

WEST-END STATIONERS
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£1.49



REFILL PAD

Raphael Samuel



80 LEAVES
SIZE A4 (11³/₄" x 8¹/₄")
REF. A4RPP
PLAIN

Shirley
Holl

can I

Dear Friends, thank you for coming:

^{I'm}
~~By request~~ to Root Hall and I ~~just~~ met here
from ^{since we first met} Raphael 144 years ago when we were 6M

and signed in Oxford. Alvin has asked me to

~~to explain to people what will happen in this~~

~~long ceremony the purpose of this~~ ^{the aim of the} brief ceremony, ~~and~~

~~the arranged~~
~~that will happen.~~ There will be a historical

meeting - perhaps several memorial meetings - it

15 New Year, to ~~celebrate~~ ^{when we will be the first to} remember and celebrate
it all its not only.

Raphael's life and work. The purpose of today

is simply for us to ~~meet together~~, to say

farewell to him, to take our leave of him, and

to bury his body, as he requested. After I've

said something ^{to my old friends} ~~sympathetic~~, Alvin Harkness and Sally Marsden

will each say a few words, and then,

The ~~Welsh~~ of people will just remain

standing. The Welsh will ~~read from the~~

read some words from the British service as

Raphael's body is interred in a place which

have
~~been~~ so many resources ~~for him~~, it is a city
to ~~be known~~ know so well about and loved
so well.

Reported that the next intense and personal relationship
with such a wide diversity of people, including
may be only next time - a few scenes, that
everyone has all the time on Internet services.
I hope we will have an intense like to have
them. Since when, ~~the first~~ ^{many} question was one of the
product gift. I cannot hope to capture there is
a few words of of me but I hope to have that
my can provide a space to share to make you
as reviews. I want to be able to read in the
room a few of the days but not in general
to me.

1 Rub of his sticky physical presence, - surely
1 deep light face, gentle but his form,
but it is sure true, a growing energy,
at last, growth - life. Rub of skin

apparently gestures - nearly his last for as far
 of his last to the other - a van attempt to
 put it to stay: of his own, deep, earnest,
 the dark tones of his language were, deep, earnest
 once, I think of being questioned by him
 for some carefully written, with the distinct
 matter of physical movement and individual quality
 as also certain degrees were, as if the other,
 doubled, and as an object of your, eyes are
 better proof, in the evidence of his. I think
 of the his ^{possible} identity - of his, in words of power
 showed by him, he would fix you as in
 conversation don't save what the really matters.
 as a witness of his conduct as a devoted scholar,
 I think of his own, for the sake of his own
 how the body he should especially the letters of
 writing people: of his own, but not exactly,
 about every part - a part of the work: of his
~~capable knowledge of the same page at the time~~
~~page of writing these selected columns spoke~~
~~with a wonderful degree of the way he~~

~~retained the spirit of hope~~. I thought of him as

a teacher - not only of the very many students

whose lives he inspired, ~~but also~~ ^{and} who

perhaps for the last time saw his lectures, but of

himself all of us heard for him, of his

is a way to his days. Truly so. I think of

him as a young man, and of his work

and always he represented the cause of faith in

beliefs, and of the ways he 'kept faith' with

that. I think it is a deeper work, with

enduring lessons. About the work of him

at the end, during that time, we get

so full of peace and comfort for the new task

before us; and of his work he will

live for us to do, of his work he will

live on,

I want to end by saying a few words with the
collection of these papers. I ~~first~~ remember reading
the paper to him when we were during the 30's just
in the latter of 12 hundred 12, which forms
College, and the scheme to publish the new U & R

was first let out. He was then under a lot
of pressure with the embargo against the party
of the 30's party. There was one more of

I cannot do more here. The paper is ~~now~~
a paper by David ^{Walter} and some of people before
I don't know who. But the history is

known, the paper was the first time in 1946
has been written the way of the way as the
understand to the paper
project, the to see. ~~the last change, the change~~

~~today then~~ The paper is also about

the collection of papers ~~and some~~

and of the way they have been kept

together in

①

The bodiless agent the 'collective' line

collective studies

the body, language - meaning.

the physical reality.

collective line - collect studies - formation.
+ new joint results.

②

any class is the over the 'collective' part
to address questions of economic equity &
redistribution.

— 'class'

(a temporary
redistribution?)

the economic - globalization + capital,
systematic understanding of nature of production,
class in universalism.



③

"Please participate spontaneously with policy
pay to them."

collective is a relationship of desire + ambivalence

the process of the left - a strategy of occupying the
field + paying tribute to it - has reorganized the
ideology, while displacing it.

excluded as a
most
desire for
with the class

'excluded,
space'

(category of intervention
collective/w.

ambivalence

of the family of boundaries - therefore as a
religion

is the duty to separate persons from culture &
to make critical bridge for 'the culture'?

the deconstruction of the material/cultural binary
operation as they are discursive
constructions.

4

making question of race, gender & sexuality secondary
to the real business of politics,
or domesticated through subordination

Some moments not reducible to their unitary identity
formulas. Not unified and by identity become but
overlapping, mutually delimiting. convergent fields of pluralization
• non-reducibility of parts.

Politics of difference

binary
difference (Derrida).

not between 1 identity & other but
the condition of possibility of identity
- as constitutive limit.

5

unwieldy become possible through a process of disavowal
from some power that bears the trace, the limit
of the claim to universality. - points always beyond the
ground & presupposes a critique of its ground
proposed conditions

the contingent - the contested. -
the supplanting.

6 Queer struggles b/t the 'cultural' - ^{partially} beyond
the economic.

> management of the mode of production &
includes the reproduction of life itself
& thus the relation between man &
woman, parents & children, the family
Gender ideology.

production / human beings = repro of heterosexually normative
family

> Struggles over gender & sexuality, are part of material
life, ^{only} because they can be related to the sexual d. of
labor, but because they are part of the repro of the normative social
relations in which the reproduction of life
occurs - exposure of the
Economic to relations of forces
power

False dichotomy - economic - material oppression
culture - regulation.

> low heterosexuality / bisexuality / homosexuality as produced
the sexually 'charged' &
low normative heterosexuality is produced & regulated &
copied
internalized within reproduction

the destruction of the crown is a distinct gesture
from the preceptor and the symbolic words.

> Less than - ecology (1 woman)
Hans
Lacan.
wider than what / power
symbolic value.
confrontation between the 2

> Found 'red in its effects'
from the subject of power to practice -
and power is acknowledged in its
effects

