



Racism, Nationalism,
Indigeneity and Ethnicity

Newsletter for RC05: Racism, Nationalism, Indigeneity and Ethnicity

March 2026

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Newsletter prepared by Catharina Peeck-Ho, for any concerns or contributions for the next newsletter, please contact: c.peeck-ho@ish.uni-hannover.de

1. Editorial Note

Catharina Peeck-Ho

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Dear RC05 members,

Thank you to everyone who contributed publications and other interesting materials to our first 2026 newsletter!

I would like to take this opportunity to remind you that, in addition to ISA conferences, RC05 provides a platform for organizing online workshops and thematic discussions. If you are interested in proposing an event, please send your proposal to Cathy Martin at isa-rc05@isa-sociology.org.

The next newsletter will be published in the fall of 2026. We welcome anyone interested in publishing short pieces on current research or political issues. Contributions, including texts of up to 800 words, news items, announcements of publications and conferences, and reflections, may be submitted by September 2026.

Best regards,

Catharina

2. Hostile Environments and Brahmanical Enclosures: The Fear of Equality

by Kalpana Kannabiran

1. Introduction

This note draws on my work on understanding and writing about non-discrimination protections in the constitution and special legislations, in order to restate some fundamental premises of such protections. The context is provided by the [University Grants Commission \(Promotion of Equity in Higher Education Institutions\) Regulations, 2026](#), released on 13 January, and [stayed by the Supreme Court of India on 22 January 2026](#) after protest and petitioning by general category students.

I begin with the *Preamble* and the single objective of the Regulations. The Preamble simply restates the constitutional mandate on non-discrimination and equality – primarily Article 15 rights – the fundamental, justiciable right to substantive equality through the elimination of discrimination: It ‘recognises ‘full equity and inclusion’ as the cornerstone of all educational decisions to ensure that *all students are able to thrive in the education system*’; It states that the UGC is ‘determined to *eradicate discrimination* on the basis of religion, race, caste, gender, place of birth, or against persons with disabilities in Higher Education Institutions’; and to ‘promote equity in Higher Education Institutions’ (emphasis added).

The *Objective* of the Regulations is likewise unequivocal and clear – also based on the letter and spirit of Article 15:

‘To eradicate discrimination only on the basis of religion, race, gender, place of birth, caste, or disability, particularly against the members of scheduled castes and scheduled tribes, socially and educationally backward classes, economically weaker sections, persons with disabilities, or any of them, and to promote full equity and inclusion amongst the stakeholders in higher education institutions.’

2. Vulnerability to Discrimination

The Regulations attempt to address the lived experience of vulnerability to discrimination faced by members of marginalised communities who enter the education system fending off obstacles and barriers erected in a society broken by majoritarianism, caste and structural inequality. This is a massive task. The UGC as an institutional regulator in higher education has especially in the past decade played a far from laudatory role in safeguarding institutional autonomy and academic freedom. That the Commission even moved to approve and notify these guidelines is stunning testimony to the cascading of anti-caste protest in the face of death and maiming by Dalit and Adivasi communities in the country. And to the tenacity of their advocates who shepherded this demand through courts and the UGC. Most of all, the tenacity of the mothers who lost their children to caste discrimination in higher education – Radhika Vemula and Abeda Tadvi – who continue to stand and confront discrimination and the aftermath of caste violence, their suffering the lens through which they see the light of truth and freedom for children like theirs. This is no easy task. It is no ordinary act either. The annihilation of caste exacts unimaginable costs from those who speak truth to the power of caste. It is this power of unwavering and cascading rejection of caste orders that unsettles those who are unable to step out of dominant frames of thinking and think equality for a change.

It need not be reiterated here that (a) these protections are rarely available in fact to the scheduled castes and scheduled tribes (as we know from incidents of massacre and gruesome murder stretching from [Kizhvenmani](#) in 1968 to [Hathras](#) in 2020 – the south to the north); and (b) targeted assault and atrocity are the singular experience of Dalits and Adivasis in India, not of the ‘touchable’ savarna castes – who are either perpetrators, bystanders, or witnesses, never victims. This is a specificity of the caste order in the Hindu social order. There are several official reports that record the various forms of discrimination against the Scheduled Castes (starting with the Elayaperumal Report in 1965, the Justice K. Punnayya Commission Report, 2000), the Scheduled Tribes (the Xaxa Committee Report, 2014) and women.

The demolition of the Babri Masjid in 1992, the mass violence against Muslims in Bombay (Mumbai) that followed, and the Justice Srikrishna Committee Report as well as the independent Citizens’ Tribunal on Ayodhya (1994) noted with concern the heightened violence and politics of hate that targeted Muslims across the country led by the Bharatiya Janata Party (BJP) and the Sangh Parivar and underscored the suffering this imposed on economically and socially vulnerable Muslims. Within this, Imtiaz Ahmad’s pathbreaking work on stratification among Muslims had clearly pointed towards marginality and vulnerability of large sections of Indian Muslims. However, the mobilisation around ‘backwardness’ or the identification of Muslim OBCs had to wait more than a decade to enter deliberations on the backward classes and the most backward classes. The report of the Sachar Committee published in 2006 focussing on discrimination against Muslims in India merit recall in this context:

‘There is an urgent need to recognize diversity in residential, work and educational spaces, apart from enhancing inclusion of the really deprived SRCs in ‘spaces’ created by public programmes and policy interventions. The need for equity and inclusion in a pluralistic society can never be over-emphasized. But the mechanisms to ensure equity and equality of opportunity to bring about inclusion should be such that diversity is achieved and at the same time the perception of discrimination is eliminated’ (pp. 237-38).

Representatives of the general category have argued ‘discrimination’ is not unidirectional and that they are vulnerable as well, and therefore, the specific reference to scheduled castes and tribes and other backward classes be removed from the regulation. They have also argued that it is liable to be misused against them.

What is the basis for this fear? There are no available reports that have documented the systemic abuse, mistreatment or discrimination against general category students as members of the general category. Regulations of this nature that draw on the logic of the constitution must be evidence-based. We lack evidence of discrimination as being bi-directional. The overwhelming evidence on record (on which this government supported overwhelmingly by the general category has based its regulations) is on the pervasive discrimination faced by students and faculty belonging to the scheduled castes, scheduled tribes, backward classes and Muslims. The backlash that we witness therefore is without any evidentiary basis, and probably triggered by the fear that there will no longer be a guarantee of impunity for habits of discrimination. The fear that any targeted hostility against a Dalit or Adivasi student or teacher or employee will invite investigation and punitive measures.

Enrolment in educational institutions at all levels, access to public goods, and indices of well-being on multiple counts are overwhelmingly in favour of the general category – and the number of scheduled caste and scheduled tribe persons who are able to secure seats or employment in the general category are miniscule. Although there is widespread opposition to reservations by persons belonging to the general category, the category has accessed a quota for itself in the economically weaker sections

(EWS) category. Belonging to an EWS is not evidence of discrimination, although it might be evidence of deprivation. This is not a class-based claim but an individual claim based on income and assets of individual families identified on a case-by-case basis. This is a critical difference.

In effect therefore, the 'casteless' general category consists of people who do not belong to the groups listed as discriminated against in Article 15.

3. Defining Discrimination

To return to the substance of the regulations, caste-based discrimination is defined in Clause 3 (c) of the Regulations as 'discrimination against scheduled castes, scheduled tribes and Other Backward Classes.' This is drawn from two constitutional sources: Article 15 and 16 which in addition to SCs and STs provide reservations to OBCs and Special provisions for Women; and Article 17 – the prohibition of untouchability. The reference to 'caste' in Article 15 (1), is qualified in 15(2), (4) and (5). 'Castes' in 15(1) that are protected against discrimination are castes that continue to experience a historical vulnerability in the graded social order of caste. Legislation interlinked with Article 17 like the *Scheduled Castes and Scheduled Tribes Prevention of Atrocities Act* and the *Protection of Civil Rights Act*, provide comprehensive criminal law protections against discrimination, segregation, untouchability and violence – *its propagation and practice*.

The Constitution of India does not define Discrimination. However, international conventions provide a cogent definition of discrimination. The International Convention on all forms of Racial Discrimination defines racial discrimination in the first Article as follows:

'the term "racial discrimination" shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life'.

The Convention on the Elimination of All Forms of Discrimination against Women, in the first Article defines discrimination against women as follows:

'the term "discrimination against women" shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.'

The Convention on the Rights of Persons with Disabilities, in Article 2 defines discrimination as follows:

"Discrimination on the basis of disability" means any distinction, exclusion or restriction on the basis of disability which has the purpose or effect of impairing or nullifying the recognition, enjoyment or exercise, on an equal basis with others, of all human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field. It includes all forms of discrimination, including denial of reasonable accommodation'

The UGC Regulations in Clause 3(c) quoted at the beginning of this section, draws on Article 15. These are classes of people vulnerable to being subjected to unfair treatment on a sustained basis in societies (of which institutions of higher education are part). Clause 3(e) provides a general definition of discrimination, that may be experienced by the classes above that are structurally vulnerable:

“Discrimination” means any unfair, differential, or biased treatment or any such act against any stakeholder, whether explicit or implicit, on the grounds only of religion, race, caste, gender, place of birth, disability, or any of them. It also includes any distinction, exclusion, limitation, or preference which has the purpose or effect of nullifying or impairing equality of treatment in education and, in particular, of imposing conditions on any stakeholder or group of stakeholders which are incompatible with human dignity.’

Clause 3 (e) bears a striking similarity to definitions of discrimination in international law and must be read with 3 (c) – and both, together and in their interreading constitute a special regulation furthering the reach of the fundamental right to non-discrimination under the Constitution in institutions of higher education.

4. Equity and Due Diligence

Equity is defined in the regulations as ‘a level playing field for all stakeholders with respect to the entitlement and opportunity for the enjoyment of all legitimate rights.’ This is a constitutional mandate – protected by the principle of non-retrogression – reaffirmed over a period of seventy five years, drawing in the developments in international law, and seeking due diligence from reluctant governments. The Regulations, in Section 4, cast a duty on institutions of higher education to ‘eradicate discrimination’, ‘promote equity’ and institute ‘appropriate protective measures to eliminate discrimination’ ‘without any prejudice to their caste, creed, religion, language, ethnicity, gender, or disability’. Importantly it casts the duty of due diligence on the heads of institutions of higher education and carries consequences for non-compliance.

The complicity of the vice chancellor of the then University of Hyderabad in triggering the chain of events leading to Rohith Vemula’s death can scarcely be brushed under the carpet or forgotten.

The duty to eliminate discrimination is a constitutional mandate. Every faculty member, every student, every head of every institution are duty bound to comply and cooperate in the creation of an environment of equal fellowship. This is not a question of choice. It is non-negotiable. And yet, the weak link of the Regulations shows up in the section on the Equal Opportunity Centre, where, it is stated that the Executive Committee ‘shall nominate a regular professor or a senior faculty member *who has an innate interest in the welfare of disadvantaged social groups* as Coordinator of the centre’ (emphasis added). What does this mean? How will an Executive Committee determine which faculty member has an *innate interest* and who does not? It is not far-fetched to say that this task will become the burden of those faculty members who belong to the scheduled castes and scheduled tribes, who are rendered relatively powerless within institutional settings as they now are. Why is it not stated that every person in the rank of Associate Professor and above must mandatorily serve a term as Coordinator, as part of their official duties, and the positive steps taken by them to combat discrimination on campuses will enter their record of service? This is an intrinsic part of what it means to be a teacher. Student representatives are to be nominated as members based on *academic excellence* and *merit*. This is the precise rhetoric used to stigmatise Dalit and Adivasi scholars who enter institutions of higher education, and form the basis for the merit vs. reservation argument that

entrenches discrimination and isolation in intractable ways in the Brahmanical enclosures of higher education.

5. Conclusion

Scheduled castes, scheduled tribes, other backward classes, persons with disabilities and women are the classes of persons subjected to structural inequality who are recognised in the UGC regulations as constituencies in need of anti-discrimination protections. Muslims and transqueer communities do not find mention although their experiences of discrimination are documented and part of the public record.

There is much room to tighten the regulations and we have several extremely well-reasoned commentaries on them in the last week that can point to a way forward.

The bogey of 'misuse' is an old, worn down one. Without labouring the point, we live in a time when every law, every regulation is observed in its breach. I have sat on university departmental committees as an expert and have pushed back against extremely biased decisions not backed by reason or evidence against Dalit scholars. I have raised the question of unfair standards in violation of UGC norms set to screen Dalit applicants for teaching positions. I have advised Dalit and Adivasi faculty and university administrations on decisions to apply for unreserved positions and move out of a reserved post – the resistance to this shift to a general post is strong from the most liberal administrators, not because the claimant lacks merit, but because the resistance knows no reason. This is all part of the savarna Brahmanical pushback that Dalits and Adivasis in higher education institutions must fight on a daily basis.

Governments misuse laws with impunity, courts misapply bail protections and remission rules, election commissions misuse their mandate with zero accountability, investigators misuse laws of evidence, and corporations derail every legal norm in place.


Courts and regulatory authorities are expected to adjudicate on allegations of misuse and on allegations of discrimination, both (whether or not they fulfil this duty and how diligently is another question altogether). Since when has 'misuse' become a reason to remove a protection? And since when has the *chance* of misuse become *adequate justification* to suspend the operation of a law? Why did the court stay the regulations in such haste and what in the regulations renders it 'easy to misuse' is difficult to fathom.

Just as the Constitution does not give citizens an option to be non-discriminatory in their everyday conduct, this constitutional commitment must trickle down to normative and regulatory apparatuses at the lowest level in order for non-discrimination to become a reality. General category employees and students need to be deschooled from the insidious Brahmanical protocols of caste and disciplined into the methods of radical equality – this is the biggest challenge. The Supreme Court of India has thrown away an opportunity to set this process in motion by staying the regulations taking on board the very arguments that derail the constitutional mandate.

Acknowledgements:

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3. News



T.K. (Tharailath Koshy) Oommen
1937 – 2026

Professor Emeritus
Jawaharlal Nehru University (JNU)

12th President of the ISA
for the period 1990 –1994



4. Conferences and Books

Publication: Between Repression and Relevance: Rethinking Sociology Through the Lens of Iran

by Nazanin Shahrokni and Reyhaneh Javadi

https://globaldialogue.isa-sociology.org/articles/between-repression-and-relevance-rethinking-sociology-through-the-lens-of-iran?fbclid=IwZnRzaAQjTVNleHRuA2FlbQlxMQBzcnRjBmFwcF9pZAo2NjI4NTY4Mzc5AAEeuIpVK143vS2pMGZf9ycIS78_mNvNzHoswnGc5KvVtIU1mAaSc8m5uqJKJC8_aem_K82rzg14tzoRyDJC-uvnLQ

For more about the current war in Iran, see **Nazanin Shahrokni “We are alive, Theran is dying”:**

https://ajammc.com/2026/03/11/we-are-alive-tehran-is-dying/?fbclid=IwdGRjcAQhwFtleHRuA2FlbQlxMQBzcnRjBmFwcF9pZAo2NjI4NTY4Mzc5AAEe0eDPD90VTQYic1TP3L3nGCFqDytqJJCws4iSUoGVC8GpxRCdEPNsDWU2YTU_aem_cPIZ4kyIW7uN8clqf7_69g

Online Event: Racial Capitalism in Post(Imperial) Europe: A Roundtable

Organized by the BSA Theory Study Group

Date: 26 March 2026 (5.00-6.30pm GMT)

For more details please see: <https://www.britsoc.co.uk/events/key-bsa-events/racial-capitalism-in-post-imperial-europe-a-roundtable/>

**Annual Spring Conference of the Section “Migration and Ethnic Minorities” / Working Group
Citizenship of the German Sociological Association (DGS). Cologne, May 21st - 22nd, 2026**

Organizers: Matthias Otten (TH Köln), Catharina Peeck-Ho (Leibniz University Hannover), Oleksandra Tarkhanova (University of St. Gallen & Harvard University)

Venue: Technische Hochschule Köln, Institute for Migration and Diversity

Registration: https://www.th-koeln.de/hochschule/social-citizenship-on-the-move_130767.php

Migration and mobility have long been central themes in citizenship research. People on the move are often regarded as either an asset to increasingly diverse societies (Bukow, 2014) or as challenges to state governance. In public discourse, they are often portrayed as threats to security, social cohesion, or state welfare, which legitimizes new practices of exclusion (Wemyss, Yuval-Davis, & Cassidy, 2019). Depending on the context, these dynamics involve both migrants and internally displaced people.

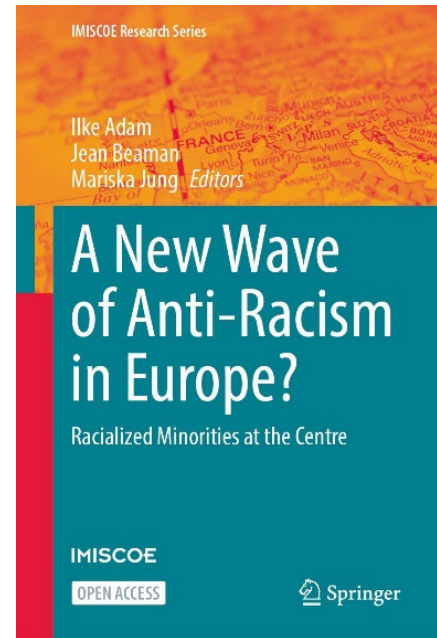
Although all people are ultimately subject to the biopolitics of the state over ‘its’ citizens, the opportunities to experience and assert oneself as a free subject in the face of this control are very unevenly distributed (Agamben, 1998; Lemke, 2010; Wiertz, 2020). Against the backdrop of the ongoing wars and mass displacements, current attacks on the welfare state, and the discursive framing of migration as a problem for societies, the conference will focus on the future of social citizenship for people on the move.

This involves two different perspectives. While the state perspective and actions to regulate access to citizenship for different people remain an important research focus in ever-changing governance regimes, the conference also welcomes contributions exploring citizenship as a lived experience through practices and acts associated with the acquisition of rights and the development of political subjectivity. Social groups with limited legal status are in focus, including illegalized migrants, stateless persons, precarious labour migrants, and internally displaced persons. In addition to the dismantling of the welfare state, the spread of political and militarized conflicts, and restrictive migration regimes, the shifting power relations between and within the so-called Global North and South, as well as the nexus of climate change and migration, present themselves as important conditions for a discussion of social citizenship. Since citizenship is a ‘traveling’ key principle for fostering solidarity in modern societies (e.g. Harris et al., 2015), the focus is on spaces and encounters where exclusion and marginalization takes place as well as resistance and renegotiation of power relations, namely on the margins, at the borders, and in spaces of state-citizen encounters (Brandzel, 2022; Shachar, 2009). The conference seeks to bring together current empirical findings and new theoretical perspectives on the future of social citizenship.

Book: [A New Wave of Anti-Racism in Europe? Racialized Minorities at the Centre](#)

edited by Ilke Adam (Vrije Universiteit Brussel), Jean Beaman (City University New York) and Mariska Jung (Vrije Universiteit Brussel)

As Europe witnesses an intensifying backlash against anti-racism, our new open-access book invites readers to examine what is really happening on the ground. This book explores how racialized minorities across Europe have reshaped the meanings, practices, and futures of anti-racism. Emerging in the wake of the 2020 Black Lives Matter protests, the volume interrogates whether we are indeed witnessing a “new wave” of anti-racism—and what such wave-thinking might reveal or obscure. Bringing together fine-grained empirical studies from diverse European contexts - like Belgium, the Netherlands, France, Sweden, Poland, Italy, Spain, Portugal and the EU-, the contributors examine anti-racist activism across time and place, uncovering the long but often silenced histories of racialized minority organizing that predate current debates. The book is open access and to download via the link listed above. The video of the online book launch will soon be posted at the website and social media channels of [BIRMM](#), The Brussels Interdisciplinary Research center on Migration and Minorities.



5. Calls for Papers

Population Dynamics in the Global North and the Global South: Age structural transitions, migration, and changing places

Conference of the International Sociological Association (ISA), Research Committee on Sociology of Population (RC41)

Madrid, Spain, September 10-11, 2026

Deadline for Abstracts: April 30, 2026

<https://www.isa-sociology.org/uploads/imgen/2445-cfp-rc41-midterm-conference-madrid-september-2026.pdf>

RC48: Social Movements, Collective Action and Social Change: First International Conference ‘From Enforced Disappearance to Border Violence. New Directions in the Study of Necropolitics’

Bilbao (Spain), September 7-9, 2026, Bizkaia Aretoa, University of the Basque Country

Deadline: May 15, 2026

CFP: <https://drive.google.com/file/d/1-eLE3o539bStNjEUjAT2CTk58Vf8n5jH/view>

6. Members' Recent Publications

Kalpana Kannabiran

Suffering and Resistance: Essays on Anti-Caste Feminist Praxis. New Delhi: Women Unlimited, 2026. <https://womenunlimited.in/book/suffering-resistance-essays-on-anti-caste-feminist-praxis-694a5da987456>

'The Gaza Genocide' Social Change, 0(0) OnlineFirst, January 18, 2026.

<https://doi.org/10.1177/00490857251408984>

Lecture: 'Queering the Annihilation of Caste'. THP Chentharassery Memorial Lecture, Kerala Council for Historical Research, Thiruvananthapuram, India, 3rd February 2026.

Catharina Peck-Ho

Peck-Ho, Catharina & Mathias Bös (2025): Contesting liberal-colonial citizenship: the planetary model of citizenship and the struggle for the 'right to shelter'. *Frontiers in Sociology*, 09 July 2025, Sec. Migration and Society, Volume 10 – 2025

<https://doi.org/10.3389/fsoc.2025.1520611>

Peck-Ho, Catharina (2025): Negotiating the Citizenship-Regime: Fragility and the Example of Sanctuary Cities in the U.S.: Becker, Johannes et al.: *Fragility of Global Migration. Exploring a Constitutive Aspect of Migratory Forms*. Wiesbaden (Springer): 135-

150, https://link.springer.com/chapter/10.1007/978-3-031-89292-9_8

Peck-Ho, Catharina & Mathias Bös (2025): From Liberal-Colonial Citizenship to Acts of Citizenship: The (Re-)Formation of Gender, Migration and Citizenship. In: Kenner, Steve et al.: *Inclusive Citizenship. Interdisziplinäre Perspektiven auf Bürgerschaft und Politische Bildung*.

Wiesbaden (Springer): 187-197, https://link.springer.com/chapter/10.1007/978-3-658-45757-0_12

Zaine L. Rocha

Rocha, Z. L. (2025). "... soul food or Indian food, depending on what spices you chose": theoretical synergies, mixedness and decolonial approaches to critical mixed race studies. *Ethnic and Racial Studies*, 1-

18. <https://www.tandfonline.com/eprint/RDA5KNIJUGJ7DXBEW3PU/full?target=10.1080/01419870.2025.2598398> (free e-print access)

Rocha, Z. L., Caballero, C., & Yeoh, B. S. A. (2025). Introduction: Seeing Ethnicity Otherwise.

Genealogy, 9(4), 153: <https://doi.org/10.3390/genealogy9040153>, see also the special issue: https://www.mdpi.com/journal/genealogy/special_issues/27MX0UKG1V

Franca Röscher

Vacchelli, E., & Roeschert, F. (2026). Between solidarity and hostility: exploring the paradox of community through peer research. *Ethnic and Racial Studies*, 1–19.

<https://doi.org/10.1080/01419870.2026.2631054>

Fabio Santos

Santos, Fabio. 2026. "Europe" in "Latin America": Illegalized Mobilities, Deportable Bodies, and Contested Sovereignities in the French-Brazilian Borderland. In *The Borders of America: Migration, Control, and Resistance Across Latin America and the Caribbean*, edited by Soledad Álvarez Velasco, Nicholas De Genova, Gustavo Dias, Eduardo Domenech, pp. 301–328. Duke University Press.

Santos, Fabio. 2025. Decolonizing the Migration Archive: Haitian Refugees at Fort Allen, Puerto Rico, 1981–82. *Comparative Migration Studies* 13 (art. 94): 1–21.

Santos, Fabio. 2025. The Necropolitics of Statelessness: Coloniality, Citizenship, and Disposable Lives. *Citizenship Studies* 29 (1–2): 17–40.

Santos, Fabio & Boatcă, Manuela. 2025. Wendepunkte der Moderne: Refiguration und Transformation in der Karibik. *Berliner Journal für Soziologie* 35 (1): 127–154.

Ulrike Vieten

Vieten, Ulrike (2025): *Loss and Liquid Citizenship in Europe: the postmigration condition in an age of populism*, published with Routledge, June 2025. <https://www.routledge.com/Loss-and-Liquid-Citizenship-in-Europe-The-Postmigration-Condition-in-an-Age-of-Populism/Vieten/p/book/9780367897444?srsIid=AfmBOoqw2N6I038MMnWd19ABHJbKIZ6XnED3vEZuIZ7nP4Ug8pCcQjE7>

Vieten, Ulrike & Fiona Murphy (2025): 'Decolonising Refugee Integration Paradigms: Visions for a new politics of inclusion and participation in Europe and beyond'. *Ethnic and Racial Studies* 48.11 (Special Issue); Introduction to the Special Issue: <https://www.tandfonline.com/doi/full/10.1080/01419870.2024.2438284>