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Editorial

Editorial Introduction to Centring Intersex Issues: Global and Local Dimensions

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Citation: Crocetti, Daniela, Fae Garland, David Andrew Griffiths, Surya Monro, Tanya Ní Mhuirthile, Katrina Roen, Prashant Singh, and Amets Suess-Schwend. 2024. Editorial Introduction to Centring Intersex Issues: Global and Local Dimensions. *Social Sciences* 13: 602. https://doi.org/10.3390/socsci13110602

Received: 9 October 2024
Accepted: 9 October 2024
Published: 5 November 2024

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This Special Issue showcases the expanding body of international scholarly work within intersex studies. Intersex studies is an interdisciplinary field of scholarship that critically examines and challenges societal norms, medical practices, legal premises, and cultural assumptions surrounding innate variations of sex characteristics (VSCs). This field goes beyond medical definitions of intersex bodily variations, exploring the social, cultural, and political dimensions of intersex experiences (Monro et al. 2021). Instead of concentrating on defining intersex, this expanding body of research addresses the issues that intersex people encounter; these encompass systematic oppression, discrimination, and violations of human rights (Ghattas 2013; FRA 2015; Carpenter 2016). With this Special Issue, we also explore the strategies employed for addressing these challenges (Preves 2005; Crocetti et al. 2020). Providing a non-medical social framing, in 2016, Miriam van der Have stated that "intersex variations are not an abnormality or disease. Intersex refers to the lived experience of the socio-cultural consequences of being born with a body that does not fit within the normative definitions of 'man' and 'woman'. In short, it is about our experiences and not a medical diagnosis" (van Heesch 2016, n.p.; own translation). As not all people with variations of sex characteristics identify with the term intersex, throughout the editorial we will use both 'intersex people' and 'people with VSCs'.

Intersex studies builds on the intersections between academic research, activism, and community advocacy, seeking a co-production of knowledge to deconstruct stigmatising narratives and contribute to broader discourses on bodily autonomy. Drawing on the early work of Kessler (1998), Dreger (1998), Chase (1998), and Fausto-Sterling (2000), the field has expanded to address a range of issues such as the impact of medical interventions (Carpenter 2018; Berry and Monro 2022), the construction of pathology (Cabral Grinspan and Benzur 2005; Griffiths 2018), avenues for legal and social change (Garland and Travis 2018; Pikramenou 2019), the human rights violations faced by intersex individuals (Carpenter 2016, 2018, 2021b; Bauer et al. 2020), rights mobilisation (Chase 1998; Preves 2005; Crocetti et al. 2020), psychosocial healthcare (Roen 2019; Crocetti et al. 2021b, 2023; Gramc et al. 2024), and societal perspectives on intersex issues (Lundberg et al. 2018; Hegarty

and Smith 2023). Intersex studies continues to evolve, with some scholars linking experience with theory making (Holmes 2009; Davis 2015; Malatino 2019) and addressing epistemic injustice in intersex-related knowledge production (Aegerter 2022; Bastien-Charlebois 2017; Suess-Schwend 2023a, 2023b; Carpenter 2024).

In this Special Issue, some authors situate their analyses within broader global dynamics, seeking to understanding how specific issues transcend national or regional boundaries. Ongoing global dynamics include the canonisation of international medical protocols and discriminatory frameworks (Carpenter 2016), but also international human rights proclamations (Bauer et al. 2020; Carpenter 2021a; OHCHR 2023) and the solidification of international activist networks and collaborations (Astraea Lesbian Foundation for Justice 2023) such as the Latin American network (as addressed in Brújula Intersexual's article in this Special Issue).

Addressing intersex issues from a global perspective requires acknowledging the neocolonial spread of Anglocentric, 'western' medical protocols (Eckert 2016) that disrupt the right to bodily autonomy as well as non-pathological experiences of intersex bodies. Authors such as Magubane (2014) and Swarr (2023) examined the historical racialisation embedded in the pathologisation of VSCs, as well as the imposition of racialised hierarchies in the medicalisation of intersex bodies. Scholars have highlighted the racialised, racist, and sexist discourses embedded in the spectacularisation of 'sex verification' in sports (Macharia 2009, referenced in Swarr 2023; Hoad 2010; Karkazis and Jordan-Young 2018). We can also note how the 'global' pathological model has displaced historical non-pathological categories (see 'belle donne' in Crocetti 2013). Similarly, scholars have identified the limited utility of legal responses that shy away from confronting the often harsh reality of pathologisation (Pikramenou 2019; Ní Mhuirthile et al. 2022; Garland and Travis 2023; Kennedy 2024).

Globally, individuals with intersex variations and diverse sex characteristics continue to face persistent human and civil rights violations (UN 2019). Empirical research on decision-making in healthcare has indicated how the type of counselling parents receive might subtly shape their choices (Streuli et al. 2013). Others point to a lack of consensus across clinicians' perspectives regarding interventions on minors (Liao et al. 2019; Hegarty et al. 2021), delaying a paradigm change that promotes bodily autonomy. Research in Australia (Carpenter 2018), Hong Kong (King 2023), India (Rajam and Banerjee 2021), Europe (Monro et al. 2019; Aegerter 2022; Ní Mhuirthile et al. 2022), Latin America (Laura-Inter and Alcántara 2023), and South Africa (Swarr 2023), as well as activist statements[1], indicate the persistent application of an interventionist medical model across the globe; a model that is increasingly met with global and local critique. The criminalisation of LGBT+ people may concurrently lead to the increased abuse and stigmatisation of intersex individuals (Carpenter 2016); such problems can even occur in places that are considered 'LGBT+-friendly' (Butler 2024).

A growing number of nations have introduced regulations attempting to stem rights abuses for people with VSCs. These countries have adopted varying strategies; recent examples include the legal prohibition of proxy consent for sex characteristic modifications in Malta (GIGESC 2015) (Malta 2015), the partial legal restriction of surgical interventions on minors in Kenya (Children Act 2022) (Kenya 2022), the classification of surgical intervention as 'Restricted Medical Treatments' in the Australian Capital Territories (Variation in Sex Characteristics (Restricted Medical Treatment) Act 2023) (Australian Capital Territories 2023), the introduction of guidelines prohibiting non-essential and irreversible intersex medical interventions for those under the age of 12 in Taiwan (Taiwan 2018), the criminalisation of IGM (Intersex Genital Mutilation) in Greece in 2022 (Greece 2022), and the prohibiting of intersex-related genital modification practices in Spain in 2023 (Spain 2023). Concurrently, there is a rising tide of international and local activism dedicated to demonstrating that intersex experiences can also be beautiful in an effort to transcend the challenges of rights abuses (IGLYO et al. 2016; OII Europe 2023). By examining global trends and systemic issues, scholars in this field aim to contribute to a more holistic and

informed approach to addressing the complex and multifaceted aspects of intersex lives on a global scale.

In juxtaposition to the investigation of global dynamics, local analyses explore the lived experiences of intersex individuals within a specific community or locality, considering factors such as cultural beliefs and social attitudes (Cabral Grinspan 2009; Davis 2015; Rajam and Banerjee 2021; Crocetti et al. 2021a; Ní Mhuirthile et al. 2022; Laura-Inter and Alcántara 2023; Swarr 2023), legal frameworks (Ghattas 2013; Garland and Travis 2023; Ní Mhuirthile 2024), and healthcare practices (Monro et al. 2017; Crocetti et al. 2021b, 2023; Berry and Monro 2022; Monro et al. 2024). The goal is to uncover how the specificities of local contexts contribute to the social, medical, and legal construction of intersex bodies, the challenges faced by individuals, and the possibilities for activism and advocacy within specific settings. Local analyses within critical intersex studies contribute to a more nuanced understanding of intersex issues, emphasising the importance of context-specific understanding, awareness campaigns, and policy changes that address the unique needs and concerns of intersex individuals within a given locality. This approach recognises that the impact of societal norms, medical practices, and cultural attitudes toward intersex people can vary significantly across different locales.

Although earlier scholarship and activism in this area were Anglophone-dominated and more visible in the global north, there has been an expansion of the field. Scholarship in French (e.g., Bastien-Charlebois 2014, 2017; Aegerter 2022), Portuguese (e.g., Machado 2014; Freitas and Machado 2015), Spanish (e.g., Cabral Grinspan 2009; Laura-Inter and Alcántara 2023; Suess-Schwend 2023a), and other languages is growing. In 2020, the Réseau francophone de recherche sur l'intersexuation (RéFRI) was founded, a network of Francophone scholars providing recommendations for ethical research on intersex issues (RéFRI 2020). Brújula Intersexual's article in this Special Issue attests to the growth and significance of Spanish-language activism and scholarship. Creating a multi-language dialogue is a challenge for this field, like many others, and we acknowledge the limitations of producing this Special Issue as an entirely Anglophone publication.

The articles presented in this Special Issue were developed from presentations at the international online conference, Centring Intersex Issues: Global and Local Dimensions, held on 20–23 February 2023[2]. The conference's ethos was to provide a space to decentre Anglophone and Eurocentric narratives. To support this, the event was held online and in rotating time zones to ensure global participation from the Americas, Europe/Africa, and Asia/Oceania. However, trying to ensure full global participation through multi-lingual participation proved to be a challenging task that was only partially achieved. English was the primary language of the conference, while participants provided translations in the verbal discussion and the chat. The one panel presented in Spanish included a professional SPA-ENG translator. Other efforts to increase global participation and engagement included pre-recorded conference presentations for asynchronous viewing, subtitles, and online social spaces held in different time zones. Facilitating a multi-lingual global discussion is a priority in this field, especially given the way global activism has outpaced scholarship in its linguistic and geographical diversity. The difficulties produced in maintaining an English-language dominated space are evident and much more work is needed to facilitate multi-lingual dialogue within intersex studies.

The conference aimed to facilitate the ongoing development of an international network of scholars, students, and stakeholders with an interest in supporting intersex people's equality, wellbeing, and social and economic success. It developed original knowledge across a range of fields and academic disciplines. The conference also generated improved policy advice for key stakeholders, especially those in policy and practice positions across sectors such as healthcare, education, and social work. Despite the linguistic limitations, the conference achieved a broad range of global representation, facilitated by the parallel programming of colleagues in Europe/Africa and Asia/Oceania.

Whilst it is beyond the scope of this Editorial to summarise the breadth of knowledge presented in the conference, some highlights are presented from the three keynotes,

as these informed the articles in this Special Issue. The conference panels addressed a wide range of issues from legal progress and medical practice to representations and self-determination across diverse geographical and cultural contexts.

Mauro Cabral Grinspan's keynote speech addressed the impact of global movements, such as the anti-gender movement, which pose risks to public understandings of intersex issues and rights struggles (recorded in English and Spanish). Regardless of internal divisions, anti-gender movements share a common belief in the natural, binary, and self-evident nature of sex, perpetuating the erasure or pathologisation of VSCs. Additionally, progressive responses from endosex communities (i.e., communities of people whose sex characteristics are perceived to meet medical/social norms for binary-sexed bodies), despite good intentions, may inadvertently instrumentalise intersex experiences and bodies, reinforcing the invisibility of the institutional mechanisms shaping the concept of sex. Cabral Grinspan argued that intersex engagement with both anti-gender movements and progressive endosex responses should be rooted in an intersectional, human rights-based approach focusing on bodily integrity, decisional autonomy, reparations, and truth.

Sharon Preves' keynote speech investigated 30 years of intersex activism in the US and Canada. Preves presented a historical comparative study of first, second, and third generation intersex activists, aiming to address research gaps regarding intersex adults, intersex experiences and aging, and generational differences among intersex activists. Preves explored the impact of medicalisation on intersex adults as they age and how past medical trauma affects their ongoing relationship with healthcare and their overall physical and mental health. Moreover, Preves raised the question of how the experiences of older intersex adults compare with those of young adults who have come of age in a social context that is far more accepting of sex, gender, and sexual diversity.

Hiker Chiu's keynote described the influence of Buddhism in Taiwan and other countries across Asia. Whilst Chiu expressed a great deal of respect for Buddhism as a faith, they described problematic interpretations of the concept of 'karma' in relation to intersex people. Unfortunately, within Buddhism, being intersex has been framed as a negative result of karma from previous lives. According to Chiu's analysis, this leads to stigmatisation and discrimination against intersex people. Parents may feel guilty about having an intersex child, may mistreat them, and/or force them to have unwanted medical interventions. Chiu pointed out that discriminatory and negative behaviours towards intersex children and adults go against the Buddhist principles of kindness for all. Buddhism recognises human diversity and the body as an illusion; there is, therefore, a good basis for positive reworkings of Buddhist scripture. From an activist perspective, strategies and solutions for reframing traditional discriminatory stances were discussed, as well as the development of the Intersex Asia network.

The conference brought together a diverse group of activists and experts to share their perspectives on intersex rights and experiences. The Anglophone American, European, and African activist panel highlighted the varied experiences and challenges faced by intersex individuals in the US, the UK, Europe, and Africa, offering a rich spectrum of insights from leading activists into the movement's progress and ongoing struggles. Similarly, the Brújula Intersexual Panel shed light on the experiences of the Spanish-speaking intersex activist network in Latin America and Spain, discussing both region-specific issues and global activism goals.

The conference also featured an interesting medical ally panel with Marina Elichiry and Frances Grimstad. Elichiry discussed how, due to increased awareness of the harm they can bring, major hospitals in Argentina have decided to defer surgeries such as clitorectomies and vaginoplasties on minors too young to give informed consent. She emphasised the importance of collaboration between medical practitioners and intersex activists in driving positive change. Grimstad discussed the structure of the healthcare system in the US, noting while there have been some developments in relation to the Consensus statement (see Lee et al. 2016), significant work remains to be done.

The conference contributed to the development of international activist and academic networks in this field, presenting the results of a growing number of larger research projects in intersex studies. Fae Garland and Mitch Travis presented their new book, *Intersex Embodiment: Legal Frameworks Beyond Identity and Disorder*, which examines the divergent medical, political, and legal constructions of intersex bodies (Garland and Travis 2023). They used empirical data to explore how intersex people are embodied through these frameworks, which, in turn, influence their lived experiences. Through their analysis, Garland and Travis (2023) revealed the factors that motivate and influence the way in which policy makers and legislators approach the area of intersex rights. They reflected on the limitations of law as the primary vehicle in challenging healthcare's framing of intersex variations as a 'disorder' to be fixed. They also offered a more holistic account of intersex justice, which is underpinned by psychosocial support and respect for bodily integrity.

A number of presentations at the conference also drew on the recent EUICIT project[3], which was conducted from 2016 to 2019 and produced comparative research across three European countries (funded by a European Commission Marie Skłodowska Curie grant (number 703352)). Interviews were conducted in Italy, Switzerland, and the UK in order to gain an in-depth understanding of intersex activists; variation-specific health advocates; and medical, policy, and other stakeholder perspectives in the three countries. Policy documents, human rights proclamations, and relevant studies in the literature were also examined. The data gathered in this project identifies a range of views regarding the regulation of cosmetic medical interventions on infants and children (Crocetti et al. 2020). Intersex stakeholders indicate that medical self-regulation is currently inadequate in addressing the sensitive rights issues regarding medical treatment in childhood (Crocetti et al. 2020, 2021b). The national health statistics and medical publications reviewed during the project clearly indicate that early childhood 'normalising' surgeries and other interventions continue to be practiced in most countries (for UK, see Monro et al. 2017; for Italy, see Crocetti et al. 2021a). This is even the case in countries where legal protections have been instated, such as in Malta, Columbia, and Portugal (see Garland and Travis 2023). Examples of good practice were found amongst some individual healthcare practitioners in different national settings. However, without specific human rights guidelines, the medical abuse of infants and children with VSCs continues to be an international problem (Bauer et al. 2020; UN 2024). The EUICIT project also found that most intersex and VSCs stakeholders would like to see medical attention shifted away from the bodily modification of minors without their consent and towards a focus on life-long health (Crocetti et al. 2020). According to the conclusions of the project, as in other areas where patients' rights have been neglected, governmental bodies must step in and address these failings in citizenship rights via legal and other means (Monro et al. 2019).

Building on the findings from the EUICIT project, in 2020 the INIA: Intersex—New Interdisciplinary Approaches international consortium[4] began work on a large research programme to address intersex people's wellbeing and human rights from a variety of perspectives. The programme trained a cohort of 10 early-stage researchers working collaboratively to develop knowledge aimed at informing policy making and practice across a range of key sectors. Contributing to intersex studies, the INIA research projects aim to be relevant to a range of stakeholders across sectors, such as social policy, and academic disciplines, including sociology, political science, cultural studies, organisational studies, education, socio-legal studies, and social work. The research findings are wide-ranging (see Montenegro et al. 2024). For example, they show that VSCs could be a critical area of public health work, as well as an emerging area of work concerning equality, diversity, and inclusion (Monro et al. 2023). The results indicate a dearth of intersex visibility in key areas including social policy, education, and elder care (see, for example, Berry and Monro 2022). Intersex people and those with VSCs face major health challenges and discrimination, and there is a pressing need for appropriate healthcare (Gramc et al. 2021). At the same time, international awareness is growing concerning the human rights abuses

that intersex people face (Mestre Martínez 2022; Ní Mhuirthile and Suess-Schwend 2023; Zelayandía-González 2023).

The articles in this Special Issue cover several themes relevant to intersex studies. Together, they provide perspectives for analysing the opposing framings of intersex characteristics as bodily variations—as opposed to a difference to be fixed or eliminated—from quite different disciplinary standpoints. The importance of the co-production of knowledge between intersex and endosex people is addressed in several of the included articles. Together, they address global issues concerning medical interventions on minors, legal and ethical strategies, and local contexts in countries including Aotearoa (New Zealand), Australia, Canada, France, Greece, Ireland, Malta, Mexico, and Latin America.

Some contributions to this Special Issue focus on the important role of community and activism. The article by Eva Alcántara, Frida Flores and Carlos Narváez-Pichardo of Brújula Intersexual investigates how the emergence of the Spanish-speaking intersex community and their strategies are intertwined, both internationally and in Mexico. In outlining the Australian capital territory's legal reform of clinical practice, Morgan Carpenter highlights the importance of the role of intersex activism in recentring legal and civic focus upon harmful medical practices. The article *From Intersex Activism to Lawmaking: The Legal Ban of Intersex Genital Mutilations (IGM)*, authored by Nikoletta Pikramenou from Greece, addresses the collaborative strategic efforts of activists that led to the historic Greek law protecting intersex minors' bodily integrity.

Several of the articles in this Special Issue address not only the very practical strategic ways in which intersex activism has impacted national protections, but also global considerations of intersex rights. Pikramenou's article outlines the process that brought the Greek law to fruition while discussing the layered strategies that intersex activism involves, including the creation of local and international networks. Carpenter critiques the efforts of some to reduce intersex people's rights claims to antidiscrimination regulation or third gender markers. Offering a nuanced critique of the historical construction of intersex variations as disordered sex development in need of 'fixing', Carpenter identifies legal strategies for better protecting intersex minors, and therefore potentially better supporting the well-being of intersex adults. As previously addressed in Carpenter's (2021a) discussion of the addition of 'sex characteristics' as a protected attribute in the Yogyakarta Principles +10 (YP+10 2017), the construction of 'universal' laws and rights capable of protecting intersex individuals from medical and social harm in all social, cultural, and geographical contexts is far from simple.

The strategic use of 'sex characteristics' as protected attributes hailed from the landmark Maltese 2015 GIGESC law (Malta 2015). Bartolo Tabone, Garland, and Travis's article investigates the extent to which this reform has impacted the cultural visibility and recognition of intersex people in Malta. The article highlights the issues in implementing this legal statute. These authors also focus on the role of medical language and localised understandings of intersex terminology in bypassing the protections promised by the Maltese law. Further research gaps in existing 'universal' protections are addressed in Ravesloot's analysis of UPR (Universal Periodical Review) recommendations for banning IGM. Ravesloot discusses the potential epistemic violence that might be perpetuated by these recommendations if they do not fully consider the conditions under which consent is mobilised. In a complementary approach, Roen and Sterling look at issues of parental consent for hypospadias surgery on minors, bringing both the psychosocial and legal literature into dialogue and seeking to expand understandings of free and informed consent in healthcare contexts.

Terminology, umbrella terms, and nomenclature continue to be a contested issue in this field. The term VSCs is strategically used both to appeal to 'sex characteristics' as protected attributes, but also to unify individuals who might not otherwise recognise themselves in the intersex umbrella, as highlighted by Bartolo Tabone, Garland, and Travis. According to their analysis, the term DSD (Disorders of Sex Development) is primarily used in the medical literature in contexts that see intersex variations as disorders. Mean-

while, some patient groups and medical allies use dsd (differences of sex development, in lowercase), trying to avoid some stigmatising aspects while still folding physical variations into medical contexts. Bartolo Tabone, Garland, and Travis highlight how others may only be familiar with variation-specific medical terms, perhaps participating in variation-specific associations that address experiences and health issues. According to their analysis, the term intersex is employed by activists and allies who seek human and social rights and is also sometimes used as a personal identity term. Pikramenou discusses the rationale behind the decision to advocate for the use of the English term "intersex" written in Greek letters (ίντερσεξ) as opposed to "middlesex" (μεσοφυλικός/mesofylikos or μεσόφυλος/mesofylos) or the Greek language term for intersex which is "diafylikoi" (διαφυλικοί). The latter is often confused with the Greek word for trans people, "diemfylikoi" (διεμφυλικοί) (Intersex Greece 2023, n.p.).

Research continues to indicate that intersex adults and adults with VSCs may have difficulty accessing adequate healthcare; this is partly due to the concentration of DSD clinical practice and research on diagnosis and bodily modification practices in pediatrics (Berry and Monro 2022; Ní Mhuirthile et al. 2022; Crocetti et al. 2023). In this Special Issue, Bastien-Charlebois explores historical documents in order to address the interests and motives of the medical practitioners who helped establish—first in the US and then globally—the pediatric interventionist medical model (Karkazis 2008). In particular, Bastien-Charlebois establishes how surgical motivations are often centred on professional interests rather than children's wellbeing. Roen, Breen, and Yee's article adds to Bastien-Charlebois's historical premise a contemporary analysis of recent surgery data in Aotearoa (New Zealand). They propose interdisciplinary dialogue as one of the paths towards rights-based intersex healthcare. Like other authors in this Special Issue, they also suggest that the medical use of multiple terminologies can mask the frequency of surgical interventions, as well as the urgency of rights issues. By investigating the use of prenatal dexamethasone (DEX) treatment for CAH (Congenital Adrenal Hyperplasia) in France, Raz further addresses the "mechanisms of ignorance production" that function as an obstacle to rights implementation. They analyse how intersex experiences are rendered socially invisible (unthinkable) through both social and medical mechanisms, as well as how information surrounding the problematic aspects of DEX treatment are treated as "uncomfortable knowledge" and ignored within the medical frames that continue to prescribe it.

Knowledge production is a running theme in many of the articles in this issue, which is not surprising for a field where those directly implicated are advocating for a significant paradigm change in research and clinical practice (Bastien-Charlebois 2017; Jenkins and Short 2017; Suess-Schwend 2023a, 2023b). In this Special Issue, Suess-Schwend addresses the epistemological development of the interdisciplinary field of intersex studies itself. Reflecting the analyses of other authors in this issue, the article situates the field as being co-produced as a dialogue between intersex academics and allies, activists, and human rights bodies, where actors may occupy multiple roles. Suess-Schwend further raises the question about how epistemological perspectives in intersex studies can be of use for developing strategies for the human rights protection of intersex people. Duffy and Ní Mhuirthile's article reflects on how hermeneutic phenomenology might be employed as a methodology to further address intersex experiences in a manner that is ethically informed and benefits both participants and the wider struggle for rights. Ethics in qualitative research with vulnerable populations is another issue that spans many research fields. Mestre-Martínez's article provides an analysis of the perspectives contributed by experts in research ethics, researchers, and research participants on ethical aspects in intersex-related research, exploring experiences that qualify the 'nothing about us without us' adage developed in numerous rights arenas.

This Special Issue builds upon the increasingly interdisciplinary field of knowledge constructed in intersex studies over the last decades (Monro et al. 2021). Its aim is to further expand the questions being posed in the field and inspire additional research beyond the articles presented here. Acknowledging the unequal structuring of academia, we recog-

nise the appropriation and colonisation of intersex lives by endosex health professionals and researchers (Bastien-Charlebois 2017; Monro et al. 2021; Swarr 2023), which may take place for personal gain without sufficient commitment to positive change. Those who have experienced medical abuse or social discrimination may face obstacles in accessing academia and contributing to knowledge production (Suess-Schwend 2023a, 2023b). We also acknowledge the limitations of addressing global discussions in a monolingual format, as well as the use of English in perpetuating the institution of false knowledge hierarchies. Global collaboration between intersex and endosex individuals in this field is one of the keys to addressing these disparities. We hope that this Special Issue will stimulate impactful scholarship in this field and beyond.

Author Contributions: First draft: D.C.; contributions and review: F.G., D.A.G., S.M., T.N.M., K.R., P.S. and A.S.-S. All authors have read and agreed to the published version of the manuscript.

Funding: The production of this Special Issue was generously supported by the University of Huddersfield (International Collaboration Fund); a grant from the EU COST: European Cooperation in Science and Technology—COST Action LGBTI+ Social and Economic (in)equalities (CA19103) project; and sponsorship from *Social Sciences*. This work was also carried out with the help of the INIA: Intersex—New Interdisciplinary Approaches' Innovative Training Network, which was supported by a grant from the European Commission's Marie Skłodowska-Curie Actions program under grant number 859869. This editorial only reflects the views of the authors and the European Commission is not responsible for any use that may be made of the information it contains.

Acknowledgments: We would like to acknowledge and thank all the contributors to the Special Issue and the Centring Intersex Issues conference. We also wish to acknowledge and thank all the research participants and those working tirelessly to support intersex people's wellbeing and human rights. Lastly, we wish to thank Clare Desplats her hard work in making the conference and this Special Issue possible, as well as colleagues from *Social Sciences* for their support.

Conflicts of Interest: The authors declare no conflicts of interest.

Notes

1 For international and regional intersex activist statements please see, among others: International Intersex Forum 2011, 2012, 2013, 2014; European Intersex Meeting 2014; Australian and Aotearoa/New Zealand Intersex Community Organisations 2017; African Intersex Movement 2017, 2019, 2023; First European Intersex Community Event 2017; Asian Intersex Movement 2018; Conferencia Regional Latinoamericana y del Caribe de Personas Intersex 2018; Intersex Asia 2023.

2 See: Centring Intersex Issues: Global and Local Dimensions Conference. https://research.hud.ac.uk/institutes-centres/cacs/research-areas/intersex-studies/intersex-studies-conference/ (accessed on 30 August 2024).

3 See: EUICIT: EU Intersex Citizenship. https://cordis.europa.eu/project/id/703352 (accessed on 30 August 2024).

4 See: INIA: Intersex—New Interdisciplinary Approaches. https://intersexnew.co.uk/ (accessed on 30 August 2024).

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