

The Scholastic and the economy concept in the Dominican and the Franciscan School

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The study of Medieval history has undergone an extraordinary development in the last century. Scholars have begun to identify in the Middle Ages the distant origins of some of the elementary structures of modern society. New studies are flourishing on the scientific thinking, on the development of trade and monetary economics, manufacturing techniques and the development of culture and urban society.

In the thirteenth century, starting from the two main universities of Paris and Oxford, two great philosophical and theological schools emerged: the Aristotelian-Thomistic (Dominican) and the Platonic-Augustinian (Franciscan), with two different paradigms.

Today, the awareness of the important contribution of the Christian tradition to the rise of free institutions, to widespread pro-labor economic thinking, is no longer an underground scientific position. This awareness has become an integral part of reflection on the Church's social Doctrine and, along with a theology and a philosophy of work, a serious and sophisticated analysis of the theological, anthropological and philosophical world of enterprise and on how it can contribute in a unique way to a genuine and integral human development, namely to the idea of an intensive, stable and durable program of development.