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***VETERA NOVIS AUGERE ET PERFICERE***  
**The Neoscholastic Movement from *Aeterni Patris***  
**to *Fides et Ratio***

*Joaquim D'Souza, SDB*

ABSTRACT

The article traces the history of the Neoscholastic movement from *Aeterni Patris* (1879) to *Fides et Ratio* (1998), covering its rise, apogee and apparent decline. The article comprises four parts: first, an historical survey; second, two representatives of two camps into which the movement divided itself, and two others who engaged with Indian thought from the Neoscholastic tradition; third, a particular interpretation of the movement, *viz.* pluralism as an internal evolution of Neoscholasticism, and reactions to the same; fourth, a presentation of *Fides et Ratio*, that in a way answers the chief problems raised within the Neoscholastic movement.

## HUMAN RIGHTS IN HINDUISM

*Scaria Thuruthiyil, SDB*

### ABSTRACT

This essay intends to offer answers to the following questions: Is Hinduism compatible with human rights? Does it provide a foundation for human rights? The *Manusmṛti* upholds the caste system and many other practices and beliefs that seem to violate human rights. *Adhikāra* cannot take us very far, because this term refers exclusively to the rights of Brahmanas. Fulfilment of *dharma*, instead, entitles everyone to rights. In this sense, article 29§1, which links development of personality to fulfilment of duties, would top the list of the human rights enumerated in the *Universal Declaration of Human Rights*.

**REDISCOVERING TOMMASO DEMARIA**  
**An Ecclesiological and ‘Dyn-ont-organic’ Perspective**

*Mauro Mantovani, SDB*

ABSTRACT

This contribution offers an account of some elements of ecclesiology and ontology—and especially the relationship between metaphysics and history—in the works of the Italian philosopher and theologian Tommaso Demaria (1908-1996). After having highlighted the affinity between the Pauline ‘theology of the body’ and certain reflections of Demaria, this article presents the principal points of Demarian thought, considered as an actual and ‘open heritage.’ These brief pages—the first to be published in English about Demaria in a scientific review—also intend bringing the thought of this Italian philosopher to the attention of scholars around the world.

**ECOLOGICAL CRISIS AND HUMANITY**  
**Implications of the diverse conceptions of human being**  
**for human-nature relationship**

*Joshtrom Isaac Kureethadam, SDB*

ABSTRACT

In the context of the contemporary ecological crisis which is largely anthropogenic in character, the paper explores how diverse conceptions of human being have direct implications for human-nature relationship. The Cartesian (and largely modern) conception of the human as *res cogitans* in terms of rationality alone has significantly contributed to human separation and alienation from the physical world, while the Aristotelian-Scholastic conception of the human being as a rational animal appears better poised to defend both human continuity and discontinuity from nature. The paper concludes calling for a more relational metaphysics.

## **GANDHI AND THE FUTURE**

*Howard Richards and Joanna Swanger*

### **ABSTRACT**

On a superficial view, India's future is bright because it has embraced mainstream economics and has rejected ideas incompatible with it including Gandhi's. On a more sophisticated view, whatever might be the merits of Gandhi's ideas, they neither confirm nor contradict economic science, because they do not engage its issues. On the present authors' view, a bright future, or any future, requires actions informed by ideas like Gandhi's. A guiding thread in Gandhi's writings is an anti-modernism whose central theme is *dharma*. It does indeed contradict, although not economic science itself, the modern normative framework economists usually take for granted.