



# RPA NEWS

The Newsletter of the Radical Philosophy

New Series Number 5

December 2009

## FROM THE COORDINATORS

It has been an eventful and busy summer for the RPA.

We are thrilled to have realized the dream of RPAfrica. The RPA's first conference trip to Africa, *Transnational Capitalism, Identity, and Immigration*, was held from July 7-24 at the University of Western Cape in Capetown, South Africa. We owe a particular debt of gratitude to Richard Jones, Meetali Jain, Justin Hansford, Mecke Nagel and the RPAfrica Planning Committee without whose dedication and hard work this trip would never have come together.

We have been hard at work on the Radical Philosophy Review's Special Edition: *Art, Praxis, and Social Transformation: Radical Dreams and Visions*. This special edition of the journal will be comprised of articles developed from papers delivered at our 2008 conference in San Francisco. We would like to take this opportunity to thank all those who submitted papers for the Special Edition. Given the size of that conference and the extraordinarily high quality of the submissions we received, it was a daunting task to narrow down the field but we

believe that the included submissions will constitute a coherent and cohesive volume of superb work of which the RPA and its members can be proud.

After many years of dedicated service, we are sorry to announce that Jeffrey Paris will be stepping down as the Editor of the Radical Philosophy Review. We wish to extend our heartfelt thanks for all of Jeff's hard work throughout the years. It will, of course, be impossible to replace Jeff but the RPA's Advisory Committee is working on constructing an editorial staff. In the interim, Harry van der Linden and Richard Jones will be serving as guest editors for the journal and members should see volume 11.1 very soon.

The next RPA conference is right around the corner! The Ninth Biennial RPA Conference: *Violence: Systemic, Symbolic, and Foundational*, will be held from November 11-14, 2010 at the University of Oregon in Eugene. We want to thank all the members of the Program Committee: Eduardo Mendieta (Chair), Brandon Absher, Maurice Hamington, Jessica Peters, Alex Pienknagura, and Jack Green Musselman for all their hard work thus far.

We are looking forward to another excellent conference - a time to gather with old friends and make new friends, to become reinvigorated by sharing our ideas and analyses, aspirations and plans, practical actions and radical tools, for building a better world.

After four years of service, we will be stepping aside after our next conference to allow for new leadership in the organization. Although we have greatly enjoyed our service to the RPA and have been honored to serve as your Co- Coordinators, we know that organizations only remain vital by way of the infusion of new ideas and new energies. And so, finally, we want to thank the membership for your support. We look forward to sharing many years together with our radical friends and colleagues in the RPA.

Richard Jones and Anne Pomeroy

**NEWS OF THE  
RADICAL  
PHILOSOPHY  
REVIEW**

Jeffrey Paris explained in the last Newsletter (of September, 2009) that "transitions are especially vulnerable times," but that he would soon get the RPR back on track.

Regrettably, this did not materialize and Jeff recently decided to resign as Executive Editor of the RPR. We owe a great debt to Jeff for his many years of dedicated service to the RPR.

Richard Jones and Harry van der Linden will serve as interim executive editors until a more permanent arrangement will be made at the RPA conference in Eugene, Oregon (November 11-14, 2010). We hope to publish RPR 11.1 no later than February, with RPR 11.2 following within a few months. The

special RPR issue with papers from our 2008 RPA Conference in San Francisco is scheduled to appear before this coming summer.

Peter Gratton will continue as managing editor, and submissions (essays or reviews) may be submitted to Peter at pgratton@sandiego.edu or Harry at hvanderl@butler.edu. The RPA membership is the backbone of the RPR and we hope for your continued support and patience. We anticipate that soon the familiar radical red will show up in your mailbox.

Harry van der Linden  
Richard Jones

**RPA IN SOUTH  
AFRICA**

From July 7th-24th 2009, the Radical Philosophy Association held its first conference, *Transnational Capitalism, Identity, and Immigration* at the University of the Western Cape, in Cape Town South Africa.

The conference brought RPA members and students together with South African students and scholars to discuss the ongoing tragedies of racialized poverty, xenophobic violence against immigrants, land misdistribution, food production, AIDS, and African education. These discussions were followed by visits to activist groups, historical and cultural sites, and NGOs working to solve South Africa's problems. All in the RPA contingent were simultaneously impressed by South Africa's great beauty and depressed by the enormity of the country's economic and health issues. Yet, all of us were equally impressed by the will of the "Rainbow Peoples" of South Africa to overcome their burdens. Some in the RPA contingent volunteered to paint a

vacant building used by the South African YMCA as a summer retreat for HIV/AIDS education.

The visiting group attempted to educate ourselves in the conference's exchange of papers and dialog, learn from people on the ground by visiting AIDS orphanages and education projects, and provided practical support by painting a building. Yet, equally satisfying were the charitable contributions that the RPA made to several outstanding South African organizations. Included in this "redistributive" effort, members of RPAfrica contributed \$2000.00 towards furthering the work of:

Unity for Tertiary Refugee Students.....	450.00
"Chimurenga" (Literary Magazine) .....	225.00
AIDS Treatment Action Campaign .....	250.00
"Yabonga": Children, HIV, AIDS Education Project ...	450.00
Cape Town YMCA Orphanage .....	650.00

Given the "global economic crisis," these organizations were grateful for the contributions from the RPA.

Finally, thanks should be given to Mecke Nagel, Robert Paul Wolf, Harry van der Linden, Anne Pomeroy, Abby Wilkerson, and Justin Hansford. The support and encouragement of these people made the RPA's first conference in Africa possible. Because the average lifespan in South Africa is 47 years, unemployment 25%, crime and poverty limit life chances, millions live in wretched "Townships," high rates of illiteracy among Black South African adults, and the ongoing misdistribution of land and state-owned wealth, "The Struggle Continues!"

**AFRICAN REFLECTIONS**

I flew into Johannesburg one sunny morning in July, 2009. I thought I saw a scrap yard which seemed to be the largest I had ever imagined. As the plane approached I realized it was a shantytown, probably the infamous Soweto. It went on for ages and I was mesmerized.

This journey of mine was one I had wanted to make ever since apartheid ended and I thought I was prepared for what I was to see, but I was not. It is a country with incredible beauty and immense struggles with poverty, HIV/AIDS, and TB.

The people who made the journey happen were a study group from the Radical Philosophy Association in the United States. There were seven of us, black and

white, male and female, from 20 to 64 years of age and coming from many disciplines.

We started out with a 3 day mini conference at the University of the Western Cape entitled "Transnational Capitalism, Identity and Immigration." We were welcomed by Brian O'Connell, Vice Chancellor of the University of the Western Cape; the Keynote Address was given by Professor Leonard Harris of Purdue University and entitled "Cosmopolitanism and the African Renaissance." Papers were presented on "Africa Policy Outlook 2009," "African American Neo-Nationalism and African Socialism," "Refugees and Asylum Seekers at Tertiary Education in Cape Town," "Art and Culture," "Hip Hop and the International Youth Culture," "Food Struggles and Food Sovereignty in South Africa," and "The Work of the Center for Global Justice in Mexico and Issues of

Similarity with South Africa.”

The “Rainbow People of God,” as Archbishop Tutu calls his country people, are indeed as much of a rainbow as the beautiful double, full rainbow we saw from the ferry on the way to Robben Island.

I was moved when I attended the Anglican Cathedral of St. George in Cape Town, where services are held in the three main languages of the Western Cape, English, Afrikaans and Xhosa. This is the cathedral of Archbishop Desmond Tutu, and there is a large banner on one of the main columns declaring “This church is HIV/AIDS friendly” which was heartening.

What was most meaningful and will stay with me longer, I believe, was the opportunity to meet the South African people, black, white, and “so called coloured.” We heard stories about the struggles during apartheid from white and coloured South Africans who protested along with their black brothers, some of whom were imprisoned for their trouble. We visited the townships and cried at the dreadful conditions we saw. We watched with joy as children and young people touched by HIV/AIDS, put on a song and dance show for us.

District 6 where black and coloured people were uprooted and moved away to make room for white residents now hosts a museum outlining this period. We heard that some of those families who were uprooted are beginning to return. We visited Robben Island where Nelson Mandela was imprisoned for most of the 27 years he was incarcerated and saw the cell which was his home for so long. We took to the streets with South Africans at Ubuntu in celebrating Mandela’s 91st birthday.

We went to the African Women’s Market, 4

the YMCA orphanage and after school program, the Yabonga youth and community mothers’ programs and a cultural centre called Guga S’thebe. Some of us hiked up Table Mountain, and all of us went up Cape Point and saw the incredible beauty of this country. We saw seals, ostriches, cheetahs, eagles, penguins, heard song birds, and saw flowers

We were entertained by the Vice Chancellor of the University of the Western Cape at one of the finest restaurants in Cape Town, and by the Unity of Tertiary Refugee Students who presented a show of music, dance, poetry, and food from all the countries from which they came, Zimbabwe, Uganda, Eritrea, Burundi, and the Democratic Republic of the Congo. Our guide/historian welcomed us into his home and barbecued snoeke (a local fish) for us.

We heard comments from the coloured population that “During apartheid we were not white enough and now we are not black enough” and also “I never thought I would be able to vote in all my life.”

Education is a major concern here as well as health care, housing and violent crime. These are concerns in many western countries, but they are huge concerns in South Africa. However, we were told that “things are a thousand times better than during apartheid,”

I was fortunate to visit Grahamstown and Hamburg in the Eastern Cape where I saw Rhodes University, beautiful homes and also townships and where I was welcomed into the home of the Dean of the Cathedral of St. Michael and St. George and his wife and family. We visited Hamburg a village with many remarkable projects; the Keiskama Health project, an art project, heritage project, rural clinics etc. I spent a day at the Addo Elephant Park and saw

elephants, monkeys, kudu, wart hogs, zebras, buffalo, red hartebeest, jackal etc.

On returning to Cape Town and rejoining the group, we made a brief trip to the Nature Reserve at the University of the Western Cape and then it was time to head back to North America.

Fifteen years into the democracy, there is still a lot to do and little money to do it. Unemployment is at 40% and tourism is the main means of job creation in the Cape. It is a country of huge contrasts.

This was a journey I will never forget and one that has changed me profoundly, it was at times disturbing, but one I would not have missed for the world.

Jenny Formanek  
August 2009

## **THE POLITICAL CULTURE OF THESE TIMES**

By Cliff DuRand

On September 15 former President Jimmy Carter said "I think an overwhelming portion of the intensely demonstrated animosity toward President Barack Obama is based on the fact that he is a black man, that he's African American." He went on to point to "the belief among many white people, not just in the south but around the country, that African Americans are not qualified to lead this great country."

He got it half right. Some of the vehement opposition to President Obama is being driven by the fact that he is a Black man. But the other part -about not believing that

an African American is qualified to be president - is off target. In fact Obama presents as an eminently thoughtful, rational, articulate person. The vehemence is not based on doubts of his competency, it's based on the fact that he does not represent the America they believe in - white America. During the campaign they talked about "the real America" and now they say "I want my America back." What is that America? It is white America.

As Charles Mills and Steve Martinot have argued, from its founding, the United States was based on a racial contract. It was a nation in which only white men were citizens. And although many struggles have gradually opened citizenship and the franchise to other groups, at a subliminal level the image of the America with which many identify is still a white nation. Fortunately most of the people of our nation have freed themselves enough from this image to be able to accept and even celebrate the election of a Black man to the presidency. But there remains a minority (how small we really don't know, but they are vocal) for whom a Black president is alien and cannot represent their America.

But why so much animosity? It's because one's national identity is an essential part of what one IS. To say "I am an American" is more than just an indication of the society to which one belongs. It is an assertion of one's core identity. It is who I AM. Thus a violation of that identity is an affront to one's self, to one's very being. We progressives felt that during the Bush years. Many of that administration's policies we experienced as a personal affront. They were alien to the America we identified with, that was part of our identity. Now we can see that same affront being experienced by those who identify with a white America. The racial contract on which this nation was

formed is still with us.

But race is not the only factor driving the rage we have seen recently in sectors of the public. There is also an anger at having been abandoned by government. While banks and Wall Street have been bailed out with hundreds of billions of taxpayer dollars, millions of distressed homeowners and unemployed workers feel they have been left out. This feeds an anti-government sentiment that has long been an element in the political culture. The rugged individualism and ethic of self-reliance that has long been a feature of the American character lends itself to suspicion of government. Thus even modest social provision is seen as an intrusion by "big government" and resented all the more when that government is only helping the rich whose greed got us into this economic mess in the first place. It is thus that we get this populist anti-government venom.

In many ways this individualism has been reinforced over the last three decades by the dominance of a neoliberal ideology in public discourse and social policy. President Reagan's promise to "get government off our backs" and his preaching an ethics of individual responsibility promoted a belief that we are each on our own. And the systematic dismantling of New Deal social programs made sure we were indeed on our own. That abandonment was even celebrated as freedom, a concept also at the core of what it meant to be an American. Throughout the Cold War this concept of freedom as freedom from government was counterpoised to the totalitarianism of state socialism that was labeled "communism." From anti-fascism to anti-communism to neoliberalism, an ideology of capitalist individualism came to define much of what America meant to many of its citizens. That too is part of the America that some now feel is endangered.

It is this current that is now converging with the vestiges of the racial contract to fuel a Reactionary Populism that is very dangerous. Reactionary Populism steps in when Progressive Populism fails to present an alternative. Progressives were counting on Obama to do that, but he is proving himself to be a servant of financial capital and too accommodating to the "just say NO" Republicans. As a result we have ceded populist sentiments for the Right to prey on.

Instead we progressives have to offer an alternative. The direction we can go in was suggested in the closing portion of Obama's health care speech to the joint session of Congress. There he appealed to another current in our national identity. We are a caring people who seek to help those in need. Thus, he urged us, in good conscience we cannot abandon the 47 million Americans who have no health insurance or the millions more who are denied coverage from their insurance companies. As a matter of social justice we have to reform the system so each can be secure in having the health care they need without having to go bankrupt. The idea here is that health care is a public good that we want for each person. The motivation he put forth is not individualistic, but communitarian based on the kind of society we want America to be.

Granted, this is not an image of America shared by all. But it is nevertheless deeply rooted in the powerful cultural traditions of civic republicanism and Judeo-Christian religions. Their

ethics of mutual caring is also a current in the national identity. It is a current that Obama and progressives must tap into because it unites us. Simply appealing to self-interest, as the rest of his speech did, isn't enough because it simply plays into the individualistic ideology of neoliberalism and opens the door for insurance companies to divide and conquer. Obama can find the common ground he seeks in the communitarian traditions that go back to the origins of the country. And in so doing he can bring out the best in the American character and save us from the worse.

It is the institutions of society that educate us, not always by explicit instruction, but even more powerfully by channeling behavior. The market educates us to neoliberalism by treating us as self-interested individuals. The public provision of common goods like health care and social security educates us to a different ethic. As Milton Fisk has pointed out in *Not For Sale*, "Almost all aspects of neoliberalism would suffer a blow if there were a successful offensive on behalf of public goods." The current struggle for health care reform is the first battle for the soul of America.

## **RPA AT THE APA -- EASTERN DIVISION**

MONDAY AFTERNOON, DECEMBER 28, 2009

GROUP SESSION IV – 2:00-5:00 P.M.

**Topic:** *Sustainability and the Future of Capitalism*

**Chair:** J. Everet Green (New School for Social Research/Purchase College-State University of New York)

**Speakers:** George Caffentzis (University of Southern Maine)

"The Many Concepts of Sustainability – From the Discussions of 'Sustainable Development' in the 80's to the Contemporary Use of 'Sustainability' in the Climate Change Debate"

Silvia Federici (Hofstra University)

"Why is Capitalism Unsustainable? The Fundamental Contradiction between Two Intertwined Results of Social Reproduction"

John McClendon (Michigan State University)

"Abram Harris, Dialectics and the Critique of Capitalism"

TUESDAY EVENING, DECEMBER 29, 2009

GROUP SESSION X – 7:00-10:00 P.M.

**Topic:** *Borders, Boundaries, and Cultures: On National, Transnational and Global Citizenship*

**Chair:** Michelle Switzer (Whittier College)

**Speakers:** Grant Silva (University of Oregon)

"Thinking From the Outside of Nationality: Enrique Dassel's Missing Thesis on Migration, Participatory Democracy and Citizenship?"

John Kaag (University of Massachusetts-Lowell)

"The Passing of the First-born: Dubois, Fanon, and the Obstacles to National Culture"

Michelle Switzer (Whittier College)

"Is Fraying Connections to the Land and History the Way to Universal Political Membership? On Benhabib's Rights to Others"

## RPA AT APA CENTRAL MEETING

FEBRUARY 17-20, 2010, PALMER HOUSE  
HILTON HOTEL, Chicago, IL

**Thursday, February 18: 5:15-7:15** *"War and Education"*

**Chair:** Jeffrey Jackson (University of Houston-Downtown)  
Jeff Edmonds (Vanderbilt University):  
"Education as War: Deleuze, James and the Appropriation of the War Machine"  
Doug Morris (Eastern New Mexico University): "Cinematic Militarism as Public Pedagogy"  
Jordy Rocheleau (Austin Peay State University): "Between Critical Advocacy and Deference to Practitioner Experience: Teaching Just War Theory to Soldiers, Veterans, and Military Historians"

**Saturday, February 20: 12:15-2:15** *"Political Science: Gardens, Weapons, and Critical Theory"*

**Chair:** Forrest Perry (Saint Xavier University)  
Mary Butterfield (Vanderbilt University):  
"Urban Agriculture and the Science of Production"  
Curtis Forbes (University of Toronto): "The Ethics of Scientific Subversion"  
Patrick Gamez (Notre Dame University):  
"Science, Rationality, and Critical Theory"

### Foundation for Radical Philosophy

The application for 501(c)(3) status was submitted to the IRS in September. It is to be expected that the IRS will examine our application within the next few months. Thanks goes to Richard P. Koch (attorney at law in San Francisco) who charged a reduced fee for his services. Tax deductible contributions can be made to the Foundation during the IRS decision process.

Harry van der Linden, FRP treasurer

## APA EASTERN DIVISION SOCIETY FOR THE PHILOSOPHICAL STUDY OF MARXISM

MONDAY EVENING, DECEMBER 28, 2009  
GROUP SESSION V – 5:15-8:15 p.m.\*

**Topic:** *Contemporary Marxist Theory, Contemporary Socialism, and the Current World Economic Crisis*

**Chair:** Rodney Peffer (University of San Diego)

**Speakers:** Rodney Peffer (University of San Diego) - "Contemporary Socialism, Social Justice, and the World Economic Crisis"

Liangshan Lu (Liaoning University-China) - "Contemporary Chinese Socialism, Social Justice, and Economic Crises"

Xie Jun (China University of Political Science and Law) - "Contemporary Chinese Marxism, Social Justice and the Current Economic Crisis"

David Schweickart (Loyola University-Chicago) - "Reading Legitimation Crisis During the Meltdown"

Tony Smith (Iowa State University) - "The Contemporary Crisis: What's Different This Time?"

*\*Note this is a three hour session.*

WEDNESDAY MORNING, DECEMBER 30,  
2009 GROUP SESSION XII – 11:15 A.M.-1:15 P.M.

**Topic:** Author Meets Critics: Amy Wendling's *Karl Marx on Technology and Alienation*

**Chair:** Bill Lewis (Skidmore College)

**Critics:** Leigh Johnson (Rhodes College);  
Anne Pomeroy (Richard Stockton College)

**Author:** Amy Wendling (Creighton

# **THE NINTH BIENNIAL RPA CONFERENCE:** Violence: Systemic, Symbolic, and Foundational

University of Oregon in Eugene, Oregon -November 11th-14th, 2010

## Call for Papers

The Radical Philosophy Association Conference Program Committee invites submissions of talks, papers, workshops, roundtables discussions, posters and other kinds of conference contributions, for its ninth biennial conference, to be held at University of Oregon in Eugene, Oregon on November 11-14, 2010.

In the spirit of collaboration, and in the recognition that radical philosophy is often done outside traditional philosophical settings, we invite submissions not only from philosophers inside and outside the academy, but also from those who engage in theoretical work in other academic disciplines – such as ethnic studies, women's studies, social sciences and literary studies-and from those engaged in theoretical work unconnected to the academy.

We especially welcome contributions from those often excluded from or marginalized in philosophy, including people of color, glbt persons, persons with disabilities, poor and working class persons.

## CONFERENCE THEME

With the US engaged in imperial wars around the globe and amidst the collapse of the most recent mode of global capitalism, we at the Radical Philosophy Association have chosen as theme for our upcoming Ninth Biennial Conference “*Violence: Systemic, Symbolic, and Foundational*”.

We invite submissions that answer questions about the nature of violence and its role in our social world. What is violence? What kinds of violence are there? How do systems of oppression perpetuate or institute violence? What role does violence play in human psychology and social structures? How do we represent violence and what do these representations make possible or impossible? Is non-violence a form of violence? Is revolutionary violence legitimate? Under what conditions is it legitimate? Does the recourse to violence for political ends perpetuate the cycles of violence? What are the differences between violence and political power? Does the birth of the new social order require a violent upheaval?

We, thus, invite submissions for the Ninth Biennial Conference of the Radical Philosophy Association: “*Violence: Systemic, Symbolic, and Foundational*”.

## GUIDELINES FOR SUBMISSIONS

In keeping with the spirit of radical thinking embodied by the RPA, we encourage submissions that employ formats and media that challenge the standard conference presentation. For instance, we urge presenters to use formats that allow for greater interaction between participants and audience (e.g. presenting an outline, rather than reading a paper), and that emphasize collective inquiry (e.g. organizing a workshop).

Please note that participants will be selected for at most one presentation (talk, workshop, poster session, etc.) during the conference; submissions should be presented with this in mind. (This limit

does not include chairing sessions.)  
Please submit all the information requested:

#### A. INDIVIDUAL TALK/PAPER/WORKSHOP/POSTER SESSION/OTHER PRESENTATION

- 1.Name
- 2.Address
- 3.Affiliation-or independent scholar, activist, educator, etc.
- 4.Title of proposal
- 5.Nature of proposal (talk, workshop, other)
- 6.Abstract of 250-500 words only
- 7.Equipment needs

#### B. GROUP SESSION

(Note: Due to the length of sessions, we will only consider panels of NO MORE THAN three persons.)

- 1.Name of panel contact person, and of each panel member
- 2.Address of all panel members, including email
- 3.Affiliation-or independent scholar, activist, educator, etc.-for each
- 4.Title of panel proposal
- 5.Nature of proposal (talk, workshop, other)
- 6.Abstract of 250-500 words only
- 7.Titles of individual papers
- 8.Abstract of 250-500 words for each paper (if relevant)
- 9.Equipment needs

#### C. CHAIRING A SESSION

If you would be willing to serve as a session chair, please indicate this on your submission form. Session chairs are responsible for timing presentations, and ensuring that each presenter gets her or his fair share of the available time.

Mailing Address for Submissions:

Please submit paper, workshop, poster, and other proposals as an email attachment (.doc) to rpa2010meeting@gmail.com . NOTE: Please do NOT submit complete papers.

#### DEADLINE

All submissions must be submitted electronically by March 1, 2010 .

For further information, contact the conference Program Committee:

Eduardo Mendieta, Chair: <emendieta@notes.cc.sunysb.edu>

Jack Green Musselman: <jackgm@stedwards.edu>

Brandon Absher: <brandon.absher@gmail.com>

Jessica E. Peters: <jessicaepeters@gmail.com>

Alex Pienknagura: <apienknagura@gmail.com>

Maurice Hamington: <mhamingt@mscd.edu>

## **RPA OUTREACH**

Here at the University of Oregon, we are excited and are already making preparations for the ninth biennial Radical Philosophy Association Conference! Please take a look at the CFP and send it out as far and as wide as possible. Try to encourage as many people as you can to come, especially undergrads, as bringing people to this conference has, in my experience, fomented a lot of excitement about the RPA.

As one half of the RPA outreach committee, I've mentioned before that I have been playing with some ideas on how we can increase both our profile and our membership. The first idea I suggested was to design topics for the RPA sponsored sessions at the APA that take a radical perspective on important political and social issues that few people in philosophy are discussing. Since we are doing a good job at this in all three APA conferences this year, now we need to not only attend these sessions but help promote them.

Second, I have started a Radical Philosophy Reading group and would like to suggest this to others as a great venue for outreach. If you have tried this, please send me some feed back and/or some suggestions for future readings. This group has been very successful in my department in both familiarizing and involving graduate students, and maybe more importantly undergraduate students and community activists, with the RPA. Last year, for example, we read the entirety of Capital Vol. 1 and this year we are dividing up the year between reading Louis Althusser, Enrique Dussel, and a whole host of radical feminist thinkers. I will try to cook up some more and better outreach ideas, but, in the mean time the best outreach advice I can give is to find ways to make RPA the place in your community where the radical philosophic work gets done. This is obviously a more difficult

task in reactionary departments, but in a world fraught with both injustice and at times glimmers of hope that another world is possible, there seems to me to be no more relevant a philosophical venue than the RPA. Lastly, I welcome any and all suggestions; please do not hesitate to send them my way!

Email me at [Jmendoz2@uoregon.edu](mailto:Jmendoz2@uoregon.edu).

## **EVERYONE BRING IN A NEW RPA MEMBER**

The "Radical Philosophy Association" (RPA) is in the midst of an outreach program attempting to double membership by December 1, 2009.

If you are an RPA member please encourage at least one other person to join in the next two weeks. If you are not an RPA member, and you receive this, please join RPA.

Here is some RPA info.

Joining RPA is easy and inexpensive. Individual membership is \$42.00; student membership is \$25.00.

Joining can be accomplished in a few minutes online at:

[https://secure.pdcnet.org/pdc/bvdb.nsf/membership?openform&memberjournal=pdc\\_rpa](https://secure.pdcnet.org/pdc/bvdb.nsf/membership?openform&memberjournal=pdc_rpa)

For instructions and further details, see the RPA website at:

<http://home.grandecom.net/~jackgm/RPA.html>.

In peace and solidarity, Doug Morris