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, Mestrovic's The Postemotional Bully is a Maussian gift. This deeply intellectual and theoretically informed exploration of the Bully as a universal character-type, shows the deep tie-in between the Modern's transformation of how we experience emotions, and demonstrates Western culture's simultaneous attraction too and fear of the bullying impulse.

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Mestrovic traces this fundamental opposition between barbaric force or bullying versus benign obligation that is the spirit of the gift through a host of modernist and postmodernist thinkers and theories. He introduces the concept of the 'postemotional bully' as an alternative to both of these major bodies of social theory.

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The Postemotional Bully - Stjepan Mestrovic - Google Books

Stjepan Mestrovic, a professor of sociology at Texas A&M University, does not overtly challenge the principle of value-free social science in The Postemotional Bully (SAGE). He uses concepts and distinctions from the canon of classical social theory to interpret contemporary cultural and behavioral trends.

Review of Stjepan Mestrovic, 'The Postemotional Bully'

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The Postemotional Bully (Sage Swifts): Amazon.co.uk ...

Mestrovic, S. (2015). The postemotional bully 55 City Road, London: SAGE Publications Ltd doi: 10.4135/9781473910355. Mestrovic, Stjepan. The Postemotional Bully. 55 ...

SAGE Books - The Postemotional Bully

However, for the most part, bullying and hazing are ill-defined and lack theoretical perspective. Yet, he argued that the spirit of modernity was disappearing with the progress of modernity. - The Postemotional Bully (Sage Swifts) by Dr. Stjepan Mestrovic.

The Postemotional Bully by Dr. Stjepan Mestrovic (Hardback ...

As Mestrovic rightly notes, the missing ingredient in most sociological theorising is the role of the emotions. In this respect, Postemotional Society exemplifies both the importance and the dilemmas involved in the sociological study of emotions in social life... Drawing upon an eclectic variety of sources, from Durkheim to Baudrillard, Riesman to Ritzer, Doestoevsky to Orwell, Mestrovic argues ...

Amazon.com: Postemotional Society (9780761951292): Stjepan ...

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The Postemotional Bully | SAGE Publications Ltd

Mestrovic, S. (2015). Modernity as a bully. In The postemotional bully (pp. 13-43). 55 City Road, London: SAGE Publications Ltd doi: 10.4135/9781473910355.n2 ...

SAGE Books - The Postemotional Bully

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Stjepan Meštrovi? - Texas A&M University

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Books by Stjepan Mestrovic. The Postemotional Bully (SAGE Swifts) Author: Stjepan Mestrovic. Hardcover Feb 2015. List Price: \$73.00. Compare Prices. Strike and Destroy. Author: Stjepan G. Mestrovic. Hardcover May 2014. List Price: \$32.95. Compare Prices. The Coming Fin De Siècle.

Stjepan Mestrovic Books - List of books by Stjepan Mestrovic

In this thought-provoking, theoretically dense essay, sociologist Mestrovic seeks to understand and explain the phenomena of bullying and hazing through the lens of what he labels "postemotional His theory is informed by a plethora of popular cultural artifacts, and also by empirical studies of high-profile cases of bullying worldwide.

The topics of bullying and hazing have sparked interest and discussion in recent years. Hazing is a crime in the United States, and Western nations have made efforts to stamp out bullying in schools, the workplace, and institutions. However, for the most part, bullying and hazing are ill-defined and lack theoretical perspective. Mestrovic brings classical as well as contemporary social theory to bear on this discussion. Thorstein Veblen defined the predatory barbarian as the social type, enshrined by modernity, who prefers to use force over peaceable means to achieve ends. On the other extreme, Marcel Mauss wrote about the spirit of the gift and its obligations - to give, to receive, and to reciprocate - as the fundamental basis of social life. Yet, he argued that the spirit of modernity was disappearing with the progress of modernity. Mestrovic traces this fundamental opposition between barbaric force or bullying versus benign obligation that is the spirit of the gift through a host of modernist and postmodernist thinkers and theories. He introduces the concept of the 'postemotional bully' as an alternative to both of these major bodies of social theory. The postemotional bully, as a social type, is fungible, beset by screen-images on media and social media that are isolating, and is at the mercy of the peer-group. Case studies focus on bullying and hazing, specifically the cases of an American soldier who committed suicide in Afghanistan, instances of torture at Abu Ghraib, and the murder of a 23-year-old African-American inmate in a Southern state prison in the US.

Annotation Applying theories of 'post-emotionalism' to the issue of 'the bully' as a social type, Mestrovic argues that while modern society likes to present itself as morally superior, it still contains strong 'barbarian' elements. Case studies focus on bullying and hazing, examined by the case of an American soldier who committed suicide in Afghanistan, torture at Abu Ghraib, and the murder of a 23-year-old African-American inmate in a Southern state prison in the US.

The often misunderstood "modern person syndrome" is a disorder linked to the conditions of living in our contemporary society. The author argues that the conditions of modernity have introduced new processes, forces, and cultural motivations that have major implications for all aspects of mental health and social well being. This innovative approach to mental health seeks to explain a variety of psychological trends, including the steep rise in depression, the sharp increase in the prevalence of existential disorders, and the emergence of consumption disorders. Schumaker illuminates the emerging patterns and also offers new and more effective intervention and prevention strategies.

This book represents a distinctive approach to cultural analysis, using multi-dimensional methods for addressing issues of public interest. The approach, which deploys Jim McGuigan's original concept of the cultural public sphere, is demonstrated in several case studies, including: Celebrity death Festivals and urban regeneration Race and multicultural controversy Popular television (for instance, Little Britain and The Apprentice) Social significance of the all-purpose mobile communication device in a privatized and individualized way of life Riskiness and uncertainty at both the levels of environmental politics and working life in the creative and media industries

Drawing primarily on selected filmic texts from former-Yugoslavia, the book examines key social and political events that triggered the Yugoslav wars in the 1990s. Yugoslav politics and society are set within the broader artistic and cinematic strategies that helped stabilise post-Yugoslav territories strategies that were part of the national desire of looking forward to a time of 'perpetual peace' and its subsequent cosmopolitan norms. It argues that filmic texts demonstrate the degree to which nationalism was at the heart of the violent disintegration of Yugoslavia. Yet, the concern of the argument is not simply to offer a filmic critique but to develop an alternative to nationalism; namely, a theoretical framework through which cosmopolitan humanism is at the forefront of addressing former Yugoslavia's political wounds.

We didn't know. For half a century, Western politicians and intellectuals have so explained away their inaction in the face of genocide in World War II. In stark contrast, Western observers today face a daily barrage of information and images, from CNN, the Internet, and newspapers about the parties and individuals responsible for the current Balkan War and crimes against humanity. The stories, often accompanied by video or pictures of rape, torture, mass graves, and ethnic cleansing, available almost instantaneously, do not allow even the most uninterested viewer to ignore the grim reality of genocide. And yet, while information abounds, so do rationalizations for non-intervention in Balkan affairs - the threshold of real genocide has yet to be reached in Bosnia; all sides are equally guilty; Islamic fundamentalism in Bosnia is a threat to the West; it will only end when they all tire of killing each other - to name but a few. In *This Time We Knew*, Thomas Cushman and Stjepan G. Mestrovic have put together a collection of critical, reflective, essays that offer detailed sociological, political, and historical analyses of western responses to the war. This volume punctures once and for all common excuses for Western inaction. *This Time We Knew* further reveals the reasons why these rationalizations have persisted and led to the West's failure to intercede, in the face of incontrovertible evidence, in the most egregious crimes against humanity to occur in Europe since World War II. Contributors to the volume include Kai Erickson, Jean Baudrillard, Mark Almond, David Riesman, Daniel Kofman, Brendan Simms, Daniele Conversi, Brad Kagan Blitz, James J. Sadkovich, and Sheri Fink.

This book has been written for people who make decisions and bring about change, at all sorts of levels, and in a wide range of disciplines. Researchers and managers have a duty to collaborate with clinicians, to understand and make the most of each others' skills. This necessitates a new paradigm of health service research which is part of a change management culture and change promotion.

The failure to adequately respond on the part of the major Western superpowers to the atrocities in the Balkans constitutes a major moral and political scandal. In *Genocide after Emotion* Mestrovic and the contributors thoroughly interrogate the war, its media coverage and response in the West. The result is alarming, both for the progress of the war and for the condition of our society today: the authors argue that the West is suffering from a "postemotional" condition - we are beyond caring about anything anymore.

Anthony Giddens is arguably the world's leading sociologist. In this controversial contribution to the Giddens debate, Stjepan Mestrovic takes up and criticizes the major themes of his work - particularly the concept of 'high modernity' as opposed to 'postmodernity' and his attempted construction of a 'synthetic' tradition based on human agency and structure. Testing Giddens' theories against what is happening in the real world from genocide in Africa to near secession in Quebec, Mestrovic discerns in the construction of synthetic traditions not the promise of freedom held out by Giddens but rather the ominous potential for new forms of totalitarian control.

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