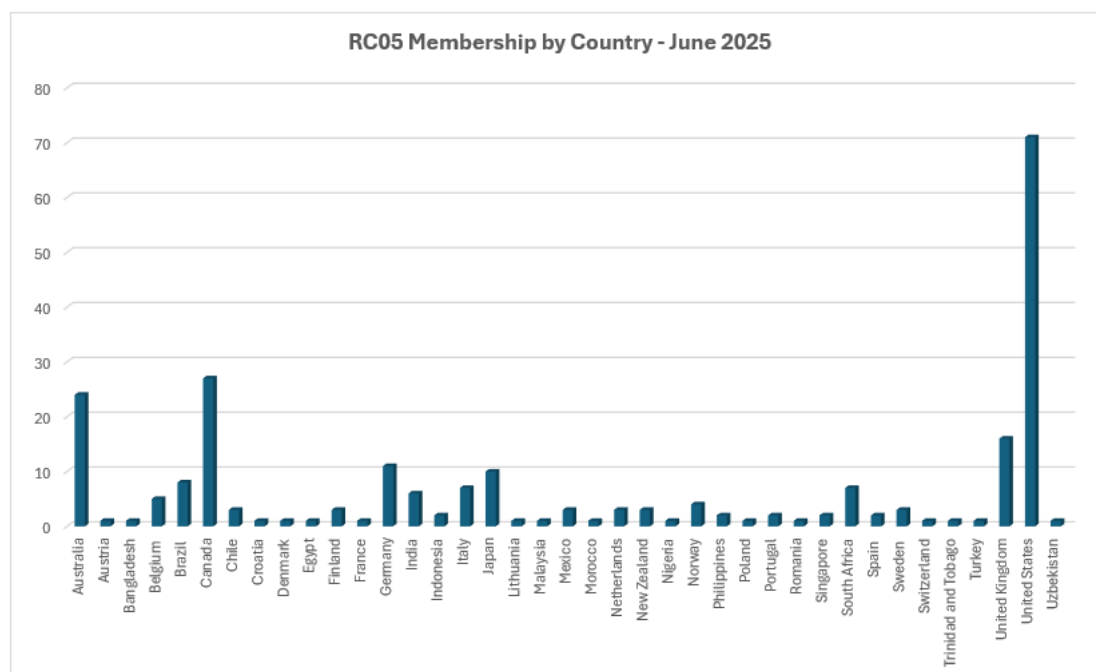
5. RC 05 Membership report – June 2025

Cathy Martin

As of 19th June 2025, RC05 had 240 active members, which means paid-up members of RC05, who are also members of ISA. We have seen a large increase since our last published members report (March 2024 – 139 active members).

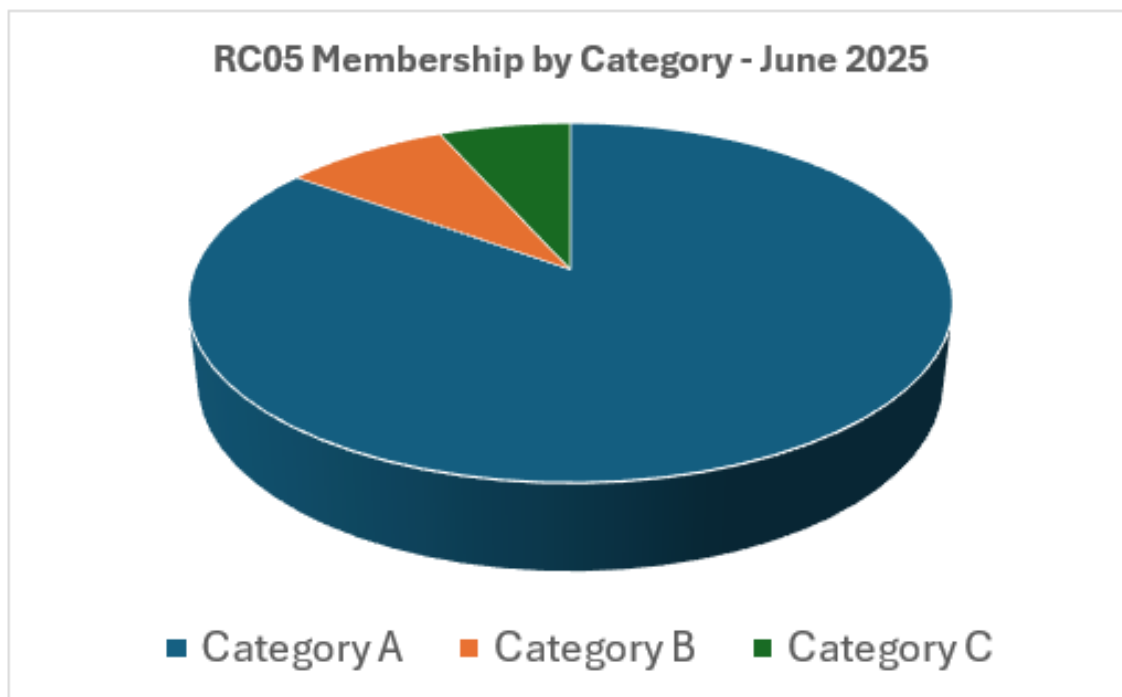
Our members reside in 39 countries, up from 29 countries in March 2024, with this increase mostly driven by the ISA World Forum with many new registrations received as this approached. By far the biggest increase in members is from the United States, where we have gained 38 new members from in the last 15 months.

RC05 Membership by Country



The breakdown by country of residence is as follows, with changes over the last 15 months indicated in brackets: Australia 24 (+6); Austria 1 (+1); Bangladesh 1; Belgium 5 (+4); Brazil 8 (+5); Canada 27 (+10); Chile 3; Croatia 1(+1); Denmark 1(+1); Egypt 1; Finland 3 (+3); France 1(+1); Germany 11 (+5); India 6 (+1); Indonesia 2; Italy 7 (+3); Japan 10 (-1); Lithuania 1 (+1); Malaysia 1 (+1); Mexico 3 (+2); Morocco 1 (+1); Netherlands 3 (+3); New Zealand 3 (+3); Nigeria 1; Norway 4 (+4); Philippines 2 (+2); Poland 1 (+1); Portugal 2 (+1); Romania 1 (+1); Singapore 2 (-3); South Africa 7 (+4); Spain 2 (-1); Sweden 3 (+2); Switzerland 1; Trinidad and Tobago 1; Turkey 1 (+1); United Kingdom 16 (+7); United States 71 (+38); Uzbekistan 1 (+1).

RC05 Membership by Category



The breakdown by Category A, B and C economies is:

Member A – 204 (+89) or 85%

Member B – 20 (+8) or 8%

Member C – 16 (+4) or 7%

Membership Changes

Since our last report in March 2024, the distribution of members has seen a slight increase in the share of nationals from Category A economies (+2%). However, the share of nationals from Category B economies has decreased slightly (-0.5%) and the share from Category C economies has decreased slightly more (1.5%). However, the overall numbers of Category B and Category C members have increased from 12 to 20 (Category B) and from 12 to 16 (Category C). However, the greatest increase has been in Category A members which increased from 115 to 204.

Over the last 15 months we have gained further members from USA (+38); Canada (+10); United Kingdom (+7); Australia (+6); Brazil and Germany (+5 each); South Africa (+4); Sweden (+2); India (+1).

We have also gained members from 17 new countries: Norway (+4); Finland, Netherlands and New Zealand (+3 each); Philippines (+2); Austria, Croatia, Denmark, France, Lithuania, Malaysia, Morocco, Netherlands, Poland, Romania, Turkey, Uzbekistan (+1 each).

We have fewer numbers from the following countries: Singapore (-3); Japan and Spain (-1 each). We no longer have members from the following countries: Republic of Korea (-3); Cameroon, Ireland and Qatar (-1 each).

We urge you as RC05 members to encourage sociologists from your country and neighbouring/nearby countries to become members of RC05. Membership provides an excellent opportunity to broaden your networks and to connect with researchers and scholars globally who are engaged with the critical issues around racism, nationalism, indigeneity, and ethnicity that concern us all. We also welcome suggestions for how we can broaden our membership to become more representative of the global community of scholarship that we are part of.

Remember that you can always contact the RC05 mailing list if you wish to share anything with your fellow sociologists, so please do share any events or opportunities that you think may be of interest.

Best wishes,
Cathy

6. Conferences and Books

Pacific Sociological Association Conference 2026

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Shúkwaatnim na iwáyumixa
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Book: The Modern World After Colonialism - Remaking the Social Sciences

Edited by [Gurminder Bhambra](#), [Ipek Demir](#), [Paul Gilbert](#), [Su-Ming Khoo](#) and [Lucy Mayblin](#)

This book provides a concrete set of resources, including lesson plans, through which students and teachers can work towards remaking the social sciences. The contributors each address specific issues of sociological concern, taking seriously the processes of colonialism, empire and enslavement that enabled the making of the modern world. The book is divided into sections that address the 1. **Making of the Modern World**; 2. **The Politics of Inequality**; 3. **Migration, Diaspora, and Asylum**; 4. **Multiculturalism and Anti-Racism**; and 5. **The Environment**. Across the chapters, the contributors show the inadequacy of standard accounts which locate the emergence of modern institutions – the nation-state, democracy, industrial capitalism and the scientific revolution – within Europe’s internal history. But they also ask what difference it would make to standard social scientific categories and accounts of modern institutions if we took colonial and imperial histories into account. Focusing primarily, though not exclusively, on Britain’s colonial connections, the chapters traverse histories of enslavement and enclosure; class, labour movements and housing; asylum, refugees and border control; Black Feminisms, anti-racism and state attacks on multiculturalism; and extractivism, Green New Deals and the racial politics of climate change. In doing so, this volume shows that the modern world cannot be adequately understood by analytical categories or frameworks that fail to respond to the colonial connections through which the modern world has been forged.

The book is comprised of 30 chapters – see here for a list of all the contributions:

<https://bristoluniversitypress.co.uk/the-modern-world-after-colonialism>

7. Calls for Papers

Call for Submissions for a Special Issue of *Gender & Society*: Global Fault Lines: Gender, Religion, and Nationalism

Guest Edited by Fauzia Husain (Queen's University, Canada) and Rachel Rinaldo (University of Colorado Boulder, US)

In an era marked by resurgent nationalisms, right-wing mobilization of religion, and a widespread global backlash against feminism, examining the intersections of gender, religion, and nationalism has become increasingly urgent. Scholars of gender and sexuality are particularly well-equipped for carrying out such an inquiry. Yet within sociology, a lingering tendency to center the Global North (see Alatas 2006; Patil 2011; Bhambra 2014; Becker and Burchardt 2023; Go 2023;) and a reluctance to examine the complexities of religion (Avishai, Jafar, and Rinaldo 2015; Hanafi 2020; Husain 2025) have contributed to a general insufficiency among even sex and gender scholars in developing the theoretical tools and transnational insights essential for critical sociologies (see also Parreñas and Hwang 2023; Puri et al. 2025). With this special issue, we seek to unravel the complex, multi-scalar, and often paradoxical entanglements of religion, gender, and politics across diverse contexts.

Recent political developments underscore the urgency of this work. Across the globe, feminist gains are under threat. Scholars have warned feminist-minded sociologists to prepare for a possible “funeral” of feminist progress (Connell 2023; see also Jung and Moon 2024; Mustafa 2025) and call for a robust response to the international assault on so-called “gender ideology”—a term deployed to reverse hard-won feminist and human rights freedoms (see Butler 2024; Corrêa 2017; Graff and Korolczuk 2022). Such rollbacks include attacks on reproductive justice and sexual rights (Luna 2020); ongoing genocides; renewed racisms and xenophobias; the abandonment of social justice initiatives, the moral panic around a “crisis in masculinity,” and the associated rise of pronatalist movements and efforts to re-domesticize women around the globe (Merchant and Brown 2024; Rudrappa 2024; Freeman, Cordelia and Shoman 2025; Idriss 2025; Stevenson et al 2025). In this climate, sociology must urgently develop global and intersectional theoretical tools to not only sharpen our analytic capacities but also equip us to contest them.

By invoking “global fault lines,” we aim to highlight the fractures, tensions, and shifting boundaries that emerge where gender, religion, and nationalism collide. These fault lines are sites of deep contestation—where feminist struggles meet powerful reactionary forces; unexpected alliances emerge or fragment; and new solidarities bridge borders even as old colonial patterns resurface in modern conflicts. Understanding these fault lines is crucial for illuminating the uneven terrain of power that structures contemporary politics and for envisioning more just and livable futures.

We seek a wide range of scholarship—both empirical and theoretical—relevant to the discipline of sociology that engages these entanglements between religion, nationalism, and gender across the world. We welcome contributions that examine the role of gender and sexuality in nationalist and religious movements and the mobilization of pronatalist and anti-gender ideologies, including bathroom bills, anti-trans legislations, the decimation of gender affirmative care, and renewed efforts toward the re-domestication of women in pursuit of authoritarian politics. We also invite work that analyzes resistances, solidarities, social movements, and political imaginaries working to contest these assaults and to generate alternative visions. We particularly encourage contributions that adopt a transnational focus.

Completed manuscripts, due April 11, 2026, should be no longer than 9000 words and should be submitted online to <http://mc.manuscriptcentral.com/gendsoc>. Please follow all [submission guidelines](#) for *Gender & Society*. Please indicate in a cover letter that the paper is to be considered for the special issue on Global Fault Lines: Gender, Religion, and Nationalism. For more information on the special issue, please feel free to contact the special issue editors, Fauzia Husain (fauzia.husain@queensu.ca) and Rachel Rinaldo (Rachel.Rinaldo@Colorado.edu).

Full details of the special issue can also be found at:

<https://journals.sagepub.com/page/gas/call-for-papers>.

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Re-imagining climate (im)mobilities through the Arts

*Workshop proposal for the upcoming IMISCOE Annual Conference in Girona, June 2026. By
Melissa Moralli and Elena Giacomelli, University of Bologna*

This workshop explores the intertwined narratives of climate change and migration, with a particular focus on the role of visual aesthetics and artistic expression in shaping public discourse surrounding climate-induced (im)mobility. As climate change accelerates, the figure of the "climate refugee" has emerged within dominant political imaginaries, often framed through narratives of threat, crisis, and insecurity. These framings tend to obscure the structural inequalities and socio-environmental vulnerabilities at the root of climate displacement, reinforcing discriminatory attitudes and securitarian responses. The ongoing debate surrounding the conceptualization of environmental migration stems from the indirect and complex relationship between climate and migration, mediated by various systemic, structural, and individual factors. This complexity underscores the notion that vulnerability to climate change is not merely a product of natural conditions but a political and colonial construct. Hence, it is necessary to reconceptualize climate-induced migration as a globalized network of intersecting mobility regimes and injustice. This perspective frames climate change not merely as a geophysical process but as a manifestation of capitalism, extractivism and a historically produced structural condition based on colonial relations.

Building on these premises, the workshop seeks to expand critical understandings of climate (im)mobility by examining how various artistic practices and visual representations can both challenge and reframe dominant narratives. Through the analysis of artistic and aesthetic interventions, the aim is to explore how art can foster alternative imaginaries on migration and climate change.

Workshop Themes and Contributions

The workshop will feature research contributions and critical reflections on a range of related topics, including:

- How art can serve as a counter-hegemonic space for representing climate-induced migration;
- Forms of *artivism* to support socio-environmental justice;
- Cultural and artistic practices from the Global South that confront socio-environmental injustices;
- Decolonial approaches that center art and creativity as tools of resistance and reimagination in the context of migration and climate change
- The role of the arts in supporting epistemic justice addressing the politics of climate (im)mobility.

Through these perspectives, the workshop invites participants to consider the transformative potential of art and culture in the struggle for climate justice and against hegemonic representations of displacement and immobility.

Please confirm your interest by **October 6 at 12:00 (noon)**. You can find the full call for papers at the following link:

<https://www.imiscoe.org/events/imiscoe-events/2418-23rd-imiscoe-annual-conference-2026>

For the workshop, a full abstract is **not** needed, please send your **name, affiliation**, and **a couple of lines describing your intended contribution**, which should relate to one of the topics outlined in the draft workshop call below.

8. Members' Recent Publications

Dana Brablecova

Brablec Dana, Mann Robin, Feilzer, Martina (2025): Social reproduction and contestation of racialized Roma exclusion: The role of civil society organizations in the Czech Republic. *Journal of Civil Society*, Vol. 21, Issue 1. <https://doi.org/10.1080/17448689.2024.2427162>

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Daniele Conversi

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