

NOTES + DRAFTS
2007-9

Stuart Hall
Notebook ①

Said on Freud

The Nation as an Imagined Community
+ Revised Version (Parekh Report)

Said Notes on Freud

Said Memorial Lecture (draft)

Notes on Neurobiology for Sunday on The Crisis

Interview Notes for Charges + Concepts

Friends to mention in Interviews

List of Concepts + p: for Expansion/Interviews

Expanded Concepts

Identifying Multicultural 4/3

Power

Epistemological Break (P3)

Mulher

Computer Notes

PROVD

Non-European peoples & cultures were not
principally forced into as frequently to him as

as were the people & stories of Ancient Greece,
Rome & Israel (Renaissance for an Egyptian
renewal, da Vinci's Vasari for Titian & Titian
- View of Moses as both insider & outsider intensely &
challenging. (Renaissance assumption that Moses was an
Egyptian ~~under~~ or endemism of a people of a
pre-identity... Identity cannot escape that Egypt
or worked through without recognizing the limits
inherent in it.

P15

Quite difficult for the spirit of Freud's narrative
reminds that Judaism founds a son Taw &
but Judaism begins the realm of Egypt non-Taw
non-Taw reports on opening of Taw identity
found its own - Taw background.

The idea of Culture of Place is far from the ~~most~~ they inherit that
taken for granted by Freud

P23

1. ~~can~~

2. ~~attacked~~

Interpreted retrospectively as attacking great writers like
T. Austen - Not because some of their ideas seem politically
correct by the standards of our times

I can also try to understand Freud for the part. even
I point out how badly they were by the perfection of
the own cultural moment (as in the case of
who allowed)

P23

Contributed

I see Her as a critical figure - a figure
who has had across temporal, cultural &
ideological boundaries in uniform way to
be part of a new ensemble along with
other history to subsequent at present.

P25

Summary work was... a kind of corollary
explosion of the burial, forgotten, repressed &
denied part.

P27

complicated & .. hopelessly involved careers
to his own Teacher

β_2

Moses' Egyptian identity ~~the~~ that is also a ~~problem~~
about a single God achieved entirely for
the Egyptian Periods who is usually credited with
the invention of monotheism.

P 33

re components of the orgn of Judaeism

P24

elements of intrinsic idleness always seen to be
composites

Kind friend of his belongs. Invaluable anti-religious
organism at the disposal of Zionism

Deutscher ~~Deutscher~~ - the son Jewish Joe
the complexity + contradiction of cultural traditions & legacies

State & local



2 Field parts of identification & belonging
The nature of imagined community as a
political state/nation. Both as political
community & as myth of the nation as it
seems to exist in more widely dispersed
& less formal spaces (culture)

Anderson

~~courses of the~~

The role of representation

Bhabha's
book

Q: :

DRAFT/PAPER FOR PAREKH REPORT [unpublished in this form]
THE NATION AS IMAGINED COMMUNITY
is AN

1. It ~~has become~~ increasingly common to describe Britain as having become, at some unspecified time in its recent past, a multicultural society. One

candidate for the date of this transition is the Windrush 50 years of postwar settlement by celebrations of 1998. These events commemorated ~~the significant numbers of Afro-Caribbean & Asian people. They marked the arrival, fifty years before, of the first post-war Caribbean~~ ^{in 1948,}

migrants to Britain at Tilbury Docks on the troopship S.S.

Empire Windrush. This has become the symbolic 'birthday'

of the Caribbean and Asian postwar diasporas in Britain; ~~all that has happened since has been~~ The celebrations were read as ^{marking} and / ~~were taken to signify~~ "the irresistible rise of multi-

-racial Britain" (Phillips and Phillips, 1998). Such phrases

reiterate the undeniable fact that ^{postwar} ~~modern~~ Britain has

^{significant numbers of} become a place where people of very different ethnic, and linguistic

cultural, 'racial', religious / origins and backgrounds now ^{on a permanent basis}

live together / as citizens, all attempting to build a ^{alongside the white-born population,} common life together, with Britain as their common home.

~~At the same time, amongst the British-born people,~~

As a consequence,

what was at one time experienced / ^{by the British} as a ~~very~~ ^{highly} unified,

~~and~~ ^{and} ~~uniform~~, homogeneous culture has become, over the years,
~~diverse~~, open-minded and
much more / pluralistic. These ~~two~~ ^{working together} trends, ~~taken together~~,

add up to a major historic transition, ^{bringing us to that} ~~to that they~~
~~constitute that~~ which was looked
for 'turning point' for ~~the whole society~~ / ~~described~~ in the

opening chapter. Here, Britain indeed confronts an

historic choice about ^{its future direction.} ~~the future~~ / ~~people~~ ~~opt~~ ^{The British} to
~~decide~~ ^{try to turn the clock back, to dig in and}
~~close to~~ / defend the old values, the ^{ancient} ~~old~~ hierarchies,

^{British} the traditional 'way of life' at all costs, closing / up

around a narrowly Anglo-centric, white, English-dominated,

backward-looking definition of the nation? Or ~~to try to~~
^{will they}

~~the way to~~ / seize the opportunity to negotiate, together, a
^{diverse} more open, flexible, / cosmopolitan definition of the

nation, within which everyone, [↓] regardless of their differences

(many of which are important and not easily to be traded

away) can find some genuine form of belonging??

2 The movement towards a multicultural, multi-racial,
over the last 5 decades
multi-ethnic Britain has been decisive, but it should
not be regarded as already completed, a fait accompli.

It was not the result of a concerted decision on the
part of the people, so much as an unplanned, unintended
incremental process - / what has been described as
^{more akin to}

'multi-cultural drift' (Hall, 1998). The play of culture,
race & ethnic

/ difference across British society is ~~a~~ evident and striking.

It is also highly uneven. Large tracts of the country,
not significant centres of power, major public spokespersons,
and many so-called 'ethnic minority' (~~sub~~) communities
^{still}

(sic) are / largely untouched by it. Outside the schools,

marginalised exclusion, disadvantage, household poverty,
unemployment, ill health & educational underachievement / persist
^{among the post-script population}

Attitudes towards it vary greatly.

/ Amongst British-born folk, some welcome and celebrate

its arrival; some accept it as a fact of life - whilst

regretting the passing of the 'good old days'. Still others

Let's Stephen Lawrence, symbolized ^{to} ~~the~~ down side.
 where celebration is mixed,
 / Britain is at a turning point: but it has not yet
 symbolically,
 turned the corner. It stands poised, between the
winning celebration and ^{the} Stephen Lawrence ^{of a}, facing in
 both directions.

3. Many steps ~~are~~ ^{would be} required to convert 'multicultural
draft' into a sustained, self-conscious and concerted
movement towards the goal of a genuinely multicultural
society. By this we mean a society in which all its
citizens, regardless of their differences, are treated with
equality and social justice, and in which cultural

^{encouraged to flourish, ideas}
diversity is / cherished and celebrated within a

... broad framework of common belonging. I identify my

task ^{pre-} conditions and the reforms required to bring

them about is the main work of the report

4 One critical pre-condition of change is what we
might call the nation's 'self-understanding':

how Britain and its history is seen and understood

by its people; what it stands for - the values,

customs, traditions which give it a distinctive

'way of life'; and what it needs to preserve for its

past, to re-implement, and indeed to justify, in order to

make room for many ^{different} kinds of people and many ^{different} ways of

life all to feel a sense of ^{common} belonging. We may think

of this in terms of Britain as an 'imagined

^{community} community', and of how a ^{genuinely} multicultural Britain would

need to re-imagine itself and its future.

5. It is important to remember that the nation - ~~state~~

is both a political and territorial entity and as

Ulf Hannerud Anderson has called 'an imagined

community'. In the first sense, we refer to those

territories of the two 'islands' (popularly known as the British ^(UK) ~~islands~~ ^(UK) which have

been constitutionally united ^{unified since 1702, to form} the United Kingdom

and (consisting of England, Scotland and Wales) and,

(since 1922) ^{the province of} ~~the province~~ Northern Ireland. It is

home to about 55 million people.

6. To ^{call} ~~state~~ Britain as an 'imagined community', ^{has,} is to

speak metaphorically. That ~~the~~ UK citizens are

strangers to one another. Each has not only

to members

They share an idea of the nation and what it

means up to

stands for, which they can imagine in their mind's eye.

5 To call Britain an 'imagined community' is to ~~spoke metaphorically~~ ^{as can know} ~~teach of us~~ ^{not only}

→ a minute proportion of ^{million} ~~our~~ fellow citizens. Few have visited more than a ^{tiny} ~~minute~~ proportion of the country's cities, towns, suburbs and villages, or travelled its streets, roads, lanes or paths. If Britain

~~any~~ British citizen is ^{is} ~~part~~ of an 'imagined community',

~~it is~~ it because, literally, ^{its citizens} ~~we~~ are bound together in

a ~~set of~~ ^{set of} tight face-to-face relationships - which is ^{usually} what the word 'community' ^{an imagined community} conjures up. It is ~~because~~ ^{because}

They ^{share} ~~are all~~ ^{have} a mental image ~~and picture~~ ^{as}

~~imaginations~~ ^{to} of the country's typical sights and

sounds, / habits and traditions, the characteristic

features of its landscapes and / a ^{to create} ~~sense~~ ^{even} of the

~~common~~ ^{the} national character, which ~~is~~ ^{is} ~~creates~~

Typically, ~~there~~ ^{despite this may also superficial} ^{membership:}

~~difference~~. People feel, in consequence, a ^{sense} of

↓
- As Enoch Powell (along with his admirers and his
adversaries acknowledged to be a certain kind of
British patriot) once observed, "The life of
nations, like that of men (sic) is lived
largely in the mind."

Together, these cultural meanings bind each
member individually into a larger national story.

Together they constitute 'Britishness' as a distinctive
national identity.

common belonging, and

solidarity with, ^{and} responsibility ^{for} and especially towards

their fellow citizens. They feel themselves, 'individually' ^{in consequence,}

recognized and understood by others. This mental

picture of the country and its people has been built up

through a thousand formal and informal channels over the
and has many versions. Nevertheless in its broad outline, it
years, ^{it} helps to generate, and is in turn shaped by,

a conception of what holds the nation together, the

significant events which have welded it into a unity.

The joys of life, institutions, values and traditions

which make everyone ^{feel in some way} essentially 'the same' (i) which

^{the deep} Together, ~~make up a distinctive national identity.~~

~~Of course, this~~ Of course, the sense of national identity

is based on very large generalizations and involves

a highly selective account of a complex history, with

many significant events

~~such~~ / ignored, denied, disavowed or forgotten.

New Yorkers, ~~is~~ its main audience, ^{has} ~~to~~ become embedded

in various ways as the national story. Its effectiveness is

binding society together is no less 'real' because much of it
(Hobsbawm & Ranger)

is ~~are~~ invented & distorted. / For its purpose is not so much

to give an accurate historical description of a people's

development, so much as but rather to enable ^{individuals} citizens to

position their own personal stories and life-spans within

a larger, more significant, national narrative. This ^{helps to forge} ~~process~~

~~the~~ ~~capture of~~ ~~blatancy~~ ~~to~~, and identification with,

something larger ~~than~~ ^{their personal} outside, at greater than, the experiences
a sort of 'social cement'

of ~~the~~ ^{as} individuals; ~~meeting~~ / which binds each individual

into an inter-dependence ~~with~~ with others in the project

of building a common life together.

~~it is felt~~
~~it is widely believed,~~
~~to have~~

In consequence, the English experience, ^{which} ~~which~~ forms
the essential core of the relation, ^{legitimately} ~~can~~ be used
intelligently to represent all the parts of the UK.

7 How is the nation imagined? There is no easy answer to this question because, as we have said, there are many versions, and they are constantly evolving - being revised and rephrased to take account of new developments. Nevertheless there are some recurring themes which, at the inevitable cost of generalisation, we can identify. Thus Britain is seen as having been a unified 'nation' for most of its history. It is the product of a long and largely unbroken historical continuity stretching from its earliest origins to the present day. Hence the respect for tradition, for ^{long-established} social conventions and for its ancient institutions, with their deep roots in an ancestral past. This continuity has given British society a remarkable stability, and the culture of its people a striking homogeneity. This British 'way of life' is seen as pervasively diffused right across the large and broad of the kingdom. This partly explains

"The story of Britain is that of the island
which has influenced the outside world

more than any other island" A. L. Foss,
p. in Dark ~~xxxviii~~

"The distinctness, even uniqueness, of the

British people has long been taken for granted..."

xxxix

Also by its coloring, imperial history
only may project, culture or economics across the
globe for a distance. The great unspoken gap
between Br. as an imperial power and the tropical,
unfamiliar, underdeveloped story has always in
the popular mind been disguised, a project spirit reflected in
the way history has been taught. Cultural & post-imperial
history ... is doing the best, most challenges to the way story is told.

why the English experience, which is tacitly understood to ^{essentially}

form the core of the national notion, can legitimately be

used interchangeably to represent all other parts of the UK.

The British people are characterized as an 'island race'.

Their ^{mentality} ~~experience~~ shaped by a long and sturdy independence

free from foreign influences or contamination. / Notably

self-deprecating and self-ironic the national sense of humor

may be: but this is underpinned by a quiet but deep

conviction that 'the Brits' are a very special and superior

sort of people, called to a quite distinct historical +

imperial destiny. / ^{"The Lords of Creation"} As the historian, Norman Davies, recently

observed, the English in particular sometimes "seem

unaware that anything fundamental has changed since

1066" (Davies, 1999).

8. Now all nations have their fond cherished myths - the

allegory to
stories which explain their ^{origins} ~~origins~~ development, ~~past~~

and here ^{origins} are often lost in the myths, as well as the

mots, of time. Britain is no different in this respect.

~~However~~, As Polly Tynbace recently remarked, "People

everywhere love their own country, just as [they] love

family, home, garden or local landscapes. Life without

deep affection for its families for its own sake is almost

unthinkable" (Tynbace, 2005). The British have much to

be proud of and have every right - as others do -

to experience strong sentiments of national pride in their

'island story'. However, she goes on to note, the dangers

arise when national sentiments "are elevated into a

general theory of the superiority of your own land, your

own people, your own language simply because it

is yours". This is particularly so when there is

ambiguity and confusion about whom the 'us' is

8. The old volume has this first chapter in the - the
 states which / explain the various landscape
 and the / of the night as well as the
 most of the. But there is no effect in this respect.
 The volume is full of things which are "people"
 everywhere but they are not [any] but
 found here. There is a good landscape. But what
 deep affection for the families for the one who is dead.
 "The family" (The family is not a
 on hand of one but every night - as often do -
 to experience their treatment of rational people in this
 'I don't know'. However, the fact is that the design
 cause when rational treatment "is connected with a
 good part of the improvement of your own mind, you
 can help you can help you. It is because it

that the struggle to unify
 the early, as one nation, is a
 late, etc. on + that, how much
 the process is deep, politically significant,
 +

- a particular issue when the nation in fact exists, not of one, but of two different 'kingdoms' with their own, very different,

history, culture and development. It is even more so (or part-imperial)

when the 'we' is that of an imperial nation, like

Great Britain', which has left its imprint across the

globe. Norman Davies, commenting on the Anglo-centric

view in the national story, shows that "Liberal

are lords on the top of Europe... are seen layer upon

layer of settlement, statehood and occupation" - a

fact as true for Britain as it is for France,

Italy or Poland. "North Europeans / are aware that this

part of Europe was once ruled by foreign powers

dominated by different cultures or inhabited by alien

peoples." The French knows that there was no 'France' before the

arrival of the Franks. The Italians know that the ancient Latins

shared their country with Celts, Etruscans & Greeks; the Spaniards too

shared the land for years of Moorish rule. Yet the

One of the most systematic misjudgments has been the propensity to tell the story in a manner which omits

There is also the tendency to up grade the Roman occupation (which, of course, did not include Scotland or Ireland) but which served the purpose of providing "a psychic prelude to the British type, a role legitimization" (Young, p. 18).

One of the most serious 'exclusions' is that way of telling the story which drives an impossible wedge between the Gaelic and Celtic traditions, privileging the first and backgrading the latter - a story which has only been written with them, with the outside conquest of conquering Wales, Scotland and lastly, conquest of Britain (sic) history.

"Britain as shorthand for both 'Great Britain' and the 'United Kingdom' only remained unambiguous during the lifetime of the united 'Kingdom of Great Britain' between 1707 and 1800." (xxxix) The 'Great Britain' could be used to refer to the whole "two partland, poly-cultural state", as the OED suggests

British as present caught past by nations and regime
and "have a strong inclination to believe that they and
their forebears have 'perished' their present history since
time immemorial." The overall message is worked in
a peculiarly unforced and un-obtrusive way, in order to
support -
says "an imaginary leap over vast spans of time, ...

recognising the links between 'us' and 'them'... identifying

the people and places of a remote past with the people &

places of the present." (Davies 38, ~~Immun effect~~

have been made to discover a past, which when people
could relate and, there necessary, to exclude / have
[in mythology]

elements of the past that were politically inconvenient".

(Davies, 38-9). ^{Indeed, it has cost them}
fewer Brythonic nations are as

systematically suppressed as the British are about what

the terms 'British' and 'Britons' actually refer to

(Ireland has been many days in the time, but it has

never been 'British'). / And This is not simply a

matter of popular misunderstanding, but reaches deep into
senior scholarship. As Davis and others have shown, when
Stonehenge, the pre-ceremonial symbol of British heritage,
was built on Salisbury plain in c. 2700 BC, "it could
not have been called Stonehenge, which is an English name.

The English had not yet arrived. The English language

had not been invented. ... Salisbury itself had not yet been

founded. ... There was no country called 'France' and with

equivalent to it; there was no England, and there was no

'Britain' and no 'Britons'. At yet there were no Ancient Gauls,

no Ancient Britons and no Ancient Britons. ... Only two

things can be said with absolute certainty about prehistoric

life on 'the Midway Islands' at that period: it was

not English and it was not British. (Davis 42-3).

The deep amnesia &
disavowed chart Britain
colonizing + imperial role.

9. Does all this matter? Is it more than a quaint quirk
of history? It matters profoundly, when issues of
inclusion and exclusion, of belonging and 'otherness' are
into play. For if the nation is imagined as more
unified and less diverse, more continuous and less shaped
by contestation, argument, and debate, more homogeneous
and less diverse than it is, then it becomes virtually
impossible to revise and expand the idea of the
nation as an 'imagined community' ^{idea} to include the
many others within and without, whose 'story' does not
cohere/coalesce with the dominant narrative and
self understanding. It is our view that mainstream
so-called 'British' culture has always been such a
intensely diversified, not pluralistic, than it is
reported to be. And that that as a result of the
rapid pace and expansive scale of social change &
economic development

recent decades, it is becoming much rare, rather than
less, diverse and pluralistic. The ~~function of the nation~~

notion what is now held to stand as 'national identity and
'unity', far from being the product of a single line of
evolution, have been forced out re-forced through continuous
contest, disagreement, debate and the negotiation of difference.

The function of the nation is as much the stage of
internal struggle and accommodation, as it is the

seamless unfolding of a single narrative, moving
from single origins/^{narratively} to its predetermined conclusion,

~~without rupture or break~~. Principally, these continuing

disputations have been to do with, historical, cultural,

political and religious differences, with regard to

its spread and local development, with the divisions of

class,^{as} gender, and race and ethnicity. One view

is that the future of 'Britain' as a national society now

requires that the nation be re-imagined in a new

diverse, differentiated, open and inclusive way. A

more complex, open and comprehensive conception of

shared identity and belonging, is ~~now~~ urgently required.

a more porous and open-ended vision of how we have

come to where we are, and where we go from here,

is now urgently required.

SEE NEXT VERSION

(is it a restate of original?)

shared identity and belonging

will have to be a process

of negotiation of shared history

and values, and the role of institutions

in the process of negotiation

shared identity and belonging is a process
of negotiation

The transformation of the common
into a space of difference is a
task for the future.

BRITANNIA AND ITS VICINITIES: DIVERSITY & DISTANCE

OVER THE CENTURIES.

10. It is ^{an} undeniable fact that Britain has been, in recent years, a relatively settled and stable

country. Unlike its European counterparts, its domestic history has not experienced real darkness since the Civil War, foreign territories have not been subject to foreign

invasion or occupation for many centuries. This may

be one of the principal ^{reasons} ~~factors~~ for the persistence of the

misleading belief that Britain and the Continent have,

somehow, always been the same. In fact, the earliest part-age

inhabitants were red-skinned tribes of hunters & farmers closely

related to the Celtic tribes of the continental land mass,

of which the so-called British tribes were merely a part.

not physically separated until the 6th century AD.

The culture and genetic stock of these 'original' inhabitants

were, over the centuries, ^{overlaid} ~~replaced~~, settled and

original relations.

1. Real - cultural

conflict

opponent, ancient relations

~~Balance - after culture~~

conflict.

~~Also Culture Area~~

~~(Balance/Equilibrium)~~

civil relations

relations.

regions + relations

order and ~~new~~ cultural change

['symbols old & new'] (Cohen)

'Bureaucracy'

[Empire]

Imperial Melancholia

Colony

melancholy is

missing the lost object -
or melancholia is inability
to move on loss.

Imperial history + the other as an
incomplete participant, but unwilling participant -
(Sae).

so-called
originated by a mass invasion of 'drain' peoples: Celts

Angles and the Germanic Tribes, the Romans, Saxons, Vikings

and the Norsemen, Normans, & Angevins. A dozen rival

English kingdoms gradually emerged by pushing the Celts

behind the mountains & parts of both islands, creating

2 groups, one mainly Celtic, the other Germanic. This

The origin of the subsequent division into England, Scotland, Ireland

& Wales as the Celtic peoples, with the emerging

cultural fault-lines intact.

'Britain' and 'British' are a common way of marking

the ancestral home and people.

'Britannia' is the accepted shorthand way of marking

this ancestral land as well as an alternative title

for the UK.

'Britain' has become the accepted shorthand for marking

the present-day unity of this ancestral homeland, but

as we have seen 'Britain' has only been unified in 2

The only time in the past 2000 years that the
British Isles have been a single state with
a single parliament was for 120 years for the
Act of Union with Scotland Ireland in 1801
until the creation of the Irish Free State (Irish
parliament) in 1922.

Refined P26

But, with the single exception of the period of
Roman occupation (when 'Britannia' did not include
Scotland) Britain has been unified only since the
Act of Union between Scotland (1707). "Otherwise
there was no such place as Britain and therefore no
proper repository of the kind of British sentiment
imbued with the sanctity of ages, that now excites
so much political interest. Britain is a brief episode
in a continuous entity..." ~~In fact, in its recent~~
~~configuration it is largely the product of the 18th,~~
~~19th and 20th.~~ ^{centuries, Britain} In fact, it is a product of
relatively recent origins, ~~its development~~ ^{its product} largely of
the 18th, 19th & 20 centuries. ^{the key date is} ~~dating principally~~
from the Act of Union ⁽¹⁷⁰⁷⁾ which joined Scotland with
England & Wales & the Act of Union of 1801 which
created the UK by ^{effect} joining Britain with Ireland.

~~to the point from the UK already from political~~

~~from~~ Many problems ~~in the~~ the UK aimed

to point from, including the future of Northern Ireland

where the question of constitutional duty remains

unresolved: ^{with} a large immigrant community here largely

is largely British (sometimes in ways the rest of the

British people is larger recognition), and another - substantial -

community also disagrees to a significant degree as to

either state.

"The Story of Britain is that of an island which

has influenced the outside world more than any

other island in history", (A.L. House of Commons xlviii).

Crucially, ^{of course} ~~in fact~~ in fact, in rest of preliminary the British Isles

formed a promontory of the continental land mass,

separation from what only occurred in the 17th

6th ~~only~~ millennium BC. At a deeper level,

Britain remained not only closely in touch with

until the hypothesis

"Arthur used to be target in a blackhole network
but moved out the UK the White House & the
De la Roche were the other to investigate companies of an
unknown person of sorts who created a ton of links &
- think that it only existed in a brief but distinct
different from the rest of Europe" (Colley)

"The defences, even unknown, of the British
- a people has long been taken for granted" (OED)

Page 1001

intimately related to Celtic
but was culturally ~~part of~~ ^{part of} continental Europe until
the Reformation. The break, ^{in the subsequent years on English relations} ~~was~~ ^{was} then
were

powerfully pulled by anti-Catholicism and its
related rivalry with France (Lancaster & York).

But it is just as well to remember that for centuries,

the country was peopled and dominated by the French,

Norman and Plantagenet kings more distant than
their

from French roots. During the Crusades, England was part

of the French empire, ^{the} English ^{language} was first used to

open Parliament in 1362, but English kings in the

reigning in personal dress commonly wore the

French language.

Many of Britain's 'ancient institutions' like Parliament,

are treated as a uniquely British institution

rooted in strong Anglo-Saxon traditions. But

this idea is, as we know, "Parliament, debts &

assessments were such on the ground as to be medieval

Live children

P 11 - 12

Inlet.

and early modern Europe." This is not to deny
Portman's great success in exposing the period of
mercantile domination which gripped the continent
of Europe and the importance of its polarizing
tendencies. But its 'uniqueness' creates a false
sense of isolation and incomprehensibility which the
real story cannot support.

But perhaps as the Britain very of life, it is
said, is widely & unworldly diffused across British
society. In fact, ~~as a result of the Anglo-Scottish~~
after, there has been a systematic attempt to
brush "Scotland, Ireland & Wales as appendages of
England, refusing to acknowledge their histories as an
integral part of a history of Britain and even 'England'
and the United Kingdom as if by conventional
ways of describing the same country." In truth,
"England, Scotland, Wales & Ireland are historical bodies - long

The crisis of multiculturalism

The 'immigration' debate

asylum, refugees, - a long running &
unpulsed story -

~~9/10 The rupture~~

The problems of m.c. cities.

The politicisation of Islam.

The 'troubles' in the industrial northern
cities {Ousley}

The Rupture - 9/11 - 7/7

Iraq

Afghanistan

humanitarian intervention &

UK as world policeman (+ US)

terrorism

othering legitimised & institutionally
bedded in (legacy of colonial
discourse).

The Empire

imperial discourse (with the UK
its absent/present.

9/11

The Other, a view of whom as 'outside',
'Other' has grown, finally takes pulchre
+ threatening shape after 9/11

creatures resulting from the intermingling of races (rac) and nations". The constant substitution of English

for Britain in the UK, and for of English for

Britain, ~~is~~ represents a persistent conflation,

which marks deep differences of culture & power,

and a long historical ~~substitution~~ ~~reduction~~ of

substitution within the national story. Englishness

has an unspoken position of dominance within.

Building, as does English with the UK.

The particular history, cultural values and traditions of

English & the Welsh have been ~~completely~~ ~~entirely~~ ~~entirely~~

to include, often to stand for or to substitute for,

the whole of the UK. [Foster quote ... P13 report]

SAID ON PPRVD

I mobilized the war trope part in order to
achieve any doctrinal object - to put Jewish identity
on a solid foundational base. While religion is secular

An extremely successful object to substitute
a new positive identity of Jewish identity for (Jews):
essentially more complex & discontinuous like style
effects to create the same thing, albeit in an
entirely different spirit & with different, lingering roots

(p. 7)

Ma'ar Aba Fata on the Land: Archaeological
Practice & Tentative Self Fashioning in Israeli society

connects archaeological practice with a renewed national
identity - an identity which plays a role in the representation
of the land through ~~many~~ planning & resettling.

(p. 8)

early Arab/Israeli & traces of other archaeological

turning an unexcavated & dispersed Jewish presence
of scattered ruins and buried fragments into a
dynastic continuity with a series of events of -
multiplicity of the nation (Tobolsky's Presentation
Crusade Hashmonai, Israeli & Modern Architecture
and many others in Jewish-national state

(p. 8)

Israelization made to appropriate Jewish identity &
to not recognize a particular kind of colonial
settlement

Palstinian identity about the other nation & a multiplicity of roots

(p. 8)

Deutsche Montur Tew.

P₅₂

F's¹⁰ medials diopare, unhoused eberale "

where lents in not present it. identity per
day full ~~alopated~~ incorporated into are +
only are identity

16 fader of T identity as house a non trigon Egyptian¹
P₅₇

SAD MEMORIAL LECTURE TALK

I want to thank the organizers of this meeting for the opportunity to say a word about Edward as an honoree to Marina's main course.

Quotes

disrupt relation 36

equal to counter 64

as an ensemble 54

the great by unique traverses - by Jack - 29

58 complemented experiences 16

sufficient to correct value = plebs 4, 5

wordiness - 13

hybrid 16

replace before ascent 13

corollaries or shadows

the common 16

we live in a world of repetition

Orto P66

lack in confidence →

Symptoms with the
formal discovery of
these 2 formidable
scholars

R47

SHAD MEMORIAL LECTURE - TABLE

I want to thank the Foundation for
sponsoring the first of the Memorial lecture
and the organizers for writing me to say
a few words about Edward as a preface
to Harris's lecture.

Ed.

I know of Said for many years and read much of
his work, but we

first met in the 1980's when we both spoke
at the Memorial ^{meeting for} ~~by the death of~~ Raymond
whom we both greatly respected. The way in
which ~~William~~ ~~found~~ ~~and~~ ~~has~~ ~~then~~ ~~occasionally~~,

~~read him~~ ~~obsessively~~ that these two, Williams

& Said are, for me, the two exemplary, paradigmatic

examples of how to be a politically committed
intellectual, ^{combining} ^{serious} ~~combining~~ ~~serious~~ ~~combining~~ ~~serious~~
The 2 contradictory ends of

that particular chain is captured in

his ^{the} belief that the true intellectual vocation

was to speed Truth to power.

E+I

Gramsci on connecting North & South in The Southern Question
P57

- South + North P57
- Intellectual work is slow - time lags before a new cultural problems emerge. One needs' breaks of an organic kind P57-8
- X - the dynamic global environment of imperialism - P58
- X - the danger of separation - P59
- X - activating the imperial divide as a critical - analytic tool P59
- separation obscures the sustained business of empire itself & its dependence on the consent of the ruled - P59
- read counterpointedly P59
- identifies as counterpointed ensemble P60
- reinterpreting classic Western canon P61/2
- necessity of 3rd World intellectuals -
connecting experiences across the imperial divide P62
- idea of an unencumbered English culture - P63
- present opposition & resistance from home, Newell, UK academy - P63
- the disturbing question of a relationship to Other - P65

Cx1 continued

- The institutional question of our relationship to others? P65
- There is no actual Archimedean point of intellectual neutrality - P65

197
 (2) on converting dollar into the Indian Rupee

- [illegible]

- 100 100

- [illegible]

SIA-ID MEMORIAL LECTURE TALK

I want to thank the sponsors and organizers for setting up this first Memorial Lecture for Edward Said; and the organizers for inviting me to say a few words about my debt to him before we turn to the main purpose of the evening - Marvin's ^{much anticipated} ~~long awaited~~ lecture on the Arabica.

Nights

I did not know Edward Said for as long or nearly as intimately as many others in the room.

But I wanted briefly to record my appreciation of his influence on my own, of his formidable + ~~encompassing~~ ^{encompassing} learning (scholarship), of his writing + political and of his ~~his~~ ^{his} ~~in scholarship, literature, politics and his~~ ^{breadth of learning +} formidable scholarship, his ^{range} ^{range} / ^{range} / ^{range} his

critical sweep, his ability to expand + deepen

our understanding of our contemporary political situation + its historical conditions + features

Above all, his insistence on
connecting

Orentsein
published in 1978

[note) and his political position and the depth of
his ^{capacity for} ~~commitment~~ political commitments.

I never yet had had said: entire
work before / but if my memory serves, we have
we first met when we both spoke at the
Memorial meeting for Raymond Williams,
whom we both deeply loved & respected.

There is unity in this, since Carlsons & Grunni
whom they both quite independently, & each
have been for 2 or 3 years the paradigmatic

figures in helping me to understand what it means
politically, engaged.

to be a critical collection: ex. employ.

in particular, for how these 2 ends of ~~an~~ ^{unconnected} _{work} work

Some times ^{can} ~~unbridled~~. when - intellect / + politically

arguments are limit together + stand or feel

gender in the intellectual variation is

"speak truth to power". For anyone
who has the social dimensions of the collected
interested in how this issue is infected by

the existing
structure of culture
reference [P248]

reflected by the change in the angle of
vision, the change of perspective, the
unfolding of an whole system of reference.
associated with the long history of treason
& war in France. This is largely
British view [P239] but it is also of course
a French. He quotes Lord Cromwell, one of
the great imperial prosecutors, about Egypt
in which he spent much of his childhood.
"You will see the Nile for Palestine, to be the
effect of that we do not even begin to
see from the perspective of Egypt." [P239]

As I said, devoted in response to the
charge that he agreed with the most
attackers great writers. But he part
bears his ideas a father's perspective
in contrast to the standard of our time.

This I find when I have to say categorically
is not true of anything I have either written
or said. On the contrary, I am always
trying to understand figures from the past... even
as to present and how soon they will
by the perspective of their own cultural
norms to far as their views of other cultures
& peoples are concerned. [Freud P23] →

The position
+ the calm of

if how an entire cultural world is disrupted
by trying to relate its complex relationship with imperialism

The context of imperialism which is Said

To cover, I started in this question
further more, I cannot really agree the Chapter

in Culture - Imperialism as "Overlapping territories
intertwined histories" since I cannot reproduce

the insight, the paradoxes, the complexity, the

richness of I deeply recovered

revisiting the central chapter of Culture &

Imperialism, "Overlapping territories, intertwined histories"
and "Contested Vision"

What is distinctive about his approach to question of
relationship between East/West
connective - not based on exclusions but
'contrapuntal' - a concept which is further developed in the work

LATER

Ortodox + C.I. - a project. +

Palestine.

Representation + Orientalism in modern media

creations - misrepresentation
becoming ~~disseminated~~ ~~abused~~ ~~demonized~~

One instance among many ~~being~~ being
the way his Friend & the non-European
reports like Friend before him, an
opening out of Jewish identity toward
its non Jewish background & history.
[back cover, Friend]

: the significance of this book scholarly
essay ~~being~~ not separate from
the effort to create a basis for
understanding between Jews & Poles
& this to also relate to what the
reviewer calls "the ~~scholarly~~ "Israeli"
relation which looks on exclusively
Jewish state which denies any sense of
a more complex, inclusive past!

(inside front cover, Friend)

// Quote into 5 ~~@~~ C+I
p. 1

reading Anoten. The Cat - Cr. 1 P. 11

1k historical

Orientalism is a register text. It

opens up new vistas + ^{examinations} perspectives on

the nature of imperial discourse - its
tropes + strategies,

It is by far Edward Said most influential
text setting in play a ... of concepts.

which ~~have~~ he did not

One is the rich idea of the power of

Orientalism itself. ~~As for the~~ the ideas

gathered under this rubric are not all new

but they have acquired over time an extraordinary

currency. The reason it now is to encounter a

whole set of concepts which are by now so

familiar that you some of which you might

you had coined yourself, and Page 14

book is not the just the way of reading

trip was a mixture of all kinds of
reference

Orestolus - part of a more
general picture of
rule

↓
place of Orestolus as part of that

Q C+1 into x₁ - x₁₁

except - in C to do something

use x₁₁

What that is x₁₁

what C+1 address. More than just
a sequel to 0

the context tradition - independent

Reedy Aueren outside the context of C+1
context + Fair

What this does ?? Sir Jones in MP 9

connectivity
contextual

context partially

Forward

P24

P23

the connection
between
context
and
bits + message
supposition Pg 6

P71
P73

P71
P73
P78

he gives the ^{new} ~~elaboration~~ "does here surfaced, he draws them together

into and a ~~matrix~~ new critical matrix.

where subsequent impact it would

be had to overestimate. Among much else,

it is, of not the triangular, test then the

paradigmatic one which ^{helps} organizes the new

intell ^{it helps to clarify} the field which has come to be known

as 'post-colonial' studies.

Culture & Imperialism, ^{E. Said} which he regarded as

an ~~essential~~ project of part of "the

project of Orientalism," & regarded in a

wider context which in turn he regards as

"I have tried too to expand the arguments of

the earlier books to describe a new

pattern of ^{power} ~~power~~ ^{relationships} ~~relationships~~." ^{of which I have} ^{tried to stand}

Q, 2-1 P+1 C+R 96

Imperialism - a structure of attitudes & reference
- P61

Antipodal - Fred 23
definition of contrapuntal ready C+1 P78
contrapuntal - P28

P78
~~P78~~

contrapuntal
ready
leaves

imperialism / imperial discourse

connecting buying empire & cinema class traces Pxxiv
society systematic about imperial color - Pxxv

belonging to both sides xxvi

empire & culture - ?

imperial rule & the national culture - P13

suburban suburbanization & (over P17? P19

discrepancy - between the official idea of empire & the actuality
actuality - P23

interpreting discrepant experiences - P36 & P4

sexuality experiences - P37

playing one off the other - P37

separation & rather than interconnecting experiences P47

overlapping textures, intertwined histories - P56

reading contrapuntally - metropolitan history / other histories - P59

reading the archive contrapuntally - P59

cultural identities as contrapuntal assemblages - P60

course plantation & the calm of ~~the~~ Mansfield Park - P13-17
imperial superlaid & the imperialized - P233
fought over same terrain P240

The elegant location of the tragic
experience of the Palestinian people
in the last sky, with the
protest tears flow

especially in life
(in some quarters)

Said was perhaps best known - and ~~most~~ ^{widely} ~~reputed~~ ^{reputed}

for the part ^{publicly} he took on the Israeli/Palestine
question, ^{in so doing} as well as ~~for~~ breaking with

the ^{so-called} neutrality of the intellectual - a
superior ^{Said} ~~deliberately~~ ^{deliberately} demarcated.

has on many occasions

In a whole body of work - The Question of

Palestine, he scathingly exposes of the complicity of

Kind
of the
Peace
Process
→

the media, Covering Islam, Blaming the Victims:

Spurious Scholarship + The Palestine Question, -

+ he spoke with brilliance, profound analysis

in touch

which rest + great courage ~~about~~ about the tragedy

touching ^{on it all in the pursuit of the modern world}
explorer of Palestine + the Palestinian Question in all

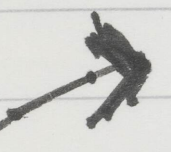
its history

of Palestine its dimensions and the culpability of Israel,

right to exist

via the supported enthusiastically by the US, in the colonization

the



expulsion of ^{Palestinians} ~~resettlement~~ by the Israeli state. Trend

- the non European wing the discussion

born in
education
created in the
image of the
light people's

We both were constructed as the figure of 'the naughty ~~one~~ child'.

He wrote,
describing his
admission as rapidly
leading to a recovery of 12th
night "rancous
lytic", interpreted as
subacute & horrendous
Archie Obsequities!
(P. 187)

"I jived in the endless back r

work on his school united in group

Solidarity as "wogs" [P183]

On the ~~the~~ have ~~had~~ been ~~the~~ ^{indeed} ~~the~~ ^{unintentionally}

Shaped by that early formation, & derived

from an experience ^{has not} ~~has~~ abiding sense of
always in some way
being "Out of Place". It is very, very
when in the world
with my memoirs I cannot think of a

With my memoirs I cannot think of a
more appropriate title than Old Place.

as they
 with the
 painting
 no
 style,
 and
 a
 drop in
 etc.

both educated in
institutions modeled on the P. schools
other + father

Cairo

1935. We both lived in the shadow of

→ leading the
the 2 / imperialism, French + English British Empire.
in the intricate history of the family life

Both of our families lived out the intense
wild & untamed colonial life.
Tensions / of ~~misunderstanding~~

Edmond Said was one of the most influential

in my family roles reversed

[Said: See (interview version of talk)

What has to do with

digestive functions + excretion
be assimilated early, must be appropriate
to follow in an overall scheme of development

Such as nervous, digestive,
upper limb, etc. of
most forward + posterior material
... but cannot

Wang, Hsueh-tung & Geyger, in Reflection
in Berlin, Central Institute, London, 2001, P. 48-4

Over

- Class - yes ✓

- N/S divide - yes. But distribution is not
indication

= Grass roots - being a movement
involving the elected
speaking to the heartbeat support

& policy/strategy removed about.

Who will outline?

What will be the outcome?

1. ...
 2. ...
 3. ...
 4. ...
 5. ...
 6. ...
 7. ...
 8. ...
 9. ...
 10. ...

... ..

... ..

... ..

NOTES FOR SOUNDING DISCUSSION ON THE CRISIS

Was LeDante in over - the crisis

But economic crisis in itself doesn't
make or lead to a shift to
anywhere

End of NZ: a shift of emphasis is
just a cyclical shift, (Th)

New Labour (active government policies)

don't redistribute. Evidence is not crisis
liberalisation gone up on the fundamental?

What was the critique of market, foreign
investment, blurring of public/private in

the interests of private, small state, in

(a election & who were up front then

in the L. election)

Class formation does not = historical blocs

H.B. by definition a coalition of different

class fractions

Not NZ political response. A range of currencies?

What is progressive about coalition structure

Try to have some power than Labour

But AB would say I let wouldn't let

not about Finance Capital, the banks, large firms

(Gunn of Labour), small state (anti

Statist needs of Lib Dem leaders

Appropriate of 68

New L. was a fundamental shift - within the parameters of
NZ.

1997 Not a great deal change. Just an
acceleration (!!) of the barbar party to the
left - right. They say state is ...?

50%
tax

Centralization of. Mainly the subject. Many
blurring the public/private boundaries
blurring the idea of public common interest
viewing of this. Corporate populism the day
managerial populism.

The economy is in crisis. The social order is still
intact

There are structural contradictions in Europe

Globalized uncertainty

Disarray / adapting to circumstances. - cynical
Superior balance of
total process

We are saying class has disappeared, But its
political translation - 'democratic weakness'
class consciousness.

Optimism ✓

Will it last? Well, it is a system, it
must - will. Looked out at it...

Version 3 Text-Changes

- > Put in - P2, how much changes
This continuity from Version 4 on whether
CS writes for his specification.
- > Take section on 'CS Remarks' + CS writes on PQ bank
Closer to the question of operating on the same ~~text~~
producible as KC.
by the identity question over the P
- > Identity - Jansen 'black' identity + CS
made on the politics of identification
Take back from P16
- > Malden P18-20
- > Critique of identity politics P20-24
- > Identifications - Freud? (to introduce long/late;
Klein etc. P24
interpellation P22
- > Malden - was 'included on lived', Klausen on
identity / interpellation P24 P24
P25 - psychoanalysis P25
- > Erasure P25-26
- > Occupying every tension P26

> Thatcher's political vision. P27

> Global Welfarism P31
+ Thatcher.

> Blair + globalization P32-3

> the NHS P33

> PTC can buy the power of race
P34-6

> Thatcher as condensing very contradictory elements
P37

> Race & the informal sector in Thatcherism
P37

> PTC + wings - Walter - Thompson
P38

> Powell P40

> Decolonisation P42-45

Antiracist populism
Rogers + Rodriguez (and authoritarian populism) + moral power?
> varieties of Englishness P45

> M.T. P46

> Black counter-cultures - P45

> occupying the terrain & consensus P47 - P48

> addressed to 'the new'? P48

> P48 postcolonial P48 - P49
was the popular
critics not pronounced P48 -
pragmatism P50

> 14 ways of culturalism populism P50
P51

> new/contest

> → Blairism P53
Dunkle struggle -

disfigure of the public P54
heuristic fun of state power
Rangericism - man. culturalism rangericism

(Bl. hybrid - dunkle struggle) P56

market utopian P58

voices of opposition P60

meliorism - P60

Conversation 4. doc -

4.1. 9/08

4.2 12/08

4.3. 46 m.

0 m 18651

12.08

4.2

19/9/08

4/45

4.4 words ^{60 m.} 24758

19/9/08

upsell.

Conversation 4. doc —

12.08

4.2

~~10/9/08~~

4/45

0 0 18651

4.1. 9/08

4.2 12/08

4.3. 46 m.

4.4 words ^{60 m.} 24758

19/9/08

MENTION -
FRIENDS FOR

~~EXPAND~~

MEMOIR

TAMMICK

David Scott, Annie Paul

OXFORD

Ralph, Chuck, ^{The} Trinellans, Alan Hall
Pete Rhoades, Americans,

LONDON

Julie + John Horton, ~~John~~ ^{Ted + Ron + Florio}

Paddy + Kay Wharrell, Janet Hese,

WYLLIE

Catherine, Ted + Margaret, Alderton.
Peggy Duff, Edward + Dorothy, John Scull

(John P. Wintley) Raymond Williams

Suzanne Bughart, Sheila Benson.

Janet + Dale

DURHAM

Larry Goldberg,

Lidia ~~Land~~ ^{Land}, ~~Lain~~ ^{Lain} Chambers, ~~Dee~~ ^{Dee} ~~Dee~~ ^{Dee}

Paul Garry

Charlotte Burden, Angela Ffrench, John Flarley

John Clarke, Tony Jefferson, Dick Hebdige, Lain Chambers,
Robin Rusher, Angela Lloyd, Ros Bunt

Michael + Richard? ^{Craig, Morrison}
Rob + Angela Cyle, Nick + Jill Lampert.

The Playground,

MT - ~~MT~~ - Martin Tappin, Bea Campbell.

Becky + Tess

Marcus Bullock, ^{hand} ~~con~~ ^{son}

LONDON

The Feminists

Michele Bennett, Sally Alexander, Cora

Rephan, Barbara Taylor, Lynne Segal, Paul
Gulroy

Heidi
(Sounding) Greg, Tom, Bram Greber,
Dereen Morsey, Molly + Tom,
Daniel Field

RED VICTORY PLACE / RACE + REPRESENTATION

Mark Seely, George Tzavardros, Doreen Peely

✓ Sonia Isaac, Mark, Tom Alenford +

Lina, Maria ^{Aniela} ~~Aniela~~, Aniela

33-35

Long
1st long is a cognitive 31-32-33
Longitudinal/organism 32-33

Levels of abstraction 33-35

To society/inter relationship
Society 20-21

+ Preacher
- Dissect

Society 21-22

22-23 ^{level of abstraction} ^{Other up of understanding}

Level of abstraction 22-23
Math + Philosophy 23

Deliberation 23-24

~~Deliberation~~ 23-24

My loosens 24-25

Perception 25-26

Base of perception 26-27

More on perception 27-28

More determination 28-29

Conscious 29-30

Long under 30-31

Integration 31-32

Process/Action 32-33

into P2 - 10/15

Ex & its inner basis 10-11

Monday March 11-12

Where in CS now 12-13

Political system 13-14

Transduction 14-15

What are you trying to understand 15-16

Deliberation 15-16

Articulation process 16-17

Non surface 17-18

What are Deliberation

What are the escaped 18-19

What are the processes 19-20

1-33

1-33

Police 15-17 Kullback ~~15-17~~ P2.

1-33 P10 to P21

Idol & meaning
The sociology of culture P20 - 23

Critique of ^{defining abstraction} ~~15-17~~ P23

Marx's Giddens way of conceptualizing
the cult/society relation } - P24

Where is CS now.
What do CS/ KKK share P6-7 (also 9-10)
7- ^{CS-How changed} ② ¹⁵⁻¹⁷ ^{KK?} ③ P4-9 to P ^{9-10 repeat}
of the network of CS after the break - P10 - top 11-12

The antagonism of Culture P11
historical political ^{importance} ~~question~~ ^{question?} P12-13

Where is CS now P12-13
Cultural Turn also a political question

Kullback - Members

TABLE TO
P8 & 9 P2

Ways of articulating - P20
Articulation - P16-18
Theory & meaning P20-21

what do
we share 9-10

Copy of Lectures 31-32

Organic Engineering ~~32-33~~ 32-33

over the
Page 33-35

Person 3
not included

① Is CCS just a variant of
nuclear power. P10-15
What I got it

Wang

② Take to new chapter
Baldwin & identity

P16-17

identity

17-24

Baldwin

24-25

Identification

P25-27

Psychology

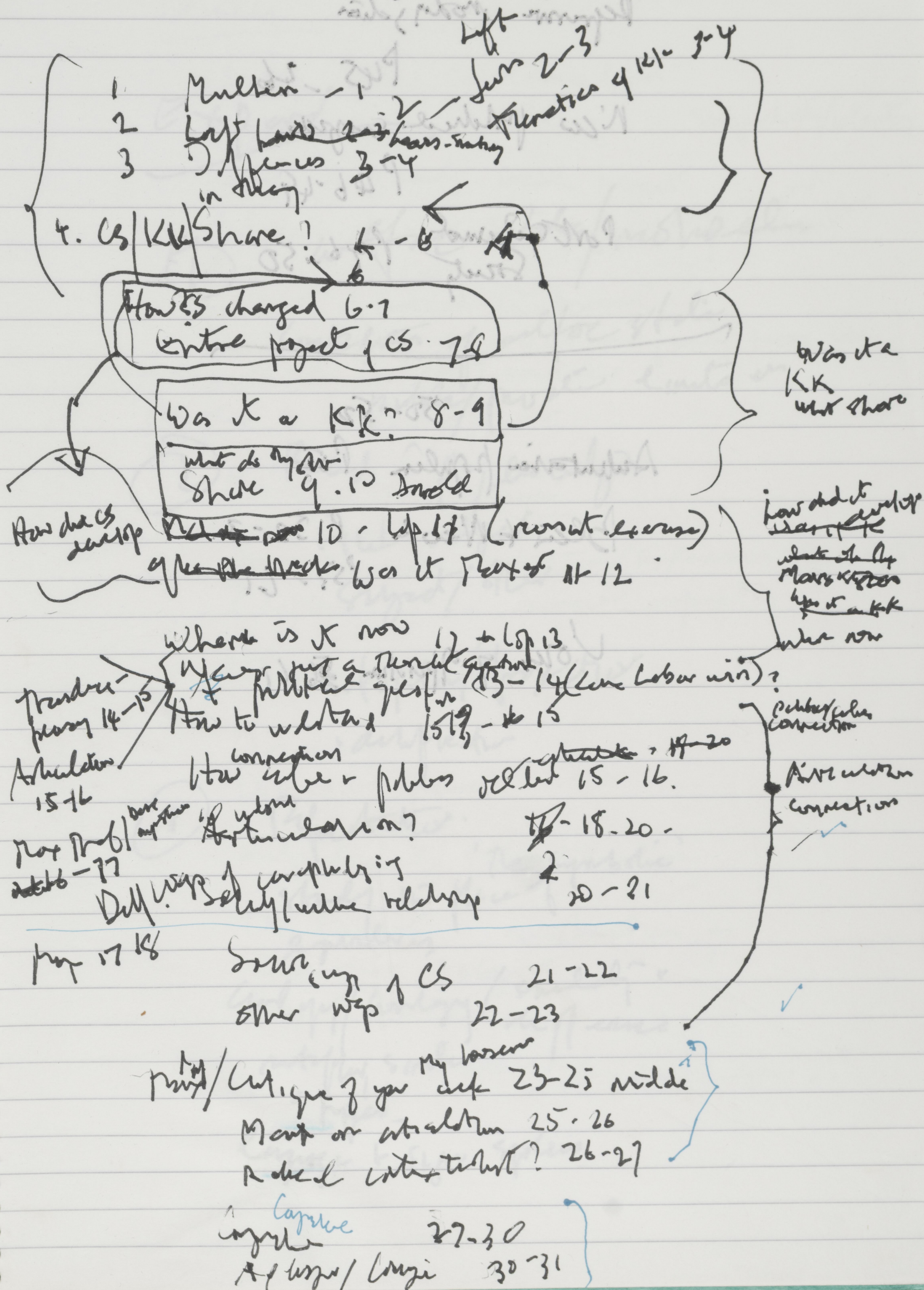
Robinson P27-33

(Glassman P33-34?)
34?

Penetration P34

+ Power / Inspection - 42

1-33



Repruv. modij, dian

P45-46

New pulchell. sayas

P46-49

Port. Geland
Society

P46-50

50-52

Aulentaria poplen P52

Blau + New L P52-3

P53-61

✓ Over 7 of partan 56 61

E + p and

① welfare state / welfare

considerations of welfare state
public / private limits on

② Broad / psychological
title subject
subject / other

intention / projection
• deconstruction

③ Representation.
study in place of 'the symbolic'
equivalences

analogy / analogy / similarity
intention, simile
• images.

language & sign systems

Identity

identity - Freud/identification
psychoanalysis - De Zeeuw
subjectivity/identity
entry into society - social subject
subjectivity & identity
discursive positions.
political & ~~historical~~ historical
unity/difference - last hour of unity never was
regime material conditions? existence
Power Politics/power

Foucault (CCS)
Celia/Pover (ST)
power - wider definition/expansion of concept
(exploitation a narrower aspect)

the macro politics of power.

Discuss
Discursive power

Subjected to/subjectification

De subject - construction of
Discursive subject
subject position

← Freud/psychoanalysis??

Mullen enttype of CS - P1-2 (1)

Was it a KK P8+9. [7] 4.
Themselves themselves what did they do 9-10
what did they do 4-6. what did they do 10
to the epilogue book 3. Memories 3

~~Transfer of KK~~

Bredy from Lewis 4-5 [5] P2-3.
what did they do.

US culture + politics.
Culturalism.

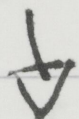
Transfer of KK. [P3-4 repeats P8-9]

~~Enttype of SS - P1-2~~

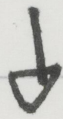
COMPUTER NOTES

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↳ Go to FILE



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documents

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open.

Go to EDIT (on tool bar)



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documents on desktop

How to copy document on desktop
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5 011566 019608 >