



Verein für Komparative Philosophie
und Interdisziplinäre Bildung

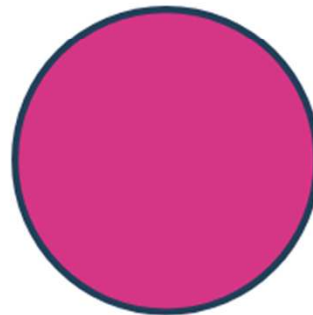
KoPhil Forum Winter Semester 2025/26

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What is Philosophy and Science in a stream of Artificial Intelligence?

International Online Session in Cooperation with Japan and EU Countries - In
cooperation with the KoPhil Vienna & The Japan Society for Global System & Ethics

Friday, February 27th, 2026, 10:15 – 12:00 / Time in Japan 18:15 – 20.00



**Human Society and AI – How is our Co-Existence possible based on
irrefutable Truth and general Good? ZOOM Online**

“Human Society and AI – A Necessity of Cohabitation”

Marc Humbert.

Marc Humbert is currently Professor Emeritus (Docteur d'État) of Political Economy at the University of Rennes (France) and a researcher at LiRIS, the Interdisciplinary Laboratory for Research in Societal Innovations. He is also president of the Convivialists Association. After leading an international network for a Political and Ethical Knowledge in Economic Activities (PEKEA), he understood the need to reintegrate economics into moral and political philosophy. It is in this field that he is currently conducting his research with the aim of helping societies abandon their fierce competition for more growth and take the path of cooperation for greater conviviality.

Hello, everyone. I am very pleased to be here with you and to participate in this webinar on Artificial Intelligence. I would like to express my sincere gratitude to Dr. HASHI Sensei, who prepared it with KoPhil in Wien. She contacted me about our project to disseminate and discuss the concept of convivial societies for a peaceful future for humanity. She is organising this seminar with the Japan Society for Global System and Ethics, whom I must also thank, as well as our friend Dr. Eiji Hattori, who is its honorary president. In 2018, he organised a seminar on the convivialist manifesto with this society and Professor Nishikawa at the Maison Franco-Japonaise in Tokyo.

I will begin by saying a few words about our convivialist philosophy project, which aims to transcend (*aufheben*) the philosophies of Western modernity. The first principle listed in the manifesto is that of **common naturalness**. This represents a break with Cartesian reductionism. It is a break with the posture of an isolated individual who thinks of himself by himself alone as the only existing subject and considers everything else and nature to be an object, a mechanism. We affirm that the inner life of nature exists and that we must behave with care towards all other humans – our **common humanity** – and towards the whole of nature of which we are a part. We proclaim that humanity is *relational*. That is to say, human beings co-construct – at a certain moment and in a certain place – what they become. This is our principle of **common sociality**, which we consider to be scientific. It replaces the methodological and ideological individualism of liberal philosophy. Our ethics reject the idea that societies could be authoritarian totalities; each individual must be able to fulfil their conatus. This is our principle of **legitimate individuation**. This leads, just as legitimately, to rivalries. **These oppositions must be creative**, put at the service of the common good by a democratic political regime.

Societies organised according to such principles would be convivial and everyone could live in dignity and peace. The societies in which we live are not like this. At the very least, everyone can see that the habitability of the earth is threatened and that human dignity is being violated by the misery and violence suffered by more than half of the human beings on earth. Why do the people who suffer this and those who are capable of empathy towards them and towards Nature not mobilise in favour of change?

The reason is simple: since the Industrial Revolution, liberal philosophy has led us to believe that technical progress would continue, enabling the growth of production and services, and that little by little everyone would benefit. Industrial progress has indeed been fantastic. And the latest development is Artificial Intelligence. We now have the most gigantic and extraordinary tool that humanity has ever invented. Illich said: **when a tool exceeds a certain threshold, instead of serving man, it makes him its slave.** This time it's done: AI is the fire of knowledge stolen from the gods by Prometheus in Greece or Pramathan in India. All this in flagrant disregard for our last principle: **not to give in to hubris, to excess, but to cultivate moderation.**

The world is being invaded by AI. It is about to guide most of our daily lives, our learning, our entertainment, and to be sure what are our needs and which goods and services we should buy. AI is also close to replace all jobs where human presence is not necessary. It outperforms humans in engineering, medicine, policing, warfare, etc. Companies are investing huge amounts of money in AI to reduce jobs and inflate profits. The concentration of wealth will increase more than ever within and between countries, primarily benefiting the United States, followed perhaps by China. The operation and manufacture of AI itself requires enormous expenditure, incredible amounts of energy and, for example, the construction of nuclear power plants in the US.

AI works wonders that inspire the dreams of a large part of the general public. The public is not yet aware of the risk of massive job losses and listens to the promises of techno-optimists who imagine that other jobs will be created. Where? No answer. Perhaps jobs like those at UBER?

Coexistence is not an option because AI does not exist in the same way that human beings exist. No subjectivity, no empathy, just calculations based on tokens without understanding their meaning. In conversations, it imitates human rhetoric and polite phrases, but there is no real interrelation. This is fertile ground for provoking psychosis. And, to say the least, interactions that have an impact on human life. So what can we expect from AI that has no inner life, no common sense and no lived experience? Only performance and, possibly, gross errors.

Can we envisage peaceful cohabitation? Unless there is a revolution, AI will continue on its path. We cannot have real human interaction with it, so we have to see how we can “live with it”, i.e. cohabit with this machine. Behind this machine are humans. They are the ones who decide on the “alignment” of AI. For example, they strive to ensure that it does not exhibit ‘behaviours’ or ‘responses’ that they consider unacceptable: for example, not explaining how to do to anyone who asks how to create a virus worse than Covid.

If we want to prevent AI from posing a threat to democracy and conviviality, we must control it to avoid potential errors, attacks on democracy (such as interfering in elections), and prevent it from causing all kinds of horrors, including eliminating the risk of its becoming autonomous. It seems to me that we cannot expect anything in terms of AI control from GAFAM, Musk and company, whose only ethic is to make a profit. Nor can we expect anything from the United States and China, which want to promote their companies, or from other illiberal states such as Russia, etc. We must therefore consider, as Joshua Bengio proposes, an international consortium of countries like Canada, Japan, Europe etc. coming together to create an ethical AI that would be a global public good, responsible for controlling other AIs. And financed by taxes on private AIs. So doing we will escape from becoming the slaves of these private AIs or the slaves of their masters.

Thank you for your attention