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Ministry of Higher Education and Scientific Research
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**Clash of Thrones: The Conflict between the Stuarts and the Tudors and
Its Impact on the Brit-Scott Relationship.**

*Dissertation submitted to the department of English as a partial fulfilment of
the requirements for Master's degree in Literature and Civilization.*

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Academic Year: 2021- 2022

Dedication

I dedicate this dissertation first to the heros of my life, those who had faith in me and never doubted my decisions, who were always there behind my back supporting me, to the coolest parents in the world, to Mom and Dad. And without forgetting my siblings Amira and Abdennour.

To the people who embraced my silliness and never made me less than them, the people who accept your ideas no matter how stupid they look, to my AIESEC community. Special thanks to my eb mates who became my best friend and supported me when I needed to; Wissem, Ayoub, Farah, Hakim, Radja, Khadidja, Soheib and Nadji.

To the ones who I couldn't make it today without them, the best university college a person could ever have, To Walid and Wissem.

To all my friends and family who always showed me love and kindness.

And a last thanks to my baby boy, the one who never let me feel lonely and been there this whole year, to MY CAT.

Acknowledgement

This work couldn't be submitted without the supervision of Dr. Frid who helped me to pass this year successfully.

A very kind appreciation to Dr. RAHMOUN who played a big part in my decision of choosing Literature and Civilisation as a field, the professor who explains again and again without being tired.

I want to thank all the staff of Abu Bakr Belkaid University, from teachers to workers. It's because of you that I had a beautiful experience in Tlemcen.

ABSTRACT

The Stuarts ruled Scotland during the middle ages, but started to rule England starting from 1603 after Elizabeth I Tudor died childless. The Stuarts had the right to the English throne in 1503 since James IV assured peace with England when he married King Henry VII's daughter. The Tudors are one of the most remarkable dynasties in English history. Henry VII, of Welsh origin, successfully ended the Wars of Roses and founded the House of Tudor. The Stuarts were the United Kingdom's first kings. For the first time, two thrones were combined when King James VI of Scotland became also King James I of England. This extended essay seeks to investigate the rivalry among the British royal family monarchs . In addition, this tries to focus deeply on the root of the conflict between the Tudors and the Stuarts all the way to the reign of James IV and the Union of the Crowns.

GENERAL INTRODUCTION

General Introduction

Family is a key social institution in all societies, which makes it a cultural universal. Similarly, values and norms surrounding marriage are found all over the world in every culture, so marriage and family are both cultural universals. Moreover, the Royal Family is the group of close relatives of the monarch of a kingdom. The term is also commonly applied to the same group of people as the relations of the monarch in her or his role as sovereign of any of the other Commonwealth realms. A constitutional monarchy in a parliamentary democracy is a hereditary symbolic head of state (who may be an emperor, king or queen, prince or grand duke) who mainly performs representative and civic roles but does not exercise executive or policymaking power. Constitutional monarchy is often associated with a history of British rule and still exists in the 16 Commonwealth realms where the British monarch continues to be head of state.

In this dissertation, the researcher attempts to present the strife amidst the Stuarts and the Tudors and the repercussions on the Brit-Scott connection. Furthermore, it explains how certain events played a role in reshaping the relation between England and Scotland. Therefore, the present research seeks to answer the following questions:

- Who was the right heir of the throne, Mary Stuart or Elizabeth I?
- What kind of relationship did Britain and Scotland have?
- Did the conflict between the Queens really affect the international relationship?

This work is divided into two chapters. The first one focuses deeply on the cold war between Queens: Elizabeth I vs Mary, Queen of Scots; their discord was one of the most legendary rivalries in recorded history.

As far as the second chapter is concerned, it is devoted to explore the ambition of King James I to establish a completely unified monarch of two realms -England and Scotland- under one sovereign, one parliament and one law. Besides, it attempts to shed light on the quarrel after the brutal execution of Mary, Queen of Scots.

The aim of this study is to reveal the most significant changes during the clash between Tudors and Stuarts dynasties and the most prominent effects that have contributed to this change.

CHAPTER ONE:
The Emerge of the
Conflict between
Elizabeth I and
Mary of Scots

1.1. Introduction:

England has always been a center of conflict over who is going to rule this powerful European monarch. Ages ago and still the ruling system follows the Monarchy and never changes, from the first Monarch to nowadays Queen Elizabeth II the structure of the government hasn't changed from the Parliament and the Monarch ruling together but what has been changing over centuries was the ideology of the ruling family and that is what make the Kingdom pass through ups and downs because of the different ways and ideas of rule. From ancient time immemorial and the struggle for thrones still exists and England's best example. This Kingdom, who was known for the seasoned rule of women and the most famous are Mary, Elizabeth and Victoria. As a whole, there are always plans that mimic and plot to overthrow the throne and the question remains: Who has the right to the throne? Even if the research continues forever about the same topic, this question will always create a big dilemma between specialists in this field. One of the most famous ruling families that lived in a contemporary conflict are The Tudors and The Stuarts, those families followed each other at taking the throne of England and during their rule many political, economic and religious changes occurred. Therefore, their conflict was not general but specifically between two famous Monarchs who showed the power of women and what a women can do when reaching the power, those two powerful Queens are Mary Stuart and Elizabeth Tudor -Royal Cousins, rival Queens- who changed the history of England through lot of ideological changes and reforms, not just England was related with their conflict but Spain, France and most importantly Scotland were involved.

1.2. Tudor:

1.2.1 Family Tree:

The Tudors were an English royal family of Welsh descent that brought England five monarchs: Henry VII (reigned 1485–1509); his son, Henry VIII(1509–47); and Henry VIII's three children, Edward VI(1547–53), Mary I(1553–58), and Elizabeth I (1558–1603).This ruling family can be traced back to the 13th century, but the family's dynastic wealth were established by Owen Tudor (c.1400–61), a Welsh explorer who served King Henry V and King Henry VI and battled on the Lancastrian side in the Wars of the Roses; he was beheaded following the Yorkist victory at Mortimer's Cross (1461). In 1485, Henry VII launched an expedition against Yorkist King Richard III, which he defeated at Bosworth Field. He solidified his claim to the throne as Henry VII by marrying Elizabeth, heiress of the House of York. The Tudor rose represented the marriage by superimposing the red rose of the Lancastrians over the white Rose of the Yorkists. The reign of Henry

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VIII marked the high point of the Tudor dynasty and the beginning of the English Reformation, which culminated in the establishment of the Anglican Church under Elizabeth I. During Elizabeth's reign, too, through a generation of wars, Spain and the Irish rebels were beaten, independence of France and of the Dutch was secure, and the unity of England was assured. Though Henry VIII's marital adventures are well known, the three queens who succeeded him -his daughters Mary and Elizabeth I, and Mary's half sister, Edward VI- took different courses: The Anglican church was established in England.

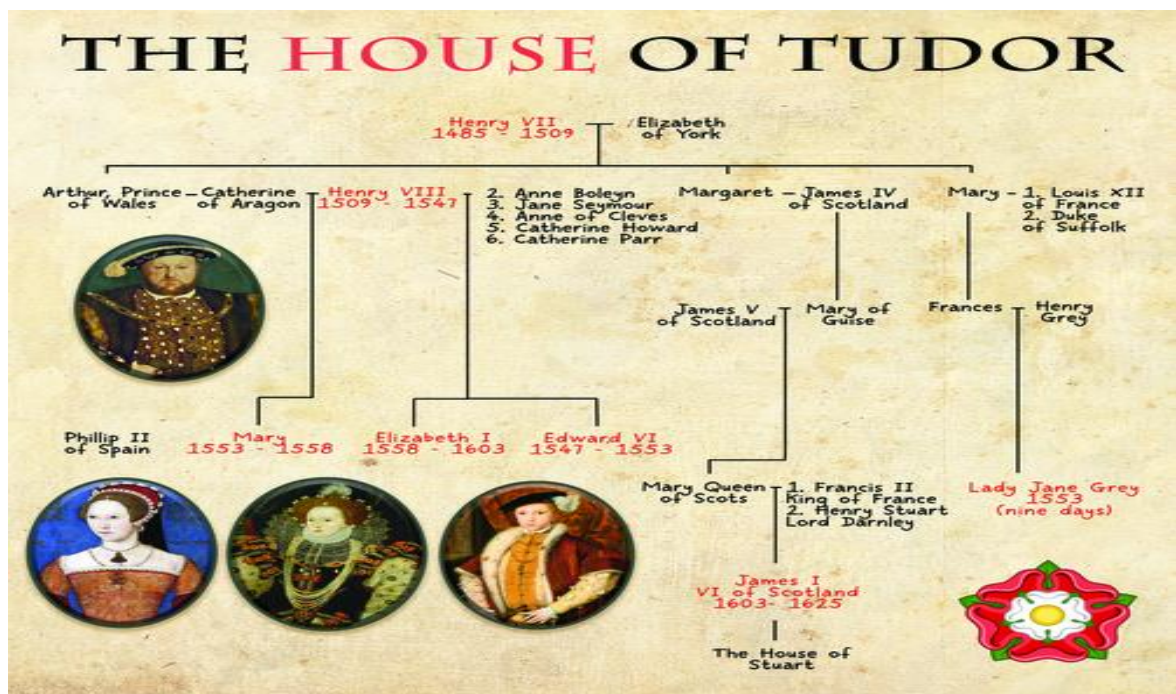


Figure01 : Tudor House Family Tree

<https://www.tes.com/teaching-resource/house-of-tudor-family-tree-11507160>

1.2.1.1 Henry VII:



Figure02: Henry VII - The Bridgeman Art Library <https://fr->

[academic.com/dic.nsf/frwiki/771442](https://fr-academic.com/dic.nsf/frwiki/771442)

Chapter One: The Emerge Of The Conflict Between Elizabeth I And Mary Of Scots

“The battle was over. On a stretch of high ground in the midland heart of the kingdom twenty thousand men had met in fierce, clumsy combat, and the day had ended in the decisive defeat of the stronger army. Its leader, the King, had been killed fighting heroically, and men had seen his naked corpse slung across his horse's back and borne away to an obscure grave. His captains were dead, captured, or in flight, his troops broken and demoralized. But in the victor's army all were rejoicing. In following the claimant to the throne his supporters had chosen the winning side, and when they saw the golden circle which had fallen from the King's head placed upon their leader's, their lingering doubts fled before the conviction that God had blessed his cause, and they hailed him joyously as their sovereign ...On August 22nd, 1485; the battlefield was to be named after the small neighboring town of Market Bosworth; the fallen King was the third and ablest of English monarchs who bore the name Richard; and the man whom the battle made a king was to be the seventh and perhaps the greatest of those who bore the name Henry”. (Bindoff, 1965)

The Battle of Bosworth was fought on August 22, 1485, and resulted in the crushing defeat of the mighty force headed by the King of England. The battleground was to be named after the nearby town of Market Bosworth, and the slain King was Richard III, the third and most capable of England's kings. Henry VII was to be the seventh, and maybe the greatest, of the Henrys.

She was the catalyst for everything.... Margaret Beaufort, Henry Tudor's mother and a direct descendant of King Edward III. Her lineage was illegitimate, descended from Edward III's son, John of Gaunt, and his lover, Catherine Swynford. Though Gaunt eventually married Swynford and their children were legitimized by an act of government, Gaunt's legitimate son, King Henry IV, explicitly forbade them from inheriting the throne. At the age of thirteen, Margaret gave birth to her sole child, King Henry VII. Her husband died and her brother-in-law fled to Brittany with the baby Henry as the York and Lancaster branches of the royal family fought for the throne.

Henry Tudor's claim to the crown of England was shaky at best. Margaret Beaufort, his mother, was a descendant of Edward III via her son John of Gaunt. Katherine Swynford, John's third wife, had numerous children with him as his lover before he married her. The children were legitimized but denied succession. The Wars of the Roses had raged in England for several years by 1485, between the Houses of York and Lancaster where The Battle of Bosworth Field marked its end and the beginning of the Tudor

Dynasty. The defeat of Richard III and the "right of conquest" that Henry claimed was solidified by his marriage to Elizabeth of York, the eldest child of the late King Edward IV. The greatest challenge Henry faced was rebuilding trust and strength in the monarchy; he also had to contend with other claimants, some of whom had considerably more compelling cases than his own. In response, Henry increased the government and his personal power at the cost of the noble act. He also had to cope with an almost insolvent Treasury. The English monarchs had never been among the wealthiest in Europe, and this was especially true following the War of the Roses. Henry managed to slowly collect riches during his reign through his monetary strategy, such that when he died, he bequeathed a sizable inheritance to his son, Henry VIII. One aspect of this plan was his policy of marrying for love rather than money. The king had seven children by Elizabeth of York, four of whom survived infancy: Arthur, who died soon after his marriage to Catherine of Aragon (an important point during "The Divorce"), Henry, Margaret, and Mary. It is debatable if Henry VII was a great king, but he was unquestionably a successful king.

1.2.1.2 Arthur of Wales:

Born on September 20th, 1486 at Winchester Palace and the first heir of the previous king Henry VII, he was titled Prince of Wales and because of the political issues of that time with France and Spain, he had to marry Catherine of Aragon to establish the aliment with France. He didn't rule England for much time because he died in 1502.

1.2.1.3 Margaret Tudor:

The first daughter of the king Henry VII and the Queen of Scots, she was born in 1489, her biography was quite mysterious but she played a big role in the succession of the family tree because of her descendents; Mary Stuart and James I. She was married to James Stuart -king of Scotland- and titled Queen of Scots on August 8th, 1503 in Edinburgh and had James V -king of Scotland and father of Mary Stuart- as her only child.

1.2.1.4 Henry VIII

The second child of Henry VII and Elizabeth of York who had six (06) wives, his childhood is still a mystery since he wasn't supposed to be the king but after the death of his brother Arthur the throne was passed to him and by the treaty of that time; if Arthur dies, his wife Catherine of Aragon will be the legitimated wife of the next king "Henry VIII", and that's how Henry VIII ruled the Kingdom in 1509 with his wife Catherine. After many efforts to have an heir the King and the Queen finally had a daughter "Mary" in 1510 who later became the Queen of England. Later in years Henry start losing interest in Catherine and he fell in love with one of his mistresses' sister "Anne Boleyn", after the pregnancy of Anne the King had to act. Therefore, after many attempts to get rid of Catherine by the acceptance of the Catholic pop with a constant refusal, he decided to reject the power of the English Pop and get help from Thomas Cranmer, the Archbishop of Canterbury to grant the annulment of his marriage from Catherine with the suppression of her title as Queen of England. After giving birth to the later Queen Elizabeth in 1533, Anne was beheaded in 1536 under the charge of adultery. After his two failed weddings, Henry decided not to proclaim his first legitimate wife "Jane Seymour" as Queen of England, not after she gave birth to a son; king; and that's what actually happened when Jane delivered the first prince to the king who was named "Edward". The king after his wife's death, he married 3 other women who didn't deliver any child, leaving the Kingdom with three (03) children: Mary, Elizabeth and Edward. Many years later in 1547 Henry VIII died and was buried at St. George's Chapel, Windsor Castle, with a male successor soon becoming the king Edward VI.

1.2.1.5 Edward VI and Lady Jane Grey:

Edward steered England toward Protestantism with the help of his adult counselors. The First Act of Uniformity, issued in 1549, made the Roman Catholic mass unlawful in England. The Church of England clergy were forced to remove icons and sculptures and to paint over wall art. In addition, the First Book of Common Prayer, which was written in English instead of Latin, was adopted in 1549. Protestants in England celebrated the young king's accession to the throne, but many were concerned about what would happen if he died. Mary, Henry's eldest daughter and successor after Edward (according to Henry VIII's will), was widely expected to revert the kingdom to Roman Catholicism. To prevent this

from happening, other nobles conspired to install another lady on the throne in her stead. Some people supported Henry VIII's alternative successor, Elizabeth. Others looked to Henry VIII's sister Mary's descendants. Lady Jane Grey was the eldest of these descendants. The Duke of Northumberland convinced Edward to declare his daughter-in-law and Edward's cousin, Lady Jane Grey, his heir in 1553. This was an attempt to keep England Protestant, as Jane was a Protestant and Edward's sister, Mary, was Catholic and the next in line to the throne. In 1553, Edward VI died of TB. Following Edward's death in 1553, her father-in-law, the Duke of Northumberland, declared Lady Jane Grey queen. Jane Grey is known as the Nine-Day Queen because her cousin, Mary, arrived in London to the delight of the Londoners after just nine days. Obviously, the Londoners preferred her over Jane. Mary was anointed queen when Lady Jane Grey was captured. It is apparent that, despite Edward's efforts to convert England to a Protestant state, many English people desired a return to the Roman Catholic Church, and Mary was the perfect ruler to push them in that direction.

1.2.1.6 Bloody Mary I:

After the annulment of her parents' marriage, she was considered illegitimate and from "princess", she became "Lady Mary". Mary proclaimed her wish to marry Prince Philip of Spain in 1554. One disadvantage of being a queen regnant is that her husband, who is generally a foreigner, is perceived as wielding too much power in the kingdom. Unhappy with the prospect of a marriage and the return of the country to Catholicism, Sir Thomas Wyatt launched a revolution to depose Mary as queen. Wyatt's Rebellion was destroyed, and he, Lady Jane Grey, and her husband were all executed. Elizabeth, Mary's half-sister, was imprisoned in the Tower of London for her role in Wyatt's Rebellion. The Parliament gathered barely four months into Mary's reign to restore the Catholic Church to England. This was personal for Mary because her father, Henry VIII, had left the Roman Catholic Church in order to divorce Mary's mother, Catherine of Aragon. The pope was acknowledged as the head of the church in England once more. Mary is known throughout history as "Bloody Mary." Protestant persecution began during her rule in 1554. Many prominent Protestants, like Thomas Cranmer, were burned at the stake for refusing to rejoin the Roman Catholic Church. However, Elizabeth, Mary's half-sister and a suspected Protestant, was freed from the Tower of London in 1555. Philip became King of Spain in 1556 and left England without return. The next year, Philip persuaded his wife Mary to

wage war on France, Spain's adversary. It was a calamity for England since the war destroyed Calais, the last territory of France under English control. Mary died of cancer in 1558. Her unfortunate marriage produced no children, and her half-sister, Elizabeth, was the next in line to the throne.

1.2.2 Elizabeth Tudor:



Figure03: Elizabeth Tudor

<https://www.gettyimages.fr/photos/reine-elisabeth-ire-d'angleterre>

The only child from the first love marriage of the king Henry VIII and Anne Boleyn, although her childhood was a bit exciting because it was at that moment the king decided to cut England from the Catholic Church to marry her mother. She was born on September 07th, 1533 at Greenwich Palace and before she even turned three (03) years old, her mother was beheaded for adultery and by the act of the parliament Elizabeth herself was declared illegitimate. The king's last wife Katherine Parr was a lovely woman who brought Elizabeth again to the castle, years later the king died and his young son Edward became the king. Through these years Elizabeth and Katherine lived together, they loved each other but sooner Katherine married the most eligible bachelors in England "Thomas Seymour" but his intentions were beyond marrying the ex wife of the king, he wanted the throne and by making this possible he had to marry Elizabeth Katherine knew what her husband is up to so she sent the princess again to Westminster Castle to live with her brother but she didn't live peacefully in the castle, soon as his wife died Lord Seymour wanted as soon as possible to marry the princess but he knew that the privy council will not accept this marriage so he broke into the castle at night to talk directly to his nephew the King, after he was found rumors started to spread about an affair between Elizabeth and Seymour and the two were accused of doing a conspiracy against the King. Edward, like Elizabeth, had to grow up without a mother, and the two youngsters established an early friendship. Although Elizabeth and her half sister, Mary, got along well, the sisters

were never close. They belonged to distinct religions, Elizabeth being a Protestant and Mary being a Catholic; they were of different ages, Mary being seventeen years older; they had different familial connections; and they had quite different personalities.

Edward and Elizabeth, on the other hand, were younger, of the same religion, and shared a love of study. They both received excellent educations. Despite her youth's difficulties and tragedies, Elizabeth had gotten a thorough education. While her sister Mary was raised by advanced Oxonian Catholics, Elizabeth was raised by zealous Protestant humanists at Cambridge. She was a superb Hellenist and Latinist, fluent in Italian, French, and Spanish. Many of her works have been preserved (in a renowned Italian calligraphy). Elizabeth used a sophisticated and frequently solid, extremely intricate style from her adolescence. This makes reading it today a chore. But the queen was a brilliant orator, undoubtedly one of the finest of her day; she understood how to hold a discussion admirably. Her harsh background had taught her from an early age to conceal and be careful. After the death of her beloved brother, Elizabeth was barely twenty (20) years old so she took a neutral side during the reign of Jane but she accompanied her half-Sister Mary through her way to London.

Elizabeth was in grave peril. Her entire presence was viewed as a threat to the Queen and the Spanish union, and the Queen's counselors advocated for her assassination. Mary was hesitant to spill blood, yet she had agreed to kill Lady Jane Grey against her choice, and great persuasion may have led her to sign her sister's death sentence. However, the paucity of evidence against Elizabeth, Wyatt's statement of her innocence as he died on the block, and Elizabeth's growing popularity in the country all worked in her favor, and she was soon freed from the Tower. However, she was not granted her freedom and was carried as a captive to the estate of Woodstock, in Oxfordshire. Mary quickly assumed she was pregnant after her marriage to Philip. This pleased her supporters but concerned Protestants. If Mary delivered a successful pregnancy, all chance of resurrecting the Protestant religion in England appeared to be lost. The announcement of Mary's pregnancy worried Elizabeth as well. Her chances of becoming Queen were further distant than ever, and she reportedly pondered fleeing to France to avoid a life of incarceration. However, as the months progressed, it became evident that Mary was not in fact pregnant. Mary was becoming increasingly unhappy and disliked. Her strategy of trying to burn Protestants at the risk was despised, as was her involvement in a war with France. Mary grudgingly recognized Elizabeth as successor to the crown at her husband's insistence. After Elizabeth, the most prominent pretender to the throne was Mary, Queen of Scots, the

grandchild of Henry VIII's elder sister, Margaret. Mary had recently married Francois, the French crown prince, and as it was clear to the world French and Spanish people were enemies. Thus, despite Elizabeth's Protestantism, it was in Philip's best interests to guarantee her ascension to the throne in order to prevent the French from gaining it.

1.2.2.1 Elizabeth I as a Ruler:

Elizabeth I's England was a fairly organized nation with a very intricate governance system. There were federal bodies of administration like the Privy Council and Parliament first, then regional constitutions like the Marches and the North, and finally county and community bodies. These three entities would collaborate to administer the country, enact laws, raise funds, and make religious and national defense decisions. The Privy Council was primarily an administrative council, but it could not manage the administration and government of all of England and Wales, therefore the Councils of the North and Marches stepped in. The Council of the North, based in York, was in charge of the North of England, while the Council of the Marches was in charge of Wales and the English border counties. During Elizabeth's reign, it became established in Ludlow, virtually making it the capital of Wales, while being in England. The House of the North and the House of the Marches were both part of a more localized form of governance, and local government was particularly significant in Tudor England. There were royal delegates in every county in the kingdom to guarantee that the Queen's directives and the laws of the realm were followed. The most significant of these were the Federal judges of the Unity, the Deputies, and later the Lord Senior officers. Urban areas even had their own government structure and several authorities to manage various concerns, with the mayor serving as the chief official. (McGeary, 1999)

The Queen also established schools and places for learning, besides to her encouragement for piracy and navy as we can see in the movie "Pirates of The Caribbean" where they illustrated the piracy in the time of Elizabeth where they were taking taxes from Spanish ships returning to Spain with a lot of famous sailors at that era like Sir Walter Raleigh who discovered the first American state and named it after "The Virgin Queen", Virginia.

Among the problems Elizabeth had to face, religion, with what her ancestor Mary did in turning the Monarchy into a Catholic one, she had to satisfy her people who wanted England protestant again. Here Elizabeth stated the law that both religions are acceptable

to be worshiped but the image of the Kingdom will be protestant. Many people refused this declaration and a civil war was about to launch with what they call themselves the “Puritans”. Puritans were a group of protestant people who took the high level of Puritanism as their motto, they believed that they are divine from God and only their religion is the right one so they started purifying the churches from any acts or pictures or books that are not protestant.

Every research in history defines the Elizabethan age as “The Golden Era” where the kingdom flourished in all aspects as we can see it through the plays of the famous “Shakespeare” who started his career during the reign of Elizabeth. Beside the political side which grows more and more with new alliances and new international relationships.

The religious issue was one of the toughest in the kingdom. Although Elizabeth was a Protestant, she attached greater importance to national unity than to any doctrine. She thus sought, with the collaboration of men such as Matthew Parker (1504-75) and John Whitgift (around 1530-1604), the two archbishops of Canterbury, to build a moderate Protestant church in England. Whether it was the Thirty-Nine Articles of 1563 or the Ecclesiastical Constitutions of 1571, the role of the Crown, supported by the episcopate, was paramount. The 39 Articles criticize beliefs and practices in the Catholic Church that Protestants generally oppose. As it contains that it denies Transubstantiation (XXVIII), the sacrifice of the Mass (XXXI), and Our Lady's sinlessness (XV). They do, however, accept that Scripture is the final authority on salvation (VI), that Adam's fall harmed human free choice (X), that the Lord's Supper should include both bread and wine (XXX), and that ministers may marry (XXXII). (The 39 Articles of Religion, 1563)

Although Elizabeth is considered one of the greatest queens in the history of England, there was always a question that concerned the parliament and the Kingdom as a whole “who will be the heir”. All these years passed on her reign and Elizabeth still didn't marry yet. She was the most wanted woman of that era not because of her beauty but for the throne of England and she rejected every person proposed to her. There is a lot of hypothesis concerning her denial of marriage, some say that it's because the relationship between her parents though Elizabeth was sure that her mother is innocent, she was afraid that if she marries, she will be treated as her mother. Other claims that she was in love with an Englishman but he got married later, despite that his wife died but she couldn't marry him. But the most relatable reason she refused all men is due to her childhood trauma with her step-mother's husband “Thomas Seymour”. Different reason and the result remains the same, The English throne is still without a clear heir, depending on the

will of Henry VIII, the people who would rule after him are in order: Edward, Mary then Elizabeth and if one of them died without a heir the throne would pass to his nephews -his sister's Margret's Children-. So depending on the previous king's will the next ruler of England and Ireland would be Mary Stuart -Queen of Scotland-. Elizabeth died unmarried in 1603 at Richmond Palace. Ironically, James, the son of Mary, Queen of Scots, became monarch of both Scotland and England. Despite the demise of the Tudor Dynasty, Elizabeth left a lasting influence. She had built England as an international power, boosted commerce and colonialism, and seen the English Renaissance via William Shakespeare's writings. Elizabeth I is regarded as one of England's most effective rulers. She demonstrated beyond a shadow of a doubt that a reigning monarch could reign efficiently. (Janda, 2021)

1.3 Stuarts:

The next royal family after the Tudor dynasty, from ages the crown of England was always held by English descent blood till 1603 where it marked the first rule of a Scottish blood line in an English throne. This year marked the beginning of a new era, the rule of the three nations; England, Ireland and Scotland. The ironic thing about the Stuarts is that losing their heads was something very common among them. The transmitting of the throne from the Tudors to the Stuart happened between Elizabeth and James VI of Scotland; the son of Mary Stuart (Elizabeth's cousin); when they both agreed that Mary would never take the English throne and by that she was betrayed by her own son. During the rule of the last Tudor Monarch like it was mentioned before, England witnessed the best years but it wasn't the case with the Stuarts were they turn the kingdom's peace upside down with the emergence of the civil war, rebellion, a king's beheading and the disaster a successful foreign invasion, all this besides to the political changes in the relationship between England and Scotland. (*AN INTRODUCTION TO STUART ENGLAND (1603–1714)*, n.d.)

1.3.1 The Stuart Family Tree:

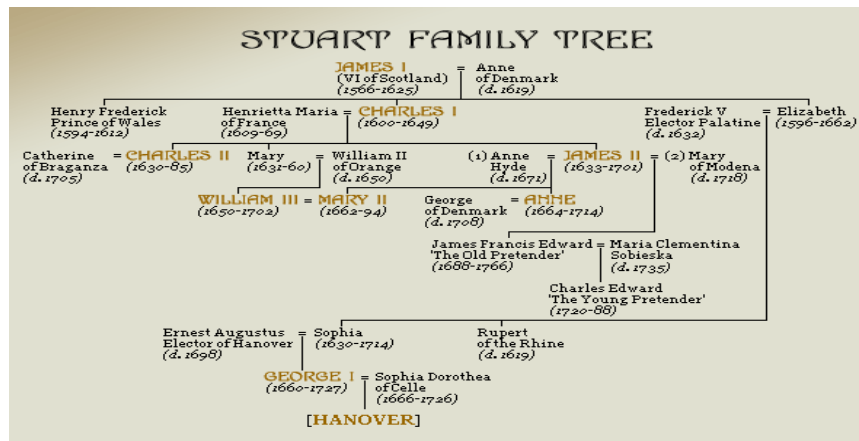


Figure 04: Stuart Family Tree

<https://www.pinterest.co.uk/pin/250372060508783367/>

The Stuart family tree reigned in Scotland from 1371 and started in England with James VI of Scotland who became James I of England who married Anne of Denmark, basically they had nine (09) children among them Elizabeth (The Winter Queen) and the next king; Charles I; who repeated his grandmother’s French love story with his wife Henrietta Maria and had two heirs James II and Charles II and a girl Mary who married William II and had William III. In another hand James II married his first wife Anne Hyde and had two heirs, Anne and Mary II who married her cousin William III and they were the first couples who ruled a kingdom under the same position. 52 years the Kingdom lasted without an illegitimate Monarch Till the reign of George II, the grandchild of James II who started a new dynasty.

1.3.2 Mary Stuart :

One of the most controversial queens in the history of the royal families, her story has so many aspects and point of views differ from one researcher to another. Her legitimacy to the throne of England started when she was born on December 08th, 1542 at Linlithgow Palace from a Tudor grandmother “Margaret” and a Scottish Stewart grandfather while her father was the Scottish king “James V”, so by that she was the

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princess of Scotland and the heir of the English throne if Henry's VIII descendents wouldn't provide any heir depending on his will.

At that time England and Ireland were ruled under one reign (Tudors) while Scotland under another reign (Stuarts) who were in an eternal conflict over the lands and since Mary is a descendent from two bloodlines, the conflict over the borderlands would be over as soon as she crowned as Queen of both.

Mary inherited the Scottish throne just 6 days after her birth and since she was just a child, her third cousin the Earl of Aaron became her regent who signed a treaty with Henry VIII that Mary and her cousin Edward will be married at the age of sixteen (16) and rule Scotland and England as separated kingdoms but as the Catholic of France and the Catholic of Scotland were on agreement against England for being separated from the Catholic Church, they refused this treaty and by that Henry declared a war between England and Scotland, when the Scottish military demanded help from the French they asked a return for this service which was the marriage of Mary with the son of Henry II king of France; Francis II; by that Mary was in Paris when she was five (05) years old to gain the proper education about the French lifestyle, she grow with Francis as siblings more than a couple but at the age of fifteen it was time for them to discover each other's as spouses, by that period Mary signed a secret document that if she died childless her Scottish throne and the next English throne will be under the rule of the French kingdom, when she married "François" in the "Notre de Dame de Paris" church in 1558, she changed her last name's spelling into "Stuart" rather than "Stewart".

After what happened in England concerning Henry VIII break with the Catholic Church in order to marry Anne Boleyn; Elizabeth's mother; and with the death of Mary Tudor the English Queen, the Catholics refused that the illegitimate child Elizabeth would take the English Crown and saw that Mary Stuart was the perfect heir at that moment. The young couple faced a serious conflict with the declaration of the religious war in France, a year later in 1560, Francis died at the age of sixteen (16) by an ear infection leaving the French throne to his younger brother Charles IX and Mary as widowed princess.

Mary returned to Scotland after living in France for thirteen (13) years to find her mother ruling the Scottish lands on her behalf after taking the responsibility from the Earl of Aaron three years before.

When arrival in 1561 a serious political problem Mary found herself in with the emergence of two sides: Catholics who were in her side and Protestants who were ruling Scotland with the help of the English military refused her as their Queen. Mary instead of

solving the inside problems of her Land, she was busy thinking about a country she might rule; England; and that marked the start of the conflict between Mary Stuart and her cousin Elizabeth Tudor leaving a various points of view about who was the real legitimate Monarch for the English Throne although what was clear is that England became a powerful kingdom under the reign of Elizabeth and it was going to extend if Mary ruled England.

1.3.3 Mary Queen of Scots:



Figure 05: Mary as Dauphiness de France at the age of sixteen by François Clouet

<https://www.npg.org.uk/collections/search/person/mp02996/mary-queen-of-scots>

Although Mary was next in line, Elizabeth didn't admit her eligibility to take the English Crown and refused to sign an official document for Mary to rule after her because she was afraid that a Catholic Monarch would probably destroy the Kingdom as she saw it before with her sister, another factor was that Mary was born in another land not England. In her absence, Scotland turned to a Protestant Monarch but with her intelligence Mary ruled with a policy of religious tolerance. In 1565, Mary married her second husband, her cousin, Henry Stewart; the marriage she never thought would lead to the various events that led to her execution. Mary married the attractive Darnley on the spur of the moment out of love, thus, she opened to herself the doors to hell with Elizabeth's refusal of this marriage because she didn't want Mary to be related to any of the Tudors, and her half-brother James who didn't admire that the Lennox family is rising in power and despite that Henry was good looking man, he was a coward and weak yet ambitious.

Mary's control over Scotland was precarious since the Queen and her husband, both devout Catholics, faced a Protestant nobleman insurrection, their marriage was especially

difficult. While Mary was expecting James, Lord Darnley secretly joined the rebels and assassinated David Rizzio who was the Queen's secretary. Eight months later, were the turning point in Mary's life, because during this period she was accused of killing her husband Henry with the support of her lover James Hepburn in order to marry this later. It was just rumors and hypotheses that she was behind the murder and nothing till now was approved against her but whatever happened during the crime, Mary was naïve dealing with the situation and proved that she was lacking discussion with the Scottish councilors when she after three months married the first suspect of the murder; Hepburn; who died later leaving Mary with her one year old son; James. Mary despite her popularity in France, she didn't have quite enough supporters in Scotland. After finding herself hated by her people and her own Kingdom, she thought that it was time to leave her country. Politically speaking, by doing this action and running away from her own people and leaving the Monarchy alone without any supervision, Mary showed a very not noble behavior and showed herself as a weak Queen by seeking help and mercy from her first enemy and doppelganger Elizabeth Queen of England.

Now it is time for Elizabeth to get rid of the claiming to throne Mary of Scots, so she kept her captivated in England for eighteen (18) years because of her political situation and the charges against her of murdering her own husband and their cousin, while captivity in England, her brother James took the responsibility of Scotland.

As it was clear Mary wasn't that one of a kind Queen as her cousin "Elizabeth" was and Scotland didn't flourish as it was expected from her after the cleverness and wisdom she showed while being the Dowager of France. "She had been queen for all but the first six days of her life," (Queen of Scots, 2005) , Guy describes her in her book by the action she did during her life and he by that meant that Mary wasn't in charge of her Kingdom at all since she didn't do any clear action concerning the stability of her country and she was named Queen just by name while the business of the Land were managed by other people.

Historians split over whether Mary was a victim and her right was taken or she was just a reckless Queen; all that mattered for her was the throne of England. Huns, that was her own land and the place she was born in and she just didn't care about it and let it go from her hands. What if she ruled England, a country that she has never been to? This question kept repeating itself through history without a clear answer; all what had been studied was just hypotheses that could never end with a result because Mary didn't rule England.

1.3.4 James I:

. Mary's only child together with her lover Henry Stuart, he was a Tudor descendent from his great grandparent Margret; King of Great Britain, born on June 19th, 1566 in Edinburgh, Scotland. One year later after the death of his father, Mary was imprisoned by the Protestants and never saw her child again, while James was under the guard of his godmother Queen of England of England and rather like what happened to his mother, Protestants imprisoned King of England and made Lennox, the secretary of the King to go away Scotland. Between 1584 and 1603 he created effective royal rule and relative peace among the Scottish nobility, greatly helped by John Maitland of Thirlestane, who commanded the government until 1592. The Earl of Gowrie's younger brother, Alexander Ruthven, probably attacked James at Gowrie House, the Ruthvens' residence, in August 1600.

Since Ruthven was ran along by James's servant John Ramsay and therefore the Earl of Gowrie was murdered within the subsequent skirmish, James' version of the events wasn't generally accepted, considering the shortage of witnesses and his relationship with the Ruthvens. He was obliged to marry in 1589 so he chose Anne of Denmark and that they had three children; among them who will later be Charles I of England. Within the latter years of Elizabeth I's reign, prominent English leaders, most importantly her Prime Minister Sir Robert Cecil, had a covert contact with James in terms of coming up with for a peaceful succession. Cecil encouraged James to not pursue the succession issue with the monarch, but rather to approach her with pity and respect. In 1603, James left Scotland heading to England after he was proclaimed King of England after eight hours of the death of Elizabeth. However the dominion his ruling now quite with no trouble but the onerous system of monopolies and taxation, for instance, had created widespread resentment, and also the expenditures of the conflict in Ireland had become a major burden on the govt.

Despite the over-welcoming celebration, James I had survived two plots against him; many folks disagreed on the policy of Elizabeth's council he was following secretly with Cecil but as soon as he added his trusted supporter Henry Howard and his nephew. As James was crowned the king of Scotland and England, he couldn't run the Monarchies as a separated one, therefore, he was thinking of linking the 2 kingdoms under one policy and one reign and he wanted to be declared as king of Great Britain but the Commons refused, the

Chapter One: The Emergence Of The Conflict Between Elizabeth I And Mary Of Scots

choice signaled that, within the absence of Commons approval for his program, James planned to use the royal prerogative, unlike his predecessor.

In his policy, the King was successful in signing a treaty with the Spanish to finally prevent the Invincible Armada and he kept the policy of living in religious tolerance. The King's relationship with the parliament wasn't what a Kingdom needed, especially after discovering the Catholic plot to blow the court within the King in it "The Gunpowder Plot", this plot was anesthetized the court of parliament exactly, thousands of barrels were discovered underground able to be blown up at any given moment, after this accident, a yearly celebration was held in England during that day to celebrate the survival of the king till now, "The Bonfire Night" were many firecracker extend within the sky in London. After the thirteenth conspiracy to kill the King by the Catholic, James was considering his actions against the Catholics and he reconsidered his tolerance decision. In 1597, James I had written what's called "The True Law of Free Monarchies" where he cites in it a pair of authorities and laws; he called them "The Divine Right of Kings" showing that the Monarchs in religion are higher in position than a traditional person. "Before any estates or ranks of men, before any parliaments were held or laws made, and by them was the land distributed, which initially was wholly theirs. Then it follows inevitably that kings were the authors and manufacturers of the laws, and not the laws of the kings." (The True Law of Free Monarchies, 1597).

during this statement the king explained very clearly that the primary chief and therefore the one who says the last word is that the King, thanks to his disagreement with the Commons of nation parliament, he made it very obvious that any law he will pass or a choice he would take are going to be his responsibility whether the parliament accepted or not the king is that the higher position and he has the proper to try to whatever he likes. So as to induce consent for increased taxes, a replacement Parliament had to be summoned in 1614. Because it didn't adopt any laws or levy any taxes, this Parliament was dubbed the Addled Parliament. After Parliament didn't do his intentions, James disbanded it. He then reigned without the approval of Parliament for seven years. Faced with financial troubles, William attempted to create a beneficial alliance with Spain by marrying his eldest son and heir, Charles, Prince of Wales, to the King of Spain's daughter. In Protestant England, the intended alliance with a Roman Catholic monarchy wasn't favorably embraced. Sir Walter Raleigh's execution added to James' disfavor.

1.4 Banned, Betrayed and Beheaded:

In this histories of royal families and proclamations to the throne, a lot of conspiracy might happened to prevent one from taking the royal crown, those people who try stop the next heirs might be people who their eyes are on the throne, they could be the parliament, a further relative, a sister or worst their own children. Mary Stuart from the day she was declared as Queen of Scots and the conspiracies started to be made around her to remove her from the throne. From a young age she was betrayed by the closest people to her from her best friend in the French court who had a love affair with Mary's husband Francis and had a child with him to her own country where she was put in exile for many years and banned from ruling her own country.

Being betrayed by outsiders and other people was something common for Mary but the thing she didn't ever expected was being betrayed by her own blood, her son, James I. Mary lived almost her entire life in England after being captivated by Elizabeth I in 1568, after she was forced to leave her throne of Scotland in favor of her own child James. Poor Mary, desperately to be free, she agreed to rule Scotland with her own child James, but what James was thinking is way far from Mary's though, he secretly sign a treaty with Elizabeth I without Mary knowing, the treaty of Amities announces that as long as Mary is captivated James will rule England and Scotland since Elizabeth remained without a heir and yes the son signed on a paper that would kill his mother just to rule both Monarchs. In 1586, Mary communicated with supporters not knowing that they were dragging her into death, they tricked her to agree on a plot to kill the Queen Elizabeth I, Mary was accused of treason and she was moved to Fotheringhay Castle where she remained captivated until her execution. Nineteen (19) years in captivity Mary has spent, she is now forty for (44) years old, her religion was all she had left after being deposed by her country and abandoned by her son. Those witnesses at her execution praised her for her bravery and dignity.

Although they were in constant disagreement and an eternal conflict, Mary Stuart and Elizabeth Tudor had never met personally, they were just communicating with the latter and messengers. Historians often see Mary as the unlucky Queen who her head got chopped off but her dynasty did what she was not able to do, her descendents made their way through the Tudor walls and built to themselves a new empire and new landmarks from England to Scotland they ruled what they called Great Britain. In her last days she

sensed what was going to happen so she said what she is famous for “In my end is my beginning.” (Solly, 2008) , Mary finally knew what was going between her son and Queen Elizabeth I, she knew that she didn’t have the chance to take the throne of England but her son and her descendant will do and they will finish what she wanted to start and she will never be faded from the history of Britain though she never ruled it or any of her Monarchs.

1.5 Conclusion:

When comparing the reigns of these two women, it is clear that Elizabeth had more achievements to her name. Along with defeating the Spanish Armada and promoting religious tolerance, Elizabeth also opened up discovery to the west, bringing riches and wealth to the expanding British Empire. She transformed England from a troubled nation to one on the verge of prosperity. She established the foundation for the British Empire, which flourished as a major world force even centuries later. There is a reason why the era under which these two women lived is now known as the Elizabeth Era. It's because Queen Elizabeth I made a permanent stamp on history, but Mary, Queen of Scots will be remembered as a chapter in her book. In an era when women were viewed as unqualified to rule, Elizabeth disproved many of the assumptions about her. Unlike Mary, she ruled without a male heir, and yet she was the only one of the two to triumph.

CHAPTER TWO:

The Impact of Ascension on the British-Scottish Relationship

2.1. Introduction

After Queen Elizabeth I and the flourish of England it was her time to give the throne to someone else and since she had no heir, the throne went to her enemy's son James I. Hence, James was from Scottish roots and he was the king of Scotland he had to rule both England and Scotland together and by that he became the first Monarch to rule Great Britain. Mary Queen of Scots and Elizabeth's relationship didn't affect just the intern of the Kingdom but externally also, most clearly the relationship between England and Scotland. Many political issues changed while holding Mary the throne of Scotland even after being beheaded and the relationship started to develop negatively as well as positively and it also affected the social life inside the two Monarchies with the emergence of the civil wars.

2.2. Ideology :

Ideology is a sort of social or political philosophy wherein practical as well as theoretical components are dominant. It is an intellectual framework that seeks to both understand and transform the world. By Oxford it is also a collection of ideas and principles, particularly one that serves as the foundation for financial or political research and practice. This concept "idéologie" occurs first during the French Revolution, Destutt de Tracy, as a relatively short term for him "science of ideas," which he claimed to have adopted from the epistemological of philosophers John Locke and Étienne Bonnot de Condillac, according to whom all acquisition of knowledge understands of ideas. The meaning of the word ideology is a center of conflict between its loose and strict sense, so one may say that ideology in the loose way is any form of theoretical activity that touches the political side in a system of ideas. When it comes to the strict sense it is more close to what Destutt de Tracy refers to. It is distinguished by five characteristics; it contains a more or less comprehensive explanatory theory about human experience and the external world; it lays out a program of social and political organization in generalized and abstract terms; it sees the realization of this program as entailing a struggle; it seeks not just to persuade but to recruit loyal adherents, requiring what is sometimes called commitment; it addresses a broad audience.

"A system of ideas and ideals especially one which forms the basis of economic or political theory and policy" (Oxford Dictionary , 1884-1928)

As Oxford simplifies, ideology can't be defined in just one word, it is basically what gathers the meaning and the understanding of what are the ideas that are included in many fields such as economy, politics...we can define it also as a set of values and objectives that an individual or organization seeks to attain in the near and distant future. Ideology changes over time; ancient ideology differs from modern ideology, it is an aspect of culture in each and every civilization, although it does not include the entire culture, therefore its link with the entire society. Ideology serves as a civilization's superstructure: the traditions and culture that comprise a society's prevailing ideals. The "governing ideas" of a specific era, on the other hand, are those of the dominant elite, as Marx introduced: "The ruling ideas are nothing more than the ideal expression of the dominant material relationships, the dominant material relationships grasped as ideas; hence of the relationships which make the one class the ruling one, therefore, the ideas of their dominance" ("Introduction to a Critique of Political Economy." , 2001) .

Ideology, according to Marxist theory, acts as a tool for social reproduction. The Marxist economic base and superstructure model of society implies the production relations, while the edifice symbolizes the prevailing ideology (religious, legal, political systems). The political edifice of a society is determined by the economic basis of production. The framework and character of the justifying ideology are determined by the ruling class's interests—actions that are possible because the ruling class controls the means of production. Similarly, employing the idea of the ideological state apparatus, Louis Althusser suggested a materialistic theory of ideology. Beliefs and ideas, according to Althusser, are the results of social activities, not the other way around.

2.2.1 Political Ideology:

Political ideology, or the idea that political beliefs and attitudes are connected together in a cohesive system, has been posited as being especially necessary for a well-functioning democracy. Citizens who are politically competent and limited are required to make unambiguous inputs to create public policy. It becomes difficult for representatives to grasp constituents' needs and aspirations if they have ever-changing and inconsistent attitudes that lack any overall structure. The significance of ideology is further emphasized by a wide range of empirical research demonstrating how ideological frameworks influence individual behavior. Furthermore, political ideology is sometimes understood in

terms of a single left-right dimension. The left-right, or liberal-conservative, axis has traditionally been used to assess an individual's inclinations for change versus stability. Ideology has influenced political science; they are a powerful factor in order and power, and every ideological authority strives to impose them on others, affecting them and their beliefs. Because we are interested in political ideology, we must distinguish it from (on the one hand) what might be labeled ideology more broadly, and (on the other hand) non-ideological political convictions. Even though some scholars claim that all ideology is, by definition, political, also there is a more limited use of the term "political," particularly in republics.

Ideological disagreement can rise to political disagreement, which can result in conflict between individuals and groups. Indeed, political science is founded on ideology, which shifts with time, geography, and environment. Researchers think that ideology is an important topic that deserves more research, especially given the growing schism between Democrats and Republicans in Congress. However, there is little to be gained by revisiting a dispute that, despite more than 50 years of political science research, has yet to be settled. We believe that recent research into ideology has revealed two intriguing ways out of this quagmire by adjusting the debate's boundaries. The first agenda indicates that political ideals and principles, rather than mass popular political ideology, play an essential influence. Although some evidence indicates that ideology influences general values, we challenge the causal direction of this association. Ideological scholarship has been shaped by disputes not only about the prevalence of ideology in the American public, but also about the consequences of ideological thought. Ideology affects both individual political conduct and nonpolitical attitudes, according to research.

Ideological persons, as one would anticipate, give positive ratings to politicians who share their ideology. Many major political parties base their policies and activities on ideologies. A political ideology is a distinct ethical set of ideas, beliefs, theories, myths, or symbols of a social group, organization, race, or large group that explains how society should function and gives some political and cultural design for a certain social order. A political philosophy is mainly related to the distribution and application of power. Some parties are religiously committed to one philosophy, while others may take broad inspiration from a range of related ideologies without openly endorsing any of them.

The Democratic and Republican Parties in the United States are largely associated with liberal and conservative views, respectively. These ideas shape US policy discussions, which

frequently revolve around the proper level of government intervention in the market or social behavior. The political parties in the United Kingdom, some are represented by the House of Lords and others by the House of Commons but the most common party in the 20th Century were the Labor party and the Conservatives and many Prime Ministers belonged to one of these two parties that the English Parliament used to have. The other ideological variations are more intriguing. Libertarians are people who hold conservative beliefs on the economic front but liberal ideas on the social front. They promote little government intervention in people's lives across all policy sectors. Libertarians reject increased government expenditure and economic intervention. They also reject restrictions on same-sex marriage and abortion access. Libertarians, on average, identify with and vote for Republican politicians, but not to the extent that conservatives do.

Populists hold conservative social values while holding liberal economic ideas. Some religions recognize their obligation to revelation, whereas ideology, however wrongly, claims that it lives solely by reason. Both, it is stated, require commitment, but it is doubtful if dedication has ever been a distinguishing quality of faiths through which a believer is born. Political ideology has recently regained the attention of political scientists and political psychologists. Whereas it long appeared that ideologically oriented belief systems were out of reach for ordinary citizens due to their abstract, broad scope, and interrelated nature, new lines of research have led to a reconsideration of the importance of ideological thinking in mass publics.

2.2.2 Social Ideology:

Ideology impacts and affects society, and ideology can drive a class of people to band together, resembling the ideology from which they emerged, or ideology can be a source of difference, leading to class struggle, as Marx viewed it. Each society has its own culture, which influences both its ideology and its individuals. Thus, the connections between ideology and the social sciences appear to us.

They are not episodic, and they do not reflect a research perversion. They are both necessary and ambiguous: when dealing with behavior and institutions, it is foolish to believe that the values that justify them can be ignored; it is also impossible to settle in a point of view so detached that one would be free of all moral determinations; the presuppositions do not appear for what they are, choices relative to such and such a civilization, to such and such

a moment of history, only on the condition of being examined from other presuppositions. The social sciences can only become critical by submitting to new sets of values: this is a limitation that those who practice them must be aware of, as they must understand that their interest is not solely motivated by scientific interest; it is tempting for men seeking to triumph over new attitudes or reform society to rely on scientific authority; on the founding stories, in fact, which she dresses new, but which play the role they have always played in the past.

A social representation is a bundle of information, attitudes, and beliefs about a certain item. In other words, a representation incorporates information, views, value applications, normative prescriptions, and so on, all of which impact our judgments and behaviors. Social representations are found at the third level of the social thought architecture: they are more stable than attitudes, to which they provide coherence, but less stable than the ideology on which they are founded.

Ideology is defined in social psychology as a generative repertoire employed in all social cognitive constructs, particularly social representations. This fundamental level supplies the underlying resources for social cognition and serves as an integrative body of its different expressions (social representations, attitudes, and views) that is especially stable throughout time. It is not feasible to witness or instigate a shift in ideology in a matter of months or years.

2.2.3 Cultural Ideology :

Culture means polishing, polishing, educating and acquiring skills, a peasant who uses the tractor more culture than another who uses the traditional plow and an iron plow uses more culture than another who uses the wooden plow. This means that culture includes ideas, techniques, customs, rituals, rituals, behaviors and customs. The basis in human beings is learning and education. A spoon-eating child is more cultured and intelligent than a child of the same age who cannot do so.

The word culture means civilization, just as it means culture, and it began to be used in the eighteenth century. But culture is transformed and its nature and function change when it engages in political affairs and aspires to build a new State according to its beliefs, that is, when it tends to build a political party that aspires to control State power. This engagement transforms culture into an ideology or creed of an organized group aspiring to seize State

power. This is how modern ideologies and doctrines emerge, such as liberal ideology, ideology, communist ideology and ideology. The religious idea continues to operate between them as a culture formed by the ideology of feudalism and the extraterritorial state, that is, an antiquated ideology of the feudal/extraterritorial ages.

This is how we can say that every idiom has cultural origins, but not every ideological culture at all. This does not negate the possibility of culture becoming an ideology and creed under the historical and social conditions of the human community. For example, the physics of Galileo Galilei and his astrological research as a culture and scientific production formed a new ideology of the bourgeoisie, which continues to find its way into the darkness of history, when it found itself engaged in a life-and-death struggle with the religious culture of the Catholic Church, which (this religious culture) played the role of organic ideology of the European sector. This clash took place regarding the Catholic Church's belief and culture in the steadiness of the Earth and the circulation of the sun around it. The renowned Italian astronomer Galilee's research came to miss all this, to intervene in a confrontation with Bible culture and teachings and to transform Galilee's research into an ideology of the rising bourgeois class advanced in the historical sense where Galilee does not know.

Modern times and modern times mean the beginnings of the emergence of the modern bourgeoisie as a rising class on the European and global stage from the 16th century, and the bourgeoisie needed two hundred years to feel its existence as an economic force and its political ambition for dominance and domination. There was a distance between her presence as a class and the consciousness of this existence that took place in the eighteenth century, and this consciousness was expressed as a modern time in which the bourgeois needed no additional guarantees to be aware of her existence and being. The movement that began in the sixteenth century was recognized in the eighteenth century as a modern time. Two modern ideologies, one put forward by the bourgeois through its organic intellectuals in the seventeenth and eighteenth centuries: liberalism in politics and economics and continued to this day with changes and changes. The so-called neoliberals emerged in economics and politics, a creed of decadent imperialist bourgeoisie. The liberal idea believes that the bourgeoisie as a dominant and dominant class is capable of solving humanity's problems, advancing culturally diverse societies, freeing them from poverty and injustice, and achieving well-being and justice.

The second emerged and matured in the mid-nineteenth century: the communist and socialist idea generated by it, which believes that socialism is capable of establishing a society of justice and well-being through its dominance and domination as a ruling class and of accomplishing what the bourgeois was unable to do at the time of its decline and dying. We always note that the erosion of one of the two ideologies or the historical disintegration of their States leads to the presence of ancient cultures to encroach on the new task, especially religious culture, once liberal ideology or socialist ideology is degraded into crisis, so that religious culture poses itself as an alternative ideology and manifests the so-called "religious" party and State. This emergence is a sign of the historic decline of the bourgeoisie and of its classic liberal ideology, as well as of the socialist movement's historical deficit and a crisis in socialist ideology.

An entrance point for such an analysis is to focus on cultural frameworks and how they guided reactions to state crises and formed state restoration. Different ideological legacies buried in post-seventeenth-century state rebuilding substantially affected the eventual separation of East and West. Arguments over whether "material" or "cultural and ideological" forces are the major agents of change have obscured discussions of culture and revolutions. Clearly, asking whether history is ruled by Marxist materialism or Hegelian idealism fails to represent historical reality. Culture Science is an academic discipline that covers culture. Many disciplines, including anthropology, history, sociology, and literature, have made significant contributions to the creation of culture studies. As a result, Culture Studies has arisen as a field of intellectual investigation.

2.2.4 Tudor Ruling Ideology:

For several decades in the twentieth century, particularly during the interwar years, the Tudor era, with its historical associations with English strength and influence in the globe at large, proved appealing to many consumers. This chapter examines the critical significance that new manufacturing technology and cultural transformations have had in the emergence of a Tudorist style archaic language. It also analyzes why producers and consumers are so fascinated with the past. In sixteenth-century England, a new ideology focused on national consolidation and identity construction was developed and disseminated. Elucidated in theological and philosophical literary works, Legislative acts and ordinances, and supported

by contemporary literature and art, the new ideology had one more potent but often overlooked vehicle of propagation: Tudor money, a unique semiotic system of signs encoding the abstract principles of the nascent ideology in its iconography and inscriptions. Under the Tudors, the English kingdom was in transition, which caused unrest and turbulence.

Henry VII (1485 - 1509), the first Tudor ruler, ended the Plantagenet dynasty's (House of York) reign by gaining the Upper hand of Bosworth (1485) and virtually and metaphorically reclaiming the fallen enemy's crown (Richard III). Henry is credited for establishing the English nation-state following the model of France's sovereign kingdom under King Louis XI. According to Marx, when the ruling class gains power, it employs ideology as an apologetic strategy to defend the current order of affairs.

Long before his rupture with Rome, Henry VIII wrote of kings' spiritual supremacy, declaring that "by the ordinance and sufferance of God we are king of England, and the kings of England in time past have never had any superior but God alone," (THE RELIGION OF HENRY VIII, 2014) so rejecting papal primacy. Also declared the English nation to be immune from foreign jurisdiction. Based on the notion of divine rights and providentialism, Henry VII established the most powerful monarchy in English history. His successor, Henry VIII (1509-1547), subjugated the Church to the Crown and compelled Parliament to declare him the "Protector yet Only Supreme Leader of the Church and Priests in England." To symbolize his full power, Henry VII directed the creation of "a new money of gold" based on his personal design. It aimed to outperform all present gold coins in terms of splendor. The motivations for issuing a new coin were ideological rather than financial. The new extravagant money known as the Sovereign, which meant 'powerful, dominant, monarch,' sought to assert the Tudors' dynastic supremacy and carried latent philosophical structures of authoritarianism.

During Elizabeth, the sovereign became a bullion coin that served as a measure of wealth or an investment rather than a means of trade, and it quickly became a "coin of honor" in the theatrical world; and the Queen gained the reputation of a patron of the arts. If the Queen attends a performance and enjoys the play or a performer, she may bestow a sovereign on the playwright or the star. This significantly improved the recipient's social and professional standing. Several historians portray Elizabeth I as a mediator and intermediary between Protestants and Catholics; she did, after all, work with the Privy Council to create a religious settlement that would unite the realm into one Church. Current ballads, on the other hand, bear witness to the contrary. She pursued heretics with the same passion as her half-sister. Clergy were supposedly charged with treason. The legends reveal the Tudors'

dependence on theological writings that, in their opinion, resonated with the historical period, with each claiming to have restored the real light of the gospel. In essence, the new religion suited the ideology of the new formation - capitalism - with its stress on individualism and abandonment of public rituals, as well as the subjugation of the Church to secular authority.

2.2.5 Stuart Ruling Ideology:

Stuart rule in the late seventeenth and early eighteenth centuries was founded on a number of constitutional pillars re-established after the Restoration in 1660. They were put under some strain in 1688 and the 1690s, but they generally survived in the same form throughout the eighteenth century. Initially, we can see these in action in the state papers as the typical "points of contact": Court, Privy Council, and Parliament, as well as other bureaucratic and organizational features. Central government offices and infrastructure were, of course, located not just in London, but also in Dublin and Edinburgh, while local government worked at the county, town, and parish levels in what remained a multiple kingdom. In addition, the judicial and diplomatic worlds were re-launched in 1660.

Mary made it clear from the start of her reign as Queen of Scotland that she had her sights set on the British crown. She believed she was the genuine successor to the throne and was adamant about becoming Queen of England at whatever cost. She acted rapidly, gathering support for her cause among Catholics in England and the rest of Europe. Her desire was ravenous, and she would go to virtually any length to obtain what she desired during her reign. In terms of religion, Mary was quite forgiving of her Protestant subjects while staying Catholic personally. She realized that, just as her people could not be easily changed, neither could she. During her reign, particularly during her captivity, Mary evoked and applied the concept of the Virgin Mary as the "sorrowing mother" to herself. Many saw Mary as an apparent example of why society did not feel women were capable of ruling. Despite her vast and ambitious ideas for the future, she was a poor political manipulator. By marrying at such a young age, she brought to light the issue of her inadequacy. Many feared that if she had to be subservient to her husband, who had no legitimate claim to the kingdom, she would lose any potential to govern. Although her first husband died when she was young, her remarriage to Henry Darnley terminated in controversy when he was discovered murdered. Mary appeared to have played an equally vital role in her husband's death, alongside the Earl of Bothwell.

The most major political event of James I's reign was the dissolution of the union between the Monarchy, Parliament, and the Common Law courts. While the dispute between the crown and Parliament was to be the most serious and will be discussed later, the fight between first Stuart and the Courts of Common Law was crucial in deciding what legal ideas would be the foundation of the English government and judicial framework. The debate centered on the relationship of the Common Law to other legal systems in England, including the prerogative law of the King's Courts and the Canon Law of the ecclesiastical judiciary. As a consequence of his Divine Right argument, James declared regal law to be supreme, while supporters of Common Law contended that their system was superior. It even constrained the acts of the monarch, which was under its jurisdiction, in England's legal system.

Furthermore, it appears that on the ground levels of administration, the assumption that central policies that verified agreement were largely followed, but any that would cause issues locally were quietly elided, was widespread. There was certainly tension between the center and the periphery in later Stuart Britain, but as the period continued, it was frequently replaced by a culture of tolerance and consensus, with negotiation and the employment of levels of power in its aftermath. To some extent, the state's claim to authority remained a cultural invention in the end. This was largely accomplished by the ongoing absorption of the middling classes and gentry into expanded roles in the larger state.

2.3 Ascension of the Throne

Elizabeth initiated contact with James VI of Scotland in late spring or early summer of 1585. Elizabeth was 51 years old, and James turned 19 in June. Previously, the 2 sovereigns corresponded through their respective embassies and also the communications entrusted to them orally. Then, in mid-1585, Elizabeth and James began to correspond with one another. The contact continued unevenly but not quite until Elizabeth's final letter, sent on Three Kings' Day, 1603, little over two months before her death. Yet both Elizabeth and James are enraged at one other for his or her different outrages as insults to their dignity. Nonetheless, the primary big psychological and rhetorical initiative of this primary a part of their contact triumphs by sheer persistence and reiteration.

They started out to determine themselves in friendship—specifically, friendship between equals. The precisely delineated focus of this letter is friendship in kingship, which proceeds to reiterate the 2 sovereigns' commitment to not hide traitors to the

opposite on range, but to send them to each other's jurisdiction for justice. Obviously, there are two different kingdoms and two unique rulers here. Elizabeth has completely abandoned the familial rhetoric that she had imbued their previous key conversation about succession. On January 28, 1587, James addressed the second critical letter during this series to Elizabeth, begging together with her to save lots of the lifetime of his doomed mother, Mary, Queen of Scots.

The threat of Mary, Queen of Scots' execution completely demolishes Elizabeth and James' earlier shared visions and evocative enchantments of an England and a Scotland contentedly at one via their two sovereign governments' emotive tie and mutual agreement on the succession question. Because the correspondence between the 2 monarchs continued, more challenges and perils would be encountered on each side of the shared border of England and Scotland. However, after the agreement that James would succeed Elizabeth, made within the aftermath of Mary, Queen of Scots' execution, the language of friendship, kingship, and kinship within the letters exchange expands its domains and implications no further, instead retracing and reinforcing its earlier applications. While the Elizabeth-James communication continues to succeed in new tonal and subject heights, its fundamental dynamic has been confirmed—she remains, for the foremost part, the dominating party and he, for the foremost part, the submissive one.

2.4 English-Scottish Conflict Prior to Mary's Beheading

2.4.1 Social

The Tudor era saw quick, significant, and irrevocable change. Political and religious tectonic upheavals flipped society on its head. The kingdoms left behind by Elizabeth I in 1603 were converted from those ruled by her father in 1509, though the same problems arose repeatedly for approximately eighty years: wars and dalliances with external governments; controversies over religious worship; the difficult ideology of royal line; fears of rebellion and invasion; and the tested loyalties of the Crown's subjects. It was a civilization of order and distinction. Natural analogies came naturally to authors and theorists' minds: society was a body, with the monarch as the head and his people as the limbs; alternatively, as Edmund Dudley put it in 1509, it was a tree, with roots, a sturdy trunk, branches, and fruit. Both

analogies mirrored an essential truth: everyone in Tudor society's commonwealth, wealthy or poor, from titled lord to successful farmer, was tied to each other by an organic connection of devotion to God and the Crown. God's, the Crown's, and society's interests were inextricably linked: after all, the reigning monarch was God's deputy on earth, His direct representation in the rule of His people.

Tudor life was anything from straightforward. On the surface, society appeared to have a neat hierarchy of ranks and degrees, a clear social order: but we know that financial forces munched away at many social presumptions, so much so that Tudor authors and moralists worried about their society being turned upside down, fearful of God's dire punishments for the people's sins. We see the same tidy thinking about Tudor monarchy - deep and mystical, rulers unrestrained and infinite in power, crowned with holy oils during their coronations.

Despite the ongoing conflict and upheaval in Scotland, there is indication of economic improvement during this time. Castle construction and the expansion of churches and cathedrals were common; work was also done on the royal houses at Linlithgow and Stirling. The construction of college churches and splendid burgh churches is another proof of affluence. Both royal burghs, with their part of foreign commerce, and baronial burghs, with local privileges, were prospering. The artisans threatened to compete with the merchants in governing burgh affairs, but a statute in 1469 gave the merchants the majority on municipal governments, permitting ego cliques to misapply the burghs' assets—an abuse that was not corrected until the nineteenth century. James also attempted to restore the monastic ideal to its original purity by establishing a rigorous Carthusians residence in Perth. When James I was slain, a compromise between James I and the pope was undoubtedly in the works, and his descendants tended to let the papacy collect their money as long as they "supplied" church membership along lines acceptable to the government. In 1487, James III was given the promise that the pope would postpone promotions to higher places for eight months in order for the king to offer his candidacy.

Following an early schism with England, James signed a "treaty of permanent peace" with Henry VII in 1502 and married Margaret, Henry's daughter, in 1503. However, Henry VIII of England became embroiled in Pope Julius II's anti-French plots, and as a counterweight, France and Scotland revived their "auld alliance" in 1512. Henry VIII attacked France in 1513. As a result, James IV invaded England, where he was killed along with many of his army in the hastily fought and disastrous Battle of Flodden. The church in 16th-century Scotland may not have had more illiterate or immoral priests than earlier generations, but dissatisfaction with their failings was growing, and the church's power

structure seemed to prohibit the prospect of reform without upheaval. The church fared poorly at the parish level, because by 1560, roughly 9 out of every 10 parish earnings had been diverted to monasteries and other central organizations. Therefore the two societies weren't related since Mary couldn't get her hand over the English throne so the two Monarchies remain different but quite similar in language and religion since when Mary was sent to exile the regent that ruled Scotland was a Protestant just like what England wanted.

2.4.2 Political

Albany departed for France in 1524 and never came to Scotland. James had become free to act as king, and his court had a more favorable view of England. For a time, England and Scotland had better ties. France's military strength in Europe had been weakened by her military defeat of Pavia in 1525. Because Francis I was generally supportive of Henry's divorce, the king had much less reason to be worried about Scots being used as a basis for a French invasion.

While Henry was resolved to follow a neutral stance wherever feasible in continental Europe, he was less certain that this was a feasible option in Scotland. In 1543, Henry authored "A statement of the source of evil with Scotland," in which he defended why war towards James V was reasonable and why England had the right to dominate the Scots. When contrasted to the kings of Scotland, he referred to the kings of England as "greater lords." He also mentioned 1541, when he traveled to York, a long way from London, to meet James in an attempt to repair relationships with Scotland, but the Scottish monarch did not show up. Because of the Habsburg-Valois Wars, Francis was nearly always more concerned with Charles V than with leveraging pro-French sentiment in most of Scotland. This scenario aided Henry's cause. When it became evident that James V would be unable to rely on French backing, he became subject to pressure from London. When Francis was at war with Charles in the summer of 1542, Henry ordered the deployment of the northern troops. He then requested that James visit London or York to establish a treaty with the British. James' failure to do so resulted in open warfare in October 1542.

In November, the Scottish army was defeated by the English army in the Solway Firth. Henry was in a position to take advantage of the Scots' vulnerability. The Earl of Angus was a staunch supporter of his. In a kind gesture, he also freed all Scots detained at Solway Firth.

He even mentioned Edward and Mary marrying in the future. He went too far, however, when he demanded that the Scots pay tribute and loyalty to the King of England. This appeared to be a frontal assault on everything Scottish. France's allies in Scotland acquired a second wind, and Henry's attempt to enforce his authority over Scotland failed. The Scottish Parliament revoked the treaties it had made with England in December 1543, but upheld the treaties it had struck with France.

The Duke of Hertford and his army were dispatched to the Scottish borders by Henry. They demolished whatever they could to ensure that the territory could not sustain a French arrival in 1544. Some nobility swore fealty to Henry after witnessing the display of power. Others, notably the formerly faithful Angus, were outraged by the English forces' wanton devastation and turned to the French. Francis, on the other hand, was too preoccupied with Charles to assist the Scots. Another English raid on the Borders in September 1545 similarly devastated crops and farms. Many Scots believed Henry just intended to starve them into submission. His ambition to conquer the Scots and convert them to English loyalists failed miserably.

Scotland's assistance in international politics was now sought on all sides, according to James. In the 1530s, he gained papal financial assistance in founding a College of Justice, and he married twice in France, each time bringing a large dowry; his second wife, Mary, daughter of the Duke of Guise, became the mother of Mary, Queen of Scots. However, James' backing for the pope and France alienated some of his subjects, and his reign was avaricious and vengeful rather than disciplined and financially vigorous. The rout of an invading force at Solway Moss in November 1542 appears to have been caused by a lack of aristocratic backing.

The Scottish Parliament eliminated papal power and established a Reformed Confession of Faith in August 1560, but Mary, who was still in France, did not sign this law. Nonetheless, the long-standing practice of organizing local congregations remained, and the General Assembly evolved as the church's major legislative body. Hence, Elizabeth launched several wars against Scotland; some were successful since she also wanted Mary to give her the throne of Scotland to extend her power.

2.5. English-Scottish Conflict After Mary's Beheading

2.5.1. Social:

After the execution of Mary and James taking the Scottish and the English Throne together he kept ruling them separately but similar in some stuff like sharing the same religion (tolerance) and sharing the same language but different dialect, however keeping the two Monarchies equal in term of living it was a hard thing because what England was living of prosperity is not the same what Scotland was passing by so we find rich people in England and they are the majority unlike Scotland where we find the majority are normal people; peasants and workers.

The Scottish Church, on the other hand, differed from the English Church in several teachings and practices. James's son, Charles I (1625-1649), stupidly attempted to harmonize Scottish and English religions. He attempted to force a prayer book on the Scots in 1637.

The Scots, on the other hand, completely rejected it. On February 28, 1638, and over the next two days, lords and gentlemen in Edinburgh signed a manifesto swearing to defend the "true religion." The paper was dubbed the National Covenant, and messengers distributed copies around Scotland for people to sign. As James became directly responsible for monarch policy in the 1580s, he confronted the need to discipline turbulent people at home, aristocrats and kirkmen alike, as well as make allies overseas. He signed a treaty with England in 1586, and when Elizabeth killed his mother as a Roman Catholic danger to the English crown the following year, he asserted in what he could not prevent. He therefore inherited his mother's claim, and his subsequent efforts to maintain Elizabeth and her advisor William Cecil's favor were successful. He ascended to the English throne peacefully in 1603, but his two realms remained different from one another, notwithstanding his personal preferences.

Scotland's economy was still subsistence-based, with raw materials exported and finished items, including luxury, imported. However, luxury imports show that the wealthier farmers and merchants were prospering. Despite a lack of proper financing, the Reformed church began to establish a network of catholic schools, and gains were made in colleges. Charles I, James VI's son, was reared in England and had little knowledge of his Scottish countrymen or their institutions. He quickly found himself at odds with a restless aristocracy

in a Scotland devoid of the traditional central focus of a royal court. High taxes, specific demands imposed on Edinburgh to construct a Parliament House and furnish a church for the bishopric formed there in 1633, and a Spanish and French war that were designed to enhance English diplomacy but damaged Scottish economic links all fueled public rage.

2.5.2. Political:

James survived the normal turbulent minority to be one of Scotland's most successful rulers. Laird (landed proprietor) and merchant backing for James may have been important in his final success in a civil war between his own and his mother's loyalists.

Queen Elizabeth imprisoned Mary in England and helped James Douglas, 4th Earl of Morton, ruler of Scotland from 1572, achieve stability. The Reformed church settlement was confirmed by James' administration, and more lasting systems of church endowment were implemented. The Concordat of Leith (1572) authorized the monarch to nominate bishops with the agreement of the church. The crown was intervening, as it had done throughout Mary's reign, to avoid the wealth of the ancient church from becoming completely laicized. And, if the bishopric income could be preserved from the same fate as the monastic wealth, the crown anticipated a portion of them in exchange for its services. James was an expert at selecting good servants from among the landed gentry and burgesses; they served as his judges and privy councilors, as well as on the Committee of Articles, with which he ruled Parliament. In his absence, they ran Scotland efficiently after 1603. With the admittance of shire commissioners to advocate for the lairds in Parliament beginning in 1587, James I's vision was achieved.

The Covenanters humiliated Charles in two practically bloodless conflicts, the Bishops' Wars (1639-40), leaving him little choice but to seek funds from an English Parliament dominated by his opponents. Charles had called a universal conference of the Scottish church (1638) and a Scottish Parliament (1639); the Covenanters filled these sessions, repealing all of the king's reforms and abolishing episcopacy. As a result, by 1641, both kingdoms were in a revolutionary state, and in August 1642, fighting came out between Charles and his English adversaries. Both sides requested Scottish assistance, which was quickly granted to the English parliamentary minority.

In exchange for military aid, the English vowed in the Solemn League and Covenant (1643) to assist in the preservation of Presbyterian church governance in Scotland and, at

least, to establish it in England. Cromwell forced complete and legislative union with England on Scotland (1652). However, this union, which was sustained by an army of invasion, did not have public support. Nonetheless, Cromwell's government of Scotland was competent, and his judges, some of whom were Englishmen, displayed admirable impartiality. Even after the failure of royalist opposition in the Highlands in 1654, public order was largely preserved. Cromwell did not overthrow Presbyterianism, but he did assure tolerance for others, with the exception of Roman Catholics and Episcopalians (those who believed the Protestant church should be governed by bishops).

William conducted one war against France (1689-97) and left another (1701-13) to his heir, his wife's sister Anne (1702-14), when he died in 1702. Due to these conditions, a union of Scotland and England appeared to be both politically and economically advantageous. At first glance, the achievement of an Act of Union in 1707 seemed unexpected, given that previous houses of the Scottish Parliament had been eager to cut the English link entirely. However, by 1707, England's understanding of its own strategic interests, as well as the nuisance value of the Scottish Parliament, had grown sufficiently for it to give statesman like compromises to Scotland and financial inducements to Scottish parliamentarians to embrace unification.

2.6. English-Scottish Conflict with Contemporary England-Scotland

2.6.1 Social:

During the First World War, social strife was both complex and pervasive in the United Kingdom, and a variety of techniques and approaches were used to retain power. Taking a distinctly legal-historical approach, this paper focuses on war resistance as one of the primary types of dissension that the state attempted to regulate. It employs a wide understanding of "war resistance" in doing so. This includes people who were opposed to the war from the start for various reasons, as well as those who developed various types and degrees of anti-war emotions over its duration. Managing various types of social strife and protest in the United Kingdom was a major worry for the state in the early twentieth century.

Dissension and resistance developed throughout the war to encompass military opposition, especially conscientious objection. At the same time, some of the underlying tensions that existed prior to the conflict persisted throughout the course of the fight,

sometimes merging with war resistance, and were still there after it ended. State reactions to people and groups who posed a threat to the authorities were not limited to repression, as controlling the situation may encompass different methods of regulating dissent. So, in addition to prosecution, monitoring, and punishment, there were concessions and attempts to alter attitudes toward rebels.

The evolution of nationalism in Britain differs from that of the rest of Europe in that: The emergence of the nation-state in Britain was not the consequence of a dramatic upheaval or revolution. The people who lived in the British Isles had ethnic identities such as English, Welsh, Scot, or Irish. The foundation of the 'United Kingdom of Great Britain' as a result of the Act of Union (1707) of Great Britain meant that England could exert influence over Scotland. The particular culture and political structures of Scotland were effectively crushed.

The Scottish Highlanders were banned to speak Gaelic or wear their native attire, and a considerable number were forced to flee their country. The larger views used to analyze war resistance examined and proposed here give a very different picture of the UK in the early twentieth century and of the war than is typically presented. Furthermore, the anecdotes given show complicated, under-explored material that received little attention during the centennial of the battle. Such stories, on the other hand, are critical to comprehending the time and help to complex and question more well-trodden narratives.

2.6.2 Political:

Scotland became officially part of England in 1707 and created the Great Britain after that Ireland and Wales joined to create the Great Monarchy of The United Kingdom under the current Queen Elizabeth II and with her parliament on its head the Prime Minister Boris Johnson and till they live under one political ideology with representative in each country but all in the name of the Queen Elizabeth II. During these last years a serious conflict occurred between England and Scotland again which made Scotland demand its independence from The United Kingdom. After the elections of 2019 that result the stay of the leader of the Conservative Party Boris as the Prime Minister, things start heating up with discussions about Scottish independence and Irish reunification and carry out the plan to withdraw the United Kingdom from the European Union, as mandated by a June 2016 referendum known as Brexit. Brexit received far less support in Scotland and Northern Ireland than it did in

England. Both states could stay in the EU by declaring independence from the UK. In the case of Northern Ireland, this could imply reunification with the Republic of Ireland. Scotland already held an independence referendum in 2014, with 55 percent voting to remain in the United Kingdom. However, things have changed since then. Gaining back independence would imply that the Scottish Parliament, as people's representatives of Scotland, would assume responsibility for all areas of Scottish internal and foreign affairs, including the power to share sovereignty when appropriate.

The Scottish Parliament would be empowered to legislate throughout the whole policy spectrum, with Westminster no longer playing any role. Parallel procedures occurred as Commonwealth nations acquired independence, resulting, for example, in the Canada Act of 1982 and the Australia Acts of 1986. However, these legislative changes are rather speculative; the concrete form that an independent Scotland would take is unknown.

Because of the postwar world's fast growth of independent countries (from around 50 in 1945 to nearly 200 today); modern concepts of self rule can take many shapes. One example is the concept of a house. We can all recognize a house, but there are numerous designs and sizes to choose from; we select a house that fulfills our necessities and then personalize it. As a result, the concrete form of an independent Scotland will be subject to a lengthy process of discussion, negotiation, and debate. Finally, proponents of independence say that changes to Scotland's relationship with the UK are now unavoidable; they see the discussion as one about determining the best type of cooperation. Certain institutions, like the monarchy and currency, would be shared, necessitating extensive cross-border collaboration. However, an independent Scotland would be free to make alternative choices in order to represent its diverse social and political consensus. At their finest, these options may make Scotland more financially viable while still reflecting the Scottish people's social democratic beliefs.

Proponents of independence claim that this mix of collaboration and autonomy will benefit both Scotland and the UK, resulting in a better and more equitable relationship for the twenty-first century. In terms of political considerations at the UK level, any pro-independence campaign will almost certainly base its arguments on a Scotland that is a member of the EU but will remain outside of both the Euro zone and the Schengen agreement (the agreement to abolish internal border controls between the 25 participating European countries). There is no reason why an independent Scotland would struggle to reach the

Copenhagen criteria (the basic standards required for EU membership, including democratic rule, human rights protection, and a functioning market economy), but it is unclear whether it could continue to uphold the UK's opt-outs from the Schengen agreement and the Euro zone. The remainder of the UK's approach to these measures will be determined by the country's mostly pragmatic legislative tradition. In order to retain benefits for the rest of the UK in the EU, Scottish admission is unlikely to be opposed.

Indeed, Scotland and the United Kingdom are likely to be nascent partners at the European council; both would be net recipients in budgetary terms, with comparable regulatory concerns and Euro-skeptic electorates. As devolution appears to be accelerating and complete independence for Scotland is being explored, MPs will be unable to escape political discussion on the destiny of welfare. Those in England and the divided nations who want to save some of the old social democratic values that underpinned the UK's conventional welfare model will need to make a strong argument for their survival, or face further demolition of the historic welfare state.

2.7. Conclusion:

International relationships of a country can be really shaped by the relation of its governors and the rest of the internal issues will be built over this relation, just as we have discussed above in terms of the relationship between Mary Queen of Scots and Elizabeth Tudor. Their conflict affected their dynasty and by affecting the dynasty, the ideology of ruling the Monarch changed. Political, social and even cultural reforms have occurred on the relationship between England and Scotland, not going to neglect the fact that there was a conflict before but with the contemporary war between the two Queens things has changed from being in a constant war to finally setting one Kingdom not together but the dynasty after them which were the descendants of Mary Stuart.

General Conclusion

General Conclusion

In the history of the past thousand years, the British royal power has undergone many changes. This latter had always captivated the attention of the world due to its mysteries and long history. Royal Great Britain is the earliest constitutional monarchy, the Queen/King has changed from hierarchical monarch in the Middle Ages to an autocratic monarchy in the early modern period.

This extended essay comprises two chapters. The first chapter, it has tried to discuss several issues about the deadly rivals "Mary, Queen of Scots" and "Elizabeth I" that has soured following the Scottish queen's union with Darnley, that the queen regarded as a threat to her crown. As always, the truth is far more nuanced, the Scottish queen and Elizabeth are portrayed as polar opposites: Adulterer against Virgin Queen, Catholic versus Protestant, Charming feminine heroine counter cynical frightened crone. Thus, the relationship of these twin Queens started as a stormy rivalry, from fleeting detentes to bloody tragic fate.

As for the second chapter, it has sought to demonstrate the Tudor Succession Problem which ended. It also includes how despite all the dreadful things Elizabeth I did, the succession passed down to the man who would have been the heir. Last but not least, it has also attempted to discuss the Ascension impacts of the Renaissance Prince "James IV".

Mary Queen of Scots remains a popular icon and a poignant symbol of subjugation and assimilation of Scotland by England. Regardless of and due to the impossibility to ever know the mysteries surrounding her turbulent life and tragic death. Despite the fact that Elizabeth I is portrayed as the evil woman, there is a reason why the era during which these two women live is now referred to as the Elizabeth Era; the outcome of their reigns determined the effectiveness of their ruling style which challenged the nature of the misogynistic society over which they governed.

As a conclusion, one can say that the British Family dynasties' tense relationship more precisely the Tudors and the Stuarts – who ruled over 200 years - was a momentous in the historical background of the British Throne and marks the dawn of modern England.

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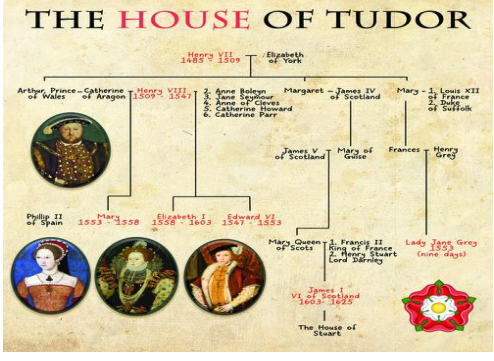


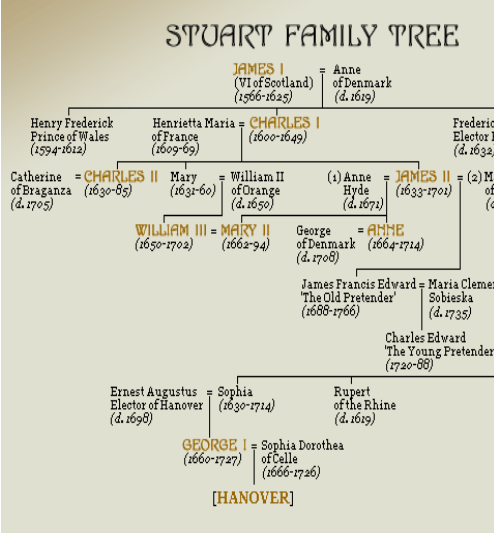
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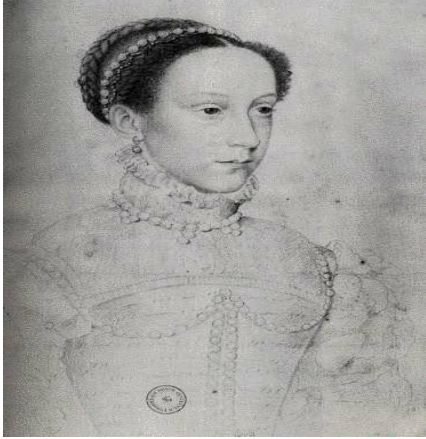
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Mary Queen of Scots

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Abstract :

During the middle ages, the Stuarts dominated Scotland, but began to rule England in 1603 after Elizabeth I of Tudor died childless. In 1503, the Stuarts held the right to the English throne since James IV ensured peace with England by marrying King Henry VII's daughter. The Tudors were one of England's most extraordinary dynasties. Henry VII, of Welsh heritage, effectively ended the Wars of the Roses and established the Tudor House. The Stuarts were the first rulers of the United Kingdom. When King James VI of Scotland became King James I of England for the first time, two thrones were merged for the first time. This dissertation will investigate the rivalry between the kings of the British Royal Family. Furthermore, this seeks to go deep into the roots of the battle between the Tudors and the Stuarts, all the way up to James IV's reign and the Union of the Crowns.

Key words: Tudors, Stuarts, Mary of Scot, Elizabeth I, British Royal Monarchy, Scotland, England, Ascension to the throne, Legitimate, Heir, International Relationship, Dynasty.

Résumé:

Au cours du Moyen Age, les Stuarts ont dominé l'Écosse, mais a commencé à gouverner l'Angleterre en 1603 après Elizabeth I de Tudor est mort sans enfant. En 1503, les Stuarts détenaient le droit au trône d'Angleterre puisque Jacques IV assurait la paix avec l'Angleterre en épousant la fille du roi Henri VII. Les Tudors étaient l'une des dynasties les plus extraordinaires d'Angleterre. Henri VII, d'origine galloise, mit fin aux guerres des Roses et fonda la maison Tudor. Les Stuarts furent les premiers dirigeants du Royaume-Uni. Lorsque le roi Jacques VI d'Écosse est devenu le roi Jacques Ier d'Angleterre pour la première fois, deux trônes ont été fusionnés pour la première fois. Cette thèse examinera la rivalité entre les rois de deux famille royale britannique. En outre, cela cherche à creuser les racines de la bataille entre les Tudors et les Stuarts, jusqu'au règne de Jacques IV et l'Union des Couronnes.

Mot Clés: Tudors, Stuarts, Marie du Scot, Elizabeth I, Monarch du Royaume-Uni, Scotland, L'Angleterre, Escalade au Couronnes, Légitimâtes, Héritier, Relation Internationale, Dynastie.

المخلص:

خلال العصور الوسطى، سيطر ستيوارت على اسكتلندا، لكنهم بدأوا في حكم إنجلترا في عام 1603 بعد وفاة إليزابيث الأولى من تيودور دون أطفال. في عام 1503، احتفظ ستيوارت بالحق في العرش الإنجليزي منذ أن ضمن جيمس الرابع السلام مع إنجلترا من خلال الزواج من ابنة الملك هنري السابع. كانت عائلة تيودور واحدة من أكثر السلالات استثنائية في إنجلترا. هنري السابع، من أصل ولزي. أنهى فعلياً حروب الورود وأنشأ منزل تيودور. كان ستيوارت أول حكام المملكة المتحدة. عندما أصبح الملك جيمس السادس ملك اسكتلندا جيمس الأول ملك إنجلترا لأول مرة، تم دمج عرشين لأول مرة. ستنظر هذه الأطروحة في التنافس بين ملوك العائلة المالكة البريطانية. علاوة على ذلك، يسعى هذا إلى التعمق في جذور المعركة بين تيودور وستيوارت، وصولاً إلى عهد جيمس الرابع واتحاد التيجان.

الكلمات المفتاحية: تيودور، ستيوارت، ماري من اسكتلندا، إليزابيث I، المملكة المتحدة البريطانية، اسكتلندا، إنجلترا، الوصول الى العرش، شرعية، وريث، علاقات دولية خارجية، سلالة.