Analysis of the Causes of Most Chinese Private Entrepreneurs' Nonparticipation in Charity

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Abstract

Enterprise charity is not only an important way for enterprises to fulfill their social responsibility, but also related to their strategic development. However, most private entrepreneurs in China are not interested in doing charity. The purpose of this study is to explore the reasons why they do not participate in philanthropy. In-depth interviews were conducted with 14 charitable and 10 non-charitable entrepreneurs in 24 cities of 12 provinces in China. By applying continuous analytic induction, three-level coding with NVIVO software and comparative analysis, The results show that this is not due to the lack of economic strength of the enterprises, or the influence of China's special national conditions, but because the entrepreneurs do not possess their own charity faith. It also provides a certain theoretical reference for entrepreneurs in other countries to fulfill their social responsibilities, In other words, to cultivate entrepreneurs' sense of social responsibility, it is important to help them establish their charitable beliefs.

Keywords: *Charity, Entrepreneur, China, Charitable Beliefs, Enterprise, Philanthropy*

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Introduction

Previous literature studies show that corporate charitable donations, play an important role for enterprises to fulfill their social responsibilities (Carroll, 1991), and convey the sense of corporate responsibility to stakeholders, thus improving corporate reputation (Fombrun & Shanley, 1990) and achieving corporate strategic goals (Saiia, 2003). It is one of the important ways to improve corporate performance. However, most private entrepreneurs in China are not enthusiastic about charitable donations. Most of their charitable donations are forced by the government's "administrative fundraising" or "public welfare assignments." They also lack overall planning and long-term strategies. What they do is short-term philanthropy (Ding Yuqin, 2012).

Corporate philanthropy is more prevalent in western countries, and philanthropic feats of the "rich" are common. This is because western corporate philanthropy was closely integrated with the interests of the enterprises from the beginning, so the philanthropic behaviors of entrepreneurs are very positive and high-profile. In addition, the government has formulated corresponding philanthropic systems and policies to support entrepreneurs, inspiring their philanthropic motivation (Chen Yingjing, Wu Zhuoxi and Li Minyi, 2015). While in China, it is relatively backward in terms of system, policy, and philanthropic cultural atmosphere. For example, Chinese culture emphasizes "doing a good deed without leaving a name" and "giving without asking for returns." Therefore, high-profile philanthropic entrepreneurs are often questioned. Under this circumstance, they would rather uphold the "Doctrine of the Mean," "No standing in the public" and stay away from charitable donations.

However, Chinese society has high standard requirements for enterprises to fulfill their obligations as "corporate citizens." Especially in the face of some major natural disasters, those entrepreneurs who are "underperforming" or "indifferent" will be condemned. For example, in the outbreak of the Wenchuan earthquake in 2008, China Vanke Group, as the "big boss" of the real estate industry in China, donated RMB 2 million yuan to the quake-stricken area. Due to being condemned by nearly the entire people of the State, Mr. Wang Shi, Chairman of Vanke, donated additionally RMB 100 million yuan, subject to the pressure of the public opinion. (NetEase Finance, 2009).

Therefore, Chinese private entrepreneurs are afraid of being questioned by the media or the public when they are ready to engage in philanthropy, but when they make less or none charitable donations they are "morally kidnapped." Due to being in such a dilemma, those private entrepreneurs who pursue only the survival of their enterprises just simply quit and stay away from philanthropy. Due to the late start of Chinese philanthropy, the current research in this area also starts late and needs to be further expanded, especially in the field of empirical research (Lu Chuncheng, Wu Jiameng & Zheng Bin, 2016). Therefore, this study uses a multi-case empirical study method through in-depth face-to-face interviews with 10 non-charitable and 14 charitable entrepreneurs in 24 cities of 12 provinces across the country. By applying continuous analytic induction, three-level coding with NVIVO software and comparative analysis, it came up with a conclusion on the root cause of the reluctance of most Chinese private entrepreneurs to engage in philanthropy. The study found that weak economic competitiveness of enterprises and the constraints and influences of China's special national conditions are not the reasons for entrepreneurs to "stay away" from philanthropy. The most fundamental reason is that such entrepreneurs do not have philanthropic beliefs.

The contributions of this research are: 1. Most of the previous study focused on the exploration of enterprise philanthropy from the perspective of "self-interest" motivations (Ning Shaomei, Chen Qingjie, 2017). There has not yet been study on the reasons why most of the Chinese private entrepreneurs are reluctant to engage in philanthropy from the perspective of empirical evidence. Therefore, this article has innovation in terms of both research perspective and research methods; 2, This article has promoted the research on the motivation and influencing factors of corporate charitable donations; 3, It provides a reference for private entrepreneurs how to better fulfill their social responsibilities and maximize corporate value, and for the State how to optimize and improve philanthropy-related systems and policies.

Literature Review

Private enterprises, PEs for short, refer to other types of enterprises except "wholly state-owned" and "state-owned holding" ones. To a certain extent, it is a unique product coming up during the construction of a socialist market economy with Chinese characteristics. In short, it means the equity of an enterprise (residual claim and residual control) can be private-owned. An analysis of previous literature shows that most private entrepreneurs in China are "generally afraid to donate" (Li Gan & Zhu Mohe, 2011). Based on a review of relevant literature on charitable donations by Chinese private enterprises, it is caused by the following reasons:

1. Failure of Tax Laws to Provide Incentives for Philanthropy

Compared to western countries, China's philanthropy started late and lags behind. The country has gradually recognized the great power of corporate philanthropy, and has continuously explored and improved relevant regulations on philanthropy, in order to encourage enterprises to play their role as the entities of charitable donations. For example, "the Law of People's Republic of China on Enterprise Income Tax" in 2007 "increased the pre-tax deduction ratio of corporate public welfare donations from 3% to 12%," and in 2017 "deducted the pre-tax amount in the calculation of taxable income within three years after the carry-over is permitted" (Song Bo, 2018). However, compared with developed countries, there is still a large gap in the amount of charitable donations by Chinese enterprises. There are still many deficiencies in the existing enterprise income tax policy, which needs to be further improved (Lu Chuncheng, Wu Jiameng & Zheng Bin, 2016).

In China, if an entrepreneur wants to make a social donation, he must go through a non-profit charitable organization. However, China sets too high qualification threshold regarding tax exemption for charities. Most of them cannot enjoy the tax exemption policy even if they pass the registered verification of civil affairs departments (Song Bo, 2018). Tax reduction and exemption are only applicable to indirect donations under the statistics of charities and relevant governmental departments or donations from special social groups as stipulated by law. Direct donations cannot enjoy tax preference (Zhang Fujun & Hu Guangping , 2012) and in-kind donations cannot be evaluated (Wu Junyan, 2010). Corporate donations to different charities and social groups enjoy different incentives, which results in unfair preferential tax in reality. The operating time of tax incentives with full deduction is relatively short and the tax exemption procedures are too complicated. These all indicate that there are too many restrictions in the national tax policy, and thus the incentive effect is not good. (Guo Peixia, 2014).

2. Low Public Trust in Philanthropy

As a carrier of corporate charitable donations-charities, their operation directly determines the enthusiasm of corporate donations. However, Chinese charities lack professional talents, the operation of charitable funds is non-transparent and de-normalized, and there is a lack of professional collaboration among charities. Their operating efficiency is very low, which seriously hurts the philanthropic enthusiasm of private enterprises (Bi Suhua, 2011).

Taking the outbreak of COVID-19 in Wuhan in December 2019 as an example, the privately donated RMB 2.7 billion for Wuhan medical staff was not transmitted to the epidemic area, but was handed over to the municipal finance by the Wuhan Charity Federation, while no rescue actions were put in place in due time (China Youth Daily, 2020). The money collected by private charity is directly deposited into the government's fiscal account. Is it legal to use such funds in this way? Does the act respect the intention of the donors? Does Wuhan Charity Federation have the ability to manage and make good use of the money? These have been widely questioned in the public.

Coincidentally, hundreds of thousands of masks purchased by many private entrepreneurs to support COVID-19 patients in Chongqing and other places were forcibly expropriated by the local authority as they passed through Dali City of Yunnan Province (Phoenix Network, 2020), and some were even pocketed and then sold at a high price by some governmental personnel (Sina Finance, 2020), which further deepened public dissatisfaction with governmental personnel and charities.

3. Lack of Philanthropic Culture

Chinese culture has always emphasized "Wealth should be hidden." Many wealthy people regard charitable donations as revealing their wealth. This backward and narrow conception is not conducive to enterprises' participation in philanthropy (Xu Kexiang & Xie Xiaolu, 2014). Entrepreneur Chen Guangbiao engaged in renewable resources is high-profile in philanthropy throughout his life. During the Wenchuan earthquake, he contributed money and exerted himself for disaster relief at first time of the disaster. He also visited overseas countries. He was enthusiastic about doing good in Japan and Taiwan and has donated 1 billion yuan. But some domestic media and experts sharply criticized his "high-profile good deeds" as "violent good deeds" and "shows," and even ridiculed him as a "malefactor" (Zhou Zhongzhi, 2013).

The publicity for philanthropy is not appropriate. At present, in order to pursue selling points, some media are enthusiastic about propagating entrepreneurs as "heartless rich people." This has created the "expiation" motivation on corporate donations, which greatly reduces the value of corporate donations. Some media even set up "moral traps" to turn rescue mobilization into "moral kidnapping" of entrepreneurs. This "public welfare intimidation" with media participation is more harmful than the "public welfare assignments" by governmental departments. In particular, the risk for charitable donations of private enterprises has been rapidly raised. Entrepreneurs have no choice but to keep away from philanthropy so as not to get burned (Zhang Yunjun, 2011).

4. No Religious Faith in China

In Chinese culture, there are many inconsistencies between religious faith and traditional thinking: contradiction between becoming a monk and the concept of family, contradiction between the other-worldly idea and this-worldly idea of Confucianism, contradiction between the concept of "God's Creation" and "Harmony between Man and Nature," contradiction between the tenets of religious organizations and the scholarship patterns of the ancient philosophers, contradiction between "superstition" and universal values. Not only the Chinese intellectual class has a negative attitude toward religion (Qian Mu,2001), China does not support politically either.

However, many scholars in the western countries believe that religion affects human capital (Becker & Woessmann, 2009) and social capital (Arrunada, 2010), shape values, and then influence people's decisions. It is unscientific to ignore the influence of religious factors in decision-making of enterprises (Iannaccone, 1998).

Compared with the Christianity-based philanthropy in the western countries, the philanthropy of China is based on Confucian culture. Christianity advocates equality, fraternity, kindness, and mutual assistance, and Christians believe that the only way to enter heaven is to donate all of their wealth to the poor (Wan He, 2005). But the Chinese Confucian culture regards doing good as a matter of personal moral conduct. There is no need to be blamed for not doing good. Helping the weak is even deemed as alms-giving (Gao Hong & Dou Zhengbin, 2007).

To sum up, under China's special national conditions, most private entrepreneurs are more pessimistic or negative about philanthropy. But is this the root cause of their reluctance to engage in philanthropy? The researcher made further empirical discussion with this question.

Research Purpose

The purpose of this study is to explore the root cause of the reluctance of most Chinese private entrepreneurs to engage in philanthropy. Thus provides certain theoretical reference for entrepreneurs in other countries to fulfill their social responsibilities.

Study Design

1. Study Framework

Based on qualitative research, this article explores the root cause that most private entrepreneurs are reluctant to engage in philanthropy under current special national conditions in China. It integrates continuous analytic induction to study the path frame diagram and encode the data as follows:

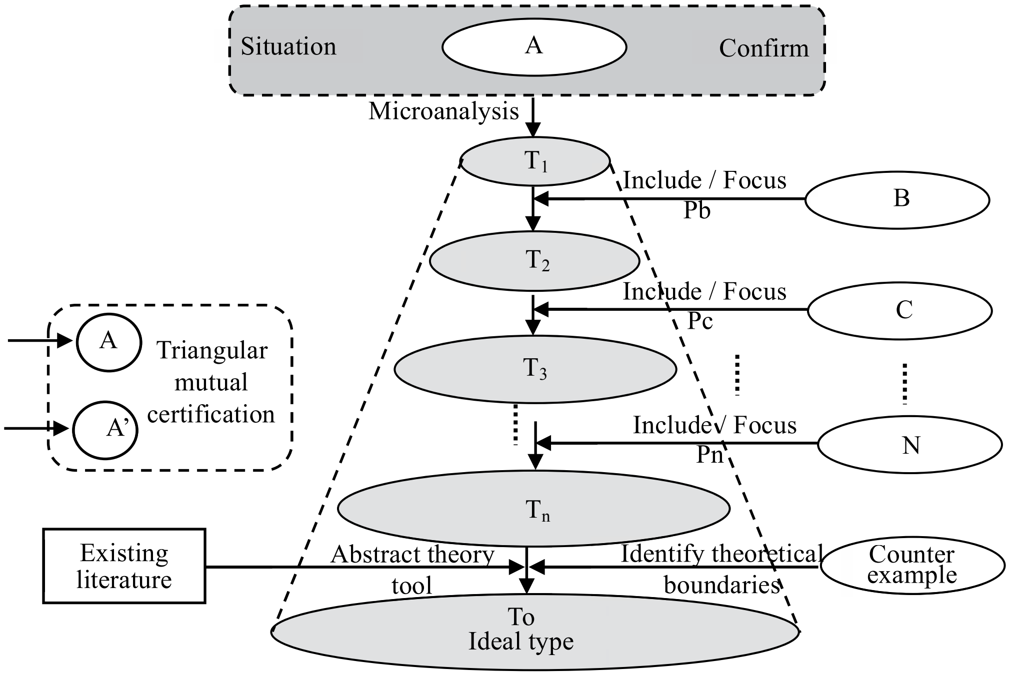

Figure 1. Path frame diagram for continuous analytic induction.

2. Objectives and Methods of Study

In this study, face-to-face in-depth interviews were conducted with 14 charitable entrepreneurs enthusiastic about philanthropy and 10 non-charitable entrepreneurs in 24 cities of 12 provinces in China, and participant observation data was collected. By applying continuous analytic induction, three-level coding with NVIVO software and comparative study, explores the root cause that most private entrepreneurs are reluctant to engage in philanthropy . The in-depth interview began in September 2018 and ended in October 2019.

The continuous analytic induction is a research approach for multiple cases and multiple data sources. It is a representative path of grounded theory. It does not emphasize the establishment of an initial theoretical model as a starting point from existing literature and theories. Instead, researchers, with a rough research theme and field study methods, should go into the field to search for all possible data, and deliberately put aside existing assumptions, judgments, and prejudices to ensure full attention on the research site and objects to the greatest extent (Lin Xiaoying, 2015).

Based on multiple-case study, different aspects of a case can be more fully understood and reflected, thereby forming a more complete theoretical basis (Eisenhardt, 1989), and increasing the reliability and validity of the study (Robert, 2003).

Participant observation was first proposed by Linderman (1924). It is an important part of qualitative research and multiple-case study. It means that researchers personally go to practice unit, acquiring feelings in specific situations and a more comprehensive understanding of interviewees for the corresponding data and experience.

The researcher in this study communicated with the interviewees in advance before each interview, agreed on the time and place of the interview, and informed the topic. During in-depth face-to-face interviews, the interviewees spoke freely according to the topic, and the researcher only provided appropriate guidance, and asked for consent to perform live recording and kept a record. Meanwhile, the researcher closely observed the external expressions of interviewees, gained insights into their internal psychology, judged the truthfulness of their speech, and effectively adjusted the content and focus of the interview in a timely manner during the interaction.

Research Results

The researcher divided interviewees into two categories: Y, entrepreneurs who are keen on philanthropy; N, non-charitable entrepreneurs (The Y1-Y14 and N1-N10 mentioned below are code numbers of the two types of entrepreneurs).

Based on the NVIVO software to encode the interview data at three levels with a comparison of the same attributes, it is found that there are more attributes of the Y-type entrepreneurs. Therefore, the unique attributes of the Y-type entrepreneurs are further refined. On this basis, it came up with the root cause that the N-type entrepreneurs are reluctant to engage in philanthropy through comparison and analysis.

With the consent of the interviewees, part of the lists are as follows:

Name	Industry	Corporate scale	Corporate post	Social post	Personal honor	Region	Age	CPC member	Gender
Fan Jian chuan	Jian chuan Museum	Large	Curator	Member of Standing Committee of Sichuan CPPCC, deputy secretary general of Society of History of China's Resistance War against Japanese Aggression, former deputy mayor of Yibin City	Hundred Outstanding Private Entrepreneurs in 40 Years of Reform and Opening-up, Excellent Builder of Socialism with Chinese Characteristics of the Fifth National Private Sector Entrepreneurs	Si chuan	62	Yes	Male
Li Zhen	Culture and Sports	Large	Chair-person	World champion	"Golden belt"	Shen Zhen	43	No	Male
Zhang Aimin	Spanish Winery	Medium	Chair-person	Soldier Family	"Good Chinese"	Xu Zhou	57	No	Male

Figure 2. List of entrepreneurs keen on philanthropy.

Name	Industry	Corporate scale	Corporate post	Social post	Personal honor	Region	Age	CPC member	Gender
Mr. He	Health care products	Small	Chairperson	No	No	Hu Nan	42	No	Male
Mr. Yin	Medical	Small	Hospital Dean	No	The first "foot treatment" clinic in China	Jiang Su	43	Yes	Male
Mr. Jiang	Education & training	Small	Chairperson	No	No	Zhe Jiang	47	No	Male

Figure 3. List of entrepreneurs, not charitable.

1. Open coding

Open coding is the process of decomposing, reviewing, comparing, conceptualizing, and categorizing data, that is, the process of breaking up data, giving concepts, and then reassembling it in new ways (Strauss & Corbin, 1997).

There are 164098 words in total in the original data of the face-to-face in-depth interviews. The researcher used word-by-word analysis for initial conceptualization when coding. In order to reduce the bias of data interpretation, the interviewees' original words were used to the greatest extent to mine the initial concepts. A total of 1,832 initial conceptual sentences were obtained. Those sentences occurring less than 2 times were removed, those occurring more than 3 times were reserved, and Y and N types were coded separately. The results show that 211 main concepts were extracted among the Y-type, with 71 categories, while 61 main concepts among N- type, with 29 categories. After excluding the same attributes, 139 main concepts and 44 categories of Y- type were obtained.

The original sentences and codes of the three-level coding in this study are represented by different letters, as shown in Figure 4.

Data Coding of Entrepreneurs

Original statement "Y"	Conceptualization "A"	Category "AA"	Main Category "B"	Core Category "C"	Logical Relation "E"

Figure 4. Data Coding of entrepreneurs.

Through comparative analysis, it is found that there are many similarities in terms of categories between Y and N entrepreneurs, including: family harmony, kind parents, leaving native place, growing up with hardships, rich experience, boldness, broad vision, aggressiveness, high determination, assertiveness, patience, strong self-esteem, strong self-confidence, close attention to national policies, restlessness for status quo, decisive actions for identified goals, filial piety, integrity, good reputation, strict self-discipline, perseverance, always being prepared for hard work, studiousness, sense of justice, strong professional proficiency, strong market analysis ability, strong market operation ability, strong market research ability, strong management ability, strong sociability, etc.

However Y-type entrepreneurs have attributes not found in N-type entrepreneurs, including: holding political posts, pursuing the purity of the soul, being socially responsible, being simple and sincere, being grateful and empathetic, being kind-hearted, valuing justice above money, having a sense of justice. Moreover, they have a positive attitude towards philanthropy. In comparison, N-type entrepreneurs do not have these attributes, so they hold a negative attitude towards philanthropy.

Due to length limitation, this article only intercepts a part of the final three-level coding result as shown in Figure 5.

Sentences of the original data	Conceptual-ization	Category
1. He hired me again to serve as their honorary director of public benefit activities. Y6	A1 Holding political posts	AA1 Holding political posts
2. I serve as deputy secretary of Jiangzhou Chamber of Commerce and I'm one of the young committee members of Jiangzhou. Y1		
3. I'm also a council member of the Hunan Literary and Art Volunteers' Association. Y3		

Figure 5. Open coding.

2. Axial Coding

The axial coding is to sort out categories based on open coding, dig out the internal relationships between the categories, use typical models to cluster, and recombine categories to form the main category and the sub-category (Ji Feng & Mu Yupeng, 2016).

By sorting out based on the open coding, it is learned that the Y type entrepreneurs had 10 attributes that the N- type entrepreneurs did not have. The 10 attributes were re-clustered and combined to form the main category of the Y-type entrepreneurs. It is summarized as four aspects: holding political posts, goodness-oriented personality traits, profound insights into philanthropy, and enterprise's gains from charitable activities. N-type entrepreneurs do not have these attributes.

No.	Main category	Sub-category
1	B1 Political posts	AA1 Holding political posts
2	B2 Personality traits	AA2 Pursuing the purity of the soul; AA3 Social responsibility; AA4 Being simple and sincere; AA5 Being very confident; AA6 Being grateful; AA7 Being empathetic; AA8 Being kind-hearted; AA9 Valuing justice above money; AA10 Having a sense of justice;
3	B3 Insights into philanthropy	AA11 How to do charity correctly; AA12 Philanthropy drives development of the nation; AA13 The boss's charity will affect the company, employees and the people around; AA14 Philanthropic organizations have great influence; AA15 Philanthropy promotes love to pass on; AA16 Doing charity will surely promote enterprise development; AA17 Charitable people have good luck

Figure 6. Axial coding.

Finally, nine main categories and 43 sub-categories of the Y-type entrepreneurs were summarized, It further clarifies the differences between Y and N entrepreneurs.

3. *Selective Coding*

Selective coding is the process of refining the core category from the main category and other categories, developing the storyline, and repeatedly verifying for perfection with all the data, and finally forming a new theoretical model. (Wang Shuilian & Liu Shasha, 2016).

Based on the Selective coding, it was found that entrepreneurs keen on philanthropy have the following attributes: holding concurrent political posts, goodness-oriented personal traits and insights into philanthropy. These three attributes facilitate the formation of their philanthropic beliefs. N-type entrepreneurs do not have these three attributes, so they have not formed philanthropic beliefs.

The comparative analysis of the data shows that the fundamental reason for N-type entrepreneurs not being charitable is not due to "insufficient economic strength" and "being affected by China's special national conditions," but that "such entrepreneurs do not have philanthropic beliefs."

The Reasons		View	
		Y- type	N- type
Common	Insufficient economic strength	unrelated	related
	China's special national conditions	unrelated	related
Difference	Personal charity belief	Yes	No

Figure 7. The root cause of entrepreneurs not doing charity (comparison table).

The Detailed Analysis

3.1 *Lack of Economic Strength*

Y-type entrepreneurs believe that corporate philanthropy has nothing to do with the size of the company or its own economic strength, but an obligation that must be fulfilled as early as possible; while N-type entrepreneurs believe that there's no need to engage in philanthropy when the company doesn't have that much economic strength.

> "I took the initiative to contact Yan to do some charity. Back at the beginning stage of my company, I wanted to do charity because I believe this is something that can't wait. Things must be done for those mentally retarded children. Doing charity is just like caring your parents. The earlier you start, the better it will be.Y2"

> "A company should start doing charity from the very beginning of its foundation, because charity is a cultural tradition that we have to carry on.Y1"

> "Although my financial conditions were not that good at that time, I could still make ends meet. So when I saw someone who didn't even have enough food. Why can't I offer some help? Y8"

> "Big bosses like Jack Ma would consider their public image. But our business is not that profitable so I don't want to bother (doing charity work). N7"

> "The competition among the barbershops is also quite fierce. Sometimes you can see a dozen of them on a single street. Our company is still in the beginning stage and I don't think we are in the position to do charity at this time. N6"

> "If our company has a large daily shipment, then I might do some charity. However, since the company is just starting up, we don't have the capability to do such things. N5"

As can be seen from above, N-type entrepreneurs' understanding of charity is not accurate enough. Charity is not only about donating money or goods, but also the things people volunteered to do so as to help those disadvantaged (Qi Lanfen, Huang Jianling, 2009). Even if they can't take out a lot of money to donate, they could still join the charity organization and do their own share. They can help the deaf and mute children do charity sales, or take their employees to the nursing home to look after the elderly and help them cook meals and wash clothes and so on. All of these are considered philanthropic behavior.

3.2 Being Affected by China's Special National Conditions

Y-type entrepreneurs believe that no matter it is no matter it is poor charitable tax policy, the adverse charity culture, or charity institution's lack of public credibility, they are not the reasons why entrepreneurs should stop at doing charity. They believe that companies should not only make money but also shoulder their responsibilities in the society, and that is the social mission of the companies. N-type entrepreneurs, however, believe that the special conditions in China have demotivated the entrepreneurs to engage in charitable activities.

> "Now the government is pushing companies to do charity. In the short term, many companies might be adversely affected financially, but it'll be a good thing for them in the long run. Y1"

> "Different cultures have different systems. In countries with better public service mechanism, there would be more welfare and philanthropic foundations. In contrast, there are still some flaws in the public service mechanism of China. For example, medical care in China still doesn't cover all its citizens. But I believe that if we continue to develop along this road, for example in the online education field, we will lead the industry. Y11"

> "We need more positive energy in the society. There is also welfare committees in the lawyer association but they hardly do any work. Some of the things they are doing are still just going through the motions . I think we haven't done enough works and we should do more practical things. Only by doing this can we really help the company grow. Y9"

> "Actually the government doesn't want the company to donate everything they have because it would affect the tax revenue of the country. Therefore, under these circumstances, it is not necessary for every company to do charity, especially if a company wants to do a lot of charity. That's almost impossible to be done. N1"

> "Nowadays most Chinese people are very indifferent to each other. There's a lack of care or connection among people. In this environment, if you do charity, you would receive a lot of misunderstanding and questioning. N8"

> "In Chinese culture we believe that wealth can not be shown off to the public. Especially in today's society. Many people Hate the rich, When they see you doing charity, they wouldn't think any good of you. Instead, they would even think that you are just showing off. I think I just can't stand people thinking of me like that. N9"

3.3 Entrepreneurs Do Not Have Philanthropic Beliefs

By three-level coding with NVIVO software and comparative analysis, it can be observed that Y-type entrepreneurs have faith in charity, and they are persistent in doing charity, while N-type entrepreneurs do not have faith in charity, which fundamentally determined their negative attitude towards charity.

> "There is a saying in China that doing good deeds is like collecting merits. I have always felt that the good things I did will help me sooner or later. Y7"

> The spirit of past generations is fading away. For example, when the elderly fell, no one around dares to help him get up, because they are afraid of taking the responsibility should anything happen to the elderly. This is what our society is missing nowadays. If all people in the society just take this for granted, then it would be horrible. I believe basic moral values are still very important in today's society and we should carry them forward.Y8"

> "Charity is the connection of care and love between people. We see many people in the rural area who raised excellent children. Why? Because they teach by personal example the earthiness, integrity, and kindness in their everyday life, and these have influenced their children in an unconscious way. Y14"

> "Doing charity is a matter of personal morality, but if a person doesn't do charity, that doesn't necessarily mean that such person doesn't have morality. N4"

> "There is also an old saying in China that "Good people don't live long and bad people live on for a thousand years." Sometimes being a good person means you have to take on more hardships than others. N3"

> "I don't have any religious belief. I believe in the survival of the fittest. If a person wants to succeed, the only thing he could do is to face the reality and make the best move. N10"

Through a comparative study, we can see that Type Y entrepreneurs are largely indifferent to the external environment, namely "corporate economic strength" or "the impact of China's national conditions." They have faith in charity and they are persistent in doing charity. In contrast, Type N entrepreneurs do not have faith in charity, and they put more focus on the external environment rather than "whether the individual entrepreneur wants to do charity or not."

4. Theoretical Saturation

Data collection can be stopped when no new concepts or categories can be found in the new data, that is, theoretical saturation (Strauss & Corbin, 1997). After applying NVIVO to encode the data, no new category or structural relationship was found, so the theoretical model was considered saturated (Pandit, 1996).

The researcher strictly followed this criterion when conducting in-depth interviews. When no new categories and structural relationships were found, no more data was collected, so the theory of this study reached saturation.

Conclusion and Suggestions

This study uses a multi-case empirical study method through in-depth face-to-face interviews with 10 non-charitable and 14 charitable entrepreneurs in 24 cities of 12 provinces across the country. By applying continuous analytic induction, three-level coding with NVIVO software and comparative analysis, Summarizes on the root cause of the reluctance of most Chinese private entrepreneurs to engage in philanthropy is that such entrepreneurs do not have philanthropic beliefs, rather than the weak economic competitiveness of enterprises and the constraints and influences of China's special national conditions.

Entrepreneurs with philanthropic beliefs persist in philanthropy even when their companies are small, their economic strength is not strong and they are influenced by China's special national conditions. they are enthusiastic about charitable donations are persisting in creating value for the donation recipients, while enhancing their own corporate performance. Their "altruistic behaviors" can achieve the effect of "The fragrance always remains in the hand that gives the rose."

However N-type entrepreneurs without philanthropic beliefs, their view of philanthropy is not comprehensive enough. They fail to realize the weak awareness of individual philanthropy and the promoting effect of charitable donation on the development of enterprises, which leads to their lack of motivation for charitable donation.

Philanthropy is the embodiment of human compassion and love. It reflects people's desire to build a better society and a better life, and it also contains a conscious awareness of the social responsibility to the society and others. The voluntarism and non-utilitarianism of philanthropy reflects the perfection and holiness of human nature, and it also reflects the social responsibility of entrepreneurs. Only when entrepreneurs combine the pursuit of economic goals and social responsibility, can they effectively realize the long-term benefits of the enterprise and form a "win-win" development with the society (Sun Wei & Wang Dalu, 2013).

Entrepreneurs who do not do charity should change their concept of charity and fulfill the obligations of corporate citizens actively. In addition, institutional problems are the premise to change people's values and ideological habits (Chen dongli, 2012). Therefore, the researcher suggest two aspects:

1. The entrepreneur should introduce the charity culture into the enterprise culture and combine it with the operation characteristics of the enterprise. In this way, the enterprise can not only give play to its strengths and save costs, but also take into account its social responsibility and philanthropy.

2. The Chinese government should improve the system construction as soon as possible, enhance the credibility of charity organizations, vigorously promote charity culture, strengthen the publicity and encouragement of charitable figures, dilute government control and transform government functions, improve the existing charity tax policy, give strong support to private entrepreneurs, draw on the advanced charity experience of western countries, truly mobilize the initiative of private entrepreneurs in philanthropy, and then promote the development of corporate social responsibility, and achieve a win-win situation between social public welfare and corporate performance.

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