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У випуску висвітлюються різноманітні аспекти соціального підприємництва та інновацій в економіці України та Норвегії. Даний збірник підготовлений в рамках співпраці економічного факультету Чернівецького національного університету імені Юрія Федьковича та Інституту доктора Яна-Урбана Сандала, зокрема наукового обміну молодих науковців до норвезького інституту. Результати досліджень представлені на 60 Саміті «Розмови про нові проблеми соціального підприємництва. Відзначення 10 річниці проведення 2008-2018» в рамках проведення IV Міжнародної Шумпетерівської конференції «Наукова спадщина Йозефа Аліза Шумпетера та сучасність: погляд із минулого в майбутнє» (03-04 жовтня 2018 року, Чернівці).

Для науковців, фахівців-практиків, викладачів навчальних закладів, аспірантів, студентів - усіх, кого цікавлять теоретичні та прикладні аспекти економічних досліджень.

The issue covers various aspects of social entrepreneurship and innovation in the economy of Ukraine and Norway. This collection was prepared within the framework of the cooperation of the Faculty of Economics of Yuriy Fedkovych Chernivtsi National University and the Fil. Dr. Jan-Urban Sandal Institute, particularly scientific exchange of young scientists to the Norwegian Institute. The results of the research are presented at the 60th SUMMIT Conversations on Emerging Issues in Social Entrepreneurship Ten Years Anniversary 2008 - 2018 within the framework of the IV International Schumpeterian Conference "Joseph Alois Schumpeter's Scientific Heritage and Modernity: A View from the Past into the Future" (October 03-04, 2018, Chernivtsi).

It can be used by scientific employees, practitioners, teachers of institutions of higher and secondary specialized education, students. This issue is intended for all who are interested in theoretical and applied aspects of economic research.

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ENTREPRENEURSHIP AND INOVATION

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ENTREPRENEURSHIP & GENDER – MYTHS OR THE SCIENTIFIC TRUTH?

The research goal of the article is to determine if gender other than the male has played a role in the scientific history of entrepreneurship and to analyze the meaning of gender as a determining factor of the science of innovation and entrepreneurship of today. The action of the entrepreneur is entrepreneurship. Entrepreneurship is the carrying out of new combinations, which constitutes the innovation. The science and history of entrepreneurship dedicate that mission to the male. This fact constitutes the scientific truth. The myths are based on the opposite. Imputing entrepreneurship on women, in particular lower class women, is a devastating political and state owned academy based incorrectness that inflicts not only on the individual woman, but on the whole society.

Keywords: Entrepreneurship, gender, entrepreneurial profit, myths, scientific truth.

Introduction

The meaning of the scientific truth is to present the logics of the scientific matters that can be proved by help of independent science. In the reality of innovation and entrepreneurship today, the picture is partly characterized by political propaganda, media influence, myths, and un-democratic, non-liberal or non-scientific state funded and controlled academic approaches to the science of innovation and entrepreneurship. In particular, one matter is more urgent than others that come to our consciousness. That is gender. What role does gender play in entrepreneurship, and can we find any traces in the history of entrepreneurship that can throw any light on the matter based on international independent science? The research goal of the article is to determine if gender other than the male has played a role in the scientific history of entrepreneurship and to analyze the meaning of gender as a determining factor of the science of innovation and entrepreneurship of today. The novelty of the topic and its urgent solutions are linked to the flourishing occurrence of the gender phenomenon in society. The research methodology is to present a Brief Literature Review of relevant theories in the entrepreneurial history theory leading to the conclusion that innovation and entrepreneurship never can be a political tool for gender involvement. The paragraph on Purpose justifies the distinctions between gender as a political inducement and innovation based upon the will and the action of the single entrepreneur. The paragraph on Results analyzes the findings, both theoretically and empirically that are relevant for a deeper understanding of the process of innovation based on

gender. Finally, in the Conclusion the scientific approach to the phenomena underlines the necessity of dividing myths for the scientific truth in the understanding of entrepreneurship.

Literature Review

“Le Fermier est un Entrepreneur (...) (the farmer is an entrepreneur) [1] Richard Cantillon (1680 - 1734) writes in his book *Essai sur la nature du commerce engénéral*, published posthumous 1755, and thereby contributed to the introduction of the entrepreneur as an analytical concept in the economy and to give the entrepreneur a social role in the economic development. Cantillon is elaborating the expressions entrepreneur and enterprise in connection with economic activity in a peasant economy, but he did not construct any complete economic universal model explaining economic growth adapted to an economy in a technological society where the entrepreneur plays a central role. According to Cantillon, the entrepreneur is a risk bearer when he undertakes the activities, to produce agricultural commodities and selling them on the market. The activity requires that the entrepreneur undertake the payment obligation of the fixed production costs. The goods will be sold on the market at market price. The entrepreneur has committed to a fixed payment obligation, assuming that the predetermined revenue from the sale will exceed the payment obligation. Based on this regard, the entrepreneur fills a larger function than solely producing agricultural products, he is a risk bearer who organizes a multitude of activities to bring products on the market.

Jean-Babtiste Say (1767 – 1832) gives a presentation of the personal qualifications of the

entrepreneur: “judgement, perseverance, and a knowledge of the world as well as of business. He is called upon to estimate, with tolerable accuracy, the importance of the specific product, the probable amount of the demand and the means of its production; at one time, he must employ a great number of hands; at another, buy or order the raw material, collect laborers, find customers, and give at all times a rigid attention to order and economy; in a word, he must possess the art of superintendence and administration [2: p. 330 f]. Jean-Baptiste Say is painting a picture of a “Gentleman of the World”, a character completely different from the local farmer of Richard Cantillon. Say goes on: “In the course of such complex operations, there are an abundance of obstacle to be surmounted, of anxieties to be repressed, of misfortunes to be repaired, and of expedient to be devised” [2]. Personal experience as well as psychological strength are important factors in the descriptions of the entrepreneur in the analyzes of Say.

Joseph Alois Schumpeter (1883 – 1950), in the book *The theory of Economic Development, An Inquiry into Profit, Capital, Credit, Interest and the business Cycle*, which is a translation to English (1934) of the second edition of the *Theorie der Wirtschaftlichen Entwicklung* (1926), discusses the questions on who can be the entrepreneur, and which conditions that must be fulfilled to make an entrepreneurial profit. “But whatever the type, everyone is an entrepreneur only when he actually carries out new combinations, and loses that character as soon as he has built up his business, when he settles down to running it as other people run their businesses. This is the rule, of course, and hence it is just as rare for anyone always to remain an entrepreneur throughout the decades of his active life as it is for a businessman never to have a moment in which he is an entrepreneur, however modest a degree” [3]. However, why should anyone be willing to undertake all the risk and strenuousness of being an entrepreneur? According to Schumpeter, one can observe the motivation of the entrepreneur on three different areas, and they are all distinguished by prominent specimen of their indifference to hedonistic satisfaction. “First of all there is the dream to and the will to found a private kingdom, usually, though not necessarily, also a dynasty (...). Then there is the will to conquer the impulse to fight, to prove oneself superior to others, to succeed for the sake, not of the fruits of success but of success itself (...). Finally, there is the joy of creating, of getting things done, or simply of exercising one’s energy and ingenuity” [3].

Mark Casson (1945 -) in the book *the Entrepreneur – An Economic Theory* (1982), constructs his theory on the following definition:

“The entire structure of the theory developed below rests upon the following definition; an entrepreneur is someone who specializes in taking judgmental definitions about the coordination of scarce resources” [4]. The entrepreneur is “someone (...) a person, not a team, or a committee, or an organization. Only individuals can take decisions; corporate bodies only arrive at decisions by aggregating votes” [4]. Entrepreneurs are specialists: “everyone is involved in taking judgmental decisions at one time or another, but this does not make them a specialist” [4]. According to Casson’s theory the entrepreneur may be a planner in a socialist economy, a priest or king in a traditional society, but in reality, entrepreneurship is closely connected to private business in a market economy.

Jan-Urban Sandal underlines that entrepreneurs can be analyzed and organized in a scientific system depending on their numbers and significance for societal and democratic development. The Social Entrepreneur Pyramid (SEP) [5] presents entrepreneurs on five levels, with business entrepreneurs on the top level. The higher the placing of the entrepreneur category, the smaller they are in numbers, but the more significance their innovations have for the democratic development in the society. The reason is that every time a business entrepreneur succeeds in launching an innovation in the market, the effect on peoples` lives and the way production is changed is of a non-reversible nature.

Purpose

The action of the entrepreneur is entrepreneurship. Entrepreneurship is the carrying out of new combinations, which constitutes the innovation. The science and history of entrepreneurship dedicates that mission to the male. Back in time, the scientists had only two options to determine the biological sex of the entrepreneur, male or female. Policy, religion, culture and tradition set the norms and standards of the day, both legally and socially, determining the role holder. Times have changed, even thou if not over the whole world. The last two to three generations or so, in the western world, voices have been heard to promote feminism, equality, human rights, individual personal freedom and personal economic freedom, full participation in society, abolishing of the glass roof, and finally a diversified gender spectrum. Why only the male, why not also the female in the role as the entrepreneur, are questions that occupy all strata of society. The questions are shortcoming, today we have a wide spectrum of genders, which are not covered by the approach. The idea that the entrepreneur is not only a man, but could even be a female, has had significant impact on the individual as well as on the entire population. Strong and good role models of female business entrepreneurs and

social entrepreneurs are hard (almost impossible) to find. They have to be created. Politicians, belief system leaders, media, NGOs and others have imputed stories about and based on equality in the economic system. However, the market and the economic system is not operating based on equality. To compensate the facts, politicians, governments, religious structures, media and individuals have engaged in promoting women as entrepreneurs by huge variations of means. Political programs, huge budgets based on taxpayers' money, empowering of women, media propaganda, intervention in pupils' education to promote women as entrepreneurs, lure and force women to start enterprises, entrepreneurship competitions etc. are only a fraction of all activities put forward to build a new historical platform in the development of entrepreneurship. Furthermore, politicians and governments are willing to go much further, likewise academia. To meet the challenges in the reality, governments make their own political and administrative definitions on crucial words and expressions rooted in the scientific history of entrepreneurship. In Norway, the official governmental definition of social entrepreneurship is about developing new networks across professional fields and business models and working together in new ways. Making networks and being together is something women at all times have been doing, it is a feminine activity, and it is irrelevant in innovation management philosophy. In Germany, social entrepreneurship is politically defined as to address social challenges with innovative and entrepreneurial approaches. In the UK, social entrepreneurship is mainly a business created to carry out social benefits for social purposes, in the EU, social enterprises occupy themselves with making a social impact rather than making a profit, and in Ukraine, social entrepreneurship is to achieve social outcomes and gaining tax cuts. The critiques of women empowerment has been widely heard. Why is almost all activities, programs and money spent concentrated on turning poor, underclass women into business start-ups that are focusing on hairdressing, sewing and floor cleaning exclusively? Moreover, why does the middle upper class women characterize the promoters of poor women empowering? Hairdressing, sewing and floor cleaning are the chains that have restrained lower class women to their fate for thousands of years. There is no innovation, no change or development in the women empowering based on the tradition. The actual situation of the empiricism of innovation and entrepreneurship is characterized by myths.

Results

Based on known examples throughout history and from the science of entrepreneurial history, the

entrepreneur is a he, a male. Starting with Richard Cantillon and ending in our own time, the entrepreneur is described as a man. The masculine form of the entrepreneur is not only a grammatical gender; it is also a cultural phenomenon. The grammatical gender is never a constant; it varies from one language to another and over time [10]. For that reason the noun entrepreneur could take any gender, he, she, it or no gender at all. The cultural factor is the determinant of the male gender of the noun entrepreneur. Throughout history, the male gender of the entrepreneur not only describes the action and purpose of the entrepreneur, but also the legality of the activity. The carrying out of the new combinations is a legal activity undertaken by a legal person, the man. For a deeper understanding of the grammatical and cultural gender of the entrepreneur a closer analysis of the woman's rights is intrusive. The 17th century natural law philosophers regarded women as children, slaves and non-white and they believed that women could not be treated as equal due to their inner nature. The legal framework and principles of the society are the basics of the concepts of social equality. However, important entrepreneurial rights like property rights, freedom of movement, and women's right to engage in business on their own without being under the authority of their husbands or other male figures are still a pressing issue on the world agenda for women's rights today. Sweden was one of the most liberal and earliest countries to improve women's rights in entrepreneurship. In 1749, women were given the right to engage in the trade of knick-knacks and street selling in Stockholm, in 1772, women were given the permit to engage in tobacco trade, in 1804, women were granted the permit to manufacture and sell candles [11], and in 1846, trade- and crafts works professions were opened to all unmarried women [12]. Throughout history, women do not engage in being the risk bearing, in the art of superintendence and administration, in founding a private kingdom, in taking judgmental decisions or in changing the production in an irreversible way. This historical fact, based on the legal and cultural factors, strengthens not only the scientific, but also the public awareness that the entrepreneur throughout history is a man, not a woman.

Entrepreneurial profit is not the motivating factor of the entrepreneur, but the striving for profit is the mechanism's driving force, because profit is the proof that an innovation has taken place and that the idea of the entrepreneur was right. Heirs can inherit the wealth that was created by the entrepreneur, but they cannot inherit his abilities [3: 156]. The most important factor for rise on the social ladder in the capitalist world, both for the

entrepreneur, his family and heirs is based upon wealth acquired from the successful entrepreneur, and which in turn is dependent upon his personal conduct. Among the world's ten wealthiest individuals, according to Bloomberg Billionaires Index, [6] six belong to the USA, and one to Spain, Mexico, France and Sweden, respectively. They all are men, self-made and operate in the fields of technology, retail, consumer and diversified markets, their wealth spans from \$ 120 B to \$ 55,2 B. We do not know if the wealthiest men according to Bloomberg Billionaires Index are genuine entrepreneurs. It takes a scientific analysis to justify whether or not they fill the criteria of being entrepreneurs. That could easily be done based on the scientific method of Dr. Jan-Urban Sandal, and which is based on 37 scientific criteria [7]. If we take one example; on the date of his death (2018-01-28), Ingvar Kamprad was the eight wealthiest individual in the world, with a private fortune of \$ 58,7 B, self-made and recognized as "one of the greatest entrepreneurs of the 20th century" [8]. Kamprad was the founder of Ikea, the world's largest furniture retailer. At 17, he founded his company and followed its development until his death at 91. It has been said that Per Albin Hansson created the People's home (*Folkhemmet*) and that Ingvar Kamprad furnished it. Was it really a new combination of the first and second input factors in the production function that created the wealth, or did the fortune come from a cluster of trivial activities like tax reduction, Luxleaks, the exploitation of poor and unfree laborers in the east bloc during the cold war, child labor, exploitation of political ideology and the consumers confusion in the social democrat geopolitical area, and the spirit of time [9]? Non-scientific use of scientific worlds and expressions easily get the focus out of track. There are no scientific proof that any of the ten top scores on the Index are entrepreneurs. Among the fifties wealthiest persons on the Index, we find five women. They all have inherited their fortunes. Alice Walton is number 15 on the Index and she inherited the wealth from her father Sam Walton who created Walmart stores. Françoise Bettencourt Meyers is number 18 on the Index and she has inherited the wealth. Number 24 on the Index is Jacqueline Mars and she has inherited the wealth as well. Number 30, Yang Huiyan inherited the wealth from her father, and finally on the top score of females we find Susanne Klatten, number 35, who also has inherited the wealth. None of these women is self-made according to the Index; they are heirs.

The personal conduct of the entrepreneur separates him from the masses. Every small and giant decision he takes, every step to be taken, and every amount of money spent sums up in what we

understand as the entrepreneur's behavior. There is no need for any kind of psychological examination or science to observe or comprehend this factor, it can easily be observed by anyone who is introduced to the basics of entrepreneurship. Sense of ownership to the production means and the process of entrepreneurship is what actually counts to be successful as an entrepreneur. Sense of ownership has no meaning to the wage earner or the farmer, because they do not possess any production means, they take no decisions under total responsibility or risk of defeat like the Gentleman of the World. The personal conduct between men and women is different in significant areas. Women generally prefer to spend more time and money on their own than their male counterparts. In Norway, as in many other countries, one of three women tend to work shorter days and less hours and spend more money on themselves, and women without children tend to work less and spend more than women with children under the age of 16 [15]. This kind of conduct is nonproductive in business as in family life. The personal conduct of the entrepreneur is furthermore characterized by patience, the ability to wait and see, letting the project grow and develop over time. The opposite is here and now, the lust of satisfaction and the egoism that constitutes the driving forces behind the non-respectful and self-affirmation activity of spending time and money on impulse. A shopaholic is a person that is considered being addicted to shopping, and that state affects women more than men. The consequences of chronic tendency of buying are enormous for both the woman, the family, their economy, their health and their pure existence. New technology like social media, e-commerce, and not least socialist Marxist ideology intervention are considered driving forces for accelerating the acceptance for women spending and freedom to choose own satisfaction over solidarity with family values and society's sustainability. As a group, women are less qualified and prepared for entrepreneurship than men based on personal conduct, which is considered favorable in the realm of an entrepreneur.

What is gender? Does gender identity exist beyond biology? These are basic questions in the analyses of entrepreneurship in a gender context. In 1955, John Money introduced the distinction between biological sex and gender as a role. In the social sciences today, gender refers to the socially constructed characteristics of women and men focusing on norms, roles, and relationships of and between groups of women and men [13]. People might be born man or woman and are taught appropriate behavior and norms. However, there are identities that do not fit into binary female and male sex categories. Most bodies have one of two forms

of genitalia, which classifies the person as man or woman; nevertheless, naturally occurrences of intersex conditions demonstrate that sex exists across a wide spectrum of possibilities. A person's gender is a complex interrelationship between three dimensions; body, identity and expression, and the person's comfort in the gender is related to the degree in which these three dimensions operate in harmony [14]. A person may not identify strictly as man or woman, as both or neither, or as a completely different gender, while an a gender person does not identify with any gender at all. Sex differences in human is based on the male reproductive system and its ability of fertilization. Only the male is capable of fertilizing. In that context we are left with only one sex, the male, while female is excluded as a sex category in biology. In the 1970s, John Money's concept of gender was embraced by the feminist theory. Anyhow, in the search of equality, the feminist movement lacked a clear role for women on almost every field in society, in the family, in politics, at the workplaces, in education, in organizations and in business, and they ended up copying and overtaking the role of the man. Their favorite slogan was "we are many we are half of the population". They were not. As a general assumption, non-binary genders are not women. Today it is obvious that women are not half of the population, and now the feminist gender monopoly of sympathy is breaking up, feminism, and LGBT as a social and political agenda is fighting against the trans-grouping. Legal recognition of non-binary gender by governments means that a person's sex can be reported non-binary if it is not possible to assign a sex at the time of birth or the person presents or performs as a gender that is different from the one that was assigned at birth. The practical side of the matter concerns among other instances birth certificate, passport, and marriage certificate. Any practical implications in entrepreneurship based on legal recognition of non-binary gender by governments are so far unknown, but it is expected to have far-

reaching consequences in the intermediates funding of education and entrepreneurship worldwide over time, especially when the taxpayers money are spent through direct grants and come from the governments.

Conclusions

In the analyzes of entrepreneurship and gender, based on the scientific history of innovation and entrepreneurship, the entrepreneur is a male. This fact constitutes the scientific truth. The myths are based on the opposite. During the last two or three generations, feminism and politics in general terms have promoted the female as equal with the male in the matter of entrepreneurship. Gender specific entrepreneurship public funding is a complete waste of taxpayers' money. Imputing entrepreneurship on women, in particular lower class women, is a devastating political and state owned academy based incorrectness that inflicts not only on the individual woman, her family, her future and her chance to enjoy happiness and successfulness of life. It is also devastating to the school pupils, the taxpayer's, and in some cases, also the real entrepreneurs, because hindrances created by state interventions might be hard to overcome by thru entrepreneurs and can cause delays in carrying out the new combinations.

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Анотація

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ПІДПРИЄМНИЦТВО І ГЕНДЕР - МІФИ ЧИ НАУКОВА ПРАВДА?

Метою цього дослідження є визначити, чи відіграє роль в історії підприємництва стать, відмінна від чоловічої, а також проаналізувати значення гендеру як визначального чинника науки про інновації та підприємництва сьогодні. Діяльність підприємця - підприємництво. Підприємництво - це проведення нових комбінацій, що є нововведенням. Наука та історія підприємництва присвячують цю місію чоловікові. Цей факт є науковою істиною. Міфи базуються на протилежному. Залучення жінок до підприємництва є руйнівною політичною та державною некоректністю, що ініційовано наукою, яка негативно впливає не тільки на окрему жінку, але й на суспільство загалом.

Ключові слова: підприємництво, гендер, підприємницький прибуток, міфи, наукова істина.

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Ян-Урбан Сандал

ПРЕДПРИНИМАТЕЛЬСТВО И ГЕНДЕР - МИФЫ ИЛИ НАУЧНАЯ ПРАВДА?

Целью этого исследования является определить, или играет роль в истории предпринимательства пол, который отличается от мужского, а также проанализировать значение гендера как определяющего фактора науки об инновациях и предпринимательства сегодня. Деятельность предпринимателя - предпринимательство. Предпринимательство - это проведение новых комбинаций, что есть инновацией. Наука и история предпринимательства посвящают эту миссию мужчине. Этот факт является научной истиной. Мифы базируются на обратном. Привлечение женщин к предпринимательству является разрушительной политической и государственной некорректностью, что иницировано наукой, негативно влияющей не только на отдельную женщину, но и на общество в целом.

Ключевые слова: предпринимательство, гендер, предпринимательская прибыль, мифы, научная истина.