



The Differences between the Management Models Advocated in Tao Tek King and the Bible

Han Ruihui^{1*}

¹Humanities School, Jinan University, Zhuhai, Guangdong Province, China.

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ABSTRACT

Tao Tek King and the Bible represent the Oriental and Christian management thought system. Tao Tek King emphasizes action through inaction, while the Bible, especially the Old Testament, has many laws given by God, which embodies many restrictions as the management measures. In the sense, the thoughts in the Bible and Tao Tek King are in contrast. In the Bible, human being is sinful and tend to committing crimes. So the management model it advocates in Old Testament depends on the restrictions, which belongs to Otherness. However, Tao Tek King believes that the leaders should not interfere with the routines and lives of people, because Tao Tek King proposes that the goodness lies in the society and nature, which means goodness does not exist in Otherness. The two different kinds of management both achieve success, but they both have the defects. In the management tradition influenced by the Bible, the management depends too much on the Otherness, so it causes the unnatural and unstable condition, which is one part of the modern social problems. There are no perfect leaders morally in the world, so what the Tao Tek King describes about the management is only ideal, therefore it is too hard to be realized in practice.

Keywords: The Bible; Tao Tek King; management; otherness; action through in action.

*Corresponding author: E-mail: hanruihuihh@hotmail.com;

1. INTRODUCTION

The Bible is the most influential book, with the hugest circulation amount of distribution in the world, especially in the Christian world. Generally, the Bible can be divided into two parts: the Old Testament and the New Testament.

One corresponding book in China is Tao Tek King, which also influences the natural and social science greatly in China. In many people's opinions, Confucian thought is the primary cultural feature in China. However, in daily life, Taoism is another composition that plays important role.

The Bible is a religious book traditionally, and Tao Tek King is also the classic works for Taoism in China. Of course, Tao Tek King was not set for the religion in the beginning. It just the works of Lao zi, a philosopher in ancient China.

The management thought would be influenced by the culture it originated from. The Bible and Tao Tek King formed the Christian and Chinese cultures to some extent. So from such works, we would find the origins of the difference between Christian and Chinese management thoughts. By investigating the differences, we would enrich our knowledge of management.

2. LITERATURE REVIEW

In the comparison between the Christian world and China, there are lots of papers about the fields of literature, pedagogy or the science of law. However, there are rarely the papers about the comparison between the Christian and Chinese management thoughts.

It would find 13 results in CNKI(Chinese National Knowledge Infrastructure) by with the key words "Tao Tek King" and "Management". Some Chinese scholars have made the meaningful research about such topic. Chen Jihua believes that Tao Tek King implies the thought as Dao, De and noninterference in management. Dao means that the manager should meet the wishes of the people and give the proper measures to fulfill the application of the people. De means that the manager should persuade the people by rationality and move the people with emotion. The noninterference means that the manager should manage all the matters with ease, and let the things take their own course. In the concrete management, the manager should make concession to get the advantage and be modest.

He or she should be generous and conquer the unyielding with the yielding. If the manager embrace all the talents, the manager would have the talents. The manager should make use of the talents modestly, and make himself or herself as the model for the subordinate, so the subordinate would be taught without the words. The manager should take the preventive measures, start well and end well. The manager should be strict and impartial, and put the stimulation as the principal measure. He or she should win the trust of the people, so he or she would get the prestige more and more. He or she should accumulate the little to get the huge and reinforce the foundation. He or she should teach the subordinate in accordance of their aptitude and encourage the innovation [1]. The fundamental principle in Tao Tek King management thought is that "the Tao way follows nature" and "action through inaction"¹. So in the management, the manager should emphasize the harmonic spirit, because the Tao Tek King believes that "all things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonized by the Breath of Vacancy." He or she should also be generous, because Tao Tek King believes that "the highest good is like that of water. The goodness of water is that it benefits the ten thousand creatures; yet itself does not scramble, but is content with the places that all men disdain." Tao Tek King also believes that to be quiet and peaceful and to have few desires are very important, so the manager should also have such spirit [2]. Tao is fundamental in Tao Tek King. "Tao follows nature" and "action through inaction" are the management principles in Tao Tek King. In the practice, the manager should be soft and keep gentle, make concession to gain the advantage, be humble and do not scramble [3]. Tao Tek King suggests the management should people-oriented, just as Tao Tek King says:

¹ "Action through inaction" is a profound Chinese philosophy judgment. Inaction here is not the real inaction. On the contrary, it is another kind of action. That can be explained in many perspectives. For example, if we suppose something is in the condition of inaction, it is in movement because other things is in movement. Anything in the world is in movement and changes. So inaction is another kind of action. "Action through inaction" can also be explained as following the trend of nature and human being to make the strategy, because the struggle against the trend of nature and human being for making the strategy is inefficient. Chinese landscape design can exemplify that notion. In the design of Chinese landscape, less change of the scenery existed previously would be made compared to the landscape design in the western.

“The sage has no invariable mind of his own; he makes the mind of the people his mind.

To those who are good (to me), I am good; and to those who are not good (to me), I am also good; and thus (all) get to be good. To those who are sincere (with me), I am sincere; and to those who are not sincere (with me), I am also sincere; and thus (all) get to be sincere.

The sage has in the world an appearance of indecision, and keeps his mind in a state of indifference to all. The people all keep their eyes and ears directed to him, and he deals with them all as his children.” The manager should cope with the matters in the company generously and gently, without the stricture and inflexibility, to ensure the people-oriented [4]. Tao Tek King inspires the manager should keep the effective communication, conquer the unyielding with the yielding, and be flexible to cope with the different matters [5]. That means the manager should be more wise, just like water, which seems passive but is flexible in fact, to act.

It would find 150 results in CNKI with the searching key words “Bible” and “Management”, however, there are almost no papers deal with the management thought in the Bible out of the 150 results. Traditionally, China is not a Christianity oriented religious country, and even in contemporary times, there are few people believe in Christianity, compared with the huge population in China. The Christians in China are about between 23 million and 40 million, the optimistic number is 35 million [6]. That means the Christians in China only amounts to 2.3 percent or so. So it is no wonder that Chinese scholars do little research about the management thought in the Bible.

Among the 150 results, 2 papers deal with the relationship between Christianity and management thought. The Christianity put forward the sin opinion. Since everyone has sin and tends to committing crime, so it is necessary to ban the misdemeanor or the crimes. That is a kind of rigid management. The Christianity believes that one of the most relationships between God and human being is love. God is fatherly, generous and charitable, so in the management, the manager should keep the soft management, which means that the manager should people oriented, persuade people with the good manners, just as the Christianity believes [7]. Wang Hongmei’s paper *The influence of Christianity on Enterprise Management—Take*

Modern Tianjin Christian Entrepreneur Song Feiqing for Example investigates the influence of Christianity belief on the company management, with the case of Song Feiqing’s company, in the background of Chinese modern commercial times. The Christianity belief made Song Feiqing emphasize the spiritual training of the staff, and cultivate the fundamental philosophical motivation and driving intention. Song Feiqing’s company formed the entrepreneurship of dedication and innovation with the Christianity management model. It also had the strict discipline system and the atmosphere of working for the public good [8].

It is necessary to mention one paper, Yang Hongjuan’s *The Comparison between the Western and Chinese Management Thought*, related with the research [9]. The paper analyses the management histories of the western world and China, and compares the two kinds of management thought. The paper holds the idea that the western management is systemic and disciplines the others, which is a kind of business management. The Chinese management thought is ethic and disciplines the manager herself or himself, which belongs to a kind of public administration. There are also some other papers deal with the comparison between the western and Chinese management thought, but the paper mentioned above holds a typical opinion on such topic.

From the investigation on the research about the difference management thought in the Bible and Tao Tek King, we would that there are some papers mention the differences between the western and Chinese management thoughts, but there is no such paper deal specially with the management thoughts in the Christian and Chinese ancient classic works the Bible and Tao Tek King. The Bible and Tao Tek King are the classic works that influence the Christian and Chinese history and culture respectively deeply. Some management thought would originated from such history and culture, so it is meaningful to investigate the management thoughts in the Bible and Tao Tek King. Form such investigation, we would find the cultural and historical causes of the management thoughts in the Christian world and China.

3. THE MANAGEMENT PRINCIPLES MENTIONED BY THE BIBLE AND TAO TEK KING

In order to analyze the management principles of the Bible and Tao Tek King, we should manifest

the features and background of the two classic works.

The Bible and Tao Tek King is the different works in the sense of the goals. The Bible is a kind of religious works, and the Tao Tek King is a kind of philosophical works. The Bible tells the stories about the relationship between the God and human being from the beginning to the end. Tao Tek King analyzes the nature and human society, or in other words, it gives the opinion on the universe.

The writing backgrounds of the two classic works are different. The editing of the Bible lasts for about one thousand years. The Bible is composed by many books, whose authors have many different identities, such as the king, fisherman, shepherd ect. In the Old Testament, the articles are mostly about the history of the Hebrew, and the authors are most the Hebrew. In the New Testament, the articles are mostly about the stories about Jesus and the opinion religious doctrine of the Christianity. In the Bible, we would find the covenant between the God and human being. In the covenant, the rules, regulation and principle for human being are very clear.

The Tao Tek King is said as being written by Lao zi in the requirement of janitor officials. Tao Tek King appeared in the historical background that the different schools of thought in Spring and Autumn period of China competed with each other. There were different thoughts in that times, such as Confucian school, Legalist school and Mohist School, and Lao zi was the representative of Taoism school. In the period of Lao zi, Taoism school was not a kind of religion. Taoism school believes that Tao is the soul of the universe and is the reliance of all matters. So Tao is the way to understand the nature and human society. Taoism school's fundamental thoughts are about the wu-wei (action through non-action), spontaneity and simplicity. There is no concrete covenant in Tao Tek King, but it makes clear that principle of the universe.

So in the analysis above, we would find that the Bible gives the concrete guide for human being. To some extent, the rules that the Old Testament mentioned are rigid and strict. Tao Tek King brings forward the timeless wisdom. In the 81 chapters of Tao Tek King, the theory about everything is interpreted. It also includes the leadership qualities and interpersonal relationship. So Tao Tek King is a book that tell people how to know the world.

4. THE INFLUENCES OF SUCH DIFFERENT PRINCIPLES

The influences of such principles of such two works are different. In the Bible, the reader would find some concrete management models, especially in the Old Testament, the different kings or leaders apply the different management models. For example, some leaders would manage the subordinates by controlling the resources and benefits. Saul is typical of such kind of leaders. "Then Saul said to his servants who were there about him, Give ear now, you Benjamites; will the son of Jesse give to every one of you fields and vine-gardens, will he make you all captains of hundreds and captains of thousands. " [1 Sa 22:7]. Some leaders would control the subordinates by violence, for example, "The king answered the people harshly. Rejecting the advice given him by the elders, he followed the advice of the young men and said, 'My father made your yoke heavy; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions.'" [1 kings 12: 1, 10,4,11,2,12,5,13,14]. Or the leaders would establish the idol for controlling: "Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." [Genesis, Chapter 12]

However, in Tao Tek King, there is no such concrete management model. The management thoughts are not embodied obviously. The principles of both the Bible and Tao Tek King are obvious, so we can compare the two classic works in the perspective of the different principles.

"The Bible shows the moral principle of kindness and love, which is being regarded as the guide and consolation for soul and practice criterion in the western world." [11] The moral criterion is also manifested as the equality, love, tolerance and reconciliation [11]. In Old Testament, God is described like a person who has the different emotions. But in the New Testament, God is the embodiment of love, tolerance, salvation, righteousness judgement and reconciliation, which compose the Christianity's main doctrine.

The doctrine influences the business management, for example, the people-oriented management thought is originated from such spirit. The Bible also inspires people do their work with devotion and be positive. Chinese entrepreneur Song Feiqing absorbed the spirit in the business management, and welcomed the Christianity fellowship to work in his factories. In the canteens of the factories, the slogan "Military principle, Christian spirit." caught the eye. The responsibility of entrepreneur is bound with the Bible, and the entrepreneur would establish the notion of taking care of the staff, servicing the consumers and sharing the profit. Many entrepreneurs would devote much fortune for the charity, because the fortune belongs to God and is for the well-being of human.

The management as a discipline appeared among the recent 100 years, but before 3000 years, it was described definitely in the Bible: "And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth." [Genesis, 1: 26] But in Tao Tek King, Lao zi reminds the dominator should not dominate through action. As the dominator, he or she should dominate the subordinate through inaction, which seems on the contrary to the common management model. He finds that many positive measures would results in the negative fruits. For example, he believes that "He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms. Such a course is sure to meet with its proper return. Wherever a host is stationed, briars and thorns spring up. In the sequence of great armies there are sure to be bad years." [Chapter 30, Tao Tek King] The force of arms would help the master achieve success ostensibly, but in fact, it results disasters.

So in the sense, we can conclude that the Bible proposes the management is done through positive action, but Tao Tek King tells us that the management should be achieved by inaction.

Inaction is a kind of political principle in Spring and Autumn period of China. Lao zi believes that all the dominator does would not bring the positive results, so the dominator should inaction. The reason lies in Tao. For Lao zi, Tao is the embodiment of nature, and human being cannot understand it. If human being cannot understand

Tao, human being should not interfere Tao. All human being does will disturb Tao. As for the dominator, he or she should not do anything disturb Tao, so that the subordinate would develop naturally. What the dominator should do is to act like water, because water is the representative of the highest goodness. Water benefit all the creatures in the world, but it never scramble and is content with the place that even all men disdain. So the water is near the Tao. The water is in the place of goodness in fact, and it pursuit for the goodness. So all it want to achieve, it will achieve.

So we will find that Tao Tek King believes that goodness of human being exist naturally, and so does the order and justice. But it is totally another situation in the Bible. The Bible believes that human being has the sin and tend to committing crime, so in the Old Testament, the founder of Judaism brings the Ten Commandment to the people. In the Ten Commandment, the prohibition is written clearly to restrict human being from crime. The legend of the Jude nation also tells the stories about the sin and crime of human ancestor. In the New Testament, the sin and crime is also mentioned constantly. The Jesus' death and suffering are the redemption for human being's sin and crime. In the sense, we would find that the Bible believes that the sin and crime exist in the nature of human being. So the action should be adopted in order to prevent committing crime. On the basis of prevention, human being can pursuit for the goodness of God. The Gothic architecture has the pinnacle so that viewers' sight be drawn to the high sky, which represents the pursuit for God.

The thought in the Bible has the relationship with the rudiment of modern enterprise system, which appeared in the church. In the church, the decision-making belonged to whole congregation. The congregation voted for the council, and the council appointed the pastor to manage the routines. In modern enterprise, the board of shareholders, board of directors, board of supervisors and the managers are formed in the basis. Because the sin and crime exist in the nature of human being, so the supervisors are necessary for the enterprise. The Bible is full of the covenant between human and God, especially in the Old Testament. In the company, the absolute rules are made to prevent the staff making mistakes. So in the Christian culture we would find that the rules and prohibitions form the line in the history. In medieval times, the

prohibitions originated from religion permeated the society. So in the business management, all kinds of measures are adopted to ensure the smooth function of business. Above all, the spirit of contract composes the main social spirit.

5. THE DIFFERENT GOODNESS IN TAO TEK KING AND THE BIBLE

The kinds of goodness that mentioned in Tao Tek King and the Bible are different. In Tao Tek King, the goodness lies in nature, but in the Bible, goodness is one character of God. So in the reality, the pursuits of goodness in China and the Christian are different.

In Tao Tek King, the goodness is the character of Tao. Water is regarded as the existence near Tao. As a leader, he or she should have the character of goodness firstly. When the leader has the goodness character, the subordinate would pursuit for the goodness in the right direction.

But in the Bible, the goodness is described as the character of God. So the pursuit for goodness is the pursuit for God. In many researches, the relationship between Christianity and the commerce is commented many times. Max Weber believes that the idea that creating wealth and benefit human being are the responsibility God endows human being promoted the development of capitalism, and the puritan believed working was the bounden duty for the human being. The idea is expounded in his works *The Protestant Ethic and the Spirit of Capitalism*.

Martin Luther believes that work is a kind of calling. The notion endows the secular career with the moral meaning. Such notion broke the confronting condition between the secular and holy world and combine them with each other. Even in the most secular routine life, there would be the holy divinity, and there is a shrine founded on the basis of belief and spiritual freedom [17]. The puritan believes in asceticism and claims that one should work hard to get the favor from God. They think the property and wealth are the benedictive indicator of God. So the ascetism is not to avoid the society, but to go to society. The puritan should work hard and has no luxurious enjoyment. Max weber believes that such thought is the origin of capitalism spirit. The propagation of such puritan thought promotes the composition of modern enterprise culture. To some extent, the Christian spirit stimulated the course of the capitalism development in modern period.

We would find that the two kinds of goodness are different. In Taoism, the goodness can be achieved through the routine life, and goodness exists in the secular world. But for Christianity, goodness is a feature of God. So if one wants to achieve goodness, he or she should pursuit God. We can conclude that, for the Christianity, there is always God above the secular world. The human world is full of defects, so some endeavors and restrictions are necessary for the human being to achieve goodness. In the management, the restrictions are also necessary. Taoism believes that goodness exists in human being naturally, so it is not necessary to put many restrictions on human being. The management in the principle of Taoism would be loose in the appearance, but in fact, it would be effective in the real function, because the staff would give their own virtues in such environment. For instance, Google Inc has the loose working environment. It even approves the staff take their pets to working places and wash their feet in the working time, but it obtains the effectiveness.

Above all, the definitions of and pursuit ways to goodness in the Bible and Tao Tek King are different. For the Bible, the goodness is above human world, and the pursuit for goodness is by the way of restricting human sin and crimes. In Tao Tek King, goodness is among human world, so it is not necessary to make many restrictions on human being, even the Taoism believes that the more restrictions, the more troubles.

6. SIN CONSCIOUSNESS AND THE CONTRACTION SPIRIT IN THE BIBLE MANAGEMENT

In the Bible, the human sin and crimes are described successively, even the reader would find that the Bible begins with the sin of human ancestors and ends in the punishment of human being. So the human being need restrictions from God, and the contraction is also necessary for human world to restrict human crimes and guilts. The beginning of Judaism are about the contraction between Jews and God, which is inscribed in the slates. When human being broke the contractions, they would be sure to get the punishment, and when they act according to the contractions, they would get better lives.

The contractions between human being and God result in some unique narrative styles, for example, the U narrative model in the Bible. The character would be punished because of his or her mistakes, then he or she would appeal to God and be willing to repent. So the God would

give the help, and the character would be restored with happiness. The U narrative model is very common in the Bible.

The contractions, which are common in the Bible, also creates the special cultural phenomenon in the Christian world. Compared with the Oriental world, the Christian world tends to making contractions and obeys the contractions more rigidly. The rigid contractions were respected in the Christian history, and it promoted the legislation course in the Christian history. In the legends of the Christian world, some people, such as Faust, sign contractions with the devil and obey the contractions honestly. But in the Oriental legends, there is rarely such sort of plot because of the different cultural and religious background. For example, the relationship in Chinese marriage and family is lack of the spirit of contractions because of the influence from the traditional culture [15]. In historical the environment of China, the contraction spirit could not be cultivated for the economic market, and that also causes some problems in the social transformation course in modern times, especially the in the reforming and opening period since 1979. The contempt and the reckless assault on regulation destroy the dependence for the contraction spirit [13]. In the business management, the trust is based on the contraction spirit and legal framework. But the Chinese trust is based on the blood-relationship and the geography-relationship, because of the lack of contraction spirit [16].

The contraction description begins with the Pentateuch in the Bible. "The Pentateuch not only pays attention on the ceremony and procedure in the contraction making, but also emphasizes the fulfillment of the contractions. Anyone and any matters should restricted by the contractions. That the Christian people emphasize and are used to the contractions is combined with the contraction spirit, which is formed in the historical tradition." [18] The Pentateuch's appearance in the Bible is not random. Before the section that narrates Pentateuch's stories, the Bible mentions the sin and crimes of human being frequently. To some extent, we can call the description of sin and crimes before the section as the prelude for the Pentateuch. Human sin and crimes should be restricted, so the contractions between human being and God are necessary.

The contraction spirit influences the Christian management deeply, however, Oriental management is in the different situation. As

Wang Shi said that the trust in the Chinese company is based on the blood-relationship and geography-relationship, Chinese company lacks the contraction spirit. The restrictions, regulations, rules or laws in some company influenced by Christianity form the basic framework for the business function. From this point of view, we would find that in general Chinese company management tends to depend on interpersonal relationship, but not the rule of law.

7. THE TAOISM CONSCIOUSNESS AND THE "ACTION THROUGH INACTION" MANAGEMENT

Taoism emphasizes action through inaction. "The Tao in its regular course does nothing (for the sake of doing it) , and so there is nothing which it does not do." [Tao Tek King, Chapter 37]. "The Sage relies on actionless activity, Carries on wordless teaching." [Tao Tek King, Chapter 2] Inaction is the fundamental principle for Taoism, because dao emerged naturally without any the unnatural strength's influence. If one want to adhere to dao, he or she should not put any unnatural strength to interfere the development of the matters. Inaction is also the principle of the individual life. If he or she wants to get the peaceful and smooth life, the one should follow the principle of inaction. In the long history of China, inaction, which is a strategy to copy with many difficult matters, becomes one important factor in Chinese culture.

The Chinese management influenced by the Taoism has less restriction of regulations, rules and laws. Since inaction becomes one part of Chinese culture, lots of the management models are influenced by the inaction principle. Even in the times of Confucius, there were lots of inaction management examples. Confucius said: "The one achieved the management success perhaps was only Shun! What exactly did he do? He only sit respectfully and honestly, facing toward south." [10] After Qin dynasty, Han dynasty believed that the administration following legalist school was a kind of tyranny, so Han dynasty adopted the style of Taoism school to administrate the whole country. The government did not interfere with the routines of people. The policy gave the society opportunities to develop economy. After some years of such administration, Han dynasty became prosperous.

The management of "inaction" was proved right in many cases, and the values it applauded also confirm the interests of the subordinates. To some extent, Lao zi maintains the interests of

people. The dominators in Chinese ancient times were often greedy, so they would interfere the people for their private interests, even they believed that their policies and measures would benefit their people. Everyone would have the selfish desire, so his or her thoughts or actions would inevitably contain the influence of selfish desire. Their policies or measures would have some negative effect for people in the case. For example, the different dominators in the dynasties in ancient China would automatically maintain their dominating position, so their policies and measures for people would have some negative effect for the people. The selfish desire of the dominators and the interests of people are opposite to each other, so they would not coexist harmoniously. Lao zi's claim that the dominators should administrate the country through inaction defends the interests of people, and it also achieves the good administration results. Of course, the inaction here does not mean that the dominators should do nothing, but means that they should restrict their desires spontaneously and make more privileges for people. Through such *inaction*, the dominators' position can be more stable and the people's life would be better.

8. THE DIFFERENT WAYS, SHORTCOMINGS AND THE SAME DESTINATION

The claims of Tao Tek King and the Bible have different way, but the management models all get the expected results. It is interesting that the different ways have the obvious contrast with each other. The Bible asserts the style of action, which contains many restrictions, regulations and laws. Tao Tek King asserts action through inaction. Action and inaction managements belongs to the totally different management styles.

Although the ways and styles they assert are different, they all get the same results. But why the different ways and styles are both effective? First, the expected goals of the two different ways are same. Second, the weakness of the human being is found in both Tao Tek King and the Bible. However, the weakness found in Tao Tek King is mainly about the weakness of the dominators, and in the Bible, the weakness was mainly about that of the subordinates. So Tao Tek King asserts that the dominators should not interfere with the life and society of people, which can be regarded as a measure of restricting human weakness. The Bible insists that the subordinates' weakness should be restricted by

the regulations, rules and laws. Although the two different ways to get rid of the weakness are based on the different opinions, they both eliminate the weakness that hampers the good management. However, any human individual is not perfect, so as the individuals, the dominators would not realize the perfect administration forever. In the sense, such management model is based on the man-rule tradition, but not on the rule of law. In modern times, the Qing dynasty declined compared to the western development because of the traditional man-rule model. The perfect leader would not exist in the world, so the management way Tao Tek King insists cannot realized perfectly in the real world. Third, the two different ways have the different opinions about the goodness, but they both realize the goodness, because they pursuit the direction of goodness they regard as. For Tao Tek King, goodness lies in the human and society nature, so if the dominators follow the nature of human and society, they would achieve the success. For the Bible, goodness is the nature of God, but not human and society. So the dominators should notice that and achieve the success through the pursuit for God. But sometimes, the success achieved through the way by restricting human weakness and pursuit of God (is unnatural and unstable. Max Weber believed that modern society is too rational, and although some social spheres, such as economy, were self-sufficient, the real human need was not fulfilled [9]. Zygmunt Bauman believes that the development of rationality causes the huge slaughter [9]. Rousseau already noticed such characters of the western rationality, so he asserted that human society should return to nature [14].

9. CONCLUSION

The Bible and Tao Tek King represent the different management thoughts in Oriental and Christian world. The Christian notion of self gives a clear boundary between self and non-self, which makes the difference from the Oriental thought system. The management thought in the Bible is also built on such basis. It depends on the otherness, such as the restrictions, rules and laws to ensure the smooth management. But in Tao Tek King, the management thought was mainly about inaction, which means that the leaders should not interfere with the subordinates' routines. As the leaders, they should keep their morality perfect, which is a kind management does not rely on the otherness. Based on the notice of human weakness, the Bible asserts the restrictions are necessary to achieve the

management success. However, Tao Tek King believes that the goodness exists in human nature and society, so it asserts that the dominators should not interfere with the routines of people and society. Both Tao Tek King and the Bible achieve the success of management, but both of them have the shortcomings. There is no perfect leader in the world, so the perfect management through "inaction" cannot achieve in the world. If human being and society depend on the restrictions mainly, the management would not be natural. So in the management way, many social problems happen in modern era. In the sense, the different management thoughts of the Bible and Tao Tek King are complementary. The two kinds of thought system are not definitely in contrast, which means that in the Oriental and Christian world would have both such values. Such kind of opinion is in general.

COMPETING INTERESTS

Author has declared that no competing interests exist.

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