

## BOOK REVIEWS

**Saju Chackalackal, ed., *New Horizons of Indian Christian Living: A Festschrift in Honour of Prof. Dr. Vadakethala Francis Vineeth CMI*, Bengaluru and Coimbatore: Vidyavanam Publications and Preshitha Communications, 2009, pages xii + 932, Rs. 900.00; US \$ 50.00.**

This history-making and all-comprehensive study in honour of an eminent Indologist, philosopher and an *Acharya* of Indian spirituality, an original and inspiring thinker and writer, and a lover of Indian Christian *yoga*, is a monumental work. It is, indeed, a creative and scholarly contribution in the field of Indian approaches to the Bible, Indian Christian theology, inculturation and the Indian Church, Indian spirituality and Indian Christian paradigms of philosophical synthesis. The editor and all those who had worked behind this project deserve the wholehearted commendation and gratitude of the Indian and Asian Churches. A review article cannot do justice to make an exhaustive appraisal of this work. I limit myself to introduce the world of the *New Horizons of Indian Christian Living* to the readers. The title itself will challenge and provoke every Indian who is a Christian. The editor has succeeded in bringing together almost all colleagues, associates, friends and some of the disciples of Francis Vineeth (henceforth FV).

The *Festschrift* begins with an introduction by the editor. It is divided into six parts. Part One sheds light on the person and mission of FV. He himself has written the first article entitled “In Search of the Ineffable” (5-36). This is the best presentation of the charismatic, mystical, and poetical personality of the *Acharya*. Citing *Rgveda* I.164.37, the author makes his own the search of the Ineffable. He tells us about his search of the Ashram spirituality and contemplative prayer, and his experience of the revealing concealing dynamics of the Ineffable. There was an evolution from the Ashram ideal to the reality of *Vidyavanam*, in the ambience of which he seeks God-realization (*Īsvara sākshātkāra*) and self-realization (*ātmasākshātkāra*) under the protective wings of the Holy Spirit and the loving guidance of Mother Mary. He describes his journey to the Ineffable as a journey through the dark light of faith which takes humans to experience the visible face of God. FV concludes his narration in poetic form, which thus ends:

“Until that day, lighting all the flames of my little lamp,  
I will wait for you, singing:

The heavens magnify the Lord!  
My soul too magnifies the Lord my God!"

Next, the editor makes us familiar with the milestones in the life and writings of FV (37-48). Then, S. Chackalackal provides his own interpretation of FV's venturing steps to reach the *New Horizons of Indian Christian Living* (49-84). L. Malieckal, an intimate friend of FV draws his portrait of the man and the mystic (85-102). Karuna Vadakethala, one of the sisters of FV, shares with us her happy remembrances of her brother (103-110). J. Nandhikkara leads us to the knowing and becoming dynamics at Vidyavanam Chapel (111-126). S. Elavathingal provides a spirituality of creative space (127-132). A. Naduveetil, a disciple of FV, looks at *Ashram* as a symbol of Indian spirituality and values (133-156). In the concluding article of part one F. X. Vellanikkaran invites us to experience the divine at Vidyavanam Ashram (157-164).

Part Two is entitled "Indian Approaches to the Bible." The articles, however, does not strictly deal with that theme. Readers are enlightened about many comparative themes. P. S. Pudussery looks at the discipleship in the Indian and Christian traditions (167-187). He finds many points of convergence and divergence. "Total surrender and unconditional obedience to the *guru* is the hallmark in both traditions" (186). In Indian and biblical thinking, human life is taken to be a "journey to God." T. Kollamparampil presents the biblical figure of Samson, according to the interpretation of Jacob Serugh, as an inspiring model for all struggling Christians (189-204). J. P. Kakkanattu gives the biblical perspective of "Littleness and Lowliness as a Channel of God's Grace" (205-216). A. Pushparajan studies "A New Family Horizon of Understanding the Bible" (217-242). J. Marangattu reflects on the figure of Mary Magdalene as the model for re-generated penitents (243-252). B. Nalkara studies "Pauline Cosmic Christology and Indian Eco-Spirituality" (253-268). According to him, Paul offers an adequate Christian eco-spirituality in the Indian context. The prayer of *Atharva Veda* 12:1, according to him, should become the mantra and motto of the Indian eco-spirituality.

"Indian Christian Theology" is the theme of part three. A. M. Mundadan, one of the architects of the *Garden of Dharma* writes on "Dharmaram: History and Vision" (271-298). The author tries to give articulation to the dream behind the venture of Dharmaram and its contributions in the field of inculturation in art, architecture, music, cultural performances, theology, and spirituality. A. Thannippara reflects

on an Indian Christology by making a critical study of the persons of *Isvara* and Christ (299-324). A. Kalliath introduces a very relevant theme for the missions, namely, “Retelling the Story of Jesus through the Stories of People” (325-348). Such retelling implies “reinterpretation of the Gospel through stories, parables, and narratives of people’s struggles.” J. A. Samarakone deals with the theme “Vision of God for Humanity and the Universe” (349-366). He observes that the early Church never called Jesus ‘God’. For the success of inter-religious dialogue, Christians have to “bring back the *father* to the central stage and bring about a change in their psyche.” G. Thadathil enlightens us on encountering non-dualism in Jesus the Buddha (367-386). Christians are committed to follow the path of the cross and the self-emptying path of *vipassana*. F. Kanichikattil speaks of a liturgical paradigm in the Indian context (387-402).

Part Four on “Inculturation and the Indian Church” consists of eight studies. K. Pathil focuses his attention on the “Ongoing Inculturation and the Indian Churches” (405-420). He observes that the existing plurality of Churches in India wants to become more and more authentically Indian and truly Christian. Unfortunately, they are overburdened and fettered by their own past and practically in the dark not knowing the directions ahead. The country eagerly waits for a genuine fecundation of the Gospel in the Indian soil. P. Kalluveetil presents in a concise and precise form the inculturation perspectives in the Bible (421-432). S. Athappilly studies “Inculturation in the Model of Incarnation” (433-452). Bishop G. Karotemprel dwells on the theme “Pastoral Care of Migrants” (453-471). J. P. Muringathery, an expert in the field of dialogue, writes on “Inter-religious Fellowship” (473-484). He finds that the bonds that unite us are stronger than the barriers that separate us. A. Amarnad makes us aware of the eternal fragrance of music on earth (485-501). He opines that inculturation is the foundation of indigenized music. J. Kuriedath studies the contributions of the Indian pioneers for the socio-economic and cultural development (505-534). J. Shawn presents his reflections on Indian Church under the title “Break the Anthill against the Freak Globalization” (535-542).

Part Five is dedicated to the theme of Indian spirituality. K. Waaijman, under the title “Experience: A Bridge between Spiritualities?” makes this conclusion: “... from the perspective of the fulfilment all bridges will appear to be relative and the artefacts of human beings” (545-556). A. Thottakara, a Sanskrit scholar, finds *sannyāsa* as the dynamics of

a life of renunciation (557-582). This is, indeed, a scientific study of the theme. T. Aykara looks at the consecrated priesthood as a spiritual pro-presence, a human pro-presence and a pilgrimage in integration (583-590). A. Puthenangady writes on priestly spirituality (591-602). T. Manickam argues for a Christian holistic spirituality, which takes the universe as a “divine milieu” (603-622). We have to identify Jesus in all human beings as the ‘holistic means’ for eternal glory. H. Overzee introduces *sara* as a spiritual formation project (623-637). For her *sara* is establishing our inner refuge. We have to awaken to who we are in relationship. P. Kochappilly articulates “Christian Mysticism of the Mystery of Christ” (639-662). It is falling in love with the love of God revealed in Christ and accompanied by the Holy Spirit. According to K. Perumpallikunnel, mystical experience is the fount and *raison d’être* of *sannyāsa* (663-684). A. Vattakuzhy writes on spirituality of interiority (685-696). The author’s conclusion is worth citing: “The path to interiority is a path to one’s inner self in the Divine Self, the ultimate principle of one’s being. The realization of the union of these two selves makes the inward journey complete.” Under the title “Ecologies of Mysticism,” O. Inchody presents Benedict of Nursia, Hildegard of Bingen, Francis of Assisi, and Teilhard de Chardin as models for greening *Ashram* spirituality (697-713). J. Valiyakulathil seeks the Indian roots of spiritual direction (715-740). Jesus the *Sadguru* stands out as the supreme paradigm. The author also studies the modern dynamics of formation and spiritual direction, and concludes: “A good, holy and masterly guidance of spiritual direction can bring about great transformation in the candidates.” J. P. Palakkapallil advocates for a spirituality that is in tune with nature (741-751). As a conclusion on the articles of Part Five, one can say that most of the authors provide valuable insights into the theme of Indian spirituality.

The final part is entitled “Indian Christian Paradigms of Philosophical Synthesis,” a subject which is very dear to FV. Ten authors present their reflections concerning this theme. C. Kanichai, a renowned Indian philosopher, studies the philosophical perspective of religious experience (755-761). The scholar beautifully gives articulation to the concept of a true philosophy of Existence: “It connects us with Being and existents – with God, humans, and the universe – not in opposition and isolation but in mutual co-existence and pro-existence. This would give rise to a state of communion, communication, and community in regard to God, humans, and universe, which would relate us vertically to Existence

and collaterally to the existents.” T. Kochumuttom, whom one can call a *baktha-jñana yogi*, tries to establish the mutual complementariness of *yoga* experience and Christian mysticism by making a Christian reading of Patañjali’s *yoga-sutra* (763-790). This is, indeed, a scholarly contribution in the field of Indian Christian philosophy. G. Kulangara writes on the role of speculative philosophy in Indian religious formation (791-804). According to him, “the ultimate purpose of philosophical training is to bring a student to the humility of reason whereby one lets go of one’s insistence on own perspectives.” P. Kattukaran, an expert in Indian art, entitles his study as “Being Christian and Artistic in India” (805-823). According to him, every one “lives as an artist and if his basic story is about God in Christ, then he is a Christian... The more one is a Christian the greater his responsibility to live the story of Christ, i.e., to be an artist Christian.” P. C. Chittilappilly develops one of the maxims of Francis of Assisi: “*Tantum homo, habet de scientia, quantum operatur*” (825-842). W. Edattukaran searches in Gandhian gospels patterns for Indian Christian living (843-854). The author finds in Gandhi the gospels of truth, fearlessness, faith, non-violence, *sathyāgraha*, *sarvodaya*, and love. S. G. Kochuthara tries to look at the experience of the Divine by studying the symbolism of the sensual and the spiritual (885-884). According to him, “spirituality bereft of relatedness and intimacy is not spirituality, neither in marital life nor in celibate life. The symbolism of the sensual and the spiritual in different religious traditions underscores this basic dimension of human person and divine experience.” J. Ethakuzhy studies the theme of “The *Ashram* Ideal and Spirituality of the *Gita*” (885-893). Unfortunately, this very enlightening article is sketchy. The author, thus, concludes his reflections: “The integral and liberative spirituality of the *Bhagavat Gīta* can be the guiding light for a Christian *Ashram*.” R. Palatty’s attempt is to rehabilitate the question of Being and Existence (895-910). This study is an analysis of FV’s book *Foundations of World Vision: A Guide to Metaphysics Eastern and Western*. T. Cyriac entitles her study as “In the Garden of Education: An Indian Christian Synthesis” (911-922). “God is love and love should be the ambience and atmosphere of any programme of education.” She unveils the manifestative dimension of the Divine in education. In this concluding article of the *Festschrift*, T. Cyriac, who is gifted with the flower-language of consciousness, takes us into the garden of education.

The editor does not allow us to wander in the vast oasis of fruitful investigations. We should be very grateful to him for the index of important subjects and persons (923-932). The Indian Church is very much indebted to Saju Chackalackal and his team for offering such rich, creative, intuitive, experiential, and thought-provoking contributions in the fields of Indian Christian theology, inculturation, spirituality, and paradigms. Let me conclude this overview on *New Horizons of Indian Christian Living* by citing the words of the editor about FV: “This *guru* founds his authority on his inner being, which emerges from his profound learning of the holy books (*veda pāndityam*), wisdom on the realities of the world (*vidvān*), and the steadfast anchoring in the supreme Brahman (*Bhramaniṣṭha*): all these come from his foundational experience (*anubhava*) which makes him original and creative” (83). Let us thank God, the *Satcitānanta* for his ineffable gift of FV for India.

**Paul Kalluveetil**

**Roy Varghese Palatty, *Cathedrals of Development: A Critique on the Developmental Model of Amartya Sen*, Bangalore, India: Christ University Publications, 2009, pages: xxxiv + 227.**

One may consider the 1998 Nobel Prize winner for the economic sciences someone who contributed tremendously, if not most, to bring ethics into the household of the economist, while still doing economics at its best. A profile of Amartya Sen in *The Guardian* wrote that the strongest point of his work, a definite link between his economics and philosophy, was ethics and a sense of common humanity. He argued for enhancing people’s substantial freedoms and equalizing conditions for their realization, understood poverty as absence of freedoms and not goods, showed how there can be famine in a world even when food production increased, and advised governments and international bodies on how to make globalization work in favour of the world’s least. However, the author of the book, *Cathedrals of Development: A Critique on the Developmental Model of Amartya Sen*, Roy Varghese Palatty, thinks otherwise. A stern voice of dissent – that is what is interesting about this book.

The reader, if she wants to profit from engaging with *Cathedrals*, should get into the groove of Palatty’s stance right from the outset, and for this, the introducing essay of Saju Chackalackal, “Freedom, Justice, and Globalization” (xi-xxxiv) is a sure pair of glasses. Chackalackal raises a

number of important threads that resound throughout Palatty's work. Sacredness of the individual and her freedom, a gift of Enlightenment thought, is at the origin of the assumption of self-interest that drives the economic sciences. This line of thought receives credibility under the umbrella of the Protestant ethic and stays put at the heart of capitalism up to its neoliberal current forms. Chackalackal points out that all eyes are not closed against this turn of events. He refers to the Marxist challenge and the social teachings of the Catholic Church, but thinks that the tide never really turned but only took even a more vicious form in globalized capitalism. Amartya Sen is awake to injustice and inequality, hunger and famine, but nevertheless thinks as an economist that global capitalism holds within it some finer solution which is yet to unfold. Chackalackal tells us that *Cathedrals*' main argument is the inherent impossibility of capitalism and its myriad forms to meet the demands of justice. Freedom is not justice, and pursuing it blindly is injustice to the being of the Other; neoliberal freedom is irresponsible being.

The prominent word 'cathedral' in the title of Palatty's work refers to theorization without a sense of concrete realities on the ground. The argument is that conceptualization of development should be awake to meeting the demands of justice, justice for the victims of social injustice, a life for the least advantaged, rather than a philosophy of freedom for all. From this stance, Palatty wants to convince the reader that theoretical apparatuses like Sen's are 'cathedrals' that jar with the landscape of unjust drudgery prevalent around it. 'Cathedral' is a satirical metaphor used against theoretical gigantism, cure-alls churned out of the economist's mill, i.e., metanarratives in postmodern language.

*Cathedrals* is fundamentally a critique of the 'individual freedom thesis' of modernism. Palatty accuses Sen's work as ideologically neoliberal, but his own text is not ideologically neutral (Can any text be? Can Marx, Foucault, and Derrida be untrue even in this?). The ideology of the Dalit and subaltern movements, in general, weighs heavy in his analysis (33; see the author's preface as well). I want to suggest that *Cathedrals* can be assessed best as a particular reading of Sen's contributions from the perspective now generically termed as 'development ethics'. The introduction, "Freedom to Choose?" emphasizes that, for Sen, freedom is everything, the means and the end, the process and the goal, the way and the destination, the *marga* and the *moksha*. Needless to say, Sen is thus firmly placed within the liberal

tradition. From the word go, Palatty has problems with “the so-called ‘absolute way’ of dealing with the economics proclaimed by capitalists and neo-liberalists” (7). He does not believe in a single mega story, a single closed cathedral that takes all. “We need to shift away from the ‘cathedral model’ of growth, with its closed, top-down influence, to the ‘bazaar model’, to an open-source model of development” (7). Individual freedom achieved through development processes is not enough, and so “Being-for-oneself needs to be transformed into being-for-others” (7). The reader should bear in mind that this is a constant thread that binds Palatty’s critical study in development ethics.

From here on, Palatty’s analysis tries to show how Sen’s model, cantered on the idea of freedom, is about the opportunities of free market and the development such opportunities claim brings about. For him, the ontology of the ‘self’ is an interface of the personal and the social, and so freedom is not merely individual privilege or achievement, but primarily responsibility towards others. “Effective freedom can be brought out by the interventions of responsible communities and governments” (26). This being the case, Palatty questions Sen’s belief that global development, which is but capability expansion in individual lives, can be achieved through hailing the “freedom to enter into exchange relationship through market relations” (66). *There have to be ‘social curbs’ on free-being, whether it is market relations, consumption patterns or individual behaviour.* I think, this is the central thesis of Palatty’s work, which, I am sure, should attract the critical gaze of liberals, anarchists, and non-Statists. Sen’s favouring of market and international capitalist organizations do not account for their evils, Palatty complains (78). This vein of critique does not spare Sen’s idea of democracy as deliberation and multiparty elections mediated by a free press. For him, Sen does not account for democracy as a tyranny of the majority (83). Further, Sen does not list a set of basic capabilities for all societies, unlike Nussbaum. According to Palatty, this is a direct assault on his idea of ‘social curbs’ on freedom (90). Similarly, he thinks that Sen does not take into account social exclusion, inherited inequality and caste issues, which are all assaults on Palatty’s ‘social curbs’ thesis. To that extent, for Palatty, Sen is ambivalent regarding the field from where the free bird can fly, the ground of freedom itself, the minimum social security required for freedom to be freedom in the first place. Palatty does not suggest solutions like social support of basic education, employment, minimum wage guarantee or such steps, for he



tells us on page 6 that his is not a strategic study with an eye on the blind spots of social policy. Probably, if he did, I think, he would have found himself repeating at least a few solutions that Sen himself suggested. But Palatty's bone of contention is simple: if Sen is sure that neoclassical economic solutions cannot work too well for developing nations, why does he still flow with the neoliberals and think that there can be a radical turn within that tradition itself in favour of the world's poor? (107). Really, you need to throw the baby with the bath water; you cannot change a tradition remaining within itself; you cannot reform from within; you have to come out of the 'cathedral' to the open 'bazaar' to wear a different thinking cap. At least some readers may think this is but intellectual Puritanism.

Hence, the third chapter of the book on development and justice is crucial. I should call the reader's attention to pages 122-123. "Sen's success is his ecumenism (bringing together and synthesising various traditions that were traditionally considered incompatible); failure is his forgetfulness of the ground realities." Sen is also accused of being unimaginative regarding the question of identity and of sweeping under the carpet the question of identity in his individualist, universalist fervour. "His rationality never brings him to see the 'historical woundedness' of the marginalised, which created certain societies in the name of caste, colour, creed, etc." But Palatty notes that when it is the question of identity assertion, there needs to be a distinction carefully drawn between identity assertion of the marginalized and of the dominant communities. But he does not explain why this is indeed the case. *Vis-à-vis* Sen's grant universalism, Palatty prefers Rawls' national particularism (132-133). He is surprised that Sen turns away from the abstraction of the capability approach and proposes a comparative and down-to-earth theory of justice in *The Idea of Justice* (141). On the other hand, insightful readers may be surprised why this cannot be considered Sen's own turn to account for the very concerns Palatty himself raises. He justifiably asks how Sen can know *a priori* what is just and unjust without an adequate and transcendental conception of justice, like that of Rawls. But to suggest that Sen's abandoning of the difficult search after the ideal is to justify unjust institutions and 'continue to stand up with the neo-liberals' (142) is to go way overboard. Palatty would prefer the formulation 'development as justice' rather than Sen's 'development as freedom' (146), but does not tell us how justice becomes a conceptualization of development and not a strategy towards it. For Palatty, Sen's "vision of development is purely in

terms of material prosperity and happiness” (125), and so he surely should have a different conception of development. “Genuine progress is the progress of a human being in his or her network of relations according to the cosmic rhythms” (126). Truly, such a definitional distinction separates the two conceptualizations radically.

*Cathedrals*' final chapter, “Freedom and Justice in the Market Economy,” makes clear Palatty's communitarian assumptions: “an individual has no existence apart from his or her community” (162). This chapter has stray references to the hermeneutics of the social self as in Heidegger (164). Further, he thinks that Sen does not have a concept of moral otherness, probably as in Levinas (163). Could Charles Taylor be an important omission here? Given his communitarian stance, Palatty prefers the nation state's hegemony (165) and a globalization from below (169); rather than a freedom-oriented commitment to development, a justice-oriented commitment (172). He fears that humanity is travelling towards a conscience anaesthetic towards the tears of the poor (173) and fears for the violence that could follow from this (174). Not that he does not prescribe solutions; he does, but they are suggestive and ‘pluralist’ in the sense of being not theoretically cohesive. Palatty wants a radically transformed and socially just economics more in tune with Gandhian philosophy and ecology. He calls for self-reliance without dependency syndrome, a movement from freedom to justice based on a conception of the person-in-community rather than the atomised individual. When the reader would hope that the market and business corporations will disappear in such a conception, Palatty does raise the issue of corporate social responsibility. His conclusion hopes for a new humanism and not a posthumanism. His thesis finally is not a new theory of development, for he believes there is none. So, his attempt is to warn the reader against Sen's proposed third way between economic orthodoxy and its leftist challenge: “His theorizing in favour of the reforms in the social sector and his call for building up individual capabilities will be mistaken if we do not recognize that at the bottom he is a neo-liberal whose advocacy in the present global scenario has the effect of making the empire and its market-agenda as the only plausible course for justice in the world and the wellbeing of the poor” (207).

*Cathedrals* refers to a rich store of for-and-against literature on the liberal egalitarian economic views, even to the recent *The Idea of Justice*

(2009). Similarly, the author's single-minded attack on liberal-egalitarian position on economic justice is bold and very lucid.

But *Cathedrals* is a desultory essay. While Sen is an economic liberal, Palatty is a 'philosophical liberal' in the sense that he does not really reveal what his philosophical position is. Hence, he occupies a vast space and directs his criticism from varied positions, without privileging any position for himself. Many philosophically oriented readers would think it is a weakness, but Palatty claims it as his strength. In his critical enthusiasm, Palatty occasionally misses finer nuances. For example, Sen claims only 'moral individualism' – the claim that the individual is the final unit of moral evaluation. Sen is neither an ontological nor a methodological individualist. His work is constantly aware of the sociality of the individual and how social and political agency can be put to effective use. But his argument is, if social agency finally does not increase the individual's capability, it cannot figure in moral evaluation, despite its general usefulness. Palatty does not completely miss this point. For example, he notes that, for Sen, China and India have different sets of social conditions that can make globalization work for or against the least advantaged (40-41). However, he misses the point that Sen is using this evidence to suggest that the democratic setup of India needs to be more socially transformative. Similarly, Palatty attacks Sen's pro-market, pro-globalization stances, with simultaneous acknowledgment of Sen's belief in taming the market for everyone's interest (59).

Yet, we are not completely clear how Palatty differs from Sen except in detail. Both seem to be looking for economic freedom with justice. But Palatty fears that the danger lies with the unregulated market. We are sure about Sen's liberal-egalitarian stance, whereas we are unsure of Palatty's political plain. So, there can be no answer to the question 'what are the consequences of Palatty's views, say, on the regulation of market'. Will this be a completely regulated market with the State owning the means of production – a rigorously socialist vision? Or, would it be complete communism? We have no clues in this regard. Certainly, Palatty is not even for a transformed neo-liberalism. To claim that you are for nothing would be a vulnerable position for a sound critique. I referred to Palatty's ideological baggage earlier, but from that position alone we are not sure what political and economic consequences can be drawn. His mixing up of Gandhian economics of self-reliance with responsible corporation is an

interesting twist, but without exploring that curious terrain enough, the book ends.

*Cathedrals*, in my view, cannot be read as an *appraisal* of Sen's work but a thoroughgoing, hard-hitting critique, and in the words of another famed Nobel laureate, Joseph Stiglitz, "it brings out a lucid and convincing critique on the current trends in the developmental economics and global market forces" (see the book's back cover). Palatty raises the anti-globalization, anti-market, anti-materialist, anti-liberalist sword against Sen's work with a passion rarely seen in the genre of philosophical criticism. To my mind, the purpose of Palatty's tirade is to call forth economic ethics to a radical turn. But, as is well known, if liberalism wants to avoid anything, it is radicalism of both the right and the left variety. Palatty is unclear where he wants to pitch his tent, whether on the political left or the right. To that extent, his radical intentions lose steam. Further, I think, despite Palatty's worthy intentions, Sen deserves much more than radical passion, i.e., a more theoretically sound critique. However, the book's value is not merely in its critique of Sen. For a long time, 'development ethics' did not know what to do without the capability approach. Interestingly and justifiably, there is a current stream of literature to challenge the monopoly of the capability approach. *Cathedrals* is an important contribution to this stream of literature, and so, it deserves a wide spectrum of readers.

**Siby K. George**