

The principles of convivialism

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1- Principle of common naturality.

Humans do not live outside Nature, which they should not seek to 'master and possess'. Like all living beings, they are part of it and are interdependent with it. They have a responsibility to care for it. By failing to respect it, they jeopardise their own ethical and physical survival.

2- Principle of common humanity.

Beyond differences in colour and skin, nationality, language, culture, religion or wealth, gender or sexual orientation, there is only one humanity, which must be respected in each and every one of its members.

3- Principle of common sociality.

Human beings are social beings for whom the greatest wealth is the wealth of the concrete relationships they maintain with each other within associations, societies or communities of varying size and nature.

4- Principle of legitimate individuation.

In accordance with these first three principles, legitimate politics is that which allows each person to develop their unique individuality to the fullest by developing their capacities, their power to be and to act, without harming that of others, with a view to equal freedom. Unlike individualism, which leads to every man for himself and the struggle of all against all, the principle of individuation recognises value only in individuals who affirm their uniqueness while respecting their interdependence with others and with nature.

5- Principle of creative opposition.

Because everyone has a vocation to express their unique individuality, it is normal for humans to oppose each other. But they are only justified in doing so as long as it does not endanger the framework of common humanity, common sociality and common naturalness that makes rivalry fruitful and

non-destructive. Good politics is that which allows human beings to differentiate themselves by putting rivalry at the service of the common good. The same is true of ethics.

6- Meta Principle of control of hubris

[...] As the principle of principles, it permeates all others and must serve as a safeguard for them. For every principle, taken to its extreme and unchecked by others, risks turning into its opposite [...Thus] The first condition for rivalry and emulation to serve the common good is to ensure that they escape the desire for omnipotence, excess, hubris (and a fortiori pleonexia, the desire to possess more and more). They then become rivalry for the sake of better cooperation.

We are preparing components for an international UNESCO meeting with great care. We hope to see these principles applied, as they are shared by all well-meaning humanists. Our aim is to raise awareness of this event more widely.

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