

Democratization and war

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Abstract:

Evidence is presented that raises questions about the Clinton administration's policy of promoting peace by promoting democratization. The expectation that the spread of democracy will probably contribute to peace in the long run, once new democracies mature, provides little comfort to those who might face a heightened risk of war in the short run. Pushing nuclear-armed great powers like Russia or China toward democratization is like spinning a roulette wheel: many of the outcomes are undesirable. Of course, in most cases the initial steps on the road to democratization will not be produced by any conscious policy of the US. The roulette wheel is already spinning for Russia and perhaps will be soon for China. Washington and the international community need to think not so much about encouraging or discouraging democratization as about helping to smooth the transition in ways that minimize its risks.

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DANGERS OF TRANSITION

THE IDEA that democracies never fight wars against each other has become an axiom for many scholars. It is, as one scholar puts it, "as close as anything we have to an empirical law in international relations." This "law" is invoked by American statesmen to justify a foreign policy that encourages democratization abroad. In his 1994 State of the Union address, President Clinton asserted that no two democracies had ever gone to war with each other, thus explaining why promoting democracy abroad was a pillar of his foreign policy.

It is probably true that a world in which more countries were mature, stable democracies would be safer and preferable for the United States. But countries do not become mature democracies overnight. They usually go through a rocky transition, where mass politics mixes with authoritarian elite politics in a volatile way. Statistical evidence covering the past two centuries shows that in this transitional phase of democratization, countries become more aggressive and war-prone, not less, and they do fight wars with democratic states. In fact, formerly authoritarian states where democratic participation is on the rise are more likely to fight wars than are stable democracies or autocracies. States that make the biggest leap, from total autocracy to extensive mass democracy--like contemporary Russia--are about twice as likely to fight wars in the decade after democratization as are states that remain autocracies.

This historical pattern of democratization, belligerent nationalism, and war is already emerging in some of today's new or partial democracies, especially some formerly communist states. Two pairs of states--Serbia and Croatia, and Armenia and Azerbaijan--have found themselves at war while experimenting with varying degrees of electoral democracy. The electorate of Russia's partial democracy cast nearly a quarter of its votes for the party of radical nationalist Vladimir Zhirinovskiy. Even mainstream Russian politicians have adopted an imperial tone in their dealings with neighboring former Soviet republics, and military force has been used ruthlessly in Chechnya.

The following evidence should raise questions about the Clinton administration's policy of promoting peace by promoting

democratization. The expectation that the spread of democracy will probably contribute to peace in the long run, once new democracies mature, provides little comfort to those who might face a heightened risk of war in the short run. Pushing nuclear-armed great powers like Russia or China toward democratization is like spinning a roulette wheel: many of the outcomes are undesirable. Of course, in most cases the initial steps on the road to democratization will not be produced by any conscious policy of the United States. The roulette wheel is already spinning for Russia and perhaps will be soon for China. Washington and the international community need to think not so much about encouraging or discouraging democratization as about helping to smooth the transition in ways that minimize its risks.

THE EVIDENCE

OUR STATISTICAL analysis relies on the classifications of regimes and wars from 1811 to 1980 used by most scholars studying the peace among democracies. Starting with these standard data, we classify each state as a democracy, an autocracy, or a mixed regime--that is, a state with features of both democracies and autocracies. This classification is based on several criteria, including the constitutional constraints on the chief executive, the competitiveness of domestic politics, the openness of the process for selecting the chief executive, and the strength of the rules governing participation in politics. Democratizing states are those that made any regime change in a democratic direction--that is, from autocracy to democracy, from a mixed regime to democracy, or from autocracy to a mixed regime. We analyze wars between states as well as wars between a state and a non-state group, such as liberation movements in colonies, but we do not include civil wars.(1)

Because we view democratization as a gradual process, rather than a sudden change, we test whether a transition toward democracy occurring over one, five, and ten years is associated with the subsequent onset of war. To assess the strength of the relationship between democratization and war, we construct a series of contingency tables.(Tables omitted) Based on those tables, we compare the probability that a democratizing state subsequently goes to war with the probabilities of war for states in transition toward autocracy and for states undergoing no regime change. The results of all of these tests show that democratizing states were more likely to fight wars than were states that had undergone no change in regime. This relationship is weakest one year into democratization and strongest at ten years. During any given ten-year period, a state experiencing no regime change had about one chance in six of fighting a war in the following decade. In the decade following democratization, a state's chance of fighting a war was about one in four. When we analyze the components of our measure of democratization separately, the results are similar. On average, an increase in the openness of the selection process for the chief executive doubled the likelihood of war. Increasing the competitiveness of political participation or increasing the constraints on a country's chief executive (both aspects of democratization) also made war more likely. On average, these changes increased the likelihood of war by about 50 percent and 35 percent respectively.

The statistical results are even more dramatic when we analyze cases in which the process of democratization culminated in very high levels of mass participation in politics. States changing from a mixed regime to democracy were on average about 50 percent more likely to become engaged in war (and about two-thirds more likely to go to war with another nation-state) than states that remained mixed regimes.

The effect was greater still for those states making the largest leap, from full autocracy to high levels of democracy. Such states were on average about two-thirds more likely to become involved in any type of war (and about twice as likely to become involved in an interstate war) than states that remained autocracies. Though this evidence shows that democratization is dangerous, its reversal offers no easy solutions. On average, changes toward autocracy also yielded an increase in the probability of war, though a smaller one than changes toward democracy, compared to states experiencing no regime change.

NATIONALISM AND DEMOCRATIZATION

THE CONNECTION between democratization and nationalism is striking in both the historical record and today's headlines. We did not measure nationalism directly in our statistical tests. Nonetheless, historical and contemporary evidence strongly suggests that rising nationalism often goes hand in hand with rising democracy. It is no accident that the end of the Cold War brought both a wave of democratization and a revival of nationalist sentiment in the former communist states.

In eighteenth-century Britain and France, when nationalism first emerged as an explicit political doctrine, it meant self-rule by the people. It was the rallying cry of commoners and rising commercial classes against rule by aristocratic elites, who were charged with the sin of ruling in their own interests, rather than those of the nation. Indeed, dynastic rulers and imperial courts had hardly been interested in promoting nationalism as a banner of solidarity in their realms. They typically ruled over a linguistically and culturally diverse conglomeration of subjects and claimed to govern by divine right, not in the interest of the nation. Often, these rulers were more closely tied by kinship, language, or culture to elites in other states than to their own

subjects The position of the communist ruling class was strikingly similar: a transnational elite that ruled over an amalgamation of peoples and claimed legitimacy from the communist party's role as the vanguard of history, not from the consent of the governed. Popular forces challenging either traditional dynastic rulers or communist elites naturally tended to combine demands for national self-determination and democratic rule.

This concoction of nationalism and incipient democratization has been an intoxicating brew, leading in case after case to ill-conceived wars of expansion. The earliest instance remains one of the most dramatic. In the French Revolution, the radical Brissotin parliamentary faction polarized politics by harping on the king's slow response to the threat of war with other dynastic states. In the ensuing wars of the French Revolution, citizens flocked to join the revolutionary armies to defend popular self-rule and the French nation. Even after the revolution turned profoundly antidemocratic, Napoleon was able to harness this popular nationalism to the task of conquering Europe, substituting the popularity of empire for the substance of democratic rule.

After this experience, Europe's ruling elites decided to band together in 1815 in the Concert of Europe to contain the twin evils of nationalism and democratization. In this scheme, Europe's crowned heads tried to unite in squelching demands for constitutions, electoral and social democracy, and national self-determination. For a time nationalism and democratization were both held back, and Europe enjoyed a period of relative peace.

But in the long run, the strategy failed in the face of the economic changes strengthening popular forces in Western and Central Europe. British and French politicians soon saw that they would have to rule by co-opting nationalist and democratic demands, rather than suppressing them. Once the specter of revolution returned to Europe in 1848, this reversal of political tactics was complete, and it led quickly to the Crimean War. British Foreign Secretary Palmerston and French Emperor Napoleon III both tried to manage the clamor for a broader political arena by giving democrats what they wanted in foreign affairs--a "liberal" war to free imprisoned nations from autocratic rule and, incidentally, to expand commerce.

But this was just the dress rehearsal for history's most potent combination of mass politics and rising nationalism, which occurred in Germany around the turn of the twentieth century. Chancellor Otto von Bismarck, counting on the conservative votes of a docile peasantry, granted universal suffrage in the newly unified Reich after 1870, but in foreign and military affairs, he kept the elected Reichstag subordinate to the cabinet appointed by the kaiser. Like the sorcerer's apprentice, however, Bismarck underestimated the forces he was unleashing. With the rise of an industrial society, Bismarck's successors could not control this truncated democracy, where over 90 percent of the population voted. Everyone was highly politicized, yet nobody could achieve their aims through the limited powers of the Reichstag. As a result, people organized direct pressure groups outside of electoral party politics. Some of these clamored for economic benefits, but many of them found it tactically useful to cloak their narrow interests in a broader vision of the nation's interests. This mass nationalist sentiment exerted constant pressure on German diplomacy in the Wilhelmine years before 1914 and pushed its vacillating elites toward war.

Democratization and nationalism also became linked in Japan on the eve of the Manchurian invasion in 1931. During the 1920s Japan expanded its suffrage and experimented with two-party electoral competition, though a council of military elder statesmen still made the ultimate decisions about who would govern. These semi-elected governments of the 1920s supported free trade, favored naval arms control, and usually tried to rein in the Japanese army's schemes to undermine the Open Door policy in China. During the 1920s, Young Turks in the army developed a populist, nationalist doctrine featuring a centrally planned economy within an autarkic, industrialized, expanded empire, while scapegoating Japan's alleged internal and external enemies, including leftist workers, rich capitalists, liberals, democrats, Americans, and Russians. After the economic crash of the late 1920s, this nationalist formula became persuasive, and the Japanese military had little trouble gaining popular support for imperial expansion and the emasculation of democracy. As in so many previous cases, nationalism proved to be a way for militarist elite groups to appear populist in a democratizing society while obstructing the advance to full democracy.

The interconnection among nationalism, democratization, and war is even clearer in new states. In today's "Weimar Russia," voters disgruntled by economic distress backed belligerent nationalists like Zhirinovsky, put ostensible liberals like President Boris Yeltsin and Foreign Minister Andrei Kozyrev on the defensive on ethnic and foreign policy issues, and contributed to the climate that led to war in Chechnya. In "Wilhelmine Serbia" the political and military elites of the old regime, facing inexorable pressure for democratization, cynically but successfully created a new basis for legitimacy through nationalist propaganda and military action, and they recently won elections that were only partially manipulated. Until its recent decree suspending the activities of the main opposition party, Armenia had moved quite far toward full democracy while at the same time supporting an invasion of its ethnic foes in Azerbaijan. The Azeris have been less successful in sustaining momentum toward democracy. However, in Azerbaijan's one relatively free and fair presidential election, the winner, Abulfaz Ali Elchibey, attacked the incumbent for being insufficiently nationalist and populist. Elchibey's platform emphasized Turkic identity and the

strengthening of the Azeri nation-state to try to mount a counteroffensive against the Armenians. In other ethnically divided societies, where holding an election is like taking a census, democratization has often become an opportunity to exercise the tyranny of the majority.

THE SORCERER'S APPRENTICE

ALTHOUGH DEMOCRATIZATION in many cases leads to war, that does not mean that the average voter wants war. Public opinion in democratizing states often starts off highly averse to the costs and risks of war. In that sense, the public opinion polls taken in Russia in early 1994 were typical. Respondents said, for example, that Russian policy should make sure the rights of Russians in neighboring states were not infringed, but not at the cost of military intervention. Public opinion often becomes more belligerent, however, as a result of propaganda and military action presented as *faits accomplis* by elites. This mass opinion, once aroused, may no longer be controllable.

For example, Napoleon III successfully exploited the domestic prestige from France's share of the victory in the Crimean War to consolidate his rule, despite the popular reluctance and war-weariness that had accompanied the war. Having learned this lesson well, Napoleon tried this tactic again in 1859. On the eve of his military intervention in the Italian struggle with Austria, he admitted to his ministers that "on the domestic front, the war will at first awaken great fears; traders and speculators of every stripe will shriek, but national sentiment will [banish] this domestic fright; the nation will be put to the test once more in a struggle that will stir many a heart, recall the memory of heroic times, and bring together under the mantle of glory the parties that are steadily drifting away from one another day after day."⁽²⁾ Napoleon was trying not just to follow opinion but to make public opinion bellicose, in order to stir a national feeling that would enhance the state's ability to govern a split and stalemated political arena.

Much the same has happened in contemporary Serbia. Despite the memories of Ustashe atrocities in World War II, intermarriage rates between Croats and Serbs living in Croatia were as high as one in three during the 1980s. Opinion has been bellicized by propaganda campaigns in state-controlled media that, for example, carried purely invented reports of rapes of Serbian women in Kosovo, and even more so by the *fait accompli* of launching the war itself.

In short, democratizing states are war-prone not because war is popular with the mass public, but because domestic pressures create incentives for elites to drum up nationalist sentiment.

THE CAUSES OF DEMOCRATIC WARS

DEMOCRATIZATION typically creates a syndrome of weak central authority, unstable domestic coalitions, and high-energy mass politics. It brings new social groups and classes onto the political stage. Political leaders, finding no way to reconcile incompatible interests, resort to shortsighted bargains or reckless gambles in order to maintain their governing coalitions. Elites need to gain mass allies to defend their weakened positions. Both the newly ambitious elites and the embattled old ruling groups often use appeals to nationalism to stay astride their unmanageable political coalitions.

Needing public support, they rouse the masses with nationalist propaganda but find that their mass allies, once mobilized by passionate appeals, are difficult to control. So are the powerful remnants of the old order--the military, for example--which promote militarism because it strengthens them institutionally. This is particularly true because democratization weakens the central government's ability to keep policy coherent and consistent. Governing a society that is democratizing is like driving a car while throwing away the steering wheel, stepping on the gas, and fighting over which passenger will be in the driver's seat. The result, often, is war.

Political stalemate and imperialist coalitions. Democratization creates a wider spectrum of politically significant groups with diverse and incompatible interests. In the period when the great powers were first democratizing, kings, aristocrats, peasants, and artisans shared the historical stage with industrialists, an urban working class, and a middle-class intelligentsia. Similarly, in the post-communist world, former party apparatchiks, atavistic heavy industrialists, and downwardly mobile military officers share the stage with populist demagogues, free-market entrepreneurs, disgruntled workers, and newly mobilized ethnic groups. In principle, mature democratic institutions can integrate even the widest spectrum of interests through competition for the favor of the average voter. But where politic parties and representative institutions are still in their infancy, the diversity of interests may make political coalitions difficult to maintain. Often the solution is a belligerent nationalist coalition.

In Britain during the period leading up to the Crimean War, neither the Whigs nor Tories could form a lasting governing coalition because so many groups refused to enter stable political alliances. None of the old elites would coalesce with the parliamentary

bloc of radicals elected by urban middle-class and Irish voters. Moreover, protectionist Tories would not unite with free-trading Whigs and Peelite Tories. The social and political mid-Victorian equipoise between traditional and modern Britain created a temporary political stalemate. Lord Palmerston's pseudo-liberal imperialism turned out to be the only successful formula for creating a durable ruling coalition during this transitional period of democratization.

The stalemate in Wilhelmine-era electoral politics was even more serious. In principle, coalitions of the left and right might have formed a two-party system to vie for the favor of the average voter, thus moderating policy. In fact, both left and right were too internally divided to mount effective coalitions with internally consistent policies. Progressives dreamed of a bloc extending "from Bassermann to Bebel," from the liberal-democratic middle classes through the Marxist working classes, but the differences between labor and capital chronically barred this development. Conservatives had more success in forging a "marriage of iron and rye," but fundamental differences between military-feudal Junkers and Ruhr industrialists over issues ranging from the distribution of tax burdens to military strategy made their policies incoherent. Germany wound up with plans for a big army and a costly navy, and nobody willing to pay for it.

In more recent times, incipient democratization has likewise caused political impasses by widening the political spectrum to include too many irreconcilable political forces. In the final days of Yugoslavia, efforts by moderates like former Prime Minister Ante Markovic to promote a federalist, democratic, economic reformist platform were hindered not only by ethnic divisions but also by the cleavage between market-oriented business interests on the one hand and party bosses and military officers on the other. Similarly, in Russia, the difficulty of reconciling liberal, neo-communist, and nationalist political platforms and the social interests behind them has led to parliamentary stalemate, attempts to break the stalemate by presidential decree, tanks in the streets, and the resort to freelancing by breakaway regions, the military, and spontaneous privatizers of state property. One interpretation of Yeltsin's decision to use force in Chechnya is that he felt it necessary to show that he could act decisively to prevent the unraveling of central authority, with respect not only to ethnic separatists but also to other ungovernable groups in a democratizing society. Chechnya, it was hoped, would allow Yeltsin to demonstrate his ability to coerce Russian society while at the same time exploiting a potentially popular nationalist issue.

Inflexible interests and short time horizons. Groups threatened by social change and democratization, including still-powerful elites, are often compelled to take an inflexible view of their interests, especially when their assets cannot be readily adapted to changing political and economic conditions. In extreme cases, there may be only one solution that will maintain the social position of the group. For Prussian landowners, it was agricultural protection in a nondemocratic state; for the Japanese military, it was organizational autonomy in an autarkic empire; for the Serbian military and party elites, it was a Serbian nationalist state. Since military bureaucracies and imperial interest groups occupied key positions in many authoritarian great powers, whether monarchical or communist, most interests threatened by democratization have been bound up with military programs and the state's international mission. Compromises that may lead down the slippery slope to social extinction or irrelevance have little appeal to such groups. This adds to the difficulty of finding an exit from the domestic political impasse and may make powerful domestic groups impervious to the international risks of their strategies.

Competing for popular support. The trouble intensifies when elites in a democratizing society try to recruit mass allies to their cause. Threatened elite groups have an overwhelming incentive to mobilize mass backers on the elites' terms, using whatever special resources they might retain. These resources have included monopolies of information (the Wilhelmine navy's unique "expertise" in making strategic assessments), propaganda assets (the Japanese army public relations blitz justifying the invasion of Manchuria), patronage (Lord Palmerston's gifts of foreign service postings to the sons of cooperative journalists), wealth (the Krupp steel company's bankrolling of mass nationalist and militarist leagues), organizational skills and networks (the Japanese army's exploitation of rural reservist organizations to build a social base), and the ability to use the control of traditional political institutions to shape the political agenda and structure the terms of political bargains (the Wilhelmine ruling elite's agreement to eliminate anti-Catholic legislation in exchange for Catholic support in the Reichstag on the naval budget).

This elite mobilization of mass groups takes place in a highly competitive setting. Elite groups mobilize mass support to neutralize mass threats (for instance, creating patriotic leagues to counter workers' movements) and counter other elite groups' successful efforts at mass mobilization (such as the German Navy League, a political counterweight to the Junker-backed Agrarian League). The elites' resources allow them to influence the direction of mass political participation, but the imperative to compete for mass favor makes it difficult for a single elite group to control the outcome of this process. For example, mass groups that gain access to politics through elite-supported nationalist organizations often try to outbid their erstwhile sponsors. By 1911, German popular nationalist lobbies were in a position to claim that if Germany's foreign foes were really as threatening as the ruling elites had portrayed them, then the government had sold out German interests in reaching a compromise with France over the Moroccan dispute. In this way, elite mobilization of the masses adds to the ungovernability and political impasse of democratizing states.

Ideology takes on particular significance in the competition for mass support. New entrants to the political process, lacking established habits and good information, may be uncertain where their political interests lie. Ideology can yield big payoffs, particularly when there is no efficient free marketplace of ideas to counter false claims with reliable facts. Elites try out all sorts of ideological appeals depending on the social position they are defending, the nature of the mass group they want to recruit, and the kinds of appeals that seem politically plausible. A nearly universal element of these ideological appeals, however, is nationalism, which has the advantage of positing a community of interest uniting elites and masses. This distracts attention from class cleavages that divide elites from the masses they are trying to recruit.

The weakening of central authority. The political impasse and recklessness of democratizing states is deepened by the weakening of the state's authority. The autocrat can no longer dictate to elite interest groups or mass groups. Meanwhile, democratic institutions lack the strength to integrate these contending interests and views. Parties are weak and lack mass loyalty. Elections are rigged or intermittent. Institutions of public political participation are distrusted because they are subject to manipulation by elites and arbitrary constraints imposed by the state, which fears the outcome of unfettered competition.

Among the great powers, the problem was not excessive authoritarian power at the center, but the opposite. The Aberdeen coalition that brought Britain into the Crimean War was a makeshift cabinet headed by a weak leader with no substantial constituency. Likewise, on the eve of the Franco-Prussian War, Napoleon III's regime was in the process of caving in to its liberal opponents, who dominated the parliament elected in 1869. As Europe's armies prepared to hurtle from their starting gates in July 1914, Austrian leaders, perplexed by the contradictions between the German chancellor's policy and that of the German military, asked, "Who rules in Berlin?" Similarly, the 1931 Manchurian incident was a *fait accompli* by the local Japanese military; Tokyo was not even informed. The return to imperial thinking in Moscow today is the result of Yeltsin's weakness, not his strength. As the well-informed Moscow analyst Sergei Karaganov recently argued, the breakdown of the Leninist state "has created an environment where elite interests influence [foreign] policy directly."⁽³⁾

In each of these cases, the weak central leadership resorts to the same strategies as do the more parochial elite interests, using nationalist ideological appeals and special-interest payoffs to maintain their short-run viability, despite the long-run risks ;hat these strategies may unleash.

Prestige strategies. One of the simplest but riskiest strategies for a hard-pressed regime in a democratizing country is to shore up its prestige at home by seeking victories abroad. During the Chechen intervention, newspaper commentators in Moscow and the West were reminded of Russian Interior Minister Viacheslav Plehve's fateful remark in 1904, on the eve of the disastrous Russo-Japanese War, that what the tsar needed was "a short, victorious war" to boost his prestige. Though this strategy often backfires, it is a perennial temptation as a means for coping with the political strains of democratization. German Chancellor Johannes Miquel, who revitalized the imperialist-protectionist "coalition of iron and rye" at the turn of the century, told his colleagues that "successes in foreign policy would make a good impression in the Reichstag debates, and political divisions would thus be moderated."⁽⁴⁾ The targets of such strategies often share this analysis. Richard Cobden, for example, argued that military victories abroad would confer enough prestige on the military-feudal landed elite to allow them to raise food tariffs and snuff out democracy: "Let John Bull have a great military triumph, and we shall have to take off our hats as we pass the Horse Guards for the rest of our lives."⁽⁵⁾

Prestige strategies make the country vulnerable to slights to its reputation. Napoleon III, for example, was easily goaded into a fateful declaration of war in 1870 by Bismarck's insulting editorial work on a leaked telegram from the kaiser. For those who want to avoid such diplomatic provocations, the lesson is to make sure that compromises forced on the leaders of democratizing states do not take away the fig leaves needed to sustain their domestic prestige.

MANAGING THE DANGERS

THOUGH MATURE democratic states have virtually never fought wars against each other, promoting democracy may not promote peace because states are especially war-prone during the transition toward democracy. This does not mean, however, that democratization should be squelched in the interests of peace. Many states are now democratizing or on the verge of it, and stemming that turbulent tide, even if it were desirable, may not be possible. Our statistical tests show that movements toward autocracy, including reversals of democratization, are only somewhat less likely to result in war than democratization itself. Consequently, the task is to draw on an understanding of the process of democratization to keep its unwanted side effects to a minimum.

Of course, democratization does not always lead to extreme forms of aggressive nationalism, just as it does not always lead to

war. But it makes those outcomes more likely. Cases where states democratized without triggering a nationalist mobilization are particularly interesting, since they may hold clues about how to prevent such unwanted side effects. Among the great powers, the obvious successes were the democratization of Germany and Japan after 1945, due to occupation by liberal democracies and the favorable international setting provided by the Marshall Plan, the Bretton Woods economic system, and the democratic military alliance against the Soviet threat. More recently, numerous Latin American states have democratized without nationalism or war. The recent border skirmishes between Peru and Ecuador, however, coincide with democratizing trends in both states and a nationalist turn in Ecuadorian political discourse. Moreover, all three previous wars between that pair over the past two centuries occurred in periods of partial democratization.

In such cases, however, the cure is probably more democracy, not less. In "Wilhelmine Argentina," the Falkland Islands/Malvinas War came when the military junta needed a nationalist victory to stave off pressure for the return of democracy; the arrival of full democracy has produced more pacific policies. Among the East European states, nationalist politics has been unsuccessful in the most fully democratic ones--Poland, the Czech Republic, and Hungary--as protest votes have gone to former communists. Nationalism has figured more prominently in the politics of the less democratic formerly communist states that are nonetheless partially democratizing. States like Turkmenistan that remain outright autocracies have no nationalist mobilization--indeed no political mobilization of any kind. In those recent cases, in contrast to some of our statistical results, the rule seems to be: go fully democratic, or don't go at all.

In any given case, other factors may override the relative bellicosity of democratizing states. These might include the power of the democratizing state, the strength of the potential deterrent coalition of states constraining it, the attractiveness of more peaceful options available to the democratizing state, and the nature of the groups making up its ruling coalition. What is needed is to identify the conditions that lead to relatively peaceful democratization and try to create those circumstances.

One of the major findings of scholarship on democratization in Latin America is that the process goes most smoothly when elites threatened by the transition--especially the military--are given a golden parachute. Above all, they need a guarantee that they will not wind up in jail if they relinquish power. The history of the democratizing great powers broadens this insight. Democratization was least likely to lead to war when the old elites saw a reasonably bright future for themselves in the new social order. British aristocrats, for example, had more of their wealth invested in commerce and industry than in agriculture, so they had many interests in common with the rising middle classes. They could face democratization with relative equanimity. In contrast, Prussia's capital-starved, small-scale Junker landholders had no choice but to rely on agricultural protection and military careers.

In today's context, finding benign, productive employment for the erstwhile communist nomenklatura, military officer corps, nuclear scientists, and smokestack industrialists ought to rank high on the list of priorities. Policies aimed at giving them a stake in the privatization process and subsidizing the conversion of their skills to new, peaceful tasks in a market economy seem like a step in the right direction. According to some interpretations, Russian Defense Minister Pavel Grachev was eager to use force to solve the Chechen confrontation in order to show that Russian military power was still useful and that increased investment in the Russian army would pay big dividends. Instead of pursuing this reckless path, the Russian military elite needs to be convinced that its prestige, housing, pensions, and technical competence will improve if and only if it transforms itself into a Western-style military, subordinate to civilian authority and resorting to force only in accordance with prevailing international norms. Not only do old elites need to be kept happy, they also need to be kept weak. Pacts should not prop up the remnants of the authoritarian system, but rather create a niche for them in the new system.

Another top priority must be creating a free, competitive, and responsible marketplace of ideas in the newly democratizing states. Most of the war-prone democratizing great powers had pluralistic public debates, but the debates were skewed to favor groups with money, privileged access to the media, and proprietary control over information ranging from archives to intelligence about the military balance. Pluralism is not enough. Without a level playing field, pluralism simply creates the incentive and opportunity for privileged groups to propound self-serving myths, which historically have often taken a nationalist turn. One of the rays of hope in the Chechen affair was the alacrity with which Russian journalists exposed the costs of the fighting and the lies of the government and the military. Though elites should get a golden parachute regarding their pecuniary interests, they should be given no quarter on the battlefield of ideas. Mythmaking should be held up to the utmost scrutiny by aggressive journalists who maintain their credibility by scrupulously distinguishing fact from opinion and tirelessly verifying their sources. Promoting this kind of journalistic infrastructure is probably the most highly leveraged investment the West can make in a peaceful democratic transition.

Finally, the kind of ruling coalition that emerges in the course of democratization depends a great deal on the incentives created by the international environment. Both Germany and Japan started on the path toward liberal, stable democratization in the

mid-1920s, encouraged by abundant opportunities for trade with and investment by the advanced democracies and by credible security treaties that defused nationalist scaremongering: in domestic politics. When the international supports for free trade and democracy were yanked out in the late 1920s, their liberal coalitions collapsed. For China, whose democratization may occur in the context of expanding economic ties with the West, a steady Western commercial partnership and security presence is likely to play a major role in shaping the incentives of proto-democratic coalition politics.

In the long run, the enlargement of the zone of stable democracy will probably enhance prospects for peace. In the short run, much work remains to be done to minimize the dangers of the turbulent transition.

(1) On the definition of war and the data on war used in this analysis, see Melvin Small and J. David Singer, *Resort to Arms: International and Civil Wars, 1816-1980*, Beverly Hills: Sage, 1982.

(2) Alain Plessis, *The Rise and Fall of the Second Empire, 1852-1871*, Cambridge: Cambridge University Press, 1985, pp. 146-47.

(3) Karaganov, "Russia's Elites," in Robert Blackwill and Sergei Karaganov, *Damage Limitation*, Washington: Brassey's, 1984, p. 42.

(4) J. C. G. Rohl, *Germany without Bismarck*, Berkeley: University of California Press, 1967, p. 250.

(5) Letter to John Bright, October 1, 1854, quoted in John Morley, *The Life of Richard Cobden*, abridged ed., London: Thomas Nelson, pp. 311-12.

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