

## **What a good representation of the people could do in the emergency situation of a pandemic ...**

Nine theses against suggestive negative propaganda of the government and whining of the population

- 1) A good representation of the people is committed to the physical, mental and spiritual health of its mature citizens. It respects their self-organisation, self-care and self-determination, coordinates their central needs and informs them about their diverse experiences of life and survival. It does not treat its citizens like “stupid voting cattle” to be centrally administered and regulated.
2. A pandemic, triggered by a living virus (an urgent message from wildlife to humans, by the way) is an emergency situation, a crisis, in which a life and death decision can be made. Groups form out of the need and distress of individuals who otherwise cannot survive without the community of the group. In groups, direct contact is necessary to feel a sense of community and trust. This has been scientifically researched and proven.
3. Emergency situations need communities in which its members have trust and in which they make all their resources available to each other for their survival so that together they can turn this emergency situation around. Thus, for about 300,000 years before our civilisation, people were apparently able to survive well in diverse tribal cultures and in harmony with nature. Our civilisation, through the warlike establishment of a monoculture exploiting natural resources, has managed to manoeuvre our earth to the edge of the abyss within 10,000 years.
4. Emergency situations are uncertain, because unknown, life-threatening situations that need change, that need novelty, i.e. in which creativity, diversity and ideas from all participants (and not only from “experts”) as well as togetherness and connectedness in communities become essential for survival. The pandemic shows us humans even more clearly than the climate crisis that we are in such a situation.
5. A good representation of the people would therefore centrally manage, review, regulate and inform only those things that are helpful for the health and survival of all citizens, such as food, housing, medical research, the arts, and medical and mental health care. It would also centrally propagate the importance of self-responsibility, self-care and ensuring the survival of its citizen-communities (from families to peer groups to communities, districts) and provide them with all the information they need to do so.

6. On this basis, a good representative body would have to promote a positive competition of good survival strategies with this pandemic between the diverse communities - a good competition of “keeping one's own community healthy”. In this competition, the people's representation should also be informed about the diverse creative possibilities and the best should be acknowledged.

7. A bad representation of the people standardises and regulates everything in a centralised way through regulations, control and punishments. It isolates and isolates its citizens even more in this emergency situation, by breaking up and dissolving their communities. This particularly affects children and young people. All of this creates fear, anger, grief and a feeling of powerless hopelessness or mistrust in many citizens and also damages psychic and mental health. These feelings weaken the immune system, feed the feeling of hopelessness in the citizens and thus secure the authoritarian rule of a bad representation of the people.

8. A good representative body is not about power and control. It has confidence and propagates the wisdom of its citizens, so it can also promote wisdom, confidence, creativity and a sense of responsibility. It informs its citizens about diverse, self-governing small communities, learns from their experiences of survival, and coordinates and promotes competitive exchange among them.

9. According to the old adage “the fish begins to stink at the head”, this representation of the people would also know about its own responsibility as a “good representation of the people”. As such, it would not rely on the “mass of citizens” (=party people and electorate), but concentrate on the diverse, self-organising and self-confident “citizens’ communities” and collect, evaluate and exchange experiences with their representatives and disseminate important findings.

A good representation of the people would also endure that it is not loved but criticised, perhaps insulted, by about one third of the citizens - by those who are centrally administered and authoritatively led and do not want to take responsibility for themselves. But this third rails against every representative body of the people, no matter what it does.

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