

QUE VALENT LES VALEURS ?

Valeur éthique et valeur économique n'ont-elles en commun que le nom ? Il s'agit ici de montrer qu'elles se rapportent toutes les deux à une certaine notion de la richesse. La création de richesse durable mêle en effet intrinsèquement les valeurs éthiques et la valeur économique. L'*homo* est indissociablement *ethicus* et *oeconomicus*. C'est la démonstration de cette relation remettant l'humain au cœur d'une pensée de la valeur qui est ici proposée. Ainsi, le livre aborde notamment les thèmes suivants : les liens entre les valeurs éthiques et la valeur économique ; la valeur économique des valeurs éthiques ; la mesure de la valeur des valeurs, les nouvelles valeurs. Enfin, il propose un outil de formalisation de l'éthique, étudiée comme un actif immatériel.

Adélaïde DE LASTIC, Docteur ès philosophie (EHESS), spécialiste des valeurs en entreprise et consultante, cherche à intégrer une approche éthique et de Responsabilité Sociale à la démarche stratégique des entreprises. Elle fait partie de deux laboratoires de recherche : l'Institut Jean Nicod (EHESS, ENS, CNRS) et le Value Lab (Paris School of Business). Sa liste de publications est disponible sur le site de Jean Nicod.

« AD VALOREM » s'adresse à tout lecteur universitaire, cadre, dirigeant ou autre curieux de prendre conscience des tendances économiques, sociales, culturelles et artistiques de la valeur. Riche de points de vue croisés d'auteurs et de chercheurs multidisciplinaires et internationaux, la collection propose des approches nouvelles de la valeur, dans la pluralité de ses manifestations et dans son émergence. La réflexion engageante et transverse sur le phénomène de valeur apparaît comme un formidable liant et levier pour le bénéfice des entreprises, des organisations, de la société, en faveur de l'évolution de la conscience et de la vie.

Valérie LEJEUNE, Docteur en Génie des Procédés (INPG) et en Business Administration (PSB), est Professeur à Paris School of Business du Groupe ESG et y dirige le VALUE LAB. Elle est aussi consultante en Innovation et Stratégie.

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Jérôme-Luther Viret



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Génie de la France Abdennour Bidar, 2021-08-25 Non la m ditation sur la France son g nie ou son esprit n est ni anachronique ni caduque C est m me strictement l inverse non seulement l immersion dans le village global ne frappe pas d obsolescence notre interrogation sur ce g nie propre mais elle la rend plus cruciale que jamais si toutefois nous voulons viter de nous perdre totalement dans la mondialisation de subir celle ci comme une dilution pure et simple de nous m mes et comme une ali nation par tout ce qui nous entra ne au del de notre identit historique Mais quoi tient il ce g nie de la France Pour une part essentielle la la cit Une la cit qui est peut tre la condition politique de la vie spirituelle la plus haute Car en s parant l tat des religions elle fait le vide ce vide qui est au coeur de toute destruction mystique et m taphysique des idoles Comment expliquer cependant que nous n ayons pas compris plus t t cette valeur ins parablement spirituelle et politique de la la cit Nous Fran ais n avons en r alit m me pas commenc de sonder l ab me de notre vide la que Et au del de nous m mes n est ce pas la modernit politique tout enti re qui a souffert d un terrible aveuglement vis vis du potentiel spirituel de la la cit et de la d mocratie Penser la la cit spirituellement c est cette r flexion profonde ouverte et rudite que nous convie ici Abdennour Bidar grande figure du dialogue interspirituel auteur notamment de Plaidoyer pour la fraternit Les ados et leurs croyances Christine Aulenbacher, Philippe Le Vallois, 2006 Les auteurs proposent un d cryptage des croyances des 13 18 ans pour que parents et ducateurs puissent mieux comprendre les volutions des adolescents **Utiliser la valeur des paysages alpins** Helen Simmen, Felix Walter, Michael Marti, 2006 **Crise contemporaine des valeurs et régulation éthico-axiologique dans la pensée de Paul Valadier** Michel Nti Mballa, 2016 La crise contemporaine des valeurs cr e un vide thique dans un contexte m l d nu des valeurs et rep res transcendants Notre ouvrage est une r flexion sur la fondation d une nouvelle humanit dans ce contexte de mise en demeure L humanisme valadi rien atteste que le modelage de la physionomie de nos soci t s modernes et l av nement d un monde plus humain se feront par un humanisme nouveau Cet humanisme se d finit par le respect de la personne humaine et de ses droits l amour du prochain la conscience l galit et la prise en compte de la vuln rabilit de l alt rit Toutefois l humanisme valadi rien pr sente des d ficits qui font penser l humanisme universaliste progressiste qui cadre avec notre contexte soci tal actuel en affirmant l galit de tous les tres humains au del des cultures et des aires g ographiques L humanisme universaliste progressiste est un h ritage du p re latino am ricain Marsilo Ficino une grande figure de la Renaissance italienne L humanisme universaliste d centre l homme du cosmos en le pla ant au d but et la fin de toutes les entreprises humaines Il s emploie cr er une communaut de destin de l humanit cadre pratique des valeurs r f rentielles de dialogue interculturel et de solidarit transmondiale Son int gration holistique dans la mondialisation n o lib rale garantira la valorisation de l humain universel et la reliance homme nature Pour son effectivit il a recours la pens e largie aux hommes de pens e de tous bords et aux m dias **Valeurs et pouvoir** Jérôme-Luther Viret, 2004 Tandis que la reproduction familiale et sociale sous l Ancien R gime a t abondamment tudi e en

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