

Episode 197 -LucretiusToday Interviews Dr. Marcelo Boeri

Post by “Pacatus” of October 24, 2023 at 2:56 PM

I don't know if this belongs here, or ought to be transferred elsewhere (e.g., a continuation of the discussion at [Anticipations - Justice & Divine Nature](#)).

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I don't like the word “anticipations” as a rendering of prolepsis. To get at what I said in post #16 here about “moral noncognitivism” (a phrase I think may not be helpful either) and “feeling”, I'm going to suggest borrowing a neologism coined by philosopher/psychologist Eugene Gendlin: **“felt-sense.”**

For example, I have a felt-sense of disgust and revulsion and outrage at the abuse of a child – a mental disturbance (τᾶρᾶχή) accompanied by [πόνος](#) in the body (e.g. trembling, muscle-tightening, etc.). I don't need to take account of what the perpetrator thinks/feels in order to act. Nor do I need a set of philosophical or moral principles in order to act. Nor do I need to really think it out at all (hence the “noncognitivism” relative to an ethical response; the felt-sense may be an innately arising response to the situation).

I would not call that a felt-sense of justice – closer to the example in the above-mentioned thread of a child exclaiming “That's not fair!”

But, in order to advocate socially and politically for a compact to prevent and punish child abuse, I do need some defensible concepts/principles of justice – e.g. the compact to neither harm nor be harmed. I would consider that to be realpolitick, and a natural ethical extension of that felt-sense – and quite in line with Epicurean justice. (And maybe the word prolepsis could just be retained as is.)