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each, which illuminate many of Zygmunt Bauman's ideas concerning the present age: a world of constant change, inhabited by largely atomized individuals who are afraid to commit to one another.

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change. We want to know what is going on and what is likely to happen, but what we get is an avalanche of information that threatens to overwhelm us. How are we to sift the information that really matters from the heaps of useless and irrelevant rubbish? How are we to derive meaningful messages from senseless noise? We face the daunting task of trying to distinguish the important from the insubstantial, distil the things that matter from false alarms and flashes in the pan. Nothing escapes scrutiny so stubbornly as the ordinary things of everyday life, hiding in the light of deceptive and misleading familiarity. To turn them into objects of attention and scrutiny, they must first be torn out from that daily routine: the apparently familiar must be made strange. This is precisely what Zygmunt Bauman seeks to do in these 44 letters: each tells a story drawn from ordinary lives, but tells it in order to reveal an extraordinariness that we might otherwise overlook. Arresting, revealing, disconcerting, these snapshots of life by the most brilliant analyst of our liquid modern world will appeal to a wide readership.

Zygmunt Bauman was one of the most important social theorists of recent decades. He did major work on the Holocaust, the postmodern and much else, up to fifty-eight books in English on almost as many topics. In this book, Australian sociologist Peter Beilharz, Bauman's collaborator for thirty years, recounts the details of their relationship, simultaneously charting the changes that have occurred in academic life from the 1980s to today. Friendship was one of the bonds that made Bauman and Beilharz's intellectual collaboration possible. Though the two were worlds apart in terms of biography and place, their work together was defined by a certain kind of intimacy. Separated by a generation, they collaborated for a generation together. This book follows their story in touching detail while puzzling over Bauman's rich yet contested legacy.

By offering an analysis of the idea of home across the individual, interpersonal, social, and global scales, *Mapping Home* aims to show the extent to which self-concept is deeply tied to constructions of home in a globally mobile age. The epistemological link between dwelling as "knowing oneself" and the experience of welcome as key to being able to map "one's place(s) in the world" are examined through Martin Heidegger's concept of dwelling, Zygmunt Bauman's notion of liquid modernity, Jacques Derrida's exploration of hostile hospitality, and Kwame Anthony Appiah's sense of cosmopolitanism as border-crossing conversation. To further explore these ideas, the book draws on multimodal literature and films that span genres, including gothic horror, fantasy and science fiction, thoughtful comedies, and politically nuanced tragedies. The quality that deeply links the texts is their ability to illuminate the stabilities and mobilities through which home not only mediates but also integrates an individual's diverse experiences of belonging in different locations as well as on different geocultural scales—from the intimate "household" to the more abstract "hometown" or "homeland" and beyond.

The term 'collateral damage' has recently been added to the vocabulary of military forces to refer to the unintended consequences of armed interventions, consequences that are unplanned but nevertheless damaging and often very costly in human and personal terms. But collateral damage is not unique to the world of armed intervention - it is also one of the

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most salient and striking dimensions of contemporary social inequality. The inflammable mixture of growing social inequality and the rising volume of human suffering marginalized as 'collateral' is becoming one of most cataclysmic problems of our time. For the political class, poverty is commonly seen as a problem of law and order - a matter of how to deal with individuals, such as unemployed youths, who fall foul of the law. But treating poverty as a criminal problem obscures the social roots of inequality, which lie in the combination of a consumerist life philosophy propagated and instilled by a consumer-oriented economy, on the one hand, and the rapid shrinking of life chances available to the poor, on the other. In our contemporary, liquid-modern world, the poor are the collateral damage of a profit-driven, consumer-oriented society - 'aliens inside' who are deprived of the rights enjoyed by other members of the social order. In this new book Zygmunt Bauman - one of the most original and influential social thinkers of our time - examines the selective affinity between the growth of social inequality and the rise in the volume of 'collateral damage' and considers its implications and its costs.

Is it possible that various disciplines, theorists and cultural commentators have been hurtling down a blind alley in the last thirty years, searching for the holy grail of the postmodern? What if, after all, we have never have been postmodern? Or what if we are, instead, now living 'after postmodernity'? As global culture rushes off the cliff of catastrophe with its neo-liberal, neo-conservative ideologies mangled in the process, this book provides theory at the speed of light designed to capture the fast flickering images of the real, gone before you can blink in today's accelerated culture.

This book explores the concept of the stranger as a 'modern' social form, identifying the differing conceptions of strangerhood presented in the literature since the publication of Georg Simmel's influential essay 'The Stranger', questioning the assumptions around what it means to be regarded as 'strange', and identifying the consequences of being labelled a stranger. Organised both chronologically and thematically, the book begins with Simmel's major essays on the stranger and culminates with an analysis of Zygmunt Bauman's thought on the subject, with each chapter introducing an idea or key theme initially discussed by Simmel before exploring the development of the theme in the work of others, including Schütz, Derrida, and Levinas. The stranger is an enduring concept across many disciplines and is central to contemporary debates about refugees, asylum, the nature of inclusion and exclusion, and the struggle for recognition. As such, this book will be of interest to scholars across the social sciences.

Only virtuous humans are supposed to move in time to meet their happy destiny or karma. The tale of Jamal in Slumdog Millionaire is such a case of serendipitous mobility towards riches and love - a 'journey' in which good heroes and urban communities respecting solidarity are successfully modernised. Unsurprisingly, the film became tangled in many controversies around India's destiny in the world: the film inserted Mumbai into various financial, political and artistic scenes, increased tourism in its filmed slums, and brought about charity projects in which celebrities and tourist businesses were involved. Slumdog Millionaire served as a global example of a 'developing country's' uneven but unique

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modernisation. This book examines such mobilities of ideas, art, tourism and activism together. In doing so, it reveals the significance of Mumbai as a post-colonial city in discussions of modernity – a form of mobile adaptation to new world realities. Tzanelli examines the various agents involved in controversies through multiple virtual and real journeys to India's colonial history and present social complexity, with a view to actualise a post-colonial future, a 'destiny' as the country's serendipitous destination. Addressed to interdisciplinary audiences, the book will be a useful text for students and scholars of globalisation, mobility, tourism, media and social movement theory.

"This volume investigates the significant role qualitative research plays in expanding and refining our understandings of crime and justice. It features seventeen original essays that discuss the relationship between methodology and theory. The result is a theoretically engaged volume that explores the approaches of qualitative scholars in the collection and treatment of data in criminological scholarship. Among the key issues addressed in the volume are methodological rigor in qualitative research; movement between method, theory building, theoretical refinement and expansion; diversity of qualitative methodologies, from classic field research to contemporary innovations; and considerations of the future of qualitative criminological research. Qualitative research use has expanded rapidly in the last twenty years. This latest volume of *Advances in Criminological Theory* presents a cogent appraisal of qualitative criminology and the ways in which rigorous qualitative research contributes to theorizing about crime and justice."

This book explores the uses and limits of Max Weber's work for thinking sociologically about capitalism today. By reading between Weber and a range of contemporary theorists, from Gilles Deleuze though to Ulrich Beck and Zygmunt Bauman, the book argues that the ongoing value of Weber's work lies in the concepts that underpin his economic and cultural sociology. These concepts can be assembled into a network of thinking devices that can be used to frame a sociological understanding of the present. Weber's method of concept formation is reconsidered before five main concepts, in turn, are developed and assessed: capitalism, market, neoliberalism, class and modernity. It is argued that while these concepts are not without limits, they can be read creatively to provide a basis for renewed analysis of the social dynamics and cultural complexities of contemporary capitalism.

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