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Cristina Gavriluță, *Negativul cotidianului*, [*The Everyday Negative*], Editura Universității „Alexandru Ioan Cuza”, Iași, 2017.

Cristina Gavriluță is the author of the work entitled „Negativul Cotidianului” (The Everyday Negative) published in Iași at the end of 2017, being structured in four chapters and with a total of 256 pages. Currently, the author holds the position of Full Professor at the Faculty of Philosophy and Social-Political Sciences - Department of Sociology and Social Assistance at „Alexandru Ioan Cuza” University in Iași. „Negativul Cotidianului” joins other specialist works from the „Social Observatory” collection, a collection coordinated by Prof. Univ. Dr. Mihai Dinu Gheorghiu at the Publishing House of the „Alexandru Ioan Cuza” University in Iași.

From the very beginning of the book, the author invites us to reflect by quoting the French sociologist, Georges Balandier (1920-2016): „the sociology of everyday is better seen in the negative...it is better specified by what it avoids considering than by what it considers”.

The introductory part of the paper clarifies the essence of the paper, that is about making a reading of the social in the negative light, in the less visible or located in the half-light or even shadow areas of the social. The author shows that „the idea appeared with the reading of Mosche Idel's book, *Perfections that absorb. Kabbalah and interpretation*. The profound interpretations made by Moshe Idel, one of the world's best specialists in Jewish mysticism (...). Thus, the thinking of Moshe Idel but also a series of anthropological and sociological readings in the company of which the professor from Iasi, Cristina Gavriluță, was intellectually formed, represent the sources of inspiration that guided her towards the conception of a sociological approach that privileges the sign, symbol, interpretation and understanding of the social.

Moreover, the first chapter, *Epistemological Landmarks in Social Research*, brings a series of epistemological clarifications regarding the perspective proposed by the author. Placing sociological research under the sign of plural truths and of an assumed subjectivity, the author clearly opts for a qualitative approach in which she invites the researcher to use a series of techniques and methods such as: observation, interview, storytelling and narrative techniques. Applying them carefully to study some social phenomena less demanded by the public agenda, located somehow in the area of marginal phenomena in sociological study, can provide extremely valuable material. The hermeneutic approach could reveal, according to the author, unsuspected facets of the social, unaltered by the noise of

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refectories, media coverage or everyday overload. Therefore, the negative of the everyday has two meanings for the author: on the one hand, the exploitation of the unseen, less accessible side of the social, present in minor, marginal phenomena, and on the other hand, a hermeneutic of facticity in which the sign, the symbol and what lies behind the actions, our gestures, opinions or representations is valued.

Chapter II, *Beyond the Wall of Air. Mentalities and cultural landmarks in social life*, is for the reader an illustration of the epistemic and research options of Prof. Cristina Gavriluță. As mentioned in the work, „the themes that constitute the pillars of this endeavor are Romanian capitalism, tradition and social modernity, the global world in the image and imaginary”. These phenomena constitute a seen/unseen part of the way in which social reality is controlled and directed from the shadows „beyond reasonings, norms and rules”.

The third chapter, *The Sacred and its social expressions*, completes the negative reading of the social with other studies. This time the author opts for the study of contemporary phenomena in which the core is a religious one. Thus, the issue of alterity is brought back into the sociological discourse, as it results from some phenomena such as the *Holocaust* or *Charlie Hebdo*. Also here, a series of facts and social practices from the non-conventional area are brought to attention and interpreted, such as: magical-religious rituals, divination, satanism.

*The body in the register of normality and deviance* is the fourth chapter of the work and follows a series of social representations of the body but also a number of its instances in the register of normality and deviance. Capitalizing on a number of sources from Greek philosophy, the theological perspective and a series of socio-anthropological approaches along the lines of Marcel Mauss, David le Breton, Alain Corbin, Cristina Gavriluță analyzes the body as a main interface of social interaction. Agent, but also object of power games, the body reveals its strong social importance. It becomes a veritable symbolic reservoir in the entire mechanism of social interaction, especially when it bears the mark of deviance. For example, the trafficking of human beings which is presented by the author as „a form of domination and subjugation of the body”. According to the analyzes presented in the paper, in the study of the trafficking of human beings there can be present „a series of practices and strategies that, finally, shape the representations, but also their relationship with the body.” We can record that, to a large extent, this chapter marks the erudition, talent and finesse of the sociologist in researching the phenomena and practices that are found in the blender of contemporary social pathologies.

Broadly speaking, having as a source of inspiration elements from the researches and studies of renowned sociologists and philosophers, such as: M. Weber, V. Pareto, G. Balandier, Mircea Eliade, Ioan Petru Culianu, Moshe Idel, M. Foucault, U. Eco, etc., through this work, the sociologist Cristina Gavriluță sets out to create a „hermeneutic of the everyday seen as a hermeneutic of the negative of social existence.”

The work is addressed to specialists in the social field, anthropologists, ethnologists, but also to the general public, passionate about knowing and

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deciphering the social, finding it a source of inspiration for new studies and researches that want to go beyond the visible barrier of everyday life.

*The Everyday Negative* places Cristina Gavrilită in a particular register of sociologists who combine sociological and anthropological knowledge in a novel, original way, relying on the valorization of qualitative methods and the quality of the hermeneutic approach. And these, along with the exciting writing, are enough reasons to pay more attention to his works and articles.