FIRM-IDEA

1. MAN IN THE ARTIFICIAL INTELLIGENCE ENVIRONMENT
2. COMMONS AND COMMONING IN THE CONTEMPORARY ECONOMY

MAN IN THE ARTIFICIAL INTELLIGENCE ENVIRONMENT

A human being is capable of creative activity. Only few representatives of the *homo sapiens* genre reveal their genius when they compose beautiful music, create paintings asserted as masterpieces or produce devices, e.g. violins, that enable the generation of noble and unique sounds. There are people who enjoy outstanding insight and creativity, owing to which they are able to perfectly analyse the world surrounding them. The ability to think speculatively allows them to define phenomena that are present in reality although happening in areas inaccessible to human senses.
In the third decade of the 21st century, there is an increasingly common opinion that digital technologies have been created, involving the use of both devices (hardware) and methods of controlling them (software), that allow these technologies to carry out more complex cognitive processes than a human being can do. Such technologies are referred to as 'narrow artificial intelligence'. No copy of the human brain has been created but we have managed to run the 'machine learning' algorithm which, using very large amounts of structured and unstructured data, enables the synthesis of information and the acquisition of 'industry knowledge'. Therefore, knowledge that has not been available until now to human beings who used other tools to accumulate it for thousands of years ('human knowledge') becomes available.
In the reality we are aware of more artificial intelligence solutions than most people can even imagine are applicable. Each subsequent information that artificial intelligence can do something that a human being cannot arouses fear among particular individuals and in entire communities. The more common the emotional attitude towards the artificial intelligence becomes the more resistance to living with these solutions is observed.

In the forthcoming years two social phenomena will be undoubtedly observed. On the one hand, the fascination with artificial intelligence will grow and many representatives of different generations will be ready to participate in the preparation and implementation of increasingly advanced digital technologies. On the other hand - in some regions of the world - the resistance to allowing these technologies to be freely used will increase, both in the sphere of human social and professional activities and in the sphere of private life. As it can be concluded from history, a creative person who is looking for new solutions cannot be stopped.

At the same time, in broad social circles there is an increasing acceptance of new solutions; however, occurring with a delay with respect to the creation of subsequent inventions. The social and economic system remains in relative balance if it is possible to implement new solutions without creating strong tensions between inventors and the general public.
The Europeans – which is concluded from a comparative analysis of developmental processes on various continents - are much more sensitive to the protection of personal data than the inhabitants of North America and South-East Asia. Blocking the free use of unstructured data in Europe, which includes so-called sensitive data pertaining to individual people, means that

big data analysis enables faster development of artificial intelligence solutions outside Europe. There is a growing risk that Europeans, caring for the protection of their citizens' privacy, will increasingly lose the ability to compete with other regions of the world in the development of the most advanced digital technologies. The advantage of entities from the USA and the PRC over those from Europe is proved by the presence of the only company (SAP at the 49th position) in the TOP100 global companies with the largest capitalisation.

The challenge faced by the leaders of various social movements acting as representatives of public authorities is to keep under control the behaviour of both particular individuals and organisations, including large virtual platform operators with increasingly advanced solutions of the artificial intelligence. The application of appropriate regulations should prevent the emergence of conviction among general public and communities in individual regions that the world in which digital technologies are used has become hostile to "ordinary" people using their own wisdom, but with no knowledge potential comparable to that of narrow artificial intelligence applications.

COMMONS AND COMMONING IN THE CONTEMPORARY ECONOMY

In neoclassical economy (the economy of profits), we essentially oppose and distinguish common (public) and private property as well as public and private goods. In the economy of values such an approach is not justified. Instead of maintaining the opposition, it is recommended to look for their complementarity. The more important a given commodity is for the development of an individual and community, the more their individual and private use has to be accompanied by the community resources. Without such resources, sooner or later, a significant number of individuals will be excluded from the use of these goods, which will not only hinder their individual development but also the development of the community as such.

In this context, public investment is not an alternative to private investment but its necessary conditioning and complementation. It is necessary (as in the case of culture, science, education, health or municipal infrastructure) in order to maintain the general availability of resources necessary for the operation and development of individuals and the organisations they form. It can be recognised that in each society it is necessary to achieve the adequate level of public investment, without which it is impossible to maintain and improve the quality of life of its citizens. If they do not reach this necessary scale, a significant part of their development potential is annihilated.
Each mutualised developmental resource is also a kind of reserve in the event of a crisis or disaster. Therefore, it is the basis for the initiation of revitalisation. Instead of separating and appropriating resources, sharing them becomes important. It does not matter who owns the resources, it is important whether they can be included into a joint production processes. They do not necessarily have to be communitarised - it is important that they be mutualised.
Without denying the importance of the issue of the ownership structure in the modern economy, a positive solution is found not in the legal form of ownership itself but in assigning socially defined content to each form of ownership - property is not only a right but also an obligation. In practice, it means assigning a social dimension to each form of ownership. The social function of ownership is increasingly expressed following Art. 17 Clause 2 of the German Constitution ("the property is an obligation; the use of property should also serve the public good") expressed in contemporary constitutions, in particular, the European ones.

CITY-IDEA

1. UNITED IN DEVELOPMENT
2. ARCHITECTURE AND URBAN ADAPTATION TO CLIMATE CHANGE

UNITED IN DEVELOPMENT

An increasing number of voices indicate that one of the critical problems of the capitalist system is breaking the relationship between the market and values. These voices pertain to modern market economy, but also the theory of economy. A market detached from values imposes the same logic on other areas of social life. It means that if it is not profitable to rely on values in business activity, then culture, education, etc. are also required to give it up (in the name of profitability). Therefore, the only justification for social activity is the efficiency measured by the scale of financial benefits. This in turn invalidates many other fundamental motivations for people, such as the feeling of being needed, that something makes sense or that we support someone.

The contemporary market economy is predominantly transactional and opportunistic: it is extremely calculated and devoid of empathy. It lacks the responsibility and solidarity. These characteristics will not develop unless we make a transition to another model – a relational and developmental one.

We need a debate on solidarity and development in each possible territorial dimension - local, regional, national, international and global one. The ideas and proposals for actions that will contribute to reconciling the market economy and social solidarity and make the social cohesion a developmental force are necessary.

A huge problem of the present day is the reconciliation of the following aspects: (i) market economy, (ii) social solidarity, (iii) civic culture, and (iv) digital revolution. These are the four vertices of the "quadrature of the future". The problem can be solved by implementing the concept of solidarity in development.

ARCHITECTURE AND URBAN ADAPTATION TO CLIMATE CHANGE

The era of architects - celebrities is coming to an end. Designing iconic buildings - landmarks of the cities and monuments erected to their creators - is a song of the past. Their construction and operation is too expensive. Glass and steel - the materials from which such objects are most often constructed are the least energy efficient. They require heating in winter and intensive cooling in summer. On the other hand, the production of concrete, the second most common material after water, accounts for about 8 percent of CO_2 emissions.

Architecture is an obvious exemplification of the idea of economic growth. It promotes consumerism, economic and social inequalities, and contributes to the greenhouse effect in our cities. We are still building further and further premium glass office buildings, luxury development estates with fences and remote-controlled gates, shopping centres on the outskirts of cities or in their centres (which causes migration of residents from these areas), short-term rental apartments;

we invest in parking lots, road infrastructure and anything that should theoretically improve the quality of life in the city but, in practice, it deteriorates it. Furthermore, we cut out greenery and parks for further investments instead of adapting the existing buildings.

The UK government estimates that the urban environment is responsible for about 50 percent of greenhouse gas emissions. And, all over the world, the cities are constantly growing. UN forecasts make it clear that as a result of rapid urbanisation in 2050, 2/3 of people on our planet will live in cities. Stuffy, overheated, with polluted air, suffering from the progressive light pollution. The latter makes it impossible for urban animals, such as insects and birds, to live in their natural daily cycles. That is why cities have to formulate adequate urban and architectural strategies in a short time to stop and reverse processes that affect climate change. Holistic cultural, economic, material, political and social ambitions should become the starting point for discussion on the adaptation of our cities to climate change.

Of course, there is no universal recipe for the cities. Each urbanised space, in a specific part of the world, has its own problems to solve. Other obstacles will be encountered by a metropolis in Central Africa, other in China and still another in southern Poland. However, the climate disaster is a common problem for all of us.

We observe two reactions to it: panic or, as postulated in autumn 2019 at the Oslo Architecture Triennial entitled „Enough: The Architecture of Degrowth ” by one of the curators of the event - Phineas Harper, using this crisis as an opportunity to change paradigms and move away from the idea of economic growth in architecture. In practice, what would it mean for architects, urban planners, developers, builders, city authorities and users of buildings and public spaces? The idea of degrowth clearly explains that the economy based on constantly growing GDP is associated with increasing energy consumption, expansive extraction of natural resources and greenhouse gas emission. All these factors are rapidly accelerating climate change. By designing energy-inefficient buildings and cities, the architectural industry contributes to speculative bubbles and supports the idea of economic growth. What tools and arguments do we need to reverse these processes? What would the reaction of the world of architecture be to the era of the climate crisis?

BRAND – CULTURE

1. EDUCATION – A NEW GENERATION
2. ANTHROPOCENE – WORLD MANAGEMENT

EDUCATION – A NEW GENERATION

New times are coming in education. Is there a radical revolution ahead in this area? It may be so. The Finnish school model has shown the world a way to the future: the teaching profession should be socially regarded as as prestigious as a doctor or a lawyer. Teachers and educators shape subsequent generations of people: citizens, employees, innovators, residents, and reality shareholders. Contemporary teaching does not match the reality. It is boring, oppressive, organised in an old-fashioned style, technologically backward; it does not respond to the needs of young people.

One of the most popular video games in the world, Minecraft, has a special version dedicated to teaching purposes – Minecraft Education Edition. The editor has prepared extensive training materials for teachers as well as lesson templates to carry out in such areas as mathematics, history or art. This is not the only example of using games in institutional education. Yet, playing can also teach us something outside the school walls. The fact is that already now some people have been educated to some extent based on computer games. Titles that offer online games for many players enable mastering their social competences – the cooperation and communication skills. It is enough to mention here, for example, Overwatch. And how many people have managed to overcome a language barrier or to learn a language by playing games?

Does traditional education have a chance to compete with such solutions applied on a mass scale? There will probably occur a form of teaching combining the traditional and virtual reality – but the latter will surely become more and more dominant at schools. We have to be prepared for it.

Virtual reality will also change our world. It will enable mass and cheap training of people in the operation of devices and software, the mastery of which has required expensive and time-consuming methods of training so far. Training a pilot, an operator of a crane, a lift or an excavator will cost many times less than today and will be much safer soon.

EDUtainment and ARTantainment
Learning by means of playing as well as through contact with art are two mega-trends that can change the foundations of our today's approach to education. If we introduce such forms of education, who will want to bother with the oppressive school with grades, punishments, boring lessons and examination stress? If we offer students a choice between school classes and a good narrative museum – what will they choose?

Streaming platforms
Hundreds of millions of people are learning the art of manicure and make-up via the YouTube platform. Hundreds of thousands of commonly available DIY videos work in a similar way. Netflix successfully promotes high-quality documentary films from which you can learn history,

biology or geography. The times of educational plots are coming, such as the "WALL·E" movie. Is it time to give up the old, boring world of education as we have known it so far? It is surely so. The nineteenth-century educational formula too often does more harm to young people than good in the key period of their development. The Finnish concept of the educational reform mentioned at the beginning has a lot to do with the Waldorf's school model where students spend most of the time in the open air and in close contact with nature and real life. It is possible that the future of education is a combination of the above-mentioned elements. It is also possible that education will be addressed gradually by the whole, consciously designed world of shared real and virtual spaces – using the fact that it would be easiest to learn... every step of the way.

ANTHROPOCENE – WORLD MANAGEMENT

The era of total human responsibility for the planet and the ecosystem has begun spontaneously many years ago. Let's have a look at it from the perspective of key industries: automotive, clothing, petrochemical and packaging, technical, commercial and transport ones. It is where the most pollution is generated; we create problems that we cannot effectively solve at the right scale so far. We have several decades of delay in launching the regulations for the comprehensive protection of the planet Earth. Each of us exerts impact on the environment as companies and institutions, cities and countries do.

Pessimists announce the end of the world while optimists prefer to save it. Fortunately, it is not too late. Public awareness is growing rapidly and knowledge about threats and possible responses is increasing as well.

Today, one of the threats to the promotion of sustainable development is the radicalism of some of its proponents. According to the theory of the dynamic relationship of antagonisms, the presence in society of groups such as anti-vaccination movements or flat-earthers today is balanced by radical, pro-ecological, vegan and pro-animal circles. The effect of these antagonisms is exaggeration that may bring more harm than good to the good cause. We are already dealing with the phenomenon of climate depression observed by psychologists and psychiatrists all over the world. The feeling of the approaching end of the world is often accompanied by the negation or ostentatious behaviour contrary to environmentalists' suggestions. The more aggressive the behaviour and social communication of one side become, the more likely that the reaction of the other side will be opposite to what is expected. Too frequent orders to stop consuming meat, expressed in a moralising way, will not necessarily reduce meat sales.

When apocalyptic visions pour out of each screen, some people become indifferent while the others fall into the trap of emotional exaggeration. Let us shake off the excess of ecological blackmail, vegan lynching, pessimism, eco-hysteria or superior admonishing. All this leads to the devaluation of the words "activist" or "environmentalist". Let's begin working out the reality of ANTHROPOCENE constructively.

Radicalisation of opinions is a wrong choice. We have to trust science, focus on knowledge and experience. Let's stop threatening and let's start acting effectively – effectively, i.e. on a macro scale.

INTERNATIONAL GOVERNANCE

The values, ideologies and moral and ethical principles are of crucial importance in the international relations. The attitudes and beliefs are as important as the behaviour and actions. Human emotions, and not only opinions, are not disregarded in the decisions taken by the politicians.

We are living in the age when the boundaries between domestic and foreign policies are getting less clear-cut. Not only strategies and concepts matter, but also the management methods within the countries.

One of the reasons for the disturbed global order is the weakness of leadership in the world today. In the politics of democratic countries the values related to human dignity and freedom are of key significance. It requires the reassessment of our ways of thinking about foreign policy and the change in the approach to formulating objectives, which means we can apply to reach the objectives and where to set the limits in their pursuance.