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In her five appearances at the hard-court tournament in New York since ... Andreescu in 2019 â € ” and the semifinals three other times, including last year. Her best-in-the-game serve and ...

This volume includes primary sources that identify "The Long History Toil," which demonstrate that vagrancy and idleness went against constructions of the English, then British, character. While the state as early as Tudor times made provision to assist unemployed persons, in order to receive assistance, the unemployed (and particularly men) had to physically labor for that help. The section "Work, Class, and Identity," continues this theme with different types of sources, examining some classic texts that defined the meanings of work for Victorians, such as Thomas Carlyle ' s essay where he talks about the "Gospel of Work," and Samuel Smiles ' s "Self Help." The section will also include some more obscure writings that explain how poor people thought about work in comparison to these more elite texts. The first two sections in this volume firmly establish the work imperative as fundamental to understandings of work and unemployment. "Men ' s Work and Women ' s Work" will explore the gendered nature of work and the

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ways the moral considerations attached to work applied differently to men and women. Women, because their primary role in the era was reproductive, had a different relationship to paid employment. Unpaid employment in the home was also expected of women in ways that it was not for men, and paid employment was never core to feminine identity for women like it was to masculine identity for men.

With alphabetical indexes of firms and trade specialties.

This is the first collection to investigate Charles Dickens on his vast and various opinions about the uses and abuses of the tenets of Christian faith that imbue English Victorian culture. Although previous studies have looked at his well-known antipathies toward Dissenters, Evangelicals, Catholics, and Jews, they have also disagreed about Dickens' thoughts on Unitarianism and speculated on doctrines of Protestantism that he endorsed or rejected. Besides addressing his depiction of these religious groups, the volume's contributors locate gaps in scholarship and unresolved illations about poverty and charity, representations of children, graveyards, labor, scientific controversy, and other social issues through an investigation of Dickens' theological concerns.

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In addition, given that Dickens ' texts continue to influence every generation around the globe, a timely inclusion in the collection is a consideration of the neo-Victorian multi-media representations of Dickens ' work and his ideas on theological questions pitched to a postmodern society.

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