



democratic principles, institutions and political culture (p. 109). He cites Habermas, as an advocate of this type of civic nationalism or cosmopolitan patriotism, who rejects the view that democracy in Europe cannot work because there is no unified European people. Developing a trans-state public sphere, with the participating individuals affected by common public policies, could develop social solidarity not grounded on national sentiment (p. 109). The economic integration that is already underway can be made significantly more accountable through popular pressure that is exerted upon national leaders and supranational organizations.

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### **Spaces of Democracy: Geographical Perspectives on Citizenship, Participation and Representation**

Clive Barnett and Murray Low (eds.)  
*Sage Publications, London, Thousand Oaks & New Delhi, 2004, 253pp.*  
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In *Spaces of Democracy*, Barnett and Low distinguish between democracy as an ideal referring to political rule by the people and democracy as a set of processes and procedures. While there has been a seemingly universal acceptance of democracy as an ideal in the last two decades, there is dispute about procedures and processes for making the ideal into practices of institutionalized democracy. Their key starting point is not the question What is democracy? but rather *Where* is democracy? They are struck by the realization that processes of democratization, or democracy in a more general sense, have had limited influence on the research agenda of human geography. Their general aim is to rectify this situation by encouraging critical engagement with issues of normative political theory. Barnett and Low refer to the 'ghostly presence of democracy in geography' (p. 1) claiming that critical analysis of democratic procedures of participation and representation remains largely marginalized, constrained at a more fundamental level by understandings of



political processes as deriving from economic interests. More broadly, the neo-Gramscian state theory that has a strong presence in contemporary geography has remained largely uninfluenced by the 30 years of post-Enlightenment liberal political philosophy that has revitalized conversations about democracy, citizenship, and power in contemporary debates (p. 2). This means that geography's engagement with politics is characterized by *theoreticism*, a term they take to mean 'a tendency to deduce desirable political outcomes from deeper interests, established outside political processes into which the academic researcher has a privileged insight' (p. 3). So far, the terms of engagement between geography and politics can be characterized as 'persistently evasive' of normative political philosophy 'in favour of either the abstracted-individualism of ethical reflection or the certainties of radical political critique' (p. 3).

Contemporary discussions about democratic theory and practice tend to be *within* the bounds of liberalism, in the sense that communitarian, deliberative, participatory, radical and discursive approaches to democracy define themselves in relation to liberalism (p. 4). For Barnett and Low, liberalism has many strands and historical variants that are overlooked by the tendency to understand liberalism as solely concerned with the market *vs* the state. They seek to retrieve other aspects of liberal thought that enhance citizen participation and strongly endorse what they understand as egalitarian democratic liberalism, because liberalism is rejected in critical human geography (p. 5). A major consequence of this has been a tendency to focus on aspects of social theory, in particular explanatory accounts of socio-spatial process and outcome orientated accounts of justice, over aspects of political theory that emphasize participation, representation and accountability. This raises the question of what politics and the political are, which the editors recognize as fundamental to the poststructuralist approach to radicalizing democracy, an approach they are dubious about because of the claim that the political needs to be understood outside the liberal rationalist paradigm because it fails to recognize irreducible conflict. Barnett and Low are not convinced that post-structuralist accounts of radical democracy can provide an adequate account of the institutionalization actual politics should take. They are convinced that the complex interplays of liberalism are too valuable to be disregarded by those interested in progressive social change. Liberalism provides a valuable conduit for political action and thought on the principles and procedures of democratic justice (p. 8). Moreover, they seek to redeem the term 'radical democracy', emphasizing alternative forms of liberalism that move away from identity politics.

*Spaces of Democracy* is concerned with the who, how, and what of democracy. The universalization of democracy does not imply that there is an agreed upon understanding of what exactly democracy is, although it does generate consideration of practicalities of democracy's meaning. There are



three sections in the edited collection. The first section, *Elections, Voting and Representation*, examines the changing meanings of basic mechanisms of modern democracy. The second section, *Democracy, Citizenship and Scale*, is concerned with spaces where democracy is actualized at domestic/national levels and urban/regional/national levels, and with processes of international migration. A key part of this section is the concept of citizenship-formation, highlighting institutions, social relations and embodied practices, which creates and transforms citizenship in different contexts. The final section, *Making Democratic Spaces*, examines the what and the where of informal types of politics that are crucial to the further understanding of democracy and processes of democratization. The focus is on the public/private distinction and the interplays of the concept of public space, cultural practices and the role of social movements in a global context in developing a democratic public life. Overall, the collection seeks to broaden and deepen the scope of democracy to include the media, social movements, community mobilization, and interplays of associated culture. It also directs new questions to dominant theorizations of state-centred democratic polities to rethink elections and electoral systems, central–local state relations, and citizenship. The consideration of space, place and scale on existing conceptualizations of democracy generates exciting possibilities for normative questions about democracy, justice and legitimacy to be at the centre of critical human geography in its analysis of contemporary socio-economic metamorphoses.

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### **Hiding from Humanity: Disgust, Shame and the Law**

Martha Nussbaum

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Emotions, Nussbaum claims, are pervasive and it would be difficult to think of law without in some way including them. But they are also problematic. If they concern reasonable beliefs about goods which are important to have, don't people have different ones, and how then can we enforce them via the criminal law in a liberal society?

One way of dealing with that problem has been a form of utilitarianism where deterrence is the only variable, and the actual act, rather than internal