

P.S.

If I'm right, this argument would *not* work – emotions could not provide (objective normative) reasons for action on them – if either

emotions = judgments

or

emotions = nonpropositional affective states.

So we need to combine these two standard views to allow emotions a justificatory role in practical reasoning.

If we also allow emotions propositional content weaker than judgment, as briefly suggested above, their role in practical reasoning will be *distinctive* in the sense of adding something to the logic of belief.