

Volume 11, Number 3, April 2015

Activity

Jamieson's *Method and Moral Theory*

Jon Mayled

Match the items in the left column to the information in the right hand one.

Alasdair MacIntyre	(as outlined by Schneewind) to discover a basis for morality apart from God is fraught with difficulty.
Anti-theorists object	and Bernard Williams both agree that morality does not have authority anymore because society is so diverse, being multicultural and liberal.
Coherentism	asks us to imagine killing an animal which has previously been injected with a chemical designed to give it a human brain when it matures.
Enlightenment enterprise	calls those that dispute moral theories the anti-theorists, and he identifies the main issue of dispute — the dominant conception.
Foundationalism	in the mid twentieth century pointed out that there is no basis to associate legal reasoning with morality because there is no divine lawgiver, God.
G. E. M. Anscombe	is a linear system of theory building which starts with a foundational belief that is self-evidently true (assumed to be true).
Jamieson	is more popular because it is based on not one but several connecting ideas that work together to form a sound basis. For example, Kant's categorical imperative is based on several ideas that link together to undergird the moral theory.
Jamieson says	method of reflective equilibrium, which is a way of coming to a solution based on a series of formulation and revision of ideas.
John Rawl's	that these systems have similarities, such as the inability for either coherentism or foundationalism to guarantee change which is an essential element of ethical theory.
Tooley's cat	to the dominant conception because they think that morality comes from the ground up — from ordinary people, not academics and not God.

This resource is part of RELIGIOUS STUDIES REVIEW, a magazine written for A-level students by subject experts. To subscribe to the full magazine go to www.hoddereducation.co.uk/rsreview