

Study on the Application of Taoism's Thought of “Doing Nothing and Ruling” in the Human Resource Management of Modern Enterprises

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Abstract: On the basis of the traditional of Taoist “government by actionless activity”, this paper analyzes holonic and self organization in “government by actionless activity” using modern linguistic context. This will reason for the application in the modern Humanment.

Key words: Taoist concept; government by actionless activity, Human resource management

Introduction

Taoism's management philosophy centers on “Tao”, believing that human society operates in accordance with the laws of “man follows the law of the earth, the law of the earth follows the law of the sky, the law of the sky follows the law of the road and the law of nature follows the law of the road” (“Tao Te Ching”), and that the dialectical mode of thinking “the opposite is the movement of the road, and the weak is the use of the road. With its dialectical thinking mode of “the movement of the Tao, the weak with the Tao”, it is proposed that managers should do things in accordance with the ‘Tao’ (objective law), that is, the management style of “doing nothing and teaching without words”, which demonstrates the art of management. This idea is of great significance in guiding the management of human resources in modern enterprises.

1. “Do Nothing to Rule” Traditional Interpretation

Xu Shen “Shuowen Jiezi” mentioned that “the sky bends the northwest is said to be no”. That is, “nothing” is ‘heaven’ of the “other meaning”, and the sky in the meaning of the same. Lao Zi first proposed the pair of philosophical categories “Yes” and ‘No’: “Everything under the sun is born in Yes, and Yes is born in No.” In the eyes of the ancients, “nothing” and “something” are two states of affairs: ‘nothing’ is similar to “dark matter” in contemporary physics, and “dark matter” is similar to “dark matter” and “dark matter” in contemporary physics. “Nothing” is similar to “dark matter” and “dark energy” in contemporary physics; “something” is a variety of tangible substances described by modern natural science. The ancients believed that “something” and “nothing” are interchangeable, and that “nothing” is close to “Tao”, and that “nothing” is “the way”, and ‘nothing’ is “the way”. “Nothing is the form of Tao, and nothing determines the biochemical law of everything. The “nothing” in “rule by doing nothing” can be interpreted as “following the Way”. The original meaning of “to rule by doing nothing” is to rule by following the Way, not by doing nothing as some people misunderstand; ‘nothing’ is the essence of “the Way”, and the Way is the place where all things return to their roots to restore their life, so everything is based on nothing. Therefore, all things are based on nothing, and because of the fullness and abundance of nothing, the use of all things has gained infinity. “The Tao is always doing nothing but doing nothing” is the fundamental law of the operation of all things in heaven and earth and human beings. To do nothing is to grasp the law of the operation of things from a fundamental, long-term and holistic point of view, in order to seek the truly optimal “to do something”, and there are thousands of rules of operation and change of all things in heaven and earth and human society, but there are many rules of operation and change. All things in heaven and earth and human society are governed by millions of laws of operation and change, but they are governed by the essential law, “Tao”. “Tao gives birth to one, two gives birth to two, two gives birth to three, and three gives birth to all things”; “Tao” is the basis of all things; “law” is the realm of “three”; “law” is the realm of “three”; “law” is the realm of “three”; and ‘law’ is the realm of “three”. The “Law” is the

realm of the 'Three', derived from the "Tao". The "Law" is the "Tao". The relationship between the Tao and the law and the operation law can be well reflected in the Taiji diagram. The shape of the Taiji diagram is like a pair of fishes embracing each other, presenting an extremely beautiful, natural and harmonious state between heaven and earth. The outer circle of the diagram is called "Wuji", which indicates that the world is chaotic and one in the beginning, i.e., the Tao is born in the realm of "one". The curve in the middle of the division of the black and white two parts of the yin and yang two qi (two yi), that is, "a lifetime of two" realm; yin and yang wrapped around each other, was rotating, yin fish white eyes, yang fish black eyes, showing that things yin in the yang, yang in the yin of the dialectic and the dynamic laws of biochemistry, showing the yin and yang in the constant and orderly growth of the transformation, cyclical dynamism The law of development and change (four images), this is the realm of "two begets three", from "three and then derived from the world of all things in all forms", showing a colorful world scene, into the "three begets all things The stage of "three begets all things" should be a new round of the Taijitu system in terms of image! It is shown in the middle of the Tai Chi diagram, demonstrating the systematic sublimation and development of the law.

2. The Modern Contextual Analysis of "Rule by Doing Nothing"

2.1 System Holography

Holography is a scientific phenomenon that exists universally in the natural world but was discovered only a few decades ago. 1996, Mathos, an Australian scholar who devotes himself to the research of organizational innovation and inter-firm networks, published the paper "Holographic System Architecture" based on the systematic summary of the research results of the previous research on the complexity of the system and holographic principle. On the basis of summarizing the research results of previous researchers on system complexity and holographic principle, he published the article "Holographic System Architecture", which refers to the "relative autonomy" of system components, "system dependence" and "holographic connection" between system levels. The repetition of holographic characteristics between the upper and lower levels of the system as the three major characteristics of the basic structure of complex systems, "holography" has become an important scientific concept, widely used by the academic community, holography has become an important content of systems research, holographic phenomena are prevalent in all types of systems. For example, human memory is spread all over the human brain, not in a part of it, that is, each part of the human brain has a memory function similar to that of the whole, and the phenomenon that any part of the fractal element maintains self-similar characteristics with the whole is holography.

According to the idea of system theory and holography, the ancient Chinese idea of "unity of heaven and man" can be analyzed as follows in the context of modern science: human being or mankind is placed in the big system of heaven and earth (the universe), which is known as the small universe, and human beings are listed in the same category as heaven and earth as the three geniuses constituting the relationship between the mother and the son system. Relationships, people are subsystems and heaven and earth between the mother system to follow the relevant laws of the mother and child system), and has heaven and earth (universe, the mother system of holographic features). I Ching" to eight trigrams for 64 hexagrams, each hexagram has heaven and earth and human "three talents" symbolism, indicating that its purpose is to "follow the reason of life" according to the mother-son system and holography of the idea, with modern scientific language interpretation, man is the holography of heaven and earth, can be unified The human path can be grasped by grasping the human path. By grasping the way of man, one can grasp the way of heaven. Capra says, "The major schools of Eastern mysticism, all agree that the universe is an interconnected whole in which no part is more fundamental than any other." Thus the nature of any one part depends on the nature of all the other parts, and in this sense we may say that each part contains all the other parts, and this imagery of mutual containment does seem to characterize the mystical experience of nature, where the relation of the whole to the parts is analogous to the relation of the human body to the various organs, and where human life consists in the full functioning of the organs, and where, without their The life of the human body lies in the full functioning of the organs, and without the rational and coordinated functioning of the organs, human life will surely dry up; and once life is dried up, the life of the organs will surely be terminated. Capra uses the holographic law of modern life science to explain the holographic thought of the unity of heaven and man in ancient China, which can be understood as the Chinese view of "the unity of heaven and man" in the Western modern context^[1].

The idea of "unity of heaven and man" is a bridge constructed by ancient Chinese thinkers from

man to heaven, from society to nature, so that the ancient Chinese management can effectively realize the concrete operation from the heavenly principle to the human heart. According to the analysis of this systematic theory and holography theory, the rule of inaction is based on the holistic view of the universe from the heavenly way to the humane way, in a single lineage, and following the the Way of Heaven to govern the world.

2.2 Self-organization of systems

Taoist ideas about spontaneous self-organization of systems are highly valued by contemporary systems thinkers. Zhuang Zi's question in the chapter "The Fortune of Heaven": "What is the fortune of heaven? What is the place of the earth? Does the sun and the moon compete with each other? What is the birth of Zhang? Who maintains an outline? Who is the one who lives in a place where nothing is pushed and acted upon? What is the meaning of the machine and what is the necessity?" According to the famous contemporary scientist Prigogine: these problems still exist in our day, and this is what the theory of systemic self-organization is trying to solve today. He also believes that we are at the very beginning of a new synthesis, a new view of nature, and that perhaps we may eventually have the possibility of combining the Western tradition, with its emphasis on quantitative descriptions, with the Chinese tradition, which looks at the spontaneous, self-organizing world; a view re-emphasized by Prigogine in his book *From Chaos to Order*, which he co-authored with Stange. In his first visit to China, he stated that "a good combination of Western science and Chinese cultural understanding of wholeness and concordance will lead to a new philosophy and view of nature.

In his book *The Self-Organizing Cosmology*, Jenky often quotes Laozi and Zhuangzi, and analyzes the cosmic thought of Laozi and Zhuangzi against his modern cosmology. For example, when he elaborates the core idea of the second part of his work, the co-evolution of the big and small universes and the history of the symmetry breaking of the real, he quotes Zhuang Zi: "The sky is clear by doing nothing and the earth is peaceful by doing nothing; therefore, when the two do nothing together, all things are born. "The self-organization of the universe corresponds perfectly with the Taoist idea of doing nothing, and the Taoist mechanism of doing nothing is resolved in a systematic way, with heaven and earth as the mother system and human beings as its sub-systems, the elements of the system. Heaven and earth have yin and yang, and human beings have life, according to the Taoist idea of the unity of yin and yang constituting the 2 aspects of the Tai Chi diagram. Sub-systems must be compatible with the mother system, and sub-systems contain all the information of the mother system follow the operating rules of the mother system. Doing nothing is essentially the necessity for the subsystem and the parent system to be in a state of integration. Because doing nothing is to follow the internal law of the system, which enables the system to function effectively enables the subsystem to receive the maximum and most effective support from the parent system, and realizes the sustainable and effective development of the system^[2].

In the system of man, earth, heaven and Taoism revealed by Taoist thought, nature is the object of their ultimate dependence, Taoism not only advocates Taoism law of nature, nature as the fundamental law of the universe, the root of existence, but also emphasizes that auxiliary to the naturalness of all things do not dare to do. Treating nature as the original state of the nature of all things, i.e., the nature of nature, this is the provision of nature in the theory of existence. The behavioral formula for treating nature as natural is to assist, not to shape all things based on human subjective imagination. Obviously, the reason and basis for it is not in human beings, but in the natural way of all things: if it is done deliberately, contrary to the way, it will inevitably harm the development of the nature of all things, and the result will be counterproductive. Human subjective initiative can still play, but should grasp its degree, take the auxiliary method, to dare not for the attitude, which is the respect for the road, reflecting the Wuwei follow the road, follow the idea of the road^[3]. It is that all things do not respect the Dao and noble virtue. The Dao is honored and the virtue is valued, and the order of WUWO is always natural. According to the natural nature of the characteristics of all things for, that is, natural inaction. The quiet, quiet, lonely and inactive, the nature of all things, which is the methodological provisions of nature. The human system follows the fundamental rules of the natural system and the integration of the natural system, which is the way to the sustainable development of human society.

3. "Do Nothing to Rule" in the Modern Enterprise Human Resource Management Application

"Do nothing to rule" idea embodied in human resource management, is to grasp the essential attributes of people follow the characteristics of human nature, the implementation of effective

management of people. The core of the human resource management system is to build a power mechanism in line with the characteristics of human nature, inducing people to consciously pursue organizational goals. In the “do nothing” state, to achieve organizational goals. Drucker pointed out that “the purpose of management is to make management unnecessary”, it is necessary to find the management of the ‘road’, follow the road to management, which can be understood as “doing nothing to rule” is Drucker's management goal. According to the logical relationship of searching for the way and following the way to analyze the application of the idea of “doing nothing to rule” in human resource management^[4].

3.1 searching for the Road

The object of human resource management is human, human nature is the road that must be grasped, and it is impossible to do a good job in human resource management without accurately grasping the characteristics of human nature. In the process of the evolution of management theories, there are a variety of assumptions about human nature.

Western modern management scientists on the understanding of human nature from the economic man, social man, complex man, self-fulfilling man, moral man of the gradual process, a variety of schools of thought, so far has not yet formed a unified point of view. This paper tends to the point of view is that human nature has the dual characteristics of nature and habit, nature is also known as nature, innateness or animal generality, habit is also known as humanity, acquired or cultural characteristics, nature is the generality of animals, human nature is the characteristics of human beings^[5].

Humans evolved from animals Hominids are extremely similar to humans in terms of DNA order. Since human beings come from animals, they naturally have animal natures In the animal nature of human beings, there are 2 parts, the original desire and the original evil. The original desires of human beings are appetite, sexual desire and intellectual desire, which coexist, co-exist, advance and die with human beings. No one, whether Chinese or foreign, noble or lowly, is not pursuing the original desires of mankind. However, if the pursuit of the original desires cannot be stopped in moderation, it will violate morality and the law. This can be seen in Adam Smith's Theory of Moral Sentiments. There are also three original evils in human animal nature that coincide with the theory of sexual evil advocated by Xunzi: caprice, laziness and envy, caprice. Disregard for established laws; laziness, which is the pursuit of getting something for nothing; and envy, which is the harboring of ill will toward the superiority of others. The need for management is first and foremost rooted in the animal generality of man, which leads people to laziness indulgence and selfishness, making it difficult for group work to be carried out properly and organizational goals to be achieved. The reason why we need to set up organizational positions to determine the duties of the position, management control, the implementation of assessment and rewards and punishments is to solve the human animal nature and organizational goals of the conflict, because the human animal nature is eternal, so the management of people is also the organization of the eternal theme. Management that goes beyond the animal nature of human beings is bound to be ineffective. For example, Mao Zedong asked people to “do nothing to benefit themselves but to benefit others” and abolished competition and the profit-driven mechanism, which ultimately led to the inefficiency of the whole society; Deng Xiaoping's reform and opening-up is the basic point of recognizing self-interest and applying the profit-driven mechanism, which led to the improvement of efficiency and the prosperity of the society. Although Mao Zedong made a lot of appeals and carried out a lot of campaigns, these methods of governing by doing did not achieve the expected results; while Deng Xiaoping found “governing by doing nothing”. As a result, the market grew rapidly and the economy developed rapidly^[6].

3.2 Follow the Road

As mentioned earlier, the accurate grasp of human nature characteristics is to realize the premise of effective management of human resources, the study of human nature, “looking for the road” is to grasp the human nature, follow the human nature to implement the management, that is, “follow the road”. Human nature and human needs are closely related, although the animal commonality and cultural characteristics exist at the same time, but different levels of human resources demand order is different, enterprises should be based on the differences in the value of human resources demand area, take different incentives to maximize the value of human resources, and to the development of the point of view of the value of human resources to continuously improve. Davis estimated the American workers' needs according to Maslow's hierarchy of needs. For different needs, different incentives can

be adopted for employees: first, to meet the physiological needs of enterprise employees, improve employee remuneration, improve working and living conditions, regular medical checkups; second, to meet the safety needs of employees, implement employee stock ownership plan, provide employees with various types of insurance, career stability; third, to meet the social needs of employees, invite employees to participate in collective activities, encourage employees to participate in various types of associations, and organize the Implementation of the Scanlon program; Fourth, to meet the need for employee respect, give employees appropriate rewards and praise, give employees honor incentives, and treat every employee fairly; Fifth, to meet the need for employee self-fulfillment, so that employees have a sense of achievement, the enterprise to provide employees with education and training opportunities for employees to participate in business management^[7].

According to the change of human needs to take corresponding dynamic management methods, from the perspective of economics analysis, human resources work value demand includes: the value of the work expected by the laborers and the monetary value of the wage compensation, the former is the full value of the laborers' self-recognition, known as the human resources value demand expectations, expressed in E: the latter is known as the monetary demand expectations, expressed in E money; the laborers' expectations of the wage compensation other than the non-monetary value (such as the work environment, such as the work environment, the work environment). The non-monetary value (such as the value of the work environment, promotion, honor, etc.), called other value demand expectations, expressed by E other, the relationship between them is: $E = E \text{ money} + E \text{ other}$. Let the worker in the general sense of the effective amount of labor for Q, on behalf of human resources capacity for the enterprise's work to pay the size of the measure; set the unit of labor amount of monetary wage compensation for P, then E money can be expressed as $E \text{ money} = F(Q, P)$. Different workers on the demand for money value expectations, can be described by the E money curve, E money curve is Q and P in the minds of individual workers to identify the combination of the formation of different Q, P combination point, represents the demand for money value of workers. Through a series of combinations, it expresses the measurement and definition of the value of money demanded by workers in different positions or at different levels. Q is the maximum effective workload of a worker in a certain period of time and under certain conditions; P is the corresponding monetary compensation per unit of labor, and the dotted line is the E-money curve, which is the curve of changes in the expected value of money demanded after incentives.

Conclusion

This paper combines the traditional interpretation of Taoism's "ruling by doing nothing", re-interprets the idea of "ruling by doing nothing" in the context of science from the perspectives of system holography and self-organization, and analyzes it in accordance with the logical relationship of searching for the Tao and following the Tao. The application of the idea of "ruling by doing nothing" in human resource management. According to the idea of "ruling by doing nothing", it is believed that in order to realize the sustainable development of society, it is necessary to follow the "Tao", the fundamental law of the natural system, which is embodied in modern human resource management, that is, to accurately grasp the characteristics of human nature, to find the way of management; and then to follow the characteristics of human nature, to follow the Tao, so as to realize the human resource management. However, in addition to searching for the way and following the way, enterprises must keep the way in order to achieve sustainable development, that is to say, enterprise human resource management must also change according to the time, place and situation, and "keep the way" in the dynamic change.

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