



RPA NEWS

Radical Philosophy Association Newsletter

New Series, Number 8

November 2011

FROM THE CO-COORDINATORS



In just a few months time, the decades-long explosion of wealth and income inequality in the U.S. has emerged from the shadows into the public eye and public discourse. Disturbing

truths ignored by political parties and the media are being exposed in the streets. In the March 2011 *RPA News*, we wrote of the “Arab Spring,” a struggle that continues; this fall the diverse and popular “Occupy Wall Street” movement has burst onto the scene in the U.S. and spread as the Great Recession winds on with no relief in sight. The RPA’s roots stretch back to days when social movements, teach-ins, underground newspapers, and coffee houses emerged as ways to get past the official story to underlying

realities. “Occupy Wall Street” is a new opening: “The one thing we did right was the day we started to fight.”

We should not be surprised that people are taking to the streets and parks to protest an economic and political set-up gone wrong. A look at a few economic indicators reveals some dimensions of the present crisis. “We are the 99%” is one of the favorite chants of the “Occupy Wall Street” movement, and it’s no wonder. By 2008, the share of the nation’s income going to the top 1% had climbed from around 9% in the seventies to 23.5%, approaching the 1929 figure of 25%. In the four years from 2005 to 2009, during which the official recession occurred, median household wealth in the USA has gone down dramatically, and unevenly, with the median white household dropping from \$134,992 to \$113,149, the median African-American household from \$12,124, to \$5,677; the median Hispanic household from \$18,359 to \$6,325, and the median

Asian household from \$168,103 to \$78,066. As a consequence, the ratio of the median African-American to the median white household now stands at 1 to 20, and the ratio for Hispanic to white households stands at 1 to 18. Median household incomes have dropped almost 10% since the beginning of the recession. The official poverty rate keeps rising after the recession officially ended. The poverty rate for 2010 was 15.1 %, and poverty hits some groups harder than others: 22% of children in the USA live in poverty, 27.4% of African-Americans, and 26.6% of Hispanics.

By way of having a virtual teach-in on the present crisis we lead off this issue of *RPA News* with Tony Smith's concise diagnosis, "Behind the Crisis of State Finances."

In the March *RPA News*, we announced that the 10th Biennial Radical Philosophy Association Conference will be hosted by Canisius College, and held in Buffalo, New York, October 11-14, 2011. The local organizer for the conference is Tanya Loughead (tanya.loughead@canisius.edu).

This tenth conference will also mark the 30th anniversary of the RPA. In view of this double anniversary, the Program Committee, chaired by Melissa Burchard (mburchar@unca.edu), has selected "What is Radical Philosophy Today?" as the theme for the conference. The Call for Papers has just been issued, and it is included in this November *RPA News*. Thank you to Tanya, to Melissa, and to the whole Program Committee for your work.

You can join the RPA or renew your membership easily by clicking on the Memberships tab on the RPA homepage (<http://www.radicalphilosophyassociation.org/>), where you can also check to see if your membership is current.

BEHIND THE CRISIS OF STATE FINANCES

By Tony Smith, Iowa State University

Global politics is now dominated by a crisis of state finances. The public debt of many countries has reached 60% or more of their gross domestic product, estimated by some to soar to as much as five times GDP within a generation. Conservatives proclaim their view of the state's predatory and profligate nature fully confirmed. Piously invoking moral obligations to future generations, they call for deep cuts in state programs, while refusing to raise taxes on investors who "create jobs and economic growth."



Liberals tell a different story. State deficits have metastasized primarily because of the \$20 trillion of bailouts and stimulus provided by governments to the private sector in the wake of the "Great Recession." The U.S. in particular has allowed banks to exchange practically unlimited amounts of toxic assets for good money. Banks have been recapitalized, and non-financial corporations have returned to profitability. But unemployment remains high, housing prices continue to decline, and the global economy remains fragile. To reduce state deficits now would be to repeat the mistakes of the U.S. in the 1930s and Japan in the 90s, when weak economies were pushed back into recession by premature budget cuts. In the short term, state spending must increase in order to create jobs. If public investments are made in infrastructure, education, and (green) technologies, this will spur economic growth, making a future reduction of state deficits far less onerous than it would be today.

Liberal commentators insist that inadequate financial regulation, the root cause of the crisis, be addressed as well.

Seduced by the "efficient market hypothesis," regulators allowed paroxysms of "irrational exuberance" to generate one speculative bubble after another. The bailouts following the bursting of these bubbles encouraged even more reckless behavior until, inevitably, the scale of the bailout overwhelmed state finances.



Insufficient financial regulation also allowed debt levels bounds in numerous regions of the global economy to exceed rational limits, resulting in a growing and unsustainable imbalance between debtor and creditor regions. Funds lent to the former fueled consumption of imports and speculation in real estate or financial markets. Neither activity generated the monetary returns to repay the loans. A rebalancing of the global economy must now take place. Surplus regions must expand their domestic economies to compensate for the retrenchment of overly indebted consumers elsewhere. That would allow deficit regions to reduce their debt through increased exports. In the worst cases (such as Greece) foreign lenders must write off many of their foolish loans (their failure to do this has brought the entire project of the Eurozone into question). Most importantly, lending and borrowing

institutions throughout the globe must be regulated to ensure that such imbalances never again arise.

The conservative view must be confronted politically. Theoretically, however, it is “beneath all criticism,” like the absolutism of Marx’s day. The standard liberal position is flawed as well. Massive indebtedness, global imbalances, and recurrent financial bubbles are not accidental and irrational occurrences that could have been avoided if only regulators had fulfilled their responsibilities. Together with an increased rate of exploitation (through speed-ups, lengthened work days, tiered wages, precarious employment, etc.), they were a “rational” response to the global slowdown of the 1970s. When European and Japanese economies caught up to the U.S., an overaccumulation crisis commenced, manifested in excess productive capacity in the major sectors of the world economy and declining rates of profit, investment, and growth. The above measures allowed growth and profit levels to be (partially) restored in the global economy, by providing exporters (firms operating in China and Germany, especially) with access to ever-expanding (and ever-more-indebted) consumer markets (the U.S. and Greece are the paradigmatic cases), and by an insane inflation of capital assets (stocks, housing prices), also fueled by debt. These arrangements have now imploded. What will take their place?



Non-financial firms sit on a trillion dollars of cash. But a new period of dynamic growth is not about to be inaugurated by an investment binge. Overaccumulation problems have hardly disappeared; if anything, new productive capacity added to the world economy by China and other developing countries has exacerbated these difficulties, discouraging a higher rate of investment. The hope that surplus regions will expand their domestic economies and allow deficit nations to export their way out of debt is similarly naïve. Given the fact that the ever-increasing debt card has already been played, the odds are high that a considerable portion of excess productive capacity will eventually be destroyed. Political and economic elites in Germany and China know that increasing the share of the world market held by capitals operating in their regions lessens the odds that those capitals will be the ones devalued. Increases in domestic real wages that would compensate for the lost purchasing power in overly indebted regions will be viciously resisted. That would raise the price of their exports and heighten the risk of capital fleeing Germany and China for Eastern Europe and even lower-waged areas of East Asia.

In these circumstances, capital’s best bet for pursuing profits is a yet greater increase in the rate of exploitation. From this

perspective the mainstream policy debate between conservatives and liberals comes down to the question whether the austerity inflicted on ordinary citizens is to be immediate and brutal, or somewhat more gradual and somewhat less brutal. Either path leads to persisting mass unemployment, a worsening gap between productivity gains and real wages, a reduction if not elimination of pensions, extended work lives, cuts to health programs, cuts to education, and cuts to anti-poverty programs at the very time rates of poverty, homelessness, and hunger skyrocket.

The costs of the publicly funded “recapitalization” of the banking system mount by the day. This massive public investment has been wasted protecting the fools who brought their own system crashing down around them. Surely another world is possible, a world in which investment decisions are democratized and further public interests. Nothing less will do.

VISIT CUBA IN 2012

By Cliff DuRand, Center for Global Justice

The Center for Global Justice (a project of RPA) is offering 10-day educational trips to Cuba. These provide an excellent overview of Cuba’s socialist achievements and the problems it confronts today. These people-to-people trips are licensed by the US government so that everyone who goes will be legal and able to fly to Cuba directly from an increasing number of US airports. All group activities are translated, so you do not need to speak Spanish. Anyone who is monolingual can always pair up with bilingual members of the group for free-time exploration of the streets and clubs of Havana.

In April the Center conducted such an educational trip. It was a panoramic view of the changes the Revolution has made in the last half century. The twelve members of the group learned about the history of the Revolution, Cuba’s health care system, education, economic transformation, the political system of Popular Power, women, trade unions, and more. As veteran world travelers, they had visited many countries before, but many found this trip the most informative they had ever taken. Here were some of their evaluations of the experience. One participant commented, “Visiting Cuba was the most intellectually challenging and stimulating trip I have ever taken.” That was because of the excellent itinerary arranged by the Institute of Philosophy, Cuba’s premier social research center. The Institute set up talks by various specialists as well as encounters with ordinary Cubans in their communities.

One member of the group was impressed that economic difficulties of the people “were overshadowed by their friendliness, willingness to help and share the little they have, their pride in their country and their obvious peaceful existence. I was able to meet and spend time with people who had very little economically, but were talented, had big hearts, were willing to share their gifts with me, and were genuinely happy to do so.”

Another commented, “I found the trip to be a good mix of a variety of views regarding Cuba. I felt we had an opportunity to speak with representatives from several different government agencies, who seemed open and honest about the strengths and challenges that they are currently facing. Our guides, and the other Cubans that we encountered, also gave us insights into current and past issues they face, long term and daily. I left feeling hopeful about the future of Cuba, with a better understanding of their history and the role the U.S. has played both past and present.”

One thing that puzzled many in our group was why the U.S. has maintained such hostility toward Cuba and its Revolution, especially in light of all it has accomplished for its people. We left with positive feelings. “I sincerely hope that America opens the door to freedom to travel to Cuba like any other destination so that the average American can see this beautiful country, experience its people and culture, and so erase some of the misconceptions and fears created by the propaganda at home.”



You can experience it yourself by joining the Center’s next educational trip to Cuba. For the 2012 schedule, contact cuba@globaljusticecenter.org.

These people-to-people trips are in addition to the annual June conference between Cuban and US philosophers and social scientists that the RPA has participated in for the last 20 years. The Call for the June 11-23, 2012, trip will be available in December. Interested? Contact global.justice.cliff@gmail.com

ELEVEN THESES ON THE ROLE OF PHILOSOPHY IN EDUCATION AND SOCIETY (★)

By Gabriel Vargas Lozano

Profesor Titular del Departamento de Filosofía,
Universidad Autónoma Metropolitana-Unidad Iztapalapa

Professor Vargas Lozano provides this context for the eleven theses:

My contention is that in the current neoliberal stage the Humanities, and particularly Philosophy, are under attack because of their critical nature. This is worldwide, though in some places it is more noticeable than in others.



In the case of Mexico, philosophy had always been part of the high school core curriculum in order to ensure that students received an integrated and solid humanistic formation before entering higher level education. However, in October 2008, the current government implemented an Education Reform, known as Reforma Integral de la Educacion Media Superior (RIEMS), in which not only was philosophy eliminated, but the entire field of humanities was eradicated. It is clear to us that such a reform is in alignment with the OECD technocratic model of education, through which students are offered instruction rather than education in order to meet the needs of production processes and where humanistic formation holds no relevance.

In the face of this situation, a group of philosophy professors decided to create an organization, named Observatorio Filosófico de México (OFM), under which all philosophy associations in Mexico were embraced. Its first objective was to reincorporate philosophy courses (Logic, Ethics, Aesthetics, and Introduction to Philosophy) into the curriculum. After an intense battle in the media, the federal government authorities backed down.

An agreement was signed by federal government officials and published in the *Diario Oficial de la Federación (DOF)*. Through this agreement, both philosophy courses and the humanities were to be re-established in the high school core curriculum. Despite this contract, the authorities have been reluctant to respect the agreement and to this day no measures have been put in place to fulfill it. Therefore, we are continuing this fight. Recently we published a full-page newspaper ad in *La Jornada* signed by most philosophy departments, some universities, scientific associations, and important personalities from Mexico, and some others from the outside such as Noam Chomsky and Bill McBride.

At the same time, in Latin America, but especially in Mexico,

philosophy has no place in the public sphere. That is why we decided to publish the Spanish version of UNESCO's Philosophy, A School of Freedom. In summary, the attack on philosophy is global, though consequences are different locally.

Thesis 1

The teaching of philosophy should be recognized as an essential aspect of the right to education that all people should enjoy everywhere in the world.

Thesis 2

The right to philosophy is closely linked to the development of a democratic society.

Thesis 3

There is a global contradiction between market forces and the forces of culture.

Thesis 4

Philosophy, among other things, can fulfill two ideological functions: as an attempt to legitimize a form of domination or as a method of critique.

Thesis 5

Philosophy is generally taught through the following paradigmatic forms: the dogmatic-ideological, historical-patrimonial, problematizing, democratic-dialogical, and that related to action.

Thesis 6

Philosophy must emerge from its "Ivory Tower" in order to fulfill its social function.

Thesis 7

Philosophy is critical of the knowledge contained in the general theory of cultural forms.

Thesis 8

Philosophy forms critical minds through education.

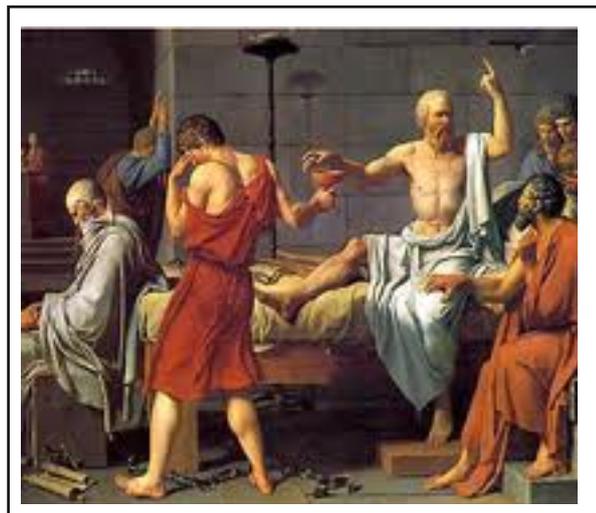
Thesis 9

Philosophy requires philosophical action.

Thesis 10

Philosophy must contribute to changing the world.

* These theses constitute a commentary and in some cases an extension of those affirmed by several of the authors of the book Philosophy, A School of Freedom, whose English version was published in 2007, and whose Spanish version first appeared in 2011, published by the UAM-I, in collaboration with UNESCO, thanks to the good offices of Moufida Goucha, Chief of Section: Human Security, Democracy and Philosophy Section, Division of Human Rights, Human Security and Philosophy of UNESCO, who coordinated the original edition published in French.



SOA WATCH DELEGATION TO HONDURAS, MAY 2011

By Gail M. Presbey, University of Detroit Mercy

I was fortunate to be able to join this delegation to Honduras, to learn about the conditions that people are living in under the coup government, and to learn about human rights violations there. I went with School of the Americas Watch (SOAW), and our contingent was led by Fr. Roy Bourgeois, founder of the SOAW, and Lisa Sullivan, SOAW Latin America Coordinator. Both Sullivan and Bourgeois had earlier been speakers I had invited to my campus. Sullivan had come to denounce the coup of June 28, 2009, within three months of its happening. Already the media in the U.S. was following the U.S. government's lead in saying that it was not a coup. The coup leaders said that President Manuel Zelaya had stepped down from the Presidency and left the country voluntarily, whereas he had been forced out. The military leadership of Micheletti and the subsequently "elected" President Porfirio Lobo did not have legitimacy in the eyes of many Hondurans who wanted "Mel" Zelaya to serve out the rest of his term. Zelaya was widely popular because he had significantly raised the minimum wage for workers. He had, however, according to Thomas Loudon of the "Comision de Verdad" (set up in Honduras to document political repression under the coup government), stepped on the toes of some foreign businessmen when he wanted to break the Texaco-Shell monopoly on oil that had led to high fuel



prices in the country. The US holds a strategic oil reserve in Honduras. Zelaya was in the process of allowing other companies to explore it. He was also looking into working with Iran, Venezuela, Brazil, or China to refine oil. Fr. Roy Bourgeois and Lisa Sullivan had met with Zelaya to talk to him about his not sending Honduran soldiers to the US Army School of Americas (SOA--now WHINSEC) for training, and Zelaya had reacted to the proposal enthusiastically. (Several other countries have already boycotted SOA/WHINSEC due to SOAW's lobbying). Bourgeois and

Sullivan were therefore crushed to hear that Zelaya had been ousted by force.

Our delegation arrived just in time for an annual May Day march. We marched in solidarity with the Committee for Families of the Detained and Disappeared in Honduras (COFADEH). We marched through the streets of Tegucigalpa toward the Congress building with banners bearing the likenesses of so many brave Hondurans who had died over the

past decades in attempts to bring justice to Hondurans. At COFADEH headquarters over the next few days we met with so many family members who had lost their loved ones due to political repression.

To take just one example, the teachers and students have been protesting what Micheletti and Lobo have done to dismantle public education in Honduras. Already the teachers' pension fund has been raided and emptied by the new government. Teachers were going for months without pay. And laws were proposed (and passed by Honduran Congress on March 31 despite protests) that would pave the way for the privatization of education, which could lead to teachers being on ten-month contracts and working for a third of their present salaries. Teachers and students took to the streets, striking for three weeks in March 2011.

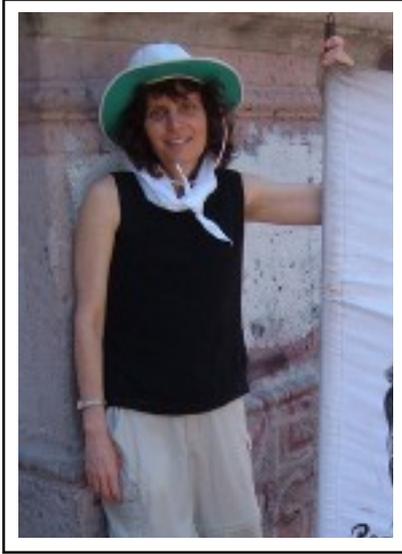
Police have been known to use tear gas canisters fired at close range into thick crowds, and under these conditions the canisters can become lethal. Ilse Ivania Velazquez, a 59-year-old teacher and former principal who had served for 34 years was hit in the face by a canister, and in the midst of the cloud she collapsed and was run over by a vehicle and killed. We met her family members, who mourned her loss and testified to her courage and commitment to the cause of education.

We met family members of Felix Rolando Murillo Lopez, who disappeared on Teacher's Day, September 17, 2009. He had just been celebrating the day with fellow teachers when he was never seen again. He had been a supporter of Zelaya and was known for challenging police complicity in the earlier killing of a fellow teacher. Lopez had brought the bullets from his dead friend's body to the police station and insisted that they do a proper investigation into the causes of the teacher's death. Human rights groups charge that there is a culture of impunity in Honduras because police do not investigate murders. A well-documented website (see below) lists the politically motivated deaths in Honduras, and the list includes teachers, students, activists, and many journalists.

Our delegation left the big city of Tegucigalpa to go to the north coast and stand in solidarity with communities in danger of being pushed off of their land by wealthy landowners who manipulate government and law to claim (however shakily) title deed to land that others consider their own. Miguel Facussé and René Morales have been claiming that state-owned land in Tocoa and Trujillo in the department of Colón belongs to them, despite having no titles to the land. The land is coveted to grow palm oil plants as a quick-yielding cash crop. Peasant families have been occupying land in attempts to stop these thefts. In these contests the poor have a difficult time having their legal rights upheld.



We visited the Guadalupe Carney Community, named after the Jesuit missionary who devoted his life to the poor and landless of Honduras. Carney “disappeared” in 1983 and is widely believed to have been killed by the Honduran military, possibly with U.S. assistance. My university holds his



archives (see website below). This community consisted of people who had lost their homes in Hurricane Mitch during May 2000. The government had purchased land for them to resettle, but landowners who sold the land say they were not fairly compensated by the government and so insist they still own the land. Some of this land is planted in palm oil. On November 15, 2010, a group of men went to farm some of the land – land to which they had legal title. The private guards of the large landowners opened fire and killed five men. We met with the widows of the men who were killed. We also visited the prison where one of the members of the Guadalupe Carney Community is held on charges that he participated in retaliation against guards for these deaths.

We witnessed a community struggling against poverty in a context where they could not count on government police or courts to help their legal case. Here it seems that money rules. Luckily, a local Jesuit, “Padre Melo,” as he is known, cares about this community and accompanied us to the prison for our visit. The Padre, who knew Fr. Carney personally, lives in Progreso, where the Jesuit community runs a radio station (“Radio Progreso”) which airs news, political commentary, educational programs, and music.

We visited several other communities which were occupying land that rich landowners claimed was theirs instead. The problems are large scale and widespread, and people’s lives are at stake. In the south, near the Gulf of Fonseca, a brave group of folks in Zacate Grande (an island recently connected to the mainland by a causeway), trying to hold onto land their families have lived on for years, have set up their own radio station, where they broadcast their political message in hopes to deter aggressors (like Facussé) from stealing their land. We met a man recuperating from a bullet wound in his leg. He had been shot in an attempt to intimidate him and others from continuing the radio broadcasts.

As a delegation we decided we had to speak out about these injustices. We went to the steps of the United States Embassy and enacted our street theatre, which contained our message. Satirizing “Honduras is Open for Business,” the big convention that was held during the time of our visit, we staged a skit with our Uncle Sam speaking frankly about US-based corporations’ desires to exploit Honduran people and resources without labor regulations, decent wages, or human rights. We dramatized how our government gives aid to the Honduran military, which then uses these resources to repress their own

people, thus making the Honduran economy “friendly” toward business interests.

We learned so much about the struggles of the Honduran people. Not long after we returned we heard the good news that Zelaya had been allowed back into Honduras (see “Democracy Now” for extensive coverage). However, he was returned as a private citizen, not as a President. The OAS had insisted that he be returned, which was good. But politically motivated repression continues on a large scale. While 86 U.S. Congress persons signed the McGovern-Schakowsky-Farr letter submitted to Congress on May 25, 2011, a letter expressing the need for accountability for widespread human rights violations in Honduras, the pressure put on the Honduran government to respect democracy and human rights is not enough. Nevertheless, the movement for true democracy in Honduras continues, and it needs our solidarity.

Additional sources:

<http://www.thenation.com/article/160472/open-season-teachers-honduras>

<http://www.crln.org/node/1369>

<http://liberalarts.udmercy.edu/clasa/>

<http://www.soaw.org/news/news-alerts/3464-military-coup-by-soa-graduates-in-honduras-shines-spotlight-on-controversial-us-military-training-school>

<http://hondurasresists.blogspot.com/2011/03/educator-killed-repression-against.html>

<http://hondurasresists.blogspot.com/2011/03/letter-from-miriam-miranda-recently.html>

<http://www.cofadeh.org/>

www.mitfamericas.org/Honduras-COFADEH-Alert.doc

<http://eric-rp.org/content/>

**CALL FOR PAPERS
THE TENTH BIENNIAL RADICAL
PHILOSOPHY ASSOCIATION
CONFERENCE AND THE 30TH
ANNIVERSARY OF THE RPA**

What is Radical Philosophy Today?

Canisius College, Buffalo, New York

October 11-14, 2012

Call for Papers

The Radical Philosophy Association Conference Program Committee invites submissions of talks, papers, workshops, roundtable discussions, posters, and other kinds of conference contributions for its tenth biennial conference, to be held at the

Canisius College, Buffalo, New York, October 11-14, 2012.

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 and/or activist work in other academic disciplines – such as ethnic studies, women’s studies, social sciences, and literary studies – and from those engaged in theoretical and/or activist work unconnected to the academy.

We especially welcome contributions from those often excluded from or marginalized in philosophy, including persons of Africana, Latin American (Americana), Indigenous, or Asian descent or traditions, glbt persons, persons with disabilities, poor and working class persons.

Conference Theme

“What is Radical Philosophy Today?” The adjective “radical” is used in many different ways politically and philosophically. It is especially important to explore some of these various meanings as the Radical Philosophy Association looks back on thirty years of intellectual and political activism and advocacy on behalf of justice and liberation and forward to the future through and beyond our current crises.



It seems to many that the world faces several deep problems. How does specifically “radical” philosophy help us to understand and address them? For example, capitalism demands and enforces increasing gaps between

the wealthy and the middle class and the poor worldwide. Oppressive systems of class, race, gender, heteronormativity, and able-bodiedness continue to function, defining people and their lives in harmful and de-humanizing ways. Violence continues to deform people’s lives and possibilities by permeating our everyday experience and invading our consciousness, making us both less aware of it and thus more accepting of it.

For these reasons and many more, we invite submissions that answer (or raise) questions about the nature of radical philosophy and its roles in understanding and responding to current crises.

What is radical theory? How can radical theory be made more effective in responding to crises? What philosophies/ philosophers are radical?

What is radical practice? What does one have to do/be to be radical? Is being radical important? Do some forms of radical practice need to be criticized?

What is radical identity? How does one think radically about identities of race, gender, nationality, citizenship, able-bodiedness, sexuality, etc.? What constitutes a radical identity? How do individuals in groups historically labeled or excluded by race, gender, nationality, etc., redefine, refute, or revolt against the western histories of those categories?

What radical responses are needed to address the crises in economics worldwide? What place does class (and class analysis) have in discussions of radical ideas, radical politics, or radical critiques of the political economy? How does one radically rethink the concept of class in light of current crises?

How does one think radically about democracy or statehood/nationhood? What is radical political engagement? What does radical philosophy have to say about current protest movements in the US and worldwide?

What is radical art, radical expression, a radical style? How can such aesthetic categories and concerns contribute to changing/transforming the world?

What is radical pedagogy? How can teachers help to radically change the world in positive ways?

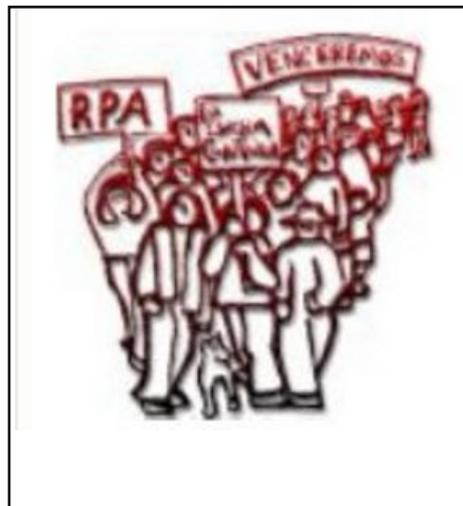
We thus invite submissions for the Tenth Biennial Conference of the Radical Philosophy Association: "What is Radical Philosophy Today?"

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:



For an individual talk/paper/workshop/poster/performance or other type of individual presentation:

1. Name, address, email, affiliation (independent scholar, activist, educator, etc.), of presenter
2. Nature (talk, workshop, etc.) and title of proposal
3. Abstract of 250-500 words
4. Equipment needs

For a group panel/workshop/poster/performance or other type of group presentation (note: maximum three panel participants not including chair):

1. Name, address, email, affiliation of the group's contact person and of each participant
2. Nature (panel, workshop, etc.) and title of proposal
3. Abstract of 250-500 words for group proposal
4. Titles and abstracts of 250-500 words for each paper (if applicable)
5. Equipment needs



Panel chairs: If you would be willing to serve as a panel session chair, please indicate this on your submission form. Session chairs are responsible for introducing participants in panel sessions 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 rpa2012meeting@gmail.com. NOTE: Please do NOT submit complete papers.

DEADLINE FOR PROPOSALS: MARCH 15, 2012

For further information, contact members of the Program Committee:

Peter Amato peterama@drexel.edu
Melissa Burchard mburchar@unca.edu (chair)
Tommy Curry t-curry@philosophy.tamu.edu
Tom Jeannot jeannot@calvin.gonzaga.edu
Gertrude Postl postlg@sunysuffolk.edu
Devin Shaw devinzshaw@gmail.com
Sarah Tyson sarah.tyson@vanderbilt.edu
Scott Zeman scott.zeman@vanderbilt.edu

The local organizer of the conference is Tanya Loughead tanya.loughead@canisius.edu

**RPA GROUP SESSIONS AT THE
EASTERN APA, DECEMBER 27-30,
2011**

GVI-7. Radical Philosophy Association, 7:30-10:30 p.m., Wednesday evening, December 28th

Topic: Author Meets Critics: Alexis Shotwell, *Knowing Otherwise: Race, Gender and Implicit Understanding*

Chair: TBA

Critics: Camisha Russell (Pennsylvania State University), "Epistemology and Identity Formation"

Anna Mudde (University of Regina-Saskatchewan), "Implicit Understanding and Social Ontologies"

Author: Alexis Shotwell (Laurentian University-Ontario)

Topic: Author Meets Critics: Marilyn Nissim-Sabat, *Neither Victim Nor Survivor*

Chair: Lewis Gordon (Temple University)

Critics: Marina Banchetti-Rabino (Florida Atlantic University)

Paget Henry (Brown University)

Author: Marilyn Nissim-Sabat (Lewis University)

GX-8. Radical Philosophy Association, 7:00-10:00 p.m., Thursday evening, December 29th

Topic: Philosophies of Liberation

Chair: J. Everet Green (Purchase College-State University of New York/Mercy College)

Speakers: Doug Morris (Eastern New Mexico University)

"Pedagogies of Liberation"

Nathan J. Jun (Midwestern State University)

"Anarchism"

Richard Jones (Howard University)

"Realizing a Logic of Human Liberation"

Michael Paradiso-Michau (North Central College)

"The Ethics of Co-Responsibility in the Philosophy of Liberation"

Topic: Liberal Imperialism and Armed Humanitarian Intervention

Chair: Rodney Peffer (San Diego State University)

Speakers: Rita Manning (San Jose State University)

Harry van der Linden (Butler University)

"Barack Obama as Just War Theorist"

Rodney Peffer (San Diego State University)

"Liberal Imperialism and NATO's Military Intervention in Libya"

**JOIN THE RPA!
OR
RENEW YOUR MEMBERSHIP!**

Regular membership in the Radical Philosophy Association costs \$42 a year. Reduced rate memberships for students or unemployed persons are \$15. Membership in the RPA includes a year's subscription to the *Radical Philosophy Review*, a peer-reviewed journal published on behalf of the RPA by the Philosophy Documentation Center. Electronic access to the *Radical Philosophy Review* is available at higher membership rates, \$67 for regular members and \$50 for student members.

You can join the RPA or renew your membership easily by clicking on the Memberships tab on the RPA homepage (<http://www.radicalphilosophyassociation.org/>), where you can also check to see if your membership is current. Or you can contact the Philosophy Documentation Center, P.O. Box 7147, Charlottesville, VA 22906-7147, or on the web at www.pdcnet.org.