Religion and Revolution

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For some decades, the religious rebellion of the late-twentieth and early-twenty-first centuries was characterized by political violence, terrorism, and strident rhetoric. Then in 2011, the events collectively known as Arab Spring seemed to offer a new model: mass movements leading to democratic reform and electoral change. The elections of 2012 swept religious parties and leadership into office in Egypt, Tunisia, and Libya. Is this the face of the future of religious rebellion around the world?
Jacques Hébert began his revolutionary career as a member of the Club des Cordeliers, a hotbed of populist agitation and egalitarian rhetoric south of the Seine. Over the next few months, he also enrolled in the Club des Jacobins on the north side of Paris. No less radical than their antiroyalist brethren across the river, the Jacobins placed more of an emphasis on virtuous republicanism than the Cordeliers. The dechristianization of France during the French Revolution is a conventional description of the results of a number of separate policies conducted by various governments of France between the start of the French Revolution in 1789 and the Concordat of 1801, forming the basis of the later and less radical laïcité policies. The goal of the campaign between 1793 and 1794 ranged from the public reclamation of the massive amounts of land, power, and money held by the Catholic Church in France to the