

博士学位論文審査要旨

2021年7月10日

論文題目： Social Enterprise Ecosystem in Chengdu: The Modernity and Alienation
(成都市の社会的企業生態系: 近代性と疎外)

学位申請者： 潘 書惠

審査委員：

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要 旨：

Shuhui Pan's dissertation focuses on social enterprise, a new form of economic organisation. This concept was introduced in Chinese academic journals in 2004 and was first implemented in 2017 in some large Chinese cities such as Beijing and Chengdu. Her dissertation is a tentative analysis of this new experience, mixing both market-centred values and social values, and aims at understanding the meaning of this development in China concerning the modernity China is choosing. She used participant observation to collect data. She worked in one of the four social enterprises in Chengdu she analysed, called Mordo, which develops cultural activities. Moreover, she also interviewed other social enterprises' creators. Her dissertation combines new documents and theoretical thinking on the new phenomenon of social enterprise.

Shuhui Pan's 245-page dissertation comprises three parts: the first part is a literature review that explores the literature in English and how the Chinese economists discussed the concept, and how they proposed new definitions appropriate to the Chinese context.

In the second part, she presents all institutional processes involved in creating a social enterprise in China and the roles that the central government and local governments play in controlling the creation - she mainly focuses on the certification process. Then she conducts empirical analysis, comparing four social enterprises.

In the third part, Shuhui Pan aims to point out the entrepreneurs' problems in their activity. She mentions three issues:

- the tension between market constraints and the need for implementing social values that are at the core of running a social enterprise
- the family structure that restrains any development of the economic activity
- the limits of development of the action itself

To understand the origin of these tensions, Shuhui Pan relies on the German philosopher Hartmut Rosa. The latter proposed a criticism of modernity based on the critics of acceleration: technological, social, and life forms. Following his theory, she analyses the temporal dysfunctions within the ecosystem brought by acceleration. She points out the alienation phenomenon, following Rosa's meaning, that individuals can no longer control their own life because of acceleration. From this perspective, her dissertation aims to reconsider Chinese economic development and the discourse by Chinese scholars on modernity- specially of those who focus on the Frankfurt School's critical theory. She concludes that the formation and changes of various interactive relationships in the ecosystem and the dual contradictions of the social enterprise reflect the tensions that contemporary China's modernity faces.

After the 40-minute presentation, a vivid debate started to which Shuhui Pan responded with details and passion. The jury observed a significant improvement in the dissertation. The relationships between the different actors within the social enterprise ecosystem in Chengdu - social entrepreneurs, government officers, third parties, community staff, and consumers - were clearly explained. Moreover, after mentioning some points like the lack of a list of charts, the jury asked substantive questions about the use of such concepts as cultural social enterprise and the meaning of such words as the public welfare department, which can be confusing. The jury asked for additional explanations about the certification system and incentive measures as exemption of taxes. The question opened a debate on individuals' motivation to create a social enterprise. The jury paid attention to the social entrepreneurs' characteristics and regretted that she did not rely more on her survey's empirical results to expose the ecosystem's social entrepreneurs' perspective, which prevented her from elaborating more fully the notion of alienation, including how Karl Marx defined it.

Shuhui Pan's research aims to open a new field in analysing the social enterprise phenomenon about the 4th generation of the Frankfurt school that is distinct from a management perspective.

The jury appreciates the originality of Shuhui Pan's dissertation and its innovative dimension and agrees that it fulfils the criteria of a doctoral dissertation.

よって、本論文は、博士（グローバル社会研究）（同志社大学）の学位を授与するにふさわしいものであると認められる。

総合試験結果の要旨

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要 旨：

2021年7月6日(火) 16:40 から 18:10 まで、論文内容について多角的に質問し、申請者の学力総合試験を行った。本学位論文は主として経営学、社会科学や哲学の分野で評価されるべきものであるが、申請者がそれぞれの学問分野の方法論を深く身につけており、成都市で社会的企業を運営している経営者また政府の官僚などのインタビューを行ったり、関与観察を行ったりしてデータを集めたその分析についても理論と実行力を十分に備えていることが、40分のプレゼンテーションで遺憾なく発揮された。また、それらの学力が十分な応用力に裏打ちされていることが、プレゼンテーションの後の50分の質疑応答で明らかになった。申請者は中国出身であり、同志社大学大学院グローバル・スタディーズ研究科に入って博士課程での研究を進めた。出身国の公用語以外に英語のコミュニケーション能力と文献読解能力には全く問題がない。今回の総合試験も質疑応答は全て英語で実施されたが、論文内容に関連する学術分野に関する申請者の知見を証明する完全な応答がなされた。

よって、総合試験の結果は合格であると認める。

博士学位論文要旨

論文題目: Social Enterprise Ecosystem in Chengdu: The Modernity and Alienation
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氏名: 潘書惠

要旨:

Social entrepreneurship and social enterprise have received much attention in academia and industrial practice in recent years. In China, the social enterprise development mode has clear policy-driven characteristics. As an important social innovation center in China, Chengdu has formed a new type of social governance model under the support and guidance of its government policies, and social enterprises have played an essential role in its practice. Through fieldwork in social enterprises in Chengdu, and in-depth interviews with key stakeholders such as social entrepreneurs, government officers, third parties, community staff, and consumers, the goal of this research is to identify local social entrepreneurs' behaviors, choices and relationships within this ecosystem, and to discover the problems within the social enterprises and the ecosystem, as well as the contradictions which the social enterprises have been facing under the specific social circumstances in today's China. With these findings, two critical forms of social enterprise ecosystem in Chengdu: a functional critique on the desynchronization in political, economic and cultural aspects, and a normative critique on the moral (the dual sides of the certification system) and ethical (the weak "access points" and shouting "resonance") dimensions are further analyzed under the theoretic framework of Hartmut Rosa's social acceleration theory, which follows the traditions of the Frankfurt School's Critical Theory.

The particularity of contemporary Chinese modernity construction is that it contains the content of Marxism, which includes Marxist philosophy and scientific socialism, as its value orientation. How to think about and promote China's enlightenment within the scope of Marxism is an important task of contemporary Chinese modernity construction. Here, the "enlightenment" should go beyond the scope of the New Enlightenment in the 1980s postulated by intellectuals in the field of cultural thought. Marxism has transformed from a critical discourse of capitalist modernity into a socialist modernity ideology in contemporary China, which has also caused its critical dimension of modernity to be covered by the constructive dimension. Therefore, the Frankfurt School, which inherits the critical thrust of Marxism and criticizes the modernity of

capitalism, is a valuable theoretical choice for China. Regarding the question of how to judge the influence and significance of the Critical Theory of the Frankfurt School in China, scholars with various attitudes have raised the issue of the “localization” of Critical Theory—that is, how to use or even creatively transform it in the Chinese context. Hence the “enlightenment” has begun to include two core issues: the critical spirit of intellectuals, and the evaluation of China’s transformation.

This research has made its own attempt at this point. Different from other China scholars who mainly study the critical theories of the first and second generations of the Frankfurt School (such as Adorno, Fromm, Marcuse, and Habermas), we used the latest development of Critical Theory, social acceleration theory, to analyze and criticize contemporary Chinese modernity issues. Rosa’s social acceleration theory provides a dynamic, critical, and systematic discussion for helping us to better understand the dual value and inherent contradictions in the social enterprise ecosystem. In this ecosystem, the formation and changes of various interactive relationships, as well as the dual contradictions of the social enterprise itself, all reflect the tension-filled process of contemporary China’s people-oriented subjectivity construction.

If we regard modernization as a process of social acceleration, as Rosa (2009) suggested, and the nature and impact of modernization could become fully visible through the lens of temporal perspective. In this sense, this research on the social enterprise ecosystem has only explored part of the key issues therein. Although cultural social enterprises are the main research sample here for the discussion of cultural modernity in the Chinese context, we still cannot neglect other dimensions in the social enterprise ecosystem which have mutual connections and influences in terms of modernity, and should put them in the lens of a temporal perspective as well, such as gender issues and value creation mechanism research. In the important task of contemporary Chinese modernity construction, they undoubtedly belong to the “enlightenment” issues when we evaluate China’s transformation. Nevertheless, there are challenges in the shape of the complexity of the issues and a lack of sufficient data. Therefore, it should be noted that the emerging social enterprise ecosystem has provided objects and directions with great research potential. We sincerely hope this research will lay a certain foundation for follow-up related studies.