革命的团结是，首要的，是一种革命的实践。这意味着它包含了革命的目标。因此，作为无政府主义者，我们不能基于任何权威或经济的基础来建立团结。这不是义务、责任或债务的问题。没有人欠任何人团结，不管他们做了什么或正在经历什么。团结的基础是承认自己的斗争是与其他人斗争的同一性，换句话说，是共谋。这是非常重要的。如果团结是对自己斗争的承认，那么它是通过持续这种斗争、持续对抗这个社会秩序，并专注于什么统一了我的斗争与其他人的斗争，来实践的。”

- 引自 Wolfi Landstreicher 的《革命性团结：一个挑战》

在 5 月 3 日的早晨，波特兰警察局闯入并洗劫了 Pax 的房子，并以36起刑事破坏罪和36起共谋犯罪破坏罪的重罪指控他。警察声称这是两年持续调查的结果，未来还可能有更多的逮捕。首次出庭时，保释金被设定为560,000美元，这是一个荒谬的金额，考虑到 Pax 被控的相对轻微的罪行。在初步出庭后，64起指控被撤销，州降低了赎金，只有4000美元实际上需要支付。朋友和社区成员筹集了资源来援助他。在预审时，又增加了一起刑事破坏罪和一起共谋犯罪破坏罪的指控，总数达到10起重罪。

Pax 是一个自豪的无政府-共产主义者，他有着坚定和无妥协的反压迫与解放的承诺。他以他的搞笑幽默和对无政府主义横幅的热爱而闻名。他自青少年时期以来就参与了各种无政府主义项目。重要的是要注意 Pax 被捕的背景。在过去的几年里，波特兰涌现出了一股起义的无政府主义氛围，尽管镇上可见的无政府主义局面整体上是活动主义的。仅在过去的一年里，就有对 Umpqua 银行、多个井喷银行、摩根大通银行、美国银行、银行、Key 银行，以及星巴克的袭击。根据通讯和新闻报道，这些袭击多由岩石砸碎窗户组成。到目前为止，还没有人被发现参与了这些抵抗行为。Pax 成为了这些行为的替罪羊 - 警察希望用这个非常卑鄙的罪名吓唬我们其他人，使我们变得消极和顺从。但是将我们的朋友关起来不会减轻我们对资本主义和国家的仇恨 - 如果可以的话，他们已经在我们心中点燃了我们希望某天将每一座警察局、每一座银行、每一座监狱和每一座边境都付之一炬的火焰。

我们必须继续援助 Pax，但我们也认识到我们自己的斗争，他在为自由而斗争。我们必须向我们自己证明，我们不是那些因某人因政府的猎巫而不幸被抓住而没有同情心的慈善工作者，而是与 Pax 和与无论谁犯下了 Pax 所被控的罪行的伙伴们一起的同志、同谋者和朋友。对革命性团结的持久实践！直到每座监狱被夷为平地，我们都在战斗！

我们对 Pax 法律情况的最新更新，请访问 www.freepax.org。他的下一次出庭日期是 7 月 2 日，下午 1:30 在 Multnomah 县法院。
The Portland Radicle aims to stimulate discussion of anarchist thought in our communities. We seek to disseminate diverse ideas of autonomy, self-determination, and mutual aid in order to encourage constructive resistance against political, economic, and social forms of domination in our lives.

What is the Radicle?

The Portland Radicle is an anarchist-without-adjectives project that is looking for articles from anarchists of all backgrounds for consideration. We like writing that is accessible, but not simplistic. We are looking for articles between 500 and 1500 words. To submit please contact us at:

portlandradicle.wordpress.com
theportlandradicle@riseup.net

Paul Goodman, Out of Obscurity
By Matthew

Paul Goodman was considered by many the “philosopher of the New Left,” a person whose writings and reflections had profound impact on the generation of the 60s, and the resurgence of his works in the last few years is heartening. In 2010, PM Press published three works: The Paul Goodman Reader, Drawing the Line Once Again, and New Reformation: Notes of a Neolithic Conservative. Most recently, a film produced by JSL films entitled Paul Goodman Changed My Life was released to much acclaim in late 2011.

Director Jonathan Lee provides us with insight into Paul Goodman’s life and times using ample historical footage, interviews with people affected by Goodman and discussion on some of his most important works. The film connects us with Goodman in a more visceral way than we might otherwise experience through his writings. His quick wit, enigmatic smirk and intelligence come through the screen through the use of historical footage & erudite reflections from friends. One such example is Goodman’s account of a teaching experience in which he paired elementary Latin with pornography, the hilarious highlight of an 1966 interview on Firing Line, a nationally syndicated show hosted by William F. Buckley, Jr. A video clip from that same interview opens the film, a tantalizing introduction to this remarkable intellectual. Buckley extols Goodman’s virtues and eccentricities in his guest’s introduction:

“Mr. Paul Goodman is, roughly speaking everything, except as far as I know a basketball player. Everything else he excels in. I suppose I should list Mr. Goodman eccentricities: he is a pacifist, a bi-sexualist, a poverty cultist, an anarchist, and a few other distracting things”.

The film then introduces us to one of Goodman’s most noted works, Growing Up Absurd: Problems of Youth in the Organized Society. Published in 1960, it became an anthem to the emerging youth movement of the 60s. The book unravels the reasons for youth’s disenchantment with and disaffection from the organizational society of the 50s, seeking to explain the growing frustration of the youth, which would soon find expression in the cultural revolution of the 60s. The film includes a telling interview with Studs Terkel, a noted broadcaster and historian, who stated that it was “a book on waste really.” Paul Goodman agreed saying, “yes, a waste of humanity, a waste of the most hopeful part of humanity, the growing-up part.”

The film addresses a criticism of both Growing Up Absurd and Goodman himself, namely, a disregard for gender equality. An attitude not unique to Goodman, it is nonetheless a significant and poignant shortcoming for an anarchist. Deborah Meir, founder of the Central Park East School, provided an excellent example of Goodman’s disregard for gender equality with a frank gender-biased quote from Growing Up Absurd:

Continued on page 7
Occupy is dead. Its original incarnation has reached its memetic peak, and it cannot re-create a spectacle akin to that of last fall. Mainstream media, crucial to popular awareness of Occupy Wall Street, has made the judgment that if Occupiers can’t force it to pay attention by pulling off some daring adventure, then nothing more can be said. If this spectacle is the only thing that gave Occupy\(^1\) meaning, then it never really lived and the media which transmits that spectacle is correct to be seeking Occupy’s zombie death rattles.

Mainstream media has had a complex relationship with Occupy Wall St. from its beginning. Widespread coverage of it began only after footage of police brutality captured by protesters gained popular sympathy. The carnival atmosphere of the encampments, with their break from everyday life, created a spectacle that further captivated the media. At the same time, they directly undermined the passive and alienating culture of spectacle by creating spaces for direct participation on a human scale, for making history rather than just observing it. These were simultaneously semi-autonomous zones in which people participated in community; co-creating a culture of resistance, solidarity, and voluntary mutual aid; and theaters of those social experiments for the broader public. Their existence challenged the prevailing narrative that capitalist society, with its dominating, alienating, anti-cooperative, and destructive social relations, constitutes the best or only possible world.

The camps became hubs that attracted diverse participants from university students newly facing mounting debt and a collapsing job market, to previously-employed workers unable to find work, to unhoused individuals who have been forced out of or chosen to leave mainstream society. Within these crucibles, participants grappled with power inequality and class divides, marginalizing social dynamics, abuse, mental health issues, and other problems that starkly show the failure of a society built on the logic of capital to meet human needs. However, many involved soon realized that both the root causes of these problems and their solutions were beyond the scope of Occupy’s original camps and participants, those who continue to organize must form broad networks with existing community groups recognizing the interconnectedness of struggles. Drawing lessons from Occupy’s historical and recent precursors (occupations of public spaces, workplaces, state buildings, prisons, and even a whole island), organizers must help create counter-institutions that directly address people’s needs, challenge power, and tangibly defend their efforts. Some possibilities are the development of alternative economies; the reclamation of land and vacant public spaces, workplaces, state buildings, prisons, and even a whole island; organizers must help create counter-institutions that directly address people’s needs, challenge power, and tangibly defend their efforts. Some possibilities are the development of alternative economies; the reclamation of land and vacant buildings for community centers, gardens, and homes; workplace occupations and labor and rent strikes; building alternatives to the police; and direct, long-term disruption of institutions of state and corporate power. These are projects that both groups that pre-date Occupy Wall St. and some Occupiers have been exploring.

In order to manifest their values beyond the scope of Occupy’s original camps and participants, those who continue to organize must form broad networks with existing community groups recognizing the interconnectedness of struggles. Drawing lessons from Occupy’s historical and recent precursors (occupations of public spaces, workplaces, state buildings, prisons, and even a whole island), organizers must help create counter-institutions that directly address people’s needs, challenge power, and tangibly defend their efforts. Some possibilities are the development of alternative economies; the reclamation of land and vacant buildings for community centers, gardens, and homes; workplace occupations and labor and rent strikes; building alternatives to the police; and direct, long-term disruption of institutions of state and corporate power. These are projects that both groups that pre-date Occupy Wall St. and some Occupiers have been exploring.

Instead of a world for the consumption of images and symbolic participation in life, a world is needed where everyone can exist in dignity as co-creators of their existence. Occupiers must refuse to be assigned parts in the theater of social struggle. They must begin the project of exploring where we have been in order to plot a course to where we want to be. And they must do so with their own eyes.

\(^1\) In this article "Occupy" refers generally to Occupy Wall St. and autonomous groups that organized actions in solidarity with it.
Earth First Rendezvous
By Tripp

I'm sprinting up the state forest road as fast as I can, but I find myself heaving breaths after two sleepless days. Up the way a friend shouts “FLIP THE VAN!” Half of me wants to stop it from being flipped; the other half really wants to push it over. Still running, I don’t get there in time to decide. The van crashes onto its side, battery cables still connected. The flying sparks that follow are at best, terrifying. At worst, they can burn down the whole forest we are here to protect.

A group of Earth First'ers have spent the past week in the forest building relationships, building skills and plotting how to protect Cascadia. It’s 2009 and I’m at the Round River Rendezvous, the annual gathering of the radical ecological movement, where we sing acoustic metal songs, share wine, climb trees, go swimming, argue, wrestle, share skills and make love.

By the end of the week a plan is completed to block a logging road leading to an active timber sale. The idea has been in the works for months but this event has brought the dream team together to make it happen.

People from all levels of experience spend the night before building an impressive and technical road blockade, but when the loggers show up at 5 AM, it isn’t finished. As the loggers leave to call the cops, an old, nearly dead and potentially explosive van is suddenly built into the blockade. Electrical fires extinguished, the insta-blockade buys us time to complete the plan.

The ‘Free State’ blockade and tree sit held for days, stopping logging, gaining national media attention. Activists have spent much time picking apart the lessons learned from this action. For all of its problems (like romanticizing flashy tactics over strategy), the event was instrumental in spawning a new generation of the now thriving radical ecological movement in Cascadia.

But the radical environmental movement is not just about actions. In order to have a sustainable movement, we must have a culture of resistance. Building and sustaining this culture is at the core of the tradition of the Earth First! Rendezvous. For five days in June activists from across our bioregion will come together to celebrate our victories, mourn our losses and prepare for future actions and campaigns with friends, new and old.

The ‘Night to Howl’ will be Friday the 22nd where Earth First'ers share their talents from acoustic metal to theater to poetry to folk songs. Workshops focusing on movement skills such as Direct Action, Campaign Strategy, Theater of the Oppressed and many more will happen from Thursday to Saturday. Throughout the week, childcare will be provided by

Portland Radical History in June

- **1856:** After skirmishes with US soldiers and military veterans, some native tribes of the Rogue River Valley are forced out of their homeland and sent to reservations in the Illinois and Siletz reservations. Some refuse to leave and go into hiding, but war, introduced disease, and hunger have stunted the capacity for violent resistance.

- **1866:** The National Guard is called in to put down a violent strike by the Columbia River Fishermen’s Protective Union, which organized the predominantly Scandinavian gillnetters against cannery owners. Soon after the moderately successful strike workers form the Union Fishermen’s Co-Operative Packing Company, one of the largest canneries on the Columbia River.

- **1898:** The US District Court dismisses charges against the Sellwood-based Firebrand newspaper. After publishing Walt Whitman’s “A Woman Waits for Me,” the anarchist publisher had been charged with sending “obscene material.”

- **1918:** Dr. Marie Equi is indicted under the Espionage Act for an antiwar speech made at the Portland NWWU’s 22nd Women’s Suffrage Convention. Later that year she is sentenced to eleven months in San Quentin prison.

- **1934:** When 12,500 West Coast longshoremen go on strike in May with the support of Portland’s working-class community, shipowners and waterfront shipping companies struggle to find scabs to work their ships. The Portland Police do little to break the strike, so the Citizens Emergency League, a vigilante group to patrol the city and attempt to break through picket lines.

- **1942:** Pearl Harbor, Oregonians imprisoned by Franklin Roosevelt’s Executive Order 9066.

- **1948:** Vanport, one of the only racially-integrated neighborhoods in the Pacific Northwest, is destroyed by the Columbia River. The National Guard is called in to put down a violent strike by the Columbia River Fishermen’s Protective Union, which organized the predominantly Scandinavian gillnetters against cannery owners. Soon after the moderately successful strike workers form the Union Fishermen’s Co-Operative Packing Company, one of the largest canneries on the Columbia River.

- **1954:** The House Un-American Activities Committee (HUAC) arrives in Portland to investigate 53 Oregonians accused of being leftists by local informants. Most of the accused lose their jobs, and four are sent to prison for contempt of Congress.

- **1969:** Riots erupt in the Albina neighborhood after police use nightsticks to disperse a group of teenage girls and scapegoat Black Panther Party members for the ensuing community backlash. Four nights of unrest leave dozens of buildings burned to the ground.

- **1971:** The Portland Police riot, the first Pride Parade. Initially a chaotic event, the parade continues to grow, and by 1979 the Portland Pride Parade is now regularly held on the third week in June.

- **1976:** Members of the George Jackson Brigade, a group of radical Black women and men, begin to organize in Portland. By 1977 they have established their headquarters and begin to organize for radical political action.

- **1985:** The first American tree-sits take place in Oregon to prevent clearcut logging in the Willamette National Forest. Sheriff’s deputies end a month-long Earth First tree sit by wresting activists down from their trees.

- **1991:** Arson attacks destroy mink farms at Oregon State University. The group announced “the AGA notched up a few birdies and a hole-in-one as we work to protect our bioregion and biodiversity.”

- **2000:** Portland’s Live Stock Exposition Facilities currently house over 3,700 Portlanders imprisoned by Franklin Roosevelt’s Executive Order 9066.
parents and trusted caregivers. There will also be a child track with workshops geared for the youngest activists will help grow our movement. Campfire stories of past campaigns from movement elders will fight the forgetting that capitalist culture would prefer.

Building a community of mutual aid and self-reliance, we ask folks to come prepared to camp in the coastal rainforest for a week, or any part they can attend. “There is no registration and no fee. Instead the communal kitchen is powered by donations and activists who attend the gathering take turns doing security shifts, drinking water runs, taking care of shitters, mediating conflicts and all of the roles it takes to ensure an empowering experience.

Earth First! prides itself on reclaiming space in threatened places while mitigating the impact our presence has on the ecosystem by practicing leave-no-trace-ethics. But this ethic, inspired by a biocentric view of the world, must extend to our human communities. While in the past our movement has been rich in the understanding of the oppression that affects the earth and living creatures, it has often neglected to prioritize addressing the ways this same oppression intersects with the patriarchy and other systems of domination we deal with in our human communities.

Now, as our movement turns thirty, we recognize and hold at the core of our gatherings the need to create a safe(r) space for our community to grow. A strong anti-oppression policy and more importantly anti-oppression culture is alive in the radical ecological movement. We are holding the regional rendezvous to practice a culture of allyship to our bioregion and to each other.

This is your invitation to join this rich tradition of environmental activism. Come be a part of this year’s Cascadia Regional Earth First! Rendezvous June 20-25 in a forest west of Portland. We are all part of the new Earth First! movement. We recognize that the oppression felt by workers, women, foreclosed home- owners, queers, immigrants, and people of color is oppression that seeks to destroy the health of our human communities. It is the same oppression and same oppressors that seek to destroy the health of the plant and animal communities that give us life.

Together, at the regional Rendezvous this June, we will transform that awareness into skills for action. Then, after a week of strengthening our culture of resistance, we will act to stop the giveaway of Cascadia’s resources to the 1%, to Big Coal, Big Timber, Big Energy.

The post-rondy action is traditionally the culmination of our week of resistance building. This year it will take place on June 25th. All are invited and no one has to risk arrest, but we do encourage folks to stick around to put into practice the skills we gain and generate stories to sustain us as we work in the defense of mother earth. To get involved in planning, food prep, site prep or Earth First! in general email: cascadiarondy2012@hushmail.com or go to www.Cascadia2012.com

WE ARE PLANNING A

PACIFIC NORTHWEST REGIONAL ANARCHIST GENERAL ASSEMBLY AND WE WANT YOUR IDEAS!

This multi-day event will be an opportunity for anarchists from all over the Pacific Northwest to come together to network, build affinity, share stories of struggle, and take action.

Tentatively planned for sometime between mid-July and mid-August, we need your ideas to make this happen! What do YOU want to see out of a multi-day regional anarchist general assembly?

Which dates work well for you? What do you want in terms of discussion spaces, networking, format, workshops, working groups, etc? What games do you like to play? Are there specific accommodations we should keep in mind to make this event accessible for as many folks as possible? What kinds of peripheral social events do you want to attend?

If you have skills, resources, workshops, or anything else you’d like to contribute, please get in touch!

pnwanarchistgeneralassembly@riseup.net
Notes from Abroad
By Sam

I spent the last two-and-a-half years of my life as a migrant laborer, teaching English in South Korea. I didn’t exactly choose to pick up and leave my life in the states; I didn’t have much choice. Given the state of the economic crisis and the non-existent job market in Portland, working abroad seemed like my only real option.

First, I want to give a brief picture of migrant labor in Korea. The term “migrant labor” evokes images of rough plantation workers slaving in the sun for 12 hour days, earning wages well below minimum. Hundreds of thousands of workers come to Korea who fit this hyper-exploited mold. Many southeast Asians relocate to Korea for low-paying, dangerous, undesirable jobs in construction, manufacturing, and agriculture. The Korean government even gives E6 visas to women forced into prostitution. Crackdowns against illegal and undocumented workers help keep this mistreated and deceived workforce in line. Those attempting to flee are detained and punished, often kept in appalling detention centers.

In Gimpó, a suburb of Seoul in which I lived for a year, I often encountered groups of Sri Lankan construction workers. I assumed they were building a massive apartment complex that was developing down the road. It was plain they received little money and faced incredible racism. I once saw a pair of them verbally abused on a crowded bus. Another time, I met a pair of them in a pension office where they were denied their refund because their boss (illegally) failed to report their income.

The well-compensated and respected native speaking English teachers in South Korea do not face quite the same hostility. The degraded term “migrant labor”, though technically accurate, seems strangely inapplicable. My experience was not comparable to the racism and exploitation faced by the menial laborers from South Asia. English teachers are a relatively privileged sector of the Korean economy, often given much higher pay than our Korean counterparts in the industry. Since my pay came out to roughly 9 dollars an hour, I was shocked to learn that the Korean teachers at my academies get paid about half the salary of foreigners, even though they have dedicated their whole lives to studying English and are well educated. This drastic disparity often served to maintain an uncomfortable gap between the native speakers and Korean English teachers.

Overall, I had a good experience in Korea and I’m glad I went. But the fact is I was underpaid and overworked. Parents dole out big bucks for their kids to attend private academies such as the one I taught at. Korean families spend roughly 25% of their income on their children’s educations. The tuition for one kid is roughly equivalent to one teacher’s salary. There are hundreds of kids attend the academy, and there are only about 12 teachers. So, somebody is making mucho won ($) off our butts. And we work hard, with 8-9 hour days and no significant breaks. I usually had 5-6 hour stretches in my day with no breaks to eat and barely enough time to go to the restroom.

On top of that, the job is quite precarious. A year-long contract is the norm. During this time they can fire you for the most contrived reasons. I knew multiple people who were let go simply because the school didn’t like them. They were given lame official reasons for their dismissals, such as forgetting to write homework on the board or not grading tests on time: minor mistakes that everyone makes during their first few months. Long time teachers in Korea have to go through the same job searches every year, never finding stability.

While the English teachers and the Asian construction workers are at opposite ends of the stratified ladder of migrant labor, they are part of the same phenomenon of international capital. As the Korean economy boomed in the late 1980s, demand for cheap, menial labor and English education simultaneously skyrocketed. As Korean companies looked to expand operations with exploitable workers to lower costs, Koreans sought English language skills to achieve success in the global marketplace. Essentially, the Sri Lankans and I were in Korea for the same reason: to meet the needs of globalized and expanding Korean capital.

Therefore, English teachers in Korea need to realize all migrant workers are in this together. Also, native English speakers will not be at the top of the migrant labor pile forever. Increasingly, the well-paid native speakers will be pitted against cheaper English teachers from abroad, mostly from the Philippines. Many Filipinos are well qualified English instructors, paid much less than the standard contract as they are not native speakers. It is common for Koreans to study English online with Filipino tutors. Recently, Korea began issuing visas for Filipino English teachers, and many are teaching in Seoul already. Of course, this has elicited a disturbingly racist backlash from Koreans and native speaking teachers alike. The tried and true divide and rule tactic of pitting different laboring groups against each other is in effect.

A more ominous trend threatening English teachers in Korea comes from the robotics obsession. Many Korean public schools are toying with the idea of English teaching robots. Advanced prototypes are already being tested as teacher assistants in the Daegu school district. The Korean government hopes to replace most, if not all, of the expensive native speakers with robots by the end of this decade. A flesh-and-blood native English teacher might be a thing of the past in Korea very soon, becoming a luxury reserved for children of the well-to-do. The robot teacher is praised as an awe-inspiring innovation, when in reality it is a direct assault on all teachers everywhere. Not to mention the absurdity!
Paul Goodman continued

“When I say young men and boys, a girl does not have to make something of herself. Her career does not have to be self-justifying. But if the boys do not grow up to become men, where shall the women find men, or the children find real fathers?”

A characteristic of Goodman’s approach to presenting a radical idea was to posit it in a very reasonable and matter-of-fact way, as if it were not utopian at all, but logical. This presentation style allowed for a more objective and sustained dialogue, and it encouraged conversation with much more liberatory possibilities. It was with this type of argument that Communitas: Means of Livelihood and Ways of Life was born, along with proposals for relieving urban congestion and rethinking public school organization. One of Goodman’s proposals sought to limit vehicles in Manhattan to taxis and public transit, thus reclaiming 30-35% of former road space for low-density urban housing and reducing the need for skyscrapers. Most intriguing perhaps, is his idea to create small schools consisting of 25 students and four adults (a teacher, housewife, college student, and high school graduate). His gender bias notwithstanding, Paul Goodman’s ideas for smaller schools and for fewer cars in Manhattan are still debated by civic reformers today.

Director Lee’s documentary seeks to bring Goodman out of obscurity so that both he and his ideas can be appreciated today. Yet the documentary fails to dive deeply enough into Goodman’s ideas of radical decentralization, freedom, and his critique of capitalist society. It would also benefit current examples of the praxis of Goodman’s ideas. For instance, with the rise of Occupy in the last year, Goodman’s salient voice would have found a large community to engage with. His thoughts on decentralization in both Drawing the Line Once Again as well as People or Personnel offers a number of practical insights into building a humane world through a predominantly decentralized framework.

It also would behoove us to revisit Goodman’s discussion on freedom within our society. In a somewhat similar vein as John Holloway’s Crack Capitalism, Goodman argues that a free society “is the extension of spheres of free action until they make up most of the social life.” While he saw contemporary society as being very coercive and becoming increasingly so, he thought that there was much within it that was free: “In creative work, in passion and sentiment, in spontaneous recreation, there are healthy spheres of nature and freedom: it is the spirit of these that we must often extrapolate to all acts of utopian free society, to making a living, to civil life and law.” He believed that while many of the functions of our present society have been corrupted, they draw from a “free natural power,” which is the very source of existence. We should live presently as though we are free, to break open the cracks under which flows free natural power, and when needed, clash with the coercive elements so that we may create a truly free society.

In my mind, Goodman would enthusiastically applaud John Holloway’s closing plenary talk at this year’s Left Forum in which he said, “…or we take the hazardous path, many paths of inventing different worlds, here and now and through the cracks we create in capitalist domination, and as we invent new worlds we sing loud and clear ‘we are the crisis of capital, we are the crisis of the rush towards human destruction and proud of it, we are the new world that is pushing through…get out of the way, capital.’”

While Paul Goodman Changed My Life is an enjoyable documentary, it has the feel of a period piece, disconnected in some ways from today. Although the interviews of people affected by Goodman were utilized well to provide viewers with a personal connection with him, the documentary would have benefited from the viewpoints of people engaged in projects that play out aspects of his philosophies. It is within communities of anarchists and radicals that one would most likely find his spirit and his ideas manifested by individuals who, having read Goodman, found that his work resonated with their own. Nonetheless, the film is an enjoyable account of an innovative and revolutionary thinker that should inspire many to further explore Paul Goodman and his ideas through his works.

The documentary is available on Netflix and can be purchased on DVD at www.paulgoodmanfilms.com.

The Multnomah County Library currently has Drawing the Line Once Again by PM Press and New Reformation: Notes of a Neolithic Conservative by Random House 1970 available for check out.
Across
4. We are enemies of the _______ which is the coercive violent organization of society
6. Ukrainian anarcho-communist army commander during the Russian Civil War: Nestor _______
7. A important Anarchist newspaper in the 1890s based in Portland Oregon: _____________
11. “What I believe is a _________ rather than a finality. Finalities are for gods and governments, not for the human intellect.” -Emma Goldman
13. ___________ said, “There will be a time when our silence will be more powerful then the voices you strangle today.”
14. Be practical demand the __________
16. A new world in the ________ of the old
21. “_______: We know what they are, and what they are worth! They are spider webs for the rich and mighty, steel chains for the poor and weak, finishing nets in the hands of the government.” -Pierre-Joseph Proudhon
22. ___________ was a famous historian who wrote The Peoples History of the United States

Down
1. In 1919 Puerto Rican anarchist and labor organizer Luisa Capetillo was sent to for being the first woman to wear _____ in public.
2. Ursula Le Guin’s award-winning science fiction novel exploring anarchist society: ___________
3. A group of people who are usually at marches and are violent: __________
5. May Day is also referred to as International ________ Day and is a celebration of the International labor movement and left-wing movements.
8. A new world from _________
9. “_______ does not mean bloodshed; it does not mean robbery, arson, etc. These monstrosities are, on the contrary, the characteristic features of capitalism. _________ means peace and tranquility to all”. -August Spies
10. “We are ____, truly _____; when we don’t need to rent our arms to anybody in order to be able to lift a piece of bread to out mouths.” - Ricardo Flores Magon
12. __________, a young woman who was radicalized by the death of the Haymarket Martyrs and became an anarchist.
15. “The great are great because we are on our knees __________!” - Max Steiner
17. _______ Parsons was a founding member of the Industrial Workers of the World and was married to Haymarket Martyr Albert Parsons
18. “We carry a new world here, in our _________. That world is growing by the minute.” - Buenaventura Durruti
19. ______: The first part of the root emerging from a seed; the primary root
20. “The tragedy of modern _____ is that young men[sic] die fighting each other instead of their real enemies back home in the capitals.” -Edward Abby