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A SCOPING REVIEW OF BLACK SUB-SAHARAN AFRICAN MEN
PARTICIPATING IN CIVIC LIFE AS THEY MIGRATE, RESETTLE, AND
INTEGRATE IN AUSTRALIA.

A Thesis submitted by

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ABSTRACT

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This study critically examines existing knowledge from published literature concerning the participation of Black Sub-Saharan African men in civic activities in Australia from the year 2000-2020. The scoping review seeks to highlight emergent themes and pinpoint gaps in the literature about participation in politics, sports, music, and cultural activities. Black sub-Saharan African men may engage in volunteerism; and advocacy (or activism) within the civil sphere of Australia. This study seeks to foster interest in the participation and integration of Black sub-Saharan African men within Australian society. This scoping review critically examined, analysed, summarised, and interpreted the literature regarding the participation of Black sub-Saharan African men who migrated to Australia as they resettled and integrate into society. This iterative review is based on the Arksey and O'Malley (2005) five-stage model. It explored existing literature on the lived experiences of Black sub-Saharan African men as they participate in civic activities. A total of 82 articles were reviewed in this research study. The thematic concerns of the articles were analysed and examined to find what the dominant discourse in terms of barriers or positive participation in civic activities by Black sub-Saharan African men. The process of resettlement, integration and participation in civic activities is long and complex for Black Sub-Saharan African men and other minority groups. While there are significant barriers (Baak, 2018; Benier et al., 2021; Udah & Singh;2019 Dhanji; Uptin, 2021; Windle, 2008) to the participation of Black sub-Saharan African men in civic activities in Australia; there are also opportunities to diversify(Barrie et al, 2018) and enrich the public sphere (Hiruy & Hutton, 2019) of Australia. Australia's population growth and the formulation of its civic spaces is a continuous process in which Black sub-Saharan African men's participation is integral (Bah, 2017). A multifaceted approach to reducing the barriers and obstacles faced by Black sub-Saharan African men can potentially create a more

57 egalitarian public sphere where all Australia's residents can participate.
58 Furthermore, research on the Black sub-Saharan African community in
59 Australia seems to focus overwhelmingly on South Sudanese, East Africans,
60 and Africans from Southern Africa. None of the 82 articles reviewed in this
61 explicitly focused on Black sub-Saharan men in Australia who hail from West
62 Africa. This scoping review could spur interest in studying the heterogeneity
63 among Black sub-Saharan men in Australia.

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THESIS CERTIFICATION

90 I, Nementobor Kpahn, declare that the Master Thesis entitled Scoping
91 Review on the participation of Black sub-Saharan African men in civic life
92 as they migrate, resettle, and integrate is not more than 40,000 words in
93 length, including quotes and exclusive of tables, figures, appendices,
94 bibliography, references, and footnotes. The thesis contains no material
95 that has been submitted previously, in whole or in part, for the award of
96 any other academic degree or diploma. Except where otherwise indicated,
97 this thesis is my own work.

98

99 Signed: Nementobor Kpahn

Date: March 30,2023

100

101 Endorsed by:

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112 "Student and supervisors' signatures of endorsement are held at the
113 University."

114

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ABBREVIATIONS

United Kingdom (UK) is used on pages 3, 23,24, 25, 26,38

United States (US) is used on pages 3, 22, 23, 24, 25, 26,38

University of Southern Queensland (USQ) is used on pages 33

CHAPTER 1: INTRODUCTION

223 People from refugee and migrant backgrounds face a myriad of problems,
224 challenges, and opportunities for civic, economic, and political participation
225 when resettling in a new country (Dhanji, 2009; Hebbani et al., 2012; Uдах
226 & Singh 2019; Uдах & Singh, 2018), especially when participating in the
227 public sphere. This scoping review was conducted to review, analyse,
228 interpret, and draw inferences from the literature about the participation of
229 Black sub-Saharan African men in civic activities in Australia. Civic
230 participation consists of all kinds of activities that individuals or groups of
231 individuals do for others outside their immediate families, often for the
232 collective welfare and benefit of society (Cnaan & Park, 2016). This review
233 focuses on men born in Sub-Saharan Africa who settled in Australia as
234 adults. The barriers Black sub-Saharan men face are especially poignant
235 because, unlike White South Africans and migrants from Eastern Europe
236 who can blend in with the majority white population of Australia, Black sub-
237 Saharan African men are differentiated by their Blackness in a
238 predominantly white society.

239 While there has been research work on the barriers, challenges,
240 resettlement, and integration processes of women and children that have
241 migrated to Australia (Dune et al., 2015; Gallegos et al., 2015; Harris et
242 al., 2015; Sowole, 2018), there have been very few scholarly attempts to
243 study the participation of sub-Saharan Black African men. Black sub-
244 Saharan men's participation in sports, culinary, music, arts, cultural events,
245 electoral activities, community interactions, individual and collective
246 volunteerism, advocacy, or activism may require more research. There may
247 be a need to know the extent of Black sub-Saharan African men's
248 participation in these civic activities and to present a summary of such
249 participation through research findings by means of scoping review (Arksey
250 & O'Malley, 2005). The results of this scoping review could add to the sparse
251 literature available on Black sub-Saharan African men and could assist in
252 developing a full systematic review at some stage. At the same time, it

253 could explore, analyse, and reveal subjectivities as shaped by diverse
254 factors such as culture, gender differences and complex historical
255 backgrounds. Black sub-Saharan men settling in Australia and other
256 western societies may experience changed gender roles (Cheng et al, 1999;
257 Muchoki, 2013; Mungai & Pease 2009; Pasura & Christou, 2017) from
258 patriarchy to an equal role for men and women (Crotty, 2009).

259 The concept of gender underlines the new realities of the civic participation
260 of Black sub-Saharan African men Australia. An example of this changed
261 gender role and perspective is the desire by some Black sub-Saharan men
262 to engage in volunteer activities to assist new arrivals from their countries
263 (Okai, 1995) which ultimately benefit the broader Australian.

264 In the conduct of this review, the key themes relevant to the participation
265 of Black sub-Saharan African men in civic activities are collated and
266 analysed. The results collated could help us understand the participation of
267 this minority gender group in Australian society. Furthermore, this scoping
268 review in seeking to study Black sub-Saharan African men's participation in
269 civic activities could assist their adjustment processes. This scoping review
270 could also promote their sense of wellbeing and enhance meaningful
271 engagements by acknowledging and cataloguing their participation in the
272 public sphere. The increased presence of Black sub-Saharan African people
273 warrants academic interest in their participation in the civic sphere.

274 This scoping review focuses on the period from 2000 to 2020 because this
275 is the period of the most significant increase in the population of Black sub-
276 Saharan Africans in Australia (Australian Bureau of Statistics, 2020). The
277 review in collating and interpreting the literature on Black sub-Saharan
278 African men's civic participation provides a nuanced review as basis for
279 further analysis and interpretation. This scoping review consequently also
280 provides a summary of available literature for contextual meanings on the
281 civic participation experiences of Black sub-Saharan men. Given the
282 existence of the Black cultural diaspora in other industrialised countries with
283 dominant Western institutions, the struggle for equality within the public

284 sphere of Australia cannot be understood in isolation. This is why a
285 comparison is made in the text to other English speaking western societies'
286 Black population.

287 The scoping review makes circumstantial comparisons with the experiences
288 of Aboriginal and Torres Strait Islander Peoples in Australia and those of
289 African migrants and African Americans in the United States (US) and
290 African migrants in the United Kingdom (UK). However, the principle focus
291 of this review is on the civic participation of Black sub-Saharan men in
292 Australia. A brief analysis of intergroup relations between Black sub-
293 Saharan African men and First Nations Peoples in Australia is analysed for
294 inferential purposes only. This research is guided by one main research
295 question: What is known in the literature about the lived experiences of
296 Black sub-Saharan African men participating in civic activities as they
297 migrate, resettle, and integrate in Australia?

298 1.1 AIM OF THE REVIEW

299 This scoping review gathers the extant of identified literature regarding
300 Black sub-Saharan African men's civic participation within Australia. The
301 literature collated and interpreted are analysed to identify the dominant
302 trends in the literature of Black sub-Saharan African men's civic
303 participation. This review seeks to provide policymakers and stakeholders
304 within Australia's civic spaces with information relevant to understanding
305 the context and issues relating to the participation of this gender group.
306 This scoping review also seeks to contribute to Australian society's
307 knowledge. By considering, analysing, and interpreting the roles people
308 from Black sub-Saharan background specifically, and those from culturally
309 diverse backgrounds generally and their increasingly place in Australian
310 society diversity is acknowledged. Civic participation is a complex
311 phenomenon generally(Kruse & Schmitt, 2015;Jacobs & Tillie; Valtonen,
312 2004; Williamson, 2020). This review aims to analyse the multifaceted ways
313 in which African communities, particularly Black sub-Saharan African men

314 in Australia, become involved in civic life from 2000-2020. This scoping
315 review examines and analyses the literature to illuminate the issues,
316 opportunities for positive engagements, and barriers experienced by Black
317 sub-Saharan African men. It also explores and analyses the literature to
318 show how Black sub-Saharan African men are diversifying and enhancing
319 the public sphere of Australia.

320 1.2 WHY UNDERTAKE A SCOPING REVIEW ON BLACK SUB-SAHARAN 321 BLACK AFRICAN MEN'S CIVIC PARTICIPATION?

322 1.2.1 RATIONALE

323 Historically Australia has been since Federation comprised people from
324 diverse backgrounds who must somehow learn (Australia Human Rights
325 Commission, 2014) to interact and build a sense of community together,
326 irrespective of race, nationality, or creed. However, Black sub-Saharan men
327 in recent years have been in the media for the wrong reasons, with the
328 media focusing on anti-social behaviours (Baak, 2018; Benier et al., 2021;
329 Horyniak et al,2015; Mujavu, 2020; Nolan et al., 2016; Udah & Singh,
330 2018) of some elements of this group, especially in urban areas like
331 Melbourne in Victoria. This scoping review attempts to uncover and review
332 how Black sub-Saharan men are perceived and how they engage in
333 Australia's public sphere. Black sub-Saharan men as a gender group is a
334 lesser-known group and poorly understood (Tetteh, 2016). The scoping
335 reviews seek to shed light on this less well-known gender group. Since
336 gender studies is an area we all have much to learn (Tuininga, 2016),
337 reviewing the participation of Black sub-Saharan men could contribute to
338 gender study in Australia. Studying Black sub-Saharan men as a group
339 could also contribute to further knowledge of this minority group in
340 Australia. However, the population of Africans, let alone Black sub-Saharan
341 African men in Australia is small.

342 This scoping review seeks to contribute to the debates on the role of Black-
343 sub-Saharan men in Australia's public sphere. As information deficit may
344 post a constraint to civic participation, this scoping seeks to ameliorate that.

345 Although hailing from a diverse continent (Ramsey, 2012), creating a new
346 identity of being racially conscious of Blackness (Mapedzahama & Kwansah-
347 Aidoo, 2013) and adapting a new identity as African-Australian
348 (Gebrekidan, 2018) is something Black sub-Saharan men have to negotiate.
349 The construction of new unique identities may therefore lends itself to
350 academic study and analysis. The amalgamation of all Black sub-Saharan
351 Africans into a new label of African Australian is not a label which all Africans
352 accept however (Phillips, 2011).

353 This research focuses on the civic participation of Black sub-Saharan African
354 men for a variety of reasons such as their appearance (Mapedzahama &
355 Kwansah-Aidoo, 2017; Ndhlovu, 2014; Uptin, 2021), their relative
356 expansion of number in recent years, and negative media portray
357 (Macaulay, 2020; Majavu, 2020; Nolan et al., 2016; Nunn, 2010) may
358 influence studies. Civic participation for Black sub-Saharan men may
359 translates into attaining the socio-economic, religious and integration of
360 these men into Australian society. Finding themselves as a minority group
361 in a different country and experiencing a different culture (Baak, 2018),
362 some Black sub-Saharan men struggle with the diverse challenges of
363 acculturation, adaptation (Khawaja et al., 2008; Losoncz, 2017;
364 Mapedzahama&Kwansah-Aidoo, 2013; Marlowe et al., 2013) and
365 empowerment (Mwanri et al., 2012). The process of adaptation involves
366 finding means of facing and solving challenges (Ikefa & Hack-Polay, 2019)
367 and finally accessing opportunities (Busbridge, 2020; Chen et al., 2017;
368 Dawn, 2011; Hiruy & Hutton, 2019) that their new environment brings. For
369 practical reasons, Black sub-Saharan African men and other minority groups
370 may have to increase social interaction through civic engagements
371 (Acheampong, 2019; Hebbani et al., 2018; Joseph et al., 2020). The
372 diversification of Australia's public sphere by Black sub-Saharan men and
373 other minority groups brings challenges and opportunities for engagements.
374 Cultural diversity can be a source of strength (Australia Human Rights
375 Commission, 2014). The relationship-building and integration process for

376 Black sub-Saharan African men has many dimensions. Some Black sub-
377 Saharan men becomes active in their ethnic communities (Dandy & Depua,
378 2015) and then eventually into the broader community they live (Mabingo,
379 2018) through civic engagements. African relationship-building and
380 interaction start from the home, classified as a microsphere and out into
381 the broader community called a macrosystem, according to Bronfenbrenner
382 (1979). In the integration process, there has to be a point of mutual
383 accommodation between the host society and the new arrivals (Berry,
384 1997).

385 Once in a host society, migrants of which Black sub-Saharan men are a part
386 (Marlowe, 2013) undergo a period of transition in that they are neither a
387 reflection of their society of origin nor a mirror of the host community; they
388 are uprooted from their origin society, but they are not also rooted in the
389 new societies. In such circumstances, civic participation could be an
390 integrative mechanism (Dawn, 2021; Igreja, 2019)for the migrants to
391 unleash meaningful lives in the new society. However, Black sub-Saharan
392 African men are a heterogeneous group from a diverse continent of many
393 different groups and ancestries (Campbell et al., 2014). Although sub-
394 Saharan Black Africans in Australia make up only 1.5% of the population,
395 representing 380,000 people, there is incredible diversity among African-
396 born people. Black sub-Saharan people in Australia speak more than 60
397 languages and represent 54 different countries (ABS, 2020; Alexander et
398 al., 2010).

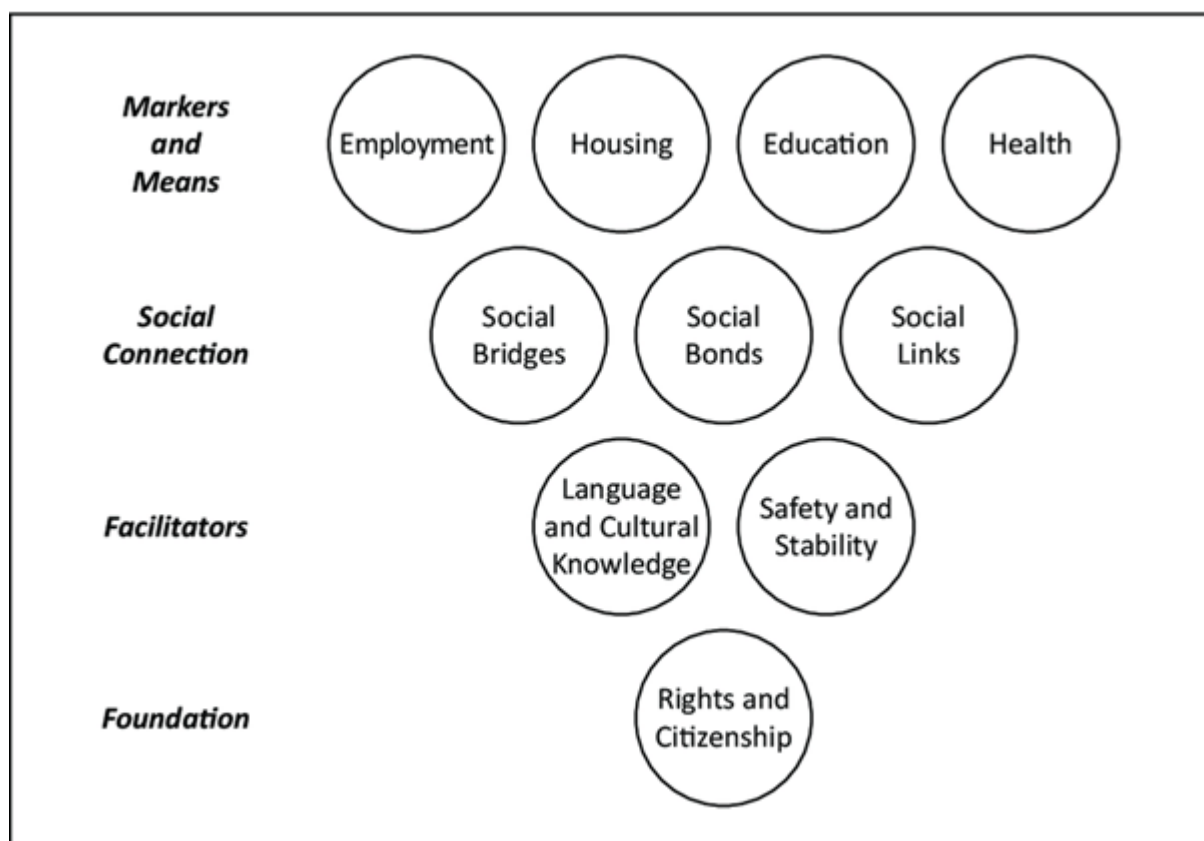
399 Black sub-Saharan African men in most instances endeavours to build
400 community and social bonds with the White majority in Australia. They have
401 to interact with other minority groups as well to integrate. In exploring,
402 examining, and analysing these realities, some gaps have emerged in the
403 knowledge about how Black sub-Saharan African men engage in civic
404 activities (Fodzar, 2021). From an analytical point of view, integration is a
405 complex process that involves challenges (Fozdar & Torezani, 2008; Hage,
406 1998; Losoncz 2011). In spite of the challenges, there are opportunities for

407 improvements across health, employment, education, and civic
408 participation (Marlowe, 2011). Australia is a wealthy first-world nation with
409 better infrastructure and income (Sheil, 2018) than countries across sub-
410 Saharan Africa (Deaton & Tortora, 2015). Migration to Australia then opens
411 opportunities for a much higher standard of living. Questions about the
412 participation rate and forms of participation in civic activities need to be
413 answered. There is a need to understand the nature and forms of civic
414 participation of these men of sub-Saharan origin resettling and integrating
415 into a predominantly White society where they are marked by their
416 differences (Udah & Singh, 2018) and even seen as being 'other' (Gatwiri &
417 Anderson, 2021; Hatoss, 2012). Several factors, such as the policies and
418 services the host government provides, must be explored. How local people
419 perceive migrants and refugees and how migrants and refugees adapt to
420 their new environment (Skeldon, 2008) need to be explored and analysed.
421 To further understand the relevance and necessity of civic participation as
422 either a social mechanism for Black sub-Saharan African men (and other
423 minority and gender groups) or an integration tool, it is necessary to
424 examine some of the perceived intrinsic and extrinsic benefits of such
425 participation. Participation in civic activities could potentially lead to a range
426 of benefits, including perhaps greater cognitive functioning (Proulx et al.,
427 2018), and perhaps increased psychological satisfaction and enhanced
428 mental health.

429 More studies especially nationally may be needed to understand what
430 possible health benefits civic participation if any civic participation could
431 provide for Black sub-Saharan men. Civic participation could also potentially
432 increase a participant's social capital (Putnam, 2000) and the potential to
433 make meaningful and vital contributions (Weng & Lee, 2016). According to
434 Valtonen (1999), integration is a process in which an individual develops
435 the capacity and ability to fully participate in the host societies' economic,
436 social, cultural, and political activities without relinquishing or losing their
437 own distinct ethnocultural identity and culture. Integration is a process by

438 which settling persons become part of a society's social, institutional, and
 439 cultural fabric (Ager &Strang, 2008). Civic participation by Black sub-
 440 Saharan African men while aiding in their integration could also become an
 441 adaptive transformative experience and opportunity for the host community
 442 and the majority population (Fumatti, 2010). In further analysing the
 443 integration of Black sub-Saharan Africans, it is worth mentioning that while
 444 the Australian government and settlement agencies have been effective at
 445 providing for the physical needs (Losoncz, 2017) of refugees and migrants
 446 of Black sub-Saharan African descent, other needs relative to community
 447 engagements and civic needs have been neglected (Losoncz, 2017;
 448 O'Keeffe &Nipperes, 2012).

449 *Figure 1 Ager and Strang Integration model*



450

451 According to the Ager and Strang (2008) Figure 1 integration model,
 452 markers and means of the integration process, such as health, employment,
 453 housing, and education needs, have received the bulk of government and
 454 service organisations' attention. Less attention, however, has been paid to

455 the layers called social connections and facilitators which includes social
456 bridges and links. Additionally, there seems to be a lack of emphasis on the
457 foundation layer, referred to as rights and citizenship (Ager & Strang, 2008)
458 of Black sub-Saharan men and their cohorts from Africa.

459 This integration layer involves civic participation, which refers to the
460 collective efforts of citizens and residents to work together (Alexander,
461 2012) for the common good of their community and civic engagement
462 (National Research Council, 2014). Individual civic engagement/
463 participation between a person and groups they identify with, therefore, can
464 be construed as efforts by a person to contribute to ownership of public
465 discourse (Ager, 2008). Citizens and residents can pursue political
466 objectives, collective welfare, and political goals within the public
467 sphere (Maskivker, 2010). Therefore, civic participation can be considered a
468 crucial tool of integration, bringing people from different backgrounds
469 together to work for the good of their community or society. Civic
470 participation can also be potentially satisfying and worthwhile to individuals
471 and society (Arendt, 1958). Habermas (1992) describes the setting and
472 place for societal participation by individuals as the public sphere. To
473 contribute to the public sphere, the person must have what Bourdieu (1986)
474 called cultural capital. According to Pierre Bourdieu, cultural capital is an
475 accumulation of a person's level of education and their associations which
476 an individual can tap into to show their competence (Bourdieu, 1986). Some
477 Black sub-Saharan men may not have the benefit of associating with
478 schoolmates, or having family members in high places within the state and
479 Federal government (Corcoran, 1992) where decisions and policies affecting
480 them are made. Unfortunately, what Bourdieu describe as cultural capital
481 or association may be lacking for people trying to integrate.

482 Consequently, it can be argued that the host society of Australia could
483 benefit in diverse ways when Black sub-Saharan African men and other
484 migrants participate in civic activities (Hiruy & Hutton, 2019; Ng &
485 Metz, 2015). The dynamism brought by Black sub-Saharan African men into

486 the public sphere through participation in sports (Spaaij, 2012; Spaaij et
487 al., 2014) such as athletics is tremendous. Sports play a unique role in
488 bridging culture. It enables friendship development and provides
489 opportunities to integrate (Nunn et al., 2021), to share and bridge culture
490 (Australia Refugees Council 2018). The development and playing of sports
491 connect Black-sub-Saharan youths to their communities and also to
492 themselves. African grassroots football coaches teaching Soccer consider
493 themselves as barrier breakers and teachers of life skills to young people
494 beyond the soccer field (Lugueti et al., 2020). The participation of African-
495 born stars in the A-League, such as Bruce Djite, Teeboy Kamara, Socceroo
496 Stars Awer Mabil and Thomas Deng and others, is noteworthy. When elite
497 African-born athletes perform in sports competitions, their fans across
498 social, political and racial divides support them (Larkin, 2018). However,
499 sports cannot be a panacea for all integration issues, as the game can lead
500 to racism and discrimination (Tatz, 1995). Nevertheless, sports offer
501 opportunities for positive civic participation in many ways for Black sub-
502 Saharan African men.

503 While beneficial to Australia, participation by Black sub-Saharan Africans in
504 the arts (Joseph, 2015), music (Joseph, 2021), religion, and political
505 pluralism has not been sufficiently explored and analysed. The presence and
506 participation of Black sub-Saharan African men in the arts and business
507 offer revitalisation possibilities for a moribund community and economy
508 (Shergold et al., 2019), especially in rural areas (Wood et al., 2019). The
509 capacity of Black sub-Saharan Africans for the regeneration of business and
510 the economy in areas where they reside is not limited to rural areas and
511 but also hitherto declining urban suburbs (Hersi et al., 2020). Although
512 Australia has been historically imagined as a White space, the presence of
513 Black sub-Saharan men in Australia dates to the very founding of Australia.
514 Some historians point to the presence of Black men on the First Fleet that
515 brought the first White colonialists to Australia (Pybus, 2006).

516 Little academic research exists in that regard. Therefore, there is still a need
517 for continuous research and documentation on Australian citizens and
518 residents from culturally and linguistically diverse backgrounds. Australia's
519 population has become increasingly diverse and multi-ethnic (Australian
520 Bureaus of Statistics, 2020). In order to meet the health, education, social
521 and cultural needs of all segments of the country's population, research in
522 this space are critical for such a process. For example, the concept and
523 discussions surrounding Black sub-Saharan African men's participation and
524 involvement in civic activities in Australia are relatively recent compared to
525 other minority groups, such as Vietnamese (Nguyen, 2015) and Lebanese
526 migration to Australia and those from Southern and Eastern Europe
527 (Piperoglou, 2020).

528 Within the past 25 years, the population of Black sub-Saharan Africans in
529 Australia has increased significantly compared to preceding decades
530 (Australia Bureau of Statistics, 2020), research on this group of Australians
531 from Black sub-Saharan backgrounds in Australia is scant (Goldsworthy,
532 1975). Barriers to effective integration dating back to Australia's founding
533 (Encyclopaedia Britannica, 2020) exist for Black sub-Saharan African men,
534 and other minorities need further exploration. Being a visibly different
535 minority characterised by dark skin (Ndhlovu, 2013), curly hair, and other
536 physical characteristics, Black sub-Saharan African men are differentiated
537 from the non-White majority (Colic-Peisker & Tilbury, 2008). Historically,
538 the space for civic participation in Australia until the 1970s was severely
539 limited for non-Whites and poor Whites because of the racial policies of the
540 Australian Commonwealth, such as the Immigration Exclusion Act 1901
541 (Jones, 2017) and the restrictive Australian 1948 Citizenship Act
542 (Rubenstein, 2003) and other laws. Although Aboriginal and Torres Strait
543 Islander Peoples have occupied Australia's visible Black minority with a
544 large White majority, they have, from a historical perspective, largely
545 remained outside the confines of civil society (Elizabeth, 1998).

546 Until comparatively recently, the participation and contributions of Black
547 sub-Saharan African men and other minority groups to the civic sphere in
548 Australia have also been overlooked. Furthermore, a combination of barriers
549 such as poor literacy skills, discrimination (Fozdar & Torezani, 2008;
550 Majavu, 2018; McConnochie et al., 1988), alienation, poor education and
551 health (Haig & Oliver, 2007), and a variety of other factors have the
552 potential to prevent some segments of the population from equally
553 participating in the public sphere or engaging in civic activities.

554 In multiethnic Australia, the arrival of Black sub-Saharan African men may
555 have brought some changes in the racial dynamics of Australia. This arrival
556 and settlement of Black sub-Saharan African men may have at times,
557 changed the existing racial dynamics and public sphere of Australia
558 (Anderson, 2022) in limited ways to some areas. In some urban
559 neighbourhoods for example Perth in Western Australia, Aboriginal and
560 Torres Strait Islander People which may not be a national schism may be
561 resentment of the competition offered by Black sub-Saharan Africans
562 regarding housing and government assistants (Colic-Peisker & Tilbury,
563 2008).

564 This competition may sometimes leads to conflicts (Colic-Peisker & Tilbury,
565 2008) which is basically over government assistance. However, while there
566 may be small incidents of tension in localised areas, the presence of other
567 migrant groups in a location for example in the city of Darwin can be an
568 opportunity for positive engagements and interactions by diverse groups. A
569 local research in Darwin shows that different ethnic groups, despite
570 discrimination and assimilation pressures, develop social relationships
571 (Lobo, 2018). Interaction in schools, markets and shared public spaces can
572 create positive creativity (Lobo, 2018). As noted, conflicts aside, there
573 remain opportunities for Black sub-Saharan Africans and First Australians
574 to cooperate in the public sphere for mutual enrichment. The rapid growth
575 and diversity of Black sub-Saharan African men and their civic participation
576 may become the subject of academic interest due to what some may

577 consider adverse media scrutiny (Anderson, 2022; Baak, 2018; Benier et
578 al.,2021; Hazel, 2018; Mujavu,2020; Windle, 2008). Academic research to
579 ascertain the representation and participation of Black sub-Saharan African
580 men and their cohorts through civic participation could enrich Australian
581 cultural life (Spaaij, 2012). While issues of crime, alcohol and substance
582 abuse (Horyniak et al., 2015) may affect some sections of Black sub-
583 Saharan African men, others have also contributed positively to sports
584 (Broerse, 2019); and business (Hiruy & Hutton, 2019). Other areas in civic
585 life that Black sub-Saharan African men and other population groups in
586 Australia have participated include volunteering (Mwanri et al., 2012;
587 Wood). Participation in art activities (Joseph, 2021; Mabingo, 2018),
588 community engagements (Harte et al., 2011), and music (Joseph, 2015),
589 thereby expanding the civic sphere(Budarick & Han, 2015), and bringing a
590 new source of labour to rural communities (Wood et al., 2019). The study
591 of Black sub-Saharan African men’s participation in civic activities makes
592 knowledge synthesis of the public sphere in Australia more reflective of
593 today’s Australian realities.

594 1.3 BACKGROUND/POTENTIAL IMPLICATIONS

595 1.3.1 RESETTLEMENT IN AUSTRALIA AND ITS 596 CHALLENGES/OPPORTUNITIES FOR CIVIC PARTICIPATION BLACK SUB- 597 SAHARAN AFRICAN MEN

598 Over the past decades, wars, poor governance, and political upheavals have
599 forced millions of people from Africa (Abraham, 2017) into other parts of
600 the world, including Australia, to settle permanently. It must be noted that
601 conflicts and upheavals are not unique to Black sub-Saharan African men
602 or women; and other population groups have had similar experiences. This
603 movement of Africans across borders outside the continent into developed
604 countries (Sadiq, 2021;Skeldon, 2008; Tamir, 2022) has created
605 opportunities (Reilly, 2014) and presented challenges and barriers for civic
606 participation.

607 Black sub-Saharan African men have, apart from humanitarian streams of
608 migration, migrated to Australia as skilled migrants in search of better
609 opportunities (Forrest et al., 2013; Gatwiri & Anderson, 2021) or for
610 romantic attachments and relationships through family reunion
611 (Hoogenraad, 2021) migration programs. The recent migration mode of
612 Africans is different from the forced migration and cruelty of slavery when
613 Africans were transported to the new world in chains forcibly against their
614 will (Lott, 2000).

615 Migration to Australia by Black sub-Saharan African men is typically a
616 conscious and voluntary decision for economic, mobility and family reasons.
617 While refugees chosen for humanitarian reasons to resettle by host
618 countries such as Australia, Canada, the US, and other countries may not
619 have a choice as to which country accepts them, they still have a choice to
620 refuse such resettlement offers. This new voluntary migration of Black sub-
621 Saharan African men and their cohorts, as opposed to the forced migration
622 of the past, has increased the African diaspora population. Black sub-
623 Saharan African men in Australia are part of a more significant movement
624 of people from the developing to the developed world (Taylor, 2009),
625 whether as political dissidents, economic migrants and refugees (Skeldon,
626 2008). Migration to a new society and developing a sense of belonging
627 (Albert & Barros, 2021) is long and different for each individual.
628 Furthermore, acculturation, adaptation and integration occurs in various
629 stages (Gamsakhurdia, 2018). However, this review focuses on Black sub-
630 Saharan men who migrated, resettled, and integrated into Australia and
631 participate in civic activities. As Black sub-Saharan men and other
632 population group move across national borders (Vertovec, 1999),
633 opportunities for creating space for civic engagements arises (McGarvey,
634 2005). This scoping review focuses on how this movement of people
635 specifically Black-sub-Saharan men have impacted the public sphere
636 Australia as these men resettle, integrate, and participate in civic activities.

637 Accordingly, the migration and integration processes of Black sub-Saharan
638 men to Australia becomes multilayered and complex in Australia. There is
639 a duality of Black sub-Saharan men wanting to be an integral part of their
640 community while being connected to the past. This duality extends to even
641 how African parents in Australia raise their children (Gatwiri et al., 2021).
642 They want their children to be proud of their African heritage and minimise
643 the Blackness of their children so they can have an increased opportunity
644 to succeed in Australian society (Gatwiri & Anderson, 2020). Black sub-
645 Saharan African migrants also wish to maintain ties with their country of
646 birth (Joseph, 2015; Shuval, 2000; Silverman, 2018) by maintaining social
647 and economic ties while being integral members of their new community.
648 As a form of adaptation, Black sub-Saharan African men sometimes become
649 involved in civic participation in their country of birth, such as building a
650 school in one's hometown or sending financial support to family members
651 in Africa (Pasura & Christou, 2018). These new immigrants often actively
652 fight for cultural rights, equal dignity and the proper treatment and well-
653 being of other migrants and refugees (Fumatti & Werbner, 2010) in their
654 host countries. Becoming a transnational citizen and integrating fully into
655 Australia could be enhanced by civic participation (Fodzar, 2021). The
656 decision by Australia to accept humanitarian refugees and skilled migrants
657 from Africa into Australia creates new realities for transnational civic
658 engagements (Dawn, 2011).

659 The resettlement of Black sub-Saharan Africans into Australia is part of a
660 long tradition of accepting immigrants from the beginning of the First Fleet
661 and accepting refugees such as the Vietnamese in the 1970s (Nguyen,
662 2015). According to some sources, the willingness of Australia to resettle
663 people from different parts of the world makes Australia one of the most
664 ethnically and racially multicultural countries in the world (Busbridge,
665 2020). However, while many have hailed Australia's resettlement policies,
666 others have argued that the Australian government has failed to provide
667 the means for economic and social inclusion for groups like the Sudanese,

668 rather emphasising the adoption of Australia's cultural goals (I Losoncz,
669 2017). As mentioned earlier, integration in the new society or host
670 communities does not depend solely on the volition of the immigrants; it
671 also depends on the structures and attitudes of the receiving communities.

672 Moreover, these structures and attitudes of the host society result from
673 historical and cultural change processes. The racism and exclusion in
674 Australia have been sustained by a bifurcated structure whereby society
675 was divided and ruled between security and privileges for the inhabitants of
676 European descent, such as the 1901 Immigration Restriction Act. Non-
677 whites were systematically excluded from migrating to Australia. However,
678 it should be noted that European descendant immigrants to Australia was
679 neither monolithic nor homogenous. There was social, economic hierarchy
680 among this group. However, under the white Australia policy, Europeans
681 were a privileged group and non-white immigration was excluded (*White*
682 *Australia policy*, 2020). At the same time, members of First Nations
683 Australian communities in the country were violently persecuted and
684 chronically disadvantaged (Igreja, 2018).

685 Over time, there have been significant changes in the country's immigration
686 policies towards becoming a more inclusive practices because of the impacts
687 of World War II and the economic pivoting to Asia in the 1960s. This scoping
688 review deciphers how the arrival of Black sub-Saharan African men and
689 other immigrants within Australia has challenged, expanded, and enriched
690 the public sphere in Australia (Hiruy & Hutton, 2019). There is a distinct
691 possibility that African migrants in Australia could experience greater levels
692 of integration by participating in civic activities and interacting more with
693 their host communities through religious groups (Barrie et al., 2019),
694 sports, arts and political participation. Some authorities claim Australia is
695 one of the most multicultural nations with a long migration history
696 (Productivity Commission, 2012), yet a cursory glance at Australian
697 television and parliament shows a contrasting picture. Without wishing to
698 objectify Black sub-Saharan African men in this review, there are significant

699 barriers to the integration process like discrimination and racism(Kwansah-
700 Aidoo & Mapedzahama, 2018), and Othering (Baak, 2018; Kwansah-Aidoo
701 & Mapedzahama; Losoncz & Marlowe, 2020; Udah & Singh, 2018; Uptin,
702 2021; Zwangobani, 2008). Discrimination and racism could be expressed
703 through underemployment based on ethnicity and origin (Udah et al., 2019)
704 or the lack of services based on differences (Budarick & Han, 2018;
705 Kwansah-Aidoo & Mapedzahama, 2018). Some African immigrants, based
706 on interviews, perceived themselves as being denied employment
707 opportunities based on looking different and not being born in Australia
708 (Udah et al., 2019). Being treated a negatively based on physical
709 characteristics could be considered a barrier to integration (Baak, 2018;
710 Dandy & Pe-Pua, 2015). Negative media coverage (Benier et al., 2021;
711 Mujavu, 2020) can be challenging. However, strong laws such as the Anti-
712 Discrimination Act 1975 and institutions like the anti-discrimination
713 commission work to prevent legal discrimination. Australia has an eclectic
714 mix of federal and state laws outlawing discrimination. These laws provide
715 protection legally for all residents and citizens of Australia. Furthermore, a
716 robust justice system safeguards equality before the law.

717 Successive waves of immigrants throughout history have sought to escape
718 the negative consequences of immigration like isolation, poor language
719 ability of the host nation, dislocation, and being uprooted by embracing
720 their new communities (Hardy & Bryman, 2004). Some Black sub-Saharan
721 African men resettling in Australia may see participating in civic activities
722 such as sports participation (Acheampong, 2019;Gearin, 2018) as a
723 steppingstone to becoming an integral part of their local community. local
724 authorities inclusive of the services they provide in assist in the settlement
725 process and local volunteers can become an integral part of their
726 resettlement and integration process. Civic participation may therefore be
727 a response to displacement, migration, and being confronted with a shift in
728 power relationship dynamics towards more equality (Mungai & Pease,
729 2009). Some Black sub-Saharan African men react to these changing

730 dynamics of gender roles and perceived loss of status (Muchoki, 2013) by
731 engaging not only in changing domestic mediated roles but by engaging in
732 transnational civic action. Such transnational civic action involves assisting
733 in developmental activities like building schools, clinics, or town halls in
734 their countries of birth or exile or forming hometown associations of their
735 birthplace in their adopted countries (Mercer & Page, 2010).

736 In South Sudanese and other African cultures, the supremacy of an older
737 man as the head of the family and the elevated position of the elders is
738 unquestioned. The domestic setting in Australia may contrast with this.
739 Although there are considerable differences in African culture, the man is
740 considered the head of the house in many African societies. Therefore, the
741 male head can speak with authority to his spouse and children (Lesejane,
742 2006). This veneration of the older male head of the family is also reflected
743 in First Nations People's family beliefs (Hoang & Mond, 2021). Portions of
744 the law in some African countries is rooted both in customary laws and
745 western laws (Crotty, 2009) thereby upholding patriarchy. While in
746 Australia, in contrast, there are more laws regulating domestic and family
747 relationships (Kelly & Fehlberg, 2002) and geared towards gender equality
748 (Australian Government-Attorney General's Department, 2022) than in
749 many African countries. A more interventionist legal system and
750 government departments can protect women and children (O'Leary et al.,
751 2018) may be seen by some Black sub-Saharan men as undermining their
752 domestic roles (Muchoki, 2013). To adapt to their changed circumstances,
753 some Black sub-Saharan men may become active in their local churches,
754 mosques, and community organisations (Pasura & Christou, 2018). They
755 may become active in helping in relief activities or sending remittances back
756 home to their country of origin (Pasura & Christou, 2018). Remittance
757 provides opportunities for Black sub-Saharan African men to expand the
758 public sphere through supporting wire services in their host countries and
759 helping family members and host communities in Africa. The Australian
760 public sphere have been enriched through arts, culture and music (Joseph,

761 2021), drumming (Dawn, 2005) introduced by Black sub-Saharan African
762 men. By introducing their dance, music and sports talents Black sub-African
763 men expand the public sphere by bringing their unique sounds (Joseph &
764 Hartwig, 2015) and taste to Australia's diverse cultural and culinary
765 landscape. Some Black sub-Saharan African men also respond in diverse
766 ways to changing gender roles, with some reacting negatively with violence
767 and domestic abuse (Fischer, 2013; Zannettino, 2012). Domestic violence
768 affects both mainstream Australian society and people from migrant
769 backgrounds. Some Black sub-Saharan men may become violent with their
770 intimate partners (Cheng & Lo, 2016). The perpetuation of domestic
771 violence in any form can be argued as being unAustralian.

772 Civic participation could be seen as more positive way of adaptation and
773 integration in Australia (Ikefa & Hack-Polay, 2008). Facing different
774 domestic and social situations, some Black sub-Saharan African men also
775 feel a perceived loss of status and disempowerment in relationship to White
776 men. Furthermore, power and its relationships are predominantly men in
777 Africa; however, such relationships are changed when an African man
778 comes to Australia. In exploring the civic participation of Black sub-Saharan
779 African men in Australia, it is relevant to note the intersectionality of race,
780 culture, and gender-based power (Hibbins & Pease, 2009). The Victorian
781 government succinctly refers to this intersectionality as a definition of the
782 diverse ways a person's identity could expose them to overlapping forms of
783 discrimination and marginalisation (The Victorian Government, 2021). The
784 loss of privilege calls for adaptation in thought processes, lifestyle
785 migration, and identity; and limited room initially for participation (O'Keeffe
786 & Nipperess, 2012) which can lead to divergent responses. Black Sub-
787 Saharan African men, however, form social, political, and civic adaptation
788 processes to cope with the changed gender (Gatwiri & Anderson, 2020),
789 economic and social realities encountered in the West.

790 Some Black sub-Saharan African men pursue separation, resisting the host
791 society's culture; by refusing to engage in civic activities or embracing any

792 aspect of their host society; others practice assimilation and become fully
793 immersed in their new culture, disregarding, or neglecting their culture of
794 origin. Still, others become gradually integrated into their adopted homes
795 through civic participation. Civic participation is not a panacea for the issues
796 Black sub-Saharan African men are confronted with in Australia and the
797 West but can generally be perceived as being positive. Civic participation
798 provides an avenue or outlet for exercising leadership abilities and
799 contributions for men. Thus, like other population groups, civic participation
800 by Black sub-Saharan African men, has both personal and societal
801 usefulness. Hence, civic participation could become a way of meeting self-
802 actualisation needs and increasing problem-solving skills through
803 community events, volunteering, and national politics. In his hierarchy of
804 needs, Abraham Maslow (1987) placed self-actualisation needs relating to
805 civic engagement at the apex of human needs and fulfilment. Civic
806 participation could also promote good health outcomes by building social
807 networks allowing for individuals to be more aware of health-conscious
808 activities such as local sporting club. Volunteering may sometimes be
809 associated with better psychological well-being and good emotional health
810 (Chen et al., 2017; Jenkinson et al., 2013). Individuals who participate in
811 civic activities could potentially boost their social networks and improve
812 their physical and mental health in it (Chen & al., 2017). Civic participation
813 may also have positive implications for fostering and promoting community
814 relations and functioning democratic societies (Schlozman, 1999).
815 Individuals who participate in civic activities may also develop a sense of
816 purpose and belonging (Jenkinson et al., 2013) and may be more willing to
817 work for the good of their communities and societies (Mwanri et al., 2012).
818 There may be a need to do a nationwide study on how civic participation
819 could help an individual and their host communities to establish whether
820 there is a direct causal relationship. Celebration of diversity, such as new
821 festivals, can begin a process of encounters for old and new communities
822 and relationships (Boese & Phillips, 2014). Several factors influence civic
823 participation by Black sub-Saharan African men, including a sense of

824 belonging and a desire to participate despite barriers and challenges
825 encountered.

826 Each wave of migration to Australia differentiated from the Anglo-Celtic
827 majority have helped to make Australia a more diverse nation. Earlier waves
828 of immigrants to Australia, like the Greeks (Piperoglou, 2020), Italians
829 (Francesco, 2018) and others, initially had some difficulties in integrating,
830 but they eventually integrated. Black sub-Saharan African men and African
831 migrants to Australia generally have the potential to succeed like earlier
832 immigrants. For example, Mohamed Semra, a young African Australian
833 male living in Melbourne and other Black sub-Saharan African men are
834 determined to serve their local communities as councillors vying for elected
835 positions(Yussuf, 2020). Despite issues faced in engaging within the public
836 sphere, Black sub-Saharan African men have contributed positively to the
837 Australian public sphere (Hiruy & Hutton, 2019). By reinvigorating and
838 diversifying Australian society, Black sub-Saharan African men have helped
839 create a rich, vibrant mosaic of different cultures. The different cultures are
840 expressed in terms of cuisine, music, and religious beliefs instead of
841 monolithic one. Black sub-Saharan African men in Australia, thus, are a part
842 of a new diaspora of dispersed people which embraces a dynamic and
843 transnational identity (Barrie et al., 2018; Hiruy & Hutton, 2019). These
844 Black sub-Saharan African men and other immigrants have sought ways to
845 become accepted and part of their new host societies. By engaging in
846 activities that build trust and help solve some of the issues that confront
847 them (McGarvey, 2005) Black sub-Saharan African men have helped create
848 a more accepting Australia. South Sudanese men have expressed a desire
849 to participate more in the host country's culture through community
850 participation and playing leadership roles (Hebbani et al., 2012). As such,
851 civic participation could serve as a integration mechanism for changed
852 social, economic, political, and gender realities (Muchoki, 2013). Some
853 Black sub-Saharan African men have been able to adapt like other groups
854 to engage in civic activities by forming new businesses and neighbourhoods

855 (Harte, Childs, & Hastings, 2011). Others have potentially become new
856 sources of labour (Forrest, 2013) to reinvigorate aging or dying
857 communities and addressing labour shortage (McAreavey & Argent, 2018)
858 as noted previously.

859 In addition to the above opportunities for improving the civic spaces, Black
860 sub-Saharan African men bring dynamism to sports engagements and
861 volunteering to help vulnerable members of their host communities (Mwanri
862 et al., 2012). Black sub-Saharan African men and women also tackle racism
863 and discrimination by establishing their own media institutions and outlets.
864 These media institutions and outlets help better represent Australian society
865 by presenting a more balanced and representative view of society. Black
866 sub-Saharan African media institutions also challenge existing stereotypes,
867 misrepresentation, and exclusion (Husband, 1998) from the mainstream
868 media and promote a positive image of their communities (J. Budarick &
869 G.-S. Han, 2015). Through the creation of their own media institutions by
870 digital means, Black sub-Saharan Africans seek to create a positive
871 relationship and image with mainstream media (Hebbani & Van Vuuren,
872 2015). National and state-wide African organisations have contributed to
873 the public sphere by establishing media units within their community
874 associations to broadcast on YouTube or create websites. Websites such as
875 the Africa Media Australia (<http://www.ozafriantv.com.au/home>) website,
876 which is a dedicated African channel aired on Channel173,
877 (<http://www.africamediaaustralia.com/>). Inside Africa is another website
878 (<http://insideafrica.com.au/>) dedicated to promoting African culture in
879 Australia while attempting to expand the public sphere in Australia in the
880 process. These efforts have enriched the cultural landscape of Australia
881 through arts, culture, and dance (Mabingo, 2018), opening communication
882 channels with local communities and fostering culinary, linguistic, and social
883 exchange (Hiruy & Hutton, 2019) between host societies and African
884 migrants.

885 1.4 CIVIC PARTICIPATION: ITS CHALLENGES AND OPPORTUNITIES FOR
886 BLACK SUB-SAHARAN AFRICAN MEN COMPARED TO THE BLACK
887 DIASPORA IN AMERICA AND THE UNITED KINGDOM

888 The population of Black sub-Saharan African men and women in the US, the
889 UK and Australia have increased significantly in the past 30 years compared
890 to previous decades. For example, the number of people migrating from
891 Sudan to Australia rose from 4,900 in 2001 to 24,796 in 2008 (Hugo, 2010).
892 While this number may be small in terms of Australia's overall immigration
893 statistics, the growth rate of Australia's Sudanese population has been
894 dramatic to say the least. Meanwhile in the UK the population of Black sub-
895 Saharan Africans in London is now 7.9% (Office for National Statistics,
896 2021). Statistics from both the UK and US shows a similar if not even more
897 dramatic increase in the number of Black sub-Saharan African immigrating
898 to those countries.

899 According to the Pew Research Centre, there were roughly 560,000 African-
900 born Blacks in America in the year 2000; by 2019, that figure had tripled to
901 1.9 million (Tamar & Anderson, 2022) in just 20 years. This increasing
902 growth of Black sub-Saharan Africans in the West has caused consternation
903 and celebration in equal measures. Nevertheless, this process of resettling
904 and adjusting of Black sub-Saharan Africans, specifically Black sub-Saharan
905 African men in these countries, has not drawn substantial academic interest
906 as previously mentioned. Therefore, in order to understand the civic
907 participation of Black sub-Saharan African men in Australia, a comparison
908 is made to those of Africans in the US and the UK.

909 Black sub-Saharan Africans arriving in America, where African Americans
910 make up 13.6% of the population (*United States Census Bureau, 2021*)
911 have to learn to adapt and co-exist with realities of competition, conflict,
912 and solidarity with the existing Black population. A similar situation exists
913 in the United Kingdom, where Black sub-Saharan Africans comprise 1.9%
914 of the population (Office for National Statistics, 2020). Black sub-Saharan

915 Africans settling in the UK may have to adapt to different economic and
916 gender positioning and co-exist with Black people from the Caribbean and
917 other racial groups.

918 In Australia, First Nations Peoples make up around 3% of the population
919 and Black sub-Saharan African men and other groups have to learn to adapt
920 and co-exist with the reality of settling in a country with an existing Black
921 First Nations population. Statistics on the population of Africans in Australia
922 state that there are 380 000 African-born people living in Australia
923 (Australia Bureau of Statistics, 2020). This statistic is obfuscated by the fact
924 that Egyptians and White South Africans are included in the overall
925 statistics. Black sub-Saharan Africans represent less than 1 percent of
926 Australia's population. The presence of Black sub-Saharan Africans in
927 Australia has brought diversity, conflicts, and opportunities for cooperation
928 with existing Black populations in the country. The inclusion of these
929 statistics and realities about Black sub-Saharan Africans in the UK and US
930 in this scoping review focused on Black sub-Saharan African men in
931 Australia gives a more rounded view of the situational existence and
932 participation in civic activities. There are similarities and differences in
933 comparing the experiences of Blacks in the UK, US, and Australia.

934 In terms of differences between Australia and the US, in the US, Jim Crow
935 Laws, violent lynching, and even armed attacks were used to suppress the
936 expression of civic activities in the form of voting by Blacks in the
937 community. Voting suppression was especially prominent in the US
938 southern states (Kent, 2010). As such, African Americans' lives have been
939 impacted by systematic oppression (Fredrickson, 2003) embedded and
940 endorsed by the law. Such racist laws prevented access to voting, public
941 facilities, educational opportunities, and other civic engagements on an
942 equal footing with Whites under segregation and Jim Crow laws which led
943 to the fight for civil rights. Today, there are still calculated attempts,
944 especially by Republican politicians and the states they control, to subvert
945 and restrict the voting rights of Blacks and other minorities in the US

946 (Epperly et al., 2020). These efforts are aimed at sidestepping federal
947 legislation that protects voting as a civic activity under the Voting Rights
948 Act of 1965.

949 Another key difference between Australia, UK, and the US is in terms of
950 numbers and population sizes; the Black sub-Saharan population in the UK
951 and the US and in terms of overall population numbers and gender
952 gentrification is relatively large compared to that of Australia. The fact that
953 Australia was envisioned as a White nation with a small Black First Nations
954 People population did not lead to a permanent underclass of dark-skinned
955 people of slave origin or indentured servants as in the US. Neither the US
956 nor Australia was involved in largescale colonisation like the UK, such that
957 colonised people aspired to settle in the coloniser's country. Therefore,
958 Australia did not have to confront the issue of how to manage the migration
959 and settlement of colonised people (Sadiq & Tsourapas, 2021), especially
960 after the Second World War.

961 That being said, in the US, there is a long history of elected Black officials
962 from 1870 up to now, with 57 members of congress and three senators of
963 African American heritage serving as lawmakers (Congressional Research
964 Service, 2020), courtesy of a large Black population and struggles of the
965 civil rights movement that guaranteed political participation. In Australia,
966 there is not a long history of Black sub-Saharan people being elected to
967 public office like in the US and to a lesser extent, the UK. Nevertheless,
968 voting is compulsory in Australia and there is no discrimination regarding
969 voters exercising their democratic franchise. There is no concise history of
970 Black sub-Saharan African men participation in Australia at a higher political
971 level, such as being cabinet ministers, premiers, chief ministers, or heads
972 of government departments. Within the public employment sector, Black
973 sub-Saharan African men are over-represented in low-skilled menial jobs
974 (Udah et al., 2019). They seldom vie for political office through elections.
975 Political representation by minorities shows that parliament and the
976 government underrepresent people from culturally and linguistically diverse

977 backgrounds, inclusive of Black sub-Saharan African men within New South
978 Wales, Australia's most popular state (Anthony, 2006) are minimal. A
979 reluctance to seek electoral office and a strict preselection process among
980 the major political parties have contributed to this phenomenon. Locally-
981 born candidates are seen as neutral amid conflicting interests (Anthony,
982 2006), even in Australia's heavily immigrant-dominated suburbs. Given the
983 growing diversity of migrant populations in which Black sub-Saharan men
984 form a part, and the larger space potentially for civic participation, there is
985 a possibility that reforms could make the situation better. The adaptation
986 of new laws created to accommodate a new multiethnic outlook of
987 Australian society and government could be a welcome development.

988 However, there are similarities in terms of issues faced by minorities in
989 those countries. The Black and Black sub-Saharan African minorities in
990 Australia, the UK, and the US face similarities in their circumstances in
991 terms of discrimination (Smiley, 2016), social and economic deprivations.
992 While parallel to this, African Americans (Nellis, 2021) and First Nation
993 People and Torres Strait Islanders (Kirby, 2021) are also overly represented
994 in their national crime systems, both within the youth and adult systems.
995 Discrimination of citizenship to First Nations People and Torre Strait
996 Islanders (Rubenstein, 2003) and full citizenship rights and recognition
997 have still not been restored. While the rate of incarceration of Black sub-
998 Saharan African men in Australia may not be high, many suffer from low
999 socio-economic status and racialized policing (Hazel, 2018; Windle, 2008),
1000 and decry their loss of status in relation to the White man (Muchoki, 2013).

1001

1002 1.5 THEORETICAL FRAMEWORK

1003 From a theoretical perspective, this scoping review is based on the social
1004 sciences. This scoping review theoretic framework is also subjective
1005 because social phenomena such as the experiences of Black sub-Saharan
1006 African men participating in civic activities are dynamic and relative. The
1007 framework that guides this scoping review is interpretive and qualitative,
1008 as the research subjects are human beings (Kivunja & Kiyuni, 2017; Levers,
1009 2013), and inductive since the topic being explored is emergent (Klauer &
1010 Phye, 2008). As this review is epistemologically subjective research in
1011 nature, it is of the position that there is no universal truth (Crotty, 1998)
1012 and people's experiences are based on their contextual backdrops,
1013 backgrounds, and culture. In the process of performing a scoping review on
1014 Black sub-Saharan African men's civic participation in Australian society,
1015 attention is paid to the culture, historical perspective, interactions, and
1016 environment of these men. A person's background and culture influence
1017 how they see themselves and the world which is reflected in the research
1018 outlook. The works of Jurgen Habermas (1992) and Bronfenbrenner (1979)
1019 are theoretically applied to make meaning of how Black sub-Saharan men
1020 participate in Australian national life. Furthermore, Bourdieu's (1973) work
1021 reflecting on social, economic and culture capital is also utilised to analyse
1022 Black sub-Saharan African men taking advantage of such social, economic,
1023 and cultural capitals within Australian civil society.

1024

CHAPTER 2: RESEARCH METHODOLOGY

1025

1026 This scoping review is an iterative process based on the Arksey and O'Malley
1027 (2005) concept and the five-phase model of a scoping review and those of
1028 the Joanna Bridge Institute (Peters et al., 2015). It is imperative that
1029 research such as this scoping review is carried out to map out and catalogue
1030 existing research and research gaps in the literature about the lived
1031 experiences of Black sub-Saharan African men regarding their civic
1032 participation (Levac & Colquhoun, 2010). Additionally, this scoping review
1033 is also used to identify trends in Black sub-Saharan African men's civic
1034 participation and to make broad recommendations to improve the means of
1035 increasing the participation of Black sub-Saharan African men in civic
1036 activities.

1037 2.1 PHASE 1

1038 Identifying the Research Question

1039 This scoping review is guided by one main question utilised to identify
1040 relevant literature: What is known in the literature about the lived
1041 experiences of Black sub-Saharan African men participating in civic
1042 activities as they migrate, resettle, and integrate in Australia?

1043 2.2 PHASE 2

1044 Identifying Relevant Studies

1045 To begin this scoping review, a search criterion was developed in
1046 consultation with my course supervisors and a University of Southern
1047 Queensland librarian. Relevant electronic databases such as: EbscoHost
1048 Megafile Ultimate - Academic Search Ultimate, APA PsycArticles, APA
1049 PsycInfo, CINAHL with Full Text, Communication Source, eBook Collection
1050 (EBSCOhost), Education Research Complete, E-Journals, ERIC, Health
1051 Source - Consumer Edition, Health Source: Nursing/Academic Edition,
1052 Psychology and Behavioural Sciences Collection, Sociology Source Ultimate,
1053 Informit - and all databases except Scopus News database were searched.
1054 Scopus indexes abstracts and references from a vast number of sources

1055 which could obfuscate the search results. Reference lists of all articles were
1056 scanned for related articles to form a part of this scoping review. My
1057 supervisors also provided articles they thought were of value and interest
1058 to me and the review (i.e., identified from other sources).

1059 The literature gathered on Black sub-Saharan men's civic participation is
1060 shown in this document's results section for inferential purposes (Levy,
1061 2017; Wood et al., 2019).

1062 2.3 PHASE 3 1063 Study Selection

1064 This phase included developing inclusion and exclusion criteria surrounding
1065 the topic: men born in sub-Saharan Africa who arrived in Australia as adults
1066 from 2000-2020. The years selected were considered the most relevant
1067 because that period shows the most significant expansion in the population
1068 of Black sub-Saharan African men in Australia and is considered relatively
1069 recent. Documents included in this scoping review were limited to those
1070 written in English reflecting the language capacity of the author. Materials
1071 not written in English and where the study was conducted outside of
1072 Australia were excluded.

1073 The inclusion criteria encompassed a broad examination of meaningful
1074 aspects of Black sub-Saharan African men's participation in the public
1075 sphere, including music, arts, religion, sports, business, politics, community
1076 engagements and interactions. In addition, articles and works not directly
1077 related to the subject matter but considered crucial in helping to analyse,
1078 expand or present a broad worldview of civic participation among other
1079 immigrant groups within Western countries were examined. Therefore,
1080 these articles were grouped into the grey literature category.

1081 To provide further clarity in deciphering common and emergent themes in
1082 the process of conducting this scoping review, journal articles and works
1083 examined under this research have been subdivided by the author of this
1084 scoping review into the broad categories listed below.

- 1085 1. Articles covering/directly relevant to the African experience in
1086 Australia covering the migration, resettlement, and integration
1087 process in Australia using the Ager and Strang(2008) Figure I module
1088 of resettlement. Articles/books about Australian First Nations People’s
1089 participation within Australia's public/civil sphere and how that
1090 influences the global fight for equality within the civic sphere of
1091 developed nations.
- 1092 2. Articles/books about Australian First Nations People’s participation
1093 within Australia's public/civil sphere and how that influences the
1094 global fight for equality within the civic sphere of developed nations.
- 1095 3. Articles/books about Australian First Nations People’s participation
1096 within Australia's public/civil sphere and how that influences the
1097 global fight for equality within the civic sphere of developed nations.
- 1098 4. Articles/books/almanac covering and dealing with topics of belonging
1099 and defining the concept of civic participation/ engagement within the
1100 public sphere of Australia, exploring the themes and issues
1101 surrounding liberal democracy, multiculturalism, and civic life.
- 1102 5. Articles/books dealing with civic participations by different population
1103 groups and the dominant Anglo-Celtic cultures of Australia.

1104 2.4 PHASE 4 1105 Charting the data

1106 The abstracts, titles, and a synopsis of each item or article reviewed are
1107 analysed and interpreted for statistical purposes. A combination of
1108 narrative, content, thematic and discourse analysis was performed on each
1109 item/article reviewed using deductive and autoethnographic components to
1110 dissect civic participation by Black sub-Saharan African men in Australia
1111 (Nowell et al,.2017 ; Richardson, 1986; Sucharew, 2019)). Content analysis
1112 was used to study and retrieve meaningful information from documents
1113 about the participation of Black sub-Saharan African men in civic activities
1114 in Australia (Levy, 2017). Discourse analysis in this review examined how
1115 the ways language is used in text and contexts. Discourse analysis was

1116 particularly relevant in terms of the language used when covering issues of
1117 crime and discrimination by the media when referring to young men of
1118 African backgrounds. Thematic analysis was especially relevant in dividing
1119 the literature into sub-categories based on the topical issues explored. The
1120 combination of content, discourse, and thematic analysis enabled the
1121 review to present richer and fuller meanings and explanations for the
1122 qualitative data examined and analysed in the review.

1123 The literature was organised into three main criteria: 1) barriers: 2)
1124 opportunities for positive engagements in civic activities, or 3) a mixture of
1125 barriers/opportunities for participating in civic activities were categorised.
1126 The criteria of three main themes were used to extract the data. To analyse
1127 the literature, each item reviewed had their abstract, methodology of the
1128 study, keywords and how the article answered the research question were
1129 categorised and analysed to find out common themes. After the item was
1130 reviewed based on the three categories of barriers, opportunities for
1131 positive civic engagements, and barriers preventing engagements/
1132 participation and opportunities for positive participation, the literature
1133 reviewed were contextualised by examining the African, migrant, and
1134 Anglo-Celtic experiences in developing a civic sphere within Australia using
1135 PRISMA flow diagram (Page et al., 2021). To further understand the flow
1136 on the contextual meaning of Black sub-Saharan African men's civic
1137 participation in Australia, Bourdieu's (1977) concept of economic, social,
1138 and cultural capital. The relationships of this economic, social, and cultural
1139 capital civic participation based on the ecological model Bronfenbrenner
1140 (1972). The Bronfenbrenner's ecological model is used to explore
1141 relationships and interactions within the public sphere of Australia. The
1142 works of Jurgen Habermas defining (1992) the concept of public sphere is
1143 also utilised to relationships of Black sub-Saharan African men and their
1144 new environment within the public sphere of Australia. The poor social,
1145 economic background of some Black sub-Saharan African men inhibits their
1146 ability to engage in civic activities fully.

1147 2.5 PHASE 5

1148 Collating, Summarising and Reporting the Results

1149 This phase of the scoping review involved a narrative synthesis
1150 investigating the major components of Black sub-Saharan African men's
1151 Australian civic participation. Furthermore, an analysis is made in the of
1152 the ways, manners and forms this participation manifests themselves in the
1153 public sphere. The analysis of reviewed articles is based on the(Arksey &
1154 O'Malley, 2005) model. The similarities and differences between Black sub-
1155 Saharan African men participating in civic life and mainstream Australian
1156 society were identified. The frequency of each theme linked to how often
1157 each thematic item appeared in the overall tally represented in Figure 3 on
1158 page 36 which shows the frequency of a topic appearing in a text whether
1159 barriers, opportunities or a mixture of barriers and opportunities for positive
1160 engagements were collated in this phase of the review. The articles, books,
1161 and essays reviewed were examined and analysed, identifying contextual
1162 meanings and the possibilities of intervention strategies (Armstrong & al,
1163 2011).

1164 A narrative synthesis of the literature regarding Black sub-Saharan African's
1165 men's civic participation across the community was compiled and reviewed.
1166 Furthermore, the participation of Black sub-Saharan African men in civic
1167 activities such as volunteering, sports, music and the arts, media
1168 participation, and community organisations was then made. Finally, the
1169 overall summary of this scoping review is presented in the conclusion
1170 segment of this review.

1171

1172

CHAPTER 3: RESULTS

1173

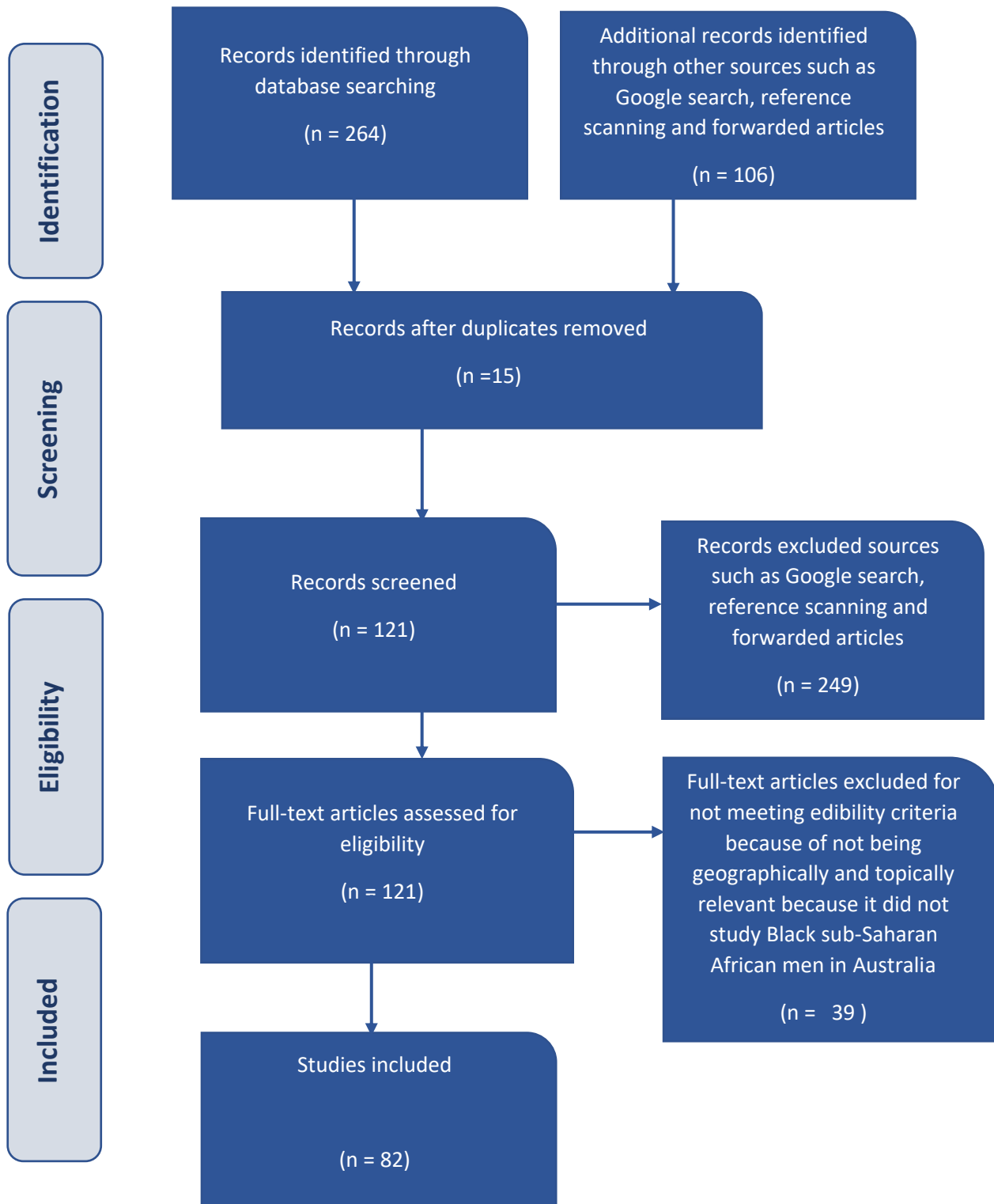
1174 3.1 CHARACTERISTICS OF RESULTS

1175 Compared to other immigrant groups such as the Greeks, Eastern
1176 Europeans, and Asians, there may be a low volume of literature specific to
1177 the participation of Black sub-Saharan African men in civic activities. Their
1178 participation rate and/ or their contributions to the Australian public sphere
1179 may require further research. When the search term “civic participation of
1180 Africans in Australia” was used in the University of Southern Queensland
1181 library database, it resulted in 264 entries. Seventeen out of the total of
1182 264 hits had some connections to African men’s civic participation in the
1183 public sphere of Australia. Out of the 17 identified from a search of USQ’s
1184 database, the number was winnowed 15 articles using a criterion set out in
1185 the scoping review protocol. A reference scan was performed on all
1186 reviewed articles to further increase the number of articles reviewed. While
1187 the author made efforts to review as many articles as possible, there is a
1188 real possibility that some articles could have been missed in the screening
1189 and review process. The PRISMA flow diagram outlining the identification,
1190 screening, eligibility, and the studies include of the search is shown below:

1191

1192

1193 *Figure 2. Black sub-Saharan African men's civic participation in Australia*
1194 *adapted from Page and colleagues (Page et al., 2021)*



1195 A total of 82 articles, essays and books were reviewed and broadly
1196 categorised according to the subject matter and the geographic location of
1197 the research. The following information was captured within the range of
1198 items reviewed: article title, research methodology, and a synopsis of the
1199 reviewed articles. The coding process of each reviewed item included
1200 analysing the abstract, methods, content, discourse, and thematic
1201 concerns. The review provided a summary of key topics and issues covered
1202 by the book, or article, and finally, this author's comment on how the
1203 reviewed book or article helped answer the research question. Based on the
1204 contents, discourse, narrative, and thematic concerns of the reviewed item
1205 they were classed as barriers, positive engagements/participation, and a
1206 combination of both. The categorisation of barriers could be identified
1207 according to the thematic concerns, and content analysis. Articles reviewed
1208 that showed Black sub-Saharan African men's civic participation were
1209 classed as positive engagements for host communities. The tabulation of
1210 the article title, research methodology, synopsis, topic words, source and
1211 categorisation enable this researcher to make some broad conclusions.

1212 3.2 CATEGORISING RESULTS

1213 Black sub-Saharan African men attempting to integrate and participate in
1214 civic activities in Australia face significant barriers according to studies in
1215 the review which is subsequently expanded on in detail within this review.
1216 Barriers ranging from discrimination, othering, and racism to the parochial
1217 public spaces that exclude them are faced by Black sub-Saharan African
1218 men. Barriers Black sub-Saharan African men also face exclusion from
1219 participation based on discrimination, stereotyping, racial factors, and
1220 Othering. A total of 42 articles reviewed explored those issues as a central
1221 theme of barriers, but these articles were not conducted in Australia, nor
1222 did they specifically study Black sub-Saharan African men. Additionally, 19
1223 articles reviewed explored a central theme of civic participation without the
1224 antecedent of barriers that prevent such participation. Articles that explored
1225 ways in which Black sub-Saharan African men and their cohorts positively

1226 expanding and enriching the public sphere of Australia were classified as
1227 positive participation. The participation of Black sub-Saharan African men
1228 in sports or diversifying the cuisines of Australia may not be unique to them.
1229 Generations of immigrants may have brought new food to Australia (Special
1230 Broadcasting Service, 2018), or contributed to music and dance culture ;
1231 however this scoping review sought to review those contributions by Black
1232 sub-Saharan African men rigorously. The concept of Australia being a land
1233 of opportunities is especially relevant when a Black sub-Saharan African
1234 man like many other migrants, becomes a permanent resident or citizen
1235 with a First World passport. These articles explored how music, sports, arts,
1236 volunteering, and economic revitalisation have been made possible through
1237 the activities and participation of Black sub-Saharan African men and other
1238 migrants to Australia. Black sub-Saharan African men excelling in sports
1239 rise above the narrative of being seen as a problem minority and instead
1240 foster positive interactions. There are opportunities for Black sub-Saharan
1241 African men to access relatively high-paying jobs and better health
1242 facilities (Deaton & Tortora, 2015) compared to parts of Africa. Advanced
1243 medical facilities, reputable educational facilities, and houses equipped with
1244 modern facilities (Leigh & Wolfer, 2006), although may not necessarily
1245 equate to happiness, however. Some Black sub-Saharan African men may
1246 view Australia as a land of opportunities (Forest et al., 2013). Articles,
1247 books, and items reviewed that covered topics related to barriers but also
1248 highlighted opportunities in terms of higher income, better health, good
1249 education but also covered topical issues such as acculturation stress,
1250 mental health issues and discrimination were classed as opportunities for
1251 positive engagements and barriers with 21 articles falling into that category.

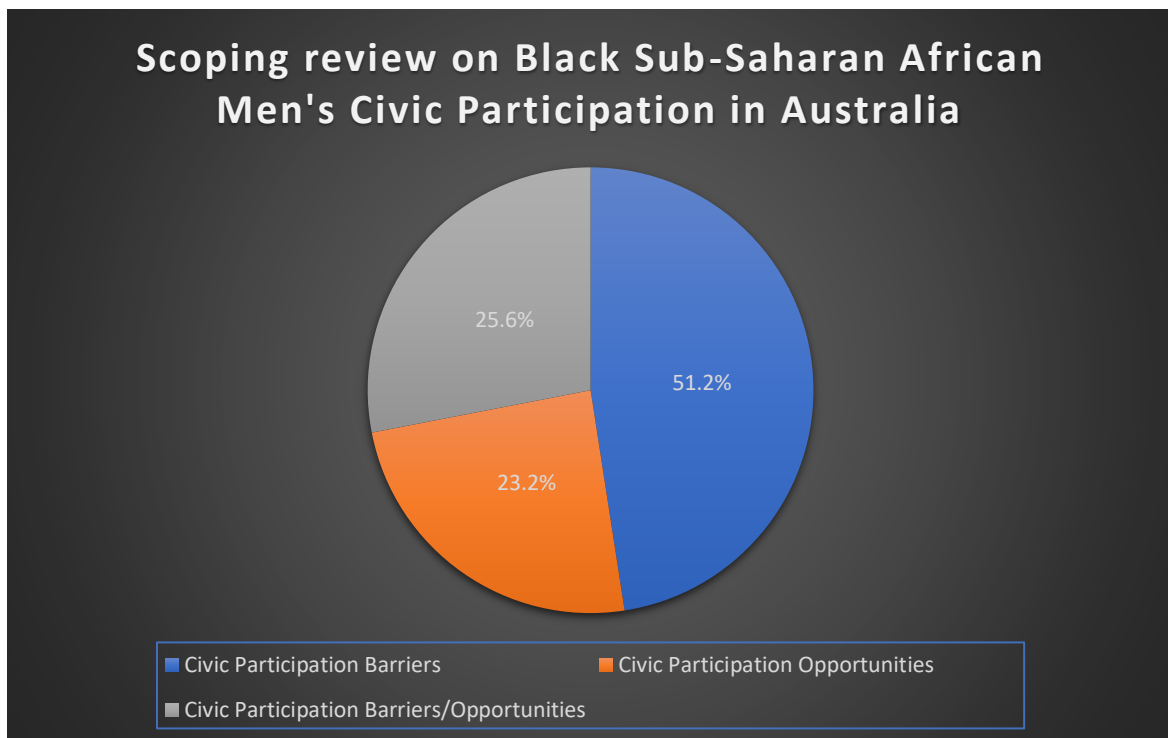
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1256 *Figure 3. Graphical representation of scoping review results*



1257

1258 As identified in the figure 3 above, 21 articles and reports reviewed,
1259 representing 25.6% of items examined, covered topics relating to barriers
1260 and opportunities to civic participation of Black sub-Saharan African men.
1261 These items covering barriers and opportunities highlight how Australia as
1262 a developed nation in spite of barriers to civic engagements present
1263 opportunities for economic mobility (Barrie et al., 2019). Migrants from
1264 Africa to Australia explore opportunities to work and earn income (Chen et
1265 al., 2017) not easily available in many African countries from which Black
1266 sub-Saharan African migrants were born in (Colic-Peisker, 2009).

1267 Articles and items reviewed included 42, representing 51.2% of all articles
1268 reviewed. Barriers examined from a topical framework included
1269 discrimination, racism, othering, exclusion, ethnocentrism, bias, and
1270 pejorative media reporting. Other barriers identified including low English
1271 language skills, low employability skills, lack of recognition, and parochially
1272 defined public spaces. Barriers then included all issues that prevented
1273 obstacles to the full participation and integration of Black sub-Saharan

1274 African men into Australian society. Barriers were seen as inhibiting and
1275 detrimental to the welfare and participation of Black sub-Saharan African
1276 men in civic activities. Other literature classified as grey articles
1277 contextualised the participation and engagement of Black sub-Saharan
1278 African men in Australia but fell outside the scope of the scoping review and
1279 were not included in the summary data above. Thirty-nine articles reviewed
1280 belonged to the category of grey literature. Ten of the articles considered
1281 as grey literature examined the Black diaspora in the US, the UK and
1282 Canada, looking at similarities and dissimilarities to those of Black sub-
1283 Saharan African men in Australia. Twelve of the articles/items reviewed and
1284 classed as grey literature examined the experiences of refugees and
1285 migrants. While the issues discussed in those articles were closely related
1286 and included Africans, the focus was on migrants and refugees, not
1287 exclusively on Africans or Black sub-Saharan African men. Eleven of the
1288 articles classed as grey literature reviewed examined civic engagements.
1289 Six of the 39 articles classed as grey literature explored Australian First
1290 Nations People's participation in Australia's civic sphere. Australian First
1291 Nations civic participation showed similarities to those of Black sub-Saharan
1292 African men based on issues of discrimination and economic disadvantage.
1293 However, Australian First Nations People are the original inhabitants of
1294 Australia and did not immigrate to a new culture and environment like sub-
1295 Saharan Black African men. Ten of the excluded articles dealt with refugees'
1296 issues and were not specifically concerned about Black sub-Saharan African
1297 men; seven articles explored the African diaspora in Europe and North
1298 America, which was not geographically relevant, while five covered the topic
1299 of transnational civic engagements. While dealing with themes of migration,
1300 resettlement, integration, barriers, and opportunities, these excluded
1301 articles were not specific to Black sub-Saharan African men in Australia and
1302 were generally too broad in focus and geography. The items that met the
1303 criteria of being geographically and thematically relevant to Black sub-
1304 Saharan African men participating in civic activities were subdivided into
1305 three categories. Articles were distinguished and categorised into barriers

1306 or positive engagements or participation for civic participation based on
1307 their contents subject matter, and geography.

1308 Items/articles that covered issues such as citizenship and the rights and
1309 privilege it confers on an individual who was stateless. The access and ease
1310 of travel provided by a First World passport according to the coding of the
1311 review were seen as positive factors in the struggle for equality,
1312 participation, and integration. Stability in terms of income, educational
1313 attainment, health facilities, the exploration of new ways to practice, teach
1314 one's culture to others in a multicultural society., Understanding of or
1315 adaptation of new cultural norms, the attainment of personal freedoms and
1316 choices, and excellence in sports were classed as opportunities for positive
1317 participation. For further clarification, positive participation was subdivided
1318 into the spheres/categories. These positive participations could occur in
1319 diverse spaces such community participation, being active in local sports,
1320 the arts, ethnic associations, and volunteerism. Some articles were
1321 reviewed that contained themes of barriers and opportunities for positive
1322 participation. These articles covered themes of social, economic, and
1323 political barriers but potentially presented opportunities for civic
1324 participation or empowerment. Articles and items reviewed presenting
1325 themes of (Forest et al., 2013) barriers and opportunities for positive
1326 participation by Black sub-Saharan African men showed both sides of the
1327 coin of Australia as a developed nation. While presenting realities of
1328 discrimination and racism for Black sub-Saharan men, Australia also offers
1329 unique economic and material progress and citizenship opportunities in a
1330 wealthy Western nation.

1331 As noted above, articles and books reviewed that covered barriers to civic
1332 participation represented slightly more than half of all items reviewed,
1333 51.2% indicating the extent to which issues relating to barriers Black sub-
1334 Saharan African men have captured the attention of researchers in
1335 Australia. The coding used to review all the articles used thematic/narrative
1336 analysis exploring each item's central themes. The abstract of each item

1337 reviewed, and the topical issues covered were analysed for similarities and
1338 then grouped with items revealed that dealt with similar topical issues. The
1339 items that explored various categories of barriers whether bias (Benier &
1340 al, 2018), discrimination for example (Baak, 2018), racism, lack of
1341 economic opportunities, exclusion based on physical characteristics, origin
1342 or religion were classed as barriers. Barriers present significant drawbacks
1343 and disadvantages to integrating Black sub-Saharan African men in
1344 Australia. However, the findings of these reviews suggest these barriers
1345 are not insurmountable and can ameliorate through individuals' collective
1346 actions. Organisations, local state, and federal authorities (Busbridge,
1347 2020).

1348 Similar articles or items showed how Black sub-Saharan African men
1349 contribute to or enrich Australia's cultural) life. The introduction of new food
1350 adds to the diversity and expansion of the culinary taste, sports (Spaij,
1351 2012), and economic landscape (Hiruy & Hutton, 2019) of Australia which
1352 was classed as opportunities for positive participation. Acknowledging and
1353 recognising the various ways in which people from culturally and
1354 linguistically diverse backgrounds can potentially enrich the public sphere
1355 of Australia. Data were extracted from each article to obtain structural
1356 information and content, such as article title, research methodology,
1357 synopsis, topic word, source of and categorisation (barrier, opportunity) by
1358 analysing their content using content analysis, discourse, and thematic
1359 analysis (Vaismoradi & Turunen, 2013) (see Table 1). Table 1 refers to the coding
1360 process used to review articles by chronicling the name of the article, the research
1361 methodology of the article, a synopsis of the article reviewed, and the topic words
1362 used. These categorisations also included the source of the article. The source is a
1363 reference to where the article was published. Finally, there is a categorisation of
1364 the article based on the thematic concerns/contents of the article, whether
1365 barriers, a mixture of barriers and positive engagements, or positive engagement.

Article title	Research Methodology	Synopsis	Topic words	Source	Categorisation
Teaching African Dances as Civic Engagement Pedagogic Perspectives of Teachers of African Dances in North America, Europe, New Zealand, and Asia (Diaspora African and civic participation)	20 participants recruited through purposeful and snowball sampling.	This article delves into the issue of using dance for acculturation and to foster civic education not merely an exotic or erotic art form viewed purely from a physical perspective. Dances are vehicles for telling stories, informing and educating-counteracting monolithic negativism about Africa, examining cultures, identities, and geography providing positive perspectives about Africa. People become curious and inquisitive about the continent when watching or participating in African dances. Participants shift from ethnocentric to ethno-relative mode	Dances, civic engagement, pedagogy, cultural bias, exotic How does this article answer the research question? This article presents clear information on how arts and culture enrich and diversify the public	Mabingo, A. Journal of Dance Education (2018). Teaching African Dances as Civic Engagement, Journal of Dance Education, 18:3, 103-111, DOI: 10.1080/15290824.2018.1482417	Opportunity to expand and enrich the public sphere and cultural landscape of Australia

			sphere in Australia		
Black Bodies for Political Profit Sudanese and Somali Standpoints on Australia's Racialized Border Regime	The author used a singular incident to illustrate a bigger question about Australia's tough (some say racist) border security policies	The writer used the tragic case of the death of Faysal Ishak Ahmed, a Sudanese refugee who died on Manus to illustrate the bigger problem of Australia's public space. The history of terra nullius. The brutality of offshore detention is to earn political capital. Civic space in Australia is linked to several factors- "accumulation of capital, social worth, authority, and ownership. Like the native population, refugees, and asylum seekers face multiple obstacles and structural barriers in relation to money, "PG 8. Australia's offshore detention processing facility is a violation of international law. Detention offshore in	Racialised politics, detention, migration, offshore, public space, political space. How does this article answer the research question? This article argues that Australia's public sphere is not designed for	Tofighian, O. (2018). Transition Source: Transition, No. 126, Bla(c)kness in Australia (2018), pp. 5-18 DOI 10.2979/	Barrier to civic participation and integration

		the eyes of Australian government save lives by serving as a deterrence and undermining the people's smuggling business.	Black participation, hence there is an inherent barrier to Black sub-Saharan African men fully engaging in civic activities in Australia.		
Bla(c)k Lives Matter in Australia (Blackness and devalued lives in the US and Australia)	This article is part autobiographical based on the experiences/activism of Puerto Rican	This is an article steeped in the tradition of protest and activism. It draws parallel between police brutality in America targeted at Black people and those of Australia in terms of incarceration, inequality and protest and charts the Black Lives Matter movement in both the US and	Alternative civic engagement, protest, resistance, Black Lives Matter, Oppression	Perez, H. (2018) Bla(c)k Lives Matter in Australia Author(s): Yadira Perez HazelTransition,	Barrier to civic participation because Blackness is devalued

	<p>Black woman married to an African American man</p>	<p>Australia. The article is neither a scholarly attempt at explaining racial issues but merely an explanation of struggle against white domination reflected in the use of the Aboriginal term Blak. It is alternative civic participation through protest and resistance.</p>	<p>How does this article answer the research question? Using elements of Critical Race Theory this article shows Blackness as being oppositional to whiteness and looks at a conflicted public sphere.</p>	<p>No. 126, Bla(c)kness in Australia (2018), pp. 59-67 Published by: Indiana University Press on behalf of the Hutchins Center for African and African American Research at Harvard University Stable URL: https://www.jstor.org/stable/10.2979/transition.126.1.0</p>	
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<p>African Refugee Communities in Southeast Queensland: forces of concentration and Dispersion (African Diaspora housing Queensland)</p>	<p>This study maps quantitative data obtained from secondary sources and from focus group discussions and interviews looking at the settlement of Burundian, Congolese, Ethiopian, Liberian, Rwandan, Sierra</p>	<p>This article is one of the few articles specifically dealing with the process of migration and dispersal in south-eastern Queensland. The pool factor of commonality of ethnic background, cultural and social networks had had a pull factor in primary and secondary migration of Africans. The presence of African shops, cafes, barbering and hair dressing shops have contributed to the sense of belonging Africans feel in Moorooka. High private rental cost and large families have led some Africans to settle in outer suburbs of Acacia Ridge, Durack, Redbank Plains in addition to Logan and Woodridge. This article qualifies to be a part of this scoping review because housing and a sense of belonging, and identity has got a strong role in how people engage</p>	<p>African refugees; settlement geography; refugee distribution; secondary migration; Southeast Queensland. How does this article answer the research question? Being a part of a community is a prerequisite for engaging in activities</p>	<p>Wendy, H., Iraphne R.W. Childs & Hastings, P.A. (2011) African Refugee Communities in Southeast Queensland: forces of concentration and I: 10.1080/00049182.2011.595769 dispersion, Australian</p>	<p>Opportunities to blend in and improve neighbourhoods and housing stocks</p>
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	Leonean, Somali and Sudanese communities.	with their community in terms of civic participation	that promote the common good. This article by exploring where Black sub-Saharan Africans live in Brisbane gives the opportunity to know their lived experiences.		
Exploring Media Platforms to Serve the Needs of the South Sudanese Former Refugee	Snowball sampling used to recruit participants for Focus group	With more than 22,000 South Sudanese resettled in Australia and 3,100 resettled in Southeast Queensland this community has often being seen as the other and has been affected by what they consider	Sudan, Australia, refugee, media platform,	Hebanni,P. and Van Vuuren.K. (2015) Journal of Immigrant &	Opportunities for Africans to tell their own stories and

<p>Community in Southeast Queensland</p>	<p>discussion. Research carried out to access the needs of the Sudanese community in terms of media portrayal and consumption when elders requested a grant from UQ to establish their own media</p>	<p>stereotypical reporting by the mainstream media since these organs set the tone for discourse in the public sphere. South Sudanese have sought to counter this through community broadcasting. They wanted to correct misrepresentation in the Australian media. Limited Media Opportunities to Highlight Local Community Issues. Showcase successes within the community. Spread health related messages. Building a website or WhatsApp group becoming increasingly important. There is a need to build bridges, social bonds to facilitate harmony and community spirit among host communities and the migrants. However, the fast pace of mobile phone has made digital broadcasting and contents the prefer</p>	<p>community broadcasting How does this article answer the research question? Public perception influences the rate and type of civic engagements especially for people from minority communities whose arrival in a host country is relatively</p>	<p>Refugee Studies, 13:40–57 ISSN: 1556-2948 print / 1556-2956 online DOI: 10.1080/15562948.2013.85651</p>	<p>counterbalance negative stories about them</p>
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		option for the community. While older media have used the digitalisation offers new possibilities and problems.	recent. The media needs and forms of communication through digital means by South Sudanese is an integral part of civic participation.		
Qualitative exploration of the impact of employment and volunteering upon the health and wellbeing of African refugees settled in	Nine adults of refugee background in regional Australia were purposively sampled through community	Abstract Background: People from refugee backgrounds face various challenges after moving to a new country. Successfully securing employment has been linked to positive health outcomes in refugee populations; there is less research into the impact of volunteering on health outcomes in	How does this article answer the research question? This article directly captures how volunteering affects African	Wood, N., Charlwood, G., Zecchin, C., Hansen, V., Douglas, M., & Winona, S. (2019) BMC Public Health, 19(143).	Opportunity to build goodwill and learn skills

regional Australia: a refugee perspective	organisations using word-of-mouth referrals for semi-structured interviews. Interviews were transcribed	refugees, or the role of employment and volunteering in regional or rural communities. This study aims to explore how employment and volunteering influences the health and wellbeing of refugees settled in regional Australia and identify areas for appropriate service provision.	refugees in Australia in a positive way.	doi:10.1186/s12889-018-6328-2	
"There is really discrimination Everywhere? Experiences and Consequences of Everyday Racism among the New Black African Diaspora in Australia	Interviews were conducted with a total of 24 skilled African migrants in Sydney, Adelaide and Canberra from	Abstract: In this article, we use Philomena Essed's (1988) concept of 'Everyday Racism' as a theoretical framework to introduce critical perspectives in understanding experiences of contemporary racism among the new African diaspora in Australia. The concept deals with the everyday manifestations and (re)-production of systemic inequality	Keywords: Everyday Racism; Black African diaspora; discrimination ; consequences of racism; skilled Black	Kwansah-Aidoo, K., Mapedzham a, V. (2018) Australasian Review of African Studies, 39(1), 81-109	Barrier to civic participation because of discrimination against Black sub-Saharan

	<p>November to December 2009, and then from October to December 2011</p>	<p>based on race and/or assumptions around race, whether intended or unintended. Our findings expose the covert, subtle and contestable forms that racism takes in Australian society and the consequences it has for Black sub-Saharan Africans. By discussing participants' views and opinions about working and living as skilled Black sub-Saharan African migrants in Australia, which make up the Black sub-Saharan African migrant racial narrative, the article explores how racism continues to be perpetuated in Australia where most citizens profess a commitment to the democratic principles of justice, equality, tolerance and 'a fair go'. We conclude that, for our Black African respondents who experience racism regularly in</p>	<p>African migrants; Australia How does this article answer the research question? This article probes into the everyday experiences of discrimination as a Black person in Australia and gives insight into how that can become a hindrance to integration</p>	<p>http://afsaap.org.au/ARAS/2018-volume-39/ https://doi.org/10.22160/22035184/ARAS-2018-39-1/81-109</p>	<p>Black Africans</p>
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		their daily lives, the consequences are real and painful, manifesting in recurring themes such as the burden of proof; the weight of history and historicity; the 'constriction of experience'; and a superfluous self-surveillance and self-interrogation	and participation		
Goals without means: A Mertonian Critique of Australia's Resettlement Policy for South	Data were collected, between 2009 and 2012, through ethnographic engagement with the Sudanese community and individual interviews with Sudanese	The increased demand for refugee admissions and services in developed countries like Australia makes it important for host countries to understand the refugee resettlement and integration process. Yet, the literature on pathways and processes facilitating and driving integration is under-theorized (Black 2001) and poorly understood (Spencer 2006; Ager and Strang 2008; Phillimore and	Keywords: Refugee integration, Australia, Merton, South Sudanese, structural Exclusion How does this article answer the research question?	Sudanese Lonsoncz, I. (2017). Refugees. Journal of Refugees Studies, 30(1), 47-70. doi:10.1093/jrs/fev017	Barrier to integration and civic participation including the failure of government institutions to provide adequate services

	<p>men and women, as well as Sudanese and non-Sudanese community workers from the four Australian cities of Canberra, Adelaide, Sydney and Melbourne.</p>	<p>Goodson 2008; Strang and Ager 2010). This article aims to explore the structures and pathways facilitating the integration of resettled refugees. Using data collected from recently settled South Sudanese refugees and Merton's typology of modes of adaptation as a theoretical framework, the article demonstrates that Australian Government institutions failed to provide accessible pathways and support to Sudanese refugees to navigate institutional means for achieving economic and social inclusion. At a broader level, the article argues that current</p>	<p>This article offers succinct criticism of the resettlement process in Australia.</p>		
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		Australian resettlement policies are dominated by an emphasis on refugees' adopting their new country's cultural goals without ensuring that there are effective processes and facilitators to achieve these goal			
Black bodies in/out of place? Afrocentric perspectives and/on racialised belonging in Australia	Interviews were conducted with a total of 24 skilled African migrants in Sydney, Adelaide and Canberra from November to December	Abstract Global movements of people have produced socio-cultural environments of increasing racial diversity, in which issues of belonging abound. Yet, within research and discussion of how migrants construct a sense of belonging, the role that experiences of racism play in their constructions and feelings of belonging have not been centred or fully explored. Using	How does this article answer the research question? This research is in the genre of barriers which is a major theme in the literature on Africans in Australia.	Kwansah-Aidoo, K., Mapedzahama, V. (2018). Australasian Review of African Studies, 39(2), 95-121 http://afsaap.org.au/ARAS/2018-volume-39/	Barrier of racism

	<p>2009, and then from October to December 2011</p>	<p>Everyday Racism as a conceptual framework, we draw on data from our study on identity and belonging among skilled Black sub-Saharan African migrants in Australia to explore Afrocentric perspectives on belonging, which centre experiences of racism. These Afrocentric perspectives expose the complexity and contested nature of belonging when constructed within narratives of subjective experiences of racism. We propose understanding this as a typology of belonging—fractured belonging—with four dimensions: contestation, negotiation, ambivalence, and compromise (for spacio-temporal</p>		<p>https://doi.org/10.22160/22035184/ARAS-2018-39-2/95-121</p>	
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		comfort). Ultimately, our article’s main purpose is to argue for more nuanced understandings of this fractured belonging among Black sub-Saharan African migrant in Australia, and its implications for their subjective realities.			
Changed and Changing Gender and Family Roles and Domestic Violence in African Refugee Background Communities Post-Settlement in Perth, Australia	A qualitative research design involving in-depth interviews with members of five African communities—Liberia, Sierra Leone, Ethiopia, Sudan, and	Abstract In this study, domestic violence (DV) in five African refugee background communities’ post-settlement in Perth, Australia, is investigated—specifically, the interrelationship between experiences of DV, and changed and changing gender and family roles and responsibilities. The participatory qualitative design utilized in-depth interviews with 54 members of the Somalian, Sierra Leonean, Ethiopian, Liberian and Sudanese Communities,	cultural transition, gender roles, refugee communities How does this article answer the research question? While this article is not specifically dealing with	Fisher, C. (2013) Violence Against Women, 19(7), 833–847. https://doi.org/10.1177/1077801213497535	Barrier of domestic violence and its negative influences.

	<p>Somalia—and focus groups with staff from health and social service agencies that provide support to members of the five communities, was utilized for this project</p>	<p>and focus groups with 24 professionals who support them. Three key dimensions of this interrelationship are discussed: “male loss of the breadwinner role and status,” “financial independence,” and “mismatch between formal response and expectations.” The importance of understanding experiences of DV within the context of cultural transition is highlighted here</p>	<p>African men, but it covers important topic which is DV that affects the lives of some Black sub-Saharan African men and women.</p>		
<p>The Moral Economy of the African Diaspora: Citizenship,</p>	<p>This work gives a synopsis of writing in the new African</p>	<p>. This work conceptualises the works of leading writers about the African diaspora. African diaspora is simultaneously rooted in their countries of origin while fighting for</p>	<p>Multiculturalism, cosmopolitanism, encapsulation,</p>	<p>Fumanti,M., Werbner.P (2010) African Diaspora 3 3-12</p>	<p>Opportunities to contribute to the sports,</p>

<p>Network and Permeable Ethnicity</p>	<p>diaspora exploring concepts of global citizenship and participation</p>	<p>cultural rights, equal dignity and the proper treatment and well-being of other migrants and refugees. African participation may not therefore be visible like others but may be hidden behind home associations, yet they express their presence on city spaces. While previous wave of Africans formed closely knitted association with people from similar backgrounds. Shared religious experiences cut across ethnicity within the diaspora. Passion for Football can be shared activity with host communities like fanatical support for Liverpool, Manchester and other established English Football clubs which becomes a form of civic engagement.</p>	<p>transnationalism, ethnic politics, citizenship modes</p>		<p>music of developed nations</p>
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<p>Boundaries of Belonging: Theorizing Black African Migrant Experiences in Australia</p>	<p>This article utilises critical theories and engages with colonial histories to put into context to analyse the Afrodiasporic. It analyses the Black experience through the works of others Uдах, Singh, Mapedzahama , Majavu, Kwansah_Aido</p>	<p>The authors argued that migration not just the movement of bodies, but a global phenomenon tied to the global aspect of inequality, power and objection using critical race perspectives to understand the subjective experiences in predominantly white countries The authors were careful to say that not all Black people are of African descent, and not all Africans are Black nor is there a homogenised Black Experience. Migration into Australia comes through humanitarian stream, family chain migration and skilled migration categories. In spite of the diversity and non-monolithic nature of Black immigrant. The public space and public sphere in Australia show an ambivalence. While most people agree</p>	<p>African diaspora, Migration, Australia, belonging, politics of belonging, bordering, racism How does this article answer the research question? Belonging can be a powerful tool to exclude and include who can participate</p>	<p>Gatwiri.K., Anderson.L (2020) International journal of Environmental Research and Public Health 18,38 2021 10.3390/ijerph 18010038</p>	<p>Barrier through othering and dominance of the public sphere by Anglo Celtic culture</p>
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	o experiences within the context of white hegemony	immigration has been good for Australia, the othering of other (Udah and Singh) shows a public space still dominated by Anglo Celtic culture dominated by a moral panic fear and criminality of Blackness (Majavu) (Mapedzahama and Kwansah (Blackness as a Burden). Belonging can be a strong incentive to civic participation and negative consequences for mental health outcomes. However, civic engagement can not only be seen through the prism of race.	public life and engage in civic activities.		
The Refugee Experience of Social Cohesion in Australia: Exploring the Roles of Racism,	The study was limited to three Australian communities	In this article we examine factors that enhance or disrupt social cohesion for refugees in communities in Perth, Sydney, and Murray Bridge. The data, from 54 interviews and focus groups with 138 people, are	Refugees, social cohesion, racism, contact,	Dandy,J.,De-Pua.R (2015) Journal of Immigrant &	Barrier/ opportunity . The experiences of Black

<p>Intercultural Contact, and the Media</p>	<p>(two urban and one rural). The communities were chosen because they were ethnically diverse and included residents from new and emerging communities as well as more established immigrant communities. We included</p>	<p>drawn from a larger study using Jenson’s multidimensional framework of social cohesion. We found that racism, intercultural contact, and the media had multiple and interrelated effects on aspects of social cohesion such as belonging, participation, and inclusion. The findings demonstrate the utility of the multidimensional framework for understanding refugees’ settlement experiences and outcomes and highlight key areas for policy and practice in refugee resettlement in Australia</p>	<p>media, Australia. How does this article answer the research? For civic participation to exist there is a need for interaction, ownership and sharing. In exploring these factors relating to social cohesion in regional communities, knowledge</p>	<p>Refugee Studies 13:339–357 ISSN: 1556-2948 print / 1556-2956 online DOI: 10.1080/15562948.2014.974794</p>	<p>African refugees is compared to others and the community.</p>
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	<p>both metropolitan and regional areas to take into account. The data, from 54 interviews and focus groups with 138 people, are drawn from a larger study using Jenson's multidimensional framework of social cohesion.</p>		<p>gathered could lead to better understanding of the resettlement experience for some.</p>		
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<p>Afro-diasporic Experiences of Highly Skilled Black African Immigrants in Australia</p>	<p>This study explored the experiences of skilled African immigrants in Australia. Semi-structured interviews were conducted with 27 individuals from different sub-Saharan African countries currently residing in South</p>	<p>This research is one of the few considering the experiences of highly skilled African professionals who migrate to Australia under the skilled migrant scheme as opposed to the Humanitarian stream. These skilled migrants have higher education and proficiency in English compared to most people in the Humanitarian stream. Adaptation process in Australia means renegotiating gender roles. There is a duality of role deciding which aspect of the original country's culture and routines to maintain and what aspect of Australian culture to adapt. There is also a duality of being highly visible by their skin colour and physical characterises and not being visible enough when it comes to work and community</p>	<p>KEYWORDS Black African Migrants. Australia; Skilled African Migrants; Migration; Social Work How does this article answer the research question? This article is one of the few that examines the social capital of highly skilled sub-Saharan</p>	<p>Gatwiri, K., Mwanri,L., & McPherson,L. (2021). Australian Social Work Afro-diasporic Experiences of Highly Skilled Black African Immigrants in Australia DOI:10.1080/0312407X.2020.1856393</p>	<p>Barrier/ opportunity : Adjustments to racism and changed gender roles to learn new things</p>
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	<p>Australia. The findings report on the experiences of change, cultural identity, diasporic identities, employment, negotiating family dynamics, and the experiences of racial discrimination in Australia. (Abstract)</p>	<p>opportunities because of discrimination and racism. Mediated on racialized reporting associated with negative media reporting reduces scopes for participation. The social environment does have a role to play in the adaptation and acculturation process of migrants which eventually impact their abilities to engage in civic activities. A nuanced understanding. Supported social networks can ameliorate the integration process.</p>	<p>Black African immigrants to Australia and the choices they must make to survive.</p>		
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<p>Australian whiteness and refugees politics</p>	<p>This a historical analysis and origin of the dominance of white culture in Australia</p>	<p>This paper offers the historical context and a conceptual framework to understand how race has shaped Australia's identity, border, and asylum politics. It examines how socially constructed whiteness has fostered a perceived need to exert strict and often violent control over the movement of people of colour in and around Australia. We outline the colonial foundations of Australian whiteness and how it has fostered anxiety and bigotry at Federation and during the First World War, in contemporary multicultural and Indigenous policies, and on sporting fields. Whiteness operates along horizontal axes that promote racist insecurities and vertical axes that promote racist hierarchies. An</p>	<p>How does this article answer the research question? In doing a scoping review on the participation of Black sub-Saharan African men in civic activities, it is relevant to understand Australia's history and how it is steeped in whiteness. This article</p>	<p>Huynh, K., & Neyland, H. (2020). Australian Whiteness and Refugee Politics. Australian Journal of Politics & History, 6(1), 111-129. doi: https://doi.org/10.1111/ajph.12638</p>	<p>Barrier-This historical Anglo-Celtic is an issue for people from different backgrounds</p>
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		<p>imperative for spatial and racial mastery also underpins the twenty-first century militarization of Australia's migration policy, as exemplified in deterrence measures such as mandatory detention, excision, interdiction and offshore processing and resettlement.</p> <p>Moreover, this whiteness is present in paternalistic claims that border policies are motivated by a compulsion to save lives at sea. Understanding the distinctively anxious and punitive character of Australian refugee politics requires coming to terms with Australia's history of white authority and committing to displacing it from the prominent place that it holds in the national identity.</p>	<p>helps to understand the environment which civic culture in the country stems from</p>		
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<p>Out of Place, in a Hostile Space: 'Australian Values' and the Politics of Belonging</p>	<p>Analysis of the integration process of refugees looking at all the factors that influences such processes.</p>	<p>This articles with particular emphasis on youth explores the concept of belonging. Humanitarian migrants resettled in Australia go through forced dislocation from the familiar to the unfamiliar and then have to create new identities for themselves and find a place to belong. The concept of belonging, and the politics of belonging. In Australia belonging is expressly seen as-white, masculine, Christian and English-speaking. The place of belonging in a community is influenced and affected by social, cultural, and political factors. Belonging is influenced also by race, class, economic status and exclusion and inclusionary policies. The construct of national identity of being English speaking, adherence to</p>	<p>Place, belonging, Australia values, resettlement, inclusion, exclusion, resettlement, youth How does this article answer the research question? This article discusses the sense of belonging which people feel before wanting to</p>	<p>O'Keeffe,P.,& Nipperess,P. Ethics and Social (2021). VOL. 15, NO. 1, 100–115 https://doi.org/10.1080/17496535.2021.1879891</p>	<p>Barrier to integration and civic participation since the Black sub-Saharan African is not seen as belonging to Australia's vision of a white Christian nation.</p>
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		<p>concepts of democracy and gender equality to which everyone must ascribed to rigidly as superior. Familiarity brings a sense of belonging. Belonging can be a precursor to civic engagement because we protect what we belong to</p>	<p>engage or participate in civic activities, hence the necessity of including this article in the scoping review.</p>		
<p>African 'gangs' in Australia: Perceptions of race and crime in urban neighbourhoods</p>	<p>This study focuses on the racial stigmatisation and the social exclusion of African Australians in Melbourne – one of the most diverse</p>	<p>Abstract <p>In 2016, Melbourne experienced what was referred to in the media as the Moomba 'riot'. This event led to a racialised political and media campaign regarding the problem of 'African gangs'. Despite no evidence of actual gang activity, the backlash against Black sub-Saharan migrants in Melbourne was consequential with increases in reported racism and</p> </p>	<p>African, community problems, discrimination , immigration, racism <p>How does this article answer the research question?</p> </p>	<p>Benier, K., Wickes, R., & Moran, C. (2021). 'African gangs' in Australia: Perceptions of race and crime in urban neighbourhoods. Journal of</p>	<p>Barrier as negative media coverage influences public perception in pejorative way.</p>

	<p>cities in the world. We explicitly examine the relationship between an individual's sentiments towards African Australians and whether feeling anger towards this group influences how they perceive and understand problems in</p>	<p>institutionalised forms of discrimination. In this study, we examine the neighbourhood context of exclusion against African Australians following the Moomba 'riot'. Using census and crime data integrated with survey data from 2400 residents living in 150 urban neighbourhoods, we interrogate the relationship between sentiments (measured as anger) towards Africans and perceptions of neighbourhood crime and disorder. We further consider whether quality contact with Africans and neighbourhood cohesion mediates this relationship. We conclude with reflections on the significant and deleterious effects of the 'Black and criminal' association on</p>	<p>This article deals with barriers that Black sub-Saharan African face with negatively media reporting and how the affects their ability to engage in the civic spaces of Australia</p>	<p>Criminology, 54(2), 220–238.</p>	
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	their neighbourhood	understandings of 'Africanness' in Australia.			
Black African Immigrants in Australia: An exploratory analysis of the impacts of race and class on their lived experiences and adaptation processes	A dissertation that studied all aspects of Black sub-Saharan African immigration and adaptation processes in Australia and perhaps one of the most comprehensive in the field up to date.	People from poor backgrounds, people without social capital tend to congregate within specific geographic areas and may not interact with others from more privilege background. (Greater African settlement in western suburbs of Melbourne (Sydney-Brisbane-Adelaide) and these affects the adaptation process. The search for meaning and shared civic engagements and participation based on common interest therefore becomes difficult. Ayalew describes the four stages of adaptation in Australia (1) adapting to a new physical environment (2) learning a new language/accent,	Black sub-Saharan African Immigrants, immigration, adaptation, resettlement How does this article answer the research question? This work explores the meaning of shared engagements and analyses	Mergia, P. Submitted in total fulfilment of the requirements of the degree of Doctor of Philosophy October 2005 Department of Political Science and Sociology The University of Melbourne	Barrier and opportunity . The difficulties Black sub-Saharan African experienced are tackled but the article does state there are opportunities for adjustments.

		(3) education, employment, and occupational survival, and (4) social networks/social support systems (coping mechanisms) pg 152. Differentiation in accents and others marked other. Once Africans are able to reach the fourth and 5 th stages of interaction, they are confident, but interaction may rarely go beyond the office, school or work environment	the stages of integration crucial to this work.		
Negotiating the challenges of everyday life: The African immigrant experienced in Queensland, Australia		Abstract Africans have become firmly part of Australian society. They account for an increasing proportion of its total population. This article draws from empirical data generated via in-depth semi-structured interviews with 30 participants in Southeast Queensland. The findings suggest that the	Africans' everyday racism immigrants and refugees Queensland Australia whiteness	Hyacinth, U Journal (2021) African Identities Volume 19, Issue 2 ISSN 1472-5843	Barrier as Black sub-Saharan African face racialized exclusion at both local and state level

		discursive constructions of Africans in everyday language and social relations in Australia work to construct their lived reality of being becoming and being positioned as a racialized subject, leading to objectification, marginalization, exclusion and disadvantage. The article advocates for systemic changes that will end the problems of everyday racism at both state and national levels, and for the introduction of programs that will encourage the inclusion, belonging and full participation of visible and ethnically marked immigrants to Australia.			
Chapter 9 Hard Data: Voices of Africans	Interviews conducted with participants to	This scholarly book offers an analysis of the gap between-how African lived experiences are represented the media and how Africans perceive their own	Keywords African voices · First-hand information ·	Chivaura,R.S. Blackness as (2019) a Defining	Barrier as stereotypin g all Africans

<p>in Australia</p>	<p>share their lived experiences within Australia and their reaction to negative stereotyping.</p>	<p>lived experiences. Black sub-Saharan Africans are placed between a dominant discourse that often portray them as exotic, dangerous in the media narratives. The emphasis on South Sudanese culture and lobbying together of all Black sub-Saharan Africans as Africans does not reflect regional and ethnic varieties. <i>Leslie and Stanley's testimonies demonstrate the power the Black body holds in Australian society, particularly that of the Black male. The Black male is seen to signify danger, barbarism, and untrustworthiness. Again, the examples found in the content analysis conducted in Chap. 3: Discourses Surrounding Africans in Australian Media</i></p>	<p>Subjects of discourse · Experience · Lived reality · Dominant cultural narratives · Racial characterisation · Identity performance · Xenophobia · Everyday life How does this article answer the research question? This work is a reference work</p>	<p>Identity Mediated Representations and the Lived Experiences of African Immigrants in Australia ISBN 978-981-32-9542-1 ISBN 978-981-32-9543-8 (eBook) https://doi.org/10.1007/978-981-32-9543-8</p>	<p>without taking into account the vast diversity of Africans.</p>
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		<p><i>and Society, provides validation for this. Black males in the media are positioned as dangerous and unstable (Bolt, 2016; Brook & Palin, 2016; Due, 2008; Nunn, 2010; Windle, 2008 142 paragraph 5. The lack of indigenous recognition is still an issue in Australia. Negative media stereotype prevents Africans from becoming fully immersed and accepted in Australian society.</i></p>	<p>encompassing all the experiences of Black sub-Saharan African living in Australia and offers insightful light on the general discourse of the lived experiences of Black Africans in Australia</p>		
<p>Belonging in the land down under: Black Africans in Australia</p>	<p>In preparing this paper, a search using Google Scholar,</p>	<p>This article is one of the most comprehensive on the issue of migration and integration of Black sub-Saharan Africans into Australia. Using the Ager and Strang model Ager, A. &</p>	<p>Culture shock, recognition, , gender, inter-generational,</p>	<p>Fozdar, F. (2021). Belonging in the land down under: Black</p>	<p>Barrier-the concept of belonging can be difficult to</p>

	<p>Onesearch, Scopus and Web of Science was undertaken, using the settlement categories identified by Ager and Strang. Search terms included "African" and "Australia", together with each domain, plus keywords such as migrants,</p>	<p><i>Strang, A. (2008) Understanding Integration: A Conceptual Framework. Journal of Refugee Studies, 21(2),</i> it categorises African integration into 4 distinct spheres of <i>Markers</i>- Employment, Housing, Education, Health <i>Social Connections</i>-Social bridges, social bonds, social links <i>Facilitators</i>- Language and cultural knowledge, Safety, and stability Foundation-Rights and Citizenship Civic belonging is experienced in terms of access to services and rights, but they aspire to "ethno" belonging, difficult given exclusion from/by the mainstream. As noted, Ndhlovu (2011) argues citizenship regimes target Black sub-Saharan Africans,</p>	<p>family, networks, violence, justice system, mental health, contraception, food, drugs, alcohol, khat, youth, resilience, rural and regional settlement, transnationalism, remittances, racism, discrimination , media, and</p>	<p>Africans in Australia. International Migration. https://doi.org/10.1111/imig.12862</p>	<p>quantify but can be used for inclusion and exclusion based on defined characteristics.</p>
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	<p>qualification recognition, culture shock, gender, intergeneratio nal, family, networks, violence, justice system, mental health, contraception, food, drugs, alcohol, khat, youth, resilience, rural and regional settlement, transnationali</p>	<p>negatively impacting them, citizenship is seen as of benefit to young refugees Pg 11 Paragraph 1</p> <p>166–191 Over the last two decades there have been more negativity directed at Africans within the public sphere encouraged by political rhetoric. Successful blending of three markers, social connections, aided by facilitators of English competency contributes to a stable Foundation of citizenship and participation in the public sphere and civic engagements. More need to be done to strengthen social links and facilitation link.</p>	<p>belonging How does this article answer the research question? A thoroughly research work, this article provides important barometers to measure the progress of Black sub- Saharan African men in Australia in many different</p>		
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	sm, remittances, racism, discrimination , media, and belonging (method section of article)		aspects of life in Australia.		
Know thy Neighbour: Residential Integration and Social Bridging among Refugee Settlers in Greater Brisbane	This article analyses interview narratives of 47 former refugees from Ethiopia, Burma and Congo about their	People from refugee backgrounds tend to stay close to their ethno-community which are often disadvantaged. The main theme in the research was whether refugee background individuals can residentially integrate and build advantageous and successful bridging social networks with their neighbours. Availability of employment services, affordability of rent, the security of being with people whom	Social capital, bridging capital, English, refugees, neighbour, Local government areas (LGAs), Brisbane,	Hebbani,A.,Colic (2017). Journal of Refugee Studies Vol. 31, No. 1 The Author 2017. Published by Oxford University Press. All rights reserved. For	Barrier/ opportunity - congregatio n among people from similar ethnic group present opportuniti

	<p>neighbourhood experiences in diverse and relatively disadvantaged localities within Greater Brisbane, Australia. In depth semi-structure interviews used.</p>	<p>one now and low- skilled work determines where people from refugee backgrounds usually stays. Social connectedness presents a significant challenge to transnational migrants. Friendliness of local people can ease this challenge. Being recognised and greeted by others in the neighbourhood is important. Language and cultural barriers prevent interactions. However, even in difficult circumstances neighbours still have opportunities to interact and build bridges.</p>	<p>Logan, Ipswich How does this article answer the research question? Although limited in scope to specific geographic areas in Southeast Queensland, this study offers significant insights in how interaction on</p>	<p>Permissions, please email: journals.permissions@oup.com doi:10.1093/jrs/fex016</p>	<p>es and challenges</p>
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			the local level between and among neighbours can offer doors and avenues for civic participation later.		
Theorizing identity: beyond the 'us' and 'them' Dichotomy	This article discusses the interconnecting in relation to identity.	This article examines the concept of identity. Identity tells people who they are as well as who they should be. Belonging assumes boundary and tends to be politicised. <i>Identity politics</i> tend to elevate specific location categories of belonging, assume a necessary and homogeneous narrative of primordial or quasi-primordial (that is,	belonging, boundaries, dialogue, identity, narratives, otherness, performativity How does this article answer	Yuval-Davis, N. (2010). Patterns of Prejudice, Vol. 44, No. 3	

		<p>'strategic') attachment to social groupings, which are assumed or need to be constituted around shared locations and demand prioritized political loyalty as a matter of course.pg 266.</p>	<p>the research question? The connectedness of communities is an important theme in exploring the lived experiences of Black sub-Saharan African engaging in civic activities to provide clarity.</p>		
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<p>'African-Australian' Identity in the Making: Analysing its Imagery and Explanatory Power in View of Young Africans in Australia</p>	<p>describe African migrants and/or what people of African descent say about it. This article explores young Africans' self-categorisation and self-identification in relation to the broader label</p>	<p>This article explores the concept of Black Australians of African background/descent being labelled in the collective and homogeneous term African Australian. In view of the diversity and heterogeneity of the African continent lobbying all Black sub-Saharan Africans together. While some participants expressed pride in the term African Australian in terms of racial identity with other hyphenated nationalities such as African American, African Canadian. Others balked at the artificialness of the term and wanted more parochial terms such as Ethiopian-Australian although this view was in the minority. How people regard or describe themselves do play a role in the public sphere.</p>	<p>How does this article help answer the research question? Prior to departure to Australia many Africans had a different set of prisms to define themselves. Once in Australia, new identities such as African Australian are created. This</p>	<p>Gebrekidan, A. Australasian Review of African Studies (2018). 39(1), 110-129 http://afsaap.org.au/ARAS/2018-volume-39/ https://doi.org/10.22160/22035184/ARAS-2018-39-1/110-129</p>	<p>Barrier/opportunity - Being in Australia allows Africans to assume new identity, which is an opportunity, but some resent the obliteration of the previous identity which is a barrier.</p>
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	<p>'African-Australian', against the backdrop of their ethnic or national backgrounds. A qualitative inquiry was adopted, focusing on personal accounts, narratives and the perceptions of participants (Abstract)in depth survey and interview</p>		<p>article looks at how Black sub-Saharan African men comes to term with this new identity in the civic sphere.</p>		
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	with young African Australians 18-25 years				
Belonging and Attitudes towards Ethnic Languages among African Migrants in Australia	Questionnaire with four biographical information 16 survey and two open ended questions	Most research in Australia tend to be targeted at those from the humanitarian and refugee stream. This study is linked to the use of ethnic languages among Africans who come to Australia either as skilled migrants or temporary migrants. The study found that there is a significant decline in the usage of ethnic languages because of the superior role of English as a communication tool which assists in the integration. The desire to maintain touch with the homeland is a strong motivator for maintaining the use of indigenous African languages.	Skilled migrant, temporary migrant, ethnic languages, Australia values, language schools. How does this article answer the research question? This scoping review	Ndhlovu,F. (2010). Australian Journal of Linguistics Vol. 30, No. 3, pp. 299321	Barrier as the decline of African languages as a lost to humanity.

			concerns itself with the exploration of lived experiences in the civic sphere of which language is an integral part.		
Sudanese Settlement: Employing Strategies of Intercultural Contact and Cultural Maintenance	A qualitative study of South Sudanese men living in South Australia	In his study examining migration and integration, Marlowe (2011) highlights both the challenges and opportunities in the complex process of integration which involves employment, health, education, and civic participation. The author (Marlowe, 2011) uses four strategies for acculturation based on the Berry model of acculturation	Integration, Adaptation, marginalisation, acculturation. Assimilation How does this article answer	Marlowe, M. (2011). Sudanese Settlement: Employing Strategies of Intercultural Contact and Cultural	Barrier/opportunity - In exploring the challenges and opportunities of being

		<p>orientations (Berry, 1997): integration; assimilation; separation; and marginalisation. The findings of this study suggest that issues pertaining to the interplay between of marginalisation and integration play a crucial role in the process of resettling in a new country. Assimilation and marginalisation are undesirable aspects of resettlement since they represent a dominance of one cultural or social group over another (Marlowe, 2011). In assimilation the minority culture becomes totally absorbed in the majority culture, while acculturation occurs when there are changes in the minority culture but certain aspects of the minority culture such as language, food and customs remain. Acculturation is a two-way</p>	<p>the research question? This article is one of the few articles that specifically studies the lived experiences of a group of Black sub-Saharan African men within a specific geographic confine directly answering the research</p>	<p>Maintenance. Australasian Review of African Studies, 2, 101-117.</p>	<p>a settler in Australia, this work is very comprehensive.</p>
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		process as both cultures are changed (Teske Jr & Nelson, 1974) and is considered desirable (Marlowe, 2011) since the process is dynamic and interactive.	question on how they live, integrate, and participate within the civic sphere		
Towards a Re-imagination of the New African Diaspora in Australia Superdiversity, Interconnectedness and Cultural Brokerage	Much of the research on African diaspora focuses on the challenges and discrimination faced. This mixed research used information extracted from	This article seeks to challenge and explore contemporary perceptions by exploring the historic and demography of NAD and how this groups affects and influences Australia’s social-cultural and economic landscapes. This NAD maintain close relationship with home countries is embraces a dynamic, transnational identity. The NAD has the potential to enrich Australian society in all its spheres The NAD had helped labour shortages in regional areas and helps offset an ageing population	Superdiversity , cultural brokerage, interconnectedness, (in)visibility How does this article answer the research question? This significant article covers the	Hiruy,K., Hutton,R.A. African Diaspora 2019 153-179 DOI: 10.1163/18725465.bja10010	Opportunities-This work is one of the few which explores the potential for economic and social revitalisation African immigrants

	<p>government sources and relied on survey and detailed interviews. Australia's 2016 estimated that there were 380,000 African born persons in Australia (ABS 2017 b) with NAD making up 1.5% of the population majority emigrating on</p>		<p>contribution to Australia public sphere documenting the ways in which Black sub-Saharan Africans have contributed to the prosperity of Australia.</p>		<p>bring to Australian society.</p>
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	the skilled visa scheme				
Where are you from? Identity construction and experiences of 'othering' in the narratives of Sudanese refugee-background Australians	10 male participants and 4 females ranging in age from 22-48 Semi-structured interviews 14 interviews lasting between 40 minutes to 1.5 hours	This article looks at question of identity from a highly theoretical perspective. Sudanese have a strong sense of ethnic identity and physical characteristics differentiated from the Australian norm and pride, but they do not want to be considered outsiders in Australia. Sudanese must make the transition between maintaining their unique historic identity and becoming Australian. This article is parochial focusing on a single ethnic group	African refugees, ethnic identity, immigrant discourses, narratives, positioning, Sudanese Australians How does this article answer the research question? Black sub-Saharan Africans	Hatoss,A. (2012). Discourse & Society 23(1) 47-68 © The Author(s) 2012 Reprints and permission: sagepub.co. /journalsPermissions.nav DOI: 10.1177/0957926511419925 das.sagepub.co	Barriers/opportunities-This work examines the duality of being South Sudanese in Australia ie wanting to be Australian without relinquishing their South

			especially South Sudanese while wanting to maintain the uniqueness of their culture do not want to be considered outsiders in Australia. The duality of the existence of Black sub-Saharan African men wanting acceptance in their new		Sudanese identity.
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			culture while retaining ties to their country of origin is explored to answer the research question.		
Using 'intimate citizenship' to make sense of the experiences of men with refugee backgrounds in Australia	7 men interviewed and participated in Focal Group Discussions with a total of 25 participants	Citizenship has always been linked to the social sphere of political, economic, and civic rights. But citizenship beyond the traditional view also looks at sexual relations and individual pleasures. Intimate citizenship can be categorised into three broad areas according to Plummer, K. 2003b. "Social Worlds, Social Change and the Rise of the New Sexualities Theories."	African men; Australia; refugees; sexuality; intimate citizenship How does this article answer the research question?	Muchoki,S (2014). Culture, Health & Sexuality: An International Journal for Research, Intervention and Care, 17(1), 61-73. doi:10.1080/136	Opportunity - Being Australian gives Black sub-Saharan African migrants the opportunity to

		<p>http://kenplummerandeverardlongland.info/Papers.htm: traditional intimacies, modern intimacies, and postmodern intimacies. In Africa intimacy largely revolves around the community and extended relations. Intimacy in Australia centres around the individual and his/her concept of pleasure and eroticism. Men from East African refugee background appreciate and participate in the freedom offered by Australian society in terms of the pursuit of sexual pleasure but still crave recognition from the community in terms of what is considered legitimate marital relationship. Study limited to English speaking men from the horn of Africa.</p>	<p>This article explores how Australian citizenship is being used as a liberating catalyst for men within the most intimate of human relations involving sexuality.</p>	<p>91058.2014.950606</p>	<p>experience personal freedoms in terms of sexuality and marriage mates.</p>
<p>Minority Cosmopolitanis</p>		<p>Research on cosmopolitan practices and non-white refugee and migrant</p>	<p>How does this article answer</p>	<p>Hersi, A., Indigo, W.,</p>	<p>Opportunity</p>

<p>m: Afro-Cosmopolitan Engagement Displayed by African Australians</p>		<p>populations in Western nations often concentrates on how the mainstream 'host' culture practise openness and hospitality towards 'new' and minority populations. Reflecting the relationality at the heart of cosmopolitanism's conceptual promise, this research reverses the gaze back by exploring how minority populations who are 'locals' in ethnic hubs or enclaves practise openness towards 'non-locals' who constitute a dominant group. Our article focuses on the Black sub-Saharan African Australian (BAA) community in the suburb of Moorooka, known as a 'little Africa'. Moorooka's main strip is lined with various BAA-owned shops and restaurants, and with BAAs going about their everyday lives. The suburb attracts negative</p>	<p>the research question? This research in a sense is ground-breaking because it shows what can happen when the minority becomes the majority</p>	<p>Woodward, I.,. Skrbiš,Z. (2020). Journal of Intercultural Studies Volume 41, Issue 2</p>	<p>This research in a sense is ground-breaking because it shows what can happen when the minority becomes the majority,</p>
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		<p>news stories and is stereotyped as an undesirable ethnic enclave marred by crime, social problems and unemployment. Yet, Moorooka is also becoming a cosmopolitan destination for visitors to shop, explore and dine. We thematically analyse qualitative interviews with BAAs to understand their experience of interactions with non-BAAs. Our research sheds new light on the forms of openness and hospitality we call 'minority cosmopolitanism' that arises from the BAA's experience. Accordingly, we also highlight forms of cosmopolitan encounters that assist with further understanding of the African diaspora.</p>			
Media and the politics of	3 major Victorian newspapers	This article deals with how negative stereotypes that shapes public discourse in the mediated politics of		Nolan, D.,Burgin,A.,Furquharson,K.,&M	Barrier-Negative media

<p>belonging: Sudanese Australians, letters to the editor and the new integrationism</p>	<p>contents were analysed- The Australian, The Age, and the Herald Sun 57 percent of letters to the editors concerned issues of integration. The selection of letters to be published is a subjective matter and letters that stirred controversy</p>	<p>belonging. The politics of hegemony plays into racialisation and neo-assimilationism framed by negative reporting of South Sudanese as a problem group Belonging comes in two parts according to the article. Homely belonging comprising social networks, safety. Migrants sense of bewilderment and dislocation puts them at disadvantage initially. In the 1970s assimilation gave way to multiculturalism. Now the emphasis is on social cohesion and values Rights are now given respect of cultural values. This shift coincided with the arrival of Sudanese refugees.</p>		<p>arjoribanks, T (2016). Patterns of Prejudice Media and the politics of belonging: Sudanese Australians, letters to the editor and the new integrationism, Patterns of Prejudice, 50:3, 253-275, DOI: 10.1080/0031322X.2016.1207925</p>	<p>attention for Black sub-Saharan Africans especially South Sudanese is inhibiting factor towards civic participation.</p>
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	could be prioritised. Issues such as cultural respect ability, tribal violence.				
Parenting Black children in white spaces	This paper is contextualized within a larger study that sought to investigate the Afro-diasporic experiences of African skilled migrants in Australia. The qualitative	This paper employs a critical race theory (CRT) perspective to probe the experiences of skilled African migrants parenting Black sub-Saharan Black children in Australia, a predominantly White country. Two key themes emerged from this study: (1) the need to explicitly teach children about race and racism and to foster positive racial identities and (2) the complexities of navigating tensions between 'African' and 'Western' cultural values. Participants demonstrated high levels	How does this paper answer the research question? This paper analyses how Black parents my juggle between the aspirations for a better future for their kids, retaining	Gatwiri,K., Anderson,L. First published: 08 October 2020 https://doi-org.ezproxy.usq.edu.au/10.1111/cfs.12799	Barrier/opportunity -Parenting Black sub-Saharan Black kids in Australia present opportunities for better health and educational

	<p>study employed semi-structured interviews to investigate multiple aspects of the migrant experience including employment, parenting, family dynamics and the overall sense of belonging for participants. This paper</p>	<p>of awareness of intercultural parenting approaches and a desire to blend the best aspects of African and Australian cultural values in their own parenting practice. A significant paradox was also apparent in the tension between parental desires to inculcate pride in African ancestry and culture, while simultaneously encouraging children to 'curate' their Blackness to minimize experiences of racialization. Social workers in Australia often play a critical role in the lives of migrant families as they support them to negotiate transitions in parenting contexts. Although this paper only offers a perspective on the parenting experiences of skilled African migrants and how they creatively manage the tensions and change emerging from</p>	<p>some aspects of their culture while fitting into a white society.</p>		<p>outcome but issues of discrimination remain.</p>
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	draws on analysis of the data collected from specific questions about parenting	this process, we suggest that this understanding helps to expand knowledge on the complexity of parenting in multicultural, transcultural, and intercultural contexts			
Positioning young refugees in Australia: media discourse and social exclusion	A desktop examination of negative and sensationalist media reporting and the pejorative effects of this on young Sudanese Australians	The aim of this article was to examine how media attention affects the social exclusion of young refugees negotiating their way towards settlement in Australia. Emerging stereotypes and prejudices against young male refugees require new ways of understanding the impact of global, national and local issues on their social exclusion. The article brings together the impact of (a) the global politicisation and backlash against refugees, (b) Australians	Youth, social exclusion, media, discrimination refugees, gangs How does this article answer the research? negative and sensationalist media reporting and	MacDonald, F. (2017). International Journal of Inclusive Education, 21:11, 1182-1195, DOI: 10.1080/13603116.2017.1350324	Barrier-negative media coverage

		<p>negative perception of refugees and (c) the increased reporting of young African-Australian and Pasifika-Australians as the perpetrators of youth violence. The article recognises the overlapping dimensions of social exclusion for young refugees and considers their 'spatial', 'relational' and 'socio-political' exclusion. The examination of media reporting of a landmark legal case of discrimination and racial profiling reveals a discourse of media attention that has perpetuated the social exclusion of a group of young African-Australian refugees living on a Melbourne public housing estate. The sensationalist and prejudicial media connection of the landmark legal case, youth violence and young African Australians living on</p>	<p>the pejorative effects of this on young Sudanese Australians has had consequences for civic participation for those affected.</p>		
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		the Flemington Estate demonstrates the challenges young male refugees face in negotiating their settlement in Australia. This article contributes to understanding the multi-dimensional nature of youth exclusion in contemporary times.			
“Active” and “Passive” Resettlement: The influences of Support Services and refugees’ own Resources on Resettlement Style	Our data were collected in Perth, Western Australia, through two separate research projects: one focusing on understanding depression and mental	This paper explores the process of resettlement among recent refugees in Perth, Western Australia. We propose four refugee resettlement styles created through the interaction of a number of factors. These factors can be clustered as: (1) the social features of refugees (their human, social, and cultural capital), and (2) the host society’s responses to refugee settlers (Australia’s resettlement policy and	How does this article answer the research? This research could assist in how settlement services provide better services to African and other refugees.	Colic-Peisker., Tilbury, F. (2003) International Migration Volume 41, Issue 5 10.1111/j.0020-7985.2003.00261.x	Barrier of passiveness with former African refugees not having active role in their own resettlement. Opportunity to highlight issues

	<p>health in a number 66 Colic-Peisker and Tilbury of migrant groups, including refugees from the Horn of Africa and former Yugoslavia,⁸ and the other investigating resettlement processes of the largest recent</p>	<p>services and the broader influence of the host society's responses to refugees). We propose that refugees approach their resettlement in predominantly active ("achievers" and "consumers") or passive ("endurers" and "victims") ways and that these are differentially successful strategies. Medicalization of the refugee experience in Australia is a factor that may influence refugees to adopt a passive "Victim role", so we propose that a greater emphasis during early resettlement should be placed on refugees' own culturally defined priorities such as employment and stable housing. The argument developed in this paper is supported by data from two qualitative research projects conducted in Western</p>			<p>affecting former refugees</p>
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	refugee groups in Australia, the ex-Yugoslav	Australia. The fieldwork consisted of interviews, focus groups, and participant observation, and targeted refugees from the former Yugoslavia and the Horn of Africa who arrived in Australia during the 1990s and 2000s, as well as resettlement service providers			
"How Do We Put Him in the System?": Client Construction at a Sport-Based Migrant Settlement Service in Melbourne, Australia	This research was part of a broader program evaluation which included document analysis, observations, a focus	Abstract: The empirical focus of this article is a sport-based settlement service targeting newly arrived migrants in Melbourne, Australia. This five-month study examines staff members' everyday work routines with a focus on their participation in meetings and the production of documents. Embedded in the Australian immigration policy context, this article shows how staff members aim to empower clients while	Keywords Australia; client construction; migrant settlement; policy design; sport-for-development How does this article answer	Broerse,J (2019) Social Inclusion Volume 7, Issue 1, Pages 238- 247 DOI: 10.17645/si.v7i 1.1803	Barrier/ opportunity - While sports can be an incredible way to become part of a community it can also reinforce

	group with staff members, and interviews with clients of various programs and partners such as sports organisation, English language schools, and community centres	simultaneously falling back into stigmatising refugee/client identification through administrative practices. The results indicate that staffs' everyday client constructions reinforce the othering and categorisation of ethnic minorities and support a reductionist deficit model of presenting clients. This may limit the opportunities for migrants to identify with and participate in wider Australian society and thus has the opposite effect of what governments and the sector aim to accomplish.	the research question? Sports while generally a faster means of creating goodwill can also reinforce the status quo		existing power dynamics if not handle well.
Settlement and employment outcomes of Black African immigrants in	The 30 participants consisted of 10 females and 20 males	This paper focuses on the labour participation based in southeast Queensland. The economic integration. The experiences and views of Black sub-Saharan African migrants	Africans, Australia, employment, immigrants,	Udah, H., Singh, P., Chamberlain, S. (2019)	Barrier especially regarding labour participatio

<p>Southeast Queensland, Australia</p>	<p>between the ages of 22 and 67. Seventeen of these participants came to Queensland through Australia's humanitarian program (14 arrived on a refugee visa and three on a Women at Risk visa⁷. Qualitative study methodology</p>	<p>regarding employment are examined in detail including barriers to successful labour integration. The article examined the history of labour and migration to Australia. In the grand scheme of integration, labour and civic participation are secondary strand of integration. Black sub-Saharan Black Africans in SE Queensland speak of discrimination and exclusion and underemployment. Jobs being done not commensurate with one's skills, qualifications, and experience. Facilitating the economic opportunities for Black sub-Saharan African should be a major goal of integration.</p>	<p>integration, Queensland <i>How does this article answer the research question?</i> Employment opportunities offers a pathway to full integration and like civic participation offers secondary strand in the Agler and Strang model of integration</p>	<p>Asian and Pacific Migration Journal. 28(1):53-74. doi:10.1177/0117196819830247</p>	<p>n is a burden for sub-Saharan African participation in the civic spaces of Australia.</p>
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	using face to face interviews.				
Searching for a Place to Belong in a Time of Othering	Personal reflection	Australia is a land of opportunity, where hard work can bring a better life. Most immigrants come to Australia to establish a new life and fulfil hopes and dreams for better life opportunities. Like many immigrants to Australia, I came to establish a new better life for myself and for family. In this paper, I share my challenges of being different, and of being Black and the experiences of Black Africans in Australia. The paper invites more conversations on finding ways forward to change the system that favours some and disadvantages others. It indicates the need to humanise the Other and make Australia a more	How does this article answer the research question? This personal reflection gives a unique perspective into the difficulties that lies in the path of an African Australian man trying to work in academia.	Udah,H. (2019) Searching for a Place to Belong in a Time of Othering Social Sciences; Basel Vol. 8, Iss. 11, (2019): 297. DOI:10.3390/so csci8110297	Barriers on the path of a man wanting to be a professional academician

		inclusive and liveable multicultural environment.			
Perspectives on Negative Media Representations of Sudanese and South Sudanese Youths in Australia		<p>Abstract</p> <p>Negative media representations of refugee and migrant communities can have a significant impact on members of these communities' overall lived experiences, causing issues regarding socio-political belonging and socio-economic security. In Australia, this has become a pertinent issue for young people from Australia's Sudanese and South Sudanese communities. In recent times, young Sudanese and South Sudanese Australians have been the subject of persistent negative media attention. Utilising a voice-centred relational methodology (VCRM) approach, this paper presents and discusses</p>	<p>Australia belonging Media representation s Sudanese and South Sudanese youth</p> <p>How does this article answer the research question?</p> <p>This article falls into a broad category of literature which is</p>	<p>Macaulay, L., & Deppeler, J. (2020) Journal of Intercultural Studies, 41(2), 213-230.</p> <p>https://doi.org/10.1080/07256868.2020.1724908</p>	<p>Barrier posed by negative media attention is a recurrent theme in the literature on Black sub-Saharan African men in Australia.</p>

		<p>qualitative findings regarding the perspectives of Australian Sudanese and South Sudanese youths and those from the community organisation sector on these media representations. The findings of this study suggest that negative media representations of Australian Sudanese and South Sudanese youths impact the everyday lived experiences of these young people, disrupting their overall sense of belonging in Australia. Many of the young people in this study believe these lived experiences are causing serious consequences for their overall social prosperity and well-being and creating barriers for their overall success. This paper aims to contribute to a better understanding of these lived experiences, placing the voices of</p>	<p>classed according to the coding of the review as barrier to integration because it shows a segment of society in a negative light who are different from the majority.</p>		
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		participants at the centre of the research			
Investing in Refugees, Investing in Australia: the findings of a Review into integration, Employment and Settlement Outcomes for Refugees and Humanitarian Entrants in Australia	Parliamentary report	Report by the Australian Government This report offers a chance for stakeholders to meet and brainstorm problems and solutions	How does this article answer the research question? This report offers significant insight into the issues facing refugees including sub-Saharan Black Africans and how issues experienced with adjustment	Shergold, P. (2019)	Barrier/ Opportunity This report offers a chance for stakeholders to meet and brainstorm problems and solutions

			can be ameliorated.		
'It still matters': The role of skin colour in the everyday life and realities of Black African migrants and refugees in Australia	n-depth interviews were conducted over a four-month period, from April to July 2014. Interviews were face-to-face, semi-structured and carried out in the English language	Abstract This article looks at the everyday life and realities of some of Australia's most recent immigrant communities, by shedding light on the experiences of Black Africans in Queensland. Particularly, this article examines the experiences of Black African migrants and refugees living in Southeast Queensland, to better understand how race, skin colour and immigration status interact to shape their everyday lives and social location in Australia. Data were collected from 30 participants using qualitative research methods. The theoretical approach employed synthesises concepts from identity, Blackness, race and racism, whiteness,	How does this article answer the research question? This article in hearing Africans in their own voice regarding their lived experiences offer significant clues into how Africans view the public	Australasian Review of African Studies, 2018, 39(2), 19-47 http://afsaap.org.au/ARAS/2018-volume-39/ https://doi.org/10.22160/22035184/ARAS-2018-39-2/19-47	Barrier relating to skin colour is reflective in the lived experiences of Black Africans in Southeast Queensland lived experiences .

		and critical race theory. The subjective experiences of the participants interviewed indicate that skin colour still matters in determining life chances for Black Africans in Australia. While the empirical focus is specific to Australia, this article contributes to the research literature in valuable ways, both from a theoretical perspective and in terms of a comparative contextualisation of racism.	sphere of Australia.		
African Immigrants to Australia: Barriers and Challenges to Labour Market Success	Interviews were conducted over a four-month period, from April 2014 to July 2014, with 30 participants	<p>Abstract</p> <p>The purpose of this paper is to examine the employment experiences of immigrants of African background in the Australian labour market. Drawing on the findings from a qualitative study conducted in Southeast Queensland, the paper identifies several barriers and challenges faced</p>	African immigrants, Australia, barriers and challenges, employment, labour market, integration	ah, H., Singh, P., Hiruy, K., & Mwanri, L. (2019) journal of Asian and African Studies, 54(8), 1159-1174. https://doi.org/1	Barrier

	<p>who identified as Africans. The participants consisted of 10 females and 20 males between the ages of 22 and 67</p>	<p>by Africans to meaningful employment and labour market success. The paper indicates the need to develop targeted policies to eliminate employment discrimination, reduce barriers to meaningful employment for good settlement and successful integration of African immigrants to Australia.</p>	<p>How does this article answer the research question? Labour barriers create significant obstacles to civic participation</p>	<p>0.1177/0021909 619861788</p>	
<p>Being Black in Australia: a case study of intergroup relations. Race & Class</p>	<p>More of an essay and observation</p>	<p>Abstract This article presents a case study in Australia's race relations, focusing on tensions between urban Aborigines and recently resettled African refugees, particularly among young people. Both groups are of low socio-economic status and are highly visible in the context of a predominantly</p>	<p>African refugees, Aborigines, multiculturalism, youth violence How does this article answer</p>	<p>Colic-Peisker, V., & Tilbury, F. (2008)., 49(4), 38-56</p>	<p>Barrier-Inter-relationship conflict over resources pit people from lower economic</p>

		<p>white Australia. The relationship between them, it is argued, reflects the history of strained race relations in modern Australia and a growing antipathy to multiculturalism. Specific reasons for the tensions between the two populations are suggested perceptions of competition for material (housing, welfare, education) and symbolic (position in a racial hierarchy) resources. Finally, it is argued that the phenomenon is deeply embedded in class and race issues, rather than simply in youth violence</p>	<p>the research question? This article delves into the conflict for resources in the public sphere of western Australia fi e government services and the conflicts it brews between First Nation Youth and African migrant youths</p>		<p>strata of society who should be allies against each other.</p>
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<p>Sport bringing Australian and African communities together in challenging times</p>	<p>Newspaper article</p>	<p>This article is used as a sample to show how much different sports coverage is for Black sub-Saharan African men are portrayed in the media compared to other coverage.</p>	<p>How does this article answer the research? This article as a sample provides alternative to the African gang narrative sometimes shown in the media.</p>	<p>https://www.abc.net.au/news/2018-01-05/australian-african-hoop-dreams-show-sports-power/9304450</p>	<p>Opportunity for community building</p>
<p>Middle-class diaspora: recent immigration to Australia from South Africa and Zimbabwe</p>	<p>This article is detailed and provides demographic breakdown of settlement population</p>	<p>This study documents immigration to Australia of South Africans and Zimbabweans over the past two decades, their socio-demographic characteristics and the notion of a continuing middle-class diaspora. It examines the resettlement experience</p>	<p>How does this article answer the research question? This article provides an important</p>	<p>Forest J., Johnson, R., & Poulson, M. (2013). South African Geographical Journal, 95(1),</p>	<p>Barrier/opportunity -The decision to come to Australia is a journey</p>

	from Zimbabwe and South Africa. Is also covers white migration from South Africa as well	of both groups during their first 18 months in the Australian labour and housing markets, and perceptions of their acceptance within the wider Australian community. Focusing on Perth, a major destination area, it examines their spatial assimilation, taking account of important subgroups such as Jewish and Afrikaans speaking South Africans, and Black sub-Saharan Africans from Zimbabwe. It finds that both South Africans and Zimbabweans are readily assimilated into the Australian community and labour and housing markets	reason why skilled African migrants move to Australia and tells how the expectation and realities meet	50-69. doi:10.1080/03736245.2013.806104	in search of opportunities but also is fraught with barriers.
The Whiteness Regimes of Multiculturalism: The African Male	Semi-structured interviews were used to collect data.	This article uses a newly developed theoretical concept – the ‘uncommodified Blackness’ image, to accentuate the discursive methods in which the humanness of Africans is	Multiculturalism, African refugees, African	Majavu, M. (2018). Journal of Asian and African Studies, 2, 187–200.	

<p>Experience in Australia</p>	<p>Interviews lasted on average between 50 minutes and one hour. Many research projects on refugee men generally use the discursively narrow integration and resettlement discourse which posits that male refugees from</p>	<p>denied in subtle and commonplace ways in Australia. In other words, the concept of uncommodified Blackness is used in this study to theorise both the racist inhumanisation and the blatant racist dehumanisation that Africans are subjected to in Australia. An analysis of semi-structured interviews with 11 research participants suggests that, through the image of uncommodified Blackness, the participants are viewed by mainstream Australia as dysfunctional and dirty Others who ought to be avoided in public transport. Participants' lived experiences imply that mainstream Australia regards them as outsiders and perpetual refugees who are failing at 'integration' (Abstract)</p>	<p>diaspora, uncommodified Blackness, whiteness, inhumanisation</p>	<p>doi:10.1177/0021909616677372</p>	
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	<p>third world countries, once resettled in Western countries, find themselves at a loss after their women and children are exposed to the Western culture and supposedly granted human rights for the first time</p>				
Blackness as Burden? The	To make sense of the	Abstract		Mapedzahama, V., & Aidoo-	Barrier-Whiteness

<p>Lived Experience of Black Africans in Australia.</p>	<p>qualitative data from the study, our conceptual framework is informed by understandings from standpoint theory and critical race theory's "unique voice of colour" thesis.</p>	<p>Skin colour is broadly accepted as a conspicuous marker of difference and racial belonging. Yet while the body is understood as a given, it is also socially inscribed: heavily sexualized, gendered, and even "coloured." This article is about African bodies that are coloured Black. It critically discusses the experiences of Black embodiment for African diaspora bodies that are coded "Black" and inscribed with Blackness in Australia. The article is written from a Black African experience perspective to call into question current distorted and problem-centred narratives of sub-Saharan African Blackness in Australia. Adopting standpoint theory and critical race theory's unique voice of colour thesis as conceptual framework for</p>	<p>Burden, Blackness, African Blackness, African migrant, Australia, racism, white gaze. How does this article answer the research question? How people are viewed by the majority population has some influence on how they</p>	<p>Kwansah, K. (2017). SAGE OPEN, 1-13. doi:10.1177/2158244017720483</p>	<p>is the standard which according to the study which Black sub-Saharan African are measured in an oppositional way.</p>
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		making sense of focus group data with Black African migrants living in New South Wales and Victoria, the article's main contention is that Black African embodiment is experienced as a (symbolic and material) burden; what we call the "the burden of Blackness." We discuss four dimensions of this burden: problematic stereotypes and social constructions, the paradox of in/visibility, burden of racial "two-ness," and burden of minimization.	participate or engage in the public sphere. Unfortunately, for many Black residents, the view of them in public discourse is negative.		
African Youth Gangs: The Marginalization of South Sudanese Young People in Melbourne, Australia	This study used qualitative methods and was undertaken with South	South Sudanese youth especially young male youth face racism and discrimination in Australia. This research was conducted with South Sudanese young people, and stakeholders within the South Sudanese community in Melbourne, Australia. The study explored how	How does this article answer the research question? Negative media stories on South Sudanese	Pittaway, T., Danta, J.A.R. (2021). Journal of Immigrant & Refugee Studies	Barrier-negative media coverage

	<p>Sudanese Australians located in southeast Melbourne and took place between 2014 and 2017. Using an exploratory, qualitative case study approach in a real-world setting, the intent of this study was to give</p>	<p>South Sudanese young people respond to the narrative in the media about 'African Gangs' and how this impacted their personal experiences of racism. The study used an exploratory, qualitative case study approach in a real-world setting, underpinned by the psychosocial conceptual framework. The analysis documented areas of concern, including the poor mental health arising from racism and racial profiling</p>	<p>youth is generally inhibiting to social acceptance and participation.</p>	<p>DOI:10.1080/15562948.2021.2017534</p>	
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	'voice' to South Sudanese youth				
UNCOMMIDIFIED BLACKNESS	Book	This important work provides theoretical concept to understand the racism and xenophobia directed against Black sub-Saharan African in Australia and New Zealand. It offers insight into the experience of being an African male in Australia and New Zealand	By cataloguing and discussing the lived experiences of Black African men, this book is an important part of the literature surrounding the discourse	Majavu, M Palgrave/Macmillan 2017	Barrier to integration
New Immigration Destinations	An essay and desktop study	Abstract This Special Issue is concerned with a specific type of migration, that of	New immigration destinations	McAreavey, R., & Argent, N. (2018). Journal	Opportunity -This article is relevant

<p>(NID) unravelling the challenges and opportunities for migrants and for host communities</p>		<p>international migrants to rural and regional communities with little prior experience of migration; so, called New Immigration Destinations. The collection seeks to better comprehend the complex associations between processes of migrant incorporation in 'new' migrant spaces, rural transformations, and the evolving inter-group relationships. The papers are all based on empirical data, representing scenarios across Europe and in Australia that demonstrate how the arrival of different types of migrants have led to fundamental social transformations across rural society. The SI advances our knowledge of different types of migrant incorporation, that of lifestyle, labour, and refugee migrants. It sheds</p>	<p>Sending and receiving society Rural sustainability Integration Cosmopolitani sm</p>	<p>of Rural Studies, 64, 148-152. doi:10.1016/j.jrurstud.2018.09.006</p>	<p>in that it explores the opportunity brought by Black migration worldwide.</p>
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		light on a range of issues including precarity, cosmopolitanism, rural sustainability, relations between sending and receiving countries and the role of civil society.			
Whiteness, Religious Diversity and Relational Belonging: Opportunities and Challenges for African Migrants in Australia	This article draws on data collected in the 2016 Australian Census, together with data from nine semi-structured interviews with African-Australian community leaders in	Abstract: African communities in Australia reflect the rich cultural and religious diversity of the African continent. Despite their persistence and agency, many members from these communities continue to experience a 'fractured belonging' due to persistent issues of racism and exclusion; issues that have been exacerbated during the COVID-19 pandemic. Religious community groups and organizations have long played important roles in assisting new migrants with settlement and belonging in Australia, including	migration; African; religion and spirituality; racism; belonging; Australia How does this article answer the research question? Belonging can be a difficult concept to		Barrier Ethnocentrism and fear of non-Whites in Australia

	<p>Melbourne and Hobart, from Mauritian, Ghanaian, Ethiopian, South Sudanese, and Somalian communities.</p>	<p>African migrants. This article presents preliminary findings from an Australian Research Council project on religious diversity and social cohesion, drawing on census data and interviews with African-Australian community and religious leaders in Melbourne and Hobart, from Mauritian, Ghanaian, Ethiopian, Somalian, and South Sudanese communities. It explores the roles that religion and spirituality play in both addressing and perpetuating issues of racism, trauma, and displacement. It also examines the development of 'relational belonging' and diverse, complex, and dynamic identities among African migrants in contemporary Australia. It argues the case for retelling the history of African migration to</p>	<p>define but can be felt.</p>		
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		<p>Australia, to subvert the myth of a white Christian nation that excludes non-white Australians. It centres African migrants' lived experience narratives and theories of belonging developed by African scholars to counter narrow and negative stereotypes perpetuated by political and media discourses. Keywords migration; African; religion and spirituality; racism; belonging; Australia. African Migration to Australia African migrants³ in Australia form a new and fast-growing set of communities. Most of the African migration to Australia has occurred over just the past three decades, occurring primarily through humanitarian entry</p>			
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<p>'[In Australia] what comes first are the women, then children, then children, cats, dogs followed by men.': Exploring accounts of gender relations by men from the horn of Africa.</p>	<p>IN DEPTH QUESTIONNAI RE AND FOCUS GROUP DISCUSSIONS</p>	<p>Abstract This article reports on the experiences associated with a shift in gender relations for men with refugee backgrounds from Sudan, Somalia, Ethiopia and Eritrea in Melbourne, Australia. The findings are drawn from the author's PhD research project. Upon settlement, participants reported experiencing new ways of organising gender relations that differed significantly from those of their previous societies. They believed that women were in a privileged position in Australia and, as a result, they viewed themselves and other men in general as victims of Australian gender arrangements. This article provides an overview of how gender relations are organised in the Horn of Africa and in</p>	<p>How does the article answer the research question? There is a profound sense of loss and disempowerment in many African men when it comes to resettlement in Australia. That sense of loss of authority and being devalued play</p>	<p>Muchoki, S. (2013). Australian Review of African Studies, 34(2), 78-98.</p>	<p>Barrier-The perception among some Black sub-Saharan African men is their status in life is re</p>
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		Australia and uses this framework to contextualise participants' accounts of their own experiences. The article demonstrates that participants' interpretations of their situation in Australia affected the way the approached the organisation of their intimate lives.	a role in how men engage with civil society		
Empowerment as a tool for a healthy resettlement: a case of new African settlers in South Australia	Design/methodology/approach - The paper's approach is a discussion expressing the views of authors supported by the relevant literature	Purpose - The purpose of this paper is to describe the application of empowerment and the role that it plays in fostering community participation, community integration and in enabling a healthy resettlement of culturally and linguistically diverse migrants who have recently arrived in Australia from sub-Saharan Africa. The African community and its peak organisation, the African Communities Council of	How does this article answer the research question? African community association becomes a tool of contact and integration for most resettled	Mwanri, L., Hiruy, K., & Masika, J. (2012). International Journal of Migration, Health and Social Care 8(2), 86-97. doi:10.1108/174	Opportunity - empowerment is affirmative and positive and so is the tone of the article.

	<p>drawn from a wide range of sources on migration, settlement, health, social, environment, cultural and public health issues.</p>	<p>South Australia is presented, and various empowerment strategies used by the council are discussed as a healthy model for empowering new settlers in the new environment. Findings - The first part of the paper describes the migration of African migrants in South Australia and sets the scenario describing the current state of these migrants including opportunities and challenges they face in the new environment. The second part describes theories and contexts of community empowerment, relationship between community empowerment and a healthy settlement; and the relevance and implications of community empowerment. The third part draws the above context, and the empowerment strategy is specifically</p>	<p>Africans. This article dwell into how these organisations can be a tool for empowerment .</p>	<p>7989121125002 1</p>	
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		<p>related to the African Community in South Australia. The empowerment strategy in this case represents a wide range of interventions aimed to equip new African migrants to a successful and a healthy resettlement and integration in South Australia. By addressing a wide range of settlement challenges and issues, the strategy employs concepts of empowerment that have been used in public health in general, health promotion, health education, communications, community engagement and community development.</p> <p>Originality/value - The paper highlights challenges and opportunities for new migrants in the new environment and argues that community empowerment is an important enabling tool for a</p>			
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		healthy settlement, particularly for people with refugee backgrounds. The paper also acknowledges that the community development approach has assisted the target group and has improved their ability to overcome challenges associated with settlement through capacity building, social capital, and community connectivity.			
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<p>Beyond the playing field: Experiences of sport, social capital, and integration among Somalis in Australia.</p>	<p>In this paper, data are drawn from a three-year ethnographic study (2008–2010) of Somali people with refugee backgrounds and their participation in football (soccer)</p>	<p>This paper explores the role of recreational sport as a means and marker of social integration by analysing the lived experiences of Somali people from refugee backgrounds with sport. Drawing on a three-year multi-sided ethnography, the paper examines the extent to and ways in which participation in sport contributes to Somali Australians' bonding, bridging, and linking social capital. It is shown how social bonds and bridges developed in the sports context assist in the (re)building of community networks that have been eroded by war and displacement. Sport's contribution to social capital should however be neither overstated nor over-generalized. Bridging social capital in sport is relatively weak and</p>	<p>Refugees, sport, social capital, integration, Somali, Australia How does this article answer the research question? This research examines how Black sub-Saharan African men participates in the civic sphere and one important part of</p>	<p>Spaaij, R. (2012). Beyond the playing field: Ethnic and Racial Studies, 35(9), 1519-1538. doi:10.1080/01419870.2011.592205</p>	<p>Opportunity -This paper explores how sport can be used to grow social capital among East African immigrants</p>
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		<p>few bridges are established between Somalis and the host community. Negative social encounters such as discrimination and aggression can highlight and reinforce group boundaries. Access to and use of linking social capital is also unequally distributed across gender, age, ethnic, and socio-economic lines.</p>	<p>interaction and community relations is through engagement in sporting activities</p>		
<p>Welcome or Unwelcome? Integration Issues and the</p>	<p>This initial research was based on a small sample</p>	<p>Background to the problem. In 2007, the Australian media drew attention to African refugees "having difficulties in integrating" into the wider Australian</p>	<p>How does this article answer the research?</p>	<p>Surjeet, D. (2009). Welcome or Unwelcome?</p>	<p>Barrier-political rhetoric when</p>

Resettlement of Former Refugees from the Horn of Africa and Sudan in Metropolitan Melbourne.	of Horn of Africa and Sudanese refugees in Metropolitan Melbourne. Qualitative data was gathered through face-to-face semi-structured in-depth interviews with twelve English-speaking men and women.	society. These remarks, made by the Coalition’s Liberal Party Immigration Minister Kevin Andrews,1led to a debate over whether the resettlement quotas for African refugees should be reduced due to a lack of integration potential. This controversial statement was not based on empirical evidence and was seen by many as a crude electioneering ploy; mere political rhetoric reflecting a perception held by some factions of Australian society. In the absence of any supporting evidence, the image that was being portrayed was that the African refugees were not fitting in.	This article covers the sensitive topic of how negative media reporting negatively influences public perception.	Integration Issues and the Resettlement of Former Refugees from the Horn of Africa and Sudan in Metropolitan Melbourne. African Studies Association of Australia, 30(11), 152-179	negatively used can be a tool for incitement.
Qualitative exploration of	Nine adults of refugee	People from refugee backgrounds face various challenges after moving to a		Wood, N., Charlwood, G.,	Opportunity -

<p>the impact of employment and volunteering upon the health and wellbeing of African refugees settled in regional Australia: a refugee perspective</p>	<p>background in regional Australia were purposively sampled through community organisations using word-of-mouth referrals for semi-structured interviews. Interviews were transcribed</p>	<p>new country. Successfully securing employment has been linked to positive health outcomes in refugee populations; there is less research into the impact of volunteering on health outcomes in refugees, or the role of employment and volunteering in regional or rural communities. This study aims to explore how employment and volunteering influences the health and wellbeing of refugees settled in regional Australia, and identify areas for appropriate service provision (Abstract)</p>		<p>Zecchin, C., Hansen, V., Douglas, M., & Winona, S. (2019). BMC Public Health, 19(143). Doi:10.1186/s12889-018-6328-2</p>	<p>Volunteering can create goodwill and equip Black sub-Saharan African refugees with needed skills.</p>
<p>Discrimination and Well-Being:</p>	<p>The data presented in this paper</p>	<p>This study looks at how discrimination affects the well-being of refugees and humanitarian entrants in Australia and</p>	<p>How does this article answer</p>	<p>Fozdar, F., & Torezani, S. (2008).</p>	<p>Barrier-Time and time again</p>

<p>Perceptions of Refugees in Western Australia</p>	<p>were collected in 2004 through a survey of 150 refugees. Fifty questionnaire-based face-to-face interviews were conducted by bicultural interviewers with people of working age who had professional or trade qualifications,</p>	<p>how they are increasingly viewed in a negative light. Discrimination prevents access to job opportunities. However, Africans and middle Eastern who looked visibly different were prone more to social/street racism than Ex-Yugoslavs who physically could blend in. Yet discrimination did not translate into lower levels of satisfaction with life in Australia especially among people who have lived as refugees. Clearly, experiences of general discrimination did not influence the perception that Australia is generally a fair country, indicating that refugees interpret discrimination as specific, contextual, personal events, rather than reflecting general national attributes pg 46. People from refugees'</p>	<p>the research question? This study could be described as grey literature The research provides important coping mechanism and skills for survival in Australian society by people coming to Australia on humanitarian visa from other parts of</p>	<p>Discrimination and well-being: Perceptions of refugees in Western Australia. International Migration Review, 42(1), 30-63.</p>	<p>discrimination is highlighted as a major impediment to integration and civic participation</p>
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	and reasonable English.	backgrounds developed stoicism, resilience and a positive attitude finding Australian on a personal level very friendly	the world. The comparison of Africans to Middle Easterners and Ex-Yugoslavs provides clues to the generic problems and opportunities encountered in Australia.		
	The African community in Melbourne regularly hosts several cultural forums in	Abstract: Negative news reporting in Australia about African immigrants is of concern to them. It has real impacts on their everyday lives, ranging from discriminatory treatment by police to difficulties in gaining employment.	African immigrants. discrimination ; negative news reportage; migrant	Gil-Soo,H.,Budarick, J. Continuum: Journal of Media & Cultural Studies, 2018	Barrier-negative news reporting

	<p>conjunction with the Victorian Multicultural Commission and other supportive organizations. We conducted individual interviews with eleven participants (7 male and 4 female), each taking about 90 min</p>	<p>This paper analyses interviews with eleven African immigrants and their views on negative news reporting about them. Participants argue that negative news reporting creates a barrier between African Australians and other Australians. Negative news reporting also has the effect of endorsing the public's already discriminatory and unfavourable attitudes towards African immigrants. African migrants have started working within the African community to educate its members about Australian cultures. They are also mobilized to unite under the Organisation of African Unity and</p>	<p>media; Pan-Africanism How does this article answer the research question? Negative stories influence othering and other forms of exclusion in the public sphere. Utilising new technologies Africans can tell their own stories and influence the</p>	<p>Vol. 32, No. 2, 213–223 https://doi.org/10.1080/10304312.2017.1409340</p>	
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		<p>distribute positive stories of African Australians, utilizing African community media outlets. They have noticed some positive changes happening in the last few years, e.g., better treatment of Africans by police officers and an improving chance of employment. Regular African gatherings also attract a good number of the 'Australian' public (Abstract)</p>	<p>public in a positive way.</p>		
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<p>Deliver us from evil: The role of faith and family in coping with stress among African migrants in Australia</p>	<p>The in-depth interviews allowed participants to express their experiences and feelings pertinent to their personal circumstances . Participants who were interviewed were asked about barriers hindering their successful resettlement</p>	<p>Abstract: The paper examines stressors affecting involuntary and voluntary African migrants in Australia and how they cope with stress. Using semi-structured interviews, the paper examines the experiences of 30 African migrants in Australia. Most participants used a diversity of strategies including the reliance of divine intervention and family –usually constructed by alliance rather than kinship -to cope with stress. The key contribution of the paper is to go beyond traditional integration strategies to highlight the significance of faith and family as remedies to ‘deliver’ the migrants from the obstacles to effective resettlement</p>	<p>African migrants; stress; faith; family; resettlement; coping strategies How does this answer the research question?</p>	<p>Ikafa,I.,Hack-Polay,P. (2019). Social Work & Social Sciences Review 18(1) pp.15-30</p>	<p>Barrier/ opportunity - While resettling in a new country can be stressful. A person’s faith can help them cope.</p>
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	in Australia and how they coped with difficulty situations.	and psychological healing (Abstract)			
'Walking the line': Southern Sudanese masculinities and reconciling one's past with the present	This research project involved documenting the in-depth narratives of 24 Sudanese men and an ethnographic engagement with their	Abstract This paper discusses an ethnographic engagement with Southern Sudanese men and their experiences of resettlement as refugees in Adelaide, Australia. They use the phrase 'Walking the line' to convey the multiple challenges of reconciling one's past within the present contexts of life in a new host country. This geographic metaphor hints at the contested	culture, gender, identity, integration, refugee, resettlement, Sudan How does this article the research question?	Marlowe, J. (2012) Ethnicities 12(1) 50–66 ! The Author(s) 2011 Reprints and permissions: sagepub.co.uk/journalsPermissions.nav	Barrier/opportunity is a new land.

	community. Nearly all participants were aged between 30 and 40, with three men in their twenties and two others over 50 years of age.	borderlands of masculinity, social relations and raising children that highlight the dynamic complexities related to gender and institutional power. The participant voices provide helpful perspectives on the endeavour of forging one's identity in forced migration and resettlement contexts		DOI: 10.1177/1468796811419605 etn.sagepub.com	
Too Tall, Too Dark' to be Australian: Racial Perceptions of Post-refugee African	Refugee studies and humanitarian studies in general have been criticised for	This article discusses the cultural and linguistic identities of Africans of refugee backgrounds (hereafter post-refugees) and how they are perceived by the wider	post-refugee Africans; Australian national identity; language; citizenship,	Ndhlovu, F. Critical Race and Whiteness Studies www.acrawsa.org.au/ejournal Volume 9, Number 2, 2016	Barrier-Physical characteristics can be a source for discriminating against

	<p>revealing “a paucity of good social science, rooted in a lack of rigorous conceptualisation and research design, weak methods, and general failure to address the ethical problems of researching vulnerable communities</p>	<p>Australian society. Drawing on oral interview data collected from 15 post-refugee Africans originally from Sudan, South Sudan and the Democratic Republic of Congo now living in Victoria, Australia, the article provides empirical evidence to support the argument that the everyday politics of race and fear of the ‘non desired Other’ have resulted in the construction of stereotyped perceptions about post-refugee Africans. A common view expressed by the majority of participants is that Australian racial attitudes which were prevalent during the heyday of the</p>	<p>discrimination ; colour blind racism How does this article question answer the research question?</p>		<p>Southern Sudanese.</p>
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		<p>White Australia Policy still persists and lie hidden behind widely used policy terminology such as 'social inclusion', 'multiculturalism' and 'migrant integration'.</p> <p>The increase in Black African migrants in Australia over the past two decades has led to media and policy debate on Blackness and the fear of the non-desired Other, which can be understood in relation to existing international discourses on race, racial ideologies, and colour-blind racism. The empirical observations of this article concerning the racial experiences of post-refugee Africans confirm the</p>			
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		subtle forms of exclusion exercised through integration and assimilationist conceptions of Australian citizenship and national identity (Abstract)			
Identity, Othering and belonging toward an understanding of difference and the experiences of African immigrants to Australia	This paper draws on interview data from a qualitative study that explored the lived experiences of adult migrants and refugees from African nations. The study took place in SEQ.	<p>ABSTRACT</p> <p>This paper aims to contribute to understanding of difference and knowledge on the analysis of the concepts of identity, Othering and belonging not only from a theoretical perspective, but more importantly by relating them empirically to the Australian context in a way that sheds a better light on the experiences of African immigrants to Australia. It draws on data from interviews conducted with 30 Black Africans living in Southeast Queensland.</p>	How does this article answer the research question? Othering brings about exclusivity, marginalisation, and other negative consequences. There is a need for a more inclusive construct of the civic	Udah,Y.,Singh,P. (2018) Social Identities Vol. 25, No. 6, 843–859 https://doi.org/10.1080/13504630.2018.1564268	Barrier-Othering as a concept explored in this picture shows Black sub-Saharan African in the light of being the unwelcome other.

		<p>Their racialized identities impacted on how they felt, were defined, related to and constructed, in Australia. Their accounts suggest that Othering practices can marginalize, exclude and affect migrants and refugees' ideas and sense of belonging. The findings indicate the need for a more inclusive Australia, the accommodation of difference, the fostering of new identities, the rejection of negative representations and stereotypes of the Other, and the recognition that Othering is one of the important factors to understanding the marginalization, exclusion and challenges of ethnically and racially marked people in Australia (Abstract)</p>	<p>spaces of Australia</p>		
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<p>Difficulties and Coping Strategies of Sudanese Refugees: A Qualitative Approach</p>	<p>Twenty-four refugees from Sudan identified through snowball sampling were approached to participate in the study. All participants who were invited agreed to participate. Participants had lived in Australia an average of</p>	<p>Abstract A qualitative approach was used to interview 23 Sudanese refugees residing in Brisbane, Australia. Semi-structured interviews were conducted to examine the participants' pre-migration, transit and postmigration experiences. Refugees reported traumatic and life-threatening experiences during the pre-migration and transit phases, and difficulties with resettlement during the post-migration phase. Nevertheless, participants reported using a number of coping strategies across all phases, including reliance on religious beliefs, cognitive strategies such as reframing the</p>	<p>difficulties and coping • refugees How does this article answer the research question? Coping mechanisms and how they assist in the integration process are explored in this article. The coping mechanisms then can be utilised to make the</p>	<p>Kwawaja N.G.,White,K.M., Schweitzer,R.,Gr eenslade,J. (2008). Transcultural Psychiatry Vol 45(3): 489–512 DOI: 10.1177/1363461508094678 www.sagepublic ations.com Copyright © 2008 McGill University</p>	<p>Barrier/ opportunity , in the midst of difficulties there are coping mechanism s for Black sub-Saharan Africans in Australia.</p>
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	2.55 years (SD = 2.15, range 0–6 years) at the time of interview	situation, relying on their inner resources, and focusing on future wishes and aspirations. Social support also emerged as a salient coping strategy. The findings are useful for mental health professionals as they highlight the difficulties experienced by refugees across phases of migration as well as strategies they use to manage these traumas and stresses	integration process smoother for some		
Regulating Immigrant Identities: The Role of Government and Institutions in the Identity	This ethnographic study used a critical realist grounded theory design to analyse the	Abstract This interdisciplinary paper explores the role of governments in the identity formation of people of resettled refugees. Using ethnographic data collected from 32 South	South Sudanese Australians. Self-identity. Identity threat. Identity	Losoncz, I., Marlowe, J. (2020) Journal of International Migration and Integration	Barrier/opportunity because this paper presents a problem and shows possible

<p>Construction of Refugees and Other Migrants</p>	<p>interactions between institutions and structural conditions, participants and their agency, and cultural norms and values (Charmaz 2006) . Using ethnographic data collected from 32 South Sudanese Australians and 9 professionals</p>	<p>Sudanese Australians and 9 professionals who work with this community, the paper outlines how participants face a range of systemic barriers and threats from government institutions relating to the cultivation of self-identity. We demonstrate how institutions poorly respond to the three typologies of self: moral, democratic, and status-seeking, and forward alternative institutional responses and possibilities. We conclude by arguing that rather than delivering a cohesive society, the regulation of cultural values</p>	<p>construction. Refugees. How does this article answer the research question? This article elucidates some of the bureaucratic bottlenecks Africans face in Australia</p>	<p>117–132 (2020). https://doi.org/10.1007/s12134-019-00700-00</p>	<p> coping mechanisms.</p>
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	who work with this community	and moral identities threatens the development of positive self-identities among resettled refugees and their children			
The Refugee Experience of Social Cohesion in Australia: Exploring the Roles of Racism, Intercultural Contact, and the Media	The study was limited to three Australian communities (two urban and one rural). The communities were chosen because they were ethnically diverse and included residents from	In this article we examine factors that enhance or disrupt social cohesion for refugees in communities in Perth, Sydney, and Murray Bridge. The data, from 54 interviews and focus groups with 138 people, are drawn from a larger study using Jenson’s multidimensional framework of social cohesion. We found that racism, intercultural contact, and the media had multiple and interrelated effects on aspects of social cohesion such as belonging, participation, and inclusion. The findings demonstrate the utility of the multidimensional	Refugees, social cohesion, racism, contact, media, Australia. How does this article answer the research? For civic participation to exist there is a need for interaction, ownership and	Dandy,J.,De-Pua,R. (2015) Journal of Immigrant & Refugee Studies, 13:339–357, 2015 ISSN: 1556-2948 print / 1556-2956 online DOI: 10.1080/15562948.2014.974794	Barrier and opportunities for refugees to overcome indifference and build relationships across ethnic divides

	<p>new and emerging communities as well as more established immigrant communities. We included both metropolitan and regional areas to consider the data, from 54 interviews and focus groups with 138 people, are drawn from a</p>	<p>framework for understanding refugees' settlement experiences and outcomes and highlight key areas for policy and practice in refugee resettlement in Australia</p>	<p>sharing. In exploring these factors relating to social cohesion in regional communities, knowledge gathered could lead to better understanding of the resettlement experience for some.</p>		
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	larger study using Jenson's multidimensional framework of social cohesion				
Positioning young refugees in Australia: media discourse and social exclusion	A desktop examination of negative and sensationalist media reporting and the pejorative effects of this on young Sudanese Australians	The aim of this article was to examine how media attention affects the social exclusion of young refugees negotiating their way towards settlement in Australia. Emerging stereotypes and prejudices against young male refugees require new ways of understanding the impact of global, national, and local issues on their social exclusion. The article brings together the impact of (a) the global politicisation and backlash against refugees, (b) Australians	Youth, social exclusion, media, discrimination refugees, gangs How does this article answer the research? negative and sensationalist media reporting and	MacDonald,F. (2017). Journal of Inclusive Education, 21:11, 1182-1195, DOI: 10.1080/13603116.2017.1350324	Barrier centred around social exclusion.

		<p>negative perception of refugees and (c) the increased reporting of young African-Australian and Pasifika-Australians as the perpetrators of youth violence. The article recognises the overlapping dimensions of social exclusion for young refugees and considers their 'spatial', 'relational' and 'socio-political' exclusion. The examination of media reporting of a landmark legal case of discrimination and racial profiling reveals a discourse of media attention that has perpetuated the social exclusion of a group of young African-Australian refugees living on a Melbourne public housing estate. The sensationalist and prejudicial media connection of the landmark legal case, youth violence and young African Australians living on</p>	<p>the pejorative effects of this on young Sudanese Australians has had consequences for civic participation for those affected</p>		
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		the Flemington Estate demonstrates the challenges young male refugees face in negotiating their settlement in Australia. This article contributes to understanding the multi-dimensional nature of youth exclusion in contemporary times.			
Perspectives on Negative Media Representations of Sudanese and South Sudanese Youths in Australia	his study utilised a multi-site case design (Atkins and Wallace 2012), where all participants were recruited from two non-profit community	(Abstract)Negative media representations of refugee and migrant communities can have a significant impact on members of these communities' overall lived experiences, causing issues regarding socio-political belonging and socio-economic security. In Australia, this has become a pertinent issue for young people from Australia's Sudanese and South Sudanese communities. In recent times, young Sudanese and South Sudanese	Media representation s, youth, Australia Sudanese and South Sudanese, belonging How does this article answer the research? negative and sensationalist	Macauley,L.,Dep peler,J. (2020) Journal of Intercultural Studies Pages 213-230 Published online: 16 Feb 2020 Download citation https://doi-	Barrier focusing on negative media attention.

<p>organisations based in Melbourne, Australia that work with members of communities from Sudan or South Sudan and offer several programs, including youth programs</p> <p>Data for this study was collected through interviews.</p>	<p>Australians have been the subject of persistent negative media attention. Utilising a voice-centred relational methodology (VCRM) approach, this paper presents and discusses qualitative findings regarding the perspectives of Australian Sudanese and South Sudanese youths and those from the community organisation sector on these media representations. The findings of this study suggest that negative media representations of Australian Sudanese and South Sudanese youths impact the everyday lived experiences of these young people, disrupting their overall sense of belonging in Australia. Many of the young people in this study believe these lived experiences are causing serious consequences for their overall</p>	<p>media reporting and the pejorative effects of this on young Sudanese Australians has had consequences for civic participation for those affected</p>	<p>org.ezproxy.usq.edu.au/10.1080/07256868.2020.1724908</p>	
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	Individual interviews were conducted with all participants.	social prosperity and well-being and creating barriers for their overall success. This paper aims to contribute to a better understanding of these lived experiences, placing the voices of participants at the centre of the research.			
Spaces to Speak: Challenging Representations of Sudanese Australians	Data – consisting of audio-recorded interviews and discussions and photographs taken by and of participants – was generated over five 1.5-	Abstract In September 2007, Liep Gony, an 18-year-old Sudanese-Australian man, was assaulted in a suburb in Melbourne's outer south-east, later dying in hospital. Even though Gony was the victim and not the perpetrator of this tragedy, the subsequent media and political attention on gangs and violence focused overwhelmingly on young men with Sudanese backgrounds and became intertwined with broader claims about Sudanese	Media Representation, Racialisation, Refugee Settlement, Sudanese Australians How does this article answer the research? negative and sensationalist	Caitlin, N. (2010). Journal of Intercultural Studies, 31:2, 183-198, DOI: 10.1080/07256861003606366	Barrier focusing on negative news stories focusing on South Sudanese.

	<p>hour sessions, with additional photography activities conducted by participants between sessions. These photographs and discussions were framed loosely by three contexts: home, friends, and school, and how</p>	<p>communities' failure to settle in Australia. This paper considers how, in focusing on issues of violence, refugee experiences and settlement challenges, these political and media responses served to position Sudanese people as strangers to Australian society. It contrasts these representations with the audio-visual outcome of a collaborative arts-based research project with Sudanese-Australian young women and discusses how this DVD constitutes both a reply to, and a complication of, the dominant representations of people with Sudanese backgrounds in Australia</p>	<p>media reporting and the pejorative effects of this on young Sudanese Australians has had consequences for civic participation for those affected. Interestingly, this project borne out of the tragic death of a young man of Sudanese</p>		
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	<p>participants view themselves in each of these contexts</p>		<p>origin and how the media turned it on the head gave an opportunity for ordinary Sudanese African to speak thereby giving a voice to the voiceless</p>		
<p>Marriage migration as happiness projects? Africa-origin male marriage migrants'</p>		<p>This article focuses on Africa-origin male marriage migrants who settle in Australia through their inter-ethnic relationships with Australian women. Male marriage migrants, many of whom are from lower socio-economic backgrounds, expected to find</p>	<p>Male marriage migrants cross-border relationships happiness projects</p>	<p>Hoogenraad, H. Journal of ethnic and migration studies, 2021-07-04, Vol.47 (9), p.2144-2160</p>	<p>Barrier/opportunity -Migrating to Australia from Africa offers economic</p>

<p>experiences with marriage migration to Australia</p>		<p>happiness in their intimate intercultural relationships, and in their new and promising geographical and social contexts. This article is based on extensive interview data with these male marriage migrants and demonstrates that while men imagined that their lives in Australia with their intimate partners would be good, their everyday lived experiences turned out differently. For many of these men, marriage migration undermined their sense of self and understanding of what it means to be a man and a husband. Through the journey of marriage migration, their Australian spouses were bestowed with unforeseen power over them, challenging expected gender roles and resulting in a myriad of dependencies</p>	<p>masculinities Australia</p>		<p>and material prosperity but presents challenges in changed gender roles.</p>
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		and ultimately unhappiness amongst the men. These findings are significant because male marriage migrants often are assumed to only be marrying for visa purposes instead of romantic reasons. This article investigates the often-overlooked experiences of men from African countries who are pursuing Ahmed's [(2010). The promise of happiness. Durham: Duke University Press.] 'Happiness project' through marriage migration to Australia, experiences that are a factor in explaining relationship breakdowns (Abstract)			
Negotiating Diasporic Black African Existence in Australia:	we employ a self-reflexive narrative approach within an	Abstract The past twenty years has seen a somewhat steady flow of continental Africans into Australia. The arrival of such people, often constructed as	How does this article answer the research question?	Mapedzahama,V ., Kwansah-Aidoo,K. (2013).	Barrier in terms of the homogenisation of

<p>A Reflexive Analysis</p>	<p>interpretive phenomenological framework</p>	<p>'Blacks,' raises several questions with respect to identity and belonging. For example, what does it mean to be and 'live Black' in a society that not only abandoned its White Australia policy only a little over thirty years ago, but must also now grapple with the transnational nature of its citizenry, which includes African Blacks? We use reflexive narratives to present a snapshot of our everyday experiences as Black Africans, negotiating the multiple complex layering of not just our Blackness, but also, our diasporic African existence. We address the challenges and contradictions of negotiating reified and homogenised Black/African migrant/outsider labels and identities. In particular, we reflect on our</p>	<p>This article in using individual experiences of Black sub-Saharan Africans allowing them to speak in their own voices through vignettes makes an important contribution to Black interactions in the public</p>	<p>ARAS Vol.34 No.1</p>	<p>Black Africans.</p>
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		endeavours to confront stereotypical and distorted interpretations that seek to identify and categorise our existence in terms of the problematised 'other': as the unknowing, uneducated, oppressed, and dispossessed persons of colour. The ensuing analysis is not intended as a theoretical discussion of race, racism, or race relations in the wider of the multiple and paradoxical ways of being 'other' in a society that claims to be multicultural and is Australian context. Rather, these are 'our tales of Blackness,' of the dilemmas of negotiating subjectivity, of the multiple and paradoxical ways of being 'other' in a society.	spaces of Australia		
'If I peel off my Black skin	his article is part of a	ABSTRACT	'Black' African Australians	Uptin,J. (2021)	Barrier presenting

<p>maybe then I integrate'. Examining how African-Australian youth find living in a 'post multicultural' Australia</p>	<p>broader study, examining how young former refugees from Asian and African countries construct and reconstruct cultural identities in Australia (Uptin, 2013) involving interviews and focus group discussion. Each</p>	<p>The research literature indicates that skin colour is still a great divider in Australia despite the dramatic social changes following post WWII migration [Australian Human Rights Commission. (2010). In our own words. African Australians: A review of human rights and social inclusion issues. https://www.humanrights.gov.au/sites/default/files/content/africanaus/review/in_our_own_words.pdf; Blair, K., Dunn, K., Kamp, A., & Alam, O. (2017). Challenging racism project 2015-16 (National Survey Report). Western Sydney University; Mapedzahama, V., & Kwansah-Aidoo, K. (2017). Blackness as burden? The lived experience of Black Africans in Australia. SAGE Open; Ndhlovu, F. (2013). Too tall, too dark to be</p>	<p>retreat from multiculturalism difference othering integration How does this article answer the research question? In a highly charged atmosphere and the politicisation of Black youths, being Black in Australia can present a</p>	<p>Social Identities Journal for the Study of Race, Nation, and Culture Vol 27 No.1</p>	<p>the Black skin as being problematic .</p>
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	<p>participant had undergone several migrations</p>	<p>Australian: Racial perceptions of post-refugee Africans. <i>Critical Race and Whiteness Studies</i>, 9(2), 1–17]. This study explores the experiences of a group of young African Australians and their perceptions of everyday life in Australia. It draws on individual and focus group interview data from a broader study that investigated negotiation of cultural identities of recently arrived former refugees. The key finding is that, although all participants had undergone multiple prior migrations, moving to a dominant white society was much more difficult. The study found that, in everyday life, the visible difference, markedly their Black skin, brought a reaction, both positive and negative, indicating the predominant assumption</p>	<p>reaction either negative or positive and presents issue of othering</p>		
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		<p>that Australia still sees itself as a 'white space'. The article examines how Australia's retreat from multiculturalism has created greater delineation between what is seen as the 'white Anglo-Celtic core' and others on the 'periphery' [Stratton, J. (2011). <i>Uncertain lives: Culture, race and neoliberalism in Australia</i>. Cambridge Scholars Publishing. ISBN (10) 1-4438-3301-0]. Of interest in this study is how the African-Australians responded the research process to negotiate deeper insights into how to belong in what was reported as such a contested space.</p>			
The racialisation of African youth in Australia	approach has been influenced by previous work	<p>Abstract</p> <p>In this paper I argue that patterns of reporting on 'African youth' in Australia show how both the</p>	Racism, refugees	Windle, J. (2008) <i>Social Identities</i> , 14:5, 553-566,	Barrier focusing on racism.

<p>Joel Windle (2008), <i>Social Identities</i>, 14:5, 553-566, DOI: 10.1080/13504630802343382</p>	<p>in the critical discourse analysis tradition of van Dijk (1992, 1993, 1997) and Fairclough (1995, 2001) which has shown how racist and xenophobic discourses function as tools of social power</p>	<p>constraints under which the media operates, and the wider sources of institutional racism contribute to new applications of racialising frames. I seek to establish specific patterns of racialisation through an analysis of newspaper articles appearing in Melbourne over a roughly two-month period when media attention was focused on a series of violent incidents in which African refugees were identified as either victims or perpetrators. Initial reporting is determined by journalistic reliance on police accounts of incidents involving a racially defined 'problem group' as evidence of the predispositions of this group within a wider narrative of worsening gang crime. The racialising premises established by police are</p>	<p>, media, youth, police, violence How does this article answer the research question? This article poignantly points out how what it calls racialisation through negative stereotyping in the media influence negative police actions</p>	<p>DOI: 10.1080/13504630802343382</p>	
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		retained even in subsequent coverage framed by the problematic of 'integration'. Despite racism being identified and named in the course of reporting, it remains subsumed under the weight of frames which assume that the problem lies essentially with the 'problem group'	and how that affects the ability of young Africans to be a part of civic engagements.		
Post-refugee African Australians' perceptions about being and becoming Australian: language, discourse, and participation	15 people were interviewed, with this number having been determined by availability of participants and the principle of theoretic	This article provides recent empirical evidence to support the argument that the everyday politics of race and fear of the non-desired Other still persist in Australia more than half a century after the official demise of the White Australia Policy. The article sheds some insight into how Australian immigration policies are now deliberately designed to normalise and assimilate new migrants into narrow Anglo- Saxon cultural and linguistic	Australian citizenship African Australians citizenship test refugee's cultural normalisation literacy-for-citizenship	Ndhlovu,F. (2011) African Identities Vol.9 No.4 Doi: 10.1080/14725843.2011.614417	Barrier through the imposition of a citizenship test.

	<p>saturation – a point where clear and consistent themes began to emerge from the participant responses.</p>	<p>norms, thereby inadvertently excluding people from culturally and linguistically diverse backgrounds who need Australian citizenship the most. The argument of the article is based on outcomes of a study on personal stories of African refugee background Australian citizens regarding their experiences with the Australian citizenship test; their opinions about the literacy-for-citizenship requirement; and their ideas about being and becoming Australian. The participants to the study expressed strong reservations with the idea of having to undertake a formal citizenship test that neither improves their understanding of the everyday way of life in Australia nor opens avenues for greater opportunities for</p>			
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		socio-economic participation and recognition of the linguistic and cultural identities they bring to Australia.			
Don't drag me into this': Growing South Sudanese in Victoria after the 2016 Moomba 'riot'		This report presents the findings from the first phase of an ongoing research project titled Intergenerational Perspectives on the Criminalization of Young People from the South Sudanese Community in Victoria (2017-19). The study is a collaboration between the Centre for Multicultural Youth (CMY) and researchers from both the Monash Migration and Inclusion Centre (MMIC) at Monash University and the School of Social and Political Sciences at the University of Melbourne. The report explores young South Sudanese Australians' perceptions of how they		Benier, K. J., Blaustein, J. B., Johns, D., & Maher, S. L. Monash University October 2018 DOI:10.13140/R G.2.2.21330.40 643	Barrier involving negative media attention and coverage.

		<p>have been impacted by ongoing media coverage of 'Apex' and 'African gangs' since the 2016 Moomba 'riot'. The study was prompted by concerns about a noticeable increase in racialised crime reporting that became an enduring fixture of the local media in Victoria following the disorder at Moomba and the subsequent suggestion by some journalists and politicians that there is an 'African gang' presence in Melbourne. Community leaders, senior police officers, progressive journalists and academics have repeatedly voiced their concern about these narratives, yet rarely have the voices of the young people from the South Sudanese community themselves featured prominently in this</p>			
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		discussion. Accordingly, the aim of phase 1 of this research was to amplify the voices of young South Sudanese Australians who have been the subject of much of this media coverage.			
Not by Default Accepted': The African Experience of Othering and Being Othered in Australia.	Data were gathered via in-depth face-to-face semi-structured interviews with thirty participants completed over a period of four months, from April 2014 to July 2014.	<p>Abstract</p> <p>In the face of the increasing migration of Black Africans to Australia, this paper seeks to raise conversations about the meta-discourses of Otherness in the Australian society. The paper aims to provide insights into Black sub-Saharan Africans' experience of othering and being othered in Australia. The paper draws from a broader study which examined the lived experiences of Africans in Southeast Queensland and highlights that the presentation of white as norm</p>	Africans, Blacks, whites, privilege, Australia, othering How does this article answer the research question? This article falls into the broad category of	Udah, H. (2018) Journal of Asian and African Studies. 2018;53(3):384-400. doi:10.1177/0021909616686624 53(3), 384-400.	Barrier involving other and discrimination.

	The participants consisted of ten females and twenty males between the ages of 22 and 67	in Australia, one of or the institutional and social contexts that create conditions reinforcing othering practices, is perpetuated, especially, when the racial order in society is not acknowledged and challenged. The paper proposes that the condition of Africans in Australia may not just be explained by their immigration status or their lack of skills but linked to how they are positioned and constructed in Australia as visible 'Others.'	barrier since it accentuates some of the factors inhibiting the full participation and integration of Black sub-Saharan Africans into Australian society.		
Promoting African music and enhancing intercultural understanding in Teacher	For this paper, the authors drew on qualitative research	Abstract Australia is a culturally diverse nation. The Arts provide a pathway that contributes to the rich tapestry of its people. Tertiary music educators have the responsibility to provide	Music education, Australian teacher education, Culture and	Joseph, D., & Hartwig, K. (2015) Journal of University	Opportunity for enriching the Australian public

<p>Education Cultural diversity in</p>	<p>methodology using questionnaires , observation, and reflection. The questionnaire served as convenient sampling, as students were available at the time of Author 1's visit to Griffith University.</p>	<p>opportunities to effectively prepare and engage pre-service teachers in becoming culturally responsive. The authors discuss the importance and need to include guest music educators as culture bearers when preparing pre- service teachers to teach multicultural music. Drawing on data from student questionnaires, author participant observation and reflective practice in 2014, the findings highlight the experiences and practical engagement of an African</p>	<p>diversity, African music How does this article answer the research question? This article falls into the general category of opportunities for Black sub- Saharan Africans to enrich and diversify Australia's public sphere.</p>	<p>Teaching & Learning Practice, 12(2).</p>	<p>sphere through music and dance.</p>
<p>Cultural diversity in</p>	<p>The methodology</p>	<p>Abstract</p>	<p>How does this article</p>	<p>Dawn,J.</p>	<p>Opportunity</p>

<p>Australia: promoting the teaching and learning of South African music</p> <p>Joseph, Dawn 2011, Cultural diversity in Australia: promoting the teaching and learning of South African music</p>	<p>for this article includes my reflection in a personal narrative mode of enquiry along with interview data from an artist in schools, composer, and performer (Mr Artist) and a primary music specialist (Mrs Specialist). Buckley (2000) points</p>	<p>Australian society is increasingly multicultural, and this article provides some theoretical perspectives on multiculturalism, cultural diversity and the teaching and learning of African music. It identifies the need for teachers, practitioners, and artists to jointly work together to create a community of practitioners where pedagogy meets practice. Through reflection and interview data of an artist in schools, a primary music specialist and a tertiary music educator, the 'how' and 'why' about teaching South African music and culture is discussed through pedagogy. Whilst this article discusses a particular culture and music, it has implications for education within a wider sphere and calls for further</p>	<p>answer the research question?</p> <p>This article considers how the introduction of South African music has enriched Australia's cultural landscape.</p>	<p>Australian journal of music education, no. 1, pp. 42-56</p>	<p>introduction of South African music has enriched Australia's cultural landscape.</p>
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	<p>out "reflection cannot occur without conversation" (p. 143). Reflection is the essential part of our learning process because it results in making sense of or extracting meaning from our experience (Osterman, 1990)</p>	<p>investigation when using different music from diverse cultures.</p>			
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<p>Encountering South African music from an Australian perspective: a Kaleidoscopic voyage of discovery, in Music and identity: transformation and negotiation</p>	<p>An essay</p>	<p>African music is a kaleidoscopic diversity: a rich mix of race, language, creed, colour and culture. A new approach to teaching and learning of African music explores the impact of "musical identity" and "teacher change" in Australian teacher education settings. This essay considers the findings of a project entitled</p>	<p>How does this article answer the research question? It provides opportunities for Africans to expand. Enrich and diversify Australia's musical landscape.</p>	<p>Joseph, D. (2007). d), Music and identity: transformation and negotiation Sun Press, Stellenbosch, Africa, pp.99-112.</p>	<p>Opportunity for enriching the Australian public sphere through music and dance.</p>
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		<p>Masakhane: Music in the Making. The Nguni word "masakhane"¹ (Let us build together) aptly describes experiences of students at Deakin University, Melbourne. The essay also reports on a Melbourne teachers' project (Smaller Steps into Longer Journeys) that investigated teachers' use of</p>			
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		<p>African music in schools. The embedded and assumed goal in this essay is a call to challenge and transform current curriculum content and delivery, while questioning student and teacher perceptions of musical identity. Findings from interview, questionnaire and web-based survey data indicate that African music</p>			
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		excels as a vehicle for promoting multiculturalism and cross-cultural understandings. It is argued that the inclusion of this new and different art form may shape and contribute to the creation and recreation of an individual's perception, understanding, respect and tolerance of another music, culture and			
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		identity as part of a more global experience.			
South Sudanese Diaspora in Australia and New Zealand		This comprehensive book contextualises the South Sudanese community in Australia and New Zealand which is the largest group of Black sub-Saharan Africans in Australia. It critically examines the challenges, concerns, and successes of the community. It	How does this article answer the research question? This thoroughly research book gives a comprehensive study assessment of the South Sudanese community in Australia and New Zealand and is a must have book for social researchers	Daniel Harris, Tanya Lyons, Jay Marlowe 2014 Cambridge Scholar Publishing	Barrier/ Opportunity A well researched book for anyone interested in the South Sudanese diaspora

		covers issues such as housing, health, Australian laws, employment and is a must have book for anyone interested in knowing and leaning about the South Sudanese community in Australia and New Zealand.	interested in the community.		
Travelling Drum with Different Beats: experiencing African music and culture in		This article reports on a study that examined the effectiveness of introducing African music and culture to Australian non-		Joseph,D. (2005). Teacher Development Vol. No3	Opportunity to enrich Australia's cultural landscape

Australian teacher education		specialist primary teacher education students at Deakin University in Melbourne (Australia). The study demonstrates that African music enhanced the generic musical experiences, learning, motivation, interest, confidence and competence of students in their fourth year of teacher education.			
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		<p>The research also addressed the significance and contribution of African music and culture as a cross-cultural experience for these beginning teachers who in turn could provide similar experiences for their own students. This study highlighted the author's role and cultural identity as a South African music educator in</p>			
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		transmitting the music and culture represented in 'the travelling drum' to a cohort of students with a predominantly Eurocentric orientation. By extension, this curriculum initiative broadened students' understanding and application of indigenous methods of teaching and learning as part of			
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		a global experience. Such a curriculum represents a pathway to many other forms of non-Western indigenous knowledge of music, culture and pedagogy that can be mapped out as a journey along a multicultural route towards 'internationalising the curriculum'.			
Towards Afrocentric Counter Narratives	Essay	This essay provides an opportunity for the		Kwansah-Aidoo, K., Mapedzahama, V.	Opportunity to explain the Black sub-Saharan

<p>of Race and racism in Australia Towards Afrocentric Counter-Narratives of Race and racism in Australia</p>		<p>writers to produce a counter narrative towards what they see as racism.</p>		<p>Australasian Review of African Studies, 2018, 39(2), 6-18 https://doi.org/10.22160/22035184/ARAS-2018-39-2/6-18</p>	<p>African side of the story against racism</p>
<p>“We learnt lots in a short time”: Cultural exchange across three universities through songs from different lands</p>	<p>Workshop</p>	<p>Abstract Establishing strong connections between universities within initial teacher education (ITE) programs not only takes time, but it also presents opportunities and</p>	<p>Collaboration, cultural diversity, initial teacher education, multicultural music, music education, Skype</p>	<p>Joseph, D., Nethsinghe, R., & Cabedo-Mas, A. (2020) International Journal of Music Education. 2020;38(2):177-193. doi:10.1177/0255761419880027</p>	<p>Opportunity to explore music and dance and interact and showcase African culture in a positive light</p>

		<p>challenges.</p> <p>Tertiary music educators are called to prepare ITE students/pre-service teachers to be culturally responsive. This article forms part of our wider study "See, Listen and Share: Exploring Intercultural Music Education in a Transnational Experience Across Three Universities (Royal Melbourne Institute of Technology</p>			
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		University, Australia; Deakin University, Australia; and Universitat Jaume I of Castelló, Spain). For this article, we draw on student web survey data, anecdotal feedback, and our reflections. We employ Interpretative Phenomenological Analysis as a tool to thematically group our surveys into three broad			
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		<p>overarching themes to inform our findings and discussions. We argue that music education is an effective vehicle for exploring culture and diversity through song. Our findings show that our ITE students built positive attitudes about using songs in their generalist primary and early childhood classrooms. They also recognized</p>			
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		<p>the importance of collaborative sharing using face-to-face and Skype. This project proved a worthy experience for all concerned, it formed a rich part of our professional learning. We encourage others to consider the approach as one way to promote multicultural music and cultural diversity within ITE programs and</p>			
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		across other educational settings.			
Sudanese Refugees in Australia: The Impact of Acculturation Stress		Refugees from Sudan are the fastest growing community in Australia. Australian mental health professionals have to be prepared to offer services to this ethnic group along with the other mainstream and diverse consumers. In order to offer culturally	Sudanese, refugees, acculturation How does this article answer the research question? This article provides an in-depth analysis of the various stages of acculturation and integration as a continuous journey.	Kwawajah,N., Milner,K. Journal of Pacific Rim Psychology 4(01) DOI:10.1375/prp.4.1.19	Barrier through the stress of acculturation being a minority in a strange land.

		<p>competent services, these mental health professionals are required to be familiar with this emerging community. As such, a review was undertaken with two main goals. Firstly, the review aimed to educate Australian mental health professionals about the demographics and culture of Sudan, the traumas</p>			
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		<p>encountered as a result of the civil war, factors leading to massive exodus and the difficulties of the transit and postmigration phase. Secondly, the review intended to inform Australian mental health professionals about the possible acculturation stress that is manifested in the form of intergeneration</p>			
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		<p>and role conflict and marital difficulties. The review highlights limitations on the number of studies addressing acculturation stress of Sudanese refugees and even fewer on the impact it has on relationships. Future research directions are discussed.</p>			
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<p>Social Capital and Political Culture in Africa, America, Australasia, and Europe</p>	<p>Based on the works of a conglomeration of theorists, Putnam, Verba and otherthe author uses their thoughts and logic to define and refine what the concept of civic engagement and political participations are in pluralistic democracies.</p>	<p>Society works best according to the author of the article when people trust their fellow citizens and work cooperatively with them to achieve specific goals, thus sharing a civic culture. Trust and reciprocity is therefore an important component of building social capital and having a vibrant network characterised by</p>	<p>Social capital, civic engagement, political participation, volunteerism, civil society, volunteerism. How does this article answer the research question? This article explores the concept of volunteering and how it improves community relations. It falls into a grey area of this scoping review.</p>	<p>Rotberg,R.I. Journal of Interdisciplinary History, xxix:3 (Winter, 1999), 339–356.</p>	<p>Barrier when individuals lack social capital to fully participate and engage in the public sphere. There are opportunities to participate when individuals build up the social capital over time.</p>
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		<p>voluntary action and creation of common good.</p> <p>Social capital contributes to the making of society. High social capital contributes to a political culture that is open, pluralistic, deliberative, tolerant, and democratic (pg 340).</p> <p>Volunteerism provides a bedrock for the accumulation of social capital</p>			
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		<p>(Putnam) therefore social capital is an analytical tool explaining the roots of civic engagement. Social capital the author notes may not be continuous or endure. The behaviour of citizen is influenced by the operations of government, and the attitudes and responses of governments are influenced by the</p>			
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		shifting values, orientations, and approaches of its citizens (pg. 342). A vibrant civic society of diverse autonomous groups can exert pressure on the state. There are marked differences in outlook between Asian and Western democracies with a particularistic focus on community. The article goes in			
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		depth in the political historicity of social capital across Europe, America, and Australia.			
Mobility and security: the perceived benefits of citizenship for resettled young people from refugee backgrounds	This article explores the intersecting theme of mobility identified by 51 participants as the most important reason for acquisition interviewed	Citizenship has increasingly been restricted by citizenship test and residency requirements. Citizenship to demonstrate the loyalty and allegiance to the state. The fostering of national identity and belonging as a	Mobility, security, self-identity, right of return, refugees, forced migration, loyalty, allegiance. How does this article answer the research question? This article looks at the benefits (real and perceived) by young people from	Caitlin,N.,McMicheal,C.,Gifford,S.,&Correa-Velez,I. (2016)	Barrier/ opportunity – Barrier because it examines the issue that confronts African men/refugees Opportunity – to have a first world passport

		<p>product of citizenship. Citizenship and its corresponding benefits such as the right to return and self-identity. Formal citizenship does not mean integration in its true sense because marginalisation is still possible even with citizenship. There is a trend in developed nation encouraging a patriotic relationship with</p>	<p>refugee backgrounds such as stability, employment prospects, respect, recognition, and others that comes with formal recognition of citizenship of one's adopted country.</p>		
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		<p>the state. For young people from refugee backgrounds, an Australian passport is more than a travel document. It represents the ability to maintain transnational ties to people and places, to foster identity and belonging, to access the same international opportunities as their non-refugee-</p>			
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		background peers, and to gain a sense of freedom and possibility pg. 390			
Racism and Othering for South Sudanese heritage students in Australian schools: is inclusion possible?	Through in-depth interviews conducted with young South Sudanese heritage Australians in Years 6–8 this article documents the ways in which ‘race’ and visible difference influences peer, teacher and school community	Since 2000, approximately 50,000 people from sub-Saharan African countries have resettled in Australia under Australia’s Humanitarian Entrant Program for refugees. They have formed part of a visibly different minority	How does this article answer the research question? While this article focuses on young South Sudanese are not strictly speaking adults, it does provide cogent points about making Australian civil spaces especially through education	Baak, M. (2019) International Journal of Inclusive Education, 23:2, 125-141, DOI: 10.1080/13603116.2018.1426052	Barrier – Racism and othering process in schools an everyday occurrence.

	relationships	<p>group in a settler society that is shaped by a racialised history. For young former refugees, schools are a primary site in which they experience engagement with the wider society. While much recent research has focused on the role of schools in creating an inclusive environment to support students from refugees</p>	<p>more egalitarian by cataloguing everyday experiences of othering and racism.</p>		
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		backgrounds, little attention has been given to students' experiences of exclusion, particularly through racism and othering. This article considers the everyday experiences of racism and Othering for South Sudanese heritage students in Australian schools to argue that inclusive education for refugees have to take into			
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		consideration systemic and everyday occurrences of racism.			
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CHAPTER 4: RESULTS OF SYNTHESSES, DISCUSSION AND CONCLUSION

4.1 THE BLACK AFRICAN MEN EXPERIENCES IN CIVIC PARTICIPATION IN AUSTRALIA

Evidence from the findings of this review highlighted that the issue of Black sub-Saharan African men's participation in civic activities in Australia is a relatively recent phenomenon relative to the history of migration to Australia. The evidence reviewed in this study shows that a theme of Black sub-Saharan African men being sometimes portrayed as a problem group by sensational media reporting (Macaulay & Deppeler, 2020; Mujavu, 2020; Nolan et al., 2016) are prevalent in the present literature and need to become a subject of academic interest for a variety of reasons and the consequences associated with them. However, the economic and social participation of Black sub-Saharan African men and their cohorts can rejuvenate moribund communities (Hiruy & Hutton, 2019) within Australia as shown in communities like Moorooka, Western Sydney, Melbourne, Murray River Bridge, and others. Young Africans migrating to such areas have helped revitalise dying local businesses and open rooms for expansion in the housing markets.

It has not been uncommon in the literature to discover the undesirable consequences for Black sub-Saharan men both in Australia and America due to negative media reporting and their causal effects on the overall participation of Black sub-Saharan African men in Australian civic spaces. One of the key findings of this review is that negative media reporting presents a distorted picture of Black sub-Saharan African men inhibits their ability to seek employment and become active in civic spaces and is a significant barrier. The review presents findings of literature on Black sub-Saharan men based on an analysis of 82 articles. The consequences of negative media reporting are displayed through harsh policing and criminalisation of Blackness in Australia (Baak, 2018; Benier et al., 2018; Hardy & Bryman, 2004), which present obstacles to full integration. There

1405 continues to be a genuine fear that bias and negative media reporting can
1406 influence the Anglo-Celtic majority's perception of Black sub-Saharan
1407 African men. Negative media reporting and bias limit and inhibit civic
1408 participation opportunities by Black sub-Saharan African men in Australia.
1409 Adverse news reporting also affects other aspects of life, including
1410 community and national relations, as illustrated in Bronfenbrenner's work
1411 exploring the different spheres and connectivity of human relations
1412 (Bronfenbrenner, 1972). Negative reporting affects the individual, their
1413 family and community relations.

1414 The review exploring ways to make Australia a more transparent and
1415 welcoming civic space for all her inhabitants in the literature recognises that
1416 multiculturalism has sometimes been proffered as a way of mitigating the
1417 excess of White nationalism in Australia. A public space pervaded by white
1418 supremacy according to some studies in the review (Hage, 1998; Uday &
1419 Singh, 2018; J Upton, 2021) and being multicultural in a tokenistic way is a
1420 hindrance to civic participation. Multiculturalism while generally
1421 acknowledged in some quarters by policymakers (Department of
1422 Immigration and Multicultural Affairs, 2006) as a panacea for societal
1423 cohesion, can become a vehicle for reinforcing the status quo of White
1424 supremacy while acknowledging shades of difference (Mujavu, 2020;
1425 Ndhlovu, 2011). The Council for Multicultural Australia gives this broad
1426 overview of multiculturalism that Australia recognises, accepts, respects,
1427 and celebrates cultural diversity (Department of Immigration and
1428 Multicultural Affairs, 2006). Therefore, through multiculturalism, Australia
1429 seeks to celebrate the heritage of Indigenous Australians, early European
1430 settlement, and migrants coming to Australia. This review discovered that
1431 the Australian Government actively participated in this exercise,
1432 endeavouring to give all its citizens active and equal participation.
1433 Multiculturalism envisaged mutual civic participation under the rule of law
1434 (Multicultural Australia, 2003). Findings from the review also suggest that
1435 the concept and ideas of multiculturalism, encouraging the celebration of
1436 diversity, are now facing backlash from right-wing and conservative
1437 majority party members (Singh, 2011).

1438 Additionally, findings from the review suggest that the viability of
1439 multiculturalism as a panacea for social, economic, and civic inclusion has
1440 not been sufficiently explored. There is also a problem associated with
1441 embracing diversity on a horizontal rather than vertical level in community
1442 relations in Australia. Vertical community relationship is based on the notion
1443 that one culture or belief is superior (Elizabeth, 1998; Huynh & Neyland,
1444 2020). This belief system sees the elevated culture as a paragon of virtues
1445 (Hage, 1998)as such as the all-White Immigration Policy of Australia.
1446 Alternatively, a horizontal view of culture is based on the acceptance of
1447 diversity and citizens which may boost a country's competitiveness (Ng &
1448 Metz, 2015). Embracing diversity can encourage immigrants to become
1449 active through being engaged in local communities (Boese & Phillips, 2014).
1450 Immigration to the Murray Bridge in South Australia had revived civic
1451 engagements across various aspects of the community (Barrie et al., 2019).
1452 The backlash against some elements of multiculturalism is increasingly
1453 influencing government policies towards citizenship. In the citizenship
1454 criteria and tests, Australia's common bonds, such as the primacy of the
1455 English language and shared democratic values, are stressed as unifying
1456 Australian values (O'Keeffe & Nipperess, 2012). Women's rights and sexual
1457 minority rights are justifiably elevated as well in the modern dispensation
1458 of civil rights.

1459 Nevertheless, some critics of the study argue that even the very concept of
1460 multiculturalism, which played an essential role in how Australia views its
1461 public discourse, was tokenistic (Majavu, 2018). The confines of what was
1462 acceptable or unacceptable (Elizabeth, 1998) as Australian is still parochial
1463 for First Nations People. However, despite the shortcomings of
1464 multiculturalism, it can still be a cause of good in Australia (Ng & Metz, 2015)
1465 as it encourages participation in public life by all people. Multiculturalism
1466 does play a role in civic engagements of Black sub-Saharan African men.
1467 There have to be a way through which Australia's diverse racial and ethnic
1468 groups can engage in activities seen as contributing to social cohesion and
1469 harmony in its public spaces. The evidence suggests that Black sub-Saharan
1470 African men are eager to be accepted and contribute to their communities'
1471 overall growth and harmony (Austin & Fozdar, 2015).

1472 People from African backgrounds, the evidence in the scoping review, have
1473 shown a willingness to adapt to Australian values and become players in
1474 the civic spaces of Australia without losing their identity (Austin & Fozdar,
1475 2015; Bah, 2017; Budarick & Han, 2015; Hiruy & Hutton, 2019). In some
1476 ways, the country's Federal and State authorities have encouraged this by
1477 arranging citizenship ceremonies, Australian Day celebrations and culturally
1478 appropriate activities such as supporting World refugee Day and ethnic,
1479 cultural celebrations. Australia is also unique; the study suggests among
1480 White settlers' countries in honouring the rights of all its citizens to vote
1481 irrespective of skin colour, accent, or ethnic origin. In the grand scheme of
1482 electioneering and winning elections, the Black sub-Saharan African vote
1483 remains insignificant, let alone that of Black sub-Saharan African men as a
1484 gender category. However, based on evidence from the review, they could
1485 play a role in a tight election in urban areas, especially around Melbourne.
1486 There is no evidence that Black sub-Saharan African men vote as a
1487 monolithic voting bloc along similar lines for the same candidates and
1488 political party. Anecdotal evidence from the review suggests that some may
1489 be sympathetic to the social stance of the Liberal Party while supporting the
1490 Labor Party broadly in terms of its policies towards the recognition of
1491 workers' rights and the party's stand on migrant and refugee issues (*African*
1492 *Australia Media*, 2016). Evidence from a review of the participation of
1493 different ethnic groups, especially in terms of overall political participation
1494 and representation, is that parliament does not reflect Australia's
1495 population's ethnic makeup. Only one of Australia's 24 cabinet ministers is
1496 of non-European background and members of parliament (Farhart, 2022)
1497 and less than five percent of members of parliament, according to a 2018
1498 report from the Australia Human Rights Commission. The study raised
1499 several pertinent issues; while people from Black sub-Saharan African
1500 men's backgrounds are generally proud to be Australian (Bah, 2017). More
1501 need to be done on the national level to increase the participation of Black
1502 sub-Saharan African men in the country and other minority groups to tackle
1503 issues of racism and discrimination in the public sphere (Dandy & Pe-Pua,
1504 2015).

1505 4.2 BARRIERS TO CIVIC PARTICIPATION

1506 This study raised several pertinent concerns about how barriers such as
1507 discrimination (Hatoss, 2012), racism, bias, media sensationalism, and
1508 exclusion can inhibit the complete integration and participation of Black sub-
1509 Saharan African men in Australia. Barriers can create obstacles towards the
1510 participation the full participation of Black sub-Saharan men in civic
1511 activities. Barriers can create feelings of being unwelcome (Fiona, 2017);
1512 and discourage community participation in the public sphere. While all
1513 forms of human behaviour cannot be legislated, that study from analysing
1514 the barriers that affect can safely say that for minorities like Black sub-
1515 Saharan African men to actively participate in civic activities in the public
1516 spaces of Australia, those spaces should be seen or perceived as welcoming
1517 and encouraging diversity and participation by all.

1518 Non- recognition of overseas experiences and qualifications and lack of the
1519 right social connections (Baak, 2018) may serve as a barrier to Black sub-
1520 Saharan men. Also, an exclusively Eurocentric workplace that denies
1521 professional employment opportunities to people from non-European
1522 backgrounds could become a hindrance. Discrimination (Kwansah-Aidoo &
1523 Mapedzahama, 2018), and fear-mongering in the media that portrays Black
1524 sub-Saharan men as dangerous to the public (Mujavu, 2020) could lead to
1525 creating an unwelcoming space in some urban areas (Dhanji, 2009). While
1526 public spaces and participation in Australia can be unwelcoming and
1527 constricting in some instances for non-whites as some of the literature in
1528 the review shows (Baak, 2018; Benier et al., 2018; Fiona, 2017; Hage,
1529 1998; Hatoss, 2012; Hebbani et al., 2012). However, Australia has
1530 welcomed and freely conferred on immigrants its citizenship irrespective of
1531 racial/ethnic backgrounds (Austin & Fozdar, 2015; Bah, 2017; Muchoki,
1532 2015; Nunn et al., 2016). According to some studies in the review,
1533 opportunities to excel in sports (Davis, 2020); culture (Dawn, 2007); and
1534 the general Australian concept of giving everyone a fair go has contributed
1535 to the spirit of a free and dynamic society imbued with a sense of optimism.
1536 Nevertheless, evidence in the reviewed shows has found that Black sub-
1537 Saharan African men's desire to participate in civic activities is curtailed to

1538 some extent by negative attitudes by gatekeepers (Dandy & Pe-Pua, 2015;
1539 Gatwiri & Anderson, 2021). Gatekeepers may promote the exclusivity of
1540 white supremacy (Hage, 1998) to the exclusion of others (Huynh & Neyland,
1541 2020). In that regard, some studies in the review show that Black sub-
1542 Saharan African men's cultural capital (Habermas, 1992) in asserting
1543 economic and political rights are relatively poor (Gatwiri et al., 2021;
1544 Losoncz, 2011; Losoncz, 2017). Comparatively, Black sub-Saharan men
1545 have been relatively active in exercising their social rights and participation
1546 in sports, music (Dawn, 2007, 2011; Mabingo, 2018) and the arts. Music,
1547 evidence from the review shows (Dawn, 2007), offers opportunities to bring
1548 society together, inspires people, and brings an appreciation of other
1549 cultures. African participation in this area of public life (music, arts, sports)
1550 has contributed much to achieving goodwill among the Australian
1551 population (Davis, 2020). Sports create opportunities to make money and
1552 receive positive media exposure and coverage in the mainstream media
1553 (Smyth, 2018). Australia offers distinct possibilities to explore the theme of
1554 positive civic participation further and comprehend such an engagement.
1555 Possibilities and opportunities for Black sub-Saharan African men, according
1556 to some studies such as providing stability of nationality providing
1557 citizenship (Austin & Fozdar, 2015; Barrie et al., 2019) and personal
1558 freedom (Africans in Australia, 2009; Muchoki, 2015) to some who became
1559 stateless. This finding links to other findings in the review that shows
1560 Australia as a society, despite the issues and barriers faced by Black sub-
1561 Saharan African men, still presents opportunities for personal freedom
1562 (Muchoki, 2015) and economic progress (Forest et al., 2013) for all people
1563 irrespective of ethnicity, race, and backgrounds.

1564 However, as evidenced by the review, most of the literature on social
1565 engagements, representing 48% of articles reviewed as indicated in Figure
1566 3, tends to focus on the barriers faced by Black sub-Saharan African men.
1567 Several studies in the review poignantly state how this differentiated
1568 Blackness negatively impacts the ability of Black sub-Saharan African men
1569 to participate in civic activities and fully integrate (Benier et al., 2018;
1570 Colic-Peisker & Tilbury, 2008; Gatwiri et al., 2021; Hatoss, 2012; Huynh &
1571 Neyland, 2020; Mujavu, 2020; O'Keeffe & Nipperess, 2012; Uptin, 2021).

1572 Similarly, Uptin(2021) bemoan the criminalisation of Blackness. Australia's
1573 public sphere is a parochial space with the supremacy of Anglo-Celtic
1574 maintained. Adverse reports (Windle, 2008) and fearmongering by media
1575 coverage also play a role in restricting civic participation. Adverse media
1576 coverage creates negative public space for Black sub-Saharan Africans,
1577 according to studies in the review highlighted below. These bias media
1578 reporting influences public perception in a pejorative way, as referenced in
1579 the following articles reviewed (Fiona, 2017; Han & Budarick, 2018;
1580 Hanson-Easey et al., 2014; Macaulay & Deppeler, 2020; MacDonald, 2017;
1581 Nolan, et al, 2016; Nunn et al, 2016; Dhanji, 2009; Windle, 2008). Black
1582 skin is seen as problematic (Mapedzahama & Kwansah-Aidoo, 2017; Uдах
1583 & Singh, 2018). To better understand civic participation, the theme of
1584 belongingness as a prerequisite for full participation (Huynh & Neyland,
1585 2020) within the Australian public is hampered by othering as findings from
1586 the review show (Uдах & Singh, 2018). The othering process (Uдах &
1587 Singh, 2019; Fozdar & Torezani, 2008) and the nefarious concept of
1588 exclusion based on status, accent skin colour, and being refugee (Tofighian,
1589 2018). The othering process are explored and classed as a
1590 hindrance/barrier to civic participation and integration in this review. The
1591 term othering is analysed in this review as a concept that sees Black sub-
1592 Saharan African men as being the other and different(Mapedzahama &
1593 Kwansah-Aidoo, 2017; Uptin, 2021) from the civic imagination and public
1594 discourse of Australia. Othering sees Australia as a White space(Hage,
1595 1998; Huynh & Neyland, 2020)and Blackness is viewed as being the
1596 other(Gatwiri & Anderson, 2021). Powerful groups associated with the
1597 White majority dominate Australia's public space and sphere to protect their
1598 interests and privileges to the detriment of marginalised minorities
1599 (Fredrickson, 2003). The emphasising literature barrier is in line with Critical
1600 Race Theory (Price, 2009), seeking to empower groups like the poor, the
1601 immigrant, and racial minorities like Black sub-Saharan African men. The
1602 findings of this review point out that Black sub-Saharan African men faced
1603 significant barriers to civic participation, as represented in the graph on
1604 Figure 3 in this review which shows significant barriers to participation in
1605 the public sphere.

1606 Barriers to civic participation, this review discovered, also include
1607 discrimination (Fozdar & Torezani, 2008; Mujavu, 2020) which gives the
1608 affected person or group low social and economic capital (Bourdieu, 1973).
1609 Other barriers experienced by some Black sub-Saharan African men, as
1610 represented by some articles in this review, include stereotyping and racism
1611 (Kwansah-Aidoo & Mapedzahama, 2018; O'Keeffe & Nipperess, 2012; Udah
1612 & Singh, 2019) especially against people from non-English speaking
1613 backgrounds. Discrimination and racism regarding lack of access to
1614 employment and not being a breadwinner can have negative consequences.
1615 Employment is equated to respect (Losoncz 2011) within some sections of
1616 African communities, such as South Sudanese, which is essential in the
1617 South Sudanese community. Failure to gain employment can have
1618 unpleasant consequences for an individual (Mwanri et al., 2021) and may
1619 become a barrier to integration and civic participation.

1620 Furthermore, this scoping review can reveal discrimination in accessing
1621 education and social services (Kwansah-Aidoo & Mapedzahama, 2018) are
1622 some of the themes explored in the literature. Discrimination as a theme in
1623 the literature reviewed focuses on the barriers some Black sub-Saharan
1624 African men and other groups face in becoming a part of Australian society.
1625 Further complicating integration and full participation in the public sphere
1626 of Australia is the negative attitudes and opinions towards refugees. A lot
1627 of Africans migrated to Australia as refugees on humanitarian visas.
1628 However, refugee voices are mainly absent in this debate (Dandy & Pe-Pua,
1629 2015) about how refugees fit into Australian society. The perception of an
1630 outsider referring to a person who is not seen as belonging and an insider
1631 who is part and parcel of society contributes to intergroup anxiety and
1632 prejudice (Ndhlovu, 2013; Schweitzer et al., 2005) and can be an inhibiting
1633 factor towards societal participation (Haig & Oliver, 2007). To further
1634 elaborate on how Black sub-Saharan African men participate and diversify
1635 the public sphere of Australia, this scoping review examined the below-
1636 listed areas: community engagements/participation, sports, participation in
1637 forming home or ethnic associations, the arts, or volunteerism, which this
1638 scoping review recognises as areas with the greatest potential for civic
1639 activism by Black sub-Saharan African men.

1640 4.3 CIVIC PARTICIPATION AND ITS OPPORTUNITIES FOR BLACK SUB-
1641 SAHARAN AFRICAN MEN IN AUSTRALIA

1642 This review in collating, analysing, and interpreting the participation of
1643 Black sub-Saharan African men in civic activities, found that there were
1644 areas of Australia's civic life in Black sub-Saharan some African men eagerly
1645 participated in. While such activities may not regularly attract the public's
1646 or researchers' attention, they are part of Black sub-Saharan African men's
1647 civic engagements. Evidence from the review suggests that despite the
1648 barriers mitigating the civic participation of Black sub-Saharan African men
1649 and others, civic participation offers advantages to the individuals, the
1650 community, the state, and the country. Civic participation advantages to
1651 society are manifested through diverse forms and activities (Hiruy & Hutton,
1652 2019). The review raises the issue of how this slowly emerging phenomenon
1653 of Black sub-Saharan African men's civic participation being an opportunity
1654 for societal improvement can be examined in depth.

1655 4.4 CIVIC PARTICIPATION AND ITS OPPORTUNITIES FOR BLACK SUB-
1656 SAHARAN AFRICAN MEN IN AUSTRALIA IN COMMUNITY ENGAGEMENT

1657 Social participation and engagement studies in the review shows can
1658 contribute to the connectedness and well-being of individuals Black sub-
1659 Saharan men and others from migrant backgrounds (Hersi & al, 2020;
1660 Kirpitchenko & Mansouri, 2014) can contribute to the public sphere. The
1661 connectedness of individuals from both minorities and those of the majority
1662 this review surmise is relevant in Australia for Black sub-Saharan African
1663 men. Civic participation could be mutually beneficial. To illustrate this point,
1664 Bronfenbrenner's Social Ecological Model (1972) shows how forms of civic
1665 participation are like links in the chains of migration, resettlement, and
1666 integration. Using the different spheres of Bronfenbrenner's model, starting
1667 from the family, domestic harmony is more likely to lead to involvement in
1668 community activities and other spheres (Akosah-Twumasi et al., 2020).
1669 Social and civic engagements may improve emotional and physical well-
1670 (Census of Population and Housing: Reflecting Australia- Stories from the
1671 census, 2020) being for individuals from refugees' backgrounds who
1672 engaged in them (Chen & al., 2017) or through better health outcomes

1673 (Jenkinson et al., 2013). More studies may be needed within the African
1674 community to test the efficacy of this hypothesis. There is adaptation in the
1675 long journey of displacement, migration, resettlement, civic participation,
1676 and integration.

1677 Some Black African men may have to navigate these complex realities
1678 forming new associations within and outside the home. Black sub-Saharan
1679 African men and other immigrants moving or resettling in new countries
1680 and environments tend to live in suburbs populated mainly by immigrants
1681 to draw upon existing family, linguistic and social networks (Hebbani & al,
1682 2018). Black sub-Saharan African men also have to adopt a new
1683 terminology to identify themselves such as African Australians, a new label
1684 (Phillips, 2011) instead of just Dinka, Twi, Eritreans, Liberians, or Ghanaians
1685 (Gebrekidan, 2018). These African migrants' social networks can assist the
1686 migrants in their attempt to find root and establish themselves in the new
1687 environment, especially in ethnic enclaves (Ikefa & Hack-Polay, 2019b;
1688 Kwawaja et al., 2008). Immigrants capitalising on existing relationships
1689 within their communities are largely prominent during early resettlement
1690 phases in Australia's capital cities and, to a lesser extent, regional towns,
1691 and cities. In Queensland, many Black sub-Saharan African men mainly live
1692 in heavily immigrant oriented-southern/western sections of Brisbane and
1693 Ipswich like Moorooka, Redbank Plains, and Woodridge (Hebbani et al.,
1694 2018). In New South Wales, especially Sydney, their preferred suburbs for
1695 those reasons stated above are in Western/Southwestern Sydney in areas
1696 like Blacktown, Doonside, St Mary, and Paramatta. In Melbourne, suburbs
1697 like Footscray, Sunshine, Dandenong, St Alban are popular for Black sub-
1698 Saharan African men and their cohorts to draw on existing networks and
1699 social contacts/relationships. In these new environments, Black sub-
1700 Saharan African men would have to learn to adapt to their new physical
1701 environment, learn a new language or accent, look for employment or use
1702 bonding capitals with members of their communities (Habermas, 1992).
1703 These community contacts and relations the review highlights (Chen et al.,
1704 2017) are relevant for community participation utilised to explore
1705 employment opportunities (Harte et al., 2011). Some of the first civic
1706 participation and interaction for several Black sub-Saharan African men in

1707 the community involves using the local library. The local library is often
1708 used to search for information related to service provision and information
1709 pertinent to their local communities (Williamson, 2020). The local library
1710 can access information about government departments, offices, English
1711 language classes, banks, soccer fields, and parks. The challenge is how
1712 government and social agencies make local libraries more accessible to
1713 people from diverse backgrounds. Within the confined space of the public
1714 library, new immigrants can meet and interact with Australians different
1715 from their ethnic groups and build bonds of friendship (Williamson, 2020).

1716 Exploiting existing relationships through sports, ethnic and community
1717 organisations has emerged within one's community as a form of civic
1718 participation. Evidence from this review shows can help with the stress of
1719 adapting to a new environment for some Black sub-Saharan African men
1720 and other minorities (Ikefa & Hack-Polay, 2019). While settling in
1721 immigrant-dominated neighbourhoods can offer security, familiarity, and
1722 protection (Fumatti & Werbner, 2010; Harte et al., 2011; Hersi et al., 2020)
1723 for new migrants, ethnic enclaves can become avenues from alienation if
1724 not appropriately managed (Hack-Polay, 2008). Insular community bonds
1725 where an immigrant remains bedded in ethnic enclaves such as Cabramatta
1726 in Sydney or Moorooka in Brisbane can be potentially formed in immigrant
1727 communities. Living in gentrified enclaves of a person's ethnicity do not
1728 seem to contribute to building social, religious, and communal bonds with
1729 the Anglo majority in Australia. Interestingly in these immigrants-
1730 dominated suburbs, the majority members can find themselves
1731 outnumbered by people from migrant backgrounds.

1732 While there has been much research on how host communities react to
1733 immigrants based on the analysis of the data and literature in the review
1734 suggests that there is not much research on how residents of these suburbs
1735 can practice openness and develop welcoming avenues in areas where the
1736 dominant majority group can be a minority. This reality exists in the
1737 Brisbane suburb of Moorooka (Hersi et al., 2020), western Sydney, and
1738 Inner and outer western suburbs of Melbourne. Generally, community
1739 engagements offer many advantages as an integration tool, a means of

1740 giving back (Weng & Lee, 2016). Civic participation within the community
 1741 improves society's collective well-being and productivity study from the
 1742 review shows (McConnochie et al., 1998). The opportunities to build local
 1743 sports teams and social and ethnic clubs also become available in
 1744 neighbourhoods. These community interactions have led to friendship and
 1745 relationships among people from different backgrounds in Australia,
 1746 providing opportunities for social cohesion.

1747 **4.5 CIVIC PARTICIPATION/SPORTS**

1748 Excellence in sports by some Black sub-Saharan African male athletes
 1749 according to studies in the review, seems to generate positive coverage of
 1750 a good super Black athlete. The media invariably paint a story of triumph
 1751 amidst adversity compared to negative media coverage related to not fitting
 1752 in regarding sport coverage (Davis, 2020; Nunn,2010). Sports can help
 1753 break down barriers and afford the right set of circumstances for
 1754 participants from migrant backgrounds to bond among themselves and their
 1755 host communities (Broerse, 2019). From a business perspective, diversity
 1756 can be suitable for team performance because the talent pool is much
 1757 greater (Spaaij et al., 2014). Sports also provide bonding opportunities
 1758 among participants of similar culture or religious backgrounds at the local
 1759 level (Spaaij, 2012). Specific priority has to be given in government
 1760 programs to sports that cut across various immigrant groups and those of
 1761 the Australian-born population enjoying this activity together(Young-Sook
 1762 & Funk, 2011) as a tool for integration (Shergold et al., 2019). Collectively,
 1763 some Black sub-Saharan African men have contributed immensely to the
 1764 sport arena in Australia with the below-listed stars being prominent in
 1765 Soccer /AFL.

1766 *Table 2 Prominent African Australian sports stars*

	Name of Sports Star	African Country of Origin
1.	Tando Velaphi	Zimbabwe/Australia
2.	Adama Traore	Cote d'Ivoire/Australia
3.	Thomas Deng	South Sudan/Australia
4.	Nikolai Topor-Stanley	Mauritius/Australia

5.	Jason Geria	Uganda/Australia
6.	Bruce Kamau	Kenya/Australia
7.	Kearyn Baccus	South Africa/Australia
8.	Golgol Mebrahtu	Eritrea/Australia
9.	Bruce Djite	Togo/Australia
10.	Bernie Ibini-Isei	Nigeria/Australia

1767

1768 Track stars Joseph Deng and AFL Sydney Swan star Aliir Aliir (Gearin, 2018)
 1769 have achieved fame nationally. Most recently in the Tokyo Olympics, the
 1770 blistering run of an African-born athlete Peter Buol in the qualifying run of
 1771 the 800m, had the entire Australian nation cheering. These achievements
 1772 and recognition have contributed to Australians' sense of belonging,
 1773 participation, and inclusion. Sports then has become an avenue for bonding
 1774 and then acculturation (O'Driscoll et al., 2014) which is a two-way process
 1775 for integration (Broerse, 2019). A closer examination of the participation of
 1776 Black sub-Saharan African men shows how sports can serve as a unifying
 1777 spectacle for improving community relationships between immigrants and
 1778 host societies.

1779 4.6 CIVIC/PARTICIPATION-ETHNIC/NATIONAL ASSOCIATIONS

1780 African ethnic organisations and associations often comprise small groups
 1781 of relatively recent arrivals sharing similar demographic traits. These
 1782 associations like the African Community Council of Queensland, the Liberian
 1783 Association of Queensland, the Congolese Community of Victoria, the
 1784 African Community Council of South Australia, the Organisation of African
 1785 Communities in Western Australia Inc., the African Community Council of
 1786 NT, African Community Council, and others may lack the institutional clout
 1787 or resources of older more established organisations. However, these
 1788 associations and groups may be better prepared to assist their members in
 1789 the resettlement process by providing voluntary services and linkages to
 1790 government assistance and social services as several studies in the review
 1791 point out (Lacroix et al., 2014). In a sense, this review asserts that these
 1792 national and regional associations also become, extended family where
 1793 people seek to connect to others of similar backgrounds giving purpose,

1794 protection, bonding, integration, and leadership potential to their members.
1795 Black sub-Saharan African men and women may see ethnic or national
1796 organisations based on country of origin as a place to give and find support
1797 against the barriers they face. Some Black sub-Saharan African men may
1798 regard participation in civic activities within their communities as a means
1799 of regaining the perceived loss of patriarchal hegemonic power they face in
1800 the West. Playing leadership roles in hometown associations can raise the
1801 profile of leaders in their communities and even local government (Reilly,
1802 2014). The desire to assist in development is strong across the African
1803 migrant communities, irrespective of migration modes. Such development
1804 assistance in health, education, social and business (Acheampong, 2019) is
1805 prevalent in their countries of origin (Pasura & Christou, 2018). Some
1806 participate out of a sense of duty to give back (Weng & Lee, 2016). Ethnic
1807 associations allow community leaders to engage/bargain/assert the rights
1808 of members and communities on behalf of Africans and Black sub-Saharan
1809 African men. Community organisations based on empowerment (Laverack,
1810 2009) have facilitated the arrival and settlement of new arrivals.
1811 Community organisations and leaders played significant roles in linking new
1812 arrivals to existing services and the community (Mwanri et al., 2012). In
1813 linking members to service providers and providing opportunities for Black
1814 sub-Saharan African men and women to become civic and community
1815 leaders, ethnic organisations play a more wide-ranging than just a parochial
1816 role in community relations. Community ethnic organisations often
1817 encourage members to participate in local politics and activities. However,
1818 these organisations can become embroiled in leadership squabbles instead
1819 of exploiting their shared characteristics of language culture, norms, and
1820 culture as an empowerment tool. Academics, government departments and
1821 others interested in gaining a foothold in the Black sub-Saharan African
1822 community for research purposes, information dissemination or even votes
1823 often find community organisations a fertile recruitment ground, analysis of
1824 the literature from the review shows. They can tap into the reservoir of
1825 knowledge about specific ethnicities and nationalities from the leadership
1826 and members of these groups (Hiruy & Hutton, 2019). Alternatively ethnic
1827 and home associations (Mercer & Page, 2010) can be homogeneous, and

1828 their goals may not always promote democratic values (Morse-Theiss &
1829 Hibbing, 2005). Ethnic associations this scoping review recognises from the
1830 literature as a unique form of civic participation that benefits both the
1831 individual, the communities of origin and host societies.

1832 4.7 CIVIC PARTICIPATION IN THE ARTS

1833 Through their presence and participation, the evidence from this review
1834 suggests that Black sub-Saharan African men in Australia have expanded
1835 their roles and enriched the public sphere/civic engagements. This
1836 enrichment of the public sphere comes through the experience of music,
1837 dancing, and drumming (Dawn, 2011). Civic participation through arts,
1838 music, and cultural performances (Joseph, 2015b) by Africans in Australia
1839 has sought to bring people together and help to break down barriers. Civic
1840 participation in the arts also create opportunities for understanding (Joseph,
1841 2005; Joseph, 2021; Joseph & Hartwig, 2015; Mabingo, 2018). The unique
1842 way culture and the arts promote civic participation needs more research
1843 and recognition by mainstream society. Barriers separating various racial
1844 and ethnic groups have got broken down through the love of music. Music
1845 can also lead to educational opportunities for all involved (Dawn, 2007;
1846 Joseph et al., 2020). Furthermore, through music, Africans can bring to
1847 bear their experiences and sounds that differ from those commonly heard
1848 in Australia, thereby enriching the cultural life of this country (Dawn, 2007).
1849 By analysing and interpreting how the arts and culture of Australia has been
1850 expanded and enriched by the participation of Black sub-Saharan African
1851 men, this review contributes to an understanding of societal diversity which
1852 is categorised and individually analysed below.

1853 4.8 CIVIC/COMMUNITY ENGAGEMENT VOLUNTEERISM

1854 The analysis and categorisation below are made to comprehend further how
1855 Black sub-Saharan African men's civic participation has enriched and
1856 diversified the public sphere of Australia in ways that may not have been
1857 hitherto recognised. This review shows that Black sub-Saharan African men
1858 have participated in volunteering as a crucial component of their civic
1859 participation. A study suggests that participation in churches, mosques,

1860 schools' sports and charity for the benefit of society (Wood et al., 2019) can
1861 improve community relations. Volunteering can be a mechanism for giving
1862 back, gaining acceptance, and providing an opportunity for Black sub-
1863 Saharan African men to integrate into their new communities and share a
1864 spirit of belonging with the host communities through sharing and
1865 participation. Volunteering provides a means of gaining acceptance and
1866 building comradeship between new and existing population groups.
1867 Volunteering can also become a mechanism for checking state power and
1868 reducing corruption(Levine, 2008). Volunteering has enabled some Black
1869 sub-Saharan African men to gain valuable skills necessary for their civic
1870 engagement and integration (Udah & Singh, 2019; Wood et al., 2019).
1871 Volunteering also engenders a sense of self-fulfilment. Some studies in the
1872 review show that this feeling of self-fulfilment can contribute to a sense of
1873 belonging and facilitate integration (Mwanri et al., 2012). Other migrant
1874 communities in Canada report experiencing a similar experience, with
1875 volunteering being seen as a means of gaining work skills and learning new
1876 work ethics (Handy & Greenspan, 2009). The positive role of volunteering,
1877 whether within one's ethnic community or the broader communities serving
1878 as youth ambassadors, elders, and mediators or within the wider
1879 community, has had positive impacts within Australia and beyond for
1880 individuals to network and develop social, economic, and leadership skills.

1881 4.9 CITIZENSHIP

1882 Some studies in the review suggest that citizenship and its pathway can
1883 become the culmination of a long journey from war-torn countries before
1884 emigration to Australia (Austin & Fozdar, 2015; Bah, 2017; Muchoki, 2015).
1885 The acquisition of citizenship by those who resettled in Australia from
1886 refugee backgrounds is especially poignant. Likewise, for those who
1887 emigrated to Australia on a skilled visa or family reunion, the review
1888 suggests citizenship as a pinnacle of security and belonging in the adopted
1889 country of Australia (Austin & Fozdar, 2015).

1890 Full citizenship confers a degree of recognition and an incentive for
1891 participation in civic life. There are different models of citizenship, ranging
1892 from the pluralistic model of inclusion (France, the US, and Australia) to the

1893 insular German and Japanese models of citizenship based on
1894 ethnopolitical/cultural exclusion. In Japan, assimilation is the goal of
1895 citizenship in contrast to the more liberal definition and criterion for the
1896 conferral of Australian citizenship that the country has generously bestowed
1897 on migrants. However, sometimes, even the paper representation of
1898 citizenship in the form of a citizen certificate could become a form of
1899 differentiated citizenship. However, many Black sub-Saharan Africans
1900 consider gaining Australian citizenship a significant achievement. Civic
1901 engagement through citizenship and its privileges include recognition,
1902 security, better opportunities to access social and government services, and
1903 stability (Nunn et al., 2016). The distinctiveness of citizenship is at the
1904 terminal phase in the legalisation process of resettlement and integration.
1905 The transition from sometimes being stateless in a refugee camp to being
1906 a citizen of a developed country citizen can be uplifting.

1907 Therefore, obtaining citizenship is a significant milestone and can be
1908 described as euphoric for some African men (Bah, 2017). Citizenship offers
1909 more choices in personal lives (Muchoki, 2015). An analysis of the issues
1910 and complexities involved was examined for comprehending further and
1911 illuminating all the issues that affect Black sub-Saharan African men's
1912 participation in civic activities. Findings from the review point to a more
1913 complex picture of how and why Black sub-Saharan African men participate
1914 in civic activities in Australia. Black sub-Saharan African men are neither
1915 perpetual victims of circumstances nor exceptional resilience. Instead, they
1916 represent all the failures and successes of Australia's immigration policies,
1917 resettlement, and integration processes. However, all the issues
1918 surrounding Black sub-Saharan African men's participation in civic activities
1919 have not been sufficiently explored.

1920 4.10 CONCLUSION

1921 The review highlights the need for more research on the participation of
1922 Black sub-Saharan African men and other ethnic minorities in Australia. The
1923 methodology of scoping review used in this review is especially relevant in
1924 gauging the literature available and reaching broad conclusions (Arksey &
1925 O'Malley, 2005). It reveals that available research tends to focus more on

1926 Black sub-Saharan African men's barriers and not sufficiently on the
1927 opportunities their presence brings for participation in civic activities.

1928 Furthermore, research on the sub-Saharan Black African community in
1929 Australia seems to overwhelmingly focus on South Sudanese, East Africans
1930 and, to a lesser extent, Africans from Southern Africa. Little academic
1931 attention is being paid to men residing in Australia who hail from West
1932 Africa. This scoping review also reveals that Australia has not sufficiently
1933 diversified the public sphere to accommodate its reality, including new
1934 technologies and a more diversified population structure than previous
1935 times. The review underscores the need for re-defining the public sphere
1936 and civic participation in Australia from the parochial concepts of White
1937 supremacy. Australia may have to acknowledge the presence and
1938 contributions of all Australians irrespective of colour, creed, ethnic origin,
1939 or ancestry. Barriers of all forms may be subsequently minimised to
1940 increase participation for Black sub-Saharan men. Beyond being
1941 acknowledged, remedial action needs to be taken to make the civic space
1942 in Australia more egalitarian. Black sub-Saharan African men have
1943 sometimes been portrayed as a threat (Majavu, 2018; Uptin, 2021), alien
1944 to White culture, and outsiders (Dhanji,2009; Udah,2018) in some circles,
1945 a perception which may inhibit civic participation. A more rounded portrayal
1946 of Black sub-Saharan African men acknowledging their imperfections and
1947 celebrating their favourable endowments. Furthermore, a less rigorous
1948 definition of the public sphere is required to show it multifaceted and
1949 inclusive nature. A more rounded portrayal of Black sub-Saharan African
1950 men acknowledging their imperfections and celebrating their positive
1951 endowments like all of humanity, needs to be presented in the public
1952 sphere. Furthermore, a less rigorous definition of the public sphere is
1953 required to show it multifaceted and inclusive nature. Public participation
1954 must be acknowledged in all its changing forms (Baiocchi et al., 2016) and
1955 realities, including cyber and social media.. This review could potentially
1956 spark interest in future studies about various aspects of the integration of
1957 Black sub-Saharan African men in areas such as health, education, and
1958 employment in Australia.

1959 4.11 LIMITATIONS OF THE STUDY

1960 This scoping review endeavours to unravel the complexities of Black sub-
1961 Saharan African men's civic participation presented in the literature and
1962 interpret them more meaningfully. While care was taken to include as many
1963 articles and items as possible, there is a high possibility that some items,
1964 articles, and items were missed or overlooked in the conduct of this review.

1965

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