

## 1. Articulators

The figure on page 10 shows the parts of the body that help us make sounds. These are called *articulators* or *speech organs*. They include:

|       |               |             |     |
|-------|---------------|-------------|-----|
| lips  | tongue        | nose        |     |
| teeth | roof of mouth | vocal cords | jaw |

These articulators, along with the breath that comes from the lungs, work together to produce consonant and vowel sounds. You will practice articulation in more detail in Part 3 (Vowels) and Part 4 (Consonants).

## 2. Identify Your Speech Organs

The tongue has four parts: the tip, front, center, and back. The roof of the mouth has three parts: the gum ridge, the hard palate, and the soft palate.

- Place the tip of your tongue in back of your upper front teeth. Do you feel a hard surface? This is your upper gum ridge.
- Now move the tip of your tongue farther back. The roof of the mouth is still hard. You are now touching your hard palate.
- Move your tongue still farther back. You will begin to feel a soft surface—your soft palate.

Your upper jaw does not move, but your lower jaw moves down and up. Together with your lower lip, it opens and closes your mouth. Try opening and closing your mouth. You should feel your lower jaw and lip moving.

## 3. Voiced and Voiceless Sounds



- Place two fingers on your throat and say the sound /s/ (not the letter).
- Now say the sound /z/. Do you feel a difference? When you say /z/, you should feel a vibration of the vocal cords. You should not feel any vibration when you say /s/.

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Hospitality, Volume II Jacques Derrida, 2024-04-05 Jacques Derrida explores the ramifications of what we owe to others Hospitality reproduces a two year seminar series delivered by Jacques Derrida at the cole des hautes tudes en sciences sociales in Paris between 1995 and 1997 In these lectures Derrida asks a series of related questions about responsibility and the foreigner How do we welcome or turn away the foreigner What does the idea of the foreigner reveal about kinship and the state particularly in relation to friendship citizenship migration asylum assimilation and xenophobia Central to his project is a rigorous distinction between conventional finite hospitality with its many conditions and the aspirational idea of hospitality as something offered unconditionally to the stranger This volume collects the second year of the seminar which considers an Islamic problematic of hospitality the relevance of forgiveness and the work of Emmanuel Levinas *Journal of the Senate of the State of Missouri at the ... Session of the ... General Assembly* Missouri. General Assembly. Senate, 1891

Monthly Catalog of United States Government Publications United States. Superintendent of Documents, 1932 **The Death Penalty, Volume I** Jacques Derrida, 2013-12-04 In this newest installment in Chicago s series of Jacques Derrida s seminars the renowned philosopher attempts one of his most ambitious goals the first truly philosophical argument against the death penalty While much has been written against the death penalty Derrida contends that Western philosophy is massively if not always overtly complicit with a logic in which a sovereign state has the right to take a life Haunted by this notion he turns to the key places where such logic has been established and to the place it has been most effectively challenged literature With his signature genius and patient yet dazzling readings of an impressive breadth of texts Derrida examines everything from the Bible to Plato to Camus to Jean Genet with special attention to Kant and post World War II

juridical texts to draw the landscape of death penalty discourses Keeping clearly in view the death rows and execution chambers of the United States he shows how arguments surrounding cruel and unusual punishment depend on what he calls an anesthesial logic which has also driven the development of death penalty technology from the French guillotine to lethal injection Confronting a demand for philosophical rigor he pursues provocative analyses of the shortcomings of abolitionist discourse Above all he argues that the death penalty and its attendant technologies are products of a desire to put an end to one of the most fundamental qualities of our finite existence the radical uncertainty of when we will die Arriving at a critical juncture in history especially in the United States one of the last Christian inspired democracies to resist abolition The Death Penalty is both a timely response to an important ethical debate and a timeless addition to Derrida s esteemed body of work

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## **Table of Contents Sess English Edition**

1. Understanding the eBook Sess English Edition
  - The Rise of Digital Reading Sess English Edition
  - Advantages of eBooks Over Traditional Books
2. Identifying Sess English Edition
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Sess English Edition
  - User-Friendly Interface
4. Exploring eBook Recommendations from Sess English Edition
  - Personalized Recommendations
  - Sess English Edition User Reviews and Ratings
  - Sess English Edition and Bestseller Lists
5. Accessing Sess English Edition Free and Paid eBooks
  - Sess English Edition Public Domain eBooks
  - Sess English Edition eBook Subscription Services
  - Sess English Edition Budget-Friendly Options

6. Navigating Sess English Edition eBook Formats
  - ePub, PDF, MOBI, and More
  - Sess English Edition Compatibility with Devices
  - Sess English Edition Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Sess English Edition
  - Highlighting and Note-Taking Sess English Edition
  - Interactive Elements Sess English Edition
8. Staying Engaged with Sess English Edition
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Sess English Edition
9. Balancing eBooks and Physical Books Sess English Edition
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Sess English Edition
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Sess English Edition
  - Setting Reading Goals Sess English Edition
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Sess English Edition
  - Fact-Checking eBook Content of Sess English Edition
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
  - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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