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The Myth of Chinese Capitalism Dexter Roberts, 2020-03-10 The vivid provocative untold story of how restrictive policies are preventing China from becoming the world's largest economy Evan Osnos Dexter Roberts lived in Beijing for two decades working as a reporter on economics business and politics for Bloomberg Businessweek In *The Myth of Chinese Capitalism* Roberts explores the reality behind today's financially ascendant China and pulls the curtain back on how the Chinese manufacturing machine is actually powered He focuses on two places the village of Binghuacun in the province of Guizhou one of China's poorest regions that sends the highest proportion of its youth away to become migrants and Dongguan China's most infamous factory town located in Guangdong home to both the largest number of migrant workers and the country's biggest manufacturing base Within these two towns and the people that move between them Roberts focuses on the story of the Mo family former farmers turned migrant workers who are struggling to make a living in a fast-changing country that relegates one half of its people to second-class status via household registration land tenure policies and inequality in education and health care systems In *The Myth of Chinese Capitalism* Dexter Roberts brings to life the problems that China and its people face today as they attempt to overcome a divisive system that poses a serious challenge to the country's future

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Autistics at Work Sandra Thom-Jones,2025-09-16 Sandra Thom Jones has tried all kinds of work selling flowers tending bar office work university leadership Along the way she has made some mistakes had some successes and learnt a lot about the barriers and facilitators for autistic people building a career in a predominantly neurotypical work environment Thom Jones shares her personal experiences and reflections as well as those of her colleagues providing insights into the challenges and benefits of both being and working with an autistic employee co worker and employer *Autistics at Work* is also informed by two decades of study into the autistic experience and covers all aspects of the employment journey from entering the workforce to senior leadership *Autistics at Work* is essential reading for autistic individuals who are in or considering entering the workforce It is also an invaluable resource for managers colleagues employers and employment professionals This accessible guide includes tools and activities and each chapter concludes with practical advice for autistic employees and their non autistic colleagues and employers We shouldn t be asking what jobs are suitable for autistic people but how can we make this job suitable for this autistic person

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Black Friday Christoph Keller,2005 Tir du site Internet de Revolver What is Black Friday Black Friday Sept 24 1869 in U S history day of financial panic In 1869 a small group of American financial speculators including Jay Gould and James Fisk sought the support of federal officials of the Grant administration in a drive to corner the gold market The attempt failed when government gold was released for sale The drive culminated on a Friday when thousands were ruined the day is popularly called Black Friday There was great indignation against the perpetrators

Several other days of financial panic have also been occasionally referred to as Black Friday. What is Black Friday? Black Friday, the day after Thanksgiving in the United States, is historically one of the busiest retail shopping days of the year. It marks the official beginning to the Christmas shopping season. The black in the name comes from the standard accounting practice of using red ink to denote negative values in this case profits and black ink to denote positive values. Black Friday is the day when retailers traditionally get back in the black after operating in the red for the previous months. It is in the nature of the secret that it should be shared. In fact, the main function of the secret is to define the codes that regulate how and by whom it can be shared. The distinction between those who have the right to share it and those who don't, the rightfully initiated and illegitimate impostors, is built into the logic of the secret. To know a secret therefore does not mean to be informed about its content. Secrets have very little in common with information; rather, it implies that you have come to know what it means to know the secret. This is to say that you have to become initiated into the technique of acquiring the knowledge of the secret and each secret requires a particular technique of knowing it. In effect, the knowledge of secrets is by definition technical, pragmatic, and performative. It is based on the practical proficiency in the coded languages used to share secrets, the many clandestine signs, gestures, and innuendos by means of which you make it understood to others that you are in the know and test them whether they are too. For if they can read the signs and show you that they do by responding to your gestures with the appropriate responses, they thereby identify themselves as members of the community founded on the very practices of sharing secrets you currently perform. If they can't, however, they immediately disqualify themselves as uninitiated into the intimate symbolic bond created by the mutual knowledge of the secret. Jan Verwoert

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