

## GOVERNANCE

---

---

---

---

---

---

---

---

## BODY POLITIC

- a conceptual and political model that figured the state as analogous to a HUMAN BODY
- each person, position, social role was equivalent to a part of the body:
  - soldiers= arms;
  - farmers=belly;
  - king=HEAD.

---

---

---

---

---

---

---

---

## UNIVERSITAS

*Universitas* refers to that part of a society that is **PERPETUAL**, that lives on regardless of which individual people are alive or in power.

- I.e. the "ideal" state

---

---

---

---

---

---

---

---

## THE KING'S TWO BODIES

### BODY NATURAL

- Lives, dies, grows old and sick;
- The body of the INDIVIDUAL sovereign.

·Eg. Queen Elizabeth

### BODY POLITIC

- The "office";
- Does not age nor does it succumb to any mortal disease etc.;
- Is ontologically gendered but ideologically MALE;
- Identified with the *UNIVERSITAS*

EG. The Prince, The King




---

---

---

---

---

---

---

---

---

---

## DIVINE RIGHT

- the principle that the **hereditary** monarch is God's representative on Earth and that, as such, has absolute authority over all his subjects.
- The fact that the individual monarch was born in natural succession is proof that the monarch is legitimized by divine right.

---

---

---

---

---

---

---

---

---

---

## DISOBEDIENCE=ABSURDITY The Power of the Body Politic Metaphor

God forbid. For first what a perilous thing were it to commit unto the subjects the judgment, which prince is wise and godly and his government good, and which is otherwise; **as though the foot must judge the head**; an enterprise very heinous, and must needs breed rebellion.

*(Thomas Cranmer, The First Part of An Homily Against Disobedience and Wilful Rebellion)*

---

---

---

---

---

---

---

---

---

---

## REBELLION: CHIEF AMONG SINS

How horrible a sin against God and man rebellion is, cannot possibly be expressed according unto the greatness thereof. For he that nameth rebellion nameth **not a singular or one only sin**, as is theft, robbery, murder, and such like; but he nameth the whole puddle and sink of **all sins against God and man**; against his prince, his country, his countrymen, his parents, his children, his kinsfolks, his friends, and against all men universally; all sins, I say, against God and all men heaped together nameth he that nameth rebellion.

(Thomas Cranmer, *The First Part of An Homily Against Disobedience and Wilful Rebellion*)

## DOCTRINE OF OBEDIENCE

Subjects must submit to the rule of the monarch under all circumstances, even if the monarch is cruel, arbitrary or, indeed, insane.

Consequences:

- TOTAL SOCIAL BREAKDOWN;
- Descent into ABSURDITY;
- Impossibility of creating or maintaining MEANING

## LAW

NATURAL LAW: **universal**, unwritten, discernable by the exercise of reason; what any "reasonable person" would take to be true; a "natural" ability to discern right and wrong.

POLITIC (Civil) LAW: laws set by temporal authorities (kings, Parliament etc.) to serve the needs of a given society at a given time.

Hooker: *The Laws of Ecclesiastical Polity*

## HUMAN DUALITY

Taken together, the two kinds of law reflect the DUAL NATURE of humanity:

RATIONAL and naturally capable of goodness:

- "RIGHT REASON": the natural tendency to know and to do good.

WILD BEAST: Fallen and base and likely to **turn away from reason**

- APPETITE: driven by needs and self-interest that require firm controls

---

---

---

---

---

---

---

---

## POWER, AUTHORITY, LEGITIMACY

- POWER: physical might, the ability to exert one's will over others;
- AUTHORITY: the right, given by law, to exert one's will;
- LEGITIMACY: a recognition that the ability to exert one's will derives from both **natural** and **politic law**; a recognition on the part of subjects that the exercise of power is **reasonable** and **just**.

---

---

---

---

---

---

---

---

## APPLYING CONCEPTS: Elizabeth I

Conduct a close reading of Elizabeth I's "The Doubt" and her speech to the troops at Tilbury.

- How do these texts use the concepts presented here?
- As Elizabeth I is a woman, does she need to modify or adapt these concepts?
  - What do they enable her to do?
  - What do they make difficult for her to do?

---

---

---

---

---

---

---

---

## APPLYING CONCEPTS: Regicide

Both staunch Royalists, Catherine Philips and Richard Lovelace condemn the regicide of Charles I (1649).

- On what grounds?
- What strategies do they use to present their support for the disgraced king?
- How do they respond to the “absurdity” of regicide?
- How do their responses compare to the memoirs of the Commonwealth supporter, John Hutchinson?

---

---

---

---

---

---

---

---