

Index

- Abundance, 104–107
- Abundance-based value, 101–104
- Accommodative stance with high cooperation and low responsiveness, 159–160
- Accountability, 145, 184
- Adaptive challenges, 71–72, 112, 114
 - to global goal on adaptation, 70
 - and management and leadership, 116–118
 - sustainability crisis vs., 112–114
- Adaptive change, 44–45
- Adaptive leadership, 50
- Altruism, 24
- Analytical thinking to systems thinking, 84–86
- Animated model of organization, 80–82
- Anti-bribery legislation, 180
- ‘Assessment and selection’ model, 114–115
- Authentic leadership, 50
- Autocratic corporations, 81–82

- Behaviour approach, 49
- Biological systems, 85
- Blueprint for sustainability & excellence, 62–64
- British Small Firm, business in, 147–148
- Bureaucracy, 42
- Business, 15, 17, 27, 31
 - in British Small Firm, 147–148
 - perspective on effectiveness and efficiency, 28–31
 - success, 139–140
 - sustainability, 142
 - transformation, 31, 36
- Business ethics, 135, 137, 178, 180
 - in compliance, 181
- Business-in-society approach, 141

- Change, 88–89
- Character, 4
- Charity, 24, 145, 154–155
- Chinese Yin-Yang principle, 78–79
- Climate change, 119–122
- Collaboration, 24
- Compassion, 19, 21, 24, 153
 - corporate responsiveness to social crisis, 156–161
 - philanthropic responsibility, 153–156
 - power of compassion in management performance, 150–153
- Compassionate leadership, 179
- Competence, 4–5
- Complex adaptive system (CAS), 127–129
- Complex environment
 - adaptive challenges to global goal on adaptation, 70
 - adaptive challenges vs. technical challenges, 71–72
 - challenges in, 67–70
 - wicked problem vs. tame problem, 72–75
- Complex systems, 68
 - challenges and solutions in, 114–116
- Complex theory, 23
- Compliance, 19, 21, 25–26, 145–146, 177–178
 - in business, 180–181
 - harmonious approach, 180–182
 - management ethics and Taoist virtue of humility and integrity, 183–190

- synergistic relationship, 181–182
- Taoism and business ethics, 178–180
- Taoism's ethical principle and responsible management, 182–183
- Complicated systems, 118
- Consciousness of Tao as oneness, 92–95
- Conservation, 19, 21, 24–25, 164
 - Diderot effect and sustainable consumption, 174–176
 - eco-effectiveness vs. eco-efficiency, 168–174
 - Taoism's ecological wisdom, 164–167
- Contingency theory, 49
- Corporate responsiveness to social crisis, 156–161
- Corporate social responsibility (CSR), 9, 16, 35, 135, 137, 140, 142, 146
 - defence policy, 157–159
 - offence policy, 157
- Courage, 156–161
- COVID-19 pandemic, 1
- Cradle to Cradle design, 168–174
 - 'passive-positive' list, 172–173
 - personal preferences, 172
 - positive list, 173
 - reinvention, 173–174
 - undesirable substances, 171–172
- Creating shared value (CSV), 170–171
- Deep ecology, 164–167
- Defensive stance with high responsiveness and low cooperation, 159
- Deontological Model, 184
- Designing services, 68
- Deterministic model of organization, 79–80
- Diderot effect, 174–176
- Discipline of management, 39–41
- Disney, 160
- Distrust, 6
- Doing Well by Doing Good, 150–153
- Eco-action, 92, 100, 107
 - eco-action/system, 90–92
- Eco-commerce model, 171
- Eco-effectiveness, 168–174
- Eco-efficiency, 168–174
- Ecological divide, 98
- Ecological wisdom, 164–167
- Ecosophy, 165
- Ecosystem, 70, 92
 - stewardship, 164
- Effective leaders, 3
- Effectiveness, 28, 31, 59
- Efficacy, 60
- Efficiency, 28, 31, 59–60
- Ego-action, 92, 100, 107
- Ego-system, 92
 - to eco-system, 95–100
- Emerging leadership approaches, 50
- Empathy, 24
- Energy-bonded systems, 82–83
- Environmental change, 68
- Environmental degradation, 119–122
- Environmental stewardship, 179
- Environmental sustainability, 142
- Equity, 145
- Ethical decision-making, 179–180
- Evolution, 31, 44–45, 50
- Excellence, 50, 56–57, 60
- Fealty, 145
- Forward-looking, 5
- Freedom, 104–107
- Friedman Doctrine, 34–35
- Frugality, 55
- Gender-based studies, 50
- Generosity, 153
- Giving, 154–155
- Glasgow-Sharm el Sheikh Work Programme, 70
- Global Goal on Adaptation (GGA), 70
- Google, 160
- Governmental bureaucracies, 81–82
- Gratitude, 24–25

- 'Great Man' theories, 49
 Great Resignation, 1–2
- Harmony, 98–100
 Holons, 90
 Honesty, 5
 Horizontal dimension of oneness, 92–93
 Humanocracy, 42
 Humility, 185–188
- Industrial capitalism, 68
 Information technology, 68
 Inspiration, 5
 Integration, 91
 Integrity, 184, 188, 190
 International Life Cycle Partnership, 144–145
- Justice Model, 185
- Kingfisher, 160–161
- Laozi, 19–21, 23, 61
 Leader–member exchange theory (LMX theory), 49
 Leadership, 2, 15, 17, 27, 31
 evolution, 31, 44, 50
 perspective on effectiveness and efficiency, 28–31
 in tackling wicked problems, 129–131
 in world, 45–46
 'Lead–Ling Dao' etymology, 46–48
 Life Cycle Initiative (LCI) (*see* International Life Cycle Partnership)
 Life cycle thinking (LCT), 144–145
 Love, 24
- Management, 15, 17, 27, 31, 37, 39
 as essential for business and organization, 37
 ethics, 183–190
 perspective on effectiveness and efficiency, 28–31
 revolution, 31, 36, 41, 44
 in tackling wicked problems, 129–131
 Management by Objectives (MBO), 41–42
 Management shift
 paradigm shift in nature of organization and inquiry, 78–86
 Yin–Yang view, 86–110
 Military organizations, 81–82
 Mindless to multi-minded system, 79–84
 Moderation, 55
- Netflix, 5–6
 'New Leadership' approach, 49–50
 Nongovernmental organisations (NGOs), 100
- 'Our Common Agenda', 10
- Paradigm shift, 68–70
 analytical thinking to systems thinking, 84–86
 mindless to multi-minded system, 79–84
 in nature of organization and inquiry, 78–86
- Paris Agreement, 70
 Patagonia, 152–153
 Paternalism, 81
 Path–goal theory, 49
 People, profit and planet (3P), 137
 Philanthropic responsibility, 153–154, 156
 Philanthropy, 154
 Polyvinylchloride (PVC), 171–172
 Poverty, 119–122
 Proactive behaviour, 160
 Proactive stance with high responsiveness and high cooperation, 160–161
 Profit-making activity, 32–33

- Prudence, 56, 145
- Reactive stance with low cooperation
and negative responsiveness,
159
- Reinvention, 173–174
- Relational approach, 49
- Respect, 184
- Responsibility, 184
- Responsible business, 33, 35–36
- Responsible leadership, 44, 48, 50
- Responsible management, 28, 36, 41,
44, 182–183, 185, 188
- Reverence, 24–25
- Revolution, 31, 36, 41, 44
- Ronald McDonald House programme,
160–161
- Scarcity-based value, 101–104
- Self-assertion, 91
- Servant leadership, 50
- Servo-mechanisms, 82
- Situational approach, 49
- Social and emotional learning
programs (SEL), 151
- Social divide, 98–99
- Social responsibility, 150, 180
- Social systemic model of organization,
82–84
- Social systems, 85
- Society for Environmental Toxicology
and Chemistry (SETAC),
144–145
- Socio-technical systems, 68
- Spiritual leadership, 50
- Spiritual-cultural divide,
99–100
- Steward, 145
- Stewardship, 164
- Strategic approach, 141
- Sustainability, 53, 56–57, 60, 93,
122–123, 135, 137–138, 140,
142, 146, 167, 169–170, 184
crisis, 112–114
in management education, 9
Sustainability challenges, 112
adaptive challenge and role of
management and leadership,
116–118
adaptive challenges *vs.*
sustainability crisis, 112–114
alternative solutions to wicked
problems and, 118–129
challenges and solutions in complex
systems, 114–116
management and leadership in
tackling wicked problems,
129–131
- Sustainable business development
(SBD), 135, 137, 139–140
- Sustainable consumption, 174–176
- Sustainable development (SD), 23,
141–142
- Sustainable development goals
(SDGs), 8, 35–36
transforming management
education for, 9–11
- Systems theory, 89
- Systems thinking, 23, 127, 129
- Tai Chi symbol (*see* Yin-
yang—symbol)
- Tame problem, 72, 75, 114
- Tao of leadership, 46–48
- Taoism, 17–18, 23, 29–30, 178, 180
ecological wisdom, 164–167
ethical principle and responsible
management, 182–183
in responsible management, 5–7
view, 90
wisdom, 135, 139–140
- Taoist Leadership for Sustainability &
Excellence, 1
- Taoist principles, 1
of giving and receiving, 153–156
- Taoist virtue
of humility and integrity, 183–190
for sustainability & excellence,
50–56
- Technical challenges, 71–72
- Temperance (*see* Moderation)
- Terrorism, 119–122

- 3C Model of Taoism, 8, 19–20,
135–137, 156, 164, 177–178
foundation, 21–23
systemic view, 23–26
- Three treasures, 19–21, 23
- TOMS Shoes, 152–153
- Toxic environment, 2
- Toxic leaders, 2
- Toxic leadership, 2
- Toxic workplace, 2
- Trait approach, 49
- Transformation, 31, 36
- Trilogy, 16, 19
call for change in business,
management and leadership,
15–17
rationale for Taoism’s wisdom as
guidance, 17–18
of Taoist leadership, 57–59
- Triple bottom line (TBL), 54, 137–138,
142
- Trust, 24
deficit calls for Taoism’s wisdom,
2–5
in responsible management, 5–7
- ‘U’ Model, 57, 59–60, 62
blueprint for sustainability &
excellence, 62–64
principles for sustainability &
excellence, 57–60
- UN Global Compact, 35–36
- Uni-minded systems, 81
- United Nations Environment
Programme (UNEP),
144–145
- Unsustainable to sustainable system,
108–110
- Utilitarian Model, 184
- Vertical dimension of oneness, 93–95
- Vertical dimension of oneness and
leadership, 107
- Virtue, 4, 64
model, 184
- Volatile, uncertain, complex and
ambiguous business
environment (VUCA
business environment), 7–8,
70, 124
managing responsibly for
sustainable business
development in, 8
VUCA 1.0, 119–123
VUCA 2.0, 123–124
- Walmart, 160
- Warby Parker, 152–153
- Wicked problems, 72, 75, 112, 114
alternative solutions to, 118–129
- Wisdom, 17–18
- World Business Council for
Sustainable Development
(WBCSD), 168
- World Health Organization (WHO),
99
- Wu Wei principle, 90–92
- Yin-yang
law, 86–88
paradigm of yin-yang systems
thinking, 86
symbol, 87–88
system, 78–79
view, 86–110