

## 1: Political Representation (Stanford Encyclopedia of Philosophy)

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Political representation, on almost any account, will exhibit the following five components: Theories of political representation often begin by specifying the terms for the first four components. For instance, democratic theorists often limit the types of representatives being discussed to formal representatives — that is, to representatives who hold elected offices. One reason that the concept of representation remains elusive is that theories of representation often apply only to particular kinds of political actors within a particular context. How individuals represent an electoral district is treated as distinct from how social movements, judicial bodies, or informal organizations represent. Consequently, it is unclear how different forms of representation relate to each other. Andrew Rehfeld has offered a general theory of representation which simply identifies representation by reference to a relevant audience accepting a person as its representative. And what exactly representatives do has been a hotly contested issue. In particular, a controversy has raged over whether representatives should act as delegates or trustees. Historically, the theoretical literature on political representation has focused on whether representatives should act as delegates or as trustees. Representatives who are delegates simply follow the expressed preferences of their constituents. In other words, the preferences of the represented can partially safeguard against the problems of faction. In contrast, trustees are representatives who follow their own understanding of the best action to pursue. Edmund Burke is famous for arguing that Parliament is not a congress of ambassadors from different and hostile interests, which interest each must maintain, as an agent and advocate, against other agents and advocates; but Parliament is a deliberative assembly of one nation, with one interest, that of the whole. You choose a member, indeed; but when you have chosen him he is not a member of Bristol, but he is a member of Parliament. The delegate and the trustee conception of political representation place competing and contradictory demands on the behavior of representatives. Any adequate theory of representation must grapple with these contradictory demands. Famously, Hanna Pitkin argues that theorists should not try to reconcile the paradoxical nature of the concept of representation. Rather, they should aim to preserve this paradox by recommending that citizens safeguard the autonomy of both the representative and of those being represented. The autonomy of those being represented is preserved by having the preferences of the represented influence evaluations of representatives the delegate conception of representation. Representatives must act in ways that safeguard the capacity of the represented to authorize and to hold their representatives accountable and uphold the capacity of the representative to act independently of the wishes of the represented. Objective interests are the key for determining whether the autonomy of representative and the autonomy of the represented have been breached. At points, she implies that constituents should have some say in what are their objective interests, but ultimately she merely shifts her focus away from this paradox to the recommendation that representatives should be evaluated on the basis of the reasons they give for disobeying the preferences of their constituents. For Pitkin, assessments about representatives will depend on the issue at hand and the political environment in which a representative acts. To understand the multiple and conflicting standards within the concept of representation is to reveal the futility of holding all representatives to some fixed set of guidelines. In this way, Pitkin concludes that standards for evaluating representatives defy generalizations. Moreover, individuals, especially democratic citizens, are likely to disagree deeply about what representatives should be doing. This classic discussion of the concept of representation is one of the most influential and oft-cited works in the literature on political representation. For a discussion of her influence, see Dovi. Adopting a Wittgensteinian approach to language, Pitkin maintains that in order to understand the concept of political representation, one must consider the different ways in which the term is used. Each of these different uses of the term provides a different view of the concept. More specifically, political theorists have provided four main views of the concept of representation. Unfortunately, Pitkin never explains how these different views of political representation fit together. At times, she implies that the concept of representation is unified. At other times,

she emphasizes the conflicts between these different views, e. Drawing on her flash-bulb metaphor, Pitkin argues that one must know the context in which the concept of representation is placed in order to determine its meaning. For Pitkin, disagreements about representation can be partially reconciled by clarifying which view of representation is being invoked. Pitkin identifies at least four different views of representation: For a brief description of each of these views, see chart below. Each view provides a different approach for examining representation. The different views of representation can also provide different standards for assessing representatives. So disagreements about what representatives ought to be doing are aggravated by the fact that people adopt the wrong view of representation or misapply the standards of representation. Pitkin has in many ways set the terms of contemporary discussions about representation by providing this schematic overview of the concept of political representation. The institutional arrangements that precede and initiate representation. Formal representation has two dimensions: What is the institutional position of a representative? Implicit Standards for Evaluating Representatives. The means by which a representative obtains his or her standing, status, position or office. What is the process by which a representative gains power e. No standards for assessing how well a representative behaves. One can merely assess whether a representative legitimately holds his or her position. The ability of constituents to punish their representative for failing to act in accordance with their wishes e. What are the sanctioning mechanisms available to constituents? One can merely determine whether a representative can be sanctioned or has been responsive. What kind of response is invoked by the representative in those being represented? Representatives are assessed by the degree of acceptance that the representative has among the represented. The extent to which a representative resembles those being represented. Does the representative look like, have common interests with, or share certain experiences with the represented? Assess the representative by the accuracy of the resemblance between the representative and the represented. The activity of representativesâ€”that is, the actions taken on behalf of, in the interest of, as an agent of, and as a substitute for the represented. Does the representative advance the policy preferences that serve the interests of the represented? One cannot overestimate the extent to which Pitkin has shaped contemporary understandings of political representation, especially among political scientists. For example, her claim that descriptive representation opposes accountability is often the starting point for contemporary discussions about whether marginalized groups need representatives from their groups. In particular, there has been a lot of theoretical attention paid to the proper design of representative institutions e. Amy ; Barber, ; Christiano ; Guinier In this way, theoretical discussions of political representation tend to depict political representation as primarily a principal-agent relationship. The emphasis on elections also explains why discussions about the concept of political representation frequently collapse into discussions of democracy. Political representation is understood as a way of 1 establishing the legitimacy of democratic institutions and 2 creating institutional incentives for governments to be responsive to citizens. David Plotke has noted that this emphasis on mechanisms of authorization and accountability was especially useful in the context of the Cold War. For this understanding of political representation specifically, its demarcation from participatory democracy was useful for distinguishing Western democracies from Communist countries. Those political systems that held competitive elections were considered to be democratic Schumpeter Plotke questions whether such a distinction continues to be useful. Plotke recommends that we broaden the scope of our understanding of political representation to encompass interest representation and thereby return to debating what is the proper activity of representatives. For this reason, those who attempt to define political representation should recognize how changing political realities can affect contemporary understandings of political representation. Again, following Pitkin, ideas about political representation appear contingent on existing political practices of representation. Our understandings of representation are inextricably shaped by the manner in which people are currently being represented. Changing Political Realities and Changing Concepts of Political Representation As mentioned earlier, theoretical discussions of political representation have focused mainly on the formal procedures of authorization and accountability within nation states, that is, on what Pitkin called formalistic representation. However, such a focus is no longer satisfactory due to international and domestic political transformations. So, as the powers of nation-state have been disseminated to international and transnational actors, elected

representatives are not necessarily the agents who determine how policies are implemented. Given these changes, the traditional focus of political representation, that is, on elections within nation-states, is insufficient for understanding how public policies are being made and implemented. The complexity of modern representative processes and the multiple locations of political power suggest that contemporary notions of accountability are inadequate. Grant and Keohane have recently updated notions of accountability, suggesting that the scope of political representation needs to be expanded in order to reflect contemporary realities in the international arena. Michael Saward has proposed an innovative type of criteria that should be used for evaluating non-elective representative claims. John Dryzek and Simon Niemayer has proposed an alternative conception of representation, what he calls discursive representation, to reflect the fact that transnational actors represent discourses, not real people. Domestic transformations also reveal the need to update contemporary understandings of political representation. Associational life – social movements, interest groups, and civic associations – is increasingly recognized as important for the survival of representative democracies. The extent to which interest groups write public policies or play a central role in implementing and regulating policies is the extent to which the division between formal and informal representation has been blurred. The fluid relationship between the career paths of formal and informal representatives also suggests that contemporary realities do not justify focusing mainly on formal representatives. Given these changes, it is necessary to revisit our conceptual understanding of political representation, specifically of democratic representation. For as Jane Mansbridge has recently noted, normative understandings of representation have not kept up with recent empirical research and contemporary democratic practices. Promissory representation is a form of representation in which representatives are to be evaluated by the promises they make to constituents during campaigns. For both are primarily concerned with the ways that constituents give their consent to the authority of a representative. Drawing on recent empirical work, Mansbridge argues for the existence of three additional forms of representation. In anticipatory representation, representatives focus on what they think their constituents will reward in the next election and not on what they promised during the campaign of the previous election. Thus, anticipatory representation challenges those who understand accountability as primarily a retrospective activity. Finally, surrogate representation occurs when a legislator represents constituents outside of their districts. For Mansbridge, each of these different forms of representation generates a different normative criterion by which representatives should be assessed. All four forms of representation, then, are ways that democratic citizens can be legitimately represented within a democratic regime. Yet none of the latter three forms representation operates through the formal mechanisms of authorization and accountability. Recently, Mansbridge has gone further by suggesting that political science has focused too much on the sanctions model of accountability and that another model, what she calls the selection model, can be more effective at soliciting the desired behavior from representatives.

### 2: Representation | Define Representation at [www.enganchecubano.com](http://www.enganchecubano.com)

*Promissory representation is a form of representation in which representatives are chosen and assessed based on the promises they make to the people they represent during election campaigns.*

Political Representation Although in the early twenty-first century representative government is synonymous with democracy, the concept of political representation arose separately from the idea of the rule of the people. Broadly political representation refers to an arrangement whereby one is enabled to speak and act with authority in the behalf of some other. There are two issues that must be addressed in any theory of representation: The first question revolves around the description of constituencies. The second concerns the method of selection by which the representative is determined. There are specific answers to these questions that make representation compatible with and complementary to democracy. Once such a constellation of ideas is in place, however, the drama with which the conjunction of representation and democracy is receivedâ€”in James Mill â€” wrote that "in the grand discovery of modern times, the system of representation, the solution to all difficulties, both speculative and practical, will perhaps be found" p.

Classical Consent An institutional arrangement that looks quite similar to modern representative democracy was established in Athens in b. The principle of sortition lot came to be central to the representative offices in Athens. This mechanism protected against the advantage the oligarchic elements enjoyed in elections, and kept representation democratic. The primary rationale for the use of a system of representation was its usefulness for extending the reach of democracy over a community larger than could be governed through the direct participation of all. However this Athenian institution did not receive a contemporaneous theoretical advocacy to match its practical use. Among those theorists who did not simply disparage democracy Aristotle stands out the ideal polity was limited in size precisely by the requirements of direct participation in deliberative proceedings. The Roman assemblies, also apportioned on a tribal basis, did gradually become representative in fact, in that most citizens did not attend. No conceptual or legal recognition of this arrangement was put forth however. From ancient Greece to the eighteenth century, democratic regimes were always conceived of in terms of the "Athenian model" of a small community whose citizens participate directly in the government of affairs. Election is an ancient custom, and early statements of electoral principle, such as that by Pliny the Younger 62â€” , seem to imply a representative relation, "The emperor of all the people should be chosen by all the people" imperator omnibus eligi debet ex omnibus. The practice of obtaining the consent of the "better part" of the people is referred to by Pope Celestine I â€” , who states that "a bishop should not be given to those unwilling [to receive him]," and Pope Leo I â€” affirms that "He who governs all should be elected by all. In Gratian transmitted the Roman principle, which required such consent: A similar formulation, referring exclusively to private matters, is found as early as the Justinian Code of Medieval Corporatism and the Origin of Political Representation The medieval conception of representation moved beyond the idea of consent, based on the principles of the right of the majority to determine an issue and the quod omnes tangit. These principles alone, realized in the context of feudal and Germanic law, were inadequate to produce the concept of representation. This tradition of law contemplated only real individuals as persons with rights and interests, and consequently contained only the concept of a proctor: Political representation only arose after c. The corporation introduced the idea of the conscious embodiment of a collective unity, a social community, for the sake of the defense and advancement of the common interests of the community as a whole. Such representative relations are referred to repeatedly by Thomas Aquinas , for example, in the Summa Theologia â€” , where a temporal or ecclesiastical authority, prince, king, ruler, pope, bishop, or other, is said to "represent" their communities in the sense that they stand as allegorical images or symbols of the collective and disembodied whole. This symbolic representation functions specifically when magistrates, by virtue of their office, represent the image of the whole state, and generally when the weightier part sanior pars of any group is taken both definitionally and procedurally as the majority maior pars. The idea of a corporation, and the collectivist conception of the relation between representative and constituency, was soon challenged by William of Ockham with his conception of a constituency as the aggregation of real

individuals. Only real individuals have rights and interests, and these cannot be alienated to a fictive corporate entity. The notion of a representative of the corporate whole does not take into account the fact that real individuals cannot delegate all their authority or alienate all their rights: Delegation is always subject to the reservation that the delegate do nothing contrary to the faith and to sound morals. In rejecting the corporate account of representation, and in insisting that delegates can only represent real individuals and groups of individuals, Ockham prevents the assimilation of the representative to the community it represents. It was the medieval development of parliaments that accrued to themselves the powers of deliberation and decision, first in the Spanish kingdom of Leon, that brought the concept of representation to a proper political setting. These parliaments were power-sharing arrangements, particularly regarding the levy of taxes and troops, among crown, bishops, nobles, and wise men. The authority that the consent of such parliaments conferred was bolstered as they came to be understood as representative in nature. The first explicit recognition of political representation is found on the occasion of the English Parliament of 1264, when knights of the shires were elected in county courts and empowered to speak for and bind the whole county. The authority that such direct consent conveyed was repeatedly affirmed in formulations such as that of the Chief Justice of England who, in 1295, proclaimed that "Parliament represents the body of all the realm. This in turn gave rise to the affirmation that rulers, in so far as they are representative, must act in the interests of those they represent. The political theorists of Renaissance Italy, while interested in republican and participatory theories of government, had no conception that legislatures might properly consist in representatives elected by the people rather than the people themselves. There was some development of a protodemocratic conception of representation among some Puritans, especially the Levelers in England. In their search for a practical expression of their demands for a broader franchise and a government responsive to a broad electorate, they merged the democratic idea of rule by the people with the idea of representation. Through the seventeenth century, the corporate conception of representation in which individuals were considered to be subsumed into the political body and its image, the representative, dominated both theory and practice. Individuals, in becoming party to the social contract, authorize the sovereign, who then becomes their representative. It is only after they enter into the contract that individuals are merged into the body politic. Once constituted, the state is conceived of in the medieval corporatist fashion, with all political rights of individuals being alienated unto it, with the single exception of the right to life of the individual, which, not being properly political, cannot be alienated. John Locke makes representation central to his theory of government in *The Second Treatise of Government*, stating that the consent of the majority primarily to taxation must be given "either by themselves or their representatives chosen by them" p. He also introduces a fairly robust conception of the accountability of the representative organ to the people. The government is entrusted with the "right of making laws for the public good," that is, in the interest and for the benefit of those represented, and if it breaches that trust, the people may rescind their authority and place it in another government. The mechanism of election is only imperfectly integrated into this theory, and is inadequate to attain the required degree of accountability, however, so Locke must include the "appeal to Heaven," namely, the force of arms, as an alternate mechanism for the selection of representatives p. This in turn paved the way for a democratic conception of representation, as all that was left at this point was to extend the franchise to the whole people. Montesquieu, in his discussion of the constitution of England, praises the institution of representative legislatures in a clear foreshadowing of the democratic revolution in representative practice: However the democratization of representation faced two challenges in the years preceding the advent of representative democracy. In his attack on political representation in *Of the Social Contract*, Rousseau equates it with the use of mercenary soldiers, and then asserts that it is literally impossible: The essential moral capacity of persons, the very soul of politics for Rousseau, cannot be delegated. It requires the direct, unmediated participation of the individual. Against this background, it is clear that representative democracy itself symbolizes the triumph of the liberal view of the appropriate sphere of politics: It also heralds the triumph of an instrumental view of politics, as opposed to the classical view that direct participation in politics is a distinct endeavor essential to or necessary for the fullest expression of human being. While affirming the centrality of representation to legitimate government, Edmund Burke revives the corporatist view that the interests and rights of the community are "unattached" to any concrete

entities such as population, territory, and tax contribution. His view of parliament is that it is "the express image of the feelings of the nation," Thoughts, p. For this reason, representatives need not be tied directly to the constituencies they represent. Constituencies need not have direct representation, as they still enjoyed "virtual representation" deriving from a "communion of interests and sympathy in feelings and desires between those who act in the name of any description of people and the people in whose name they act, though the trustees are not actually chosen by them" Letter, p. James Madison , in part following Montesquieu, gave definitive expression to the rationales for representative democracy. First through representative institutions democracy can be extended over a much greater territory and population than had been thought possible until this time. This practice has several advantages, including the likelihood that the representatives would be superior to their constituencies in judgment, knowledge, and such skills as public speaking and negotiation. Further Madison claims, in "The Federalist No. Representative, as opposed to directly participatory, institutions provide more continuity and stability, as representative bodies are less likely than the people to act on sudden changes of opinion. Through the new science of electoral engineering a representative government can be made to aim more reliably at a general good that encompasses the interests and preferences of many, more reliably than if all individuals in the people were polled directly. In "The Federalist No. Madison hoped that such institutions would reduce the importance of personal, that is, patron-client, ties between electors and their representatives. Such corruption was endemic in early parliamentary politics, and broad programmatic policies often suffered as a result. The triumph of this view was so complete in the minds of democratic theorists by the mid-nineteenth century that, in Considerations on Representative Government , John Stuart Mill could simply state it as matter of course, that "the only government which can fully satisfy all the exigencies of the social state in one in which the whole people participate. The effects of the highly complex set of representative institutions in democracies have come to light only through experience. There is a wealth of examples, however, as elections are the primary source of government legitimacy in the world of the early twenty-first century, so much so that even dictators and ruling parties in authoritarian and totalitarian regimes have used elections to fashion themselves as "representative. The analysis of representative institutions has yielded real advances in the knowledge of democratic politics. In systems where voters chose from among individually named candidates, the personal relation between the candidate and constituents will matter a great deal more than in systems where voters choose from among parties and the lists of candidates associated with them. Maurice Duverger formulated a set of propositions that outline the effect of district size on the political system as a whole. A first-past-the-post electoral system, in which districts elect a single member by plurality vote, tends to produce a two-party system, while a system in which districts elect multiple members simultaneously tends to produce a multiparty system. While there are exceptions to these claims, a set of refined propositions has been developed to account for most cases. That there is ample, if only tacit, knowledge of the workings of representative institutions is also demonstrated by the various successful attempts to manipulate the electoral rules to achieving system-wide results. Possible manipulations, corrupt and salutary, include denying or ensuring minority representation, unifying divergent political interests into a few parties, and providing proportional representation to a wide variety of political positions. One puzzle that appears to outrun the ability of political scientists to illuminate, however, is why individuals vote at all. With or without large voter turnouts, however, the representative structure continues to confer and confirm the legitimacy of most modern governments. See also Democracy ; Political Science. Edited and translated by R. Cambridge University Press, The Revolutionary War " II: Ireland , edited by Paul Langford, " Their Organization and Activity in the Modern State. Translated by Barbara and Robert North. Longman, Green, Longman, and Roberts, Edited by Richard Tuck. Two Treatises on Government. Edited by Peter Laslett. James Mill , edited by Terence Ball, " Great Books of the Western World Montesquieu, Charles de Secondat, baron de. The Spirit of the Laws. Translated and edited by Anne M. Miller, and Harold Samuel Stone.

## 3: Letter Of Representation Template printable pdf download

*Section 1: Appointment of Representative To be completed by the party seeking representation (i.e., the Medicare beneficiary, the provider or the supplier): I appoint this individual, to act as my representative in connection with my claim or asserted.*

For example, a qualisign is always an icon, and is never an index or a symbol. He held that there were only ten classes of signs logically definable through those three universal trichotomies. Also, some signs need other signs in order to be embodied. For example, a legisign also called a type, such as the word "the," needs to be embodied in a sinsign also called a token, for example an individual instance of the word "the", in order to be expressed. Another form of combination is attachment or incorporation: Peirce called an icon apart from a label, legend, or other index attached to it, a "hypoicon", and divided the hypoicon into three classes: Logical critic or Logic Proper. That is how Peirce refers to logic in the everyday sense. Its main objective, for Peirce, is to classify arguments and determine the validity and force of each kind. A work of art may embody an inference process and be an argument without being an explicit argumentation. That is the difference, for example, between most of War and Peace and its final section. Speculative rhetoric or methodetic. For Peirce this is the theory of effective use of signs in investigations, expositions, and applications of truth. He also called it "methodetic", in that it is the analysis of the methods used in inquiry. They underlie his most widely known trichotomy of signs: Icon Symbol [25] Icon This term refers to signs that represent by resemblance, such as portraits and some paintings though they can also be natural or mathematical. Iconicity is independent of actual connection, even if it occurs because of actual connection. An icon is or embodies a possibility, insofar as its object need not actually exist. A photograph is regarded as an icon because of its resemblance to its object, but is regarded as an index with icon attached because of its actual connection to its object. Likewise, with a portrait painted from life. An icon need not be sensory; anything can serve as an icon, for example a streamlined argument itself a complex symbol is often used as an icon for an argument another symbol bristling with particulars. Index Peirce explains that an index is a sign that compels attention through a connection of fact, often through cause and effect. For example, if we see smoke we conclude that it is the effect of a cause "fire. It is an index if the connection is factual regardless of resemblance or interpretation. Peirce usually considered personal names and demonstratives such as the word "this" to be indices, for although as words they depend on interpretation, they are indices in depending on the requisite factual relation to their individual objects. A personal name has an actual historical connection, often recorded on a birth certificate, to its named object; the word "this" is like the pointing of a finger. Symbol Peirce treats symbols as habits or norms of reference and meaning. Symbols can be natural, cultural, or abstract and logical. Symbols are instantiated by specialized indexical sinsigns. A proposition, considered apart from its expression in a particular language, is already a symbol, but many symbols draw from what is socially accepted and culturally agreed upon. Conventional symbols such as "horse" and caballo, which prescribe qualities of sound or appearance for their instances for example, individual instances of the word "horse" on the page are based on what amounts to arbitrary stipulation. This can be both in spoken and written language. For example, we can call a large metal object with four wheels, four doors, an engine and seats a "car" because such a term is agreed upon within our culture and it allows us to communicate. In much the same way, as a society with a common set of understandings regarding language and signs, we can also write the word "car" and in the context of Australia and other English speaking nations, know what it symbolises and is trying to represent. The process of representation is characterised by using signs that we recall mentally or phonetically to comprehend the world. Two things are fundamental to the study of signs: The signifier is the word or sound; the signified is the representation. Saussure points out that signs: There is no link between the signifier and the signified Are relational: We understand we take on meaning in relation to other words. Such as we understand "up" in relation to "down" or a dog in relation to other animals, such as a cat. We exist inside a system of signs". For example, when referring to the term "sister" signifier a person from an English speaking country such as Australia, may associate that term as representing someone in their family who is female and born to

the same parents signified. An Aboriginal Australian may associate the term "sister" to represent a close friend that they have a bond with. Saussure argues that if words or sounds were simply labels for existing things in the world, translation from one language or culture to another would be easy, it is the fact that this can be extremely difficult that suggests that words trigger a representation of an object or thought depending on the person that is representing the signifier. A person may refer to a particular place as their "work" whereas someone else represents the same signifier as their "favorite restaurant". This can also be subject to historical changes in both the signifier and the way objects are signified. Saussure claims that an imperative function of all written languages and alphabetic systems is to "represent" spoken language. For example, in English the written letter "a" represents different phonetic sounds depending on which word it is written in. The letter "a" has a different sound in the word in each of the following words, "apple", "gate", "margarine" and "beat", therefore, how is a person unaware of the phonemic sounds, able to pronounce the word properly by simply looking at alphabetic spelling. The way the word is represented on paper is not always the way the word would be represented phonetically. This leads to common misrepresentations of the phonemic sounds of speech and suggests that the writing system does not properly represent the true nature of the pronunciation of words. The very idea of probability and of reasoning rests on the assumption that this number is indefinitely great. Logic is rooted in the social principle. An Integrated Reconstruction", Joseph Ransdell, ed.

### 4: Non-union forms of employee representation | Eurofound

*Abstract. If we accept that there has to be some division of labour in politics and that there are limitations to public participation in decision-making, then we need a theory of political representation.*

Terry, Michael The publication in November of a draft EU Directive on employee information and consultation has focused attention on the implications of such requirements for non-union enterprises in the UK. A recent review of research into the extent and significance of non-union forms of collective employee representation in the UK finds that they have been rare and ineffective in the absence of legal or other support, but that changing legal frameworks and managerial strategies may enhance their future importance. This feature reports on a recent review of research into these issues, which is presented in greater detail in "Systems of collective employee representation in non-union firms in the UK", Michael Terry, *Industrial Relations Journal*, March

An under-researched subject in the UK, non-union forms of collective employee representation deserve attention now for two reasons. The first is the gradual development of a framework of law, derived from EU legislation, conferring employee rights to information disclosure and consultation. Such rights exist specifically under the requirements of the Directives on collective redundancies and transfers of undertakings, and the Labour government has indicated its intention to reform the existing statutory procedures based on these two Directives UKF. This approach stands in marked contrast to that of the previous Conservative government, whose "minimalist" approach to their implementation led to adverse rulings in the European Court of Justice and continuing trade union criticism. The implicit "works council" model suggested by these developing procedures is of increasing significance. The draft Directive on a general framework for informing and consulting employees at enterprise level - issued by the European Commission in November EUF - would, if adopted, dramatically increase the urgency of constructing representative systems in non-union firms. The second reason is drawn from evidence of increasing interest in employee representation among non-union employers, deriving partly from an awareness of the legislative developments and partly out of current interest in the notion of "partnership" which usually accords a central role to a system of representative employee participation. This may reflect a belated managerial recognition of the frequently reported research finding that effective consultation appears to be positively linked not only to improved industrial relations performance but to measures of company performance more generally. The opportunities for such representation that tend to be taken for granted in much of continental Europe, through collective bargaining or works council structures or both, are available in the UK only to a declining minority, effectively confined to those employed in large workplaces in manufacturing, the privatised utilities and the public service sector. Given the dominance of the trade union "single-channel" tradition of representation in the UK, and the absence of any system providing legal rights to such representation, this is not surprising. However, some such management-employee committee also exists in a small proportion of non-union workplaces. The limited case-study evidence available on non-union representation systems suggests that, at least until very recently, they were mostly found among medium to large enterprises in the manufacturing sector or, to put it another way, in organisations of the type characteristically associated with trade union presence. In most cases, the presence of such systems appeared to be part of a union-avoidance policy; in some cases it constituted part of an explicit union-derecognition strategy. Such employer attempts to construct representative systems with the virtues of employee representation but without the organisational presence of trade unions provided employees with representation of only limited effectiveness. Non-union consultative systems appeared to be taken less seriously by managers than in their unionised counterparts, were provided with less information, and had significantly more limited functions. Employee representatives considered themselves less well-equipped and trained than union representatives, and in several cases expressed frustration at managerial reluctance to facilitate their representative role. Managerial dominance of the agenda for consultation included reluctance or refusal to discuss contentious or conflictual topics that in turn led to the collapse of the consultation system on more than one occasion. The overall impression was of a process of "consultation for the good times" with managers reverting to unilateral decision-taking when potentially

unpopular decisions in particular job losses needed to be taken. These findings reflect the position prior to the UK Regulations requiring consultation on matters relating to job losses in non-union as well as unionised workplaces. Comparisons with consultation processes in unionised environments suggest that the key differences lie not in the formal agenda for consultation, nor in election processes for representatives, but in the greater resources of expertise and influence available to unionised representatives and the consequent greater importance attached by management to the consultation process. In those crucial respects, employee representation in non-union firms fails to a significant extent to provide employees with a consultation process equivalent to that found in the unionised sector. One consequence was that in several instances employee representatives sought, not always successfully, to press for trade union recognition. As to whether more extensive legal rights to consultation would be sufficient to underpin effective representation in the absence of trade unions, the evidence is even more sparse. In one area of activity in the UK where such a comparison can be made - that of health and safety procedures in the offshore oil industry - case study work suggests that legally-backed employee rights without trade union expertise and support fail to provide an equivalent quality of representation, and this conclusion also finds support in analyses elsewhere in Europe of works councils in which trade union influence is either weak or absent. This appears to be the result of a combination of employee weakness and lack of expertise in such organisations, and to a continuing marked reluctance on the part of managers to engage in meaningful consultation, despite evidence that it may improve company performance. However it is possible that workplaces where such systems operate, with their attendant frustrations and inadequacy but their already "collectivised" workforces, may prove fertile ground for union efforts to use the legal route to recognition soon to be available under the forthcoming Employment Relations Act UKF. Tell us what you think. Hide comments Eurofound welcomes feedback and updates on this regulation Add new comment.

## 5: Representation (arts) - Wikipedia

*A constituency is a group of voters in a specified area who elect a representative to a legislative body. For example, in the UK there are currently parliamentary constituencies each of which elects Member of Parliament to represent them in the House of Commons. Every person in a constituency.*

Substantive Representation [3] Formalistic views of representation identify political representation with the formal procedures e. Pitkin distinguishes two formalistic views on political representation - the authorization and accountability views. Under the authorization view, a representative is an individual who has been authorized to act on the behalf of another or a group of others. Theorists who take the accountability view argue that a representative is an individual who will be held to account. The descriptive and symbolic views of political representation according to Pitkin describe the ways in which political representatives "stand for" the people they represent. Descriptive representatives "stand for" to the extent that they resemble, in their descriptive characteristics e. Hence Pitkin proposes a substantive view of representation. In this view of political representation, representation is defined as substantive "acting for", by representatives, the interests of the people they represent. Mansbridge argues that each of these views provides an account of both how democratic political representatives "act for" the people they represent and the normative criteria for assessing the actions of representatives. For Mansbridge, promissory representation, preoccupied with how representatives are chosen authorized and held to account through elections, is the traditional view of democratic political representation. Anticipatory, surrogate and gyroscopic representation, on the other hand, are more modern views that have emerged from the work of empirical political scientists. Anticipatory representatives take actions that they believe voters the represented will reward in the next election. Surrogate representation occurs when representatives "act for" the interest of people outside their constituencies. Finally, in gyroscopic representation, representatives use their own judgements to determine how and for what they should act for on behalf of the people they represent. This is not to say that Rehfeld argues that democratic political representatives can be representatives without being elected or be said to represent the represented without substantively acting for their interests, they do. Rather, Rehfeld only seeks to point out that political representation is not limited to the democratic case. The rules by which a relevant audience judges whether or not a person is a representative can be either democratic or non-democratic. In a case where the selection agent , relevant audience and the represented are the same and the rules of judgment are democratic e. Burke[ edit ] British politician Edmund Burke in his Speech to the Electors at Bristol at the Conclusion of the Poll was noted for his articulation of the principles of representation against the notion that elected officials should be delegates who exactly mirror the opinions of the electorate: It ought to be the happiness and glory of a representative to live in the strictest union, the closest correspondence, and the most unreserved communication with his constituents. Their wishes ought to have great weight with him; their opinion, high respect; their business, unremitting attention. It is his duty to sacrifice his repose, his pleasures, his satisfactions, to theirs; and above all, ever, and in all cases, to prefer their interest to his own. But his unbiased opinion, his mature judgment, his enlightened conscience, he ought not to sacrifice to you, to any man, or to any set of men living. These he does not derive from your pleasure; no, nor from the law and the constitution. They are a trust from Providence, for the abuse of which he is deeply answerable. Your representative owes you, not his industry only, but his judgment; and he betrays, instead of serving you, if he sacrifices it to your opinion. These interests are largely economic or associated with particular localities whose livelihood they characterize, in his over-all prosperity they involve. This is not always practical for historical and current political reasons, and sometimes is impractical purely on the basis of logistics, as in regions where travel is difficult and distances are long[ citation needed ]. The shortened term "rep-by-pop" is used in Britain but is relatively uncommon in U. S[ citation needed ] Historically rep-by-pop is the alternative to rep-by-area. However, in the colonial countries, the geographic realities made a necessity of low-population electoral districts in order to give meaningful representation to remote communities, and only in urban and suburban areas has there been any success with applying rep-by-pop more or less evenly[ citation needed ] In the United

States and other democracies, typically the lower house of a bicameral two-chamber system is based on population—more or less—while the upper House is based on area. Or, as it might be put in the United Kingdom, on title to land, as was originally the case with the old pre-Reforms House of Lords. Representation by area[ edit ] The principle of rep-by-pop, when brought in and promoted publicly, removed many archaic seats in the British House of Commons although some northern and rural counties necessarily still have variably lower populations than most urban ridings. Former British colonies like Canada and Australia also have rural and wilderness areas spanning tens of thousands of square miles, with fewer voters in them than a tiny urban-core riding. In the most extreme case, one riding of the Canadian parliament covers more than 2 million square kilometres , Nunavut , yet has less than one third the average number of voters for a riding, with a population of about 30, Making the riding larger would be difficult for the elected member, as well as for campaigning and also unfair to remotely rural constituents, whose concerns are radically different from those of the medium-sized towns that typically dominate the electorate in such ridings. The American Constitution has built into it a series of compromises between rep-by-pop and rep-by-area: In Canada, provinces such as Prince Edward Island have unequal representation in Parliament in the Commons as well as the Senate relative to Ontario, British Columbia, and Alberta, partly for historical reasons, partly because those electoral allotments are constitutionally guaranteed, and partly because governments have simply chosen to under-represent certain voters and over-represent others. In the United States, Baker v. The area of the riding was about the size of New Brunswick and Nova Scotia combined, and larger than many American states. In practicality, the voters of the tiny communities scattered across the subarctic landscape, less than the population of a city block, had as much electoral clout as two Fraser Valley municipalities totaling up to 60, in population. The population imbalance between largely rural areas and overwhelmingly urban areas is one reason why the realities of representation by area still have sway against the ideal of representation by population. Descriptive and substantive representation[ edit ] This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. July Learn how and when to remove this template message Under representative democracy, substantive representation in contrast to descriptive representation is the tendency of elected legislators to advocate on behalf of certain groups. Conflicting theories and beliefs exist regarding why constituents vote for representatives. Descriptive representation is the idea that elected representatives in democracies should represent not only the expressed preferences of their constituencies or the nation as a whole but also those of their descriptive characteristics that are politically relevant, such as geographical area of birth, occupation, ethnicity, or gender. Sometimes voting systems that obtain proportional representation may achieve descriptive representation as well. However this can be guaranteed only to the extent that voting patterns reflect descriptive characteristics of the voters. If a particular trait is not a concern for voters or prospective candidates for instance, eye color , then, if the system does not introduce other biases, an elected body will resemble a random sampling of the voters instead. Supporters of this argument point out that as descriptive representation increases, distrust decreases. Opponents of such logic argue that political interests as already addressed by the political system may play a larger role. Candidates who run for legislative office in an individual constituency or as a member of a list of party candidates are especially motivated to provide dyadic representation. The most abundant scientific scholarship on dyadic representation has been for the U. Congress and for policy representation of constituencies by the members of the Congress. Miller and Stokes presented the seminal research of this kind in an exploratory effort to account for when alternative models of policy representation arise. Their work has been emulated, replicated, and enlarged by a host of subsequent studies. The most advanced theoretical formulation in this body of work, however, is by Hurley and Hill and by Hill, Jordan, and Hurley who present a theory that accounts well for when belief sharing representation, delegate representation, trustee representation, responsible party representation, and party elite led representation will arise. Collective representation[ edit ] The concept of collective representation can be found in various normative theory and scientific works, but Weissberg , offered the first systematic characterization of it in the scientific literature and for the U. Stimson, MacKuen, and Erikson , offer the most advanced theoretical exposition of such representation for the U. And the latter work was extended in Erikson,

MacKuen, and Stimson In most Parliamentary political systems with strong or ideologically unified political parties and where the election system is dominated by parties instead of individual candidates, the primary basis for representation is also a collective, party based one. The foundational work on assessing such representation is that of Huber and Powell and Powell

### 6: Specific Types Of Representation

*Representation is the use of signs that stand in for and take the place of something else. It is through representation that people organize the world and reality through the act of naming its elements. Signs are arranged in order to form semantic constructions and express relations.*

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*Promissory representation is a form of representation in which representatives are to be evaluated by the promises they make to constituents during campaigns. Promissory representation strongly resembles Pitkin's discussion of formalistic representation.*

### 8: Representation (politics) - Wikipedia

*Proof of representation is required for the Benefits Coordination & Recovery Center (BCRC) to communicate with and provide information to an attorney that represents a Medicare beneficiary.*

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