

**Flavio Felice**  
**Curriculum vitae synthetic version**  
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**Flavio Felice (Turin, May 15 1969)** is full professor of History of Political Doctrines at the Molise University of Studies (since 2016). He was full professor of Political and Economic Doctrines at the Pontifical Lateran University (2001-2016). Since 2010, he has been Director of the International Research Area *Caritas in Veritate*, on the Social Doctrine of the Church, also at the Pontifical Lateran University. He is visiting professor at the Catholic University *Sedes Sapientiae* of Lima (Peru), at the Pontifical Antonianum University and at the Pontifical Gregorian University. He has been visiting scholar at the Catholic University of America in Washington D.C. (USA) and visiting professor at the Catholic University of Argentina of Buenos Aires. He is Chief Editor of the Scientific Journal "Prospettiva Persona", President of the Tocqueville-Acton Centre Studies and Adjunct Scholar at the American Enterprise Institute and

Member of the Mont Pelerin Society, Non-Resident Research Fellow at the Faith & Reason Institute, both in Washington DC. Since 2016 he has been nominated member of Scientific and Organizing Committee of Italian Catholics' Social Week.

Since 2001 till 2016, he has been the general coordinator of the Centesimus Annus Foundation *Pro Pontifice* training courses in Catholic Social Teaching.

### **Research orientation**

With particular reference to research work, over the years he has developed a line of thought that aims at an ever closer dialogue between Catholic social teaching and the social sciences – specifically, devoted to issues such as “common good,” “market,” “democracy,” and “inclusion.”

In the course of his research, he has encountered several strands of thought on which he has focused his attention: the “personalism” of Antonio Rosmini, the “*popolarismo*” of Luigi Sturzo, the “classical liberalism” of Alexis de Tocqueville and Lord Acton, the economic analysis of the Austrian school of Carl Menger, Ludwig von Mises and Friedrich August von Hayek, the reinterpretation of *popolarismo* and liberalism made by Michael Novak, the “Ordoliberal” critique to *lasses-faire* liberalism, represented by German economist Walter Eucken, and the reworking of personalistic liberalism promoted by the fathers of the so-called “Social Market Economy”, such as Alfred Müller-Armack and Wilhelm Röpke.

This path led him to consider the issue of freedom and inclusion as the key points of possible meeting between the Social Doctrine of the Church and the social sciences. Confronting, engaged with the instances raised by both Pope John Paul II and Pope Francis and studies of institutions by Daron Acemoglu and James A. Robinson, he has focused his most recent studies on inclusive quality of social institutions, which refers to a polyarchic and balanced view of sovereignty.