and focuses on a different human-divine association. The latter does not even allow the focus to fall on any discord or protest that might go against the structure and constructs a completely stylized theory of representation dealing more in terms of the “spiritual” (71). The difference between Pollock’s much-acclaimed learning and Biswas’s comparatively unknown book is that Biswas has the inner mettle to write: ’Perhaps one may just respectfully comment that all early high-brow art forms were aimed at a limited audience’ (73).

First Biswas mentions, albeit sceptically, the ‘spiritual’, and then fairly assesses Western art as being as high brow as Eastern art. This assertion of Biswas’s can be contested, but unlike Pollock, he does not pose to be a lover of all things Eastern, while secretly degrading Indian theatre of its inherent spirituality. To illustrate through a Western lens; this reviewer may choose to see the Book of Job as a testament to Yahweh’s cruelty in toying in a Zeus-like fashion with Job, or, this reviewer might choose to read that ‘Wisdom’ book as high art, which shows the Majesty of Yahweh within Covenant Love. One may not agree in the reality of hesed, but accepting Biswas’s aforementioned respectful humility, one may sincerely try to enter the world of Biblical wisdom literature. Pollock shows no such humility anywhere.

Biswas’s book is a manifesto for protest and revolution in a world that is searching for reductionist neo-Kantian verities, being ruled by zealots of various colours.

Subhasis Chattopadhyay
Assistant Professor of English
Narasinha Dutt College, Howrah

Human Kindness and the Smell of Warm Croissants: An Introduction to Ethics
Ruwen Ogien
Translated by Martin Thom
Columbia University Press, 61 West 62 Street, New York, NY 10023, USA.

Ruwen Ogien pleasantly reminds us the pleasures of doing philosophy through this extremely lucid and accessible primer on ethics. Presenting nineteen moral puzzles and seven chapters on moral intuitions, Ogien shows the readers that philosophy is not the distant and dry discipline far from life that it is made out to be. Philosophy has to do with the daily junctures of thinking and difficult decision-making. It is ingrained in every aspect of human endeavour and understanding.

There are different schools of philosophy and there is the general attitude of philosophy; Ogien concentrates on the latter and helps the reader to develop one’s own standpoint rather than quoting some thinker. He refers to psychology research to support his arguments apart from citing philosophers from Immanuel Kant to John Rawls. Ogien brings a fresh perspective to the problems of philosophy by including experiments on human behaviour with a critical angle. He emphasises the importance of thought experiments notwithstanding the objection that they are far removed from reality.

As in most textbooks of philosophy, Ogien does the classical error of focussing only on Eurocentric, Anglophile thought, not dwelling on parallels outside the Western academia. Indian philosophers have shown why ethics without foundations stands on a shaky ground. If ethics is dependent only on the principle that one should not do to others what one would not have others do to oneself, a life of selfish engrossment in pleasures will be quite ethical.

Thought experiments that Ogien acclaims and expounds were the common staple of Indian thinkers when they posited the purva-paksha, the opponent, in their arguments establishing their school of thought. Excluding such patterns only encourages polarising forces that are supremacist and racist, fundamentalism and the alt-right.

Ogien has created a delight for those interested in the intricacies of human thought, especially for those who want to get a hold on doing philosophy.

Swami Narasimhananda
Editor, Prabuddha Bharata