

way. He emphasized the contribution that open discussions could make to a better understanding of what society needed. He tried to popularize the idea by carving easily readable words on stone pillars across the country and beyond, advocating peace and tolerance as well as ^(e)regular and orderly public discussion to resolve differences.

(24) Similarly, when ^(a)in early seventh-century Japan the Buddhist Prince Shotoku produced the so-called 'constitution of seventeen articles' in AD 604, ^(b)he argued for the need to be better informed through consultation: 'Decisions on important matters should not be made by one person alone. They ^(c)should be discussed with many.' The idea that democracy is 'government by discussion' — and not just about voting — ^(d)remains as extremely relevant today. Many of the large failures of democratic governments in recent years have arisen, I would argue, ^(e)precisely from inadequate public discussion, rather than from any obvious institutional barrier.

(25) ^(a)I was interested in this question since my schooldays when my grandfather Kshiti Mohan drew my attention to Emperor Ashoka's rulings on public arguments, but Mill and Keynes offered me a new understanding about the role of public discussion in social choice. This was not an aspect of social choice that had particular prominence in Kenneth Arrow's thinking about the subject, ^(b)which influenced me so much in other ways, but I was happy that it was ^(c)another of the many topics in social choice theory that Piero Sraffa and I could discuss during our afternoon walks. Despite ^(d)Piero's reluctance to use the term 'social choice theory' (which he found too technical), ^(e)he was influential in teaching me that discussion and persuasion are just as much a part of social choice as voting.

注

post-Enlightenment 18世紀の啓蒙運動以降の

Athenian アテナイ(アテネ)の

Buddhist 仏教(徒)の