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## **Social Subjecthood? The inclusion of (post)colonial migrants in Dutch, French, and British welfare states, 1945-1970**

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## Propositions

1. French and Dutch welfare states in the postwar period mutated to accommodate (post) colonial migrants, departing from key organising principles to produce different worlds of inclusion.
2. The British postwar welfare state accomplished (post)colonial exclusions through immigration law and local-level discrimination.
3. Race should be viewed as a mode of classification that is inherently unstable and requires ideological work to sustain rather than as an individual-level attribute.
4. Racecraft – and not race or diversity – helps explain the forms of inclusion that (post) colonial migrants encountered in the postwar period.
5. Despite T.H. Marshall's exuberant proclamations to the contrary, formal citizenship was neither necessary nor sufficient for social citizenship in postwar Europe.
6. Research into inclusion must inquire not just into whether inclusion has taken place, but also into its nature.
7. Considering the *amount* of welfare a recipient receives alongside the *dignity* with which access to that welfare is associated produces four ideal-types of inclusion which can act as conceptual searchlights in the study of inclusion.
8. There are many productive synergies between historical and interpretivist scholarship.
9. The welfare state is an active agent of racecraft, helping to create the homogeneity to which its expansion is often credited.
10. The welfare state helps to secure the social and cultural premises of the nation and contribute to its perceived integrity (both in terms of its moral standing and its internal coherence).
11. Public attitudes are not decisive for policy outcomes.
12. The boundaries between insiders and outsiders are not fixed: solidarity is possible even when it might seem unlikely.