



Power AND Democracy

Critical Interventions

EDITED BY

FREDRIK ENGELSTAD
AND ØYVIND ØSTERUD

THE CONTRIBUTORS

ROBERT E. GOODIN
JOHN A. HALL
PAUL HIRST
ANNE PHILLIPS
BO ROTHSTEIN
IAN SHAPIRO
MICHAEL THOMPSON
CHARLES TILLY

Contents

	<i>Preface</i>	vii
	<i>List of Contributors</i>	ix
	Introduction: Democracy and Power <i>Fredrik Engelstad and Øyvind Østerud</i>	1
I DEMOCRACY AND POWER DISTRIBUTION		
1	Power and Democracy <i>Ian Shapiro</i>	11
2	Regimes and Contention <i>Charles Tilly</i>	33
II INCLUSION AND PARTICIPATION		
3	Democracy, Recognition and Power <i>Anne Phillips</i>	57
4	Input Democracy <i>Robert E. Goodin</i>	79
5	Social Capital in a Working Democracy <i>Bo Rothstein</i>	101
III DEMOCRACY, GLOBALIZATION AND THE NATION-STATE		
6	The Politics of Modernity <i>John A. Hall</i>	131
7	What is Globalization? <i>Paul Hirst</i>	151

- 8 Democracy Beyond Borders?
Oyvind Østerud 169

IV BROADENING CONCEPTS OF DEMOCRACY

- 9 Technology and Democracy
Michael Thompson 185

- 10 Democracy at Work?
Fredrik Engelstad 209

- Index* 235

Introduction

Democracy and Power

Fredrik Engelstad and Øyvind Østerud

If democracy today is hegemonic, it is so in its Schumpeterian interpretation, understood as a set of mechanisms for decision-making. In a specific sense, these optics make questions of power slightly irrelevant. Obviously not by implying that power is unimportant but in the meaning that relevant power questions are interpreted in direct association with the structure of decision-making. Questions of power elucidate democracy from a different angle, but without taking a substantively different view. Power is regarded as relevant by being embedded in democratic institutions, not in other respects.

This way of thinking has met resistance from at least three positions. Elite theory of the Millsian version still maintains that political power is overruled by other power sources. The elite conspire, more or less consciously, to use politics for their own purposes. In contrast, according to Foucauldians, we still have to fulfil the decapitation of the king. Political theory should not be too obsessed by political power, as the deep structure of social power is to be found in linguistic structures, in decentralized social institutions and in the subjects themselves and their way of self-examination. Finally, opposition has come from adherents of participatory democracy, either promoted by citizen deliberation modelled on ancient Athens, or in the vision of works councils as the meeting place of freely associated workers taking their destiny into their own hands.

The present volume chooses a different path. By juxtaposing the concepts of democracy and power an alternative approach to democracy as embedded in a broader societal framework becomes visible. This has consequences for the interpretation of the complex relationship between state power and citizen power. The normal mode of operation of powerful states is to be autocratic or even tyrannical, not democratic. Minimizing top-down power, whether from state agencies, employers or heads of organizations, enhances autonomy among subordinates. At the same time, considerable state power is a precondition for power among the citizenry. State power may serve the autonomy of citizens because it enforces the law and secures protection of citizens' scope of action and their property. This, however, depends on their