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Publication date 1997 Topics Phonetics, phonology, prosody (speech), Speech (General), Listening, Language Arts / Linguistics / Literacy, Self-Help, Self-Help / General, Communication, Oral communication, Popular works
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In this essay, the preview of the Book “ How to speak, How

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to listen ” by author Mortimer J. Adler will be discussed on the foundation of 3 Basic Philosophical/ religious questions by Dr. Behr. The author ’ s main points of discussion and the big picture of author ’ s point of view will be previewed.

Preview of “ How to Speak, How to Listen ” by Mortimer J ...
This is the second book I've read by Mortimer J. Adler, the first being How to Read a Book, and I found How to Speak How to Listen just as well structured and informative, though not as dense. It was an easier read. A reason for this is that How to Speak How to Listen acts as a companion to How to Read a Book. The ideas in the first are built on in the second.

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Practical information for learning how to speak and listen more effectively. With over half a million copies in print of his “ living classic ” How to Read a Book in print, intellectual, philosopher, and academic Mortimer J. Adler set out to write an accompanying volume on speaking and listening, offering the impressive depth of knowledge and accessible panache that distinguished his first book. In How to Speak How to Listen, Adler explains the fundamental

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principles of communicating through speech, with sections on such specialized presentations as the sales talk, the lecture, and question-and-answer sessions and advice on effective listening and learning by discussion.

Explains the fundamental principles of communicating through speech, with sections on sales talks, lectures, and question-and-answer sessions, and presents advice on effective listening and learning by discussion.

Time magazine called Mortimer J. Adler a "philosopher for everyman." In this guide to considering the big questions, Adler addresses the topics all men and women ponder in the course of life, such as "What is love?", "How do we

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decide the right thing to do?", and, "What does it mean to be good?" Drawing on his extensive knowledge of Western literature, history, and philosophy, the author considers what is meant by democracy, law, emotion, language, truth, and other abstract concepts in light of more than two millennia of Western civilization and discourse. Adler's essays offer a remarkable and contemplative distillation of the Great Ideas of Western Thought.

An illuminating critique of modern thought from America's "Philosopher for Everyman" (Time). *Ten Philosophical Mistakes* examines ten errors in modern thought and shows how they have led to serious consequences in our everyday lives. It teaches how they came about, how to avoid them,

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and how to counter their negative effects.

How do meaningless marks and sounds become the meaningful words of a natural language? To what do words having referential significance refer? What is the meaning of the words that do not have referential significance? Can ordinary language really do what it appears to do, or is this an illusion? Dr. Adler maintains that these fundamental questions are not satisfactorily treated in the two main philosophies of language that have dominated twentieth-century thinking on the subject - the syntactical and 'ordinary language' approaches. Drawing upon the tradition of Aristotle, Aquinas, Poincaré, and Husserl, Dr. Adler's own discussion exemplifies the third approach, which he

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describes as "semantic and lexical." In this now -classic work, the fruit of more than 50 years' concern with the philosophy of language, Dr. Adler advances a powerful theory of meaning and applies it to some outstanding philosophical problems. In unpretentious and uncluttered prose, he provides a limpid introduction to a number of knotty philosophical issues and at the same time issues a challenge to some of the most tenacious doctrines of the modern world.

Dr. Adler extends and modernizes the argument for the existence of God developed by Aristotle and Aquinas without relying on faith, mysticism, or science. Instead, he uses a rationalist argument to lead the reader to a point

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where he or she can see that the existence of God is not necessarily dependent upon a suspension of disbelief.

Lightning Print On Demand Title

Adler instructs the world in the "uncommon common sense" of Aristotelian logic, presenting Aristotle's understandings in a current, delightfully lucid way. Aristotle (384 - 322 B.C.) taught logic to Alexander the Great and, by virtue of his philosophical works, to every philosopher since, from Marcus Aurelius, to Thomas Aquinas, to Mortimer J. Adler. Now Adler instructs the world in the "uncommon common sense" of Aristotelian logic, presenting Aristotle's understandings in a current, delightfully lucid way. He brings Aristotle's work to an everyday level. By encouraging

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readers to think philosophically, Adler offers us a unique path to personal insights and understanding of intangibles, such as the difference between wants and needs, the proper way to pursue happiness, and the right plan for a good life.

This enlightening study is the result of group discussions at Dr. Adler's annual seminar in Aspen, Colorado, and conversations between Dr. Adler and Bill moyers filmed for public television. Each summer, Mortimer J. Adler conducts a seminar at the Aspen Institute in Colorado. At the 1981 seminar, leaders from the worlds of business, literature, education, and the arts joined him in an in-depth consideration of the six great ideas that are the subject of this book: Truth, Goodness, and Beauty - the ideas we judge

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by; and Liberty, Equality and Justice - the ideas we act on. The group discussions and conversations between Dr. Adler and journalist Bill Moyers were filmed for broadcast on public television, and thousands of people followed their exploration of these important ideas. Discarding the outworn and off-putting jargon of academia, Dr. Adler dispels the myth that philosophy is the exclusive province of the specialist. He argues that "philosophy is everybody's business," and that a better understanding of these fundamental concepts is essential if we are to cope with the political, moral, and social issues that confront us daily.

With half a million copies in print, How to Read a Book is the best and most successful guide to reading comprehension

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for the general reader, completely rewritten and updated with new material. A CNN Book of the Week: “ Explains not just why we should read books, but how we should read them. It's masterfully done. ” –Farheed Zakaria Originally published in 1940, this book is a rare phenomenon, a living classic that introduces and elucidates the various levels of reading and how to achieve them—from elementary reading, through systematic skimming and inspectional reading, to speed reading. Readers will learn when and how to “ judge a book by its cover, ” and also how to X-ray it, read critically, and extract the author ’ s message from the text. Also included is instruction in the different techniques that work best for reading particular genres, such as practical books, imaginative literature, plays, poetry, history,

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science and mathematics, philosophy and social science works. Finally, the authors offer a recommended reading list and supply reading tests you can use measure your own progress in reading skills, comprehension, and speed.

The Paideia Proposal is a system of liberal education intended for all children. It was a response to what Adler characterized as the United States' antidemocratic or undemocratic educational system, a holdover from the 19th century, when the understanding of basic human rights fell short of 20th century expectations. The Paideia Proposal was based upon the following assumptions: 1) All children are educable; 2) Education is never completed in school or higher institutions of learning, but is a lifelong process of

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maturity for all citizens; 3) The primary cause of learning is the activity of the child's mind, which is not created by, but only assisted by the teacher; 4) Multiple types learning and teaching must be utilized in education, not just teacher lecturing, or telling; and 5) A student's preparation for earning a living is not the primary objective of schooling. Adler stressed that the proposal is much more than just a return to the basic skills of reading, writing and arithmetic. It is not simply a return to the values of classical civilization, but a return to what is of enduring value. It is a democratic proposal intended for the education of all, and not an elitist program as some have alleged.

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