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The Elizabethan Policy in Solving the Conflict of Religion in England

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Dedication

This modest work is dedicated to the dearest people to my heart,

**My dear parents; Boualem and Sabah for their patience, love and steadfast support.*

**My dear sister and brother; Dehia Hanadi & Abdou who always encourage me in hard times by their precious advice.*

** The best gift from Allah my favorite friend yacine for his support.*

**All my friends who help me and encourage me; Hidayette, Amar, Linda, Meriem, Zina, Ouiza, yumi, especially, Wissam for all her support.*

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** My little angel; Nada who makes me smile*

**My friend; Yuga who supported me.*

**All whom I know, and made this research possible.*

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Abstract

The subject of this research work is religious reforms brought by Queen Elizabeth and her use of foreign policy in order to resolve religious conflicts between Protestants and Catholics within England. The work starts by explaining the historical and analytical approach that is applied in conducting the research. The latter relies on interpreting what may be considered as a historical fact by identifying, describing and determining the policy of Queen Elizabeth I in the context of the late 16th century. Then, it investigates on Reformation and the religious changes during the Tudor dynasty and the Elizabethan period in particular. Finally, it explores Elizabeth I's internal policy under the Act of Religious Settlement as well as the external policy to control religious conflict in England and to bring unity, stability and tolerance to the society.

Résumé

Ce travail de recherche traite de la réforme religieuse apportée par la reine Elizabeth et son élaboration d'une politique étrangère afin de résoudre les conflits religieux entre protestants et catholiques en Angleterre. Le travail commence par expliquer l'approche historique et analytique qui est appliquée dans la recherche. Ce dernier s'appuie sur l'interprétation de certains documents historiques en identifiant, décrivant et déterminant la politique de la reine Elizabeth I dans le contexte de la fin du XVI^e siècle. Ensuite, il enquête sur la Réforme et les changements religieux au cours de la dynastie des Tudor et de la période élisabéthaine en particulier. Enfin, il explore la politique interne d'Elizabeth I en vertu de *l'Act of Religious Settlement* ainsi que la politique externe visant à contrôler les conflits religieux en Angleterre et à apporter unité, stabilité et tolérance à la société.

Key words: Religion, Tudors, Elizabeth I, Protestantism, Catholicism, internal policy, foreign policy.

General Introduction

“A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history.” - Mahatma Gandhi-

The history of social civilization in Great Britain is very old; it started long before the reign of Alfred. But Britain’s time as one of the leaders in world affairs was much shorter; it started with the first monarch King Henry VII (1457–1509) to Queen Elizabeth I (1558–1603). The Tudors were a Welsh-English family that ruled England, Scotland, and Wales from 1485 to 1603 in which they ruled for a period of more than a century. They saw two of the strongest monarchs ever to sit on the English throne: King Henry VIII and his daughter Queen Elizabeth I. Professor at the British University, author and essayist, John R. Tolkien said “We are connected to the past as surely as the roots of a tree are anchored in the ground.” These words show the importance of historical knowledge to manage present conjunctures and to predict possible future evolutions. Besides, knowing that we are in direct relation with different past events, each one of us has his cultural ideas, values, concepts of justice, and mainly his religion.

Accordingly, the study of historical context of the Tudor dynasty and the Elizabethan period in particular, which is considered as a significant turning point in the English history, would enlighten some religious aspects and their role in shaping policy making during that period. The governance of England at that time was very complicated because of many factors and the major one was religious conflicts. It became a very divisive factor in people’s lives in England when Protestant ideas challenged the dominance of the Roman Catholic Church. During Elizabeth I’s reign, it was the struggle for religious supremacy between the Catholics and Protestants which would characterize the Elizabethan era and led her to offer a ‘middle way’ compromise to solve this issue despite the civil strife, plots against her, and even an invasion force.

Above all, the Tudor reign coincided with the story of the English Reformation and the making of the Anglican Church. At the beginning of the sixteenth century, England was still largely feudal and looked at Rome for direction. It was a country where good governance started to be the duty of the state, not the church, and where men and women began to look at themselves for answers rather than to those who ruled them.

The policy and the historiography of the reign of Queen Elizabeth I were an object of many critics, and they have been studied from many different aspects which made them a source of debate. Sir John Ernest Neale, for instance, one of the earliest and most notable writers on the subject, writes strongly in favor of the notion that Elizabeth used her apparent Catholic sympathy as a political tool, observing that at the beginning of her reign “she was playing for time, time to establish her throne on popular support” (15). Neale adheres to the traditionalist view of the Elizabethan Settlement, emphasizing the relationship between Elizabeth and her parliament, and focusing on the religious state of the country at the time, particularly the divisions between Protestants and Catholics.

Contrary to Neale who emphasized on Catholicism during the period, Professor Patrick Collinson who was one of the most compelling and influential historians of religion and politics of Elizabethan and Stuart England of his generation emphasizes the Protestant aspect. He asserts in his book *The Elizabethan Puritan Movement* (1967) that Elizabeth firmly resisted the Puritan attempts to get her to change the Religious Settlement and the movement lost momentum towards the end of her reign.

Moreover, Patrick McGrath in his famous book *Papists and Puritans under Elizabeth I* said that:

Ever since 1559 the Elizabethan government had shown quite clearly that it had no intention of allowing more than one religion to flourish in England. If there had been no threats of

invasion and no plots at home, the government would still have reacted vigorously against the revival on Catholicism, for it was determined to insist on religious uniformity (182).

He argues that the difference in religion led to political issues within the Catholic Church in particular and the society in general.

All in all, this paper attempts to study the period of the reign of Queen Elizabeth I as a basis to go deep into the policy she used in solving the conflict of religion in England under the perspective of historical and analytical approach. In other words, it tries to clarify the relation between her political policies and religious stability during her reign.

The importance of this work lies chiefly in the topic which brings together politics and religion. According to historians, the issue of religion was and still is the issue of the day. It is an integral part of the history of human life and more often than ever it is commonly a cause of conflict rather than harmony. Religion had an enormous influence on the attitudes and beliefs of the English people. This is the main reason that led Queen Elizabeth during her reign to create a policy to solve the struggle for religious supremacy between the Catholics and Protestants. In other words, this research work attempts to find out the policy used by Queen Elizabeth I in solving the conflict of religion in England and the relation between that policy and her foreign affairs of the 16th century. Briefly, we investigated on the role of Elizabethan foreign affairs and strategies in solving local and internal issues.

The chief reason of writing this paper is simply to describe and analyze the historical context of the Tudor dynasty and to find out the religious conflicts that are related to the period of the reign of Queen Elizabeth I through historical and analytical approach. Accordingly, the focus of the study is to uncover historical and religious accounts of England during Elizabethan rule. This work relies on applying qualitative research methods. This includes developing a description of historical facts, the biographical life of Elizabeth I, and analyzing data for the sake of themes of religion and its categories. These methods considered to be best suited in conducting this

analysis. It is supported by collecting all materials related to the history of the Tudor dynasty. Therefore, any information needed is gathered through libraries-both conventional and digital, books, articles, and other related materials. There are several academic journals and articles about the historical and the analytical approach and how it is applied in my study.

Therefore, the overriding goal to be achieved in our research is through dividing the work into three chapters according to a descriptive and analytical approach. The first chapter, we devote it to the explanation of the historical and analytical approach in order to collect and analyze historical data. This means that, we will use the historical approach to describe the historical events that shaped the English monarchy while we chose the analytical approach to analyze and examine the historical acts and documents made by the Tudors to show their religious position in England.

The second chapter, we investigated on the reformation and the most historical events that deeply shaped the history of England through shedding the light on the influence of religion in each Tudor succession. Thereafter, within the Tudor context we made a clear understanding of the historical evolution of any period necessitates at once a comprehensive description of the cultural atmosphere and a thorough analysis of the king's and monarchies philosophy. Besides, it will include a brief biographical sketch of Queen Elizabeth I as an introduction to the following chapter.

The third chapter is of a vital importance because it is a chronological study of the most influential events of Elizabeth's reign to solve the religious issues since the instigation of her Elizabethan Settlement in 1558 to the end of her reign in 1603. First, we analyzed her internal policy including the religious settlement, theater and art. Then, the external policy based on the tense relations with foreign countries such as France, Spain, and Netherlands.

Chapter One: Historical and Analytical Approach

In every research work, theory and theorization are crucial to establish a framework in which the research would be conducted. Hence, scholars in the field of humanities tend to classify theoretical schools on the premise of the field of investigation they occupy, and they assume that despite the fact that theories are a result of one unified and relatively objective philosophical thinking, they instead obey the needs of the domain. This is why it is common to find some theories more commonly implemented in the area of economy and others in that of politics, and some theories are widely used in the study of human behavior and social phenomenon and others in the study of cultural implications, ... etc. Besides, this work implements this approach because it will at once describe the historical context of the Elizabethan era and analyze the relationship between that context and the decisions taken by Queen Elizabeth I, and what follows would explain why historical and analytical approach.

The process of learning and understanding the background and the growth of a chosen field of study can offer insight into past events, actual situations, and future possibilities. The historical and analytical approaches are both used in all fields of studies because they describe and analyze their origins, growth, theories, changes, crisis, and even the personalities behind them.

One of the most basic approaches used in analyzing any literary work refers to the historical method. In line with this, the reader interprets and analyzes the work within the history or contemporary frame of reference behind this piece of work. In other words, the historical approach is one of the methods to analyze a literary work in which the author and the reader understand the message of a piece of writing by remembering the moment, more specifically historic moment, along with the literary work written. It means that if one takes a historical approach, he/she has to be willing to do the basic exclusion of all other kinds of approaches except the analytical one until the research has been exhausted. In contrast, those

using the historical approach admit that a literary work related to civilization and history can be understood differently from a historian to another. Real history can be discovered only through the historical approach or what we call historical analysis.

All in all, the historical and analytical approaches go hand in hand in collecting and analyzing historical data. This is by relying on three major sources which are archival information, secondary sources, and recollections.

The archival data or primary sources are typically the appropriate resources that researchers rely most heavily on. The archival data are based on historical documents in which we may include, for instance, speeches, letters, political documents and decisions etc. Historians commonly used this method to gain insights into social phenomena. In the case of this research, it is not possible to describe or explain the Elizabethan policy in order to take control over the state and solve the religious conflicts of the period without analyzing and referring for instance to historical documents such as the religious act of settlement and speeches she delivered in front of the British parliament.

Secondary sources or second-hand information are instead the works of previous historians and scholars who published books and articles, and who contributed to the same field of research, such as the British historian Susan Doran who provides chronological order of historical events in her book entitled *The Tudor chronicles*. Doran discusses how the Tudor monarchs made sense of the world beyond England's shores by taking into account of recent developments in cultural, gender, and political history, and this through her analyzes of the crucial changes and continuities in England's foreign policy during the Tudor age from the reign of Henry VIII to Queen Elizabeth I. Nevertheless, as it is seen in her work, Doran's main focus is examining Elizabeth's reign from all angles: domestic and international viewpoints, religion, marriage and succession. In fact, in her book *Elizabeth I and Her Circle*, she offers character studies of the inside story of Elizabeth I's inner circle and the crucial

human relationships which lay at the heart of her personal and political life. Using a wide range of original sources by including private letters, portraits, verses and state papers. Moreover, she provides a vivid and often dramatic account of political life in Elizabethan England and the Queen at its center, offering a deeper insight into Elizabeth's emotional and political conduct and challenging many of the popular myths that have grown up around her.

Besides, the well-known lucid historian Peter Ackroyd who dedicated his life to writing the history of England and both the royal family and society in a beautiful way. In his book entitled *Tudors: the History of England from Henry VIII to Elizabeth I*, he tells the epic story of England itself, and he takes us from the primeval forests of England's prehistory to the death, in 1509, of the first Tudor king "Henry VII". Ackroyd carries on his vivid account of England's history with one of his greatest works entitled *Civil War: the History of England*. Ackroyd with his extraordinary skill for evoking time and place and his acute eye for telling detail recounts the story of warring kings, of civil strife, and foreign wars. However, he also gives us a vivid sense of how England's early people lived: the homes they built, the clothes they wore, the food they ate, and even the religion they practiced. All are brought to life in this history of England through his narrative mastery. I.e., he brings this crucial period vividly to life. Finally, recollections include sources such as memoirs, diaries, and biographies.

According to the British statesman and the man of letter Lord Chesterfield Philip Dormer Stanhope in his letters written to his son, "A letter shows the man it is written to, as well as the man it is written by." The letter would serve as an essential mean of communication, and a critical socio-cultural praxis that identifies the sender and the receiver. Historians assert that the historical value of reading letters lies in understanding the significance of how individual writers employed, experimented with, or altered the standard forms that make people alive in their time. Perhaps more than any other kind of historical text, the personal writing reveals on how people both embraced and resisted the time and place in which they lived, their personal motives for employing either form or the emotional and even

intellectual energy. It is mainly much about how people in the past made their cultures, and we can take as an example to clarify the explanations Queen Elizabeth I, who sent more letters into more distant kingdoms than any English monarch had before. Her exchanges with an ever-growing number of significant rulers made England more powerful. Through the analysis of how her letters were constructed, drafted and presented, the rhetorical strategies used, and the role these letters played in facilitating diplomatic relations, we can understand that Elizabeth's letters did more than authorize diplomatic action abroad because, in most cases, they reflected, and sometimes even influenced, the way of internal and foreign policy.

In general, the distinction between historical and analytical research is based on answering to important questions. The first one is what are the significant events that marked the history of England of the Elizabethan period? Besides, to answer this question; the work needs a historical approach. At this level, the research paper relies on interpreting what may be considered as a historical fact by identifying, describing and determining the policy of Queen Elizabeth I in the context of the late 16th century. The purpose of the historical approach is chiefly description, classification, and comparison to have a clear understanding of the period.

Whereas, the second question attempts to establish a link between historical facts and different historical documents belonging to the period so that to understand why did the events occur that way and what was the policy that stimulated them. To answer this question, the research is also premised on the analytical approach (in addition to the historical approach). The importance of this approach lies in its practical experimentation and measurement to get an available and reliable result.

1. Historical Approach

In his Book entitled *strange defeat: A statement of evidence* (1940), Marc Bloch provided a straightforward and penetrating definition of history. History is "man in time". By this, he means that history is the product of human action, creativity, invention, conflict, and interaction. Bloch was skeptical about many other categories commonly used to analyze historical periods, epochs, civilizations, reigns and centuries. Instead, he advocated for what can be called "a historical approach" conception to analyze history.

Within this context, the Historical approach is a process related to history, and it emphasizes on the study of every kind of reality to analyze a specific situation. History is an attempt to describe and interpret the past; particularly people and events of the past. History is a pursuit common to all human societies. It gives us a sense of identity; by understanding where we come from, we can better understand who we are because it provides us with a sense of context for our lives and our existence helps us to understand how things might approach the future.

Basically, it is all the details of the time and place in which an event occurs, and those details are what enable us to interpret and analyze works or events of the past or even to foresee the future. According to Charles Busha and Stephen Harter in his article entitled "Research Methods in Librarianship: Techniques and Interpretations" published in January 1980, succeeded in forming six steps to follow in order to conduct any historical research with successful results. The steps are enumerated as follows: (02)

1- The recognition of a historical problem or the identification of a need for certain historical knowledge, which means the problem or the enigma of the history. In this section, the historian will search about the problem or identify the research gaps in the history through knowing the historical problem.

2- The gathering of as much relevant information about the problem or topic is the most important process in acquiring knowledge. I.e., the researcher is going to collect as much possible data. For the leaders of business, Chip Heath who is Professor at Stanford Graduate School of Business, and Dan Heath, who is Senior Fellow at CASE Center at Duke University “Data are just summaries of thousands of stories tell a few of those stories to help make the data meaningful.” (75) When the researcher has full of information, it will be time to get a hold of them so that he can actually get to the real work of reading, understanding and finally writing. Mainly the purpose of information gathering is to support the planning of the organization's work to become more fully inclusive.

3- If appropriate, the forming of hypothesis that tentatively explains relationships between historical factors. These are the questions that the researcher wants to address, which include predictions about possible relationships between the things the researchers want to investigate in order to find answers and reach his purpose by following such instruments and materials.

4- The rigorous collection and organization of shreds of evidence and the verification of the authenticity and veracity of information and its sources. In this light, Michael O’Connell, who is a chief Analytics Officer at TIBCO Software through his experience in the domain of analysis, asserts that the person should think analytically, rigorously, and systematically about a business problem and come up with a solution that leverages the available data.” the researcher should be concise and precise in selecting the appropriate data that will be best to answer the research question. In addition to that, the quality of being true in the sources and information used, i.e., the unwillingness to tell lies or invent events that didn’t exist in order to get an available result.

5- The selection, organization, and analysis of the most pertinent collected evidence, and then drawing conclusions. This step came directly after everything has been collected; the researcher can make use of different analysis strategies: paraphrase, write summaries, and

look for intersections of data, patterns of likeliness between the documents by using simple or complex queries.

6- Proceeding with analysis to get the recording of conclusions in a meaningful narrative. At this level, the researcher has to keep in mind the layout of all the research work he has done and select the essential ideas with great care in order to draw a conclusion that sums up his research work.

These approaches are related to many fields of study, such as civilization, literature, sociology, and anthropology. Concerning the field of literature, most of the literary works can be analysed in the light of the historical approach. Following the discussion above (the six steps), X.J. Kennedy and Dana Gioia's consider this approach as means "to understand a literary work by investigating the social, cultural, and intellectual context that produced it. A context that necessarily includes the artist's biography and milieu." (1798) to fully understand the literary work, the reader must look at the socio-economic and cultural side of the time as well as the author's biography to see the effect of a literary work upon its original readers in order to better understand.

Moreover, the historical approach comprises the techniques and guidelines by which historians use primary sources and other pieces of evidence, such as secondary sources and tertiary sources, to research about a specific subject that has relation with history than to write history itself. The question of nature, and indeed the possibility, of sound historical method is raised in the philosophy of history as a question of knowledge and epistemology.

1.1. Philosophy of History

Throughout time, the question that has been posed is how the historical approach contributes to knowledge of the relationship between history and philosophy. Philosophy and history are intricately related because the study of philosophy always should have a historical perspective to rely on.

As a matter of fact, this term was coined by the French philosopher [Voltaire](#) and has been defined by Karl Lowith as “a systematic interpretation of universal history in accordance with a principal by which historical events and successions are unified and directed toward an ultimate meaning”. (30) It is the study either of the historical process and its development or of the methods used by historians to understand their material. However, the results of products of both historical process and its development. According to the ancient Greek writer Plutarch, true history is the study of great leaders and innovators such as Queen Elizabeth I, who marked the history of maintaining the rule over England without a king, which made her famous and known by her bravery, this leads to arguing that, on the one hand, the philosophy of history asks questions about the ideas that contribute to manufacturing civilization.

On the other hand, the philosophy of history over the past two centuries has been observed to have an economic, political, and theoretical divergent. In doing so, it is associated with the philosopher Adam Smith and certain liberalists.

In economics, there is no such thing as absolute truth; most so-called "economic" questions are also political questions. Economics is made up of a large number of schools that can be schematically grouped into specific streams.

“Give me what I need, and you will have from me what you need yourself” (02) Smith puts it in his book *Investigations into the Nature and Causes of the Wealth of Nations*. This section is devoted to the ideas developed by the classical English economists, Adam Smith between the last quarter of the eighteenth century and the 1820s. In this period, it was the appearance and the birth of capitalism in the industrial form. England will experience the "Industrial Revolution" and assert itself as the dominant economy during this century in which he rejected the "balance of trade" system of the supporters of the "mercantile system," and he wants the gradual establishment of free trade. In fact, the liberal analysis that the free functioning of markets improves the wealth of all.

Characteristically, in his work. *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776), the philosopher Smith seeks to identify and clarify the causes of the enrichment of countries, economic growth. This book is considered today as the first major book in the history of modern economic thought.

In his *Lectures on the Philosophy of History* (offered biennially between 1950 and 1960), W. H. Walsh (1960) describes Hegel's intellectual project in his philosophy of history that:

“To accomplish this task the philosopher must take the results of empirical history as data, but it will not suffice for him merely to reproduce them. He must try to illuminate history by bringing his knowledge of the Idea, the formal articulation of reason, to bear upon it, striving, in a phrase Hegel uses elsewhere, to elevate empirical contents to the rank of necessary truth” (92).

All philosophical theory man must not accept it as it is. Reproducing the experience is not enough to better understand because it is necessary to shed light on the history, the idea and its influence on the brain in order to prove this experience to a real fact.

Finally, Adam Smith was not far from being a *laissez-faire doctrinaire*, and his main purpose was to demonstrate that a liberal policy can enjoy the benefits of individual liberty and a free-market economy, but ought not to neglect social surrounding, cohesion, and basic human needs. Adam Smith did for economic liberalism what John Locke had done for political liberalism.

1.2. History and the Study of Dialectics

In philosophy, dialectics is a process where two or more parties with different viewpoints reach a compromise and mutual agreement. The theory of dialectics was applied

to history by German philosopher Georg Hegel (1770-1831). In his analysis of history, Hegel suggested that most historical changes were driven by dialectic interaction. According to Hegel, for every thesis (a proposition or 'idea'), there exists an antithesis (a reaction to the previous idea, what we call it "antithesis"). In so doing, the thesis and antithesis encounter or struggle, from which emerges a synthesis (a 'new idea'). This ongoing process of development reveals new ideas and perspectives. In the same way, the German philosopher Karl Marx (1818-1883) was a student of Hegel and incorporated the Hegelian dialectic into his own theory of history.

According to Karl Marx's ideology, history is shaped by the 'material dialectic' or what is commonly called the struggle between economic classes. He believes that there are no boundaries between the social classes. Besides, Marx wrote, usually at the expense of the bourgeoisie and the rich class, and highlights the social condition of the working class. Marx's material dialectic was reflected in his stinging criticisms of capitalism, a political and economic system where the capital-owning classes control production and exploit the worker to maximize their profits and their status.

In general, Marx did not only defend the Hegelian dialectics, but tried also to give it a materialist interpretation; that is to say, it is not a question of the dialectic of the idea but the dialectic of matter. It is dialectical materialism.

Karl Marx, in his book entitled *The Poverty of Philosophy* in which he masterfully appropriated discussion of this term that "man's knowledge of the world is different from this reality". One cannot base knowledge only on reality, the object of the thought, and not on the thought as an end in itself. According to Marx, it is not the consciousness of men which determines their social being. It is, conversely, their social being that determines their consciousness. Marxism developed, notably at the initiative of Engel, dialectical materialism, which affirmed that nature is inhabited by a dialectical process of contradiction and

overcoming contradictions. Hence it is from there that we can understand the dialectic that animates the history of thought.

Concisely, economics is the science of choice, but to choose; is to give up. Choices are made between satisfying one need over another, using one means over another and each current produced should be analyzed and results in their own recommendations.

1.3. Sacred History

The study of religion is well established in the historical record, and the study of history has long been connected to the history of religion. For many religions such as Judaism, Christianity, Islam and more. The very fact of historical study is heretical; for other religions, historical thought is integral to religious practice. We cannot speak about religion without also thinking about its histories and its origins.

Richard Friedman is well known in the field of religious studies, not only because of his contributions to the study of the Hebrew Bible but also because he has written cogently and clearly for a much wider audience outside the academy, most notably in his book *Who Wrote the Bible?* (1987). In addition, his influence has crossed the boundaries of a variety of disciplines such as source criticism, archaeology, as well as religious studies. He explained the historical circumstances that occasioned the writing of the sources underlying the Five Books of Moses and the combining of these diverse sources into the final literary product.

According to Friedman, the most controversial and challenging part of his case is identifying the writer and date of the Priestly source. Also, he demonstrates that religion and religious institutions can serve as a positive influence on the whole history of the a specific nation.

Accordingly, Durkheim who was a strict functionalist who claimed that the origin of religion was a consequence of scientific pursuit. He sees religion as a unifying force of a collective group, and he, in fact, does posit an encoded origin theory.

A religion is unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden - beliefs and practices which unite into one single moral community called a Church, all those who adhere to them. The second element thus holds a place in my definition that is no less essential than the first: In showing that the idea of religion is inseparable from the idea of a Church, it conveys the notion that religion must be an eminently collective thing (1995, 44).

He, therefore, acknowledges that religion cannot be separated from social, everyday reality and that the repetition of sentiments perpetuates religion through myths, rituals, and symbols. Furthermore, when Durkheim talks about belief, he means the inescapable character of religion; in other words, how religion imposes practices and constructs personal emotions. Moreover, this is the way religion or a more subtle form of it like society, or the nation through time. I.e., it should be a total separation of the sacred from the profane. As Laderman (2009) has pointed out, utilizing Durkheim's social theory of religion that the human being does not need only "God" in order to pursue and find the truth or to find anchors of spirituality through which one can access the sacred.

2. Analytical Approach

Besides the historical approach, the analytical approach which is a process of conducting specific research is usually involved in collecting and converting data. Senior vice president Peter Sondergaard asserts that "Information is the oil of the research, and analytics is the combustion engine." This means the researcher cannot conduct any research without

collecting sufficient data and using an analytic approach because the researcher can draw a successful conclusion to his piece of work through these two processes.

For instance, when you analyze a primary source, you are undertaking the most important job of the historian. There is no better way to understand events in the past than by examining the sources, whether documents, journals, newspaper articles, letters, novels, artworks or autobiographies that people from that period left behind.

Each historian will approach a source with a different set of experiences and skills and will therefore interpret the document differently without forgetting that there is no one official right interpretation. However, if the researcher does not do a careful analysis and thorough job, he might arrive at a wrong interpretation. Actually, In order to analyze a primary source, the researcher needs information about two things: the document itself and the era from which it comes. He can base his information on the time period and about the document itself. Thus, there are at least nine steps and questions to answer in analyzing a historical document externally and internally.

2.1. External Analysis

If the researcher is planning a research project, such as a dissertation or a thesis using documentary analysis, he will obviously need to consider these issues as well. First of all, to start the analysis, the researcher will ask who wrote the document. Which means who is the author of it? Until the researcher knows this, he really has a slight idea about the document. Sometimes he can pick out the author from the document itself by asking whether the question was the author a political or private individual? Was he educated or not? Was it a joint author? Was there no single author, but is the document something that evolved over time? Had the author any personal involvement in the events and issues described?

Proceeding with the question, when it was written or created? What was happening at that time that might have influenced the author, the content, or the tone? Maybe this

section is a purely historical question, but it is also important in other subjects. For example, in politics, events move very quickly, and even if the researcher is looking at a speech delivered in a specific period, it may have been influenced by what was happening the previous year.

Where are these documents physically or digitally located? How can the researcher get access to them? First, if the researcher uses publicly available documents, he just needs to make sure that your analysis is remarkably detailed and thoughtful. Because anyone can read them, in this case, he needs to tell people something new that they couldn't find out for themselves. Second, if the researcher is using archival documents, like in our case, the historical document entitled "religious act of settlement", he will need to get permission to access the archives.

Proceeding with the fourth step, which kind of documents does the researcher need to work on? How will he decide what to exclude? This depends a lot on the work and the main subject. For instance, if he wants to examine speeches made in England during the reign of Queen Elizabeth I, he would need first to define what he is considering a speech.

Following the analysis above, who was the intended audience of this document? This will tell you about the author's use of any specific language or concepts? Was the author addressing a specific group of people?

After applying all these steps, the researcher starts to critically read the document in detail. He surely needs to refer back to the context questions to inform his analysis of the content.

2.2. Internal Analysis

This section takes a more systematic approach than a helter-skelter approach to defining particular aspects of the text. First of all, what is the storyline? What is about the

document? The main subject and themes the author is talking about. In fact, you will ask why was the document written? Everything is written for a reason. Is the document just a random note, or perhaps diaries? So the historian should know in what purpose is written this document to transmit a specific message? Is it for awareness? Moreover, what type of document is this, or what is its purpose? A phone book is different from a diary, and both are different from an inscription on a grave. Thus, one can expect to extract different kinds of information from different kinds of documents.

Another significant question, what are the basic assumptions made by the author? For example, did the author assume that the reader could understand certain foreign or engineering terms in the language? Besides, Can you believe this document? Is it reliable? Is the information likely or reliable? That means the credibility of your sources or documents.

In addition to that, what can you learn about the society that produced this document? This step is essential to the reader. All documents reveal information about the people who produced them. It is embedded in the language and assumptions of the text. Your task in this course will be to learn how to "read," or analyze, a document to extract information about a society. You might wish to analyze each document in terms of various aspects of society (economic, political, religious, social structure, culture, etc.). This is not something that comes easily, but with practice you will be able to uncover what is really in a document. Finally, what does this document mean to you? You might also consider this as the "so what does it mean to me" question, but it still requires an answer even if the answer is going to be resounding.

Finally, the sources and the evidence collected should be evaluated in order to fill the gaps and missed things. Then he is expected to come to an overall conclusion at the end of the analysis. So, in conclusion, the documentary analysis focuses on analyzing documents

systematically by looking at all the aspects and the sides of the subject by respecting specific rules.

2.3. Commenting the Text

Many critics in the field of history consider this step as not important or at least not as important as the previous steps. However, many others regard it as a primordial element in historical analysis. It is a step which comes at the end of the study. This allows the researcher to develop and then express his views objectively by providing factual arguments. After determining the type of the document, the author, sitting and the audience of the document, and after evaluating the content in depth by answering a number of questions, now the researcher owns the materials to go further and ask questions about the conventional historical data. Moreover, he may even hypothesize about some unresolved problematics.

At this step, the researcher is supposed to reaffirm the essential topic of the document and of the author, and present his own evaluation of it. In addition, his utmost concern is the measurement of the impact that the document might have on the audience and the course of history by situating it in a wider context. In fact, the researcher has given hereupon a wide range of freedom to express his appreciations to the studied document and suggest objective and credible ideas which enhance and clarify the existing ones.

In conclusion, the term approach refers to the theoretical framework that the research is going to use in his project. Two of the more important types of research include descriptive and analytical examinations. Both are very different in terms of aim and approaches used to arrive at generalization. The Descriptive or historical approach shows what the data looks like while the analytical approach seeks to examine the causal effect between two or more variables. Analytical research is very important in many fields of study such as literature, civilization, psychology, marketing, medicine, and other areas and commonly employed

because it provides more definitive information in answering research questions. This led me to implement these approaches.

Chapter Two: Reformation and Religious Issues during the Tudor Period

« L'autre est celui dont ces désirs s'opposent à mes désirs, dont ces ambitions se dressent contre mes ambitions, dont ces projets contrarient mes projets, dont ces droits empiètent sur mes droits ». (Qtd.in Conflit 2004)¹

In our life, there are different kinds of people who have different colours, different languages and dialects, different convictions and different desires. The human instinct pushes people to deal and exchange with each other in order to survive. Thus, people may be in accord and may not, and their disagreement leads to conflicts that are in their turn one aspect of human relationships. Besides, conflicts lead usually to wars in which some human beings battle for power over peoples and the wealth of nations, and some others battle to resist and defend their freedom and properties. Whenever there are minorities living together respectively in any part of the world, there are skirmishes that sometimes develop into serious conflicts such as the most known historical wars of the Middle Ages which kept Europe backward for many centuries and the Wars of Roses which paved the way to the Tudor monarchy to take the lead of Great Britain.

The latter conflict in England is a term used to indicate especially the dynastic wars of the roses between the houses of Lancaster and York that lasted for 30 years in order to claim the regal right for the crown. The conflict was also an opportunity for the realm to deal with and solve some political issues that rose in the late medieval period. In addition, it enhanced the cultural ties between England and the kingdoms of Scotland and Wales. Though, it ended with a noticeable structural disaster and aftermaths in both Scotland and England, yet after a short period of reconstruction following the civil war, Great Britain started to regain political and economic stability.

¹ “The other is the one whose desires oppose my desires, whose ambitions stand against my ambitions, whose projects thwart my projects, whose rights infringe on my rights”. (Qtd.in Conflit 2004)

Accordingly, this chapter is an investigation on Reformation and the religious changes during the Tudor dynasty; it aims at acknowledging and describing the circumstances of the succession of the first Tudor sovereign who took the throne since 1485 beginning with the Wars of Roses until the death of the last Tudor Monarch in 1603. In fact, when studying the history of England, it is quite interesting to investigate on the life and the works of Kings in particular and dynasties in general since it is their policies that commonly produce kingdom's institutions and values throughout time. In the words of Professor John Balmer:

“Dynasties change and monarchies come and go as in England. Sometimes monarchies return but more often than not do not. Some monarchs are good, others are bad. Some are flawed and others mad but the Crown as an institution has remained as the preferred form of constitution for many European and Commonwealth nations. It has been a resilient if not flexible organizational form”.

Accordingly, having a clear understanding of the historical evolution of any period necessitates at once a comprehensive description of the cultural atmosphere and a thorough analysis of the king's and monarchies philosophy.

1. The Wars of Roses and the Tudor Dynasty

1.1. The wars of Roses

Historically speaking, the American Professor of Medieval and Renaissance History at the University of Edinburgh Goodman, Anthony in his book *The Wars of the Roses: Military Activity and English Society* claimed that “The Wars of the Roses is commonly the name given by historians to campaigns in the second half of the fifteenth century which mainly refer to several years of civil wars”. Etymologically speaking, the Wars of the Roses refer to several years of civil war between Scottish and English peoples. They are so-called in

reference to the clashes between the two noble houses who both wanted to rule over Great Britain and claim to be the legitimate heir of the throne of England. The house of York had a white rose as a symbol, and the house of Lancaster had a red rose as a symbol. At the end of the wars, the symbol of the new king was a combination of a red and a white rose.

However, in Renaissance literature, the ancient writers linked also the House of York with a white rose and the House of Lancaster with a red rose. For instance, in Henry VI, Section One, Act II, scene IV, lines, 25-135, Shakespeare portrays the minor lords and master as choosing their factions emblematically by culling either white or red roses from a garden. The play dates back to 1592 or so. For instance, in the following lines 124-128 Shakespeare well-referred to the two roses in this passage.

Warwick: And here I prophesy: this brawl today,

Grown to this faction in the Temple garden,

Shall send, between the Red Rose and the White,

A thousand souls to death and deadly night.

Historically speaking, The Wars of the Roses were the longest period of a series of battles in English history that endured from 1455 to 1487. These thirty years of warfare were really harsh because they were one of the longest and most brutal and ruthless wars in British history, and they were even more “destructive to England than the Hundred Years War” had been in the previous century with France (Trevelyan, 202). It was the case because most of the hostilities in the long-lasting Hundred Years War occurred in France. As a result, most of the military damages affected the French peasantry and cities rather than the English side. Whereas in the Wars of the Roses, most of the fighting occurred in England, and thus the loss of lives and property was much greater for English people and citizens.

The British historian and scholar in the medieval history of England, Anthony James Pollard, claimed in his book *The Wars of the Roses* that “The wars came to focus on the dynastic struggle between the house of Lancaster and York” (1-2). It was a struggle to claim the throne between the families that plummeted from Edward III and the families descended from Henry IV. The last Angevin ruler, King Richard II died without an heir to the throne. He had been overthrown and killed by Henry IV (who was of the House of Lancaster) Henry IV's relatives were Lancastrian factions. The other branch descended from Edward IV, was associated with families in the North of England, particularly the House of York and Richard of York. They are called the Yorkist faction.

In general, The Wars of the Roses were a series of conflicts between the political elite and the Plantagenet. It lasted for several centuries, and it is considered one of the most complex political conflicts in the history of England. As the fact that Henry VII, father of Henry VIII, seized the English throne in 1485 after the dynastic wars of the Roses that lasted 30 years between the houses of Lancaster and York who claimed the regal right for the crown.

1.2. Henry Tudor and Reconstruction

The Wars of the Roses culminate in a ferocious encounter on Bosworth Field in 1485. The scholars Ken Powell and Chris Cook in their book *English historical facts: 1485-1603* assert that “following the defeat of Richard III at the Battle of Bosworth Field, Henry Tudor was proclaimed king”(7) and the battle saw the death of King Richard III. With Henry VII's victory, the Tudor Dynasty marked the end of the Middle Ages, and it had reigned until 1603; almost half a century before the Great Plague with Elizabeth I. Historically speaking, the Tudor period is the time when the Tudor dynasty or the house of Tudors ruled over England, Wales, and Scotland. The monarchs of the Tudor dynasty occupy a unique place within the national memory and it is perennially popular in schools and universities, and academic research.

When Henry VII ascended the English throne, it was necessary to consolidate the power he had just acquired, not only by breaking the power of the nobility, already weakened following the War of the Roses but also by imposing the image of a modern monarchy. Throughout his reign, Henry VII wanted to keep his kingdom secure through the creation of several foreign alliances in order to avoid wars and to strengthen tense relations at home and abroad. In the process of reconstruction that came just after a lengthy civil war, he proceeded intelligently to raise taxes and impose on the nobility to adhere to his political and economic projects. Francis Bacon who is a Lord chancellor of England, lawyer, statesman, philosopher, and master of the English tongue in his Book entitled *The History of the Reign of King Henry VII* claimed that following the end of the Wars of the Roses Henry VII became rich and powerful in a politically divided English state by collecting high taxes and working diligently to keep the surviving members of the nobility in line with his wishes (202). At that time or after The Wars of Roses, despite his unpopularity compared to his successors Henry VIII (1509- 1547) or Elizabeth I (1558- 1603), it is noticeable that his reign was more important in establishing the new monarchy than either of them (Ibid, p.67). King Henry VII had more power and more money than earlier kings. His main purpose was to restore the wealth of England in Europe and to make the crown financially independent and powerful

Moreover, he made sure to organize his kingly life and attitudes to avoid any other division within the realm, so that to avoid all kinds of possible social or political splits. For that purpose, he restored a rigorous policy in managing the affairs of the kingdom.

In the same context, King Henry VII went even further to organize family relations to serve -in a way or another- his political projects. First of all, he arranged for his daughter Margaret to marry James IV, King of Scots, while peace with Spain was sought when his eldest son Arthur married Catherine of Aragon. However, mistrust between Henry and the King of Spain remained right up until Henry's death.

Religiously speaking, Henry VII had good relations with the Pope who is the head of the Catholic Church and who, with the doctrine of Papal Infallibility, states everything and everything he states is considered right to reach Heaven. It was necessary to observe as many of the seven sacraments as possible: Baptism, Confirmation, Marriage, Unction, Penance, Holy Orders and Eucharist "The sacraments are signs of how the Church actually treats such major themes as birth and death, health and sickness, growing up, love, responsibility, mission and guilt, and acts with regard to them. These are central topics addressed by all the sacraments". Priests needed to intercede between God and individuals which allowed the rules of refuge to be broken. Even though there was opposition to Henry VII's religious policies, it was not a major threat to Henry's rule because many people supported his political and religious policies because they were not extreme and much of them had not been changed. In addition to this, he had a good relationship with the church and tried everything he could to keep it that way in order to achieve his goals of political and religious stability.

Finally, King Henry VII died on 21 April 1509 at Richmond Palace in Surrey and unfortunately, his death was due to tuberculosis.

2. Tudor's Reformation

Many historians studied the English Reformation from different angles and many of them have different points of view about how the old religious tendency prevailed and how it was overthrown by new tendencies in which it was one of the major influential forces in changing the constitutional shape of England. In fact, the English Reformation which took place in the 16th century was viewed as a historical event in which the Roman Catholic Church stood out as one of the eldest and powerful Christian foundations in its presence. In *The Oxford Companion to English Literature*, the British Novelist and Biographer Margaret Drabble defined the movement as "The great religious movement of the 16th century, aiming to reform the doctrines and practices of the Church of Rome, and ending in

the establishment of the various Reformed or Protestant churches of central and north-western Europe.” (243) for a long time, the Catholic Church exercised greater authority over the English Monarch and Church. The Catholic faith played a significant influence in English culture, but throughout time most of the Tudor period, it was marginalized.

2.1. Henry VIII and Anglicanism

Before the Reformation, England opposed the spread of the Protestant Reformation in Europe. Henry VIII gained the throne in 1509 at the age of 18; he was one of the most well-known monarchs in British history; he built the foundations of a wealthy nation-state and a powerful monarchy. In addition, he had strong views about how he wanted to rule the country. King Henry VIII was fit and athletic and had a keen intellect in which he styled himself as a ‘Renaissance man’, picking up on the revival of culture based on the ideas of ancient Greece and Rome that were sweeping through Europe.

At the beginning of Henry VIII’s rule, Tudor England was mainly devoted to the Holy See. Pope Leo X bestowed the title of Defender of Faith (“Fidei Defensor”) to King Henry VIII for his book Defense of Seven Sacraments. Explicitly, the latter defended the Pope's control over the church and his questioning of the Roman Catholic Church practices, sacred marriage, and criticized Martin Luther, the protestant leader. Until the 16th, England had been a Catholic Country, which acknowledged the authority of the pope who instead of the King controlled and rules the Church. This religion and political estate made the Church extremely powerful. However, through time King Henry VIII split from the Roman Catholic Church and declared himself the Head of the English Church after the raised conflict between his administration and the Papacy referring to the refusal of his petition concerning the annulment of his marriage. For this sake, King Henry VIII convinced the parliament to pass the Act of Supremacy in which he declared himself the head of the English Church that comes to be called the Anglican Church. He claimed clearly that “To the said dignytie of supreme hede of the same church belonging and apperteynyng” (Act of Supremacy).

Dr Kate Williams who is a British historian, author, and a Professor of Public Engagement with History at the University of Reading discusses the role of King Henry VIII's selfish motivations in the Reformation, and his desire and his only wish to have a male heir because before the pre-Elizabethan era it was unacceptable for women to access the English throne. Henry's unhappiness with the aged Catherine kept on developing during 23 years of marriage in which he found himself charmed by the young Anne Boleyn an ideal childbearing and a hope for the heir of his dreams.

On January 1533, Henry and Anne Boleyn were secretly married by the protestant Archbishop Cranmer. This was really important for them because Anne was already pregnant and there was a need for the child to be a legitimate heir to the throne (BBC iWonder). Dr Kate explains the king's dread for his kingdom as a Tudor monarch established as a result of conquest and a governing Queen in England was unusual at the time. (Ibid).

It is important to note at this point, it is arguable that if only the Pope accepted to grant the divorce, the King would have avoided going into the Reformation process. In other words, to accept King's willingness to divorce from Katherine of Aragon, and Henry would have no concerns with Catholic Church theology. But in the years since Luther had begun his work, the ideas of the Protestant Reformation had spread throughout Europe, most notably to Switzerland, Scandinavia, and the German states. To a lesser extent, Protestant ideas had spread and extended to Scotland, and even to England (McKay, Hill, & et.al, 2014, p.95)

As Professor John Cannon who was the chair of Modern History at the University of Newcastle upon Tyne and Dr Anne Hargreaves who made significant contributions to the Oxford Companion to British History write in their book, *The Kings and Queens of Britain*, "The traditional of his [Henry VIII] reign saw a great strengthening of the crown, the Papacy routed, clergy cowed, nobility brought to heel, administration reformed, the wealth of the monasteries acquired." (260) After Henry VIII was unable to acquire legal permission from

the pope he led a revolution against the authority of the Pope and the Catholic Monasteries in England and this was made and assured officially under some successful parliaments acts.

In *Tudor England*, Stanley Thomas Bindoff who was an English historian specializing in the Tudor and Elizabethan periods. Moreover, he was the first professor of history at Queen Mary College, University of London. He was editor of *The History of Parliament for Parliaments from 1509-58* explains Henry's conservatism about religious issues by explaining the king's Catholic belief partisanship and by refusing clergy marriage. However, the king's advisors including Lord Cromwell convinced the king to remove all the wealth and properties from monasteries because they saw that the best solution to the destruction of the monasteries is merely economic. Thus, it is through the destruction of Catholic remnants that "the benefit of clergy" (78-79) is eliminated. Repudiating the Papal control, his powers and influence over "jurisdiction, prerogatives, and revenues" and his only and best solution to possess the powers and profits, privileges the Pope was through one of the most important acts, the importance being defined as this with the biggest and most serious religious consequence. All these religious and mainly economic decisions were made possible thanks to parliamentary consent by passing the "Act of Supremacy of 1534".

The Act of Supremacy was written by the chief protestant minister Lord Thomas Cromwell to be made into legislation by the English parliament which instituted the Anglican Church of England, independent from the Roman Catholic Church and under the leadership of the English ruler. For Henry, appointing Protestants to positions of power and influence would find a Parliament more willing to change and acquiesce to his demands than the Catholic Church had been. (Hunt, Martin, & et.al, 2010, p. 443)

The Act of Supremacy has effectively stripped all the authority of the Pope held in England by gaining and granting a new title to King Henry VIII; the supreme head of the Church of England. The act itself stipulates that "his majesty justely and rightfully is & oweth

to be supreme hede of the Churche of England.” Moreover, it gives the opportunity to the King to reform, amend, correct, and have the total authority over the English church in the sake of the union of the realm “and that from tyme to tyme to visite repress redress reforme ordre correct restrayn and amend all suche errorrs heresies abuses offences contempts and enormeties what so ever they be.”

Henry VIII’s Reformation was the most powerful motor of the Tudor internal and foreign policy. It was undeniably a serious event of that age, which permanently changed the religious history of the Kingdom and resulted in Britain of nowadays. Moreover, it led to the rise of nationalism and patriotism as the English historian Christopher Hill puts it in his Book *the Pelican Economic History of Britain:1750 to present Day* that The patriotic aspects of the Reformation must have struck contemporaries far more forcibly than any doctrinal change. The king became in theory as well as in practice head of church and state: the concept of national sovereignty arose as an incident of foreign policy. (34-35)

In this context, Hill means that the English Reformation must be viewed as a declaration of English nationalism and a rejection of outside authority.

In general, the reign of King Henry VIII had proven to be one of the most controversial in English history in which King Henry VIII ended Catholicism in England by making himself head of the Church in England and by introducing an English Bible but preserved Church services and remained officially a Catholic member by keeping catholic practices in the Anglican Church. Simultaneously, he allowed Protestant conversions and Protestant faith to spread smoothly in England.

2.2. Edward VI and Protestantism

After the death of Henry VIII in January 1547 and before the rule of Elizabeth I there existed a timeframe in history that is not really expounded on or written about: the time of the ‘Boy King’ Edward VI and ‘Bloody’ Mary I. Even though these rulers of England are

considered by many historians as less significant than King Henry VIII or Queen Elizabeth I; King Edward VI and Queen Mary I witnessed great religious and political change which then ushered in a period of even greater religious turmoil.

At the age of nine years old, Edward VI became the youngest King in the history of Great Britain and the first Yorkist King of England. His portraits were often taken to imitate those of his father, and church preachers praised him as Christ-like. The role he played in the protestant reformation in England has been greatly underestimated. Edward VI before becoming a legal king of England, he was first admonished of his religious duties by Archbishop Cranmer:

Therefore not from the bishop of Rome, but as a messenger from my Saviour Jesus Christ, I shall most humbly admonish your royal majesty what things your highness is to perform. Your majesty is God's vice-gerent and Christ's vicar within your own dominions, and to see, with your predecessor Josias, God truly worshipped and idolatry destroyed: the tyranny of the bishops of Rome banished from your subjects, and images removed (Nicholas, op. From Archbishop Cranmer's address to the king at his coronation 35-36)

Evangelical Protestantism was set up in Edward's life from a young age and almost certainly guaranteed his adherence to the religious philosophy through his ascent. Upon his father death, Henry VIII made the Secession Act in 1536 that allowed him to employ evangelical teachers for his son, making them more extremist or more specifically radical in their theology than Henry himself. (MacCulloch D., *the Reformation: A History*, 2003). Actually, this act also permitted to assign a group of regents to form Edward VI's Privy Council and to govern Edward's public and among the council were: Edward's uncle, Thomas Seymour; the Archbishop of Canterbury, Thomas Cranmer; and the Duke of Northumberland and while other three men. In doing so, all these figures played an important role in pushing Edward VI to adopt more radical protestant reforms; and one of these major characters we

have the protestant Archbishop Thomas Cranmer who would obviously prove to revolutionize religion in England.

After the coronation of Edward VI, Thomas Cranmer became the most responsible of the King and of the continuation of the religious changes in England in which he believed that if anyone does not believe in the king as a head of the Anglican church is a criminal, those who saw and believed the pope as the supreme head of the Church are heretics, and anyone who felt that the catholic church could not err and mistake are both criminal and heretic. (Marshall, the Beginnings of English Protestantism, 201)

Additionally, During Edward VI's reign, England would see a major religious shift from a Protestant religion that was Catholic in origin to a more clearly defined and extreme quasi-Calvinism, as it has been termed 'The Edwardian Reformation'. In that sense, Archbishop Cranmer had been presenting Protestant ideas into the English Church which were basically Lutheran (Ibid). Consequently, all these changes damaged social cohesion in the British society and the latter became religiously fragmented as it has never been before. In other words, they led to conflicts between Protestants and Catholics. Besides and in many cases, they led to frictions between different emerging protestant sects.

In the same context, the thoughts and ideas of Martin Luther had been assisted by the French Protestant called John Calvin. Calvin was indeed harsher in criticizing the Catholic Church than Luther had been and empowered Protestants to set up churches. He believed in predestination which means, the fact that God chooses who will go to Paradise and who will go to Hell, well before the birth of the human being. Those chosen for Paradise, 'the elect', can be perceived by their good acts such as they avoided music and games, they abandoned popular holidays, and they behaved correctly and also through their physical appearances such as short hair and simple clothes. While those chosen for Hell, 'the reprobate', can be perceived by their awful acts. Either way, no one needs the mediation of saints or holy people,

and no one ought to purchase indulgences. Throughout time these ideas were developed by people who were called the puritans in which Edward VI is going to rule over a country that saw Calvinist ideas develop extremely rapidly. Such ideas introduced by the Calvinist religious school and spread sooner to the British islands widened the gap between Catholicism and Protestantism as well as between Anglicanism and Puritanism in England.

Edward VI was affirmed to carry on religious reforms, so he ordered the publication of “The Book of Common Prayer” relying on his protestant Archbishop of Canterbury, Thomas Cramner who “has denied the mass and the doctrine of transubstantiation²” (49). The Book of Common Prayer was a set of prayers and worship verses for daily and weekly services. It was not praised by the Catholic conservatives for its content and language as well. This caused a rebellion known as the Prayer Book Rebellion, which encouraged a hardship in Court against Catholics, especially Mary I (daughter of Catherine of Aragon) who refused to denounce her beliefs. In another word, the Edwardian Reformation process was through introducing a “new system of public worship”; in which all the religious process and administration had to be held in English and not in Latin, as it was also innovative in trying to establish a real evangelical church rather than a church created only to advance the crown's political objectives.

The English historian and scholar, specializing in ecclesiastical history and the history of Christianity Diarmaid Ninian John MacCulloch in his book entitled *The Boy King: Edward VI and the Protestant Reformation* (1999) argued that “Bishops and the members of the church saw Edward’s theological changes as a threat to their own power and the symbol of destruction of traditional religion” (230). This means that many religious men and either noble did not accept the king’s ideas for change because unfortunately, they will be powerless

² Transubstantiation means the change of the whole substance of bread into the substance of the Body of Christ and of the whole substance of wine into the substance of his Blood. This change is brought about in the eucharistic prayer through the efficacy of the word of Christ and by the action of the Holy Spirit

and weak. Moreover, the reforms might bring the instability to their traditional religious, political, and economic positions.

All in all, The Book of Common Prayer remains a significant aspect not only of Anglican heritage but also of wider culture and society. It had a tremendous effect on the life of the Anglican Communion and beyond. The Edwardian religious contribution continues to be used in many parts of the world as a divine reference, as it became of significant influence since the 16th century. However, it is worthy to highlight that one of the most lasting impacts of Edward VI's reforms was religious separatism. In another way, it was during his reign that predominant religious doctrines appeared in England. Hence, it was also during his period that religious conflicts sharpened among religious tendencies. The end of Edward's reign and the transition into Mary Tudor's reign, which would last from 1553 to 1558, the English population had once again fallen into consternation.

2.3. Mary I's Restoration

In 1553, Edward's half-sister Mary took the English throne, after a strong struggle with Edward's advisers who want his cousin Lady Jane Grey to be the Queen. First of all, Mary Tudor was the daughter of the catholic Queen, Catherine of Aragon and the first female Queen of England (D. MacCulloch. 244). In addition to this, Mary I was perceived to be a villainous Queen and one of the most hated monarchs in English history whose torture and persecution of English Protestants earned her the regrettable nickname 'Bloody Mary'.

According to Lecturer in the Department of History at the University of Essex, UK Thomas S. Freeman, in his book entitled *Inventing Bloody Mary: Perceptions of Mary Tudor from the Restoration to the Twentieth Century* claimed that the "moniker 'Bloody Mary' was not coined until the latter seventeenth century" (78) people gave her this nickname referring to her violent acts of how she burnt those who would not return to the Catholic Church and become catholic in another word Protestants. In fact, this traditional image of Mary Tudor

even infiltrates popular culture today. Film director Shekhar Kapur's interpretation in his movie, *Elizabeth* (1998) portrays Mary as an embittered and hysterical woman whose zeal for persecuting Protestants is depicted in the gruesome scenes of three individuals burning at the stake.

At first, many people in England were happy and excited about the fact that having a catholic ruler after the Henrinian and the Edwardian reformation because the majority expected that Mary I will restore the catholic traditions and religion to their society. Moreover, they were also pleased to see that the Tudor dynasty continues despite the fact that there was no male heir after the death of the boy king Edward VI (Duffy, p.127).

Unfortunately for them, it was not the case because Queen Mary I fail in her mission as a queen and the origins of the degradation of Mary's reputation was a result of her several bad decisions. It is worth mentioning that she committed two mistakes during her reign that influenced the English society and would even affect the Elizabethan future reign.

The first mistake was to allow around 800 English Protestants to emigrate and live in Frankfurt, Zurich, and Geneva, where they became staunch Protestants who looked back longingly to England. They waged a never-ending battle of anti-Catholic propaganda and subversive literature against the Catholic reign in England (Kenneth, 263).

This brought the English new religion leaders into touch with the followers of the reformer "Martin Luther," resulting in external attacks on England. Then, by the succession of Elizabeth, the chased protestants during the reign of Mary Tudor came back home to help the Protestant 'Deborah', who would save them from the persecutions and the oppression they underwent under the Catholic Marian regime (Lake, 187). This became a moral challenge for Elizabeth's religious settlement that would be established to end the religious quarrels and feuds.

Mary's second mistake was after her Spanish marriage to Phillip of Spain That was a politically dangerous act and in fact that would by a way or another threat the position of the English throne in the continent. In addition, her failure to reconvert the English people's faith into Catholicism led the country to a bloody counter-reformation against the Protestants of England in which she conducted 'Marian Persecutions' between 1555 and 1558 that led in turn to burn around 300 Protestants alive. That was the reason she was called 'Bloody Marry' (Woodall, 202). Her popularity continued to downgrade specifically after the loss of Calais, an English area on the French soil in 1558 (Ibid).

According to English cultural and historical tradition, the only remarkable change that Queen Mary I did that she set about making England Catholic once again through restoring the power of the Pope as a head of the English church and she fought to bring back the Roman Catholic Church which her father had disestablished. On August 8, 1553, Mary published "The Queen's Pronouncement on Religion," in which she clearly defined her royal prerogatives and intentions concerning the religious situation and the Proclamation stated:

"Her Majesty, being now in possession of her Imperial crown and estate pertaining to it, cannot forsake that faith that the whole world knows her to have followed and practiced since her birth; she desires rather, by God's grace, to preserve it until the day of her death; and she desires greatly that her subjects may come to embrace the same faith quietly and with charity, whereby she shall receive great happiness...She makes it known to her beloved subjects that out of her goodness and clemency, she does not desire to compel anyone to do so for the present or until by common consent a new determination shall be come to"

(150-162)

Queen Mary I made it clear that she had always maintained her loyalty and devotion to the Catholic faith and she showed this fidelity through her acts in which she required church services to be in Latin. Furthermore, she separated priests from their wives and even though she introduced a catholic doctrine. Many people protested against her bringing back the Roman Catholic Church.

Despite Mary's torture and mistakes, she was able to serve England to some extent by establishing a coinage system, new trade routes, new trade relations, lowering poverty levels, and resolving financial issues. Besides, she was able to declare her parents' marriage legal and abolished King Edward VI's religious laws and repealed Henry's religious laws in order to return to the Roman church

In 1558, the reign of Mary I ended with his death in which she failed in achieving her main goal of bringing an heir male to the English throne in order to keep England on a catholic religious track and removing Elizabeth from the line of succession.

2.4. Elizabeth I and settlement

In 1558, Mary's half-sister, Elizabeth I succeeded to the English throne at the age of 44 years old. When Queen Elizabeth I was born on September 7th, 1533 at Greenwich Palace, near London, She was named after her both grandmothers, Elizabeth of York and Elizabeth Howard. She was the second daughter of King Henry VIII and his second wife, Anne Boleyn; whose historical marriage was taken by Henry VIII as a pretext to defy the papacy and the Holy Roman Emperor, Charles V in which we can consider Elizabeth's birth as one of the most exciting political and religious events in 16th century European history. (Nov 17 1558: The Accession of Elizabeth I, 2008) Basically, we can consider the Elizabethan childhood situation as a key goal in order to gain a true understanding of Elizabeth and the role of the English Reformation in influencing her reign.

Elizabeth was more educated and equipped than other 16th century female figures. In *the Philosophy of History*, Hegel describes such great personalities as practical, political, and intellectual men who pursue their goals and also understanding the needs of their time. Queen Elizabeth I had witnessed the major events and the royal changes of her half-brother Edward IV's reign, as well as her sister's Roman Catholicism. The English professors Collison David and Margaret in their article Elizabeth I claimed, "During that time England began its rise to become the empire on which the sun never sets." (n.p). This means she brought the glory to England and also she was the result of a good Renaissance education where she was taught the need for secularism in leadership. Elizabeth's court became a focal point for authors, musicians, and academics like William Shakespeare (1564–1616) and Francis Bacon (1561–1626), as well as explorers like Francis Drake (c. 1540–1596) and Walter Raleigh (c. 1554–1618).

Besides education, we can notice that the English economy grew significantly through fostering an atmosphere of unfettered inquiry, which aided the Scientific Revolution and the Age of Enlightenment. Furthermore, she reflected both her mother and her father foreign ambitions. These special elements shaped her personality and hence affected her home and foreign policy.

After the violence of Mary I's reign and her execution, Elizabeth's reign was peaceful and for the sake of finding obvious answers to the religious and political problems and conflicts between the Protestants and Catholics which lasted for several years also of the English Reformation. She wanted to bring peace especially among those parts of English society which were in religious disagreement and she wanted to make England prosperous.(Ibid., p.72.) She decided to use a book of sermons consisting of Bible teaching in addition to teaching people that rebellion against the crown was a sin against God.

Elizabeth I had a long reign in which Protestants had begun gaining power. She presented her religious settlement to Parliament and adopted via media or 'middle way' that created a church with both Protestant and Catholic practices by rejecting Puritanism. It was an excellent example of compromise. For example, the new Book of Common Prayer 1549 was used and that lies in the distinction between 1549 and 1552 editions and supremacy and this new edition is less radical and harsh than the Edwardian one because Queen Elizabeth I was not as radical as Edward VI in her version of Protestantism. As Bowers mentions, the 1549 edition "did not..... satisfy the more radical theologians and some of the educated laity" (Bowers, 2000, p. 318). The Religious Settlement was made up of two acts: Acts of Supremacy and Uniformity in 1559" that set up the Elizabethan Church.

Elizabeth I's was given the name "supreme Governor" due to the Act of Supremacy that allowed the Queen to be the supreme governor of the English Church, and the Act of uniformity which reorders the Anglican Church through ensuring that English worship should follow the 1552 Prayer book that contains some modification such as becoming the head of the Church and omitting the pope's authority over the Catholic Church in which all clergy had to swear loyalty to Elizabeth. Finally, with the demise of Queen Elizabeth, the long tenure of the Tudor dynasty came to an end in 1603.

To conclude, the time of the Tudor dynasty had a huge influence on the whole following development of Britain's history. That period brought the progression to the throne. If that had not been the case there possibly would have been various Sovereigns and Rulers in the history of Britain and the Kingdom would have grown in an unexpected way. Additionally Britain and Scotland were joined interestingly by Elizabeth I. She didn't follow the line of her family by giving the throne to James VI of Scotland. Those focuses show how consistent the house of Tudor was to the historical backdrop of England. The United Kingdom wouldn't be the same without the Tudor dynasty. The Assembled Realm (U.K) wouldn't be something very similar also without the Tudor dynasty.

Chapter Three: The Elizabethan Internal and Foreign Policies in Solving the Conflict of Religion in England

«I know I have the body but of a weak and feeble woman; but I have the heart and stomach of a king, and of a king of England too» (Queen Elizabeth I, "Speech to the Troops at Tilbury, 1588).

The English history provides us with a never-ending series of outstanding figures, among which Elizabeth is regarded as one of the main historical actors of the Tudor society, recognized for her remarkable insight towards her internal and, most notably, her foreign policies. Taylor Smither and Larissa J who are American history educators and writers in their journal "Elizabeth I: A Psychological Profile" asserted that one of her tutors, Roger Ascham, wrote: "Her mind has no womanly weakness, her perseverance is equal to that of a man, and her memory long keeps what it quickly picks up" (47).

She was always powerful in which she could balance strength in an offensive or defensive plan against her adversaries in order to win battles and, eventually, wars. During the Elizabethan's reign, England had witnessed the greatnesses and the glory of its power through his internal factors that shaped the external policy. In doing so, in this chapter we will overview and explore Elizabeth I's internal policy under the Act of Religious Settlement in addition to this the external policy to mitigate religious conflict in England and to bring unity, stability and tolerance to her people that will make England more powerful and unified.

Basically, this chapter is on the rise of religious policy, Art, and literature in Elizabethan England. It is a chronological study of the most influential events of Elizabeth's reign used in order to solve the religious issues, from the instigation of her Elizabethan Settlement in 1558 to the end of her reign in 1603. Moreover, this section is about the

political and economic issues that Queen Elizabeth I faced through using the internal and foreign policies to solve them. In another word, we can ask the question how she dealt with all these different conflicts in different sects? And what are the strategies she used to become one of the most successful English monarchs?

1. Elizabethan Internal Policy in Religious Settlement

1.1. Elizabethan Religious Settlement.

Religion has been one of the most widely discussed topics within the broader study of the Elizabethan Reformation. In fact, it was the driving force behind the whole Reformation. When Queen Elizabeth I inherited the English throne in the November of 1558, she found a virtually bankrupt state and an entire nation suffering from religious flux additionally to the damage that religious divisions had done to the country in her half-sister Queen Mary I's reign. After all what she stated over her country, the Queen decided to trace a goal of establishing a stable and peaceful nation with a strong government, free from the influence of foreign powers in the matter of Church and State. Besides, she wanted to resolve the religious conflicts between Catholics and Protestants by rehabilitating Protestantism because when she had been brought up to the English throne she came as a pure Protestant and her tutor as a child had been the Protestant Matthew Parker that made her not as much strict Protestant as her half-sister 'Mary I'.

Mainly in order to realize this vision, it was necessary to come to a new religious regulation which consisted of a set of specific laws and rules concerning religious practices introduced between 1558-1603 CE. Samuel McCray Garrett who is an English scholar and a lecturer in church history in the Episcopal theological school mentioned in his peer-reviewed journal "Anglican and Episcopal History" that the historian MacCaffery who is an emeritus professor of history at Harvard University stated that "Her task was one of the winning the confidence of her subjects by her acts of the state as their sovereign. The queen occupies the

center of the stage throughout". (368) Queen Elizabeth I wanted to create a religious settlement that Protestants and Catholics would be happy with, a halfway house, a middle compromise that would allow her people to live in peace with each other and in the same time which would also allow her to restore Protestantism as the country's faith and restore royal supremacy so she could be the Supreme Head of the Church.

Religiously speaking, The regulation continued the English Reformation which had begun during the reign of Elizabeth's father, Henry VIII of England by which the Protestant Church of England separated from the Catholic Church led by the Pope in Rome. In the beginning, there was opposition to the colony's moderate characteristics from radical Catholics and radical Protestants to bring about coexistence but as previously mentioned one of Elizabeth's main goals was to compromise settlement that would please all her people without exception and without causing problems between the two religious parties. She sincerely believed that Catholics and Protestants were basically of the same faith. "There is only one Christ, Jesus, one faith" she exclaimed later in her reign, "all else is a dispute over trifles." She also declared that she had "no desire to make windows into men's souls" (Terrance, 22)

Otherwise, it is remarkable and obvious that Elizabeth's main reforms were upon her ascending to the English throne in 1558; this time frame from 1558 to 1559 was really important to examine in terms of her actions regarding the act of supremacy in which Queen Elizabeth immediately began working on the passage of Parliament that would bring changes to England.

In 1558, the first act was passed in parliament by Queen Elizabeth I. The Act is called "The Act of Supremacy" in which she declared herself "Supreme Governor" instead of the Supreme head of the English Church and this by removing the papal jurisdiction from the Catholic Church. In another word, she assumed the title of the Supreme Governor of the

Church as opposed to “Supreme head” which is so known in the reign of his father and brother. This Act included an Oath of Supremacy, which required anyone taking a responsible place in public or church should swear allegiance to the monarch as head of the Church and state. All clergy and royal officials who refused to take the oath could be charged with treason and be put to death. Thus, this kind of change was new for England but Elizabeth needs power over the Church to affect the religious changes she desired.

According to Rudolph Gualter who was a Reformed pastor and Protestant reformer who succeeded Heinrich Bullinger as Antistes of the Zurich church wrote in his letter to Queen Elizabeth I that “with your favour gladden the church, which is eagerly expecting from your majesty the true maintenance of doctrine and religion”(04) This meant, the protestant Gualter demanded to Queen Elizabeth I to be fair and to have a strong religious guidance throughout her reign despite the fact that her own religion which is Protestantism. Judith Richards remarks on the seemingly inclusive nature of the Elizabeth Settlement, stating also that “Elizabeth’s church was intended to be as inclusive as possible, so she was always strongly hostile to those who demanded more sharply defined doctrinal reforms in either direction” (54). The queen wanted to return to a stable nation without religious divisions through by her own policies.

Following the act of supremacy, she directly introduced the Act of Uniformity that was passed on 8th May 1559, just after six months of her coronation. This Act was incredibly important in which it reflected the Queen’s wish to follow a middle way where religion was concerned. In this sense, the act of uniformity would mainly settle the religious question once and for all. Basically, it required the establishment of the appearance of churches and the form of services they held in which all Englishmen would attend church on Sundays and all holy days or be fined 12 pence; in another word, it stated how churches should look and what services should be like.

The Act of Uniformity introduced a set form of church services in which it follows a revised version of the Book of Common Prayer that was held to be used in all English Churches. This book had been introduced firstly by the Boy King Edward VI and that has been written in English by the protestant Archbishop Thomas Cramner who is the same man who had written the forty-two articles. According to some historians and ancient English scholars Queen Elizabeth I used the Book of Common Prayer generally to restore Protestantism in a less radical way because when she became Queen it was a religious anarchy. Browsers who is an English researcher of the era with one of his greatest works entitled “The Chapel Royal, the First Edwardian Prayer Book, and Elizabeth's Settlement of Religion, 1559” affirmed that “At the heart of the story of the reform of religion affected at the beginning of the reign of Elizabeth I and has always lain an area of pervasive uncertainty.”(317). So, in order to follow a more moderate path and bring political stability to England which had been so divided by religious conflicts between Catholics and Protestants Queen Elizabeth preferred to use the 1549 edition of the common prayer.

To conclude with his historical journal, Bowers claimed and insisted that the opposite is in fact true. As Elizabeth I came to the English throne, it was evident that her expectation for a restoration of the Protestant religion was to be “based on the Book of Common Prayer not of 1552 but of 1549,” (319). This means she used the ancient edition nor the new one which pushed the clergymen to not have the choice to contradict the Queen. They had to use the wording of the Prayer Book when conducting services because anyone who refused to use it was punished hard. Obviously, due to the act of uniformity, the Queen could declare Protestantism as the official state religion by allowing her Catholic and Calvinist communities to live in peace and harmony with one another and this by keeping some of the traditional Catholic ceremonies within the Protestant Church. Moreover, this act led to the creation of a new act which is the royal injections.

Finally, the royal injunctions are a series of instructions by Sir William Cecil on behalf of the queen to the clergy, aimed at establishing a worship practice based on the framework of the Act of Uniformity introduced by the Queen and also in order to enforce the acts she made in its religious settlement. In general, it was made to establish and clarify the two acts of the settlement.

To conclude with the Religious Act of Settlement, Queen Elizabeth I intended her religious settlement to appeal to both Protestants and Catholics, therefore she did not firmly enforce it at first. The settlement was first met with scepticism both at home and abroad, but resistance developed over time. By the Religious Settlement, Elizabeth sought to re-establish the monarchy's dominance over the Church of England. Her foreign policy goal with the religious settlement was to resurrect Henry VIII's religious laws, re-establish her royal dominance, and split with Rome and return to the religious ideal which was the hope of all English people (Protestants and Catholics).

1.2. Arts and Theater in the Elizabethan Policy

A mixture of peace, prosperity, flourishing arts and victories abroad have led many historians to deem Elizabeth's reign a 'golden age' in English history. A time of expansion, success, economic, social, and political growth in contrast to those who came directly before and after her. This meant that Elizabeth's name has come to be linked with a period of remarkable achievement in the flourishing of Art, Theater, Science, and other areas that conservatives opposed and also have forbidden in the previous reigns (the Edwardian and the Marian reign) such as the music.

Music was one of the arts that were marginalized and neglected but thanks to the Queen who could blossom and developed it to the point of becoming one of the best music in Europe in its time, it was the Golden age of different English melodies and songs. According to Boris Ford who is a professor of Education and Dean of the School of Education and social

work at the University of Sussex in his book *The age of Shakespeare* claimed that “the Elizabeth age is one of the greatest epochs in the history of European music, and the finest things in it were created in a relatively brief period stretching from about 1600 to 1615 this period” (90). Among one of these musicians was William Byrd who was the chief organist and composer for Queen Elizabeth and Elizabeth's favorites composer who wrote church, consort and vocal music.

Additionally, the notable growth in humanistic learning and literature in which the spoken literary form dominated the written or the printed one. As Boris claimed extensively on this subject, “Elizabethan literature is a literature of the spoken word. Just as oratory dominated the academic training of the humanist.” (p71). The Queen has relied on upgrading the theater as it is the key in promoting English literature and the main pillar to deliver what is desired to all classes of society without exclusion.

Elizabeth wanted to live a life full of liveliness and harmony, like her father, who loved music and dancing, pageantry and masques. She had no time for the Puritan theologians who deemed such things sinful. She also enjoyed watching plays and created the atmosphere responsible for the flourishing of literary masterpieces. Many historians associated and linked the Elizabethan era with Shakespeare and his play despite his appearance was only flourishing at the end of the queen's life and despite the fact that there were other notable writers from this era were playwright Christopher Marlowe, poets John Donne and Ben Jonson, and Edmund Spenser, author of *Faerie Queen*, which celebrated Elizabeth and marked this epoch.

As we said before, Shakespeare was noticed and preferred by Elizabeth I due to his knowledge of how to deal with the queen's sympathy through her plays. Shakespeare is without a doubt the most renowned British and poet-playwright in the history of human culture and civilization. Shakespeare's sedulous plays are jam-packed with enthralling plots and subplots. His characters are subjected to bloody battles, religious problems, and the

social, political issues that English society face. Scholars have found Shakespeare's arts and work extremely expressive during the Elizabethan era especially the religious side. We cannot prove Shakespeare's true religion by only use the play "Merchant of Venice". But many of his other plays, such as "Romeo and Juliet", "Much ado about nothing", also have clear Catholic overtones.

The Merchant of Venice is a play comedy written in the 16th century by William Shakespeare. It is mainly a story about a Jewish moneylender who asks that an anti-Semitic Christian offer "a pound of flesh" as security for a loan. As a result, audiences saw this play as a victory of Christian principles over Jewish ones. Jews were a marginalized community in Shakespeare's England at the time, and Shakespeare's contemporaries would have been extremely acquainted with depictions of Jews as villains and objects of derision.

In Fact, the play was made in the Elizabethan era in which Shakespeare related his work to the Queen religious policy in order to solve the religious conflicts between Catholic and Protestants. Through this significant following passage, Shakespeare showed with excellence the use of Portia's religious rhetoric to restore the mercy between the Christians and the Jews I which Queen Elizabeth used also a policy trying to solve the religious problem between Protestants and Catholics to prevail the peace and love of his people. This is the first part of Portia's famous "Quality of Mercy" speech addressed to Shylock in The Merchant of Venice in the Trial Scene.

"The quality of mercy is not strained.

It droppeth as the gentle rain from heaven

It is an enthroned in the hearts of kings;

It is an attribute to God himself,

And earthy power doth then show likes God's

When mercy seasons justice” (Shakespeare IV.i.1 179-186)

Portia claims that a human being cannot be compelled to feel mercy because Mercy is something that flows as freely or spontaneously from the human heart as rain does from clouds. It bestows a twofold blessing; it not only rewards the recipient of mercy but also blesses the giver of mercy. The king's sceptre represents his worldly power. It is a symbol of his majesty, and its aim is to instill fear and terror in the people. Mercy, on the other hand, is a more noble force. Mercy has its real home in the heart of the monarch. God Almighty's mercy is a necessary characteristic which human beings must always have regardless of the importance of their rank or power. By tempering the harshness of justice with kindness, a human authority gains a heavenly aspect.

Michael J. Wilson is an American screenwriter best known as the creator of the Ice Age movie franchise for 20th Century Fox in his law review “View of Justice in Shakespeare's The Merchant of Venice and Measure for Measure” asserted that “One scholarly view of the play centers on the acceptance of the New Testament vision of dispensation over the older Judaic law of an "eye for an eye” (695). The play argues persuasively for a Christian view of the law as a merciful achiever of justice and mainly the power in Shakespeare's message is the chance to learn from the Jews Angelo's and Shylock's mistakes without having to endure their hurting lessons in real life and without doing them the same harm as the old testament claimed.

“..... the burden that is fallen upon me makes me amazed, and yet; I am God's creature, ordained to obey his appointment, I will thereto yield, desiring from the bottom of my heart that I may have assistance of His grace to be the minister of His heavenly will in this office now committed to me”. (Loades 36-37)

When Elizabeth I became Queen of England, she used rhetoric that evoked Christianity and God to demonstrate her personal belief in the position and its significance to

her, which undoubtedly speaks to her efforts to be a good ruler in which she wanted to prove the inevitable of going to a religious cohabitation. We can notice similarities between Queen Elizabeth and the play in which Portia settling the debt dispute between the Jews 'Shlock' and the Christian 'Antonio'. She employs speech that clearly mentions God in an attempt to persuade Shylock to show mercy, implying that she was also striving to accomplish positive things with her position. In fact, Shakespeare main purpose was to utilize Portia as a representation of the Queen herself, there are several similarities between these two female characters in which we notice that Portia was just another version of Queen Elizabeth I.

To conclude with this first part of the chapter, Arts and Theater saw a big development in the Elizabethan era and English drama became the most shining star in the sky in which Shakespeare based his most plays and especially the play "The Merchant of Venice" on the concerns people had in his time and the religious issues that queen tried to solve under her reign. Elizabeth's main purpose was to appease the religious tension between the two clans (Catholic and Protestant) as Portia's purpose was and to gain the confidence of his people and finally to be able to reign in peace.

2. Elizabethan External Policy in Religious Settlement

Religion was the main concern during Elizabeth's reign. Since her inauguration, political problems and conspiracies motivated mainly by religion have arisen; particularly, after having made the Religious Act of Settlement in which she did everything to gain the confidence of her people and instigate a co-existence between Catholics and Protestants. Some non-Catholics had reluctance and doubts about legitimizing and reigning, and others believed that her religion was bad and that Protestants like Elizabeth were "heretics" who would drive England to ruin.

Other than the interior, the exterior also in its place in the preoccupation of the reign especially with its allies and also its enemies in which Patrick, Collinson who was one of the most compelling and influential historians of the religion and politics of Elizabethan and Stuart England of his generation affirmed in his book entitled *The Elizabethan Church and the New Religion: in The Reign of Elizabeth I* that "English Catholics, the Papacy, Spain, and France were the natural enemies of the settlement; the real danger was the threat of a Catholic league against England." (266) Elizabeth's government was embroiled in various religious conflicts, which increased tensions with the two most powerful Catholic countries in Europe: Spain and France. Queen Elizabeth I tried to institute a national church and a secular state which scared neighboring Catholics that her policy would develop among them and lose their dominance.

2.1. Relations with France

The French Wars of Religion (1562-1598) were a conflict that pitted Catholics against Protestants. It was a period in which there were new ideas formulated about the monarchy, religious toleration and civil living together. The French events were also a European problem in which the neighboring powers were obliged to intervene in the conflict.

Events there directly impacted England: many French Protestants took refuge across the Channel and Elizabeth I intervened militarily to support the Protestant cause.

In 1560, Elizabeth helped the Protestant Lords of Scotland to defeat Marie de Guise, who ruled Scotland for her daughter, Mary, Queen of Scots who was a strong catholic from a noble French family living with her husband, King François II. There have been a number of studies on religion and foreign policy by several scholars stated that the Protestant Scottish lords rebelled because they did not like the French Catholic influence brought to Scotland by Marie de Guise. Although Elizabeth was cautious about sending aid for a rebellion that could see the removal of an anointed king, she was also threatened frequently: with the help of the French, Mary, Queen of Scotland, may take his throne. With the encouragement of her advisors, Elizabeth secretly sent money to help the rebels and eventually sent troops.

The rebellion ended in the 1560 Treaty of Edinburgh. According to this treaty, the Queen of Scots waives her rights to the British throne. In December of the same year, Mary returned to Scotland from France, after her husband Francis II of France died suddenly. Dr Dolly MacKinnon who is a Senior Lecturer in Early Modern History at The University of Queensland in which her research background spans both history and music, and her publications focus on analyzing the mental, physical and auditory landscapes of past cultures claimed in his book entitled *Scottish Reformation* that “The return of Mary, as a Catholic Queen of Scotland, further fueled religious conflicts and tensions” (1). She was a queen, but a Protestant lord controlled the Scottish government. Mary herself had never approved the treaty and claimed that she could claim her rights to the British throne. She wanted to be nominated as Elizabeth's successor in which she raised the tense relation with England through making a number of plots against her. These plots were discovered in the following years: the Ridolfi Plot (1571), the Throckmorton Plot (1582), and the Babington Plot (1586), in which Mary Queen of Scots was finally implicated and executed in 1587.

Queen Elizabeth has contributed to the proliferation of Protestantism in Europe in a very important way, financially and militarily.

2.2. Relations with Spain

Accordingly, Porfirio Sanz Camañes who is a Spanish Professor of modern history at the University of Castilla-La Mancha and who is almost known for his great concern for the history of Spain and England asserted in his journal entitled “foreign policy, state secrets and propaganda in the Spanish armada and post armada years (1580-1604)” that “Elizabethan England, through her Declaration, went from secret military and financial collaboration to direct intervention, sanctioning the military alliance between the Dutch rebels and the English with the Treaty of Nonsuch, signed in August 1585” (09) The degradation of relations between the two countries in 1585 has pushed Philip II to launch an Armada against Britain. In the same year, Elizabeth had signed the Non-Saatchi Treaty. In which she pledged to fund 7,400 soldiers to help the Dutch Protestant rebels fight the Spaniards. She sent an army led by the Earl of Leicester to the Netherlands.

At that time, the Netherlands was controlled by the Spanish, so no matter how small the army was, Philip II would regard sending troops as an act of war against Spain. This is important because British soldiers can have a direct conflict with the Spanish and cause a state of war, which convinced Phillip II that he had the right to attack England with an invincible fleet. When Leicester accepted the title of the Dutch governor, it was even more significant, because it meant that the Spanish would be removed and England would take power; this made Philip feel that England was becoming a direct threat to the power of Spain. Philip would think it impossible to ignore it and as a result of the non-THAAD treaty, he launched the Armada.

As soon as the Queen knew that Spain was going to invade England, in her legendary rallying cry, she gathered her troops to address them

My loving people,

“.....Let tyrants fear, I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good-will of my subjects; and therefore I am come amongst you, as you see, at this time, not for my recreation and disport, but being resolved, in the midst and heat of the battle, to live and die amongst you all; to lay down for my God, and for my kingdom, and my people, my honour and my blood....” (Queen Elizabeth I, “Speech to the Troops at Tilbury,” 1588)

The famous speech was delivered by Queen Elizabeth I to her troops who were assembled at Tilbury Camp in order to give them courage and strength to face a probable invasion taking away from Spain and to unify her troops to have a strong and victorious army. This speech was hugely influential and it is full of wisdom and strength of personality from the queen since she always wanted to gain the trust, fidelity, and loyalty of her army. The best example is when she said this passage: “I have placed my chiefest strength and safeguard in the loyal hearts and good-will of my subjects; and therefore I am come amongst you, as you see, at this time, not for my recreation and disport, but being resolved, in the midst and heat of the battle, to live and die amongst you all; to lay down for my God, and for my kingdom, and my people, my honour and my blood, even in the dust” (Queen Elizabeth I, from “Speech to the Troops at Tilbury,” 1588).

It was found that there was a huge and a real religious conflict between a strong Spanish catholic “Phillip II” and a devout English Protestant “Elizabeth I”. The two leaders did not want the influence of the other religion to spread throughout Europe, but queen

Elizabeth I knew how to defeat her enemies thanks to her religious policy of implanting and encouraging Protestantism in her country as a means of alliance and not of difference.

2.3. Relations with Netherlands

The Netherlands were governed by Catholics which means that the members of the government are Catholic however the citizens of the country were Protestants; among those Protestants there are the English Protestant refugees who fled England from the execution of Bloody Mary. In 1566, the king of Spain sent an army to extricate them Elizabeth worried about having such a large Spanish army so close to England. The English historian George Macaulay Trevelyan who brought a great literary talent to the writing of history in which he is known for his defense and illustration of history as a literary art claimed in his book *A Shortened History of England* that “When Elizabeth became Queen at the age of twenty-five country was in no condition to resist a foreign invader.” (233-234) this meant that behind Queen’s worries and fear we find that she knew that her country could not resist such war.

Elizabeth I was reluctant to help Dutch Protestant rebels in the Netherlands in an unofficial manner, on the one hand, to resist the Spanish and others to pressure Spain to give independence to the Netherlands. Mainly the first reason that pushed Queen Elizabeth to help the Protestants in the Netherlands is to gain their trust again and to prove to them that she is not like her half-sister Bloody Mary and also in order to spread her religion more and more without going into the religious conflict with the Catholics.

To conclude the chapter, it is preferable to mention those two strong speeches delivered by Queen Elizabeth I that show her enthusiasm, courage, and leadership in which she attempted to define her reign and shape her legend in solving the religious conflict between Protestant and Catholic

“ I know I have the body but of a weak and feeble woman; but I have the heart and stomach of a king, and of a king of England too” the Queen conveyed a certain enthusiasm by showing that despite the fact that she is a woman with a weak body but a Queen of a spirit and a mind full of wisdom, governance and of love for God and country by putting herself as a leader who thinks about his troops in order to lead them to victory and prosperity. The other speech she presented is the one of On Religion 1585, where she said:

“One thing I may not overskip. Religion, the ground on which all other matters ought to take root, and, being corrupted, may mar all the tree. And that there be some fault-finders with the order of the clergy, which so may make a slander to myself, and to the church, whose over-ruler God hath made me, whose negligence cannot be excused, if any schisms or errors heretical were suffered. Thus much I must say, that some faults and negligences must grow and be, as in all other great charges it happeneth; and what vocation without? All which, if you, my lords of the clergy, do not amend, I mean to depose you. Look ye, therefore, well to your charges. This may be amended without needless or open exclamations.....” (Queen Elizabeth I, On religion 1585)

Queen Elizabeth I, in her speech to parliament showed her authority and arrogance through her orders imposed on church members. She always tried to improve her competencies in theology and her best example is when she refers to religion in each intervention in her speech. Every problem or decision must refer to religion in order to remedy them, for her The only ones who have the power to judge are the clergy. The queen tries to demonstrate to the parliament the heavy burden that is on her responsibilities which

means “CHURCH” the good functioning of the church to avoid any crack or failure because according to her: “ which so may make a slander to myself, and to the church, whose over-ruler God hath made me, whose negligence cannot be excused if any schisms or errors heretical were suffered”.

General Conclusion

To conclude, this current research examined religious reforms during the succession of each English monarch. It demonstrated how the drastic and fast changes in the English faith ended in a fragmentation of the British society and how the emerging religious groups commonly supported by either internal political structure or by foreign maneuvering forces fell in endless rivalries. In the light of the historical and analytical approach, it elucidates the Elizabethan internal and external policy to resolve the religious conflicts between Catholics and Protestants by rehabilitating Protestantism as the state religious tendency. Besides, it showed the main obstacles that faced Queen Elizabeth I to bring peace and cohabitation in England. In fact, it appeared that the obstacles at the beginning of her reign were not the same as years passed. This study uncovers also the truth about the role of gender and religious conflict in the 16th century and the role of church and religion in political decisions.

English history provides us with a series of important events that marked the period of the Tudor dynasty. The Tudors were the most famous English royal dynasty. On their throne, they brought religious instability throughout the kingdom. Each English monarch had his own religion and policy, and it comes to deduce that each one of them ruled for the sake of spreading his own religion regardless of the religion of his community. This put faith at the center of every aspect of life in England.

However, Queen Elizabeth I who was proved to be one of the greatest and smartest monarchs in English history, engaged in a religious policy to appease tensions instead of being stubborn to her religious belonging. Contrary to her predecessors, she went ahead in the process of settlement in order to restore a middle way faith which might suite the majority of the Christians of the country. In addition, she continuously called people to stick to their national identity rather than what might be a divisive factor. Throughout time, these religious and political positions made of her the beloved heroine protestant of England. Elizabeth maintained her stance on her policies in which she provided valuable insight for conflict

resolution by playing the role of wife of the country and mother of the people. After becoming queen, Elizabeth announced her decision to rule all of England. Edward chooses to rule the Protestants and persecute the Catholics, Mary chooses to rule the Catholics and persecute the Protestants, and Elizabeth chooses to rule all of her people. This was the key to the unification of England at the beginning of his reign. Elizabeth put aside her personal preferences and made the best decision for the whole country by establishing a stable and peaceful nation with a strong government, free from the influence of foreign powers in the matter of Church and State, which led to her people love and respect her. This aspect is as important today as it was in the 16th century.

Then, it is clear that the policy of Queen Elizabeth I in making the religious act of settlement as a policy and middle compromise in order to allow the two religious sides to live together peacefully. Indeed, such a settlement was at the level to encourage British nationalism and unity to undertake the same duties and own the same rights regardless to religious beliefs. Besides, it is also clear that the main characteristics of the Elizabethan foreign policy were to enhance her internal religious project. The wars she undertook with France, Spain, and the Netherlands were to solve home religious conflicts between the Protestants and Catholics and to prove the sovereignty of her realm. By declaring the war against Spain, for instance, she made it possible to unite so many Protestants and Catholics against a common enemy who threatened their interests in the hemisphere. At last, it is noticeable that England would not be the same now without the huge religious move made by the Tudor dynasty in general and Queen Elizabeth I in particular.

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