POLITICAL PORTRAYAL, INCLUSION AND EMPOWERMENT OF ST'S IN PRI'S: AN APPRAISAL

A. Ruksana Banu[1] & A. Abdul Raheem[2]

[1]*Assistant Professor, Department of Business and Accounting, Muscat College, Sultanate of Oman, Oman*

[2]*Associate Professor, Department of Economics, The New College (Autonomous), [University of Madras], Chennai-14*

ABSTRACT

Empowerment of an individual, gathering or local area may help in reallocation of inconsistent force relations inside and between families/social orders. Empowerment, thus aims at social equality which can be achieved through disempowering the social structures, systems and institutions which perpetuates unequal power relations [1]. Empowerment, in this manner, is a cycle pointed toward altering the nature and course of foundational powers which underestimate ladies and other distraught areas in a given setting. The political representation and participation may frame important conditions to bring STs into foundations of dynamic, yet are not adequate to enable them, particularly without steady underlying change and empowering institutional courses of action. Besides, representation and participation leading to empowerment of marginalized communities like STs need to be viewed separately, since both correspond to overcoming constraints and challenges in separate spheres of activity. Thusly, this paper appraises the political portrayal, inclusion and empowerment of ST's in PRI's.

KEYWORDS: *Political Representation, Empowerment, Inclusion, Pri's*

INTRODUCTION

Empowerment has been a challenged idea, and utilized in various settings to mean various types of social and mental changes, in its a lot more extensive implication, the idea has been characterized as 'the development of individuals' capacities and decisions, the capacity to practice decision dependent on independence from craving, need and hardship; and the chance to take an importance in, or hold, choice that persuade their life [1]. The possibility of Empowerment is summoned in numerous settings like common liberties, financial uncertainty, and hindered gatherings and about their ability structures, and furthermore in tending to the issues of rights. Strengthening includes two significant viewpoints: building up the capacities, arranging abilities and the capacity of individuals from one viewpoint; and acquiring power to settle on choices or take part in dynamic on issues that influence their lives on the other [2]. As a result, empowerment as 'making it possible for people to work out power and have more control over their life, that means having a greater voice in institutions, agency and situation which concern them. Despite the different methodologies and implications of the term strengthening, it is basically identified with the sociological country of 'force', and difficulties the states of feebleness and the slanted conveyance of force relations in a general public. In sociological literature on the concepts, we may broadly identify two ways of delineating the meaning of the concept of power [3]. The dominant perspective associates power with domination and coercion.

Such a clarification arranges power in a social connection, where one individual activities control over the other by uprightness of his/her syndication of assets which build power. As opposed to this view, which sees power as 'control over somebody', the subsequent view underscores on understanding force as 'ability to accomplish something'[4]. This perspective on power doesn't really involves social connection of force between people, rather features abilities or limits of people or gatherings to deliver results of their decision without going into a design collaboration. Empowerment as an idea approaches this second thought of force, where it stretches out capacity to people or gatherings to improve their abilities, abilities and decisions to deliver results on issue influencing their life [5]. Conceptualised in such a manner, empowerment of an individual, group or community may help in redistribution of unequal power relations within and between families/societies. Empowerment, thus aims at social equality which can be achieved through disempowering the social structures, systems and institutions which perpetuates unequal power relations [6]. Empowerment, thusly, is an interaction pointed toward altering the nature and course of foundational powers which minimize ladies and other burdened segments in a given setting.

Political Portrayal and Empowerment

Portrayal is interpreted as meaning 'a connection between two individuals, the delegate and the addressed or constituent, with the agent holding the power to perform different activities that consolidate the arrangements of the addressed'. Viewed in this sense, the authority that the representative's enjoy is always derived from the agreement of the constituents, which they bestow upon the representatives to act or make decisions on their behalf. The role of representation is multi- faceted [7]. The part of the agent as 'one who should regard his constituents' alternatives, should incline toward their advantage over his own, yet who should not to forfeit his fair-minded choice in choosing to benefit the entire country'.

The part of agent depends with the understanding that delegates ought not utilize their autonomous judgment or feelings as standards of dynamic. The trustee role finds expression in two major conceptions: a moralistic conception, in which the representative is a free agent and follows what he considers right or just and a rational conception according to which the representative follows his own judgment based on an assessment of facts and on his understanding of the problems involved [8]. Finally, the politico as a representational role type is disposed to both trustee and delegate roles various ways, in that he is more sensitive to conflicting alternatives in role assumptions, and is more flexible in adopting a style that is suited to his decision-making. Portrayal should hence be viewed as a continuum of styles, with the trustee and representative directions as posts, and a mid-point where the directions will in general cover and inside a reach offer ascent to a politico job [9].

Political Representation

The Literature concerning political representation and empowerment points towards tow central stands of representation: substantive representation and descriptive representation substantive representation and programmes to be represented, and representative may not necessarily be one from the community which she/he is supposed to represent [10]. Substantial representation is based on the premise that representatives are supposed to act on behalf of the constituents, and too much emphasis on that is present may divert the issue from the more urgent question of what the representatives do. For substantive representation, it is activities of the representatives, rather than their characteristics, which matters, delineating the true meaning of substantive representation.

Substantive Representation

Substantive representation is highly valued in modern liberal representative democracy, where political parties and party ideologies provide the basis for such a form of representation. The meaningful portrayal in a vote based set-up shows itself in three measurements: through exercises or support of agents of taking genuine choice for their sake, responsiveness of the delegate towards the interests of the constituents and the system of responsibility, which puts checks and equilibrium on autonomous judgment and activity of agents [11]. In contrast to substantive representation, descriptive representation emphasizes 'who represent' rather than' what policies or ideas the representative is representing' In this type of portrayal, the agent should have a place with the gathering she/he addresses and should have a similar educational encounters in spellbinding portrayal, 'delegates are in their own people and lives in some sense normally of the bigger class of people whom they address'.

Substantive Representation in the PRls

Awareness about the policies programmes and functioning of PRls as well as participating in the PRl activities are, in fact, the manifestation of substantive representation. Broadly, one can identify two ways of assessing the level of participation of elected representatives in the panchayat. The first is through an examination of activities in the pabnchayat meetings and in different committees of the panchayat to take decisions about various activities for the overall development of the GP and the second is through investigating their overall involvement in political affairs and public life of the locality [12]. It is essential to highlight at this point that participation of the elected representatives also involves continuous interaction which their constituents which allows them to gauge the interests and needs of the constituents and work towards meeting them.

The theoretical review of substantive representation motioned about representation of certain ideas on behalf of the constituents, and working towards these ideas for the overall welfare of the constituency. Representing ideas on behalf of the constituents and working towards them for welfare of constituency necessarily requires awareness about differnt programmes and policies of the institution [13]. We therefore, attempted to assess the level of awareness of ST Representatives on goal and objectives of PRls and about development schemes, which are beneficial to their specific group as well to the whole constituency.

Descriptive Representation in the PRls

Adequate communication and articulation of group-specific interests are identified as the major tools of descriptive representation, which enhance the equality of deliberation in democracy [14]. As pointed out earlier, we made an attempt to gauge the descriptive representation of STs through an examination of three fundamental issues: representation of group-specific interest, construction of social meaning of the excluded group and upholding de facto legitimacy at PRls.

Representation of Group - Specific Interest

One of the essential beliefs in descriptive representation is that it will cater to the needs and interests of the concerned group, since the representatives belong to that particular group, and possess the lived experiences of the group. In descriptive representation the representatives can manage to present the ground specific interest in the best possible way, as they are expected to communicate adequately with their constituents, and are in a position to articulate the interests of the constituents. Further, the constituents also tend to communicate with their representatives in a more frequent manner as

both the representative and the constituents belong to the same group [15]. Descriptive representation further assures that the enhanced communication between the representatives and the constituents would lead a more responsive and accountable government.

CONCLUSIONS

It could be concluded from above discussion that that political portrayal and participation may shape vital conditions to bring STs into institutions of dynamic, yet are not adequate to engage them, particularly without strong primary change and empowering institutional courses of action. Besides, representation and participation leading to empowerment of marginalized communities like STs need to be viewed separately, since both correspond to overcoming constraints and challenges in separate spheres of activity. While a positive state intervention can solve the problem of under-representation, ensuring successful participation and thereby empo9werment requires multi-layered actions by state institutions and civil society organizations. Internal monbilisation of the community and identity formation through assertive politics may contribute positively in this regard.

REFERENCES

1. *UNDP (United Nations Development Programme). 1997. Reconceptualising Governance. Discussion Paper No.2, United Nations, New York.*

2. *Beteille, A. 1999.'Empowerment', Economic and Political Weekly, 34 (10/11): 589-97.*

3. *Weber, M. 1978. Economy and Society: An outline of Interpretative Sociology. Berkeley: University of California Press.*

4. *Dahl, R. A. 1957. 'The Concept of Power', Behavioural Scientist, 2:201-05.*

5. *Gay, C. 2001 'The Effect of Black Congressional Representation on Political Participation', American political Science Review, 95 (3): 589-602.*

6. *Goehler, G. 2000. 'Constitution and Use of Power', in H. Goverde, Phillip G. Cerny, M. Haugard and H.H. Lenter (eds), Power in Contemporary politics: Theories, Practices, Globalizations. London: Sage Publication, pp. 41-58.*

7. *Sharma, K. 1992. 'Grassroots Organisations and Women's Empowerment: Some issues in Contemporary Debate', Samya Shakti, 6:28-43.*

8. *Spicker, P.1994. Social Policy: Themes and Approaches. London: Prentice Hall/Harvester Wheatsheaf.*

9. *Mohanty, M. 1995. 'On the Concept of Empowerment', Economic and Political Weekly, 30(24): 1434-36.*

10. *Grazia, A. De. 1968. 'Representation: Theory', International Encyclopedia of Social Sciences. New York: Macmillan.*

11. *Burke, E. 1774 (1889). 'Speech to the Electors of Bristol,' in The Works of the Right Honorable Edmund Burke, Vol. 2, Boston: Little Brown.*

12. *Rao, N. 1998. 'Representation in Local Politics: Reconsideration and some New Evidence', Political Studies, 46 (1): 19-35.*

13. *Pitkin, H. 1967. The Concept of Representation, Berkeley: University of California Press.*

14. *Phillips, A. 1991. Engendering Democracy. Cambridge: Policy Press.*

15. *Mansbridge, J. 1999. 'Should Blacks Represent Blacks and Women Represent Women? A Contingent Yes', The Journal of Politics, 61 (3): 628 -57.*