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Silvia Cataldi and Gennaro Iorio (Eds.) *Social Love and the Critical Potential of People*, New York, Routledge, 2023, pp. 347

The book revolves around five major themes structured in five sections: an overview of social love, social love as abundance, social love as care for others and the world, social love as universalism and social love as recognition of others. Each section provides an insight or overview of the theme and attempts to sketch evidence and present current issues. The book is divided into 21 chapters and contributed by more than 30 authors. Social love as a sociological concept needs clarity for the readers since it seems to reflect an old understanding of love. Cataldi and Iorio have attempted to bring out the nuances of social love, especially against the backdrop of the COVID-19 and Ukraine war. The book bases conceptual derivations from everyday life experience and quotes terms like solidarity refrigeration, street lawyers. The authors' reference to the philosophical understanding of social love sketched back to Kierkegaard's "ability to recognise the Other and their needs at centre generating trust, hope and social innovation". The challenge before the authors is to explain how love can be a space for criticism of par excellence and love coincide with agape – over abundance – social action relationships and interactions. Cataldi also brings six axiological thinking from philosophical, sociological, contemporary, feminist, critical sociologist and interdisciplinary traverse. The book argumentatively captures the readers' minds in reflecting on daily living experiences to validate the arguments from a theoretical perspective. The research perspectives of social love are critical as they try to distinguish researcher and subject that becomes a 'place of cognitive process, the space of the soul'.

Understanding utopian and heterotopian experiences need post-enlightenment reflections that overcome traditional emancipatory concepts to individualistic perspectives that facilitate deconstruction and reconstruction of rationality to liberate other modes of imaginary organizations to produce the base for social love. The reflections of utopianism and heterotopianism or geometrism point out the creative invention of social existence, valuing living human and non-human

beings. Overabundance as a dimension of social love goes beyond antecedent with one's actions without interest, return accounting or justification. The personal experiences of Sari Hanafi are useful to understand that social love is not only critical but dialogical. The World Index of Love scales the loving attitude of world citizens and is useful for further research. The researcher is empirically and methodologically sound, which helps readers draw nuances of social love from expressions of social love evident in daily living. This section assists readers in understanding current issues related to social love. There are two chapters featuring the collective action of Latin America to express social love and social movements that extend social love through social mobilisation against the backdrop of COVID'19 because the notion of care is the notion of gift that involves 'autonomy and dependency, freedom and vulnerability'.

The section on care for others and the world stresses its root implications of agape that embraces the margins and vulnerable orienting towards future geometrics. This is furthered by the insights about the intersubjectiveness of love of inclusive nature that embraces a holistic, anthropocentric and ecocentric vision. This epic centre, the feeling of love and attitude of belongingness, expressed in the possibility of sharing something within distance from oneself, generates social love, which is performative, affective sharing that creates the reality of being with oneself in the other. The reflections presented in empirical evidence are described in three chapters dealing with deprivation and educational poverty pointing to act on social love, how the lockdown of COVID'19 assisted youngsters to be altruistic, and the commitment and ethical consideration of health professionals paved the way for social love. The discussion on the current issues from the social work perspective presents a unique distinction between intervention effectiveness and the perception of success in the helping relationship. The exploration of the social protection system of Latin America on the dimensions of social love-overabundance and unconditionality, recognition, priority benefit of others and universalism helps to understand how social love is perceived and experienced by the public. The fourth part discusses social love as universalism. Social love, the authors argue that goes beyond one's primary relationship extending unconventionally to persons of unknown culture or geography, i.e., the stranger becoming the other. The discussion was further furbished by reflecting on the convivialist manifesto leading to pluriversalism accommodating and recognizing

multiple voices, which is based on the thought how to live together to give the light of hope to humanity through extended social love. Caile proposes a world citizen parliament that can serve as one of the foundations for social love. The Gall up World Poll and World Value Survey presents the existential dichotomy of universalism against the current challenge of particularism. Depending on secondary sources, the authors suggest that Europe is affected by a decreasing universalism – co-exists and recognition of others. The care for the common good is a challenge to the third industrial revolution. Social love directed its implications from the depersonalisation of love or impersonal action that provide roots to the common good, including public institutions "by thirdness, that is, by the possibility of transcending the duality of the I-you or we-you relationship. Critical theory of populism and resonance theory back the argument from a generative love perspective. Populism suggests the non-polarisation of society, Us V/s they, ruled by passion and emotions, especially based on race. Reflecting on forgiveness and social love, the book is revolutionary and transformative in a society often wounded by racial discrimination and calls for reeducation, reframing history, and restructuring labour to create a world based on mutual care and love. They will create a culture of forgiveness and overflowing abundance that dispel the darkness of racial injustice. Colonialism may be seen as a period of dryness in love, but decolonisation is a process of social transformation to manifest the missing love. Love can be a revolutionary force 'being, ubuntu, In Lak'ech' that dismantles the power disparities in decolonisation.

The editors' concluding remarks of the book place readers to reflect upon what the whole book suggests. As editors claim, the book is not a proposition that social love is a newly defined concept because it is already in place at micro and macro social levels but an attempt to define it sociologically and practically. The readers may be initially confused and invited to brood over whether it is old wine in a new bottle or new wine in a new bottle. The gradual progress of the book will clarify to the readers that social love is a disposition or feeling of concern of heart that is expressed with gestures of care. The book has positioned this epistemologically, philosophically, and sociologically with empirical evidence that social love is to be the crux of sociological reflections and is the way to the future that 'translate into concrete acts capable of fighting inequalities, protecting diversities and cultivating utopias'.