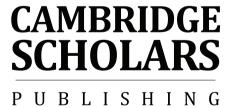# South Sudanese Diaspora
in Australia and New Zealand

South Sudanese Diaspora
in Australia and New Zealand:
Reconciling the Past with the Present

Edited by

Jay Marlowe, Anne Harris and Tanya Lyons

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FOREWORD

In 2007 the then Immigration Minister told the Australian public that he was decreasing the humanitarian intake from Africa as these communities were having difficulty integrating into Australian society. The general public accepted this assertion on face value, having heard stories in the media of violence, unemployment and other difficulties. Certainly research in the early 2000s, including my own, indicated that the 'cultural clash' was a significant issue for Sudanese, as well as other African-origin communities, who felt the imposition of what they called 'cultural imperialism' by their supposedly multicultural host society. Differences in gender roles, intergenerational relations, work practices, education, religion, housing, even the use of public space, appeared to be causing insurmountable problems. Issues around identity and belonging were found to affect this community's sense of wellbeing and integration. Furthermore Sudanese faced difficulties in the employment market, including qualification and skills recognition, inadequate service provision, occupational downgrading, un- and under-employment and discrimination by mainstream employers, and other employees. Service providers compared these communities unfavourably to previous groups accessing services.

And it wasn't only the 'mainstream' community that had issues. Concern among Indigenous Australians about their place as the 'black' population of the country, where this status warranted some claim over territory, being usurped by these newcomers, had erupted into violence, particularly among younger people. The result was several interventions by the elders of both communities to stage events to symbolically welcome the Sudanese. At one of these gatherings in the northern suburbs of Perth in 2005, a Sudanese elder began his speech by saying: 'We would like to express our thankfulness to the Australian government and society and especially the natives of the land, the Aboriginal. They have given us shelter when we were displaced from our homes in Sudan. They have given us food when we were hungry. They have clothed us when we were naked. They have given us protection when we were under attack'. He went on to describe the troubles in the Sudan, and ask for refuge: '…We would like to request from the original inhabitants of this land a friendly hospitality and we promise to be respectful guests'.

One issue that apparently distinguished this group of settlers from earlier migrants was the degree of visible difference. While Australia had, decades ago, learnt to accept people from Southern European backgrounds who were originally seen as racially and culturally incompatible, and then more recently, those from Asian backgrounds, people from African backgrounds added a new layer of complexity to the visual and cultural landscape. Another problem was the deficit model behind both service provision and research, a model all too easily applied to those from the African continent. Additionally, the perception that they were being over-researched, yet with no opportunities to represent their settlement experiences themselves, lead to a growing sense among Sudanese Australians and New Zealanders that they were objects of, rather than participants in, or drivers of, research.

This collection rehearses and develops some of these issues, providing further empirical examples and more detailed analysis, but it also offers a more positive story of re-settlement. Almost 15 years after Sudanese started arriving in Australia and New Zealand in large numbers (comparatively – they are a small minority of the migrant populations overall), we see evidence of them 'getting on with it' – 'it' being the business of life. The chapters offer a glimpse of the ways in which Sudanese are re-building their lives, engaging in collaborative film and writing, developing social capital and sharing cultural capital, even participating in the research and writing that make up the book. It shows how Sudanese are becoming part of the social, cultural and economic fabric of Australia and New Zealand. The chapters also document some continuing difficulties, in accessing adequate housing, educational and employment opportunities, intercultural interaction, dispute resolution, parenting, and the challenges (and opportunities) of regional settlement, updating our understanding of some of these ongoing challenges. Each chapter offers suggestions for improvements to the settlement experiences of Sudanese Australians and New Zealanders, at both the policy and the interpersonal levels.

There is not enough scholarship that provides comparative analyses of Australia and New Zealand, which is surprising given the geographical and cultural proximity of the two nations. There is also a tendency to treat refugee communities as a generic mass, ignoring individual differences in historical trajectory, religious and cultural backgrounds, experience of colonisation and movement, and so on. Thus a book that considers the re-settlement of those from a single national origin (while recognising internal diversity) in both Australia and New Zealand is a valuable and welcome contribution to the field. Being an edited collection it offers a

range of perspectives, sites, and methodological and disciplinary approaches, providing the scholar with an excellent summary of the 'state of the art' in research among this population, in this region. The empirical evidence offered, including statistical analyses, together with the theoretical insights provided, mean that the book offers a range of material that can be dipped into or used as the basis for a fuller exploration. The fact that a number of the authors are emerging scholars is also of great credit to the editors, who have provided an opportunity to showcase the developing work of the 'next generation' of migration scholars in Australia and New Zealand.

I have argued elsewhere recently that among many migrants of refugee background, including Sudanese, there is a perception that beyond the rhetoric of multiculturalism in countries of asylum such as Australia and New Zealand, these nations remain assimilationist at heart. While physical sanctuary is provided, real acceptance, a foundation on which to build a new sense of ontological security based on positive identities and social capital, is somewhat lacking. The chapters in this book confirm this. Clearly, a deeper consideration is needed of the ongoing responsibility that providing sanctuary requires. This includes, ultimately, a genuine orientation to 'integration', which presupposes a valuing of cultural difference to the extent that cultural modification from both sides, that of the host society as well as the migrant community, occurs.

The South Sudanese elder whom I mentioned earlier concluded his speech at the Sudanese-Indigenous reconciliation event by acknowledging that tension between communities results from ignorance. He argued therefore for the need to 'establish bridges of friendship' across cultural difference. He also noted the need to bring together 'the best of Sudanese and Australian cultures and values'. This edited collection offers an opportunity for both greater understanding to be developed, and identification of areas where improvements to policy and practice could enable just that.

—Professor Farida Fozdar (Tilbury)
Future Fellow, The University of Western Australia

ACKNOWLEDGEMENTS

LIST OF ABBREVIATIONS

ABS	Australian Bureau of Statistics
AFSAAP	African Studies Association of Australasia and the Pacific
AGSGP	Australian Government's Settlement Grants Program
AMEP	Australian Adult Migration English Program
ANC1P and ANC2P	Ancestries (in Australian Census)
ARAS	Australasian Review of African Studies
ASCCEG	Australian Standard Classification of Cultural and Ethnic Groups
BPLP	birthplace, country of birth (in Australian Census)
CYFS	Child Youth and Family Services
DIAC	Department of Immigration and Citizenship
GEE	Generalised estimating Equations
HAS	Housing South Australia
IHSS	Integrated Humanitarian Settlement Strategy
IPA	International Phonetic Alphabet
LGA	Local Government Area
NEAC	Newly Arriving African Communities
NZMSD	New Zealand Ministry of Social Development
RCOA	Refugee Council of Australia
SACC	Standard Australian Classification of Countries
SHP	Special Humanitarian Program
SKIP	Strategies with Kids – Information for Parents
SPLA	Sudanese People's Liberation Army
UNHCR	United Nations High Commissioner for Refugees
UNPF	United Nations Population Fund
USA	United States of America

CHAPTER ONE

SOUTH SUDANESE DIASPORA
IN GLOBAL CONTEXTS

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Introduction

On the 9 July 2011, the world witnessed the birth of its 193rd country – the Republic of South Sudan, which has since been engaged in the work of establishing itself as an independent state from Sudan after enduring almost five decades of civil war since 1956. The protracted conflict between north and south Sudan has created one of the largest populations of displaced people in the world. This volume considers the diverse and growing Sudanese and now celebrated as the South Sudanese diaspora in Australia and New Zealand, thus making a significant and timely contributing to the recent literature on current issues facing Africans in the diaspora from a global perspective.[1] Over the last three decades, there has been steadily increasing numbers of African immigrants to Australia and New Zealand, ranging from those with refugee backgrounds, to educational, political and economic migrants, and to those who have come through the circuitous routes of international resettlement programs under humanitarian auspices. The vast ethnic, cultural and economic differences between many South Sudanese Australians, and the range of other African immigrants, have largely gone unrecognised until now. This diversity has largely remained unacknowledged both in the popular media and within research and scholarly fields, particularly in this region of Australasia.

Nonetheless, there has been an increasing interest among scholars in researching the growing population of African Australians and New Zealanders, in particular those from former-refugee backgrounds, because of the unique circumstances of their humanitarian entrances to Australia and New Zealand and their subsequent settlement issues.

The African Studies Association of Australasia and the Pacific (AFSAAP) which has worked since 1978 to promote African Studies in Australia and the region, has in the last decade seen a profound increase in scholarship on African Australian issues, as represented in the pages of its flagship journal *The Australasian Review of African Studies*.[2] This has also been driven by an increasing number of African-Australians among AFSAAP's membership. This book brings together twenty-one authors and researchers from the region who have expertly addressed the lived experiences of numerous South Sudanese communities. This book presents contemporary and rigorous contributions to this scholarship with a particular focus on those from a South Sudanese background. This does not intend to negate the experiences of migrants or refugees from the other African countries represented in Australia's and New Zealand's population, but serves to highlight the significant and unique experiences faced by the population of former refugees from Sudan, and their connections with their former 'homeland,' the newest African state, of South Sudan. It also represents a significant pattern of humanitarian migration from the African continent to this region.

Refugee- and non-refugee-background Australians

Diasporic South Sudanese living and working in Australia and New Zealand today face many complex challenges, including the ways in which their lives are impacted by intercultural, economic and professional misunderstandings and sometimes-widespread lack of opportunity. Some would argue that they also regularly confront systemic and institutional racism that is expressed through the media and other mechanisms of mass communication and representation. But like any new residents of an unfamiliar country, those South Sudanese living in Australia and New Zealand must build new networks, lives and homes for themselves.

The term 'refugee' continues to have multiple meanings and connotations. The contributions in this book use this term as defined under the 1951 United Nations Convention Relating to the Status of Refugees and the more universal 1967 Protocol which establishes that a refugee is a person who:

…is outside his or her country of nationality or habitual residence; has a well-founded fear of persecution because of his or her race, religion, nationality, membership of a particular social group or political option; and is unable to avail himself or herself of the protection of that country, or to return there, for fear of persecution.

The protracted conflict between the regions now known as Sudan and South Sudan has provided compelling grounds for well-founded fears of persecution and has resulted in the displacement of over two million people, and the destruction of many communities, predominantly in the south. It was often in neighbouring countries that South Sudanese people were granted the refugee status which afforded them certain protections from countries signatory to the 1951 Refugee Convention.

Despite the important distinctions between migrant and refugee experiences and identifications, these terms are often highly generalised, conflated and misapplied within Western contexts. It is worth reiterating here some of the differences between the two. Refugees often have had to leave home by the fastest route possible, which might include: leaving behind loved ones, taking dangerous escape paths, not knowing where they are going, taking very few (if any) material possessions, lacking documentation that attests who they are, and not knowing when or if they can return home. Migrants, on the other hand, frequently know where they are going, have time to pack their bags and generally can return home if life abroad does not work well.

While the UNHCR and resettlement partner countries rely on such definitions, some persistent generalisations can be unhelpful to the general population. In addition, there certainly exist 'grey' areas where some who have been classified as refugees might see themselves more as migrants, and vice versa. Further, there is an emerging scholarship on experiences of 'refugeity,'[3] highlighting the non-static nature of 'refugee' identities and circumstances as a fluid, rather than rigid, condition. Lastly, it is important to acknowledge that these experiences do not encompass people in their entirety and there are a number of studies that now document the resilience that Sudanese people have shown to respond to such difficulties.[4] Whilst the contributions from or about Sudanese Australians in this volume generally relate to South Sudanese who have come to New Zealand or Australia as refugees (most via Egypt or Kakuma refugee camp in Kenya), the intent and focus within each article is upon the particularities of their experiences related to forced migration and resettlement rather than drawing upon generalised understandings of 'the refugee journey.' In addition, the editors and contributors alike are particularly keen for readers to develop from these chapters both a more nuanced understanding of the

South Sudanese refugee experience, but also the *non*-refugee experience of being diasporic South Sudanese today, and importantly the very diverse experiences of other African refugees and migrants to Australia whose stories and various research studies about them intersect with the stories within these pages.

A brief historical overview

From 1899-1956, Sudan was under British colonial rule where the country was governed primarily as two distinct states and imposed law between what is often characterised as a predominantly Islamic north and a Christian/animist south. After England withdrew in 1956 and Sudan became an independent country, a supposed system of power sharing was established. In many respects this arrangement was a mute exercise, enabling the north to exert control over the south. With government and military power centralised in the north, the region of south Sudan has had a long history of oppression and conflict caused by both colonisation and lack of political representation.

The two major civil wars between north and south Sudan account for more than forty years of protracted conflict since the country gained independence in 1956.[5] Whilst this warfare can be conceptualised as a conflict between Islamic Arabs based in the north and southern black Christians, several writers maintain that this history cannot be simply viewed as conflicts between ethnic or religious identities as there have been contentious debates about access to natural resources – most notably oil.[6] The first civil war occurred between 1955 and 1972, and ended with the Addis Ababa agreement, which granted the south regional autonomy. According to Ruiz, this first conflict resulted in the internal displacement of 500,000 people and created 180,000 refugees from the total estimated five million residents living in the south.[7]

The time period between 1973 and 1982 was one of general peace until the Khartoum government began making plans for implementing Shari'a Law in the south. In response to this policy and an increasing polarisation between the north and south, the Sudanese People's Liberation Army (SPLA) was formed under the leadership of John Garang, who began to resist the efforts of the Northern-based government. Garang was originally a government soldier and formed this rebel faction in response to the government's policies and actions in the south. This defection and new rebel movement proved a significant catalyst to the second civil war in 1983, with the resulting displacement of tens of thousands of people.[8] The war intensified noticeably after the *coup d'état* of the fundamentalist

National Islamic Front in the late 1980s headed by Omar Bashir (who, in 2009, was charged by The Hague under the International Criminal Court for war crimes against humanity). By 2001, it was estimated that two million people had been killed by war-related violence and famine, with an additional four million displaced.

It was in the late 1990s and early 2000s that the South Sudanese plight became well known on the world stage. Much of this awareness stemmed from the experiences of the 'Lost Boys' who acquired this title with reference to JM Barrie's tale in *Peter Pan*. Many of these so-called boys (and also girls) made their way by foot to refugee camps in Ethiopia and Kenya where they spent years in adverse conditions that meant few opportunities for education, scarce resources and limited security.[9] Others found places of asylum in Egypt, Syria and other neighbouring African countries. It was from these places that tens of thousands of South Sudanese people forcibly displaced were offered opportunities for resettlement in countries signatory to the UN 1951 Refugee Convention.

In response to the experiences of forced displacement, the UNHCR identifies three durable solutions as long-term outcomes for people with refugee status:

(1) Voluntary repatriation to country of origin;
(2) Local integration in the country of first asylum; or
(3) Integration in a third country of resettlement[10]

Of these durable solutions, this book focuses on the narratives of those who have followed the least common path: resettlement. The UNCHR report on the state of the world's refugees defines resettlement as the "transfer of refugees from a state in which they have initially sought protection to a third state that has agreed to admit them with permanent-residence status."[11] Less than one percent of the world's refugees are presented with the opportunity for this resettlement path. Whilst representing a minority of people's lives with refugee status, the UNHCR acknowledges the potentially positive resettlement outcomes for those taking this journey and highlights the necessity to better understand the particularities and complexities of these experiences.[12]

The Australian Department of Immigration and Citizenship grants protection to approximately 13,000 humanitarian entrants annually.[13] Recent UNHCR reports indicate that Australia has had the second or third highest rates for refugee resettlement in recent years (these statistics do not include asylum seekers).[14] New Zealand also plays a significant role in the resettlement of refugees and offers up to 750 places annually and has settled approximately 7000 refugees from 55 countries in the last decade

alone.[15] Whilst the South Sudanese community is much smaller in New Zealand, there is nonetheless a growing population there. Whilst presenting new opportunities to start a new life, the resettlement experience often entails having to renegotiate, redefine and reconcile the social realities of one's past in the contexts of a new reality within a new host country. These adaptations may include having to reconsider familiar conceptions around gender roles, work, family, community, parenting and many others.[16] The title of this book recognises the complexities that many refugees experience when resettling in a new part of the world, and the following chapters focus on this resettlement experience to examine salient factors that impact upon South Sudanese people's experiences, challenges and aspirations.

Diverse methodological, ideological and political contributions in one volume

The contributions in this volume track a number of widespread concerns and shifting relationships related to South Sudanese people's experiences of resettlement in Australia and New Zealand. In preparing this volume, we were struck by the diverse range of methodological and experiential bases for the works you will find here, and the complex intersections between topics as wide-ranging as housing, employment, education, gender roles, language and intercultural collaboration. There has not yet been an offering of this scale that recognises – and problematizes so thoughtfully – the diasporic experiences of the South Sudanese, particularly outside of North America. Indeed, Arthur, Takougang and Owusu's edited volume on *Africans in Global Migration* only briefly considers the political situation in Sudan as a factor that has the potential to impact the Sudanese diaspora. They argue that, "[a] continued climate of instability despite partitioning of the country may affect the short and long-term relationships that Sudanese citizens living abroad establish with their homeland."[17] This present volume addresses the impact of this factor on Sudanese identity in this region, in particular the celebration of "South Sudanese" as both a desired identity and now political reality. Scholars, service providers, cultural workers and community members will all be enriched by the deep insights found here, as well as the rich compendium of statistical and demographic data for those wishing to understand the 'big picture' relationship of transmigration between South Sudan and 'Australasia.' Furthermore, readers are introduced to such large-scale considerations and the complications faced by those born in transit, like the experiences of many South Sudanese.

In Chapter Two *Julie Robinson,* critically unpacks Australia's Census data and other population reporting tools to provide readers with an estimate of the current South Sudanese population in Australia, approximately 30,000 people as we go to press (in March 2013). Robinson provides a rich and complex overview of residents of Australia with a Sudanese heritage, and considers the implications of these demographic characteristics for individual and community resilience. In Chapter Three, *David Lucas, Monica Jamali and Barbara Edgar* build upon Robinson's analysis by outlining a number of key characteristics of the Sudan-born and compare the different waves of Sudanese flows to Australia. Lucas, Jamali and Edgar provide an important insight into the demographics of the Sudanese community in Australia in relation to language, gender, education, religion and age. In Chapter Four, *Melissa Phillips* provides an overview of how the term 'African-Australian' has been used *uncritically* in multiple discourses, both academic and popular, in which Sudanese diasporic peoples have been subsumed, and thus we have seen some of the negative implications of overgeneralising language. Through Phillips' analysis, she notes how this term can be imposed as a convenient bureaucratic tool that denies important considerations of diversity.

The volume then moves on to introduce several studies that examine settlement experiences of specific Sudanese individuals or communities around Australia. In Chapter Five, *Anne Harris and Nyadol Nyuon's* "Cultures of collaboration: creativity as intercultural activism" uses an innovative dialogic structure to reflect on some ways in which their collaborative film and writing work builds intercultural understanding both between themselves and for others in partnership across the Sudanese / non-Sudanese divide. Using creative arts projects and research methodologies can facilitate deep two-way communication and media representations, as represented in this American-Nuer intercultural conversation (in Australia), and the authors urge others to continue to bridge the cultural divide in increasingly intercultural nations of resettlement. In Chapter Six *Jay Marlowe* presents an ethnographic look at how South Sudanese men living in Adelaide maintain a connection with their past and also participate in the present by examining acculturation and social capital theory from a *contrapuntal* perspective. Marlowe highlights the growing call not only to consider the experiences of Sudanese people but also to critically examine the important role of how the broader society responds to them. In Chapter Seven, *James Wani Kani Lino Lejukole* also presents research with Adelaide-based South Sudanese people to examine the damaging effects of housing and accommodation shortages. He offers a lucid analysis of the Department of Immigration and Citizenship's (DIAC)

policies that contribute to competition, high prices, and geographical isolation amongst those in the process of seeking permanent housing after resettlement. Also using social capital theories, Lejukole discusses the important considerations about access to appropriate housing. In Chapter Eight *Ignacio Correa-Velez and Gerald Onsando* take readers to Queensland, where their longitudinal study of 117 South Sudanese men living in urban and regional areas offers insights into their educational and occupational outcomes. Correa-Velez and Onsando demonstrate that whilst participants have high educational and employment aspirations, there are a number of barriers that they experience, which include structural disadvantage within the labour market, and general discrimination.

In Chapter Nine, *Martina Boese* interrogates the repercussions of under- and unemployment amongst the South Sudanese in Australia, and the barriers that continue to inhibit satisfying and ongoing employment. Intrinsic to integration, self-esteem and long-term resettlement, Boese argues, better employment opportunities are urgently needed in both urban and regional/rural contexts across the country. In Chapter Ten, *Aparna Hebbani, Levi Obijiofor and Helen Bristed* share with readers the voices of women living in Southeast Queensland commenting on the many intercultural communication challenges associated with resettlement. Using intercultural communication theories, they discuss several key areas that participants identified as representing key issues for successful cross cultural adaptation: parenting, marital relations, English competency, employment and relations with the wider society. In Chapter Eleven *Michele Grossman* guides readers back to the need for a critical understanding of how language co-constitutes identity, and importantly how the 'translocal' intersects with global flows and transmigration. Drawing on her own intercultural relationships and dialogues with Nuba women in Australia, Grossman problematizes shifting and sometimes fictive national and ethnic boundaries. Importantly, she encourages those involved in resettlement to work harder toward providing opportunities for the South Sudanese diaspora living in this region and elsewhere to make "self-determined choices about community language maintenance and preservation."

In Chapter Twelve, *Janecke Wille* discusses her Canberra-based research with Sudanese men and women and their experiences and perspectives on belonging and agency. Drawing on Australian immigration policy frameworks, this chapter investigates the factors that may foster, or hinder, one's perspectives on belonging. Wille demonstrates the complexities of integration, interrogating the salient considerations of what 'successful' settlement might entail. In Chapter Thirteen *Danijela Milos* highlights the

considerable discrepancies between the family dispute resolution processes of South Sudan and Australia, and the sometimes-painful process of moving between two legal systems as well as cultures. Milos illustrates the difficulty South Sudanese communities face in understanding and adapting to Australian family law and provides some recommendations that could help facilitate this process. In Chapter Fourteen *Ibolya Losoncz* shares her research with Sudanese Australians and their experiences of disrespect. Using motivational posturing theory, she offers a framework for understanding her participants' perceptions and experiences of disrespect in their new country, and suggests several approaches for Australian authorities and the Sudanese community that could help build mutual respect and greater intercultural understanding.

The book then shifts to a focus on New Zealand. Although its more remote geographical location has allowed a different public discourse on 'refugees' and 'asylum seekers' compared to Australia's, New Zealand's cultural, political and economic similarities suggest direct comparison with the Australian experience is necessary and appropriate. In Chapter Fifteen, *Santino Atem Deng and Fiona Pienaar* build on a growing body of culturally-informed parenting literature by outlining an evaluation of a parenting program for South Sudanese parents there. Deng and Pienaar clearly articulate some of the complexities of parenting in a new context and make several key recommendations that offer some practical ways forward. In Chapter Sixteen *Julius Marete* crosses borders both metaphoric and literal in his research with South Sudanese participants, conducted in both Kenyan refugee camps and in New Zealand. Marete's findings explore how pre-arrival expectations and experiences can impact upon people's subsequent wellbeing and their efforts to integrate into new communities. Marete's recommendations for more effective human service provision are important for both the New Zealand and Australian contexts, but can be equally applied to the global where South Sudanese diaspora navigate and negotiate their resettlement. Finally, in Chapter Seventeen, Harris, Marlowe and Lyons analyse the global context of the chapters in this volume and discuss how the Sudanese Diaspora can reconcile the "past with the present."

This important volume provides deep insights from both within South Sudanese communities in Australasia and from those communities and community members with whom they are integrating and working. The structure and scope of the book highlights once again the complexities of successful settlement in new and diverse contexts by diasporic South Sudanese men, women and children who are building new lives and contributing in such diverse ways and means in their countries of

resettlement. A Sudanese proverb says, "You cannot fix a leaking roof in the night." It is our hope that this text will further expand understandings of these emerging and diverse communities, identify issues that need to be addressed and celebrate the success, resilience and aspirations of those who have made a new home far away from their country of origin.

Notes

[1] See for example John Arthur, Joseph Takougang and Thomas Owusu (eds), *Africans in Global Migration: Searching for Promised Lands*, (Lexington Books, Lanham, 2012).

[2] See Special Issue on South-Sudanese Diaspora in *Australasian Review of African Studies*, 32:2 (December 2011).

[3] Anne Harris "Race and Refugeity: Ethnocinema as Radical Pedagogy," in *Qualitative Inquiry,* 16:9 (2010b): 768-777.

[4] Jay Marlowe, "Beyond the Discourse of Trauma: Shifting the Focus on Sudanese Refugees," *Journal of Refugee Studies,* 23: 2 (2010a): 183-98; R. Sampson and S. Gifford, "Place-Making, Settlement and Well-Being: The Therapeutic Landscapes of Recently Arrived Youth with Refugee Backgrounds," *Health & Place* 16, no. 1 (2009); Laura Simich, David Este, and Hayley Hamilton, "Meanings of Home and Mental Well-Being among Sudanese Refugees in Canada," *Ethnicity & Health* (2010); Peter Westoby, *The Sociality of Refugee Healing: In Dialogue with Southern Sudanese Refugees Resettling in Australia-Towards a Social Model of Healing*, The Diversity Series (Australia: Common Ground Publishing Pty Ltd, 2009); Anne Harris, *Ethnocinema: Intercultural arts education* (The Netherlands: Springer, 2012b).

[5] The conflict in Darfur is not represented here. This special issue has focused primarily on Southern Sudanese people who have been displaced. For a detailed and historical account of the conflict in Darfur, see Julie Flint and Alex De Waal, *Darfur: A Short History of a Long War* (London: Zed Books, 2005).

[6] Douglas Johnson, *The Root Causes of Sudan's Civil Wars* (Oxford: James Currey Publishers, 2003); Jok Madut Jok, *War and Slavery in Sudan* (Philadelphia: University of Pennsylvania Press, 2001).

[7] Hiram A. Ruiz, "The Sudan: Cradle of Displacement," in *The Forsaken People*, ed. Roberta Cohen and Francis Mading Deng (Washington: Brookings Institution Press, 1998).

[8] Hiram A. Ruiz, "The Sudan: Cradle of Displacement".

[9] Olle Jeppsson and Anders Hjern, "Traumatic Stress in Context: A Study of Unaccompanied Minors from Southern Sudan," in *Forced Migration and Mental Health*, ed. D. Ingleby (New York: Springer, 2005).

[10] United Nations High Commissioner for Refugees, *Rethinking Durable Solutions*, The State of the World's Refugees: Human Displacement in the New Millennium (New York: Oxford University Press, 2006).