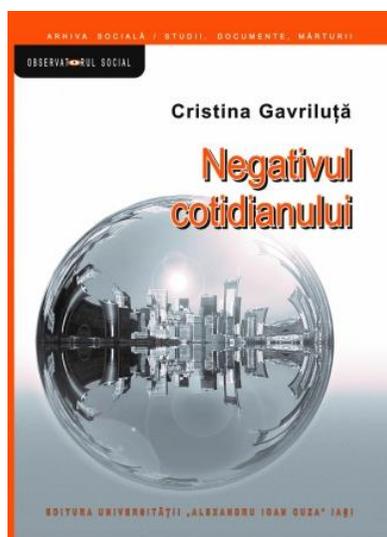


**BOOK REVIEW: Cristina Gavriluță (2017). *Negativul cotidianului*. [engl: *The Negative of everyday life*]. Iasi: „A.I.Cuza” University Press**

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Ph.D. Professor Cristina Gavriluță teaches courses at the Faculty of Philosophy and Socio-Political Sciences of the "Alexandru Ioan Cuza" University, Iași, courses on Anthropology, Sociology of Deviance, and Sociology of Social Change. She followed doctoral training in France, at the École des Hautes Études en Sciences Sociales, and postdoctoral training in Italy, at the University „G. D'Annunzio”, Chieti-Pescara. She is the author of four volumes: *Socio-antropologia fenomenelor divinatorii* (2008); *Sacral si californizarea culturii. Sapte interviuri despre religie si globalizare* (2008); (co-author) *Sociologia sportului* (2010); *The Everyday Sacred: Symbols, Rituals, Mythologies* (Lambert Academic Publishing House, 2013).

The book “Negativul cotidianului” [engl: *The Negative of everyday life*] is made up of 4 chapters, entitled: *Epistemological benchmarks in the research of the social; Beyond the air wall. Mentalities and cultural references in social life; The sacred and its social expressions; The body in the register of normality and deviance*. As the author herself says, the book offers a balance between didactic and scientific activities which offers readers extremely topical, even “hot” subjects, chosen in an inspired, inciting and undoubtedly topical way, such as that terrorism, globalization, the construction and reconstruction of identity, trafficking in human beings, divination and magico-religious rituals, intended for the general public, the educated public, and specialists interested in in-depth knowledge and qualitative of the social, “beyond figures and appearances”.

In the context of understanding the social, says the author, facts are important, but they do not represent everything, and in fact the negative, or “what is not seen in this world, is the key to understanding. deep of reality”. “This negative can be camouflaged by context, others, symbols, beliefs”, being “the subtle, invisible, but deeply real dimension of our existence”, in which case “marginal, obscure, insignificant, seemingly devoid of social facts of statistical relevance, become important”, hiding “the explanatory seeds of our actions, gestures, behaviours and choices”, thus discovering “fears, fears, passions, beliefs, symbols of connections hidden in the social fabric” which cannot be “simply included in statistics and indicators, even though each of us lives in different and strange ways”.

The book "Negativul cotidianului" [engl: *The Negative of everyday life*] represents qualitative research of a hermeneutical nature of interest to specialists "who wish to savor more subtle meanings and more subtle meanings of existence", representing at the same time "a plea for a socio- anthropological", at the level of which "the social data are intimately linked to the hermeneutics of mentalities", the approach not being easy at all. Such an approach can also change the solutions proposed for the various social challenges, because that "going beyond what is visible and manifested in everyday life can lead to a deeper understanding of the world in which we live".

The first chapter, entitled "*Epistemological landmarks in the research of the social*", presents the way in which a sociologist can approach reality to penetrate its essence, because the causal understanding of the phenomena is not sometimes sufficient, thus that the modality in which the social reality can be formed and what is significant in the understanding of the social, by presenting the sequences of the world which camouflage the deep understandings of the social life, and what constitutes the most appropriate "methodological formula" in a sociological approach.

The author promotes through the book "Negativul cotidianului" [engl: *The Negative of everyday life*], an "interdisciplinary perspective of social research", insisting on the possibility of modeling social reality, on "the need for a hermeneutics of the social, going as far as its negative". The research method is mainly qualitative, the author's studies being based on: introductory study, observation and storytelling.

The second chapter of the book, titled "*Beyond the Air Wall. Mentalities and cultural references in social life*", places the social spirit in the negative of everyday life and the themes that constitute the pillars of this approach are represented by: "Romanian capitalism", "tradition and social modernity", "the global world in image and imagination", all of these showing the fact that "behind certain extremely important social phenomena there are data of a mental nature", ethnological and anthropological research demonstrating "the existence of these constants in social life", which "control social reality in an invisible and subtle way, beyond reasoning, rules, standards", and which are "like a wall of invisible air that we often hit".

The third chapter, entitled "*The sacred and its social expressions*", shows the fact that "in the contemporary world, the sacred remains an important variable, despite an accelerated process towards a desacralized and Californized culture", the problem of tolerance and the knowledge of the Other becoming of maximum interest in the conditions of the different forms of "terrorism" which are manifested in the current world, because terrorism, the phenomenon of globalization and social practices in the unconventional field, such that magico-religious rituals and superstitions, demonstrate the fact that in a secular world, there is always a series of raw data which can explain social behaviour and which is placed by some authors in the "sacred zone" and by others "in that of archetypes". In the classic view of Vilfredo Pareto, as the author herself points out, there are "residues of the sphere of non-logicity", this "nucleus of residues" being represented by "a series of archetypal images. primordial which run in time, this mechanism of regeneration being continuous and unlimited", certain residues being able "to transform themselves into religious systems and doctrines ", others remaining "of simple superstitions", and others "probably that they do not exist and have no chance to immerse themselves in time and history".

The fourth chapter, entitled "*The body in the register of normality and deviance*", describes "a series of social phenomena through the prism of bodily practices, images

and social representations of the body". The author, on the model of Michel Foucault, reveals the phenomenon of trafficking in human beings "as a form of domination and submission of the body", using a series of strategies and practices that "shape their representations but also their relation with the body", "a clear mark of discovery and real experience of the victim's condition. The body can also be a real repository of deviant and delinquent behaviour". In the phenomenon of trafficking in human beings, the manifestations of the body can be qualified, in the manner of Mauss, as a true total social phenomenon, and "the correct reading of the body in such situations, can generate new information and solutions in the management and control of the phenomenon of trafficking".

Ph.D. Professor Cristina Gavriluță, through her book "Negativul cotidianului" [engl: *The Negative of everyday life*], proposes a "hermeneutics of the everyday life", considered as a "hermeneutics of the negative of social life" which can also be identified in "apparently minor, insignificant, marginal social facts and phenomena or outdated". We can conclude with the author's idea, who states: "Knowledge of the social is always a challenge and the complexity of life can be deciphered precisely by accessing its less visible areas".