



24^{MAY}

ТРАВНЯ

2019



Інститут Д-ра Я.-У.
Сандала, Норвегія
Fil. Dr. Jan-U. Sandal Institute,
Norway

Житомирський національний
агроекологічний університет
Zhytomyr national
agroecological university, Ukraine

64 САМІТ СОЦІАЛЬНОГО ПІДПРИЄМНИЦТВА

64 Summit "Conversations on Emerging Issues in Social Entrepreneurship"



МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ

**ЖИТОМИРСЬКИЙ НАЦІОНАЛЬНИЙ
АГРОЕКОЛОГІЧНИЙ УНІВЕРСИТЕТ**

FIL. DR. JAN-U. SANDAL INSTITUTE

**ДИСКУСІЇ З АКТУАЛЬНИХ ПИТАНЬ
СОЦІАЛЬНОГО ПІДПРИЄМНИЦТВА**

**CONVERSATIONS
ON EMERGING ISSUES IN SOCIAL
ENTREPRENEURSHIP**

**Матеріали 64-го Саміту
Соціального підприємництва
24 травня 2019 року**

Житомир - 2019

BUSINESS EVOLUTION OF WOMAN SOCIAL ENTREPRENEURSHIP

Sandal J-U.

Professor, Doctor, Rector&Owner,
Fil. Dr. Jan-U. Sandal Institute, Norway
jan-u.sandal@janusandal.no

Woman social entrepreneurship is the creation of profit and social value based on innovation and successful entrepreneurship. Does woman social entrepreneurship exist in a world with 37 genders and 3 sexes, and how does it differ from male entrepreneurship? Furthermore, woman social entrepreneurship must always be organized as non-governmental organization (NGO), without any interference by governments – is it possible?

Keywords: woman social entrepreneurship, gender, democracy, profit, competition

Woman Social entrepreneurship is not employment, it is business, and its income is profit and social value, not wages. Why is woman business evolution in social entrepreneurship a topic? In the relatively long history of business entrepreneurship and the relatively short history of social entrepreneurship, we do not find any traces of successful woman activity. Our assumption is based on scientific sources and historical facts. Furthermore, what is the meaning of woman in this connection? Through history we usually only elaborate with two biologically sexes, male and female. Today, at least in the western world, there is a cluster of different genders and sexes, in all at least 37 genders in addition to he, she and hen. In this connection, women are not half of the population neither are men; they are just a small fraction of all the social and biological specter of the human nature. Should a

male-bodied woman be recognized as a male social entrepreneur or a woman social entrepreneur? The answer is controversial whatever it might be. Social entrepreneurship has never been, and can never become a political tool in the hands of the political boss. Human creativity, based on free men and women who are motivated by non-hedonistic or political factors are stimulated by the will and the act to achieve societal change and to make the world a better place for everyone. Social entrepreneurship aims to develop democracy, which is characterized by a higher social value for everyone, comprising values like individual personal freedom, individual economic freedom, longer life expectancy, the right to express oneself in the social system with equal opportunities to influence collective decisions that affect everyone. Moreover, the opportunities to live independently of the state or any other system or forces that represent suppressions or hindrances for a successful and happy life is also included in the definition of the social entrepreneurship mission. Social entrepreneurship can be understood as an extension of business entrepreneurship, the force that created capitalism. Social entrepreneurship can also be understood as a critic of capitalism, but first and foremost of the political injustice created by the democratic system during the area of capitalism. Because capitalism cannot function in the long run, the march into socialism seems inevitable [2]. After socialism, democracy will emerge. A socialist society has no means to provide social entrepreneurs, be it male or female, mainly due to its disrespect for the individuals' personal and economic freedoms. The socialist Marxist political ideology seeks to take control of the production means and hereby excludes the legal form of entrepreneurship. Traditionally there have been many hindrances and obstacles for woman business entrepreneurship as well as for woman social entrepreneurship. The legal system, religion, tradition, marriage, family, children and

elderly care, feminism, hate, politics and the political system, political elections and superstitions are only some of the main hindrances for woman entrepreneurship. Politicians, men and individual women as well as woman organizations call upon the political system to find solutions for woman entrepreneurship because they believe that women cannot overcome by themselves the obstacles they are facing in their mission as entrepreneurs. This approach results in making woman social entrepreneurship a tool for the political system. One should keep in mind that all problems that social entrepreneurship is supposed to deal with is manmade, which means the political system causes them. During the relatively short existence of social entrepreneurship on the global arena, its efforts have been largely concentrated on topics like starvation, education, elderly care, children care and kindergartens, sports, music and art. Fields of engagement also cover environmental problems, health care, unemployment, addictions, immigration and refugee problems, human rights and the peace process. Social entrepreneurship does not include social or voluntary work, charity or philanthropy, or any kind of governmental social benefits, nationally or internationally. Woman care in general is excluded from the concept of social entrepreneurship. The political system is not the solution; it is a big part of the problem. If the world is going to see any successful woman social entrepreneurship in the near future, the entrepreneurship must be based on the scientific truth and values like personal individual freedom, economic personal freedom and the strive for a better world based on democratic values, not based on the shadow democracy ethics. Anyhow, these values are mainly made by men, and generally accepted by women. These values constitute the general role of male entrepreneurship. If woman social entrepreneurship applies to the same values, what is then the difference between male and woman entrepreneurship? A woman dressed like a man is still

a woman. This ethical and methodological problem is of course not new. It is one of the main failures of feminism. Feminism does not accept a special role and position in society for women different from that of the man. This is the basic concept of equality. Instead of creating a specific new and different role for the new woman, their big mistake was to take over the male role, which of course cannot work as we have seen. Since Norway gained its independence in 1945 after the Nazi occupation during the Second World War, the country has turned itself into a post religious full socialist Marxist based ideology driven state. The march has been long and winding, and it is still ongoing. The state defines the role and the framework of women (and men) from before birth to death. For Norwegian women the route through their lives seem to be first to take a master degree and then to get an administrative director job, preferably in governmental bureaucracy, not to mention the 40 percent of representation of women in every board of directors. The lives of Norwegian women are filled with so many you shall. Anyway, socialist intrusion in human lives does not come without a cost. Norwegian women does not reproduce the Norwegian race, their fertility rate is too low. Therefore the political boss, the prime minister has urged the Norwegian women to increase their number of births [4]. In socialist Marxism, equality is both the goal and the tool, but the market does not operate based on equality. The market operates based on competition. There are biological gender differences, boys like competition, to be more disobedient and more independent than girls, girls like being good at what girls value, as girls, and the older the individual becomes the deeper the gorge between gender becomes [1]. Profit is the evidence that a successful innovation has taken place; it is not a motivating factor, like f. ex. wages. Profit is made by running an enterprise and thereby winning the competition on the market. Anyhow, the older the individual becomes the more conservative she

becomes, not necessarily in the political meaning, but moreover in the cultural and social sense. Age itself, education, marriage, family life, job opportunities, wages are all cultural and social conservative hindrances for woman social entrepreneurship. High education, jobs and equality are not stimulating the creation of innovation in woman social entrepreneurship; On the contrary, they all aim to get a job in the static part of the economy. Social entrepreneurship means running a production function in such a way as to make value to all stakeholders by creation of innovation. Only free and independent individuals can manage the production function and reach its goal decided by the social entrepreneur, be it a man or a woman. In this sense, social entrepreneurship must always be organized as non-governmental organizations (NGOs). Governmental intervention of any kind like funding, representation on boards, start-up programs, consultancy or any other fiscal, educational, social or political dictate make entrepreneurship impossible. If woman social entrepreneurship is supposed to work, women must be as independent as men in their connection with the government and trust only their own resources, skills, will, competitiveness and action, and that we have not yet seen, at least not in the socialist Marxist states.

References:

1. Peterson, J. B. (2018), 12 rules for life: and antidote to chaos. Toronto, Canada: Random House.
2. Schumpeter, J. A. (1942), Capitalism, Socialism and Democracy. New York: Harper & Row, Publisher, Inc.
3. The opportunity costs of socialism. URL: <https://www.whitehouse.gov/wp-content/uploads/2018/10/The-Opportunity-Costs-of-Socialism.pdf> (retrieved 2019-05-05).
4. Lag flere barn, ber statsministeren i sin nyttårstale. URL: <https://www.nrk.no/norge/statsministeren-bekymret-over-lave-fodselstall-1.14362212> (retrieved 2019-05-05).