

Bolivarian Revolution as social revolution

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In this paper, I will examine the uniqueness of the Bolivarian Revolution (BR) as a revolution. I will do so by examining the BR as a specific form of a revolution, a social revolution. If Skocpol (1979) writes that social revolutions are the moment when "... rapid, basic transformations of a society's state and class structures; and they are accompanied and in part carried through by class-based revolts from below" then I will utilize the BR to argue that rather social revolutions are not simply the moment when the elites (either "political" or "ruling" accommodate the masses and respond to them (as if they could do otherwise) but rather are the moment when the masses are in control of the political community, (See, e.g.:(Skocpol, 1979); (Wootton, 1986); (Wolin, 1996a); (Davidson, 2015).

The BR is a complex process, one that this paper will argue, can be specifically dated to the political crises touched off by the *Caracazo* in February 1989. This paper will trace out some of these processes, but will also as part of its examination of the social revolution focus on the features of both dual power, and the creation of new institutions (See, e.g. (Zúquete, 2008); (McCoy, 2004a); (Lopez Maya, 2005); (Ciccariello-Maher, 2007); (Hawkins, 2006); (Gibbs, 2006); (Fernandes, 2007)). The BR is complex, and not only is it ambiguous, but it has no clear outcome as of yet, but there are positive signs in how the BR has been able to foster some institutional forms that have radically altered the political community and have the potential to further alter the political community. Such institutional forms as community councils, misiones, communes, communal kitchens, etc., have been able to enact radical social policies, centred along not only "community participation" but also community "protagonism". That is, as a social revolution the BR is itself a life-changing experience for the people who have inserted themselves as the political community.