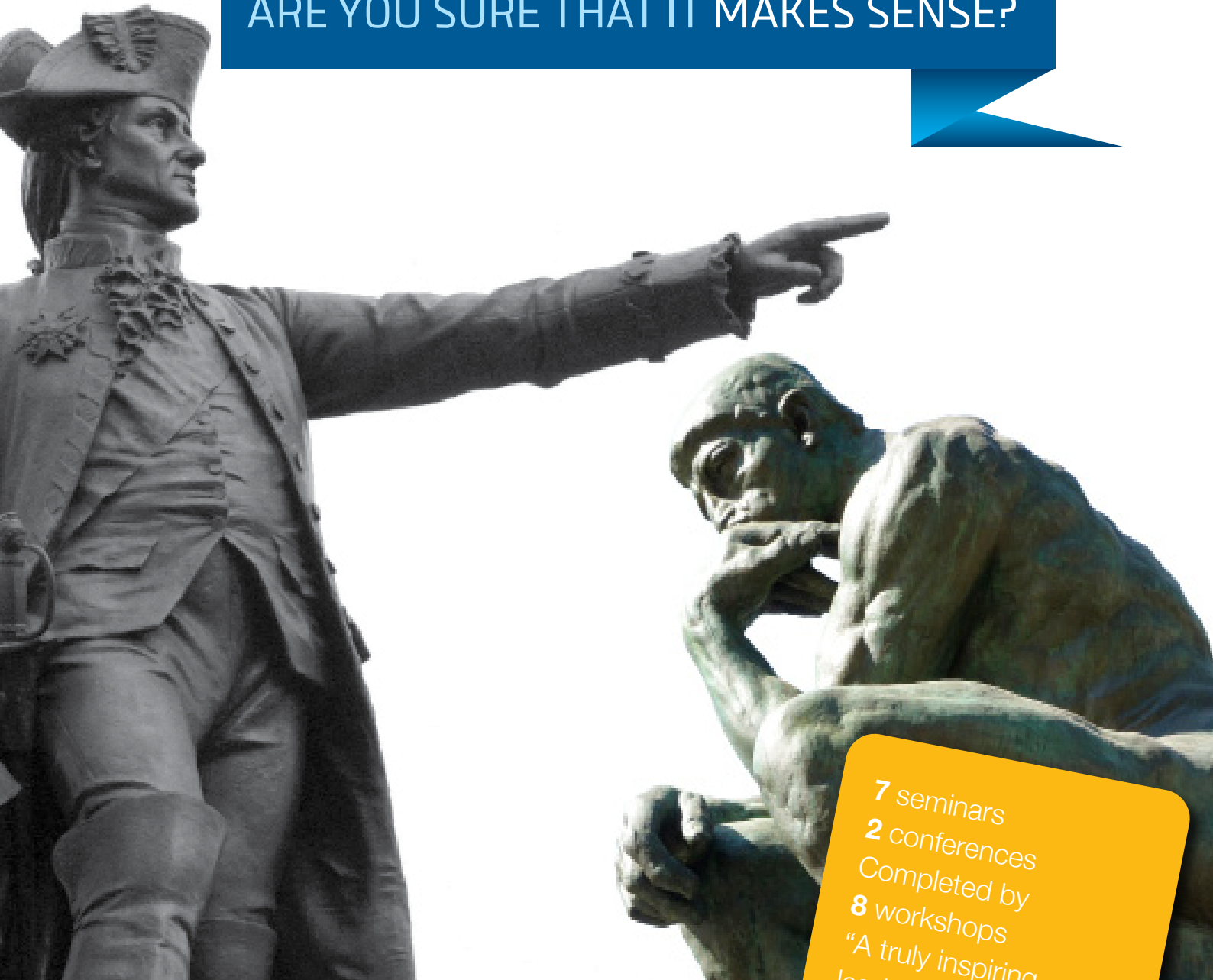




LEADING WITH WISDOM

ARE YOU SURE THAT IT MAKES SENSE?



Diriger avec sagesse. Est-ce si fou d'y penser ?

7 seminars
2 conferences
Completed by
8 workshops
"A truly inspiring
leadership training for
today's managers"



“Wisdom is knowing that all is one”

Richard Trowbridge

“Leadership belongs within the larger question of wisdom”

Mark Strom

“I have three precious things which I hold fast and prize.

The first is gentleness; the second frugality; the third is humility, which keeps me from putting myself before others. Be gentle and you can be bold; be frugal and you can be liberal; avoid putting yourself before others and you can become a leader among men.”

Lao-Tzu (Tao Te Ching)

“My capacity as a leader comes from my choice to allow life to unfold through me.”

Peter Senge

This program is organized by the not-for-profit association Philo & Management, in partnership with (click on their logo to access their respective websites):





LEADING WITH WISDOM ARE YOU SURE THAT IT MAKES SENSE?

In these turbulent and uncertain times, the imperative transformation of our society, businesses and institutions calls for deepening our understanding and practice of leadership.

SOME PEOPLE TALK ABOUT “WISE LEADERSHIP”: WHAT DOES THAT MEAN? DOES THAT MAKE SENSE? WHAT DOES IT TAKE? CAN IT BE LEARNED? AM I CONCERNED?

These are just some of the questions we will address in our new annual cycle of conferences and seminars to be held in Brussels between October 2012 and June 2013.

While last year's cycle on the [Intelligence of Nature](#) had been built on published books in English and French by J. Baird Callicott, this year's cycle is built on works to be published in 2013:

- Mark Strom's "Wise: Leading for better futures", and
- Mike Thompson's worldwide survey on leadership and wisdom.

Mark will be our speaker for our opening conference on October 11th 2012, while Mike will be the one for our closing conference on June 13th 2013.

In between, each month we will investigate key dimensions, attributes, or virtues of "wise leadership" (care, courage, discernment, authority...) and various paths that may lead toward it. In each seminar we will explore to what extent wise leadership is an aspiration, a necessity, and an art:

Aspiration: Is this virtue an impossible ideal or a quality that can be cultivated? What is the relationship between this virtue and wisdom? How does this virtue manifest itself in acts? What are the signs that somebody possesses this virtue?

Necessity: Is this virtue necessary for leaders and managers today? How might it help to bring much-needed change in management today?

Art: How can we develop this virtue in ourselves and around us? What are the practices or exercises that can help us to do so? How can this virtue be distorted into a vice? To what should we attend when pursuing it?



LEADING WITH WISDOM ARE YOU SURE THAT IT MAKES SENSE?

We will be accompanied by wonderful guides and scholars on this unusual journey.

While coming from diverse backgrounds and influences (European & American philosophers, Tibetan Buddhists, Aboriginal teachers, Chinese & Japanese Zen monks, English rabbis, Hindu Vedantists, Benedictine monks,...), each speaker shares this quality: they walk their talk.

We believe that wisdom for leadership does not derive through intellectual reflection alone. Accordingly, for the day following each seminar, our partner EquisWorld will organize a practical workshop with our speaker to explore more deeply and practically the concepts and ideas he or she will have shared with us the day before.

Before detailing our program below, you might wonder:

- (1) Why our program is now written in a mix of French & English while, except for the opening and closing conferences, our seminars are held in French?
- (2) Why do we send our programs and newsletters even to those who live too far away from Brussels to be likely to attend?

Our response is the same to both questions: Philo & Management is a not-for-profit organization and its objective is to stimulate reflection on management among managers and non-managers alike. We do this through regular in-depth dialogues with philosophers and other intellectuals. We therefore want to engage not only the participants at our seminars, but also others through reading our program, monthly newsletters and seminars reports, or accessing other resources (articles, podcasts, videos) on our website.

And we do engage some: our website already receives more than 100,000 hits a month from all over the world. As this new cycle shows, we are able to invite more and more international speakers, and we hope some of them will be invited to give further seminars in English (many of them are fluent in English). Thus there is growing use of English while the bulk of our activities remains in French.

PhiloMa's growing activities require resources that the seminars alone cannot generate. Practically, we need volunteers' time to upload and tag documents on our website and we need financial support for website development and administrative support. So, if you want to give some of your time or want to make a financial donation, please click [here](#).



11/10/12	OPENING CONFERENCE (IN ENGLISH): "TALKING TRANSFORMATION: WHAT IS THE WISDOM & IMPACT OF GENUINE HUMAN ENGAGEMENT?"	Mark Strom Australian who coaches across the world Inspired among others by Ancient Greece	
13/11/12	<i>SEMINAR 1 (IN FRENCH)</i> OBEDIENCE, INTUITION & FRUGALITY THE WAY OF THE MONKS? <i>OBÉISSANCE, INTUITION & SOBRIÉTÉ – LA VOIE DES MOINES ?</i>	Sébastien Henry French who worked in China & Japan Inspired among others by chinese & japanese zen monks and by benedictine monks	
03/12/12	<i>SEMINAR 2 (IN FRENCH)</i> ELEGANCE, GENEROSITY & JUSTICE THE WAY OF THE KNIGHTS? <i>ELEGANCE, GÉNÉROSITÉ & JUSTICE – LA VOIE DES CHEVALIERS ?</i>	Fabrice Midal French Inspired among others by Tibetan buddhism and western and eastern chivalry codes	
29/01/13	<i>SEMINAR 3 (IN FRENCH)</i> SIMPLICITY, HUMILITY & INNER CALM THE WAY OF TECHNIQUES? <i>SIMPLICITÉ, HUMILITÉ & TRANQUILLITÉ INTÉRIEURE - LA VOIE DE LA TECHNIQUE ?</i>	Jacques Castermane Belgian Inspired by Japanese Zazen as brought back to Europe by Karlfried Graf Dückheim	
25/02/13	<i>SEMINAR 4 (IN FRENCH)</i> COURAGE, NAMING & PROMISE THE WAY OF DEMOCRATIC GROUPS? <i>COURAGE, DIRE VRAI & IMAGINATIO VERA LA VOIE DE LA DÉMOCRATIE ?</i>	Cynthia Fleury French who teaches at Paris American University Inspired by various European & American philosophers	
25/03/13	<i>SEMINAR 5 (IN FRENCH):</i> CARE, SENSITIVITY & RESPONSABILITY THE WAY OF WOMEN? <i>SOIN DES AUTRES, SENSIBILITÉ & RESPONSABILITÉ LA VOIE DES FEMMES ?</i>	Pascale Molinier French Inspired among others by the ethics of care developed by american psychologist Carol Gilligan	
23/04/13	<i>SEMINAR 6 (IN FRENCH):</i> DIALOGUE, INFLUENCE & AUTHORITY THE WAY OF THREE GREAT SAGES? <i>DIALOGUE, INFLUENCE & AUTORITÉ LA VOIE DES TROIS GRANDS SAGES ?</i>	Emmanuel Toniutti Swiss who studied in Canada Inspired among others by Confucius, Socrates & Jesus	
23/05/13	<i>SEMINAR 7 (IN FRENCH):</i> OBJECTIVITY, DISCERNMENT & INSIGHT THE WAY OF VEDANTA? <i>OBJECTIVITÉ, DISCERNEMENT ET SAGACITÉ LA VOIE DU VÉDANTA ?</i>	Surya Tahora Indian who studied in France Inspired by Hindu Vedanta	
13/06/13	CLOSING CONFERENCE (IN ENGLISH): WISDOM: ETHICAL FOUNDATION FOR MANAGERIAL DECISION-MAKING?	Mike Thompson British who teaches in China Carried out a worldwide survey among business leaders on wise leadership	

All conferences and seminars will take place at ICHEC, at the Manoir d'Anjou campus (Rue au Bois 365A, B-1150 Brussels; [Access plan](#) ; Tel: +32 2 739 38 60).

They will start 19:30 (reception starting at 19:00) and end between 22:00 and 22:30.
A light diner will be served between the speaker's presentation and our debates in sub-groups and plenary.

Registrations & prices: see at the end of the brochure.

Independent but complementary workshops
will be organized by EquisWorld & Partners on the day(s) following each seminar (half a day, a full day or more).
See the program at a glance on next page.

For more info on conferences, seminars or workshops, do not hesitate to contact or call
Laurent at: ledoux.laurent@gmail.com - +32 478 62 14 20.



“Wisdom can’t replace philosophy; philosophy can’t replace wisdom. We need both. We also need the difference between both.” Writes André Comte-Sponville in his introduction to Jacques Castermane’s wonderful book: “La sagesse exercée”.

This is the reason why EquisWorld, an initiative by Laurent Ledoux, set up a cycle of workshops which complements PhiloMa’s new cycle of seminars on leadership & wisdom. While PhiloMa wants to keep its activities to seminars, this year’s theme would not have been complete without an initiation to a wide range of techniques and exercises which invite us to be completely, physically, involved, not just intellectually.

<p>09/11& 10/11/12 19:00-18:00 WORKSHOP 1</p>		<p>(IN ENGLISH) LEADING WITH TRUST AND WISDOM <i>Diriger en confiance et avec sagesse</i> Mark Strom</p>
<p>14/11/12 09:00-12:30 WORKSHOP 2</p>		<p>(IN FRENCH OR ENGLISH IN FUNCTION OF PARTICIPANTS) MEDITATING & LISTENING TO YOUR DEEP INTUITION: MEANING & SERENITY IN THE MIDST OF ACTION <i>Méditation & écoute de son intuition profonde : sens et sérénité au coeur de l'action</i> Sébastien Henry</p>
<p>04/12/12 09:00-12:30 WORKSHOP 3</p>		<p>(IN FRENCH) MEDITATION AS AN ART OF LIVING <i>La méditation comme art de vivre</i> Fabrice Midal</p>
<p>30/01/13 09:00-12:30 WORKSHOP 4</p>		<p>(IN FRENCH) PRACTICAL WISDOM EXERCISES: AN INTRODUCTION <i>La sagesse exercée : une introduction</i> Jacques Castermane</p>
<p>08/02 & 15/03/13 09:00-17:00 WORKSHOP 5</p>		<p>(IN FRENCH OR ENGLISH IN FUNCTION OF THE PARTICIPANTS) PRESENCE & LEADERSHIP: PARADIGM CHANGE & EXERCICES FOR AN EMBODIED LEADERSHIP <i>Présence & Leadership : Changement de paradigme & pratiques pour un leadership incarné</i> Pierre Goirand</p>
<p>30/03/13 09:00- 17:00 WORKSHOP 6</p>		<p>(IN FRENCH) PRACTICAL INTRODUCTION TO SPIRITUAL EXERCICES: PHILOSOPHY AS A WAY OF LIVING <i>Introduction aux exercices spirituels : la philosophie comme manière de vivre</i> Xavier Pavie</p>
<p>24/04/13 09:00-18:30 WORKSHOP 7</p>		<p>(IN FRENCH OR ENGLISH IN FUNCTION OF THE PARTICIPANTS) THE LEADER’S FEARS <i>Les peurs du leader</i> Emmanuel Toniutti</p>
<p>24/05 - 26/05/13 09:00-18:00 WORKSHOP 8</p>		<p>(IN FRENCH OR ENGLISH IN FUNCTION OF THE PARTICIPANTS) LEADERSHIP BY OBJECTIVITY <i>Leadership et objectivité</i> Surya Tahora</p>

All workshops will take place at ICHEC, at the Manoir d’Anjou campus (Rue au Bois 365A, B-1150 Brussels; Access plan ; Tel: +32 2 739 38 60).

Prices & registrations vary from workshop to workshop and can be found in the workshop brochure [here](#). Workshops’ details can also be found on the agenda page of www.philoma.org.

For more info, do not hesitate to contact or call Laurent at: ledoux.laurent@gmail.com - +32 478 62 14 20.



11/10/2012

19:30-22:00

ICHEC

Manoir d'Anjou

OPENING CONFERENCE
(IN ENGLISH)

TALKING TRANSFORMATION: WHAT IS THE WISDOM & IMPACT OF GENUINE HUMAN ENGAGEMENT?



Mark Strom studied theology, philosophy and history in Australia and the USA culminating in a PhD in the history of ideas. His research constituted a major study of the roots of modern leadership complexities in the traditions that shaped western thought and society. Mark has consulted to corporations and government bodies on leadership, learning, engagement, and innovation. From 2005-10, Mark was CEO of Laidlaw College. Mark is currently working on a new book building on his former, highly inspiring work, "Arts of the Wise Leader". You can access here a draft of the chapter on Conversation. The working title of the new book is Wise: Leading for Better Futures, to be published in early 2013. For more information on Mark, visit his [LinkedIn](#) page and watch this [video](#) of a recent speech he gave.

Every manager wrestles with employee engagement. It has become the holy grail of transformation and innovation. Mark has personally led such changes as a CEO, and reflected on them philosophically. His insights are refreshingly free of the pseudo-sophistication of managerial concepts, and grounded in personal leadership experience. A highly engaging and interactive thinker and speaker, Mark communicates his ideas brilliantly using story and reflection.

Mark will use this session to introduce the ideas and tools he calls the Arts of the Wise Leader, the basis of our next cycle of seminars. He will particularly focus on the power of real conversations, stories, and 'sideways' questions to unlock the brilliance of individuals and groups who work in difficult and complex contexts.

AT THE HEART OF MARK'S ARTS OF THE WISE LEADER IS A SIMPLE CONVICTION AND HYPOTHESIS: LEADERSHIP NEEDS WISDOM.

Or more specifically: when we converse about leadership within the larger topic of wisdom, we gain a richer view of leadership and are able to circumvent populist clichés and formulas about it. **For Mark, wisdom enables a leader to read key patterns of life (naming, conversing, influencing and facing uncertainty) and to apply these insights with discernment and care (through the arts of story, brilliance, promise and grace).**

Mark will build the evening around the remarkable story of the transformation of a tough public school in Sydney, Australia. This transformation has continued and deepened for nearly a decade with clear metrics showing deep change. Mark was the principal adviser to the school and the architect of the approach they adopted.

This opening conference will be a wonderful opportunity to start exploring Mark's conviction and hypothesis which will be at the core of PhiloMa's new cycle.

In order to converse with Mark and all participants about the arts of the wise leader we have also invited several well-known philosophers and leadership specialists from various Belgian universities to this unique event.



13/11/2012

19:30-22:00

ICHEC

Manoir d'Anjou

SEMINAR 1 (IN FRENCH)

OBEDIENCE, INTUITION & FRUGALITY -THE WAY OF THE MONKS?

OBÉISSANCE, INTUITION
& SOBRIÉTÉ
– LA VOIE DES MOINES ?



Sébastien Henry has spent the last ten years as the CEO of an enterprise in China and Japan where he has been particularly inspired by the life rules of Buddhist monks. He started practicing meditation daily 12 years ago. For more info, see his website, presenting his two books.

Henry est l'auteur de "[Quand les décideurs s'inspirent des moines. Neuf principes pour donner du sens à votre action](#)" (Dunod, 2012) et est spécialiste de l'accompagnement de dirigeants dans leur développement spirituel au coeur de l'action.

"To lead wisely is to pay attention to the very ordinary, difficult and magnificent human phenomena of how a person comes to the fore in one context, and gets behind someone else in another" writes Mark Strom. In other words, wise leaders know when to lead and when to follow.

Is being ready to follow and obey the rules or a master also a condition to grow spiritually and paradoxically the door to freedom?

**How can one transform obedience into a personal growth factor?
Who obeys most in a monk community? The abbot or the monks?
Can our intuition be our ultimate master?**

These are some of the questions we will discuss with Sébastien Henry who spent years studying the way of life of Benedictine and Zen monks.

Together with him, we will also investigate what wise leaders can learn from the vows of poverty and frugality that monks from most convictions take. Can such vows have any meaning in a business world, focused on profit (and bonuses) growth? Can they, like Pierre Rahbi's "joyful frugality", inspire alternative behaviors among leaders?

L'obéissance n'est pas un mot qui fait rêver les décideurs. L'exemple des moines appelle toutefois à un autre regard : tout comme les apprentis s'en remettent au maître pour le développement de leur art, les moines font confiance à leur chef spirituel pour les guider avec justesse dans leur cheminement, où les pièges sont nombreux. Pour eux, l'obéissance est finalement une écoute attentive et un facteur de progrès spirituel.

Ce travail d'écoute attentive, de discernement, est à la disposition de chaque décideur, croyant ou non.

Si le travail avec un maître spirituel reste la voie de progrès la plus sûre, apprendre à se mettre à l'écoute de son intuition profonde et prendre le risque d'y « obéir » mène à un chemin de liberté et de puissance où grandit l'impact et le rayonnement d'un décideur. C'est aussi un défi considérable, car l'intuition profonde parle avec force et n'hésite pas à bousculer. Sur ce thème passionnant de l'intuition, les œuvres d'Homère, Marc Aurèle, Nietzsche et Lao Zi (Lao Tseu) seront aussi invitées à apporter des éclairages.



03/11/2012

19:30-22:00

ICHEC

Manoir d'Anjou

SEMINAR 2 (IN FRENCH)

ELEGANCE, GENEROSITY & JUSTICE – THE WAY OF THE KNIGHTS?

ELEGANCE,
GÉNÉROSITÉ & JUSTICE

– LA VOIE DES CHEVALIERS ?



Fabrice Midal is a French philosopher, specialist of Buddhism. Among many others, he has written two books on today's relevance of the medieval knight's code of conduct. This autumn he will also publish a pocket version of his successful book, "Méditations", on how contemplation can induce, rather than inhibits, action.

Midal est l'un des principaux enseignants de méditation français, fondateur de l'École Occidentale de Méditation. Son oeuvre trace par delà philosophie, méditation, art moderne et poésie, un chemin où il tente de montrer comment la méditation ouvre un nouveau rapport décisif à soi, aux autres et au monde. Son travail l'a conduit à travailler entre autres sur le sens de la chevalerie occidentale « *La voie du chevalier* » (Payot) comme voie de dépassement de soi, vivifiant la dignité de l'homme hors de tout dogme religieux. Son livre « *Pratique de la méditation* » sortira cet automne.

"The wise leader's art of brilliance is to create space for others to shine, to build and nurture elegance with a mind and heart fixed on beauty" writes Mark Strom.

Should wise leaders be primarily concerned by the goodness and truthfulness of their intents and deeds?

Or should they equally be concerned with the beauty and elegance of their thoughts and acts? Are these concerns somehow linked? How?

What can the medieval knights' codes of conduct tell us about it?

What are the links between the knights' concerns for elegance, generosity and justice among others?

What can knights teach business leaders, and all of us, today?

Can/should today's leaders try to be modern knights?

These are some of the questions we will discuss with Fabrice Midal. Fabrice has not only written extensively about chivalry, but he is also "brilliant" in many ways: colourful and full of poetry in his ideas as in his clothes, all his acts and thoughts seem directed at creating space for others to shine. According to him, the knights' ideal requires work upon oneself, to be more just, and work "in the world". This double work can be found both in western and eastern (Samourais' code, Sun Tsu's art of war) ideals of the knight. One finds in these diverse traditions the same pursuit of the arts of the just action, of the strategy that wins without resorting to violence, and of surpassing oneself.

La « voie du chevalier » est une voie d'accomplissement qui s'adresse à tous.

Elle montre comment aller directement à l'essentiel, ne pas fuir la peur, oser sans pour autant détenir de certitude, méditer et agir sans se couper de la pensée. Fondé sur l'héroïsme, la tendresse et la justice, l'esprit de chevalerie, qui fut en partie revendiqué durant la Seconde Guerre mondiale par les Résistants, peut s'avérer dans la société actuelle d'une aide précieuse pour se connaître, s'épanouir et émanciper.

Dans « *La voie du chevalier* », Fabrice Midal, nous aide à percevoir l'importance et la pertinence de l'idéal chevaleresque aujourd'hui : « L'idéal chevaleresque est apparu au XIIe siècle comme un défi lancé à un ordre social qui menaçait la liberté. Aujourd'hui encore, le même défi s'ouvre à nous. Il nous faut retrouver la possibilité d'une action juste, où chacun peut se manifester le plus pleinement possible, être lui-même, et non pas un simple élément interchangeable dans le vaste marché global. [...] Le chevalier est l'homme décidé à ne plus être le nombril du monde, et à mettre le bonheur des autres à la première place, sans avoir besoin pour cela d'aucune garantie pour lui-même. Il n'a pas peur d'agir gratuitement, pour la beauté du geste. L'éthique chevaleresque n'est pas prescriptive, elle ne dépend pas de règles de comportement strictes qu'il faudrait suivre ensuite à la lettre. Elle est l'aventure de la liberté, portée par un idéal de courtoisie, de politesse et d'attention aux autres. [...] L'action atteint sa plénitude dans la courtoisie – le souci d'une élégance physique, morale et spirituelle de tous les instants. »



29/01/2013

19:30-22:00

ICHEC

Manoir d'Anjou

SEMINAR 3 (IN FRENCH)

SIMPLICITY, HUMILITY & INNER CALM – THE WAY OF TECHNIQUES?

SIMPLICITÉ, HUMILITÉ
& TRANQUILLITÉ INTÉRIEURE
– LA VOIE DE LA TECHNIQUE ?



Kinesitherapist, **Jacques Castermane** has practiced various martial arts and followed for more than 20 years the teachings of Karlfried Graf Dürckheim. He has published various books based on these teachings and his own experience as the director of the Centre Dürckheim, school of practical wisdom.

Une quête de sens, que le savoir ne peut assouvir, a conduit Castermane à une longue exploration des pratiques de la tradition orientale l'aïkido, le karaté, la cérémonie du thé et le tir à l'arc. Convaincu que la vie spirituelle est affaire d'expérience, il suivra l'enseignement du vieux sage de la Forêt-Noire, Karlfried Graf Dürckheim, pendant plus de vingt ans. Depuis 1981, il anime le [Centre Dürckheim](#), école de sagesse exercée. Il a publié plusieurs livres : « [Le Centre de l'être](#) » (entretiens avec Dürckheim), « [La Sagesse exercée](#) » et « [Comment peut-on être zen ?](#) ».

“Part of wisdom is reading foolishness. Problems often arise when theory loses touch with the world. [...] To lead wisely today may mean unmasking foolish managerialism, characterized by blind reliance on abstract thought and wooden schemes and systems that mislead and complicate, that reduce what is living and changing to fixed and clumsy categories. [...]

Humility can help unmask managerialism. Humility with nobility opens up a bigger life. A willingness to learn from all, to do little things well. [...] To be humble is to recognise that we are both small and big. Small in the face of a big world offering a large life. Big in the face of the petty fears and self-doubt that may rob us of the joy of life. Small as those who have much to learn. Big as those who can learn far more than we can imagine. [...]

The argument for humility will mean little to those whose focus is on the short term and their own advancement. If the daily movement of the share price is our guide to significance, then we shouldn't bother with humility. Arrogance, bravado and a certain callousness in the use of people will get the results – for as long as they last. Building what lasts requires faith, persistence, resolve, grace. Humility opens us to a world big enough to warrant perseverance; big enough to learn from.” writes Mark Strom.

Why do so many quality systems lead to poorer quality products and services?

Why is craftsmanship so undervalued today?

Can leaders learn to read the patterns of “foolish managerialism” and discern how to unmask it?

Can the daily practices of exercises of Zen help?

Can such practical exercises (such as serving tea) really help us grow in wisdom and find inner peace? What does it require?

What can organizational leaders learn from it?

These are some of the questions we will discuss with Jacques Castermane who has been practicing such Zen exercises for decades, following the “way of techniques” or “of the action” developed by his master, Karlfried Graf Dürckheim

« Apprendre à mieux vivre, ce n'est pas se lancer dans de grandes spéculations métaphysiques, c'est se glisser dans le sentir... » écrit Jacques Castermane. En effet, comme le remarque André Comte-Sponville, « la sagesse ne tient pas lieu de philosophie ; la philosophie ne tient pas lieu de sagesse. Nous avons besoin des deux, et de la différence entre les deux ». C'est pourquoi, Karlfried Graf Dürckheim a proposé en Occident, après un long séjour au Japon auprès de maîtres Zen, un autre chemin vers la sagesse : non plus celui du discours philosophique, mais celui de l'exercice spirituel : « la voie de la technique » ou « de l'action », banale en Orient, singulière en Occident.

Par des exercices pratiques et quotidiens (que ce soit par exemple servir le thé ou tirer à l'arc), cette voie permet à l'homme de se mettre en accord, en résonance, avec « une action qui est déjà en action au plus profond de soi-même » : l'être ! Ainsi, si l'homme fait un exercice à fond, tous les secteurs de sa vie intérieure sont fécondés par cette profondeur ; le silence et la pratique quotidienne érode son ego et le transforme. Et cela permet à l'homme de retrouver tranquillité du corps, sérénité de l'esprit et paix de l'âme qui caractérise son état naturel et que le monde compliqué et bruyant dans lequel il vit lui fait trop souvent oublier.

Ce séminaire sera l'occasion de dialoguer avec Jacques Castermane sur les principes de la voie proposée par Dürckheim, un chemin de maturation qui préfère l'action à la réflexion, l'expérience au discours : une voie dont la méthode est la pratique d'exercices qui font passer celui qui s'exerce d'un niveau d'action à un autre niveau d'action, permettant le passage d'un niveau d'être à un autre niveau d'être intérieur.



25/02/2013

19:30-22:00

ICHEC

Manoir d'Anjou

SEMINAR 4 (IN FRENCH)

COURAGE, NAMING & PROMISE – THE WAY OF DEMOCRACY?

COURAGE, DIRE VRAI
& IMAGINATIO VERA

– LA VOIE DE LA DÉMOCRATIE ?



Cynthia Fleury is a French philosopher, professor at the American University of Paris, Sciences Po and l'Ecole Polytechnique. She has published among other works an insightful book on courage: "[La fin du courage: la reconquête d'une vertu démocratique](#)".

Fleury réfléchit principalement sur les outils de régulation démocratique, comme elle l'évoque dans cette vidéo. Partant d'un constat personnel d'épuisement moral, « La fin du courage » est un plaidoyer pour la reconquête du courage sur le plan éthique et politique. Membre fondatrice du Réseau international des femmes philosophes, parrainé par l'Unesco, elle est également vice-présidente d'[EuropaNova](#), ainsi que présidente de son comité d'orientation.

"To lead wisely is to enable others to name themselves truly and strongly [...], to name and renew the key missing conversations [...], to have the courage to speak into darkness [...] and to challenge weak interpretations with promise: the art of building and nurturing strength of character with a mind and heart fixed on goodness," writes Mark Strom.

As leaders of organizations, do we realize how much rests on our words?

What is the impact of how we speak, how we name, and how we allow others to speak and to name?

Do we realize how much we create reality through language (for example, if one says life is hard, it will be hard)?

Can we act purposefully without naming purposefully?

Is the primary job of a leader to name and keep alive the core conversation that is at the heart of every group of people who work together?

What courage does it take to promise, to speak with intention and hope, even when facing the void?

These are some of the questions we will discuss with Cynthia Fleury, whose book "La fin du courage" dares to name an important but missing conversation in our democracies.

Bien que Cynthia Fleury et Mark Strom ne se connaissent pas et ne se sont pas lus l'un et l'autre, leurs mots, souvent pleins de poésie, se font écho.

Ainsi, dans le sillage de Giorgio Agamben, Cynthia Fleury écrit que « **le courageux perçoit l'obscurité de son temps comme une affaire qui le regarde. [...]** Il est capable non seulement de fixer le regard sur l'obscurité de l'époque, mais aussi de percevoir dans cette obscurité une lumière qui dirigée, vers nous s'éloigne infiniment ».

Dans le sillage de Foucault, elle souligne l'importance de la langue du courage qui est celle de la parrésia, c'est-à-dire le dire vrai, la parole libre et droite, prête à la délibération.

Dans le sillage de Bergson, elle pense que le courageux « garde par-devers lui le sens et la volonté de la joie », tout en restant le plus clairvoyant des hommes.

Et enfin, dans le sillage de Corbin, elle rappelle que le dire vrai s'inscrit dans le règne de l'imaginatio vera, l'imagination vraie, dont la gageure est d'inventer le réel sans le fuir, de l'orienter, de lui conférer un sens.

Spécialiste des outils de régulation démocratique, nous aborderons aussi avec Cynthia Fleury la question de l'articulation entre le courage individuel et le courage collectif : si l'homme courageux est toujours solitaire, l'éthique collective du courage est seule durable.

Comment dès lors reformuler aujourd'hui une théorie du courage ? Comment convertir le découragement actuel de tant de personnes en reconquête de l'avenir ?

Comment, au sein des organisations, retrouver ce courage (et le mettre en pratique) afin de refaire de l'entreprise un lieu de construction sociale ?



25/03/2013

19:30-22:00

ICHEC

Manoir d'Anjou

SEMINAR 5 (IN FRENCH)

CARE, SENSITIVITY & RESPONSABILITY – THE WAY OF WOMEN?

SOIN DES AUTRES, SENSIBILITÉ
& RESPONSABILITÉ
– LA VOIE DES FEMMES ?



Master of Conference in psychology and researcher in psychodynamics (also known as dynamic psychology at work), **Pascale Molinier** is one of the leading intellectuals who have contributed to import and develop the ethics of care in France.

Molinier est professeure de psychologie à Paris 13 Villetaneuse et directrice adjointe de l'UTRPP (Unité transversale de recherches en psychogénèse et psychopathologie). Ses travaux de recherches se situent dans le champ de la psychodynamique du travail, en particulier pour les métiers du soin. Outre plusieurs livres sur les enjeux psychiques au travail, elle a publié « *Qu'est-ce que le care ?* », fruit d'un travail pluridisciplinaire avec Sandra Laugier (philosophe) et Patricia Paperman (sociologue).

“To lead wisely is to lead with grace. Grace is treating people with care, kindness, generosity and dignity, regardless of their rank or position or our own. Grace subverts rank with kindness. It overthrows mindless bureaucracy and sophisticated pettiness with small acts of gentle dignity. To show grace is to refuse to judge a person as a human being by any mark of rank and status. In every hard decision there is still a way to treat even the undeserving with dignity. [...] Grace is also the antithesis of control: you will know you are leading by grace when you let go of controlling other, when you do not need to control others to assert your own place in the world. [...] The art of grace is to build and nurture kindness with a mind and heart fixed on unity-in-diversity. [...] When we lead with grace, we grow in character and we build trust and respect. Wise leaders exhibit two deep qualities in tandem: strength and gentleness. There is no trade-off between them. Grace reframes strength. It becomes strength in weakness. It becomes nobility in humility.” writes Mark Strom.

His words are very close in spirit with those of ethicist and psychologist Carol Gilligan, one of the founders of the ethics of care, perhaps the most important new normative ethical theories that were developed during the second half of the twentieth century. Why is so difficult for most of us to exhibit strength and gentleness in tandem, to lead from grace rather than coercion, to pay attention to the contextual details of a situation, to have the humility to listen, or to lead “on behalf of” a group that includes the most vulnerable? How can we learn to do so? How can we strengthen and deepen our character to be able to do so? What can the ethics of care teach us about it? These are some of the questions we will discuss with psychologist Pascale Molinier.

« Intégrer une approche par le care, une politique qui prenne en compte le souci des autres, cela implique de mettre sur la table des situations particulières. Or la politique n'est pas habituée à cette démarche. Ce qu'elle demande aux experts, c'est au contraire de monter en généralité, notamment en produisant des catégories. On en a l'exemple avec les « populations fragiles », « les vulnérables », « les précaires »... que veulent dire ces catégories ?

Cette expansion des catégories compassionnelles met en avant une souffrance généralisée, qui n'appartient à personne, qui n'a pas de visage et est totalement dépersonnalisée. En outre, elle nous fait croire qu'il y aurait des personnes qui ne seraient pas vulnérables. Alors que notre vulnérabilité nous définit en tant qu'être humain et que nous sommes tous précarisés dans nos sociétés « à risque ». [...] Il faut toujours particulariser : il s'agit de la souffrance de quelqu'un, au travail, dans une situation spécifique. La question du rapport entre le général et le particulier est ainsi absolument cruciale pour dépasser le niveau d'une morale des bons sentiments qui ne sert qu'à flatter la bonne conscience des élites. »

Cet extrait d'un article de Pascale Molinier, publié par la Revue Mouvements, introduit bien les questions cruciales que posent l'éthique du care aux leaders aujourd'hui, qu'ils soient politiques ou business et que nous aborderons avec elle lors de ce séminaire.



23/04/2013

19:30-22:00

ICHEC

Manoir d'Anjou

SEMINAR 6 (IN FRENCH)

DIALOGUE, INFLUENCE & AUTHORITY – THE WAY OF THREE GREAT SAGES?

DIALOGUE, INFLUENCE
& AUTORITÉ – LA VOIE DES TROIS
GRANDS SAGES ?



Emmanuel Toniutti has a Ph. D. in Philosophy and Theology at the Laval University of Quebec. Since 2005 he is the Chairman of the [International Ethics Consulting Group \(IECG\)](#).

Toniutti accompagne depuis 10 ans des comités de direction des entreprises dans la mise en œuvre opérationnelle d'un modèle de leadership responsable cohérent avec leurs valeurs et leur stratégie. Il enseigne également l'éthique des affaires et la Responsabilité Sociale de l'Entreprise comme professeur affilié et invité dans plusieurs business schools, universités et associations pour dirigeants en Amérique du Nord, Chine, Europe et Maghreb. Il vient récemment de publier : "[L'urgence éthique, une autre vision pour le monde des affaires](#)".

"Leadership is unavoidably about influence. Influence is a knife edge. We have all seen abusiveness, coercion and manipulation dressed up in leadership. But a bully is a coward and a foolish leader. The question then is about how to influence as a wise leader: how do we influence others in a manner that shows integrity and care? [...]"

Influence requires a relationship rooted in commitment and meaning. Commitment enables meaning, meaning enables influence. The deeper the commitment, the richer the quality of meaning we may come to share. The richer the quality of the shared meaning, the greater the extent of influence we may come to have. You can see the close connection with conversation [...]: to lead wisely also means maintaining commitment in the face of a conversation's breakdown. [...]"

To increase an appropriate influence over another, first ensure the relationship is meaningful, then increase your commitment to the person and to a shared goal, and work to establish richer shared meaning over the goal. [...]"

When we seek to influence, we can take heart: there is always another way to tell the story – and another story to tell. Stories birth ideas. One story leads to another. Pretty soon we are in the territory where new thinking is possible. The art of story is to build and nurture clarity with a mind and heart fixed on truth." writes Mark Strom.

**How can we influence with integrity, to exercise positive authority?
How can we practice the art of story, of dialogue, of conversation?
Can today's leaders learn anything from Confucius, Socrates or
Jesus about it?**

These are some of the questions we will discuss with Emmanuel Toniutti, a coach of top managers with a solid background in philosophy and theology.

Le pouvoir est la capacité de contraindre quelqu'un à faire quelque chose qu'il ne ferait pas naturellement. Au contraire, l'autorité est la capacité de faire grandir les autres avec soi-même pour que chacun puisse laisser épanouir et donner le meilleur de lui-même. Le pouvoir développe de l'énergie négative alors que l'autorité entraîne de l'énergie positive.

Durant ce séminaire, nous investiguerons comment ces notions s'appliquent au thème du leadership en les étudiant au travers des écrits qui relatent la pensée vécue de trois grands sages : Confucius, Socrate et Jésus.

Nous verrons aussi comment ces trois « leaders » étaient aussi des maîtres dans l'art du dialogue, de la conversation ou des paraboles pour mobiliser leur peuple.

Nous verrons enfin comment l'autorité, comprise de la sorte, peut concrètement devenir un modèle de leadership éclairé par la sagesse.



23/05/2013

19:30-22:00

ICHEC

Manoir d'Anjou

SEMINAR 7 (IN FRENCH)

OBJECTIVITY, DISCERNMENT & INSIGHT – THE WAY OF VEDANTA?

OBJECTIVITÉ, DISCERNEMENT &
SAGACITÉ – LA VOIE DU VEDANTA ?



Surya Tahora is an Indian Philosopher who has been studying for over 17 years with Swami Dayananda Saraswati, a well known contemporary teacher of Advaita Vedanta (Non Duality) and a scholar in Sanskrit.

Surya has also completed a Doctorate in Pharmaceutical Sciences for the Industry from Paris University, a MBA and an intensive executive training program at INSEAD. He worked for several years in L'Oreal Group and Air France in international marketing and strategic planning both in Paris and Bangkok. From 2007, Surya has been giving conferences and conducting seminars across the world, both in English and French, in the domain of Personal Development and Philosophy. These activities are aimed at guiding individuals and leaders of various organizations to be more objective, dynamic and compassionate in an increasingly interconnected and complex world. He created with his wife Neema Majmudar a website in English and French called [Vedanta, Being alive to what is](#), which explains in a modern style the vision of the traditional teaching of Advaita Vedanta with numerous links to articles and videos of their talks. He published recently a book '[Living the vision of oneness, Exploring realities and growing as an individual](#)' which he wrote with his wife Neema. Surya will be accompanied by Xavier Bertrand, an alumni from ESSEC Business School (Paris) and former CEO of Chanel in India. He has lived for the past 15 years in India where he has been actively studying Vedanta.

“Wise people read life and its patterns well. They are not afraid to confront reality but speak with hope. They are good at unmasking foolishness. To be a wise leader today may mean unmasking foolish managerialism”, writes Mark Strom who also quotes Peter Senge : “Leadership is about creating a domain in which human beings continually deepen their understanding of reality and become more capable of participating in the unfolding of the world. Ultimately, leadership is about creating new realities.”

What does it mean to read life's patterns well?

What are the realities these patterns unfold?

As leaders is it not our first responsibility to “deepen our understanding” of realities?

Can these realities assist us in our decision making and actions?

How to handle our distorted views of people, situations and objects and become effective and objective leaders?

These are some of the questions we will discuss with Surya Tahora, an Indian philosopher.

Surya will share with us his insights of the teaching tradition of Non-Duality (Advaita Vedanta) and some practices which can help us operate from more depth and objectivity in all situations. For this seminar and for the subsequent workshop, Surya will be accompanied by Xavier Bertrand, a French manager who has been studying Vedanta for many years. Xavier will share how he has applied these principles to his own work as a manager.

Le succès d'une organisation dépend en partie de la capacité de ses dirigeants à être éveillés à certaines réalités, à ne pas la colorer avec leurs subjectivités. Mais de quelles réalités parlons-nous et que veut dire « vivre ces réalités » dans un contexte managérial ? Comment développer notre objectivité ?

Surya Tahora discutera avec nous de la façon dont la tradition d'enseignement de la Non-Dualité (Advaita Vedanta), peut nous aider à répondre à ces questions. Xavier Bertrand, un manager français, diplômé de l'ESSEC qui vit en Inde et étudie le Vedanta depuis de nombreuses années, apportera également son témoignage.



13/06/2013

19:30-22:00

ICHEC

Manoir d'Anjou

CLOSING CONFERENCE
(IN ENGLISH)

WISDOM: ETHICAL FOUNDATION FOR MANAGERIAL DECISION-MAKING?



Mike Thompson is Professor of Management Practice at the China Europe International Business School (CEIBS) and is director of the Centre for Leadership and

Responsibility at CEIBS. His research and publications cover sustainable strategy, wise leadership and corporate governance. Among others, he has published "Business, Spirituality and the Common Good") and has just carried out a worldwide survey on wise leadership that will be published in 2013. He is also the co-editor of "Wise Management in Organizational Complexity" (Palgrave Macmillan, forthcoming, and to which Mark Strom has contributed). Mike was formerly CEO of GoodBrand, an international sustainable enterprise consultancy providing services to major multinational clients. He has also served on the boards of a number of profit and not-for-profit companies and is currently a director of The Hub in London, a serviced office and members' network for social entrepreneurs.

In the world of management the financial crisis has placed fresh demands on the ethical behavior of managers and especially those who lead their organizations. Anecdotal evidence from private equity investors indicates that they no longer seek simply talented management but managers who can act with probity and values. The complexity of managing large-scale operations has increased the reality that 'right answers' are not always clear and demands for the 'right decision' vary according to different internal and external power brokers.

How might we understand practical wisdom in the context of organizational complexity?

To answer this question Mike Thompson has carried out a worldwide survey among top managers in many countries and gathered unique information about what they understand by wisdom and how they link it to management.

As the results of this survey will be published in 2013, this closing conference will be a unique opportunity to hear them directly from Mike.

For participants to the full cycle of seminars it will be interesting to confront what they will have learned during the cycle with the results of the survey

«In my mind, there are three essential themes to artful leadership: integrity, the building and nurturing of relationships & community building.

About integrity, many people have written about its connection to leadership. We know that integrity is one of the preserving principles of the free-market system. Most of us understand that integrity is a principle that serves society, not simply a utilitarian concept subject to the whim of a single person. It is not a quality that changes to keep those in positions of leadership comfortable. Our media are replete with stories of the consequences of leaders who have failed to hold themselves accountable. This lack of integrity is nourished by the inability of some leaders to understand the function of self-restraint in a civilized society.

Integrity. How simple. How profound.»

Max De Pree in «Leadership is an art»



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Laurent at: ledoux.laurent@gmail.com or
+32 478 62 14 20

Since the number of seats is limited and in order to give priority to the registrations for the full cycle, registrations to specific seminars will only be possible as of 15 October, at a less advantageous price and if there are still available seats.

Please finally note that PhiloMa's growing activities require resources that the seminars alone cannot generate.

Practically, we need volunteers' time to upload and tag documents on our website and we need financial support for website development and administrative support.

So, if you want to give some of your time or to make a financial donation, please click [here](#) or on www.philoma.org.

« Leaders need wisdom. So what is wisdom ?

Contexts change but wisdom is timeless.

Wisdom is reading the life's patterns and applying these perceptions with discernment, integrity and care.

How do we become skilled in the ways language shapes life? In crafting new meanings? In the subtleties of influence? In facing the unknown?

To lead wisely is a simple, difficult and very human thing. It requires to go beyond the formulas."

Mark Strom