

# Internal Revolution: Basis and Explanations

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## 1. INTRODUCTION

Intensity: Not all revolutionary movements have the same intensity -. Objectives. The objective is circumscribed only to the leadership leadership and in the rules of the game (French revolution of 1830, in which the bourgeois monarchy of Luis Felipe de Orleans is implanted), it would suppose, in addition to the above, an important change in the hierarchy of existing values (Russian Revolution and French Revolution of 1789), finally, these movements can suppose a total change of civilization (Chinese Revolution and Japanese Revolution).

- Fall of power: It is closely related to the previous framework. Various situations can occur. At the slightest revolutionary blow, the established order (Tsarist monarchy) can collapse. Faced with a conjunctural situation of opposition, that power resigns or abandons (Alfonso XII) or that in the face of the revolutionary opposition power is divided, given this, two possible paths are opened that settle in favor of one of the opposing sectors or that division leads to a civil war (Spanish G.C of 1936). Ultimately the government can resist because it has the necessary resources and the necessary support to make the revolution fail.
- Seizure of power - strategies for access to power:
- Military coup d'état: It is the strategy, theoretically, that has the most possibilities of access to power, as long as the army is united, cohesive and that the coup is perfectly organized and planned (Coup Primo de Rivera - 1923, beginning of civil war ).
- Revolutionary Party: There is a sector, an elite with a clear ideology, perfectly defined ideas with a perfectly established alternative to power. The strategy will be that of typical Revolution. It is necessary that this party get the necessary social support to achieve the intended objective (reign of Ferdinand VII - without sufficient support).
- Prolonged vacancy: Whenever the vacancy or instability in power is prolonged over time Six-year revolutionary period, French revolution at its beginning).
- Development: The military coup is the system that has a lower cost. It is fast, uncertain and does not even involve popular participation. The revolutionary party supposes a greater cost because it implies a participation of society, because it generally implies a longer process in time (although not excessive).

The revolutions that begin their process of change in a moderate way, are radicalized reaching a point of maximum alidity, returning to a moderation, which implies the action of the army, which ends in a new situation but with certain similarities to the previous system. The ideological, temporal and even human cost is very high in these cases. We see, therefore, that there is a confrontation between two orders, which although it may seem very simple, actually gives rise to a plurality of contents or situations.

**IDEOLOGY:** In any revolutionary movement there is undoubtedly an ideological substratum. On some occasions more elaborate, on other occasions more basic or embryonic, but in any case there is an ideological base that seeks to change the established order. Any ideology can serve as a support or impulse for a revolutionary movement as long as a sector takes it as its own. For an ideology to become a variable or alternative of power, it must be taken by a sector and, in turn, at least

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have a series of common characters: • Respond to a series of concrete, real circumstances. That they are not utopian, that they can be put into practice (Anarchism: difficult ideas, almost impossible, to translate into reality).

• Ideologies that will be broad enough, in the sense of collecting or proposing principles and ideas that can be assumed by a significant number of people or groups, that are not exclusive, that only take a specific and small base or sector but that obtain or monopolize a large social base -MARX: "The ideas of the ruling classes are at all times the prevailing ideas, that is, the class that represents the force that governs society is at the same time its intellectual force" .

• Every revolutionary movement supposes two ideological alternatives facing each other (dominant - Alternative).

• Popular element - society/social base.

• PREVIOUS FRAMEWORK: It is necessary to know what the existing situation is, that is, to know what the prevailing ideology is at that time, what is the alternative that is proposed from the dissident sectors, what are the aspirations, reasons or factors of discontent and the objectives or proposals of the great popular base.

• REVOLUTIONARY FRAMEWORK: We are interested in analyzing the transmission of ideas from the dominant sectors to the popular base, the new ideology, fusion or union between the existing popular aspirations and the ideas received from the dominant sectors, to analyze whether they have produced a renewed ideology, for Lastly, the role that this ideology plays in the revolutionary moment or afterwards.

Not all the social sectors that participate in a revolutionary movement can be considered in the same way in terms of the importance they have ideologically speaking:

• ELITE: Authentic protagonist, since it defines a series of values that are the best. • OPPORTUNISTS: Sectors that are not convinced ideologically speaking, but who think that it can benefit them individually and personally. • POPULAR BASE: Fluctuating positions, sometimes even proposing contradictory positions, but we cannot forget that this base will be the one that tips the balance in one direction or another (dissidents - prevailing order). IDEOLOGIES: • TIMELESS: A.1 CONSERVADURISM: Preserve, defend or maintain the established order at a given time. In principle it cannot be considered as revolutions, but it can become an active revolutionary ideology, as long as it considers that the existing order is moving away from the principles considered suitable or when that power has been withdrawn from power (Carlism / A. Latina). A.2 THEOCRITISM: Ideology that is based on religious principles or on a revealed truth. It seeks to establish a political, social or economic order. It is not often that religious principles become an ideological alternative (Islam / fundamentalism). A.3 NATIONALISM: When it becomes more important is in the XIX century but it does not imply that it had not occurred previously (Formation of modern states). The first thing to define is what is meant by nation, each school has defined it in a different way, whether based on a historical community, on a linguistic community, on a certain culture or race. There are nationalist ideologies based on the will or interests of the ideologues who have to define it at a given historical moment. Nationalisms tend to be aggressive, at least because applied to a specific framework it must eliminate all existing dissidence in that framework, because they tend to be aggressive externally to reinforce their own national position or to try to unite certain spaces that have been left out and that they they think it should be integrated (German unification / Basque nationalism). • TEMPORARY:

B.1 LIBERALISM: Defense of freedom, basically understood from the political-economic level. It is the conviction that man is the great force, in order to develop it he needs absolute freedom in the political and economic plane. A state limited to a few minimum functions is advocated, those that guarantee the freedom of the individual. It has been an ideology of elites, who defended what could best satisfy their interests. Once a certain order is achieved, liberalism will be conservative against socialism.

B.2 SOCIALISM: Its fundamental basis is justice, the defense of justice, of equality with regard to the distribution of wealth. For this reason, the social alternative will enormously reinforce the role of the STRONG STATE - PLANNER. The role of the state is to achieve that equality and not for the benefit of certain sectors. Redistribute wealth among all citizens.

B.3 ANARCHISM: The fundamental principle is the defense of FREEDOM understood in its full sense, because it thinks or part of the innate goodness of man. The institutions generated by society are those that corrupt man. His postulate, therefore, is based on the disappearance of the state. It is an indeterminate ideology. There are as many anarchisms as there are anarchists (indeterminacy). It has never become an alternative to the existing order.

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These three ideologies have their origin in the eighteenth century with rationalism,

B.4 FASCISM: The problem or the existing debate is whether we should consider it as an ideology or not. Part of the rejection of liberalism - capitalist and socialism. It also happens as with nationalism, since it must decide on what principles it is based (race, nation, etc.). It has a practical character, being considered as a crisis alternative. It arises or is latent so it can arise at any time that is propitious or favorable for it to occur - CRISIS CIRCUMSTANCES. It is a set of very simple or minimal ideas, it usually recruits its bases among those sectors that are poorly integrated into society or frustrated in their aspirations.

## 2. CONCLUSIONS

- ELITE: Elaborate or assume an ideological alternative. Come to power in case of victory, launching and shaping the new order.
- PEOPLE: There are movements in which the people do not intervene. In the great revolutions, especially in those of prolonged vacancy, the people will play a notable role, assuming at a given moment a series of values but not creating them. This does not mean that we underestimate it. His role will be fundamental since without his intervention the movement would go another way. He is a protagonist whose importance will be decisive in certain revolutionary movements
- MARGINAL SECTORS: Groups that will be integrated. It is not very frequent, but it has happened, especially in processes in which the revolution develops parallel to a foreign war (Rev. Mexicana - Pancho Villa, Guerrillas in the War of Independence).

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