

Tactlessness and Economy

Wherever one looks today, human life seems to have lost its rhythm.

Living nature is highly complex and organized, “synchronized.”

Our current supposedly civilized life as humans here often seems as if it has completely lost its rhythm: ugly disorder everywhere, the law of the supposedly stronger, recklessness towards everyone, chaos as the norm, constant bleating, not to mention the permanent bad mood. Few are happy here.

In living nature, things are different, at least as long as it is still intact. Many life forms organize themselves in synchronized cycles. This does not always happen in the way that we humans, in our anthropocentric hubris, would describe as “human.” However, the explanation of “eat or be eaten” that humans like to use is, as it turns out, far too simple to explain the complexity of the coexistence of living beings. Surprisingly often, individual life forms cooperate directly with each other for mutual benefit. Together, all these different life forms organize themselves into an astonishingly stable, complex, synchronized whole, which is what we call life in nature and which has remained stable among us humans for many hundreds of thousands of years.

Our human body, as a tiny, insignificant part of the nature of living beings, is also organized in this way. As a species, it is highly stable. As individuals, however, we are only moderately stable, even though we humans belong to the long-lived life forms.

The cells of our body cooperate in a synchronized manner. The easiest way to recognize this synchronization is perhaps in the rhythmic heartbeat or regular breathing. Each of us consists of about 30,000 billion cells (30×10^{12}). This is a number that hardly anyone can comprehend: there are only 8 billion people on Earth. So we have more cells than that. It is actually quite astonishing how cooperatively, smoothly, synchronously, and orderly the many cells in our bodies (most of the time) function.

But 30 trillion is not enough. We are made up of many more cells and even more order. For people who consider themselves the pinnacle of creation, the next finding is probably an imposition: our body can only survive as a synchronized symbiosis with many other (“lower”) life forms in and on it. Bacteria, archaea, protozoa, fungi, and viruses colonize us. And there are at least as many living organisms as we have cells. Viruses, bacteria, and archaea are at the beginning of life on Earth. For billions of years, they populated it alone. Remnants of Earth's ancient history still live within us.

It goes even further: in each of our 30,000 billion cells, a former protobacterium lives its own life, the mitochondria. We humans are symbionts, fusion products, at the cellular level. Plant cells are too, by the way. In addition to mitochondria, they harbor another life form, plastids. These originate from cyanobacteria and organize photosynthesis. Plants would not be viable without the many bacteria and other life forms that live on their roots. Orderly symbiosis, wherever you look.

We humans, who are rather stupid in this regard, don't want to believe it: 60,000 billion living beings (cells and others) cooperate with each other, and it works without a king, dictator, religion, strife, or war.

For a long time, many believed that life worked because the most powerful living being always prevailed. Darwin's findings had been simplified. People like to use this belief when they want to justify the rules of our brutal economy. But when applied to our own bodies, it is obviously nonsense. If it were true, after a while only one of the 60,000 billion cells that make up our bodies would remain. But that is obviously not the case. So this belief does not work as an explanation for how our bodies function.

There is one exception: "degenerate" tumor cells in our bodies do not cooperate. They "only think of themselves," deceive all other cells in the body, and behave in the same way as in the current economy. And once the tumor cells have prevailed, they are alone, the person is dead, and shortly thereafter, the tumor also dies.

Our brain is clocked

Compared to many other species, we humans have the advantage of a highly developed, very powerful, clocked brain.

Circulating electrical clocked excitations in our 65 billion brain cells are the correlate of what "we" experience as "thinking." The clocking of the nerve cells varies constantly, but remains complexly interrelated. Severe disturbances in the clocking lead to brain dysfunction, e.g., loss of consciousness or epilepsy.

Our brain, structured in this way, facilitates goal-oriented and learning-based action. This is our primary survival advantage as a species. In addition, however, it also allows for "free and complex thinking." Complex "I" structures can emerge, and thought structures with a life of their own can develop. Ideas for better survival can thus be developed more easily and fixed in self-created useful rules.

The brain creates instructions for action for what is understandable, religions for what is incomprehensible.

Self-conceived or experience-based systems of order and rules, mostly language-based, were able to emerge and facilitated survival. The fact that they can be passed down between people and generations proved to be a dramatic advantage for our species. This allowed useful knowledge to multiply relatively quickly.

The brain is not sufficient to understand everything that happens around a person. Much remains incomprehensible, e.g., natural disasters, life, illness, and death. How

do we help ourselves? We turn these incomprehensible things, but also simply imagined or dreamed things, into myths or religions, attach a label to them: “You just have to believe it,” and suddenly it is in the realm of the nameable. It is then placed alongside what has proven to be reliably useful.

Under favorable conditions, these thought structures can develop a life of their own. Meta-rules can form and become fixed independently of experience. This is possibly how the various religions arose, and much later, mathematics.

The brain's ideas for the exchange of goods became the religion of economics

Through the brain, humans also developed rules for exchanging goods over long distances and among strangers.

“Economics” emerged, initially as a simple exchange with a few simple rules. From this, the human brain devised a system of order called economics, which developed and took on a life of its own. Time equivalents became “money” according to fixed rules, and goods became “commodities.” This ‘money’ took on a life of its own, and the “money economy” emerged. At some point, these thought constructs developed into “capitalist commodity production.” First, it was possible to make money from money, then people themselves became purchasable commodities and could be bought on a market for money to make them work for you, then the ownership rights to workers were sold as shares on stock exchanges. And these developed a life of their own, just as money had done before.

The brain construct of “capitalist commodity production” has expanded among people and become firmly entrenched in their minds.

This brain construct is similar in structure to a religion: it arose from practical considerations, was endowed with its own rules, eventually became independent, was made unassailable, with recognizable structures of its own power, and expanded. Through its usefulness and simultaneous unassailability, it gained power over people, just like religions. And people thought that something useful was happening. And it then transformed people socially. After many generations, people saw their former idea as something that had always been there and regulated everything, independent of their own will, with its own rules.

Many people find themselves in this situation today. They submit to the rules and structures of the (economic) thought constructs they themselves once created, adapt to their rules within their own structures, and become these thought constructs. The “individual” emerges from the isolated commodity seller, and the commodity of labor gives rise to the self-optimizing individual. “Economic activity” as well as “social action and being” seem unthinkable without its structures. We humans have become believers in our own (economic) construct, accepting and revering it like a religion.

The concept of economics is chaotic and unnatural.

Surprisingly, this concept bears little resemblance to nature.

The order of nature is neither its model nor part of it. It lacks many things that we humans consider natural: rhythm, cooperation, symbiosis, time. Instead, it relies on chaos, the “market” that regulates everything. Then it rebuilds our inner selves to fit into this construct. And it promotes our worst human (biological) characteristics, which Christianity has long called deadly sins: pride, greed, envy, anger, lust, and gluttony. Only sloth prevented it.

By eventually turning us humans into purchasable commodities on a later anonymous labor market, it isolates us as social beings and destroys our familiar social cooperation systems.

In untouched corners, we are left with only remnants of normal life because the “economy” does not function there. For example, infancy: newborn children are difficult to turn into commodities for their parents, and children do not pay for the service of “being raised.” Children's lives simply do not function as a commodity world. Here, biological mechanisms still apply, such as parental love. Mammalian parents defend their offspring (biologically conditioned) even at the risk of their own lives, a “business that does not pay off at all.”

Otherwise, this intellectual construct of economics, wherever it works, establishes anarchy as an order and social system, the anarchy of the market of goods, human services, and people. According to its current religious followers, this is the easiest and best way to organize the allegedly ever-scarce human resources and save time. And they even lie: “This benefits everyone,” knowing full well how little this is true for many people and nature.

Once conceived, the social system (exchange) devised by our brains has detached itself from our biological lives like a religion. In the process, it has become almost independent of concrete human beings. More and more people are becoming part of its machinery, which seems to run automatically according to its own rules.

Our intellectual construct of economics suppresses our nature and rhythms

Nature, even our own biological nature, is nothing more than a disruptive factor in such an economic system. Money cycles count, they structure.

Nature is tolerated as a negligible marginal factor, as long as it does not interfere. In fact, this economic system does not need people at all. It could also run as a computer game. And it would probably function more easily with (almost) exclusively machines. Even today, computers with their algorithms and non-working humans make more money out of money. At least that is the successful model of large banks, which let computers speculate extremely quickly and with huge sums of money around the clock.

So we humans allow ourselves to be driven across the earth by our own brain construct, which we once devised. We have long been living in the AI world that many fear today, in which artificial intelligence could guide us. We have had this for a

long time; our social life is governed by the algorithm “capitalist commodity production.”

Marx, now considered antiquated, called this process “alienation.” Goethe described our powerlessness in his poem “The Sorcerer's Apprentice.” However and whenever it arose, it now subjugates us.

But its “tactlessness” disturbs the unmodulable rest in us

However, this construct of thought does not completely succeed in overwhelming people.

It is like with religions. When they stray too far from the real (biologically shaped) lives of their members through their self-centered discussions (called scholasticism), they are no longer taken seriously and lose their power over people. They perish because of their self-centeredness and dissolve as a construct.

Even economics does not completely succeed in “raping” us humans. Much of what we encounter on a daily basis about economics still seems wrong to us, like miscalculations.

“That's not normal,” “It's all about money, not people anymore,” “Humanity is missing,” “Nothing works normally here,” say many, referring to their own biology, whose order they cannot find in the algorithm.

Actually rather sluggish by nature, we experience ourselves as living in a hamster wheel. And that seems to be driven by an automatic, uncontrollable mechanism. But we also create this subordination for each other: everyone pushes everyone else. You notice it when you drive a car at 40 km/h in a big city like Stuttgart, where the speed limit is 50 km/h. You get honked at and harassed: “Hamster wheel for everyone!” “My right to stress” seem to be what these people are demanding. It used to be called “totality,” like a religion that is everywhere and nowhere.

Cynical, lamenting, or passively giving up, we comment that this automatism, which has gone mad, chases us through our lives according to its rules. “Time has gone mad,” some say. But “time” cannot go mad.

In our interactions with each other, we experience its anarchy as tactlessness.

People lose respect for each other. What counts primarily is increased wealth, not other human qualities. Everyday life loses its self-chosen appropriate rhythm. Children have to go to school early in the morning, still half asleep, because their biology doesn't add up. Negating or rudely treating each other as pedestrians on the street is already part of normal etiquette, especially in large cities. Even couple relationships, which are essential for our survival as a species and are actually well regulated biologically, are becoming increasingly fragile or no longer functioning. We humans recognize the problem and try to hold on to imagined love stories or love songs. Our intellectual construct of economics knows no love or kindness as a

category of its own actions. Be that as it may, we too often experience each other as disruptive factors rather than as (biological) fellow human beings.

Our economic life knows only one ruthless rhythm, and that is to earn more and more money, no matter where, no matter how, but always. Respect and tact towards fellow human beings? Does that pay off? What is that? Can you buy or sell it? At a profit?

Unregulated movement processes

Our movement processes are also anarchic, unregulated, i.e., tactless, and often disrespectful.

Today, we often move ourselves and our goods over long distances, sometimes globally. We leave the regulation of these traffic flows to the above algorithm. As a result, transport processes become chaotic.

Our algorithm deludes us into thinking that we are all individuals, that everyone lives alone on earth and that only he/she is responsible for his/her own life, including his/her own transport. We are entirely market-driven, and as we know, the market regulates everything well. This view has little to do with our real social or biological coexistence, and certainly nothing to do with long-term or reasonable coexistence. It's like explaining to a wave in the sea that it lives alone.

And like fools driven by an overvalued idea, the majority of us often sit alone in our cars to transport ourselves to another place and then wonder why we are stuck in traffic jams. An example often criticized here is public rail transport. "Economically organized," its movements become tactless, lose order and thus their usefulness to "passengers," but are supposedly profitable for the owner in most cases.

Untimed dwellings, absurd perception of earth as real estate

The determination of the locations and structure of our dwellings and workplaces is also mostly anarchic and without human timing.

The creation of the built world—houses, streets, industrial facilities, retail spaces, etc.—is rarely based on orders that reflect human biology. Nest building is something that is rarely found today in a rented apartment. For us nest dwellers, our own dwelling has become a commodity, serving the purpose of increasing money for others, not that of providing protective housing for a "tenant" in a nest.

Most of the time, everything seems chaotic, as if it were simply placed there without care, thrown together. And it has little to do with what is meaningful for human or natural life. In most cases, it also takes no account of the biological nature in which it stands, e.g., a landscape or other living beings that live there. The only logic seems

to be to earn more money by organizing dwellings and to be able to distribute people's living opportunities according to the amount of money they have. Other biological life forms are not considered, or only in exceptional cases. With a lot of luck, they then find themselves in residual corners that cannot be used for anything else. "Residual areas" are created, which we euphemistically call biotopes.

The extent to which we are modeled is demonstrated by an idea that seems absurd to a normal person, but which many consider normal and which structures concrete action: the idea that a piece of land has monetary value. Demand for land determines its monetary value, so it makes sense that its use should be determined by the available financial resources of the human users who pay for it.

How absurd this view is becomes clear when you look at the potential users of a piece of land. In Berlin, at least 10 m² of space in an apartment is considered sufficient for an adult. For a child up to six years old, it is 6 m², and for a chicken consumed by us humans, it is 0.33 m². Beneath these 10 m² of land that an adult supposedly needs, approximately 10,000 billion living organisms live at a depth of one meter: bacteria, archaea, fungi, protozoa, viruses, and many others. Just to give you an idea of the scale: there are 100 billion stars in the Milky Way, but only about 8 billion of us humans on Earth. So quite a lot of living creatures live under these 10 m² of land, which is considered real estate.

Our algorithm says: coexistence in the countryside is best regulated by the land value in relation to the real estate value. Were these many living beings in the countryside consulted about this one-dimensional regulation? Do they allow their coexistence to be regulated by money? Absurd. Is there bacteria money, archaea money? How do viruses pay? The regulations of this "economy" have nothing to do with the biology of the soil; they simply negate it.

Complex biological life usually organizes itself as a spatial demarcation of biological equilibria. (From a human perspective) these demarcations are rarely friendly and peaceful, except perhaps between mother animals and their offspring and often within herds. Organisms organize themselves into spatial boundaries with other life forms, overlapping, e.g., between species. An orderly, internally stable patchwork of spatial life possibilities—that is biological nature, that is the order of the earth. Nothing here is one-dimensional or functions according to a single rule.

For us humans, time is clocked, but for our economy it is better not to be

The algorithm of "capitalist commodity production" has not provided for biologically determined clocking of time.

We humans experience time as a finite, parceled-out sequence. We are perhaps one of the few living beings that are conscious of time. Our biology and each of our cells live according to temporal cycles: day–night, birth–childhood–adulthood–old age–death. We organize ourselves according to time, we are awake, we sleep, we enjoy

ourselves, we are children or old people. We also need our respective place in time, love objects or living beings that remind us of certain times.

In the algorithm “capitalist commodity production,” time appears only as the equivalent of money. Otherwise, time does not exist for it. It would be best for it if time, as humans understand it, did not exist at all. And that is what the algorithm tries to enforce in us humans. From its point of view, we work/act best when we are always working, 24 hours a day, under its control and for its one-dimensional purposes.

Marx and Engels were the first to point out this inhumanity when describing the debate about a work-free (Sunday) day. Incidentally, the main resistance to the Sunday workday, which was common in early capitalism, came from religions, which saw their power limited if their “dear human children” could not go to church on Sundays.

“Paced” coexistence makes economics one-dimensional, nature is negligible

We humans have devised this one-dimensional algorithm of capitalist commodity production for our social interactions. The longer it works, the more our lives resemble this algorithm.

And the more we lose our “humanity.” Its one-dimensionality determines our coexistence and reshapes us. Nature and its rhythms are only disruptive factors. Children are not allowed, and the sick and elderly certainly not.

Of course, this cannot go on for long.

Currently, we endure it, accepting our wages as a commodity of labor as compensation for pain and suffering. And we create our own little islands of difference in order to survive, almost always in defense against the algorithm. Nevertheless, it is so powerful that we humans experience ourselves as a disruptive factor in our own lives. Although we have laboriously optimized ourselves, we do not fit into this hamster wheel in the long run. As biological beings, we are simply unsuitable for it, as is the rest of nature. So “nature” is also being destroyed within us and outside us. For us, it is constant stress; for the rest of nature, it is environmental crises, the seventh global extinction, global climate problems, the accumulation of chemicals in us and the rest of nature, and much more.

Whether we humans are peaceful by nature is a matter of debate. For several hundred thousand years of our existence as a species, we humans were primarily capable of surviving as social hordes of many people, i.e., as sociable nest dwellers. It is only in the last 10,000 years that we have developed other social structures, which have been abstruse for a little over 250 years. We have probably never been peaceful when food was scarce. However, when we are well fed, we still enjoy helping each other in life and, above all, in times of natural disasters, very willingly and selflessly. So, despite everything, we can still be peaceful.

Unrest between people arises when resources are definitely scarce. But also when they are perceived or described as scarce. Our economy constantly deludes us into believing this because it says: "There's not enough, keep going, keep going." It keeps us constantly on our toes. It's never satisfied with what's already there. It is driven by the "greed for profit"; it can't help itself. The competitors in the anarchic market scare each other. If the algorithm of capitalism per se had human characteristics, they would be "constant fear" and "insatiable greed." Always more, always further, never at rest, never modest, never peaceful, never without fear.

And we allow such unrest to be the self-created social engine. Not particularly smart. Everyday life then becomes a ("scarcity") war in the anarchy of the market, and at some point it leads to a war between many.

The algorithm of capitalism resembles monotheistic religions in this respect. These religions must, by their very nature, call for enmity towards all who do not believe in their respective god. In a monotheistic religion, greed for more means more believers. The imperialism of "capitalist commodity production" is the "proselytizing of other believers." Only one's own faith is valid. Religious wars have long shaped human history. When monotheistic religions are coupled with secular power, as in the idea of a "god-given king," constant war becomes everyday life.

If military systems are also allowed, separate thought structures emerge: e.g., Prussian or British militarism. And then it becomes very dangerous for many. People, who by nature do not actually kill each other without reason, now interfere with the work of the military, which is shaped by its own ideas. "Military obedience" and military 'greatness' are developed in order to dispose of the human "inhibition to bite or kill." It ends in little red buttons. If a single powerful military man presses them, all the people on earth can be wiped out by atomic bombs, perhaps for the sake of an overvalued crazy idea.

Tactless social system Economy is unstable

And yet the "economic" algorithm devised by humans has not even been thought through to the end.

It is so contradictory that it repeatedly malfunctions, like a poorly written computer program. It constantly needs regulatory help from outside, which it requests and at the same time refuses as much as possible. In our case, this help is called "the state." Without it, the algorithm is not viable. For example, the enforcement of spatially extensive property rights can only be regulated comprehensively by a state. However, capitalism, as a legalized robber, urgently needs these rights. At the same time, it fights the state as best it can. After all, it sees the state as constantly "damaging to business."

Despite the assistance and its anchoring in the people, this economy repeatedly crashes unexpectedly. The internal instability of this tactless social system can be seen in its regular but "sudden" (global economic) crises.

A current example: the engines of this global algorithm, the money cycles, have currently become largely disconnected from real economic life. The current volume of money on Earth is many times higher than the Earth's economic output. Money therefore no longer represents it. Every idea bubble bursts at some point. Then the exchange function of money can be lost. Money becomes worthless. We are currently facing such a crisis.

The brainchild of capitalist commodity production will probably fare as religions have often fared in the past. Their intellectual constructs became too detached from the real lives of people and nature and lost their practical interpretative and regulatory function for people. People no longer believed in them. Many religions have disappeared.

Unmetered music

The extent to which we humans have lost our sense of (natural) rhythm can perhaps be seen, somewhat schematically, in the music that people in Europe make or like.

The highly ordered, finite music of Bach, which praises God and is written according to fixed rules, was composed before the anarchic force of capitalism became omnipresent. With its rise, the highly ordered but playful music of Bach gave way to the thunder and breaking of the musical rules of Beethoven. With the hoped-for or recognizable success of capitalism, it became the regular, wave-like waltz of Strauss. The structured, human-alien atonality of Schoenberg may already hint at the alienation experienced in the threatening economy, but it still has temporal structures. Contemporary music often knows neither tones nor differentiated orders; everything often vibrates in a rhythm that is somehow without boundaries or order, anarchic, in fact.

And: the church and station clocks, long so important to many as steady timekeepers, are gradually disappearing, replaced by

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