

Space Apes Survival Ethics

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Science- Philosophy - Art

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Introduction

Space Apes Survival Ethics is a 17-part audio and reading book accompanying the forthcoming Survival Ethics textbook. It serves as a meditation, dance, and workbook for human survival. The synthesis of text and music summarizes the most critical issues for our life and survival as individuals and as a species from the perspective of the scientist, artist, and philosopher Lucas Pawlik. All texts were created as part of internationally published works or written out of these works to understand the past, perceive the present, and shape the future. The Tacheles texts can be used as impulse texts to shape one's own life or write Tacheles texts oneself. Tachele's texts conclude the past, future, and present of one's life.

1 The Actual Story

The Actual Story is the story-that is initiated by our storytelling. The Actual Story is like a bedtime story about bedtime stories. In other words, a bedtime story of the second order. It is like lived systemic thinking.

We can think of The Actual Story as a fractal symphony, a concrete form of formlessness. When the formless is considered, spoken, or perceived, it cannot but take a form through it. Therefore, the form makes all the difference, which brings some things into existence while others disappear.

My father reminded me of this before bedtime when I was very young. When it was storytime, he used to say, "I'll just say it: 'That which cannot be said cannot be put into words.' That which can be expressed will be expressed.' Always remember that anything goes as long as you remember that a camel doesn't go through the eye of a needle."

For a long time, I often thought about my father's words until, one day, my answer burst out of me. "But Pops, if the essence of a story is dealing with contradictions, that is, the change that happens as a result of dealing with contradictions, **then doesn't that** mean that storytelling goes on endlessly? After all, new contradictions will always appear. That's how new stories are always created! Then stories are stories, like life itself. But then, how do we know what it is really about? What is the real story, the story that makes a story a story? Can you even

capture the essence of a story?" - He looked at me, and I looked at him. It took me a while to grasp the significance of our silence.

The real story is the story of the immediacy of life. The real story is the story of change in our lives that happens throughout history. Through this constant bringing forth of new forms, the formless comes to expression, the process of life organizes itself. In this way, everything that has form can and will eventually be transformed. By reflecting on this essence, out of silence, because thoughts come and go, the slightest push, sometimes even a single sentence in our thoughts, can give rise to an entirely new story. This is the story of our humanity. At the end of every story is the beginning of a dialogue. The story begins when the narrator stops speaking and starts listening. The silence of the narrator connects. It is the end and the beginning of the story. That the words of a story end allow a new story to begin; **that** is how this story begins.

2 Space Apes - Survival Ethics

Confucius says the wisest man follows the path of Lao Tzu. He makes his way to his goal.

What is always essential is a dynamic balance. I have long imagined that I have discovered something important about the meaning of life: the unity of God and the biosphere. As a human being, philosopher, and scientist, I am working to put into words what this means for my life and what it can mean for the lives of others.

We are God's image. Microcosm and macrocosm at the same time, we are one and yet many. Because we have temporarily won the game of evolution, the question of our self-realization becomes crucial for all higher living beings in the biosphere. "Know thyself!" is our mandate for becoming human, as handed down to us by the Oracle of Delphi. The fate of the world lies in our realization of ourselves. Can we stop destroying our planet and fighting each other?

Only by solving this question **can we hope to become human..** Until then, we remain apes in outer space, a danger to Spaceship Earth. Space Ape Survival Ethics. We are living in this science fiction novel.

3 Unbelievable!

The curtain opens. A lady floats in the air, and an elephant disappears.

The usual argument goes something like this: "Aha - these magicians are trying to distract my attention, trying to confuse my thinking, trying to do this and that so I don't observe what's really happening."

The opposite is true! In fact, all magic is about inviting you to create a world for yourself, a new world where ladies float, and elephants disappear [...] Magic is not about distracting you. It's about making you aware of the universe we create through our communication.

Our reality is determined by the stories we tell ourselves. Through our stories, we shape our lives. Through the way we communicate, we change ourselves and our world. This magic is the essence of human communication.

4 I keep singing about potatoes –

Non-judgmental listening is on the tip of the iceberg of ignorance.

In the beginning, Heinz was always quiet. Heinz was **an autistic youngster**. It was assumed that he could not communicate with others at all. This changed when his teacher Renate brought a piano. She had often noticed how his eyes lit up when he listened to classical music, and she perceived his underlying intelligence through his eyes.

And rightly so! As it turned out, Heinz had a savant syndrome and could play anything on the piano that he had heard, even just once. From that day on, Heinz had found a way to communicate with others through playing the piano. Renate was overwhelmed with joy. She was the teacher of a group of children with special needs and one of my heroes in our provocative pedagogy course - "Learning to Learn by Teaching Teachers." - Because the children in the class agreed, after some time, Renate was even able to convince the school administration to let Heinz participate in regular classes. From then on, Heinz played Mozart, Beethoven, and Bach every day as a soundtrack to Renate's lessons.

It was at the end of our seminar when Renate enthusiastically wanted to tell me about Heinz and his development. The others had already left, and Renate was literally dancing up and down in front of me with joy! "Do you remember the research experiment of non-judgmental listening, where we first explored the sound of a dying neon tube to learn how we create our universe by listening and sounding?" - "The Nada Brahma, the world as a sound experiment?" I inquired. "Yes, exactly, where we explored space and communicated with each other through tones and hums! What did you call that again?" Renate wanted to know. "Our 'sound meditation on the tip of the iceberg of ignorance,' you mean?" I asked back, barely hiding my curiosity. "Yes, exactly, where we listen and sound without judgment! I tried it, and it worked! When I returned to work, everyone thought I had gone insane because suddenly, I was singing and humming all the time. But I noticed a change in Heinz's piano playing when he heard me humming and singing. Normally, I would have stopped immediately. I was ashamed of my low singing voice, but I gathered all my courage and remembered: 'We do not know what the other perceives. We can only invite them to listen to us.' So, like

a Valkyrie, I sang the song of the dog and the egg. Heinz immediately stopped playing the piano. He put his finger to his lips, and then he opened and closed his mouth and pointed to his ear. He listened! I continued to sing enthusiastically even though people were already gathering outside the open classroom. Some laughed, some shook their heads, another said: 'Now she has finally gone insane!' The next day, however, his mother called me, full of amazement and enthusiasm. Heinz had spoken! In the morning, he had excitedly told her about a dog and asked her for a breakfast egg. She kept asking me: 'What have you done? How did you transform Heinz?' I learned it from a science experiment at university from my professor! It's a dance - it's too complicated to explain over the phone!' I replied, smirking. It started with listening to a dying neon tube. But I didn't give it away!" - "Yes, congratulations on your courage and ingenuity! It's amazing! I can't wait to see what happens next!" I said. "Sachunterricht!" replied Renate promptly, then continued in a chant. "I'll keep singing about potatoes, about Romans in Vienna, about fruit fly experiments." - "Keep singing, dear Renate, dear Renate! Keep singing, dear Renate of potatoes, that's good!" I sang back to her in response.

Still long and loud, we laughed. Renate's voice was really bombastic. A crazy professor and his crazy student were singing about potatoes on the tip of the iceberg of ignorance! I think back fondly on these little miracles of provocative pedagogy. Speaking and making music instead of lifelong silence. We are the tip of the iceberg of ignorance. Our consciousness controls incomprehensible complexities. Explanations we come up with after the fact act like pacifiers we can suck on to distract us from the fact that what sustains our lives is unanalyzable to our consciousness. Renate was able to direct her attention from the pacifier to the world through our dance, which made the encounter possible. This is the real miracle. Through this miracle, we transform, realize, and recognize ourselves through the other.

5 Goodbye Cliché - Speak Tacheles

How do you understand a genius?

We all have many preconceived phrases and ideas. Like an old printing press, we carry clichés in our heads. Our letters, words, and phrases are already set to express the judgment, fact, or opinion we want.

So we tell the same story over and over again and still give the impression of novelty because we vary the order of the clichés. But if we want to say something really new, if we want to think something unique, we must first destroy these old clichés, just like a printer with an old printing press who wants to print something new. One has to take apart the old phrases and clichés to invent new phrases, ideas, and words.

However, to understand a genius, you need even more than the ability to pick apart old clichés. You need to be able to recognize the disassembled parts in a new context. For this, you must give yourself the space in which something peculiar, perhaps unique, can happen.

If you want to understand a genius or think something brilliant yourself, you have to become aware of your own form of questioning and thinking. Begin to shape the patterns of your thinking yourself. To do this, you must stop repeating over and over again what enough others have already said before you. Goodbye cliché! Say only what only you can say! Goodbye cliché! Tell what only you can tell! Goodbye cliché! Your freedom comes from working on the expression of your own thoughts. This freedom of speech is sacred to you, especially when you speak to yourself. Free speech heals because it helps you to shape your life. Speak up! If you work daily on saying what you think, the point will come when you realize when it makes sense to talk and when it makes more sense to be silent. Goodbye cliché!

6 Hack or Die! Hack or die?

In the past, the apocalypse was a delusion or a natural disaster. But since its digitalization, humanity has now escaped its self-extinction so many times only through moral courage and chance that one could assume the existence of an intervening God.

Undeclared hybrid wars now strain this unstable equilibrium of fear of mutual nuclear extinction. We are in a global cyberwar to control the flow of data that controls us and our world. The more our technology evolves, the more opportunities we create to erase ourselves. We have a clear pattern of nuclear accidents, self-poisoning, and lab-escape viruses that should make us realize how quickly we become the collateral damage of our progress. It doesn't matter whether we go extinct from radioactivity, viruses, bacteria, synthetic biology, or simply by sealing and devastating our planet. All of this is leading to an escalation of propaganda wars in the struggle for geopolitical dominance. As a result, we are becoming more and more dependent on the correct interpretation of data by Artificial Intelligences. Too quickly, this escalating vicious cycle can end in a nuclear holocaust. Seas of flame engulfing the earth, followed by dark smoke, cold, and radioactivity, rendering the biosphere inhabitable, is what we are heading for if we continue to play "save yourself" and "may the most powerful deceiver win!" in hybrid wars.

To survive, we must strengthen the breaks in our pattern of violent self-destruction now. Democracy itself is a historical hack in the long succession of tyrannies in human history. Its existence has made possible the non-violent establishment of the greatest democracy through the persistent interventions of Mahatma Gandhi. Democracy has made possible a hack like Greta Thunberg's "Fridays for Future" school strike. Only in a democracy can a little girl, through her Friday school strike, bring to the world's attention that humanity is committing suicide by ecocide. To survive, we need many such hacks.

We need to hack the pattern of progress through the suicidal and homicidal competition, this pattern of domination through escalating exploitation! A single,

worst-case scenario is enough to wipe out humanity. In the long run, our conflicts destroy everyone and everything - that is our common human dilemma. If we don't want to die in ecocide or World War III, we must hack the pattern of human self-destruction before it wipes us out. Hack or Die! Hack or Die?

7 Forget adults!

It is easy for adults to say that the future will be fine! They won't have to live in it. We children are angry. We are afraid because we see how the earth is being destroyed. We see society falling apart, and we escape from everyday life into our smartphones. The adults pretend that everything is fine, but we know that we have to hack this system if we want to have a future. We are trapped in the digital stone age, surrounded by smartphone zombies and analog dinosaurs.

We'll be lucky if the adults don't start a nuclear war and there's still something left of the Earth when we have grown up ourselves. Everything is poisoned! We can't count on adults! If we want to have a future, we must hack it ourselves!

8 Lockdown Effect

Dying increases when steps decrease. This is how lockdowns affect people's health. Yet even before the Covid crisis, more than 80% of adolescents suffered from physical inactivity. Physical inactivity was already the fourth leading cause of death among adults. Lockdowns greatly increase the risk of death in the elderly and can cause lifelong consequences in children and adolescents. Lockdowns potentiate the vicious cycle of pandemics of physical inactivity, social isolation, and obesity. Diabetes, heart attacks, chronic fatigue, depression, obsessive, addictive behaviors with and without substances, escalations of violence, and post-traumatic stress disorder - all are possible outcomes of living in lockdown mode.

A high level of meaningful and healthy movement, preferably combined with deep relaxation, is the best practical intervention against the physical and psychological effects of the covid crisis. We need a new approach to the movement that is necessary for us. We need a well-designed and consistently executed movement practice that makes mind and body powerful partners. The recurring lockdowns are a heavy burden, yet it is precisely because of the economic consequences of the lockdowns that things can get much worse. So much at this time is beyond our control. How and whether we can move is something only we influence. Let's take advantage of this opportunity!

9 Brain death due to lack of movement

If you sit for too long, you have to supply energy constantly. Otherwise, you become a sea cucumber. The sea cucumber digests its brain, and even as a human being, it is difficult in the long term not to become fat and immobile.

Shaking your head alone is not enough. Washing hands is also good, but not enough. Even before the Covid crisis, one in four adults died as a result of too little movement. Four out of five children were already at risk of becoming this one adult.

The fewer steps we take, the more people die. A lockdown effect is just this increase in death and disease. Nothing moves if we don't move. Only getting sick and dying works out better when we move less. The risk of death for the elderly increases significantly due to the double burden: little contact and little movement. This double burden can also cause permanent damage in children. Humans have been designed for a high movement level since we began walking on two legs. Enjoying movement, a movement which strengthens our hearts and grows our brains, the world is the best intervention now. Because where lack of movement begins, brain death begins. Hardly surprising - because what is death, if not a lack of movement?

10 Ways Out of Ecocide and Climate Collapse

Hardly anyone knows what is at stake: no fungi - no future. Hardly anyone knows that most of the CO₂ in our biosphere is not stored by plants but by fungi mycelium in the soil. Hardly anyone knows that fungi mycelium creates fertile soil in this way and recycles plants, animals, and humans as the biochemist of evolution. But everyone should know this because deforestation and the monocultures of global agriculture are leading to an extreme loss of fertile soil. Everyone should know because this is causing the nutrient content in our food to become less and the environmental toxins in our food to become more. This is a systemic effect of how we live, poisoning and destroying our ecosystems and our own conditions for survival.

Everyone must therefore understand that the primary focus of intervention against ecocide and climate collapse must be the transformation of agriculture and investment in fungi-based environmental technologies. Only in this way can we and the ecological cycles in which we live survive. For our life on land, producing fertile soil and using mycopesticides in food production are ecologically the most urgent. This is how we can provide a long-term essential food supply and low-cost, effective primary health care that regenerates our soil and helps balance our carbon footprint. We need to think of fungi as food and our food as medicine. Mushrooms are empirically suited for this because they have been the basis of traditional medicine worldwide since the Stone Age. Because the fungi genome, as the oldest kingdom of life, has allowed us to evolve on land, we depend for our survival on the same antiviral, antibacterial, and antifungal effects of fungi as our ecosystems. This is why we find all the substances in higher fungi in plants, insects, and animals. Together with their mycelium, higher fungi, as architects of our ecosystems, are the perfect starting point for expanding fungi-mycelium-based environmental technologies, e.g., for energy production or as substitutes for outgoing resources, such as building materials or plastics.

As a primary directive, we need to clean the water of the blue planet we live on, regionally and globally. Like the fertile earth on land, our rivers and oceans are the life support systems of our entire world. Therefore, as our first goals, we must clean polluted water and contaminated soil through myco-filtration and myco-

restoration. To counteract the increasing devastation of our planet and the associated species extinction, we must make our forests and key evolutionary species like bees resilient to ecocide through myco-forestry and myco-medicine! We must make our countries and cities resilient to climate collapse through strategic forest, land, and home farming. As bio-engineers of evolution, the regeneration of the fungi genome enables us to regenerate our currently collapsing living conditions. Only when we live in symbiosis with the fungal kingdom can we sleep safely again, despite the current ecocide. Fungi and their mycelium, whether for our water or our land, are the future of humanity. No Fungi - No Future. Everyone should know this.

11 Icarus Flight of the Digital Detectives

In its digital transformation, the basic situation of humanity is a poetic contest, a global theater in which we all participate, a war of narratives of contradictory propaganda, a war for the retelling of our human history. It is a contest for interpretive power over life as it happens, from the nanoscale to the far reaches of space. The outcome of this ultra-marathon contest is uncertain, as it changes radically with disruption going viral.

We live as individuals and society in a world of our stories that are already so permeated with the momentum of propaganda that it is disabling and life-threatening to our existence. So that we can't and don't have to think for ourselves, propaganda stories are invented, in which we slip like live role-players into the roles intended for us. The global players are almost as powerless in the maelstrom of the overturning digitalized global theater as the people, who can primarily only tax their data on the course of the world. They are also like puppets for the momentum of power, only that these can play more sets. For them, eternal life, total domination, or an escape to Mars may be Icarus rescue fantasies, while the data donors have to fight and beg for every right and freedom as foot soldiers and dream of the past in their spare time. All, however, live dangerously. Some live dangerously because they are significant. Others live dangerously because they are insignificant. All are digital detectives in search of suitable truths, which we can tell to ourselves and others because we are dependent with our lives on inventing a story in the change that is currently taking place that allows us to survive or even enables success.

We always know only a part of the story, which we believe to know already completely. Supposedly, we know the story of Icarus, whose father, Daedalus, reached deep into his box of tricks to enable his son to escape from captivity with the help of synthetic wings. We know that he warned him not to fly too high lest the sun melts his wings.

Hardly anyone, however, knows that Daedalus warned Icarus not to fly too low because the unpredictable air currents near the sea would mean his inevitable death. These deadly air currents just above the sea's surface in the Icarus story

symbolize a life without reflection and vision in which we are helpless against the storms of fate. The sun represents clarity through reflection, imagination, and planning. We must orient ourselves to the sun of our reason, even at the risk of being wrong. Even what is good and right as an idea can be fatal if we do not consider our concrete limitations when trying to realize our ideal.

Humanity is also at a technological high. We learn from the Icarus story that no hint, no matter how clever, can save us from developing the appropriate way of dealing with the immediate feedback of life in the practical use of our technology. Like Icarus, we must learn to navigate our technologies in a new environment to survive. We need to scale the technological transformations to meet our human needs continually. Stories and how we consume them are also evolving technologies. Like every new medium, every new story carries biases. Advantages seemingly know something can never replace our analysis and research. What we are presented within the propaganda wars as the whole truth is, as in the story of Icarus, truncated and altered so that we can believe in a valuable cliché of propaganda, e.g., "The young fail because they don't listen to the old!" Obsessed with propaganda, we live in an Alice-in-Wonderland-like make-believe world where the breathtaking dramaturgy of clichés on our screens instrumentalizes us and sedates our self-control like a palliative patient. The gaslighting-propaganda-machine of the powerful ensures that one part of the story is repeated so often, like, "The son flew too near to the sun, against his father's advice!" that we become conditioned to correct ourselves and others and overwhelmed by the flow of propaganda anyone trying to tell the story in its actual complexity will be shunned so that we ourselves don't become an outcast. Political leaders today are only leaders in the sense that they are role models to show which lies to absorb entirely and which to disregard whole-heartedly. Only analysis and research immunize us against this spring tide of propaganda stories that have gone viral. Only the custom or rigorous analysis and research enable us to recognize patterns of our own zombie mode early enough and to counteract them.

Like a lucid dreamer, we unmask propaganda realities that can only imitate the uniqueness of our reality in a cartoonish way. Like a dream interpreter, we must examine each story for what desires and fears it appeals to, who benefits from it, and who we become in our own life story when we let that story become a part

of our lives.

Continuous work on one's own story and the ability to tell it is necessary for propaganda resilience. Only those who can tell their own stories and ideas can refrain from adopting those of others. We have to learn how to tell our stories and ideas in different media, hear how we speak and see how we move, and create awareness of how we tell our own story through how we tell it. Each medium has its message, and all messages are in the experience of our own life story. Analysis and research are the sentinels at the entrance of our life story. We contribute our verse to human history in formation flight with the sun of our imagination. We should enjoy this freedom to make our own rhyme as long as we can. Suppose the powerful few desperately dare Icarus to flee from the captivity of our conflicted humanity to the sun of transhumanism. In that case, the debris of this attempt will not fall into the sea but rain down on us, who are all that were left behind.

12 Health gardens against ecocide.

Mahatma Gandhi's garden, like Aristotle's garden, was the basis of his food supply, the basis of his medical supply, and the basis of his understanding of economics, ethics, and democracy. Aristotle and Gandhi recognized that a garden could be all these things for humans.

Garden culture is the origin of our development as human beings. Through garden culture, we learn about our humanity. Therefore, the "health garden" is the key to our future. Through sustainable garden culture, we can heal ourselves and our earth. This freedom to create our garden must begin with the autonomy of our food. No seed, no spore, no plant should be illegal or patented.

Aristotle and Gandhi recognized that without the autonomy that self-cultivation provides, the freedom of democracy could only be a scam. The greatest democracy in the world began in Mahatma Gandhi's garden. We need to create the largest democratic network of people that establishes a new sustainable culture of life through its gardens. This health garden culture must become a

fundamental right to nourish and heal ourselves and the world. Health gardens are a contribution to the survival of humanity and the biosphere. Our garden culture will be the guidepost for this. The ecological balance that we need to create globally to survive the current ecocide is something we can create ourselves in our garden. Plants and fungal mycelium make our soil fertile and store CO₂.

If we defend our microclimate through garden biodiversity, a healthy garden is a medicine against Ecocide. This biodiversity of fungi and plants as the basis of nutrition allows our bodies and our biosphere to live long and healthy. The garden's microclimate mitigates the likelihood of getting sick and dying in old age from the effects of climate collapse. The design of a health garden must, therefore create medicine and nourishment for us and our environment. Free garden design must become a fundamental right - as self and climate protection!

Let us realize Gandhi's and Aristotle's vision of gardens that secure food supply and primary medical care - through our health gardens! Let us also make our health gardens models for the symbiosis of nature and culture! Humans and nature survive only in symbiosis. Let us create a survival culture!

13 The Magic of Love - Preserving the Love of Life

From my perspective, Humberto Maturana's "Neurobiology of Love" is the only perspective from which our human biology makes sense. The biology of love teaches us how to organize ourselves as individuals and communities, as organisms - in the evolutionary drift of the here and now through emotion and reflection.

Tenderness and trust heal our relationships as well as our minds and bodies. They reconcile and help us let go. Without this foundation, we cannot develop individual character or maintain peace as a community. We need to understand the emotional interplay of love and play as the forgotten foundation of our humanity to choke on the bite of the apple of knowledge. If we do not feel tenderness, that sense of well-being from the presence of the other, we will always invent a reason why it is better to exploit or kill the other. We learn and develop by how we live together, and the consequences of our living together will always correspond to how we live together.

Humanity's survival now depends on understanding itself as part of the world. Our civilization is built on this complementary interplay of micro and macro, then as now. One man alone can't hunt a mammoth. One man alone can't do science.

The friendship between the two scientists Heinz von Foerster and Humberto Maturana was crucial for developing their research. The synthesis of the biology of love and the part-of-the-world attitude is essential for the survival of humanity today. We must learn to form communities where trust is possible because we do not have to question each other's actions. Otherwise, we will soon destroy ourselves and perhaps even destroy the biosphere itself.

I will never forget how Maturana, in his Wittgensteinian clarity, explained love using a spider: "If the existence of the spider is legitimate, I will not think of stepping on it or killing it. I will respect it, and when I observe it, I will develop curiosity."

This curiosity of exploring and creating, which comes from living love, is the origin of science and civilization. From this curiosity comes a culture that can abstract and develop technologies based on observation of nature. We can recognize ourselves as part of living nature through this magic of love and create a new practice of life that could save us from self-destruction.

14 The Five Final Laws

1. there is always a bigger picture.
2. there is always another perspective.
3. there is always another level of detail.
4. there is always a mistake.

15 Diary entry of an alien

The space apes have gone wild! They are destroying and poisoning the intergalactic fungi farm we created on Earth.

It all started when we were picking mushrooms. We kept finding life-threateningly drunk apes lying on the ground. Alien mushroom pickers regularly stumbled upon the alcoholic corpses of apes. They had eaten the wrong fungi in a drunken stupor. It was not a pretty sight. Out of pity and because we didn't want to jeopardize our fungi farm, we kept nursing the apes in our spaceships back to health with organ- and brain-boosting fungi.

A self-organizing fungi farm, through a symbiosis of plants and animals, distributing fungi and their mycelium all over the planet - vacation paradise Earth - a fungi forest planet with beautiful beaches, these were all excellent ideas. But in retrospect, unfortunately, feeding the apes mushrooms to grow their brains was a grave mistake. They couldn't handle their brain growth. When they got smart enough to realize that they were not descended from an almighty God but living alone in an insignificant part of space for only an inconceivably short time, they went completely berserk. In a desperate mania for improvement, the space apes began destroying the biosphere faster and faster. They developed better technologies to cut down our forests poison the seas and rivers, the soil, the air, and even their food. Eventually, they also mined the entire planet with nuclear bombs and are working diligently to develop bacteria and viruses that threaten the ecological balance of our fungi farm. It is as if they have set out to kill themselves and the planet. Apes in space, who would have thought of that? In the beginning, they worshipped us as gods and angels. Now, they dissect us when they catch us! That's why we rarely show ourselves without our protective spaceships. Just the recordings of our flight behavior were sufficient for the space apes to come up with new, semi-intelligent war machines. Now, we run the risk of triggering a fully automated nuclear self-destruction on every vacation trip. Then, our damaged mushroom paradise would be lost forever. What alien on vacation wants to take on such great dangers? So many are breaking off their

vacation that even the space apes have become suspicious that they are not alone. When we gave the apes our mushrooms to grow their brains, we hoped that one day they would become the gardeners of this planet. Little did we know that the apes would not only endanger our vacation planet but even litter the surrounding space. The trash the space apes leave behind everywhere they go is almost more dangerous than they are. Now, we don't know how much longer we can save them from their self-destruction. These apes behave worse than pigs. Perhaps we should have fed the pigs with brain-boosting mushrooms? Well, it's too late for that now.

I, too, will have to leave soon. Too bad about all these fungi!

16 Spaceship Earth

Reality bites me
I'm a middle-class whitee
And though there is no one like me
I don't wanna be quite me
Everybody just fights me
Even me being me
It's so mean just to be
Programmed to hesitate and wait
Unable to act as you can not relate
The world I dictate, oblivion is my fate
The World's what I drink
as the thirst is my state.
Consuming middle-class withee
Reality bites me
I'm a middle-class whitee
Though there is no one like me
I don't wanna be quite me
See the poor folks are struggling
To become just like me
Because they're failing to see
It's so mean just to be
Programmed to hesitate and wait
Unable to act as you cannot relate
So the world's what we drink
and oblivion is our fate

But maybe once we're all the same.
And we got no one else to blame.
Then the scales fall from our eyes.
And we see through all these lies.

See, we are one and this is true.
The fact is I am just like you
The things that we are going through
There is no fucking me and you!
There's only us and what we do
We hurt the same when we feel blue
The same tears running from our eyes
as we suffocate from lies
Like nations, races
The exact same tears run from our faces
coming from a world that we created
bled to death and devastated
Cos we all hesitated, waited
while it was so plain to see
It's up to us, to change this world
It's up to us to face responsibility.
Not for being yellow, black, or white
but for the fact that we're alike
Remember this for what it's worth
We are the crew of spaceship earth.

17 It's Alright Bob (We're only Dying) That's How It Ends (If We're Not Trying)

I. Act (Inciting Incident)

Verse (Call) 1

A sky lights up in mushrooms doom,
A world, blown up by silver spoons,
All dreams end with a final boom,
Unthought of by our narrow zoom,
Excuses end, it's coming soon,
Tell it to god that you were really trying.

Verse (Call) 2

A scam is what you're living for
Become a star, leave them in awe,
Your music and your rhymes are raw,
Then realize you're still a whore,
You sold yourself, now life's a bore,
And you grow old depending on the cheers
Of those who made you.

Verse (Call) 3

Your friends, they struggle through their lives,
You wonder who of them survives,
They gave it all, but end deprived,
Some work for kids, some for their wives,
Yet emptiness shines through their eyes,
As they turn into zombies.

Chorus (Response) 1

We live our lives full of fear.
Life's a fight, the end is near
But, it's alright Bob, we're only dying.

II. Act (Progressive Complication)

Verse (Call) 1

All Eyes on me: the Internet,
Where nowadays the garbage's fed,
As porn dictates relationships,
Buy plastic breasts and use every trick,
Provide yourself another hit,
Won't change the fact
That you are lonely.

Verse (Call) 2

Universities are filled with fools,
Where bureaucrats make all the rules,
You're educated as a slave,
To work your way down to your grave,
Die from a heart attack,
So you don't have to see,
It wasn't worth it.

Verse (Call) 3

You wanna know how this world ends?
We live our lives full of pretense,
You don't grow old; life never ends,
And if you ask who still has kids,
Religious freaks who lack in wits,
Those who don't know what else to do
But hope their kids might pull them through.
and you? You're rather crying.

Chorus (Response) 2

This world is a mess. We settle for less,
We are confused, full of distress
Cause we got nothing, Bob, worth living up to.

III. Act (Moment of Crisis, Climax, Resolution)

Verse (Call) 1

Money swears, we're owned by few,
convinced there's nothing we can do,
Just struggle on, things won't be fine,
For victims of white-collar crimes,
Like sheep, we wait and stand in line,
Long gone democracy's decline,
Now, we're all just something to invest in.

Verse (Call) 2

The weather's changed, some like it hot,
The polar caps a melting pot,
And bees and trees they disappear,
While we, we drink another beer,

Let's cuddle in a garbage swirl,
And say goodbye to our world,
Once we did come to love you?!

Vers (Call) 3

No more amused, no more confused,
We really got this world to lose,
Weapons of choice, I've chosen blues
Allowing me to spray the truth,
I'm just a slob; it's not my job,
But I got love and rhymes like Bob,
So I cry out loud, "You can't forswear!"
That our world ends if we don't care.

Chorus (Response) 3

Our Ecocide is on its way,
In it, we live another day,
Hoping our minds lead us astray,
That's how it ends if we're not trying.

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