

Evaluation of the velvet revolutions in terms of being a revolution or not (Analysis of the velvet revolutions in comparison to the classical revolutions)

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Abstract: If some common ideas about why the revolutions and also the velvet revolutions occur are taken into account, basic issues making a theory of revolution will be revealed. It can be said that the revolutions, whether classical revolutions or the velvet ones, are occurred due to economic crisis and poor conditions of people's livelihood, when governments are faced with an uncontrollable volume of problem, or when a foreign government is going to create crisis and foreclose the independence of local government. However, according to the material in this paper, although the velvet revolutions have some of the outward signs of common revolutions of the modern world, these movements cannot be named as "Revolution" because their internal features are completely different from the big revolutions of the world and everything else we know as a revolution.

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1. Introduction

1.1. Power transfer:

Power transfer consists of two parts including transfer in power of business and transfer in political power. Three components of power including force, money, and knowledge have a significant role in economic and political life of humans (SCHUMPETER, Joseph A. (1962). In past ages, money and force were the main means to get access to power, but now, given the diversity of political structures and strong political relations between governments, other means and factors such as adherence to international political policies (International law is also derived from this factor), political legitimacy of governments in their own countries, foreign intervention in the internal affairs of other countries, and so on are important in power transfer and it is the concept of transfer that includes the developments of the contemporary world.

1.2. Transfer in political power:

Several theories have been proposed about the government. The theory of Rostow indicates that government has risen from within the hunter cultures that had a chief or leader and also a strong and strict organization for prosecuting and war. Witfogel and Engels have also proposed other theories in this regard. In any regime, whether democratic or non-democratic, there should be congruence between the means of producing wealth and government practices. If there is a significant difference between political systems and economic systems, one of them will gradually destroy another.

1.3. Mechanisms of power transfer:

Mechanisms of power transfer in the world require a close relationship between domestic and

foreign policy of every country. This close relationship not only indicates the effect of domestic conditions on the type of adopted foreign policy of each country but also contains a new definition of international credibility of the government's foreign policy (Spasić, Ivana, and Milan Subotić, (2001). With the onset of power transfer and transition between national and international actors, world's great powers are forced to kneel in front of regional actors, very important actors will enter into the Africa-Asia orbit, Atlantic powers lose their positions or have to regulate their policies in accordance with the priorities of regional powers, and the history will be changed. The most severe collapse, the worst power transfer, and the quickest power change took place after the World War II. So, in addition to its own mechanisms, power transfer also has some roots including influence of values on behavioral decisions and the behaviors of authoritarian political leaders.

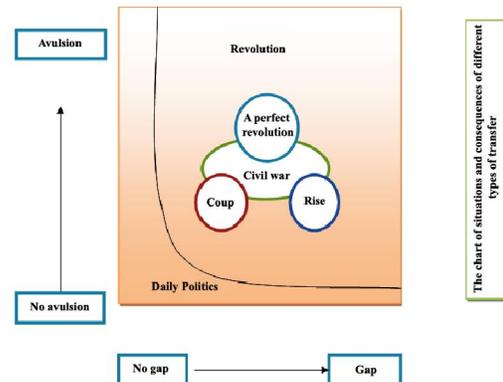


Figure 1: Different types of power transfer

1.4. Types of power transfer (regime change):

Different types of power transfer are classified according to three criteria including the procedure of developments that may be peaceful or violent, the origin of developments that may be from top (within the government) from down (groups that are not in power), and the depth and scope of changes that may covers a range of changes from the most superficial changes in government practices, people in power, and governmental policies to the most profound changes in the constitution, ideology of the ruling class, and economic system.

Table 1: regime change

Soft forms	Hard forms
Reforms	Coup
Social movement	Riot
The Color and Velvet Revolution	Revolution
	Military invasion
Soft war	Civil war

2. Revolution:

Revolution is one of the derivatives of the word "Heart" and heart means to change, put off, and so on. The concept of revolution, in its first political application, implied a cycle change for the restoration of an appropriate political order, meaning governments turning to each other. Revolution can have political, social, or cultural features. Our purpose in this definition is a political revolution. Political revolution is a widespread popular revolt and illegal actions by resorting to force. Revolution is a fundamental change especially in the political system that challenges the elites of government. Hence, revolution is a complex and multidimensional concept that can be defined according to its process, objective (Samuel Huntington), and outcomes (Polity IV. 2010).

In order to achieve a more accurate understanding of the revolution and its differences with other social changes, all dimensions and features of this phenomenon should be studied. Some of the features of revolutions are as follows:

- 1- Fighting in revolutions is violent and more or less long.
- 2- Much of the population effectively participates in the revolution and mobilizing them needs some sort of organization, leadership, and ideology.
- 3- Groups involved in the revolutionary struggle mainly are not in power and can overthrow the ruling power with the help of the people.
- 4- A revolutionary struggle occurs within an independent political unit and the ruling regime loses its power.

According to above-mentioned items, the main components and features of a revolution include popularity, being sudden and unexpected, being violent,

changing the dominant values, and changing the ruling political regime.

2.1. The velvet revolution:

Velvet Revolution, Color Revolution, Flower Revolution, and Soft Subversion are new words in the political literature which imply doing measures within the law, without violence, and with foreign intervention in order to change the ruling political regime or administrative elites in a country.

2.2. Nature of the Velvet Revolution:

The study of different types of the color revolutions indicates that such revolutions are started on the basis of increasing public demands in the field of civil and political rights. In other words, the emergence of a gap between demand and existing conditions, showing the inability of political regime to meet the demands of citizenship and causing and relative deprivation, will be followed by dissatisfaction and unrest.

2.3. Now it can be evaluated that the velvet revolutions are really revolution or not:

The velvet revolution is a series of political developments in which social engineering simultaneously begins with both media and public opinion management and to reach a new political engineering in within the new values and norms. The velvet revolution has so far occurred in the remaining countries of the East and West blocks and has replaced the ruling regimes by the pro-West governments. Non-governmental organizations, the press, websites, political parties, student organizations, and guilds are gotten involved in the velvet revolutions guided by foreigners in order to provoke civil disobedience.

2.4. Color revolution and classical revolutions:

There are many differences between the velvet revolution and classical revolutions and theories about them. A lot of theories have been proposed by the researchers and thinkers about the explanation and analysis of revolutions. Since the eighteenth century, especially after the French Revolution in 1789, substantive definition and attitude to revolutions were changed (SALNYKOVA, Anastasiya (2006). In fact, the revolution lost its negative aspects including intrigue, chaos, anarchy, and insecurity and in addition to having a positive value, was proposed as an idealistic model or template for the liberation of other communities. For this reason, there is a difference between many theorists who study the revolutions about the nature of this phenomenon leading to proposing various definitions of revolution and its types and consequences. However, unlike these cases, the term "Revolution" has mostly been used to describe the sudden and radical changes in the political and social circumstances (Svolik, Milan and Seden Akcinaroglu. 2007). The velvet or the colors revolutions depend on peaceful movements encourage

political changes. The velvet revolutions mostly occur during the election. In fact, election is a very important opportunity for the velvet revolutions to occur. Occurrence of the color revolutions is influenced by the acting of a set of internal and external factors. Negative publicity and magnification of internal problems by external forces are two main examples of these factors (LANE, David (2009). Another important difference between the velvet revolutions and classical one is that after the velvet revolutions, some changes are made in laws through mechanisms such as election or referenda. The level of violence is low in such revolutions and former rulers usually are not killed. By contrast, in classical revolutions like the Romanian Revolution, revenges will begin after the victory of the revolutionists and many people are executed and massacred. It can also be mentioned that, unlike the classical revolutions, the origins of the velvet revolutions can be searched in geopolitical motives and goals of Western countries and especially the U.S. In order to take the important regions around Russia under their control, the West needs to empower Russia-phobic and West-oriented governments in this region. In the conditions when there is no international legitimacy, some measures such as coup and the color revolutions could be appropriate solutions to empower the West-oriented governments in the target countries.

3. Discussions:

By studying the color revolutions it can be found that the color or the velvet revolutions are wrongly classified as revolution, because we came into the conclusion that classical revolutions and the color revolutions have many differences. In order to prove that the velvet revolutions are not real revolutions, it should be said that although there is a dissatisfaction of current situation in the velvet revolutions, their depth and demographic and geographical breadth are not the same as the classical revolutions. The role of leadership and structures is less effective in the velvet revolutions and it is the western media and institutions and especially of the U.S. that encourage and mobilize the people to protest. Such revolutions lack a deep culture and originality. There is no expansion of the revolutionary spirit and violence is applied by both sides (protesters and regimes) at a very low level. Movement of such revolutions is basically peaceful and without violence. After the victory, just like some kinds of political revolution, the ruling group and foreign policy orientation are changed, but political regime change or structural economic and cultural changes as seen genuine social revolutions will not occurred. Real revolutions are more a social phenomenon rather than being a political event and are rooted in the history and culture of a society, so that they are irreversible. By contrast, the velvet revolutions or "the velvet anarchism", in other words,

are more a political phenomenon that are induced to a society at a specific time through the media. Colonial governments have a prominent role in the velvet revolutions. These movements lack the required depth of demands and are reversible. For instance, the issue is still continuing in Georgia and Kyrgyzstan that have undergone such revolutions. In other words, the velvet revolution is not a real revolution but it is a kind of anarchism. This means that it doesn't want to obey the accepted laws and rules of society and thereby leads to chaos and unrest. However, anarchism implies another meaning in the political philosophy which is not intended here, but anarchism in this paper means to violate the rational, secular, and religious rules that its result is chaos. Hence, instead of "the velvet revolution", the term "the velvet anarchism" should be used, because revolution is a social movement that is rooted in the depth of a society's history, not what that is taught to the audience in civil disobedience training courses. Unlike the velvet anarchism phenomenon that done by the cesarean of foreign governments, revolutions are natural phenomena that are born endogenously. Revolutions are not made artificially so that they have an end can be a director and guide throughout the history of their societies and even in the world.

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