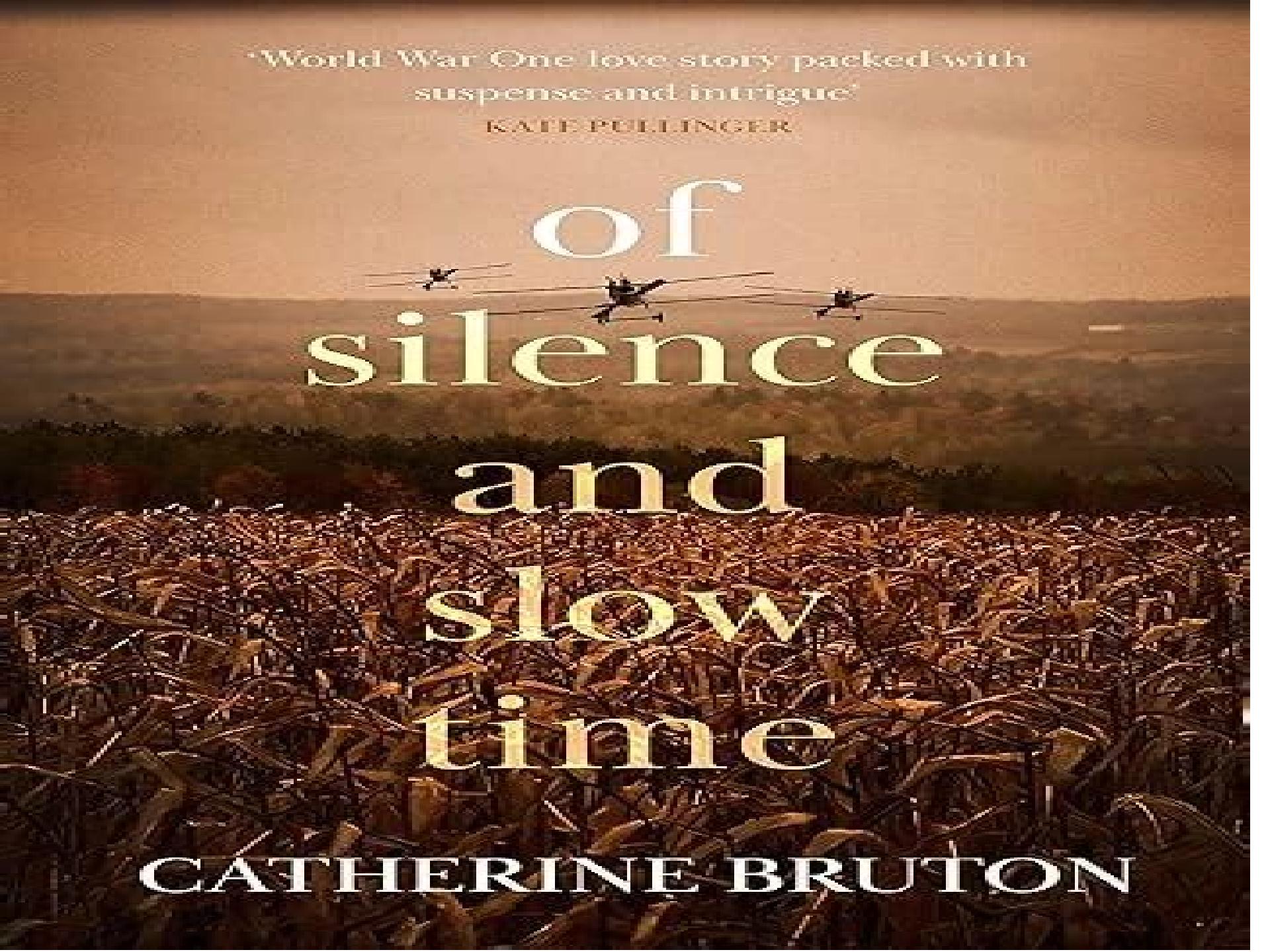


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Of Silence And Slow Time

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Of Silence And Slow Time:

Silence and Slow Time Martin Boykan,2004 Time is of the essence in music because the ear can only perceive sequentially one thing at a time unlike the eye which is capable of panoramic view Silence and Slow Time proposes a way of thinking about music that is faithful to the experience of playing or listening during a real performance Boykan argues against the common assumption that thematic relationships automatically insure musical coherence because the repetition or the transformation of a theme is only meaningful if we consider when it occurs This argument is developed through a close reading of passages from the full range of Western music Analyses of dramatic narratives in Haydn Beethoven Schubert and Chopin reveal a richness that can only be captured if thematic or voice leading relationships are placed within a temporal context Other kinds of narrative are explored in a Renaissance motet and in the music of Wolf and Debussy at the end of the 19th Century The book devotes several chapters to the great innovators of the 20th Century and concludes with a detailed study of the Schoenberg Trio that traces its thematic and harmonic process to suggest a somewhat oblique relation to the apocalyptic moment when it was composed

The Poetics of Decline in British Romanticism Jonathan

Sachs,2018-01-18 Offers fresh understanding of British Romanticism by exploring how anxieties about decline impacted debates about literature s form and meaning

Communication Theory C. David Mortensen,2011-12-31 Communication is the most complex and elevating achievement of human beings Most people spend up to 70 percent of our waking hours engaged in some form of communication Listening and responding to the messages of others occupies much of this time the rest is taken up by talking reading and writing An additional consideration is the rich assortment of nonverbal cues humans share which also constitute a form of communication All together the stream of verbal and nonverbal information that bombards our senses is composed of as many as 2 000 distinguishable units of interaction in a single day The kinds of interaction change constantly morning greetings cereal labels bus signs charts traffic lights hate stares graffiti coffee shop chat gestures laughter and head nods The themes are endless All of this constitutes subject matter for the study of communication The book seeks to acquaint students with a basic understanding of the process of human communication The breadth and scope of subject matter is adaptable to a number of approaches to the first course in communication whether theoretical practical contemporary or traditional in orientation The framework of this book introduces five topics of central interest to the field of communication theory Part I describes the process of communication as it unfolds in face to face environments Part II considers the symbolic significance of interpersonal behavior Part III examines the organization of communicative acts and shows why human interactions tend to become more synchronous over time Part IV explores the complex problem of understanding other people demonstrating the tendency of understanding to become intersubjective Part V accounts for the communicative significance of several basic human environments communities organizations media institutions and culture

Unspoken Cheryl Glenn,2004 In our talkative Western culture speech is synonymous with

authority and influence while silence is frequently misheard as passive agreement when it often signifies much more In her groundbreaking exploration of silence as a significant rhetorical art Cheryl Glenn articulates the ways in which tactical silence can be as expressive and strategic an instrument of human communication as speech itself Drawing from linguistics phenomenology feminist studies anthropology ethnic studies and literary analysis *Unspoken A Rhetoric of Silence* theorizes both a cartography and grammar of silence By mapping the range of spaces silence inhabits Glenn offers a new interpretation of its complex variations and uses Glenn contextualizes the rhetoric of silence by focusing on selected contemporary examples Listening to silence and voice as gendered positions she analyzes the highly politicized silences and words of a procession of figures she refers to as all the President s women including Anita Hill Lani Guiner Gennifer Flowers and Chelsea Clinton She also turns an investigative ear to the cultural taciturnity attributed to various Native American groups Navajo Apache Hopi and Pueblo and its true meaning Through these examples Glenn reinforces the rhetorical contributions of the unspoken codifying silence as a rhetorical device with the potential to deploy defer and defeat power *Unspoken* concludes by suggesting opportunities for further research into silence and silencing including music religion deaf communities cross cultural communication and the circulation of silence as a creative resource within the college classroom and for college writers

Hearing Our Prayers Juliette J. Day,2024-05-10 2025 Catholic Media Association Third Place Award Liturgy or Worship How do we hear our prayers In the words of philosopher Gemma Corradi Fiumara there can be no saying without hearing no speaking which is not an integral part of listening no speech which is not somehow received Therefore hearing should be considered an essential aspect of participation in Christian worship However although almost all studies of Christian worship attend to the words spoken and sung almost none consider how worshippers hear in the liturgical event In *Hearing Our Prayers* Juliette Day draws upon insights from liturgical studies philosophy psychology acoustical science and architectural studies to investigate how acts of audition occur in Christian worship The book discusses the different listening strategies worshippers use for speech chant and music as well as for silence and noise why paying attention in church can be so difficult and how what we hear is affected by the buildings in which worship takes place Day concludes by identifying liturgical listening as a particular type of ritual participation and emphasizes that liturgical listening is foundational for the way in which we pray and think about God the church and the world

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