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Nota di contenuto	Chapter 1: Conviviality vis-à-vis Cosmopolitanism and Creolisation: Probing the concepts -- Chapter 2: Fantasy of conviviality: banalities of multicultural settings and what we do (not) notice when we look at them -- Chapter 3: Creolisation as a Recipe for Conviviality -- Chapter 4: Schleiermacher's Geselligkeit, Henriette Herz, and the 'Convivial Turn' -- Chapter 5: Cosmopolitanism as Utopia -- Chapter 6: Creolizing Conviviality: Thinking Relational Ontology and Decolonial Ethics through Ivan Illich and Édouard Glissant -- Chapter 7: A Convivial Journey: From Diversity in Istanbul to Solidarity with Refugees in Denmark -- Chapter 8: Bringing Conviviality into Methods in Media and Migration Studies: -- Chapter 9: Post-2015 Refugees Welcome Initiatives in Sweden: Cosmopolitan Underpinnings -- Chapter 10: The Bridge - Redux: The Breakdown of Normative Conviviality -- Chapter 11: Charting a Convivial Continuum in British Post-War Popular Music 1948-2018 -- Chapter 12: Footballers and Conductors: Between

Reclusiveness and Conviviality -- Chapter 13: Impurity and Danger.  
Excerpt from Cape Calypso -- Chapter 15: Seeing Johannesburg Anew:  
Conviviality and Opacity in Khalo Matabane's Conversations on a  
Sunday Afternoon. .

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## Sommario/riassunto

Conviviality has lately become a catchword not only in academia but also among political activists. This open access book discusses conviviality in relation to the adjoining concepts cosmopolitanism and creolisation. The urgency of today's global predicament is not only an argument for the revival of all three concepts, but also a reason to bring them into dialogue. Ivan Illich envisioned a post-industrial convivial society of 'autonomous individuals and primary groups' (Illich 1973), which resembles present-day manifestations of 'convivialism'. Paul Gilroy refashioned conviviality as a substitute for cosmopolitanism, denoting an ability to be 'at ease' in contexts of diversity (Gilroy 2004). Rather than replacing one concept with the other, the fourteen contributors to this book seek to explore the interconnections - commonalities and differences - between them, suggesting that creolisation is a necessary complement to the already-intertwined concepts of conviviality and cosmopolitanism. Although this volume takes northern Europe as its focus, the contributors take care to put each situation in historical and global contexts in the interests of moving beyond the binary thinking that prevails in terms of methodologies, analytical concepts, and political implementations.

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