

Models of Entrepreneurial People and Theory of Entrepreneurship

Abstract

Scientific research in entrepreneurship has been developed in an intermittent way, considering that researches investigate this phenomenon from their original sectors, mainly administration, sociology and/ or economics. Before this verification, I propose in this essay a discussion on two critical and integrating questions: a) which is the origin of an entrepreneurial reality?; b) which are the main “types” of entrepreneurial people? As a methodological strategy, we will start from the own entrepreneurial phenomenon considering it *between brackets*, that means, insulating it of the current way of investigation, making an exclusion of theoretical by means a phenomenological reduction. In this point there is the significance of this investigative proposal insofar it investigates the phenomenon trying to go to the “things themselves”. In this way, there is an approach between philosophy and science in order to promote the rescue of the person-that-undertakes, once the entrepreneurial function derives from its conscious intention.

Keywords: Entrepreneurial People; Entrepreneurial Reality; Theory of Entrepreneurship.

1. Introduction

The scientific study of entrepreneurship reaches a significant improvement since the pioneering works of Cantillon (1755) and Say (1803). However, science is not concerned on investigations that found the field of knowledge on entrepreneurship. That means, science works with effects of an entrepreneurial action, but not with its causes.

Consequences of this facticity are a kind of primordial dispersion of investigations. That means: each researcher follows a theoretical and methodological orientation considering his/ her political and paradigmatic affiliations as a frame of references. In short, there is a subjectivist perspectivism.

With such realistic conclusions, a reader can imagine that this essay adopt a critical position regarding the entrepreneurial scientific knowledge to consider this knowledge improper to reveal all the multiplicity of meanings derived of the activity. But this is not true. I don't think of this possibility as well. What occurs is a *preliminary attempt of clarification* of forms by which science tries to understand the phenomenon to propose further directions. Nowadays it can be affirmed that researchers try to join philosophy and science in order to resuscitate a forgotten discussion: a) which is the origin of the entrepreneurial reality? b) which are the main "types" of entrepreneurial person? That means, it is intended to start from the entrepreneurial phenomenon itself and not from a traditional scientific conception. Consequently, it will be put *between brackets* what is intended to be researched, insulating it from the current way of investigation, making an exclusion of theoretical origin (a knowledge produced by science). After this, it is evident that in this investigation it is used a phenomenological reduction.

Thus, there will be a rapprochement between philosophy and science to reduce the gap in two conceptions of reality, but that are complementary and full of possibilities. Then, there will be a rescue of the contact with the object, which has been lost in abstract speculations. And in such a rescue the person-that-undertakes has prominence thanks to the entrepreneurial activity that derives from a conscious intention.

2. Proposal of an entrepreneurship taxonomy

In the quest to know models of enterprising people and their reality, one has first of all to clarify concepts with which it is possible to work. In this direction, it will be introduced shortly a brief taxonomy of entrepreneurship. This is important to know the core and structuring components of this activity to classify them.

Basically, the types of entrepreneurship are worked up by science:

1. Business Entrepreneurship: this is the most studied and known type of entrepreneurship. It is related to the creation of companies, speculations, negotiations.

2. Social Entrepreneurship: the focus is not on profit, but on social benefit. It is related to improvement activities and reduction of social problems.

3. Cultural Entrepreneurship: it seeks to explore possibilities in cultural sectors. It is related to the creation and operation of cultural enterprises.

4. Corporate Entrepreneurship: also called intrapreneurship. It is related to the development of innovative actions within companies.

5. Entrepreneurship by necessity: it consists of imperatives of human nature and is related to activities that ensure the entrepreneur survival. It can be any type presented earlier, except social entrepreneurship.

The five types listed above are the most studied and they are used as a basis for investigations on the subject. Another classification possibility considers entrepreneurship an activity inherent to human beings (a hermeneutical and phenomenological approach). For this, the study starts from a directive (a definition of entrepreneurship and entrepreneurial person) towards the development of a taxonomy.

Definitions of entrepreneurship and entrepreneurial people are presented by Boava and Macedo (2006, 13-14), namely:

Entrepreneur: individual that executes an action able to produce a rupture with what gives security and stability (accommodation, alienation, passion etc.). This causes a cathartic effect that produces in the individual a liberation of what is strange to his/her essence and therefore limits his/ her entrepreneurial capacity. It is a person who transforms a potentiality in reality, being characterized as temporal and impermanent, encompassing the most diverse spheres of social life such as: business, politics, sports, and more.

Entrepreneurship: a set of activities that intends to provide full freedom to the entrepreneur in the course of his/ her action. This freedom is manifested due to the occurrence of a rupture related to what gives security and stability. The situation of dependence on external factors that exist in security and stability is replaced by the possibility of being a subject of the action. Its base is transdisciplinary and teleological, supporting itself in the quest for a complete human fulfillment.

After these definitions, it is possible to classify entrepreneurship in a phenomenological and hermeneutical way:

1. Immanent Entrepreneurship: a condition inherent to human beings; the being-for-undertaking. It means the development of entrepreneurial actions in every sphere of human life (at home, school, church, etc...)

2. Transcendent Entrepreneurship: a condition inherent to beings, the being-that-undertakes. It consists of a way of thinking and acting of beings in each situation.

3. Traditional Entrepreneurship: the creation of organizations, speculation, trading, financial, and commercial activities (with assumption of risk and uncertainty).

4. Academic Entrepreneurship: a rupture related to a pre-given knowledge and creation of a new knowledge by researchers, professors, and students. It is developed in and out research and education centers in the pursuit of an undreamed knowledge.

5. Socio-cultural Entrepreneurship: actions of several kinds that aim at overcoming social and cultural obligations, whether in a community or in music, films, etc. It seeks to go beyond the conventional and the expected in order to do not encompass new things.

6. Indian Entrepreneurship: it means the development of innovative approaches by indigenous for the welfare of the community in which they live.

7. Military Entrepreneurship: it represents military actions in the strategic military field with the adoption of not contemplated possibilities.

8. Entrepreneurship of Children: a process inherent to children when they develop entrepreneurial actions by trial and error procedures.

9. Sporting Entrepreneurship: it is the transformation of a talent into possibility, and possibility into reality, ie continuous improvement of techniques and actions for the establishment of a reference in the sporting sector.

10. Potential Entrepreneurship: it is a waiting situation, the being-that-is-able-to-undertakes. It means the potentiality that every human being has to undertake but does not develops, being in a constant situation of numbness.

The ten types presented are not exhausted, but are basic in possibilities of further analysis. It is observed a distinction between the types of entrepreneurship traditionally studied by science and the phenomenological types: the first basically involves capital (and its underlying ideology) while the second one proves to be an activity inherent to human beings.

After this, it is necessary to clarify that entrepreneurship has a set of invariants related to the following themes: rupture, innovation, creation, improvement, risk, uncertainty, among others. These invariants are in some way the effects of entrepreneurial actions. They represent what one sees; not what is shown, but what really is. Therefore a first question arises: what is the origin of the entrepreneurial reality? The answer is in sequence.

3. The world of life as origin of an entrepreneurial reality

Entrepreneurship occurs spontaneously and not theoretically in the *world of life*. It is a demonstration, a way of being, a practice. The world of life consists in experiences, in what is pre-given before science.

Husserl (1970, 2002) is the one who introduces the term and influenced Schütz (1972,1974, 1979) and Habermas (1987 a, b). The world of life is the arena in which occurs the foundation of experience before the preaching. Man acquires knowledge in it.

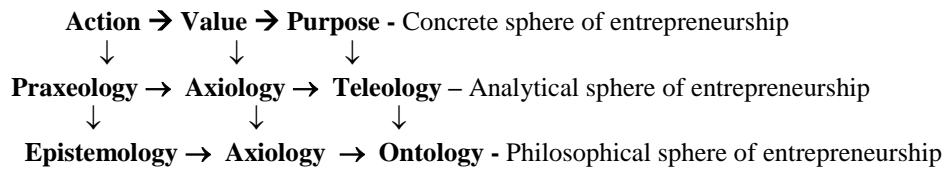
Hence, the world of life is the beginning of a concrete experience, and it is common to all human beings and endowed with historicity. Science forgets it in its search for accuracy and logic. The scientist person seeks his/ her objectifying answers through processes which ignore his/ her existence, being an alleged neutral and objective observer.

Thus, the world of life becomes the originary foundation of meaning, and people have access to the knowledge through it. In this perspective, entrepreneurship originates in this world in a pre-theoretical way. This explains why entrepreneurship has always occurred in human history but its scientific studies are recent.

At this point a question arises: which are entrepreneurship components present in the world of life (entrepreneurial reality)? Boava and Macedo (2009) provide the answer and present the three-dimensional theory of entrepreneurship by demonstrating that this sector consists of an *action*, observing a *value* towards an *end*. The novelty is the introduction of a value as Have-To-Be of an action and the entrepreneurial purpose. Schematically, we have:

Action → Value → Purpose

Studies that are performed to know the entrepreneurial reality are based on almost exclusively on one or two dimensions, mainly in action and purpose. With the three-dimensional theory, there is an orientation to make the integration of three dimensions. Thus, there is a separation between the three spheres of entrepreneurship: the concrete, the analytical, and the philosophical one according to the diagram below:



The three-dimensional theory makes explicit the phenomenal field of entrepreneurship, although it does not clarify its concreteness (action-value-purpose). It allows only a clarification of the scope of analytical and philosophical sphere. When making a clarification on the concreteness of entrepreneurship, there are the following elements:

| Action | Value | Purpose |
|----------------|--------------|--------------|
| Will | Immanent | Not economic |
| Representation | Transcendent | Economic |
| Rupture | Social | Paraeconomic |
| Innovation | Personal | Metaeconomic |

Figure 1 - Components of the concrete sphere of entrepreneurship

Source: systematized by the authors

The origin of entrepreneurship takes place through *action*, which consists of an activity due to the human being free intention, being a practical and concrete activity in a search for overcoming a passive attitude that is able to accomplish all possibilities.

Entrepreneurship is, by itself, an opportunity and a promise. It can be exemplified by people who do not know the meaning of the word “entrepreneurship”, but develop entrepreneurial actions no matter what their nature. Thus, as a promise there is the revelation that entrepreneurship is a coming-to-be. To be accomplished, it needs inputs from further knowledge sectors which act synergistically.

But its unveiling takes place through metaentrepreneurship which deals with investigations of a general nature and constitute entrepreneurship, including its conceptual universe, methodologies, and types of reflection. It could also be considered a kind of phenomenology of entrepreneurship.

After clarifying these preliminary aspects, it is possible to demonstrate human being models located in the world of life, which will be seen below.

4. Human being models

When we deal with human being models we try to clarify not-categorical general types. Besides the proposed human beings, there are others not considered here. The three models presented are considered the most prominent and have universal characteristics.

The inspiration for their names was given because of their peculiar features. The first and the second one called *Homo Practicus* and *Homo Technicus* derive of the classification of the *Homo sapiens sapiens* himself. The name *Homo Entreprenaurus* has been coined by Uusitalo (1999, 2001). However, it is used just the term, not the meaning given by the author.

Homo Practicus is the first type of entrepreneur that exists. It's an ability that came from experience and life and the entrepreneur uses to do something with dexterity. He/ She is characterized as someone curious, living in the world of life in a naive and thoughtless way, carrying out entrepreneurial activities in a contingency mode, without major reflections.

Its uniqueness consists of dealing with the natural attitude spontaneously. He/ She is engaged to provide through his/ her actions the own nourishment and that of special and dear people. He/ She observes values in an emotional way, with great emphasis to subjectivity. The purposes followed by him/ her have economic and not economic origins.

He/ She is recognized in his/ her community as someone different who regularly acts in a unusual way. Most of the inventors, for example, belong to this type of person, and also many science and literature men, gaining prominence in their respective professions. The ethics guiding their actions is a deontological ethics because they act according to their duties.

Reason, in this case is a teleological rationality because the action is mediated by the purposes that it vindicates. Thus, values become blurred and important ethical deviations can occur. Human beings undertake actions in all spheres of the world of life, often without knowing that they are undertaking actions.

Their level of awareness is low, while the satisfaction of their desires and appetites is an important motivator for action (a kind of hedonist).

As a practical person, he/ she are not worried in master technique and science in a theoretical way. It is the individual who knows how to do by means of a long process of observation and learning, an empirical type (trial and error). He/ she learns what prefers and that could be useful. There is not much space for a disinterested contemplation of knowledge. It is a know-how, not a know-know. Many successful business entrepreneurs, for example, "start" this type of person, make great achievements and "evolve" to other types.

Finally, *Homo Practicus* is the individual who makes things happen, a kind of unknown and little studied character, but able to represent the basis of entrepreneurship. High entrepreneurs are first of all practical people, and after get some improvement. He/ She was not born an entrepreneur, but becomes one by his/ her own will and profound desire.

In turn, *Homo Technicus* is the result of 250 years of history of business entrepreneurial (traditional). It has been created a social representation (MOSCOVICI, 1978, 1981) of a term. Capitalist ideology has popularized it and people become "technical" entrepreneurs. Entrepreneurship as a technique is based on ideology. One can illustrate this situation by checking three of its ideological components:

1. Literature: a bibliography on the subject is made up of business plans, manuals, “recipes” to create companies, studies on the actual situation (there is not a questioning of the reality), studies on how to maximize results from existing practices (with the introduction of latest advances) etc.

2. Instruction: in the universities there is a dissemination of techniques for a student could become an entrepreneur with no transcendent discussions, only the immanent ones. That is, students are able to master a set of articulated knowledge in order to reproduce a given situation.

3. Speeches: media, politicians, funding agencies etc. put in their speeches basically an economic view: entrepreneurship is as a generator of wealth. There is no space for further and not ideological possibilities.

Thus, the technical person proclaims a utilitarian ethics from the consequences of actions. His/ Her reason is instrumental with the domain of techniques and science.

He/ She looks for happiness by means of a plan, acts in a stubborn way until the achievement of his/ her objectives. He/ She keeps contacts and is aware of his/ her actions.

Homo technicus has in the world of life a space for the accomplishment of his strategic actions that are planned and rational. It tries to overcome the natural attitude, but his passions are an obstacle to such an achievement because business itself becomes a reason for his existence. This is the type most studied by science.

As for *Homo Entrepreneurus*, he is the type less found, but he offers the better possibilities for understanding the entrepreneur phenomenon. This is a man who changes his potential into reality.

He masters techniques, science and has a philosophy of life. He operates in all spheres of the world of life looking for his personal fulfillment. His reason is substantive, overcomes the natural attitude. He adopts a kind of parenthetical attitude (GUERREIRO RAMOS, 1972).

His ethics is of material values, a kind of ethical personalism (SCHELER, 1973, 1986, 1984, 2003) and his substantive reason. Such a man can overcome external constraints that limit his entrepreneurial capacity and he acts to transform his reality. This reality will be his constructions.

Thus, it is a way of being human. As a way of being, anyone can undertake an entrepreneurship. There are no external constraints, limitations, impediments. What can impel or not a person to undertake is an existential project linked to a range of choices that can be elected (not to choose is a choice). By consciously deciding to undertake, a person makes a break related to what gives security and stability, entering an area of doubt and uncertainty. One that does not undertake has not so much uncertainty because he/ she will know in advance his/ her future possibilities.

The mode of being is a possibility of redemption, manifestation, unveiling. It is the transformation of a will, desire, power in the act. The biggest indication of how to be entrepreneurial, the fundamental explanatory principle in the organization and the changes resulting from an entrepreneurial action is a purpose, so economists study hard this activity.

In short, the three types presented indicate the direction from the very history of entrepreneurship. There is also the so-called *Homo Antecessor*, a kind of man who does not undertake but is beyond the scope of this paper and is not analyzed.

A figure 2 exemplifies the main features of the three types of men:

| Human being models Characteristic | <i>Homo Practicus</i> | <i>Homo Technicus</i> | <i>Homo Entreprenaurus</i> |
|--|-------------------------|---------------------------|----------------------------|
| 1) <i>Entrepreneurship</i> | A practical | A technical | A way of being |
| 2) <i>Entrepreneur</i> | Courageous | Planner | Intuitive |
| 3) <i>Rationality</i> | Teleological | Instrumental | Substantive |
| 4) <i>Ethics</i> | Deontological | Utilitarianism | Value material |
| 5) <i>Natural attitude</i> | Lives together | Tries to overcome | Overcomes |
| 6) <i>Awareness</i> | Assimilator | Critical | Gives meanings |
| 7) <i>Core questions</i> | Which is the purpose? | Which is the utility? | Which is the origin? |
| 8) <i>Core replies</i> | To live and the other | To have and to enlarge | Does not know |
| 9) <i>Ontology</i> | Relativism | Realism | Nominalism |
| 10) <i>Epistemology</i> | Subjective | Objective | Phenomenological |
| 11) <i>Value</i> | For himself | To the thing | In itself |
| 12) <i>Knowledge</i> | Know-how | Know-understand | Know-know |
| 13) <i>Technical and scientific knowledge</i> | Uses | Domain | Extrapolation |
| 14) <i>Theoretical and speculative knowledge</i> | Excessively abstract | Abstract | Origin of everything |
| 15) <i>Human types</i> | Different people | Businessmen | Anyone |
| 16) <i>World of life</i> | Residence | Arena | Happiness |
| 17) <i>Information and knowledge</i> | TV, friends, newspapers | Specialized news | Cultural world |
| 18) <i>Type of business</i> | Assure progress | Assure success | Assure happiness |
| 19) <i>Unsuccessfulness</i> | Tries again | Faulty plan | Apprenticeship |
| 20) <i>Success</i> | Destiny, luck | According to the plan | Consequence |
| 21) <i>Contingency forces</i> | Limiting | Susceptible of overcoming | Surmountable |
| 22) <i>Happiness</i> | With other | With the business | With himself/ herself |
| 23) <i>Philosopher</i> | Aristotle | Plato | Socrates |
| 24) <i>Friends</i> | Colleagues | Contact net | Friends |
| 25) <i>Freedom</i> | An end in the other | An end in itself | An end in himself/ herself |
| 26) <i>Passion</i> | Sensual | Sentimental | Rational |
| 27) <i>Family</i> | Everything | Base | Origin, derivation |
| 28) <i>Future</i> | Uncertain | Planned | Become |
| 29) <i>Past</i> | Failures/ hits | Apprenticeship | Happened |
| 30) <i>Risk</i> | Danger | Estimate | Contingency |
| 31) <i>Uncertainty</i> | Distress | Probability | Doesn't know |
| 32) <i>Certainty</i> | Hit | 100% | Doesn't have |
| 33) <i>Truth</i> | To hit | To reach the goal | Does not know |
| 34) <i>Animal</i> | Cat | Eagle | Tiger |
| 35) <i>Labor</i> | Mason | Engineer | Lumberjack |
| 36) <i>Illness</i> | Risk of death | Malfunction | Vicissitude |
| 37) <i>Practice</i> | Knowledge | Technique | Instrumental |
| 38) <i>Metal</i> | Aluminum | Gold | Iron |
| 39) <i>A sector of knowledge</i> | Engineering | Administration/ economics | Philosophy |
| 40) <i>Money, properties</i> | Assures existence | Consequence | Subsistence |
| 41) <i>Book</i> | Nausea | Paths of freedom | Being and Nothingness |
| 42) <i>Death</i> | Liberation | Passage | The end |
| 43) <i>God</i> | Foundation | Faith | Theology |
| 44) <i>Historical epoch</i> | Bronze Age | Industrial Revolution | 21 st century |
| 45) <i>Word</i> | Family | Knowledge | Freedom |

Figure 2 - 45 Characteristics of human being models

Source: systematized by the authors

5. Final considerations

In the introductory part of this paper, was elaborated a context of scientific research on entrepreneurship detecting a weak research on the causes of this phenomenon and the absence of a dominant paradigm to guide the production of knowledge in this field. Given this scenery, two core questions have been raised: a) what is the origin of the entrepreneurial reality? b) What are the main “types” entrepreneurial people?

From these questions, was investigated entrepreneurship in a phenomenological perspective, seeking for an exclusion of theoretical aspect, analyzing the phenomenon itself and not building on a knowledge already produced about it. Initially, it has been presented a taxonomy of entrepreneurship based on phenomenology. The relevance of a taxonomy for this essay is to reveal its theoretical concepts, which focus on the basic premise that undertaking act is inherent to human beings as beings-in-the-world.

Based on the concept that the undertaking act is inherent to the man, was propose the first research question as a starting point in this paper, which concerns the origin of the entrepreneurial reality. The phenomenological study of entrepreneurship leads to the assertion that the world of life is the arena in which occurs the foundation of an entrepreneurial experience prior to predication.

This proposition is originally from entrepreneurial reality and it is according to an idea that the undertaking action is inherent to human beings, once the world of life is common to everybody. To explore this question in this topic they are presented components of an entrepreneurial action in the world of life. This explains why every man can potentially be an entrepreneur, however, each person is not actually or entirely an entrepreneur. For an action could be considered entrepreneurial, it has to be endowed

with a value and oriented to a purpose. Such an action is characterized by innovation, rupture, representation, and desire.

From the action, the entrepreneur adds a set of (immanent, transcendent, social, personal) *values* for the practice, which act as a guide of conduct for the purpose (non-economic, economic, paraeconomic, and metaeconomic), ie that makes sense for the entrepreneurial accomplishment.

In this sense, the entrepreneurship is a human promise, a becoming, a potentiality of everybody and only achieved when carrying out an action guided by a value to reach an end. The study of this complexity needs a unified perspective through a scientific and philosophical way. In the first one it is necessary to study praxeology, axiology, and teleology, while in the second, epistemology, axiology, and ontology do interest.

As we have seen, the world of life is the entrepreneur scenery. However, not every man advances from his condition as an entrepreneurial power. Thus, there is the second research question: what are the main "types" of enterprising people?

It was concluded the emergence of three central models of people, namely: *Homo Practicus*, *Homo Technicus*, *Homo Entreprenaurus*. These types are general and not categorical, with universal characteristics.

Homo Practicus is the most basic type of entrepreneur identified. As a practical man, he does not intend to master techniques and science in a theoretical way. It is the individual who knows how to do something by means of a long and common process of observation and learning, an empirical type (trial and error).

Homo Technicus is the most studied by science. He occupies in the world of life the place for the accomplishment of his strategic actions that are planned and streamlined in an instrumental way. His entrepreneurial action becomes the reason of his existence.

Homo Entreprenaurus is the parenthetical man who turns his whole potentiality into reality. He masters techniques, science and has a philosophy of life. He operates in all spheres of the world of life and looks for a personal fulfillment. His reason is substantive, overcomes the natural attitude and, consequently, any external constraint.

Therefore, it is observed that *Homo Practicus* and *Technicus* are models of entrepreneurial people who get partial success in transforming their power or entrepreneurial promise in something concrete, while *Homo Entreprenaurus* accomplishes this transformation fully, once he interrupts the natural attitude, ie he does not accept any form of environmental determinism as a limitation.

These models can also be understood as developmental stages of the entrepreneur, *Practicus* being the initial one and *Entreprenaurus* the most advanced. However, this is not a rule: as the enterprising action is temporary, it presents a beginning, a middle and an end. The same can behave in different ways in the implementation of various entrepreneurial activities throughout his existence. Power never allows the man to be a (static) entrepreneur, but a (dynamic) entrepreneur. This man is not an entrepreneur, but “stays” as an entrepreneur during the process of transforming his action endowed with value and purpose in something concrete.

Therefore, a man located in the entrepreneurial reality and that was born into the world of life, from his teleological, instrumental, and substantive rationalities, can change in different ways his entrepreneurial potential into a concrete action endowed with a value and oriented to a purpose. Models of people mean the three possibilities of factual manifestation of entrepreneurial promise, common to each being in this world.

6. Bibliographical References

- Boava, D.L.T.; Macedo, F.M.F. (2009) Esboço para uma teoria tridimensional do empreendedorismo. In: XXXIII Encontro anual da ANPAD, 33, 2009, São Paulo. *Anais...* São Paulo: ANPAD.
- Boava, D.L.T.; Macedo, F.M.F. (2006) Estudo sobre a essência do empreendedorismo. In: XXX Encontro anual da ANPAD, 30, 2006, Salvador. *Anais...* Salvador: ANPAD.
- Cantillon, R. *Essai sur la nature du commerce en général* (1755). Available from: <http://socserv.mcmaster.ca/econ/ugcm/3ll3/cantillon/> (accessed November 30, 2010).
- Guerreiro Ramos, A. (1972) Models of man and administrative theory. *Public administration review*, vol. 32, no. 3, pp. 241-246.
- Habermas, J. (1987a) *Teoria de la acción comunicativa I: Racionalidad de La acción y racionalización social*. Madri: Taurus.
- Habermas, J. (1987b) *Teoria de la acción comunicativa II: Crítica de la razón funcionalista*. Madri: Taurus.
- Husserl, E. (1970) *Expérience et jugement*. Paris: PUF.
- Husserl, E. (2002) *Crise da humanidade e a filosofia*. Porto Alegre: Edpucrs.
- Moscovici, S. (1978) *A representação social na psicanálise*. Rio de Janeiro: Jorge Zahar.
- Moscovici, S. On social representation. In: Forgas, J. P. (1981) *Social cognition: Perspectives on everyday understanding*. London: Academic Press.
- Say, J.B. *Traité d'économie politique: ou simple exposition de la manière dont se forment, se distribuent ou se consomment les richesses* (1803). Available from: <http://sbisrvntweb.uqac.ca/archivage/13868104t1.pdf> (accessed November 30, 2010).
- Scheler, M. (1973) *Formalism in ethics and non-formal ethics of values: A new attempt toward the foundation of an ethical personalism*. Illinois: Northwestern University Press.
- Scheler, M. (1986) *Visão filosófica do mundo*. São Paulo: Perspectiva.
- Scheler, M. (1994) *Da reviravolta dos valores*. Petrópolis: Vozes.
- Scheler, M. (2003) *A posição do ser humano no Cosmos*. Rio de Janeiro: Forense Universitária.
- Schütz, A. (1972) *Fenomenologia del mundo social: introducción a la sociología comprehensiva*. Buenos Aires: Paidós.
- Schütz, A. (1974) *Estudios sobre teoría social*. Buenos Aires: Amorrortu.
- Schütz, A. (1979) *Fenomenologia e relações sociais*. Rio de Janeiro: Zahar Editores.
- Uusitalo, R. (1999) "Homo Entrepreneurus?" *Working paper no. 205*. Helsinki: Government Institute for Economic Research.
- Uusitalo, R. (2001) "Homo entrepreneurus?" *Applied economics*. vol. 33, pp. 1631-1638.