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This is a special issue, ‘Refugees in Britain: Cultural and Political Transfer Since c.1830’, which  ‘emerged out of a workshop at De Montfort University in 2008’. As four of the eight articles deal with Jewish culture/refugees, should we perhaps ask questions about the availability of funding for much broader research?  Or was this the choice of the editors, Stafan Manz and Panilos Panayi?  Or their prejudices? Or ignorance?  The non-Jewish articles are: ‘Popularisation of Choral Singing’; ‘How Refugee artists are Redefining British Art; ‘Emergence of the Refugee Category in 19th Century Britain’. This leaves space for one article of interest to us, Hakim Adi’s ‘African Political Thinkers: Pan-Africanism and the Politics of Exile, c.1850 - 1970’.

The omissions in the Introduction by Manz and Panayi indicate at least one reason why the contents are so skewed: there is no mention of refugees from India or Africa or the West Indies, or indeed to my Magyar (Hungarian) ancestors until the mid-20th Century. Similarly, while they mention Jewish MPs, there is no mention of the two Indian MPs, Dadabhai Naoroji and Mancherjee Bhowagree.

One of the articles has some relevance to our interests. Caroline Emily Shaw’s  ‘The British, Persecuted Foreigners and the Emergence of the Refugee Category in 19th Century Britain’,  which gives some important information on the definition of the term ‘refugee’. She also explains that except for 1848-50, from 1826 until 1905 entry into Britain was unrestricted.   She describes the ongoing trade in enslaved Africans after agreements were signed by Europeans making this illegal, and the fate of ‘Liberated Africans’. Then she describes the effects of the American War of Independence on Africans in the USA ; as refugees many fled to Canada. Some ended up in what became known as Sierra Leone. What was totally new to me is the analysis of the influence newspaper reports of these events, and of the many novels and memoirs, in both the USA and the UK.

Adi’s article begins with noting that Africans have lived here for some2000 years but are ‘largely excluded from the investigations of those concerned with the study of refugees in Britain’.  He notes the differences in the ‘definition‘ and ‘status’ of refugees  in the UN Convention of 1951 and the OAU definitions in 1969: the first dealt with the situation in Europe, while the OAU naturally focussed on the situation in Africa, where there was ‘external aggression, occupation, foreign domination…’ . He then goes on to outline the organisations and networks formed by Africans in Britain, and gives some indication of how they arrived here. He argues that In the 19th century ‘African refugees were created as a consequence of European invasion and conquest… and mainly consisted of a handful of individuals…who have been little studied either by historians or those concerned with refugee studies’.  (This, of course, means in the future that many more activists might be discovered by researchers.)  Adi then gives brief outlines of the work of some individuals, eg Dusé Mohammed Ali, Bandele Omoniyi,  Kenyatta, Padmore and Wallace Johnson and some organisations, eg the African Association of 1897, WASU, the LCP, IAFA , IASB and the lesser known Negro Welfare Association, and finally the Committee of African Organisations.

Impossible, of course to cover this history in twenty-five pages.  So this is a great introduction to those unfamiliar with this history. It is also an article of importance for those not wholly familiar with these histories, and for the issues Adi raises about transfers of culture, eg  from Trinidad carnival to what became the Notting Hill Carnival.

I was taken aback by Adi’s claim on p.278 that C.L.R. James’ *Black Jacobins* was published by the IASB; it was published by Secker & Warburg in 1938. And as he has no references to publications on the Somalis in England, look at: Richard Lawless, *From Ta’Izz to Tyneside*  (1995); Nuruddin Farah, *Yesterday, Tomorrow: Voices from the Somali Diaspora* (2000); Sherwood,  ‘Racism and Resistance: Cardiff in the 1930s and ‘40s’, *Llafur (Welsh Labour History Journal*), September 1991.

As Adi wrote this article before these books of mine were published they are not in his References, but you should note them: *The* *Origins of Pan-Africanism: Henry Sylvester Williams and the African Diaspora,* Routledge 2010; on Malcolm X in England: *Malcolm X:  visits abroad April 1964 – February 1965,* Savannah Press 2010.