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fostering social entrepreneurship and advancing the common good In recent years we have witnessed a significant shift of how business activities are conducted mainly through the rise of social enterprises In an effort to target social problems at their roots social entrepreneurs create organizations that bring transformative social changes by considering among others ethical social and environmental factors A variety of social enterprise models are emerging internationally and are proving their vitality and importance But what does the term social enterprise mean What are its roots And how does it work in practice within the legal framework of any country This handbook attempts to answer these questions from a theoretical historical and comparative perspective bringing together 44 contributions written by 71 expert researchers and practitioners in this field The first part provides an overview of the social enterprise movement its evolution and the different forms entities can take to meet global challenges overcoming the limits of what governments and states can do The second part focuses on the emergence of benefit corporations and the growing importance of sustainability and societal values while also analyzing their different legal forms and adaptation to their regulatory environment In turn the last part presents the status quo of purpose driven companies in 36 developed and emerging economies worldwide This handbook offers food for thought and guidance for everyone interested in this field It will benefit practitioners and decision makers involved in social and community organizations as well as in international development and more generally speaking social sciences and economics

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Banita, Williams, Michael D., Schneberger, Scott L., Wade, Michael, 2009-05-31 This book provides a comprehensive understanding and coverage of the various theories models and related research approaches used within IS research Kalevala: the Epic Poem of Finland (Complete) Various Authors, 2020-09-28 The following Provided by publisher translation was undertaken from a desire to lay before the English speaking people the full treasury of epical beauty folklore and mythology comprised in The Kalevala the national epic of the Finns A brief description of this peculiar people and of their ethical linguistic social and religious life seems to be called for here in order that the following poem may be the better understood Finland Finnish Suomi or Suomenmaa the swampy region of which Finland or Fen land is said to be a Swedish translation is at present a Grand Duchy in the north western part of the Russian empire bordering on Olenetz Archangel Sweden Norway and the Baltic Sea its area being more than 144 000 square miles and inhabited by some 2 000 000 of people the last remnants of a race driven back from the East at a very early day by advancing tribes The Finlanders live in a land of marshes and mountains lakes and rivers seas gulfs islands and inlets and they call themselves Suomilainen Fen dwellers The climate is more severe than that of Sweden The mean yearly temperature in the north is about 27 F and about 38 F at Helsingfors the capital of Finland In the southern districts the winter is seven months long and in the northern provinces the sun disappears entirely during the months of December and January The inhabitants are strong and hardy with bright intelligent faces high cheek bones yellow hair in early life and with brown hair in mature age With regard to their social habits morals and manners all travellers are unanimous in speaking well of them Their temper is universally mild they are slow to anger and when angry they keep silence They are happy hearted affectionate to one another and honorable and honest in their dealings with strangers They are a cleanly people being much given to the use of vapor baths This trait is a conspicuous note of their character from their earliest history to the present day Often in the runes of The Kalevala reference is made to the cleansing and healing virtues of the vapors of the heated bathroom The skull of the Finn belongs to the brachycephalic short headed class of Retzius Indeed the Finn organization has generally been regarded as Mongol though Mongol of a modified type His color is swarthy and his eyes are gray He is not inhospitable but not over easy of access nor is he a friend of new fashions Steady careful laborious he is valuable in the mine valuable in the field valuable oil shipboard and withal a brave soldier on land The Finns are a very ancient people It is claimed too that they began earlier than any other European nation to collect and preserve their ancient folk lore Tacitus writing in the very beginning of the second century of the Christian era mentions the Fenni as he calls them in the 46th chapter of his De Moribus Germanoram He says of them The Finns are extremely wild and live in abject poverty They have no arms no horses no dwellings they live on herbs they clothe themselves in skins and they sleep on the ground Their only resources are their arrows which for the lack of iron are tipped with bone Strabo and the great geographer Ptolemy also mention this curious people There is evidence that at one time they were spread over large portions of Europe and western Asia PC Mag, 1998-09-01 PCMag com is a leading

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