

UDC 1(091) "04/14" WILLIAM OCKHAM

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POLITICAL PHILOSOPHY OF WILLIAM OF OCKHAM

The purpose article will deal with the works by William of Ockham, an English scholastic philosopher Franciscan. Interconnection of the thinker's philosophical views with his political judgments is highlighted. The tasks and duties of the Church and the state are defined. The results of this study have been developed and introduced into the educational process of the Taras Shevchenko National University of Kyiv. This is a discipline "History of Philosophy" in "Political Science". The results of the article give an opportunity to broaden and deepen theoretical knowledge of students in the field of historical and philosophical science of the Middle Ages.

This article deals directly with William of Ockham's political thought. The influence of Ockham's philosophical opinions on political views is also shown. The political illness of papacy plenitudo potestatis and the possibilities of solving it is clarified. As Ockham's authorial position in solving political issues is far from perfect, the article shows the progress in solving Marsilius of Padua's political issues.

The obtained results allow stating that such studies give a possibility to deepen the theoretical knowledge of the students "political science" and "public service" at the Taras Shevchenko National University of Kyiv.

Key words: *philosophy, Middle Ages, William of Ockham, "plenitudo potestatis", mind, Church, state, law.*

Introduction. "The English Franciscan, William of Ockham (c. 1285-1349), was one of the most important thinkers of the later middle ages. Summoned to Avignon in 1324 to answer charges of heresy, Ockham became convinced that Pope John XXII was himself a heretic in denying the complete poverty of Christ and the apostles and a tyrant in claiming supremacy over the Roman empire... Ockham's political writings were a result of these personal convictions, but also include systematic discourses on the basis and functions of spiritual and secular power as well as exhaustive discussions of Franciscan poverty and the general problem of papal heresy. Ockham emerges in this study as a man deeply committed to natural and Christian human rights, who found these fundamental values so seriously menaced in his time that their survival could be assured only by radical, even revolutionary, personal action and by a basic reworking of traditional political thought" [1, p. 271].

In the first half of the XIV century William of Ockham took part in debates of the Church and countries of Western Europe. In 1324 he was summoned to the court of papal curia in Avignon to answer the question about correspondence of his theological and philosophical works concerning the question of faith. Here charges of heresy come up. Pope John XXII demands explanations, having a list of suspicious quotation by Ockham, which was made by Oxford University chancellor. After three years' work of the commission appointed by the Pope, 7 points were announced heretical, 37 – false and 4 were called dangerous. By that time William of Ockham hadn't written anything on political issues. After that an "Invincible Doctor", as Ockham was called, takes up political philosophy. Dialogues I and II were written in Avignon. Later "Eight Questions on the Power of the Pope" (1340-41), "The Work of Ninety Days" (1332-34), "Letter to the Friars Mino" (1334), "Short Discourse" (1341-42) were created when Ockham was under the protection of the Emperor Ludwig of Bavaria in Munich.

Such experience led him to two conclusions: firstly, the philosophers were unable to define the limits of natural mind; secondly, papacy can't perceive the limits of its power.

The thing is that Christian philosophers raised God to something philosophically recognizable. But from Ockham's point of view, God isn't philosophically recognizable. Ockham thinks that theology isn't able to indicate the limits of philosophy when philosophers forget about them. The thinker believes that philosophers – Christians can create

philosophy which will know its limits. For this reason they have to acknowledge divine omnipotence. When the limits of natural mind will be set up, then the differences between philosophy and theology will become clear and understandable. For Ockham God the Creator belongs exceptionally to theology. God, according to William isn't a common topic of philosophy and theology. Philosophers and theologians have different point of view and use various methods of learning. Exactly such thoughts found their reflection in his political philosophy.

Presentation of the main research. Ockham believes that it is important to define strict limits of power both inside the Church and the state. So he tries to set the limits of papal power. We know that the Pope was the highest authority, who resolves the questions of the truth of faith. But the Pope may be a heretic as well. Moreover, the post can't secure the Pope against mistakes and sins and also from heresy. The Pope can be sinful like any other ordinary person. But the Pope, having such post, sins harder, more seriously and destructively than any other Christian. How to behave in such situation? Who will decide whether the Pope has become a heretic? Ockham reckons that there should be a theological expert appraisal. Because the Pope himself can't resolve this question. Under a theological expert appraisal the philosopher means professional university theologians. Actually, Ockham advocates a transfer of power from the Church to Universities. He tries to create a new church structure which is above the Pope, but officially he didn't want to recognize that. Professional theologians are University lecturers (they could not hold church posts). Thus, a theological expert appraisal is: firstly – professionals and secondly these professionals could resolve theological questions in public. Thirdly, the Pope didn't have a right to appoint masters at Universities (Universities had their own autonomy) they were independent of the Pope.

A theological expert appraisal is very important as it broadens freedom of an individual and sets a limit on the Pope's power. It gives an individual a possibility to feel freedom inside the Church. Because not priesthood has to have the supreme authority over the Church activity, but knowledge, Ockham thinks. Theological scholarship gives a high degree of freedom against any coercive power, both state and church. It gives a Christian a chance to defend himself from despotic power of church authority. The task of the Church, from William of Ockham's point of view, is in preserving rights and liberties via knowledge.

Which form of church rule is the best? Ironically, resolving this question, Ockham turns to Aristotle's thoughts, especially to his political philosophy. At that time plenitudo potestatis was the best form of church rule. Plenitudo potestatis was the Pope's power, as the sole source of spiritual and secular life. The question arises: can plenitudo potestatis be the best form of rule of the Church? Under such form of rule the Pope is the owner, the tsar and the Church subjects are slaves. Please note that they are the Pope's slaves, not God's. The Pope therefore is the vicegerent of God on earth, i. e. the Pope actually replaces God in this life. Thus, the actual substitution of Christian doctrine takes place. The Pope transforms into God.

It is interesting that on the one hand William of Ockham opposes plenitudo potestatis, and on the other hand he even makes an argument for the support of plenitudo potestatis. The more developed society, the more perfect the form of submission of the members of this society. Therefore, slavery is the most perfect form of submission from Ockham's point of view. So, the highest order requires a single perfect master. It must be the Pope, believing Christians must be slaves.

But Ockham has an argument against plenitudo potestatis. Ockham again holds to Aristotle's thoughts. For Great Stagier the best form of rule exists for the common benefit, and not for the personal benefit of a ruler. If all benefits were for a ruler, it would be tyranny. But before that we wrote that plenitudo potestatis is slavery. Thus, plenitudo potestatis isn't the best form of rule. It doesn't serve the common benefit. Therefore plenitudo potestatis can't be the best form of church rule. But for William of Ockham the Church is the best social system. What about the subjects, then? Ockham thinks they should be treated as equal to the Pope. Such rule will be better than to rule slaves. So, the Church power doesn't have to treat Christians like slaves. Plenitudo potestatis can't be the best form of church rule.

What is the task of the Church, then? The Church has to serve for common benefit, protecting freedom of every Christian. And plenitudo potestatis is aimed at enslavement of Christians. Such form of the Pope's church rule eventually leads to tyranny.

As Christians strive for perfection following the commandment of Christ, the best form of church rule has to give the subjects the utmost possible extent of freedom. Ockham suggests replacing the Pope's power (plenitudo potestatis) with power of aristocracy. The latter are a small number of patriarchs. In this case Christians have a right to change church rule. Because papal power is of human origin and that is why it has a lot of defects. If the purpose of church rule is the common benefit and monarchy of the Pope doesn't serve the common benefit any longer, Christians can freely change monarchical church rule to aristocratic one. That is, for Ockham freedom of Christians is important. If Christians under papal rule turned into the Pope's slaves, they have a right to change the form of rule. Instead of plenitudo potestatis the philosopher proclaims church aristocracy, that must protect freedom of every Christian. It is clear, that the Pope could hardly have liked such thoughts of William of Ockham. In that way the Pope would be controlled and lose his individual power.

What does Ockham say about the best secular form of rule? Which relations should be established between the Church and the state? Can the Church claim absolute power? In Dialogue III Ockham thinks that monarchy is the best form of secular rule. Interestingly, the philosopher

thinks that a ruler doesn't have to obey the laws which he himself has passed. A state is an absolutely legal association of people after the Fall. The main function of the rule is to avoid violence. The earthly peace has to be made in the state by restraining evil. And any way to achieve this goal will be acceptable for the Emperor. Because only the Emperor is able to cope with this task via individual power. From the philosopher's point of view it is impossible to achieve a high extent of freedom in political life. It is possible to achieve freedom only by refusing to be a citizen of the state and using its protection.

For reasons of Ockham it follows that the Church and the state have their own rights and freedoms. The state and the Church are separated: a secular state follows the positive law and the Church follows the gospel one. A state governs people – citizens, and the Church governs believing Christians.

The Pope is free from the coercive power of the Emperor and laymen until he falls into heresy. The Emperor, in turn, is free from coercive power of the Pope and the Church, until he becomes a heretic. If he becomes a heretic, he automatically becomes incapable. In his political philosophy Ockham opposes relations between the Church and the state. Because the Church and the state have different tasks. A Christian can renounce to be a citizen of a state but he cannot but belong to the Church.

Ockham belonged to the Franciscan Order. "The Franciscan Order at this time was divided into two parties, which came to be known as the "Conventuals" and the "Spirituals" (or "zealots"). The Spirituals, among whom were Ockham, Michael of Cesena, and the other exiles who joined them in fleeing Avignon, tried to preserve the original ideal of austere poverty practiced and advocated by St. Francis himself (c. 1181-1226)" [2, p. 303].

It was the problem which the philosopher tried to solve. William of Ockham called for confiscation of the Church property as the property can only be in possession of a ruler. Ockham's political philosophy generated by debates between Franciscans and Pope John XXII about what gospel poverty is? The solution of the issue about gospel poverty makes Ockham turn to the definition of the natural law.

Ockham gives "the natural law" three meanings. In the *first* meaning the natural law appears absolute and unconditional. It works for each and every individual. Ockham thinks that the natural law is a part of the law of God. In this sense from Ockham's point of view philosophy and theology are inseparable in terms of law and morality. Since those moral values given in the Revelation are also recognizable in the sphere of philosophy.

In the *second* meaning the natural law appears neither absolute nor unconditional. It works only for pure individuals, for those who are in an innocent state, before the Fall. There is no private property for a person in this state. In this state property is common. And private property is a sin.

In the *third* meaning the natural law is a foundation of human laws after the Fall. In this state a person has a right for private property. The latter is protected by state laws. In this sense, the natural law is limited by the earthly world. Just for the protection of private property a person creates a state and laws which will protect it. Actually, in this case Ockham follows the thoughts by Augustine of Hippo. The latter considered a sin to be a foundation to create a state. For Augustine a state appeared when some begin to govern others, i. e. this state of submission for the thinker is slavery. Ockham thinks that Christians can live beyond a

political life is not necessary. A Christian can renounce private property and refuse from protection of state laws, gaining accordingly freedom.

Such consideration of the natural law in the three meanings provides an interesting solution of the problem, which Augustine once raised in his writing "About the City of God". For Augustine Christians are true citizens because they believe in and respect true God. But then a question arises: how can they be citizens and not be companions in sin (private property, governing one another...)? Ockham resolves this question by refusing to obey the state. Thus a Christian gains freedom.

To some extent, Ockham presents power of the Church over the state, because a person can gain freedom only in the Church. The way to this is the replacement of the Pope's comprehensive plenitudo potestatis by church aristocracy. That is it, which is undamaged unlike secular power of the Emperor. "He flatly denied the priority of social or political whole over constituting it individuals, having declared the individual a Criterion of what is politically reasonable and legitimate, emphasized attention on the individual as true subject of the policy" [2, p. 184].

Conclusions. Ockham was a great and original political philosopher. His political views became an important stage in the development of the political thought of the Middle Ages. The time came when complex power of the Pope had to be limited. At last a clear division of tasks and responsibilities between the Church and the state was proclaimed by William of Ockham's mouth. Thus, Ockham is made a significant contribution to the preparation of a typical for Modern history political thought. Naturally, that the author's position of Ockham in resolving political issues is specific and far from being perfect. But we can see a progress in resolving political questions in works by Marsilius of Padua, an Italian philosopher and a contemporary of William of Ockham. For reasons of Marsilius it follows that there is only one legislator – all citizens, and one law – human. The clergy is not empowered by coercive power. Its functions are educational. Consequently, there is no peace in Italy because the Church is trying to take up the reins. The clergy is convinced that it has the right to make laws. It encroaches on absolute power. It is an awful disease, which Marsilius said about at the beginning of "The Defender of the Peace". He calls this disease "plenitudo potestatis". Marsilius intends to fight against this disease with both word and deed. In fact, all his work is aimed at paying attention to the conflict between the state and the Church. The political philosophy by Marsilius provides submission of Christian priesthood to the state. Marsilius is a rebel and an incredibly courageous person who dared oppose the papacy and the system.

Thus, the Church and the state cannot be power simultaneously. Because they are two different laws and two different forms of power. Let us go to Holy Scripture. Did Christ seek coercive power in this world? Marsilius finds out that Christ never had claims on coercive power in this world. Neither himself nor for his apprentices. Christ bequeathed his apostles to serve people. So, there can be

no coercion, law, force. Marsilius gives proof from a conversation with Pilate. Being asked by Pilate whether Jesus a king or not, the latter replied that he did not intend to rule, compel or judge in this world. That is, the Kingdom of Jesus is not of this world and so is not in this world. His reign will begin only after Judgment Day. That is why personal priests' duties are in comprehending and explaining the others that only one coercive power exists in this world. This power belongs to the state. This power belongs to the state laws. And everybody, without exception, must subordinate these laws. Including the Church. Christians and priests must submit to the coercive power of the state in everything. Book III presents a list of concluding propositions regarding the Church: all temporal goods of the Church belong to the ruler; Christ did not establish any positions of leadership in the Church; the ruler's duty is to correct and depose the pope; all priests have equal authority; any coercive power of the Church and its officials comes from the ruler.

Marsilius of Padua defines two main tasks of the Church. The first task is a duty of the Church to teach about eternal life and eternal punishment. The purpose of religion is eternal. The second task is what the Church must teach Christians in the state. It has to preach submission to the state law as there is no other law in this earthly world. That is, the Church is submitted to the state, and faith to mind. Thus, Latin Averroism becomes attractive in the sphere of politics as it reconciles the Church and the state, separating the Church from the state and simultaneously subordinating it to it. That is why for Marsilius the Christian can and will be a good citizen when he will subordinate to coercive power of the state. Pope, the Church and the Curia must always be subordinated to citizens. Laymen themselves can appoint and dismiss clergymen.

The problems and questions which Marsilius raised in medieval political philosophy remain relevant today. In his treatise "Defensor pacis" the thinker criticizes the medieval Church. He denounces angrily papal immorality, which corrupts the Church. He points out at Aristotle's religion as an example. There will be no problems in relations between the Church and the state if we acknowledge that the clergy has to be subordinated to the state. Today, unfortunately these problems exist in our country. Churchmen, being beyond the state law, avoid paying taxes. Representatives of the Moscow Patriarchate are trying to influence on the course of political events in the state. Their attention should be paid to the fact that they are first of all citizens of Ukraine. So, they must comply with the laws of the state. Unfortunately, at this stage we cannot expect from the Church even abiding of virtues which are direct duties of the church representatives.

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ПОЛІТИЧНА ФІЛОСОФІЯ ВІЛЬЯМА ОККАМА

Здійснено аналіз творчості Вільяма Оккама, англійського філософа, схоласта-францисканця. Висвітлено взаємозалежність філософських поглядів мислителя з його політичними судженнями. Визначаються завдання та обов'язки Церкви і держави. Результати дослідження було впроваджено в навчальний процес Київського національного університету імені Тараса Шевченка. Це дисципліна "Історія філософії" для спеціальності "політологія". Це дає можливість розширити та поглибити теоретичні знання студентів у галузі історико-філософської науки доби Середньовіччя. Показано вплив філософських поглядів Оккама на політичні погляди. Прояснено політичну хворобу папства plenitudo potestatis та можливості її усунення. Оскільки авторська позиція Оккама у вирішенні політичних питань далека від досконалості, у статті показано прогрес вирішення політичних питань у Марсілія Падуанського.

Отримані результати дають можливість поглиблювати теоретичні знання студентів спеціальності "політологія" та "державна служба" у Київському національному університеті імені Тараса Шевченка.

Ключові слова: філософія, Середньовіччя, Вільям Оккам, "plenitudo potestatis", розум, віра, Церква, держава, закон.

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ПОЛИТИЧЕСКАЯ ФИЛОСОФИЯ УИЛЬЯМА ОККАМА

Представлен анализ творчества Уильяма Оккама, английского философа, схоласта-францисканца. Освещена взаимосвязимость философских взглядов мыслителя с его политическими суждениями. Определяются задачи и обязанности Церкви и государства. Результаты исследования были внедрены в учебный процесс КНУ имени Тараса Шевченко. Это дисциплина "История философии" для специальности "политология". Это дало возможность расширить и углубить теоретические знания студентов в области историко-философской науки периода Средневековья. Показано влияние философских взглядов Оккама на его политические взгляды. Прояснена политическая болезнь папства "plenitudo potestatis" и возможности ее решения. Поскольку авторская позиция Оккама в решении политических вопросов далека от совершенства, в статье показано прогресс решения политических вопросов Марсилием Падуанским.

Полученные результаты позволяют утверждать, что такие исследования дают возможность углублять теоретические знания студентов специальности "политология" и "государственная служба" в Киевском национальном университете имени Тараса Шевченко.

Ключевые слова: философия, Средневековье, Уильям Оккам, "plenitudo potestatis", разум, вера, Церковь, государство, закон.