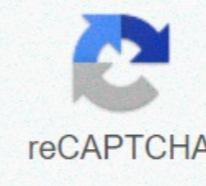




I'm not robot



Continue

What are the three estates of france during the french revolution

During the reign of the monarchs in France, there were three estates, each of which belonged to one. The estates are social classes consisting of the First, Second and Third Stand. In the first stand were the clergy or the leaders of the Church. The Church owned land and individuals took care of this land for them, but they were not responsible for paying taxes on that land. They sent a small amount of money to the government each year as a gift. The First Estate was responsible for the spiritual and moral well-being of the nation, including the education of children. The second stand consisted of the nobles. These people were born into this position of wealth and prestige. They paid very little tax, despite their wealth, and they had rights over farmland and were given priority in obtaining top jobs in government. The Third Estate included everyone else, from the middle class to denstgers, from the lawyers to the homeless and the poor. This was the largest property, with about 98% of the population included in it. The middle class of France is called the bourgeoisie. A common representation of the Third Estate, which shouldered the heavy burden of the other two estates before the revolution, was divided into three orders or estates of the kingdom – the First Stand (Klerus), the Second Estate (Adel) and the Third Estate (Commoners). With about 27 million people, or 98 percent of the population, the Third Estate was by far the largest of the three – but it was politically invisible and had little or no influence on the government. Diversity As expected in such a large group, the Third Stand boasted considerable diversity. There were many different classes and levels of wealth; different professions and ideas; rural, provincial and urban residents alike. The members of the Third Stand ranged from begging beggars and struggling peasants to urban craftsmen and workers; from shopkeepers and commercial middle classes to the country's richest merchants and capitalists. Despite the enormous size and economic importance of the Third Stand, it played almost no role in the government or decision-making of the Ancien regime. The frustrations, grievances and sufferings of the Third Stand became central causes of the French Revolution. The peasants inhabited the lowest level of the social hierarchy of the Third Stand. With 82 to 88 percent of the population, the peasants were the poorest social class in the country. Although the level of wealth and income fluctuated, it is reasonable to say that most French farmers were poor. A very small percentage of farmers owned land in their own right and were able to as a yeoman farmer. However, the vast majority were either feudal tenants, métayers (tenants who worked on the land of another) or magazine dealers (day laborers who where they could find it). Regardless of their personal situation, all farmers were heavily taxed by the state. If they were feudal tenants, the peasants also had to pay down payments to their local seigneur or lord. If they belonged to a parish, like most, they should pay the Church an annual tithing. These commitments were rarely eased, even in difficult times, such as poor harvests, when many farmers were pushed to the brink of hunger. Urban citizens Other members of the Third Stand lived and worked in French cities. While the 18th century was a period of industrial and urban growth in France, most cities remained comparatively small. There were only nine French cities with a population of more than 50,000 people. Paris was by far the largest, at around 650,000. Most of the citizens in the cities made a living as merchants, craftsmen or unskilled workers. Craftsmen worked in industries such as textile and clothing, upholstery and furniture, watchmaking, locksmith construction, leather goods, carriage construction and repair, carpentry and masonry. A few craftsmen ran their own business, but most worked for large companies or employers. Before he did business or got a job, a craftsman had to be part of the guild that managed and regulated his industry. Unskilled workers worked as servants, cleaners, forwarders, water carriers, washing machines, falconers – in short, anything that did not require training or membership in a guild. Many Parisians, perhaps up to 80,000 people, had no job at all: they survived by begging, tiding up, petty crime or prostitution. Parisian prostitutes were rounded up and imprisoned in the 1740s The difficult 1780s The lives of urban workers became increasingly difficult in the 1780s. Parisian workers have struggled for meagre wages: between 30 and 60 sous per day for skilled workers and 15-20 sous per day for unskilled workers. Wages rose by about 20 percent in the 25 years before 1789, while prices and rents rose by 60 percent over the same period. The poor harvests of 1788-89 pushed the Parisian workers to the brink by pushing up the price of bread. At the beginning of 1789, the price of a four-pound bread infari in Paris rose from nine sous to 14.5 sous, almost a full daily wage for most unskilled workers. Low wages and high food prices have been exacerbated by the miserable living conditions in Paris. Accommodation in the capital was so scarce that workers and their families crowded into shared attics and filthy tenements, most of them unscrupulous Rented. Since rents are several sous per day, most workers saved by sharing accommodation. Many rooms accommodated between six and ten people, although 12 to 15 per room were not unknown. The conditions in these tenements were cramped, unhygienic and uncomfortable. There was no heating, plumbing or common washes. Washes. Toilet facilities were usually an outdoor sinkhole or open sewers, while water was fetched by hand from communal wells. The prosperous bourgeoisie A wealthy member of the bourgeoisie, with his pipe, his breeches and his tricorn hat Not all members of the Third Stand were impoverished. At the head of the social hierarchy of the Third Rank was the bourgeoisie or the capitalist middle class. The bourgeoisie were entrepreneurs and professionals with enough wealth to live comfortably. As with the peasantry, there was diversity in their ranks. The so-called petty bourgeoisie (small bourgeoisie or petty bourgeoisie) were small traders, landlords, shopkeepers and managers. The Haute Bourgeoisie (High bourgeoisie) were wealthy merchants and merchants, colonial landowners, industrialists, bankers and financiers, tax builders and trained professionals such as doctors and lawyers. The bourgeoisie flourished in the 1700s, partly due to France's economic growth, modernization, increased production, imperial expansion, and foreign trade. The Haute Bourgeoisie rose from the middle class to become independent rich, well-educated, and ambitious. Political aspirations As their wealth grew, so did their desire for social status and political representation. Many bourgeoisie longed for entry into the Second Stand. They had money to acquire the costumes and large residences of the noble classes, but they lacked their titles, privileges and prestige. A system of veneration developed which enabled the richest of the bourgeoisie to buy their way into the nobility, although this became more difficult and terribly expensive in the 1780s. The thwarted social and political ambitions of the bourgeoisie led to considerable frustration. The Haute Bourgeoisie had become the economic masters of the nation, but government and politics remained the domain of the royal family and its noble favorites. The revolutionary bourgeoisie Many educated bourgeoisie found solace in the tracts of the Enlightenment, which questioned the basis of monarchical power and argued that the government should be representative, accountable and based on popular sovereignty. When Emmanuel Sieyès published What is the third stand? in January 1789, it struck a chord with the self-important bourgeoisie, many of which believed they were entitled to a hand in government. What is the Third Stand? was not the only expression of this idea; At the beginning of 1789 there was a flood of similar brochures and essays throughout the country. However, when these documents spoke of the Third Estate, they mainly referred to the bourgeoisie – not to the 22 million peasants, landless or urban workers. When the bourgeoisie dreamed of a representative government, it was a government that represented only the possessing classes. The peasants and urban workers were politically invisible to the just as the bourgeoisie itself was politically invisible to the Ancien Régime. A historian: The social structure on the European continent still bore an aristocratic impression, the legacy of an era in which, because land was practically the only source of wealth, those who owned it took over all the rights over those who worked it... Almost the entire population was placed in a third order, which in France was called the Third State. Aristocratic prerogatives condemned this order to remain in its original inferiority state forever. [But] through all ... France, this order of society was challenged by a long-term change that increased the importance of mobile wealth and the bourgeoisie and emphasized the leading role of productive work, inventive intelligence and scientific knowledge. Georges Lefebvre The tax system under the Ancien Régime largely excluded the nobles and the clergy from taxation, while the citizens, especially the peasantry, paid disproportionately high direct taxes. Distinguish between the three stands and their tax burdens. Key Points France under the Ancien Régime the company was divided into three lands: the First Estate (Klerus); the Second Stand (Adel); and the Third Stand (Commoners). A crucial difference between the estates of the empire was the tax burden. The nobles and the clergy were largely excluded from taxation, while the bourgeoisie paid disproportionately high direct taxes. The desire for more efficient tax collection was one of the main causes of French administrative and royal centralisation. The waist became an important source of royal income. Excluded from the waist were clergy and nobles (with a few exceptions). Different types of provinces had different tax obligations, and some under the nobility and clergy paid modest taxes, but the majority of taxes were always paid by the poorest. In addition, the Church taxed the ordinary and the nobles separately. While the French state was constantly struggling with the budget deficit, there were some attempts to reform the distorted system under both Louis XIV and Louis XV. The greatest challenge to introduce any changes was an old bargain between the French crown and the nobility: the king could rule without much resistance from the nobility if he only refrained from taxing them. New taxes introduced under Louis XIV were a step towards equality before the law and sound public finances, but so many concessions and exemptions were made by nobles and that the reform lost much of its value. Although Louis XV also tried to impose new taxes on the first and second estates, with all the exemptions and reductions obtained by the privileged classes, the burden of the new tax once again fell on the poorest citizens. Historians consider the unjust tax system, which continued under Louis XVI, to be one of the causes of the French the lands of the empire The broad orders of the social hierarchy used in Christianity (Christian Europe) from the Middle Ages to early modern Europe. Over time, various systems for dividing members of society into lands developed. The most famous system is a three-probate system of the French Ancien Régime, which was used until the French Revolution (1789-1799). This system consisted of clergy (the First Stand), Nobility (Second Stand) and Citizens (Third Stand). Parlements Provincial Appeals Courts in France des Ancien Régime, i.e. before the French Revolution. They were not legislative bodies, but the court of final appeal of the judicial system. They generally exercised a great deal of power over a wide range of issues, particularly taxation. Laws and decrees of the Crown were not official in their respective jurisdictions until they gave their consent by their publication. The members were aristocrats who had bought or inherited their offices and were independent of the king. Ancien Régime The social and political system, which was founded in the Kingdom of France from about the 15th century until the second half of the 18th century under the dynasties Valois and Bourbons. The term occasionally refers to the similar feudal social and political order of the time elsewhere in Europe. a direct land tax on the French peasantry and non-nobles in Ancien Régime France. The tax was imposed on each household and was based on the area it held. tenth A tenth of something, as a contribution to a religious organization or compulsory tax paid to the state. Today, the fee is paid voluntarily and in cash, cheques or supplies, whereas in the past it has been demanded and paid in the form of benefits in kind, such as .B agricultural products. States of the Empire and taxation France under the Ancien Régime (before the French Revolution) divided the society into three lands: the First Stand (Klerus); the Second Stand (Adel); and the Third Stand (Commoners). The king was not considered part of an estate. A crucial difference between the estates of the empire was the tax burden. The nobles and the clergy were largely excluded from taxation (with the exception of a modest dismissal pension, a value tax on land), while the bourgeoisie paid disproportionately high direct taxes. In practice, this meant above all the peasants, because many bourgeois received exceptions. The system was outrageously unfair when it heavily taxed the poor and the powerless. Tax structure The desire for more efficient tax collection one of the main causes of French administrative and royal centralisation. The waistline, a direct land tax on the peasantry and non-nobles, became a major source of income for royal income. Excluded from the waistline were clergy and nobles (except for non-noble countries that kept them in pays d'état; see below), below), of the crown, military personnel, judges, university professors and students, and certain cities (villes franches) such as Paris. Peasants and nobles were equally obliged to pay a tenth of their income or to produce to the Church (the tithing). Although she was freed from the waistline, the Church had to pay the Crown a tax, which was described as a free gift, which she received from her ministers at about 1/20 of the price of the office. There were three types of provinces: the pays d'élection, the pays d'état and the pays d'imposition. In the pays d'élection (the longest possession of the French crown), the assessment and collection of taxes was entrusted to officials originally elected, but later these positions were bought. The tax was usually personal, which meant that it was tied to non-noble individuals. In the pays d'état (provinces with provinces), the tax assessment was introduced by the municipal councils and the tax was generally real, which meant that it was bound to non-noble lands (nobles who owned such lands were obliged to pay taxes on them). Pays d'imposition were recently conquered countries that had their own local historical institutions, although taxation was overseen by the royal administrator. In the decades before the French Revolution, farmers paid a property tax to the state (the waist) and a 5% property tax (the Vingtime; see below). All paid a tax on the number of persons in the family (capitation), depending on the status of the taxpayer (from poor to prince). Other royal and seigneurial obligations can be paid in various ways: in work, in kind or rarely in coins. The farmers were also obliged to rent in cash to their landlords, a payment in respect of their annual production and taxes on the use of the noble mills, wine presses and bakeries. Cartoon showing the Third Stand with the First and Second Estate on the Back, Bibliothèque Nationale de France, c. 1788. The tax system in pre-revolutionary France largely exempted the nobles and clergy from taxes. The tax burden therefore applied to farmers, wage-earners and professional and economic classes, also known as the Third Estate. Moreover, people from less privileged backgrounds were prevented from acquiring even petty positions of power in the regime, which sparked further resentment. Attempts at reform When the French state was constantly struggling with the budget deficit, attempts were made to reform the distorted system under both Louis XIV and Louis XV. The biggest challenge to systemic change was an old bargain between the French crown and the The king could rule without much resistance from the nobility if he only failed to tax them. Consequently, attempts are being made to impose taxes on the privileged, both the nobility and the clergy. Impose a great source of tension between the monarchy and the First and Second Estates. As early as 1648, when Louis XIV was still a minor and his mother Queen Anne regent and Cardinal Mazarin was their chief minister, the two tried to tax members of the Paris Parliament. The members not only refused to comply, but also ordered that all previous financial decrees of Mazarin be burned. The later wars of Louis XIV, although politically and militarily successful, exhausted the state budget, which eventually led the king to accept reform proposals. It was only towards the end of Louis' reign that the French ministers, supported by Madame De Maintenon (the king's second wife), persuaded the king to change his tax policy. Louis was willing to tax the nobles, but was not prepared to fall under their control, and only under extreme war pressure was he able to levy direct taxes on the aristocracy for the first time in French history. Several additional tax systems were created, including the Capitation, begun in 1695, which touched every person, including nobles and clergy (although an exemption could be purchased for a large one-off sum), and the Dixime (1710–17, 1733), which was introduced to support the military, which was a real tax on income and wealth. This was a step toward equality before the law and sound public finances, but so many concessions and exemptions were won by nobles and bourgeois that the reform lost much of its value. Louis XV continued the tax reform initiated by his predecessor. On the advice of his mistress Marquise de Pompadour, he supported the policy of tax justice designed by Machault d'Arnouville. To finance the budget deficit, Machault d'Arnouville created a tax on the twentieth of all revenues, which concerned the privileged classes and the bourgeoisie, in 1749. Known as the vingtième (or twenty-one), it was enacted to reduce the royal deficit. This tax continued throughout the Ancien Régime. It was based solely on revenue, which required 5% of net income from land, property, commerce, industry and official offices. It should affect all citizens regardless of status. But the clergy, the regions with pays d'état and the parliaments protested. As a result, the clergy received the exemption, the pays d'état received reduced rates, and the parliaments stopped new declarations of income, making the Vingtime a far more disposing tax than was planned. The financial needs of the Seven Years' War led to a second (1756-1780) and then third (1760-1763) vingtième. For all the exemptions and cuts that the privileged classes have won, however, the burden of the new tax has once again fallen on the poorest. Historians consider the unjust tax system, which was continued under Louis XVI, to be one of the causes of the