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ПРАВОВІ ВИКЛИКИ СУЧАСНОСТІ:
ЗАКОНОДАВЧЕ РЕАГУВАННЯ
НА ГЕОПОЛІТИЧНІ Й ІСТОРИЧНІ ПРОБЛЕМИ

ПРАВОВІ ВИКЛИКИ СУЧАСНОСТІ: ЗАКОНОДАВЧЕ РЕАГУВАННЯ НА ГЕОПОЛІТИЧНІ Й ІСТОРИЧНІ ПРОБЛЕМИ

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SOCIAL ENTREPRENEURS AND THE FAMILY

In his book, *Teorie der wirtschaftlichen Entwicklung*, published 1912, Professor Schumpeter underlines the importance of the family. “The more life becomes rationalised, levelled, democratised, and the more transient becomes the relations of the individual to concrete people (especially in the family circle) and to concrete things (to a concrete factory or to an ancestral home), the more many of the motives enumerated in the second chapter lose their importance and the more the entrepreneur’s grip on profit loses its power” [1: 155]. The entrepreneur is mainly motivated by the will and the action to achieve according to his dream, to conquer, and by the joy of creating. Among the three motives Schumpeter mentions, the first is of utmost relevance to our analysis of the entrepreneur and his role for his family. “First of all, there is the dream and the will to found a private kingdom, usually, though not necessarily, also a dynasty. The modern world really does not know any such positions, but what may be attained by industrial and commercial success is still the nearest approach to medieval lordship possible to modern man” [1: 93]. The successful entrepreneur earns an entrepreneurial profit, and rises socially, and with him his family. The strongest motive reflects a non-hedonistic character. Even though success might result in snobbery or any other type of hedonistic motive, the dream of the private kingdom is of another psychology. The family is a strong part of the motivation. Over time, the family value in society will change in importance. The absence of the classic family, with the entrepreneur as the head and the family members being taken care of by their entrepreneurial father, will definitely change the power of the first motivation factor. The heirs can inherit the fortune, but not the ability to create innovations. Nevertheless, being raised in an entrepreneurial family is something different from any other start in life and social background. The heirs will find their own ways of living and they do not want to undertake the same hardship and strenuous of life as their father. On the contrary, they are most likely to be found in academia, politics, bureaucracy and other formal and static operations. Cut off from the family’s founder and provider, the following generations find themselves lost in the context of self-reliance and feasibility, looking instead towards social welfare. The successive generations fill up the static upper strata of society, glorify the sharing economy and redistribution of wealth, and impose tight regulations. The march into socialism has begun, with the effect of dismantling the traditional family concept and family values. Nothing can replace the traditional family and traditional family values as a source for a prosperous and liberal way of living. Political manipulations and contradictory ideologies that encroach on family values have caused setbacks for individual freedoms and basic human rights. To avoid socialism, democracy is needed; the only solution that can guarantee human rights and a peaceful and prosperous society, and moreover ensure a good home for everyone, and the contribution to change of the whole world in a more democratic direction. The strong state has obvious limitations in providing the good life. Centralized and dictated social benefits, social services, social product production, and human care do not suit everyone. One for all and all for one is a political concept that has proven unsuitable in the modern

world. The fundamental democratic norm that everyone should have an equal right to participate in the creation, production and care of human needs, for themselves, their families and neighbors is a fundamental motivational factor. Social entrepreneurship is an essential change process that makes the world a better place for everyone, and the change process is carried out by social entrepreneurs; highly specializes and independent individuals characterized by the same criteria as business entrepreneurs and with a focus on the social sector. Public authorities cannot perform the same services that social entrepreneurs do [2]. A cultural change in the social sector is needed, because all social problems are manmade. The more power that is centralized in the static elite layers, the more the strata elite members are responsible for causing social problems. Social entrepreneurship is not a problem solving service for catastrophic situations created due to dishonesty, fraud, corruption, selfishness, immoral, and unethical behavior of political and bureaucratic representatives. All human beings are born free and equal in dignity and rights and they are endowed with reason and conscience according to Universal Declaration of Human Rights Article 1 [3]. Anyone can be a social entrepreneur and contribute to making the world a better place for everyone, no other requirements than the will and the action are needed. The family and family values are essential. According to the Universal Declaration of Human Rights Article 16; 3 [3], the family is the natural and fundamental group unit of society and is entitled to protection by society and the state. The dismantling of the family unit and family values as the fundamental source of prosperity, harmony, joy, peace and collective memory has begun and is a driving force for the march into socialism. Social entrepreneurs change the world and their motivation is closely linked to the family unit and family values.

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