

企業家精神と社会的責任  
기업가정신과 사회적 책임

# 企业家精神 与社会责任

*Entrepreneurship and Social Responsibility*

Eds: Joel Glassman, Masato Kimura, Ki Hyung Sohn, Shuming Zhao



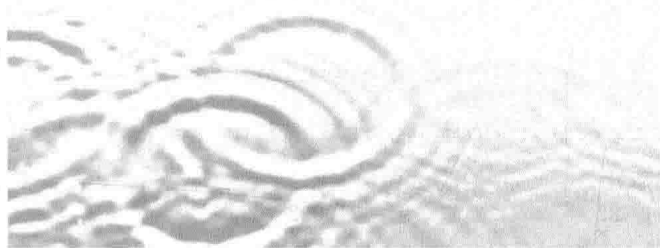
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## **Introduction**

There is definitely a necessity for global thinking about entrepreneurship, business, ethics, and corporate social responsibility in this dynamic global economy. In an era of global economic integration and information-based economies, companies worldwide confront enormous opportunities and challenges. Entrepreneurs' responsibility in choosing a primary business activity within an industry increases if one considers the way in which they conduct their activities. To survive in this situation, enterprises—as an important element of contemporary society—must take social responsibility; this includes obeying government regulations about the environment, playing a role in facilitating regional development, and protecting employee rights. The requirement of behaving ethically and properly should not be viewed exclusively as a cost; it can also be seen as a strategic investment in the enterprise's survival. After all, there is growing evidence that the more an enterprise promotes the quality of employee life and the development of society, the better they can sustain their own success. In fact, some researchers would even argue that Corporate Social Responsibility (CSR) can function as a prerequisite for economic development. In this regard, accepting social responsibility can lead to a win-win situation between corporations and society.

Despite its importance in organizational and market dynamics, and its long-standing history in many disciplines such as sociology, the notion of corporate social responsibility has not achieved its deserved status and attention in either academics or practice. Fortunately, a growing number of academics, as well as senior managers, have been allocating a considerable amount of time and resources to corporate social responsibility strategies in recent decades.

Based on the papers presented at an international conference in

2016, this book aims to provide a platform for scholars from China, Japan, South Korea, and the United States to discuss how corporations can effectively address corporate social responsibility, maintain competitive advantages, achieve the sustainable development of enterprises, and promote harmony between enterprises and society. To advance our understanding of corporate social responsibility, we structure our discussion on the three most important themes: entrepreneurship and philanthropy, entrepreneurship and government regulations with a focus on environmental issues, and entrepreneurship and business ethics.

## **Entrepreneurship and Philanthropy**

### ***The Legacy of Oriental Entrepreneurship : The Case of Confucian Zhāng Jiǎn***

In China, Xu defines the term “oriental entrepreneurship” based on networks of concepts, structures of sense-making, emotional attachment, and character-shaping. Besides that, the author connects the value and emotion system in the case of widely-known Confucian entrepreneur Zhāng Jiǎn (1853—1926) to economic and philanthropic behaviors. The case study of Dasheng Spinning Factory depicts a model of virtue-rooted Eastern entrepreneurship and philanthropy which is different from Western ascetic Protestantism.

### ***The Influence of the United States on the Development of Modern Japanese Philanthropy***

In Japan, Kimura clarifies two important characteristics of modern Japanese philanthropy: those efforts focused on international collaboration and those directed to addressing regional issues in Japan’s modern development. The first explores the motivation of individual business leaders who built networks with global reach in support of a

peaceful international community, especially the one between the United States and Japan. In addition, Kimura investigates the leadership of three “glocal” entrepreneurs: Shibusawa Eiichi (1840—1931), Morimura Ichizaemon VI (1839—1919), and Ohara Magosaburo (1880—1943). These three extraordinary entrepreneurs represent those who made significant contributions to the formulation of modern Japanese philanthropy in the context of the history of interaction between Japanese and American business people.

### *Exploring Comparisons of Pre- and Post-WWII Entrepreneur-Philanthropists in the United States*

In the United States, Taylor, Strom, Renz, Coates, and Holman explore specifically the entrepreneurs’ companies and their philanthropic activities. They used publicly available data and information about 38 successful entrepreneurs who have been involved in startups of companies in which they have had significant ownership, and who have been noted as having been involved in philanthropy. This paper adds to the group’s earlier observations regarding American entrepreneur Andrew Carnegie and an examination of entrepreneurial philanthropy capital and ultimately the impact on economic growth. The authors find that in terms of types of philanthropies, the postwar entrepreneurs seek out more diversity in their philanthropic activities and are more involved with establishing new philanthropic activities. The study not only represents a breakthrough in terms of providing support for claims made in the popular press, but it also raises more questions in this domain.

### *Entrepreneurship and Philanthropy in the Republic of Korea*

In South Korea, Sohn shows the overall view on philanthropy in Korea by employing extensive statistical data. Based on that, Sohn attempts cautiously to investigate the existence of entrepreneurial philanthropists and to figure out the motives behind their philanthropic

activities. The author chooses two recent incidents which describe entrepreneurial philanthropy that is typical in Korea: the Youth Hope Foundation proposed by President Park Geun-Hye and the donation of 200 billion KRW by Daelim, a well-known construction company. More importantly, the author further compares the motives for giving with those in the Western world, finding that Christianity seems to have an effect on philanthropic activities.

## **Entrepreneurship and Government Regulations with Focus on Environmental Issues**

### ***Environmental Challenges Faced by the Government and Entrepreneurial Social Responsibilities in China***

In China, Ke reviews the environmental protection challenges faced by the Chinese government: for example, heavy-smog weather, water pollution, heavy-metal soil pollution, and desertification and land degradation. The author also reviews the actions taken by Chinese entrepreneurs to combat environmental problems. For example, the Chinese government has not only developed a strict legal system involving multiple laws and regulations to protect the environment, but it has also provided incentives and supportive policies. Based on the description above, Ke presents three cases, including the SEE (Society of Entrepreneurs & Ecology) Foundation, as well as the work of Ma Yun and Chen Guangbiao, to demonstrate the contribution and achievement of Chinese entrepreneurs in environmental protection.

### ***Entrepreneurs and the Strategic Communication of Socially Responsible Activities***

Carlos and Lew highlight the idea of “reverse decoupling,” whereby organizations pursue a new socially responsible practice but choose not to publicize it. In exploring why organizations exhibit this behavior, they

draw out important issues that impression management scholars should consider with respect to boundary conditions that have been overlooked in previous studies. They also point out a new research area for scholars of organizational behavior. The authors present at least two reasons why organizations may engage in this counterintuitive activity: audience confusion and identity inconsistency. On the one hand, a breakdown in this negotiation may result in different perceptions held by the organization and audience members, leading to a state of confusion and frustration by both parties; on the other hand, organizations should avoid sending signals that may confuse their audience members because an organization's well-being largely depends on a consistent understanding of its identity.

#### ***Features and Success Factors of Voluntary Business Activities to Mitigate Climate Change by Japanese Companies***

Itagaki reviews and analyzes the previous studies about the Keidanren Action Plan on the Environment. The author clarifies the success and failure factors of voluntary business activities to mitigate climate change and compares the commitment and success of industries. During the analysis process, this paper not only picks up the successful cases of the iron and steel industry (The Japan Iron and Steel Federation) and the automobile industry (Japan Automobile Manufacturers Association Inc. and Japan Auto-Body Industries Association Inc.), but it also identifies the failed cases of the convenience stores industry (Japan Franchise Association) and the coastal shipping business (Japan Federation of Coastal Shipping Associations). Through the study of these diverse industries, it is made clear that the scale and the capacity of funding of the participating companies, the motivation of companies to take measures, and the historical experiences of measures against energy-saving may be related to the success of voluntary business activities.



## **Entrepreneurship and Business Ethics**

### ***Conscience-based Corporate Governance : Ethics of Japanese Management***

According to the redefinition of corporate governance, Tanaka explores the essential mechanism of Japanese corporate governance called “conscience-based corporate governance.” The author presents the Japanese corporate system as lacking in “typical” corporate governance mechanisms under which someone other than company managers themselves—whether it should be shareholders, independent directors, or main banks—monitors and disciplines them. Meanwhile, through defining conscience-based corporate governance as a kind of self-governance under which corporate managers do what they should, and refrain from doing what they should not, guided by the conscience-derived joy and “unjoy” which they find in the doing or failing to do so, this study also explores and explains conscience-based corporate governance fundamentally and systematically.

### ***A Study of Entrepreneurs and Management Ethics in China***

In the era of China’s “Internet +,” Zhao and Zhao examine different models of business ethics according to the change of market, enterprise traditions, industry types, corporate leaders, as well as reference to the reform and opening to ethical thought from the Western world. This paper first reviews the literature of business ethics and highlights the influence of Confucian culture on business ethics in China. Through case studies of Huawei, Haier, and Baosteel, this paper demonstrates the change that Chinese entrepreneurs and the field of management ethics have experienced. The authors agree that in order to construct business ethics with unique Chinese characteristics, enterprises should first refer to Chinese traditional Confucian business ethics and establish a unique enterprise ethics culture.

### ***The Repurchase Intentions of Regular Purchasers of Fair-Trade Coffee : Fair-Trade Consumption in Korea***

Hwang and Kim investigate the attitudes and ethical obligations affecting repurchase intentions of regular purchasers of fair-trade coffee and their influencing factors. They conducted a survey of 279 regular weekly purchasers of at least a cup of fair-trade coffee or a package of fair-trade coffee beans monthly. Analyzing the data by structural equation modeling, they found that the credibility of fair-trade coffee labels positively influenced the attitude of regular consumers. However, contrary to the hypothesis, the perception of information search costs positively affected consumers' attitudes and predicted repurchase intentions.

### ***Eight Moral Lessons for Entrepreneurs from Shakespeare's Macbeth***

In this paper, Martin briefly summarizes the Shakespeare's play Macbeth and projects Macbeth as an entrepreneur for the purpose of thought-experiment. Martin points out that Macbeth is the classic type of entrepreneur: energetic, ambitious, enjoying his first great flush of success, and called to potentially great things. At the same time, he falls into four of the most dangerous vices that threaten entrepreneurs: pleonexia, or wanting too much; hubris, or excessive pride; self-deception; and fatalism. The author discusses each of his virtues and vices in turn, illustrating each with a passage or two from the play and then exploring it from the perspective of business ethics of entrepreneurship. From his analysis of the case of Macbeth, the author draws out business ethics lessons.

## **Conclusion**

We can see from the papers that have contributed to this international conference that the authors have undertaken the challenge

to examine fundamental issues surrounding corporate social responsibility. Their studies have shown that company, government, community, and stakeholder interests align more harmoniously and effectively by taking corporate social responsibility seriously. This work was funded by the Ewing Marion Kauffman Foundation. The contents of this publication are solely the responsibility of the authors and editors. We would also like to thank Sang Joon Choi, Chairman of Namhwa Construction Company Ltd., the Research Department, Shibusawa Eiichi Memorial Foundation; the Office of International Studies and Programs, University of Missouri-St. Louis; the College of Business Administration, Chonnam National University; and the School of Business, Nanjing University for their support. We deeply appreciate the scholarship and efforts of the authors who have submitted the papers to this conference. All of these papers demonstrate that only those who understand social change and how these changes are expected to affect the operation of the enterprises will be market survivors. The global economy needs entrepreneurs to both sustain and advance our global community. When entrepreneurs and businesses take the initiative and make corporate social responsibility a central part of their practices, everyone benefits. The development of entrepreneurship in both developed and developing countries is important not only for general economic growth, but also for supporting ethical values in business activities.

**Joel Glassman**  
**Masato Kimura**  
**Ki Hyoungh Sohn**  
**Shuming Zhao**

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## **Section One:**

# ***Entrepreneurship and Philanthropy***

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# A Legacy of Oriental Entrepreneurship: the Case of Confucian Zhāng Jiǎn

Ming Xu

*Zhejiang University of Communication and Media*<sup>[1]</sup>

## Introduction

It may sound ridiculous that there was something named “oriental entrepreneurship” if we reductively define the term *entrepreneurship* as a status of being economic opportunity seekers, innovators, or creators of new organizations, as these notions may be conceptualized and modeled without considering their embeddedness in any particular cultural value networks. In that opportunities and innovations are culturally perceived and recognized by entrepreneurs, I hereby introduce the term *oriental entrepreneurship* to describe some oriental characteristics of sense-making processes which are distinctive from the “western” models based on narratives of Darwinism (Schumpeter, 1928) or ascetic Protestantism (Weber, 1930).

Zhāng Jiǎn 张謇 (1853—1926), who was recognized as a famous transition figure between traditional and early modern Chinese entrepreneurs in the chorus of Chinese and Western cultures in the 19<sup>th</sup> to 20<sup>th</sup> centuries, set an inspiring example for one kind of oriental entrepreneurship—Confucian entrepreneurship. He was strongly influenced by Confucian philosophy, educated to serve as an elite scholar-politician 士大夫, and eventually turned out to be a successful entrepreneur in his

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time. Although sometimes confused by his hybrid and complicated social roles, he leaves potential influences among East Asian entrepreneurs even in the 21<sup>st</sup> century. Zhāng Jiǎn was open minded to the West and very good at using his personal inspirations, moral charms, cultural persuasion, and political influences to attract social resources, and to commercialize massive economic opportunities, not just for himself but also for the masses.<sup>[1]</sup> In his career, Confucian philosophy offers a persistent sense-making framework in motivating and preparing him to survive and flourish in fierce commercial competitions, especially during his first big enterprise: Dasheng Spinning Factory.

This paper attempts to philosophically investigate Zhāng Jiǎn's entrepreneurship during the establishment of his first enterprise. It is divided into six parts: ① Introduction; ② Basis of Western entrepreneurship; ③ Zhāng Jiǎn's own identity of entrepreneurship; ④ Spiritual characteristics of Zhāng Jiǎn's Confucian entrepreneurship; ⑤ A form of virtue-rooted entrepreneurship; and ⑥ Conclusion.

## Basis of Western Entrepreneurship

There are several competing yet biased definitions of the term entrepreneurship as summarized by Aldrich (2005: p. 456): ① High growth and high capitalization (e. g., Carland et al., 1984); ② Innovation and innovativeness (e. g., Schumpeter, 1912; Kanter,

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[1] Zhāng Jiǎn 张謇 (1907: vol. 4, p. 125) perceived commercial opportunities with the timely changing social responsibilities and profits. Several years before the birth of Zhāng Jiǎn's first enterprise—Dasheng Spinning Factory 大生纱厂—a famous official-merchant 官办商人, Sheng Xuanhuai 盛宣怀, planned to expand Huasheng 华盛 Spinning Factory to Tongzhou 通州, the hometown of Zhāng Jiǎn, and asked Zhang's advice. Zhāng Jiǎn did not take it as a business opportunity and stopped Sheng Xuanhuai's project by two reasons: ① The competition from modern machinery spinning factory would possibly do harm to the local self-employed female workers whose lives were largely depended on hand spinning; and ② Most of the local cloth merchants preferred to buy hand-made yarns rather than foreign machinery yarns 洋纱. A few years later machinery yarns finally won the battle with handmade yarns in Tongzhou, which of course caused the Tongzhou people a great loss because they had been only raw cotton providers. At that point, establishing a Chinese machinery factory in Tongzhou seemed to be a feasible and justifiable business opportunity again.