Mass protests, throughout history have come at a time when the sufficient part of the population is affected by policies of the rulers and elite. This part has often been met with brutal, efficient crackdown local police, militias, national militaries, or even another nation's military forces.

On December 17, 2010, street vendor Mohamed Bouazizi set himself on fire in Sidi Bouzid, Tunisia, in protest of the mistreatment he received from the municipal agents. His death, days later, turned into a national tragedy, which was thought to have caused by the government, and unleashed such uproars that President Zein al-Abedin Ben Ali was forced to flee the country. Like a wildfire, popular protests then spread from one Arab country to another until the entire region was engulfed, ushering in a new era in the history of the region and known as the Arab Spring. On January 14, 2011, protests broke out in Jordan’s capital and other major cities. On January 16, a 32-year-old Yemeni mother of three posted a message on Facebook calling people to celebrate the Tunisian uprising, an initiative followed by a chain of upheavals that several months later forced President Ali Abdullah Saleh to step down. On January 25, a computersavvy Egyptian used Facebook to organize a rally to protest against police brutality, the state of emergency laws, lack of freedom, and corruption in high places, an action that led to the overthrow of President Hosni Mubarak. On February 14, an anti-government rally was organized in Bahrain. On the following day, thousands of Libyans protested after the government arrested human-rights attorney Fathi Terbii in Benghazi, Libya, leading to armed rebellion against Colonel Gadhafi, who was eventually captured and killed. And on March 13, Syrian security forces opened fire on people who had gathered in Deraa’s main mosque in southern Syria to deliberate about how to respond to the arrests of a few students who wrote anti-regime slogans on their school walls. Demonstrations with varying levels of intensity also erupted in Iraq,Lebanon, Morocco, and Saudi Arabia.

The concept of change is typically associated with, and a catchword of, progressive theorists and practitioners of politics with left-wing agendas. However, conservative thinkers have emphasized that change is the crucial means of governments to facilitate the preservation of the social order appear to advocate rather radical transformations of social life as we know it. On the other hand, many progressive scholars frequently display a backward-looking attitude today by calling for the restoration of crumbling institutions such as the social-democratic welfare state, or by claiming to demand only a more thorough implementation of values long shared by the community.

Do progressives and conservatives, then, while pursuing different goals, share the same conception of social and political change? Is change just a means for the realization of a desired state of affairs (be it identified in the past or envisioned for the future), or might it also be thought of as an end itself? Can political change be “real change” if it aims at the preservation of what already is or the restoration of what once already was?

I would like to conduct a research work " Protest Publics as the drivers of political changes: case of Egypt and Turkey". I find this topic extremely relevant and I would like to raise a problem of protest public in Egypt and Turkey and proof whether institutional practices in the country conducted by this public have real democratic background and will inevitably lead to the democratization of the state or will cause islamization, the growth of fundamentalism and help on the establishment of the authoritarian regime. In other words, the problem I pose in my research is the vagueness of the possibility of Egyptian and Turkish protest public to be a driver of political changes in these countries. Consequently, the main question of the research is: to what extent these protest publics may constitute the driving force of political changes.

The relevance of the problem can be explained by the fact that in modern globalizing world the processes occurring in the Egypt which always claimed to be a leader in the region inevitably concern other countries of the Middle East and influence their policy not mentioning Western countries and Russia where Muslim population fervidly follow the changes caused by Arab Spring. This is also a reason of putting Egypt in the focus of the research: although Arab Spring involved almost all Maghreb countries, only this one considered itself as a leading country that creates trends and vectors of the development for the whole region.

The case of Turkey does not touch upon the subject of Arab Spring directly, but may be interpreted as the consequence of the processes in the Middle East. Moreover, due to its geopolitical aspects Turkey has undergone the European influence and from this point of view this country might be perceived as the most European one among the arab-speaking countries, thus analyzing political processes and protest public there and comparing it with Egypt is very possible to give a new way of understanding political changes in the Middle East in the XXI century.

During my research I want to reach a certain goal, to evaluate the influence of protest public on political changes in Egypt and Turkey. While reaching this goal I want also proof firstly, that protest public in Egypt is a political actor that chooses and establishes alternative democratic practices, secondly, that these practices are truly democratic from the point of international criteria and finally, try to find out whether they will help on establishing democracy in Egypt and Turkey or fundamental traditional movements and strong authoritarian leadership will turn the process into another direction.

The structure of the paper is strictly defined by the tasks I raise in each chapter. The first one is about to be more theoretical. There I would like to introduce some basic concepts that give a certain framework for further analysis, namely, by examining the group of literature on political science and public policy I define what protest public actually is, who the drivers of political changes might be and what is actually political change. Moreover, the first chapter is dedicated to the introduction of tools and technique that will be used while analyzing the cases.

Concerning methodological approaches, it seems legitimate to imply actors-centered one, which gives a perfect opportunity to evaluate the impact of the different drivers on political changes. Moreover, the comparative analysis will be used.

The data used in the research might be divided into two parts: the first one – so called “hard” data taken from such organizations and think tanks as World Bank, OECD, Freedom House, Heritage Foundation and Transparency international rankings, World Values Survey Data, Carnegie Moscow Center, Center of Strategic Research, Civil Society Development Fund and Center for Political Technologies analytical reports. The second type of data is “soft” data or in other words the result of the expert interviews taken during the internship in February – March 2014. The interviews were conducted with experts specializing in Egypt and Turkey and studying protests movements in these countries.

Using this second type of data gives an additional tool for evaluating the drivers’ impact of protest public (among other drivers, both factors and actors) in political changes in the periods of time mentioned above.

By building this framework I will be able to proceed with analyzing particular cases announced in the topic of the research. The second chapter will be dedicated to Egypt and the third one to Turkey.