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.