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Chapter 2–Section 4–Modern Economics

Changes in Ownership Key Terms Mixed economy- An economic system that has elements of traditional, command, and market economies- most common type of economic system. Nationalize- to change from private ownership to government or public Privatize- to change from government or

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The contract of employment is the central legal institution of modern English employment law. It provides the foundation upon which most

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statutory employment rights are constructed; it provides a conduit for the implementation of norms negotiated in collective bargaining; and it continues to provide a contractual structure for the terms and conditions of employment for a significant proportion of the working population. The Contract of Employment provides the most ambitious and comprehensive treatise on the theoretical and doctrinal aspects of the English contract of employment in the common law world. Under the general editorship of Professor Mark Freedland, the text has been produced by a team of world leading experts in employment law. Part I examines the theoretical context to the contract of employment, studying its structure and development from a wide variety of theoretical and comparative perspectives. Part II provides an exposition and analysis of the doctrinal aspects of the contract of employment. The coverage of The Contract of Employment is unrivalled in its depth, detail and sophistication. The legal analysis is always informed by a keen sense of the modern labour market context of the contract of employment, and it is sensitive to contemporary challenges such as precariousness, the interaction with migration law, the role of legislation in the contract of employment, and the decline of collective bargaining. It will be the principal reference point for the practitioners, judges, and academics concerned with the contract of employment as a legal category, both nationally and

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internationally.

The Chinese Hsinhai Revolution explores and explains for the first time the important role of G. E. Morrison in great power diplomacy in China from the end of the Russo-Japanese War to the overthrow of the Qing Dynasty. The work is based on a wide range of multinational scholarly sources and in order to develop the context in which Morrison carried out his personal diplomacy and to delineate the many-sided story into which Morrison has to be placed, Woodhouse has in addition to mining the very rich Morrison collection, drawn upon British, Japanese and American personal and official materials.

This book attempts to prove the consistent nature of Paul's financial policy by drawing from his social environment and theological convictions to tease out a three-way relational pattern with God as the source of all possessions. This three-way relational framework not only dictates Paul's decision to accept or reject finances from his churches but also directly challenges long-standing claims made about Paul's financial policy. After outlining the various approaches that scholars have taken to make sense of Paul's seemingly inconsistent financial policy, this book provides a close exegetical analysis of relevant passages in Philippians, 1 Corinthians, and 2

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Corinthians in order to unearth a three-way relational pattern found in Philippians but that is absent from the Corinthian Correspondence. In Paul's positive gift-exchange relationship with the Philippians, God is acknowledged as the source of all possessions, whereas the Corinthians are criticized for striving after two-way exchanges that result in honor, power, and prestige. After this is demonstrated, a socio-theological reason for Paul's refusal of Corinthian gifts is propounded. Paul refused Corinthian support, not because they desired to patronise him as a dependent client, but because they sought to be under Paul as their superior, an act that neglected God as the superior source of all gifts in the divine economy. Paul therefore refuses their support to avoid two-way relationships of gift so prevalent in ancient society and to underscore the source of the gift of the gospel, the one from whom and through whom and to whom are all things - God.

C. Michael Barry is a highly interested retiree of middle class heritage who possesses college degrees that provide him with a solid foundation to analyze the workings of government. In a quest to understand the true nature of government in the United States, he examines original sources in order to analyze letters of conversations with Thomas Jefferson and other Founding Fathers and

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scholars. Join Michael as he explores why the world wants to consider the United States of America a democracy when the Framers of the Constitution worked to ensure a mixture of three forms of government. He examines the details behind the national and federal system that seek to ensure the United States maintains a republican form of government, as well as how the Framers sought to keep out deficiencies in government by applying the most useful principles from monarchies, aristocracies and democracies while leaving out their most serious pitfalls. Break free from dangerous assumptions and develop a firm understanding of what the Founders intended for the United States and how to stay true to their principles with The American Republic.

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Castiglione's Book of the Courtier (Il libro del cortegiano, 1528), a dialogue in which the interlocutors attempt to describe the perfect courtier, was one of the most influential books of the Renaissance. In recent decades a number of postmodern readings of this work have appeared, emphasizing what is often characterized as the playful indeterminacy of the text, and seeking to detect inconsistencies which are interpreted as signs of anxiety or bad faith in its presentation. In contrast to these postmodern readings, the present study conducts an experiment. What understanding does one gain of Castiglione's book if one attempts an early modern reading? The author approaches The Book of the Courtier as a text in which some of its most important aspects are intentionally concealed and veiled in allegory. W.R. Albury argues that this early modern reading of The Book of the Courtier enables us to recover a serious political message which has a great deal of contemporary relevance and which is lost from sight when the work is approached primarily as a courtly

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etiquette book, or as a lament for the lost influence of the aristocracy in an age when autocratic nation-states were coming into being, or as an impersonal textual field upon which a free play of transformations and deconstructions may be performed.

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