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Sinnott-Armstrong here provides an extensive survey of the difficult subject of moral beliefs. He covers theories that grapple with questions of morality such as naturalism, normativism, intuitionism, and coherentism. He then defends his own theory that he calls moderate moral scepticism, which is that moral beliefs can be justified, but not

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Then he develops his own novel theory,—"moderate Pyrrhonian moral scepticism"—which concludes that some moral beliefs can be justified out of a modest contrast class but no moral beliefs can be justified out of an extreme contrast class. While explaining this original position and criticizing alternatives, Sinnott-Armstrong provides a wide-ranging survey of the epistemology of moral beliefs.

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Sinnott-Armstrong argues that all of these approaches fail to rule out moral nihilism—the view that nothing is really morally wrong or right, bad or good. Then he develops his own novel theory moderate classy Pyrrhonian moral scepticism which concludes that some moral beliefs can be justified out of a modest contrast class, but no moral beliefs can be justified out of an unlimited

[Walter Sinnott-Armstrong](#)

Walter sinnott-Armstrong Chauncey Stillman Professor of

Practical Ethics He is core faculty in the Duke Center for Cognitive Neuroscience and has a secondary appointment in the Duke Law School.

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All contentious moral issues—from gay marriage to abortion and affirmative action—raise difficult questions about the justification of moral beliefs. How can we be justified in holding on to our own moral beliefs while recognizing that other intelligent people feel quite differently and that many moral beliefs are distorted by self-interest.

Walter Sinnott-Armstrong - Wikipedia

Walter Sinnott-Armstrong (born 1955) is an American philosopher. He specializes in ethics, epistemology, and more recently in neuroethics, the philosophy of law, and the philosophy of cognitive science.

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