

## Europe

In ‘The Role of Immigration in the Making/Unmaking of the French Working Class (Nineteenth and Twentieth Centuries)’, Gérard Noiriel shows how migration history can be written back into overarching national narratives and the potential of such an approach to inform our understanding of contemporary politics. Noiriel reminds us that immigration as we currently understand it is ultimately a modern invention; a product of laws on nationality and of the nineteenth-century French state’s desire to exert control over people crossing borders. He argues that international population movement has always been at the heart of the history of the French working class. Contemporary narratives suggest that migration is a product of the post-war era, but in the late nineteenth-century, France was already being described as a ‘land of immigration’. In 1896, the socialist leader Jules Guesde was accused of representing ‘naturalized Belgians’ rather than ‘real French people’. Reconnecting with this long history of movement and tensions helps to understand the dynamics of exclusion at play in twenty-first century France. Noiriel’s analysis, connecting urban violence to social contexts, offers a powerful rejoinder to those who write of a ‘clash of civilisations’.

Margaretha A. van Es’s chapter ‘Was the Multiculturalism Backlash Good for Women with a Muslim Background? Perspectives from Five Minority Women’s Organisations in the Netherlands’ explores the latter question from a much-neglected vantage point. Van Es looks at the impact on women from a Muslim background of the rapid changes that have played out in recent Dutch history, with the rise of populism and

anti-immigration sentiment. Her analysis highlights the extent to which migrant and minority voices are excluded from European debates on migration and culture. She shows how listening to people from migrant and ethnic minority backgrounds can serve to undermine stereotypical representations and has the potential to shift the focus of ongoing debates, widening the scope of questions asked of migrant communities—for instance, about whether wearing a headscarf is a manifestation of a ‘free choice’. Again, migrant and minority history is reconnected to the social mainstream, with Van Es pointing out that women’s own emancipatory strategies should be given value and that they are relevant to the broader context of gender equality in the Netherlands.