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<u>Politics Lottery</u>, full article on <u>abc.net</u>

French elections for the new President are coming on April 23th and May 7th.
Some of the candidates propose to rethink the process of elections when they will
be elected. As a French citizen, I ask myself about this new possibility. What
if sortition rebecomes a method in our democracy, like it was in the Athenian
democracy? Here is an excerpt from an article published by ABC News Australia
dealing with this topic.

The basic logic of voting is that it is the method by which we deter-mine the will
of the people. Free elections are therefore understood to be the cornerstone - the
defining characteristic - of democratic governance.

No vote, no democracy is just about a truism.

But what if that's wrong? What if voting actually hampers democratic governance and
is leading to outcomes? What if all the stuff we complain about in regard to our
politicians - that they are unrepresentative, that they are out of touch, that they
are in the pocket of various vested interests, that all they are really interested
in is getting re-elected - what if all those problems are actually a by-product of
voting itself?

Wouldn't it then make sense to get rid of voting? To choose our politicians by
another method?

David Van Reybrouck is a Belgian historian and founder of the G1000 Citizens'
Summit, and although he doesn't want to get rid of voting altogether, he does want
us to think about other ways of deciding who governs us.

Reybrouck wants to replace traditional democratic voting with a combination
of voting and sortition. That is, the drawing of lots.

[…]

Essentially sortition is a lottery, where political power is given to candidates on
the basis of random sampling. It is not dissimilar to the system we use to select
juries, and it is often used in other informal and semi-formal situations. But why
go down this path?

Reybrouck […] writes: « Democracy is like clay: it moulds itself to the times.
The concrete forms it assumes are always shaped by historical circumstance. As a
governmental model centering around consultation, it is extremely sensitive to the
available means of communication.

That is why the democracy of ancient Athens was formed in part by the culture
of the spoken word. That is why the electoral-representative democracy of the
nineteenth and twentieth centuries flourished in the age of the printed word (the
newspaper and other one-way media such as radio, television and the Internet 1.0).
Today, however,we find ourselves in the age of permanent interactivity. Hyper-fast,
decentralized communication leads to more and more critical voices being heard. But
which form of democracy fits these circumstances? »