Philosophy and Emotions have been historically confronted, at least for Western thinkers, the only ones taken into account in this culturally biased book (what about the Nyāya-Vaiśeṣika, Sākhyā-Yoga, Vedanta or Buddhist accounts of emotions?). Trying to be more precise, emotions were historically considered superfluous and dangerous for the superior rational thinking and, consequently, they were banned from any epistemological project. Brun, Doguoglu and Kuenzle have edited a book on the new perspectives that try to merge emotions and epistemology. The list of contributors is authoritative but at the same time not monotonous: there is a debate among authors. Catherine Z. Elgin, Christopher Hookway, Alessandra Tanesini, Sabine Döring, Daniel Dohrn, Markis Wild, Paul Thagard and Ronald de Sousa explain their own ideas about how emotions and rationality are intrinsically entangled in order to produce (good?) knowledge. I’ll describe the main ideas present in the book and will only make special reference to its origin if the author makes a special contribution to the debate.

After being historically ignored (once stated their epistemic biased nature), emotions entered epistemology discussions in the 1990s, some decades after they had been reintroduced to ethics and moral philosophy. Although thinkers like Schlick, Quine or Goodman have introduced emotional aspects of cognitive processes (satisfaction in observation, joy in verification, for example) Catherine Elgin was the first in 1996 who gave emotions a prominent role in epistemology. Again, there is no agreement in this field about the taxonomy of emotions, or what does an emotion, and the classic debate (Plutchik, Ekman, Solomon, Ortony & Turner,…) is still open, turning perhaps this debate
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