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Revista **de Estudios Sociales**

Anger: A Multidisciplinary Approach

Guest Editors

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Submission of articles
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The *Revista de Estudios Sociales* (RES) of Universidad de los Andes (Colombia) kindly invites the academic community to submit articles for a special issue on the topic of “**Anger: A Multidisciplinary Approach**”.

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The articles should be submitted **between October 1st and October 31st, 2023**

Submissions will be accepted in either **English, Spanish, or Portuguese**, and should follow the editorial and stylistic guidelines of *RES*.

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Overview

A few decades ago, different fields and methodologies began to inquire into the role played by anger, past and present, in various historical, social, and cultural contexts. The pioneering work in this regard was Carol and Peter N. Stearns' *Anger: The Struggle for Emotional Control in America's History* (1986). The work coincided with the birth of so-called "emotionology" and is at the basis of the new history of emotions, on the one hand, and the affective turn, on the other. There is nothing surprising in the fact that some of the most prominent scholars in the context of historical or sociological reflection on the passions, such as Barbara Rosenwein or Thomas Dixon, have returned to the history of anger as a means to understand the present. Linked with other related emotions, such as ire, rage, and indignation, anger has been singled out as a driver of popular revolt or, more generally, of social change. From the *enragés* of the French Revolution to the indignados of the early twentieth century, the emotional state that precedes retributive justice often figures among the causes of violence.

Anger has been studied by historians and philosophers alike. The work of Martha C. Nussbaum (2016) on the subject is noteworthy. In her books on democratic emotions, she considers that anger, whether in the personal or the public sphere, is always problematic in a normative sense. And while she admits some limited cases in which it may have instrumental value, for ourselves and others, in signaling that a wrong has been committed or as a source of *deterrence*, she also claims that angry actions contain “profound error,” either because of incoherence or because they are normatively unpleasant.

The unequal distribution of anger in the social context also raises questions concerning its cultural transversality or the ways in which it is valued depending on gender. In the latter sense, the work of William V. Harris (2004) on the control of anger in antiquity has sparked an important discussion on female anger, the repercussions of which have survived to the present day. While Harris shows that in the ancient world it was common to attribute, but also to delegitimize, female anger as part of its irrational nature, today we find more than a few vindictory movements based precisely on this emotion. The writer Lauren Groff (2022), for example, argues that "female rage is a force for good, the antidote to the trophy wife." In this regard, insights from queer theory and feminisms have shed new light on this emotion. The same is true of the attribution of anger to stigmatized social groups, which are granted the privilege of collective indignation as a last resort. Comparative studies from historical and cross-cultural perspectives concerning both gender and the geopolitics of hatred are scarce. Very little has been done, for example, to study the justification of anger in the Muslim world, just as there are no studies on God's anger in the context of Judeo-Christian religions. We are almost completely unaware of how and why the value attached to this emotional reaction has been modified, whether in the more attenuated form of anger or in the more radical forms of cruelty or viciousness. And while there is some research on its medicalization and treatment at the beginnings of mental medicine (Moscoso 2016) and public health, little or almost nothing has been done to shed light on the return of anger to the field of health.

As pointed out by Pankaj Mishra (2017), whether or not we are in an *age of anger*, the topicality and relevance of the subject is, in our opinion, beyond dispute, as is the need to address it from a new pluralistic approach. After all, anger is a heterogeneous reality that has had diverse social uses throughout a complex history, not free of conflicts. From the condemnation of Buddhism or ancient stoicism to the discovery of its political virtues (Rosenwein 2020) —or, at least, of some of its expressions that can play a role in combating inequality in our contemporary societies (Quintana 2021) — the history of this emotion is so plural that its study requires a multidisciplinary approach. In this vein, to articulate a holistic view that incorporates the new lines of research on anger, we must also consider the contributions of social psychology. These have emerged in response to the work of Gurr (1970) and emphasize the role of psychological factors in triggering political violence, and new theoretical approaches that address the phenomenon of anger from the standpoint of literature or philosophy.

The purpose of this issue is, based on the following proposed thematic axes, to bring together articles that study the subject of anger from different disciplines, traditions, and perspectives.

- Past and present of anger.
- Anger as a political emotion.
- Anger and gender.
- Anger in the non-Western world.
- The religious justification of anger.
- Anger and mental illness.
- Anger in the context of 21st century social movements.
- Anger in literature and philosophy.

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