The handle http://hdl.handle.net/1887/36507 holds various files of this Leiden University dissertation

Author: Mansvelt Beck, Floris
Title: How we do things here: moral communities, integration and toleration in the Netherlands: competing interpretations of liberalism in parliamentary practice, 2000-2013
Issue Date: 2015-12-02
Theses pertaining to the dissertation *How we do things here*  
by Floris Mansvelt Beck

1. Analysis of parliamentary debates in the Netherlands between 2000 and 2013 reveals a marked inclination towards liberal culturalism during that time. Nevertheless, there is also a persistent strain of framework liberalism running through the debates, evident especially in, but not limited to the contributions of the orthodox Protestant parties.

2. The Framework Convention for the Protection of National Minorities codifies a procedural morality governing the interaction between moral communities in a single polity. The choice of the Dutch legislator to limit the scope of the convention in the Netherlands to the Frisians demonstrates how much easier it is to sustain such a morality when societal divisions overlap territorial divisions.

3. Parliamentary debates on integration policy in general and civic integration in particular demonstrate that a liberal-culturalist position can be the result of the endorsement of liberal culturalism’s central value, i.e. autonomy, but that such a position can also be predetermined by a party’s social-economic concerns.

4. While a framework liberal society could accommodate individuals or moral communities committed to individual autonomy, a liberal culturalist society will be less hospitable to individuals committed to freedom of conscience. This suggestion, at least its latter half, is borne out by the debates analyzed in the present research.

5. The Parliamentary debates on the Ritual slaughter bill evidence that the general tendency in liberal-culturalist society to submit moral beliefs to intersubjective, critical scrutiny puts pressure on individuals not so disposed to justify themselves to the liberal-culturalist majority.
6. Even in a society committed to liberal culturalism certain first order beliefs may be regarded as self-evidently true, rather than possibly false. This is all the more so if the commitment to autonomy itself is held less from conviction than from the circumstance of being born in liberal-culturalist surroundings.

7. The principal difference between political philosophy and other branches of philosophy is that whereas in those other branches of philosophy an idea must be interesting to be useful, in political philosophy an idea must be useful to be interesting.

8. There is less continuity from political science to the study of law than from politics to law. Be that as it may, it is more defensible to study law without knowledge of politics than vice versa.

9. The law of diminishing returns applies to academic publishing as it does to the economy, but is heeded less in the academy than in the economy.

10. Interdisciplinary research undermines discipline (and that is a good thing).

11. It is said of songwriting that if a song works in black and white, it will work in color, but not vice versa. This applies to writing political philosophy as well.

12. In running and climbing, though it is the total experience that offers fulfilment, it does help to reach the finish line or summit. This is no different in pursuing a Ph.D.