



**REPRODUCED BY THE CHICAGO
BRANCH OF THE IMAGINARY PARTY**



WE ALL WANT SATISFACTION...

Insurrection is a word for impatient struggle. A word that is inaccessible to democrats, republicans, socialists, and capitalists alike. Insurrection is a word that is free of the left and right wings. It is free of everything that looks to be patient and work to manipulate the powers that be. Insurrection is a word that describes a non-filler political discourse, that looks to destroy the network of domination, and to create the most genuine opportunity for freedom: a life that we are responsible for.

Drastic change can only be brought about through drastic measure. Insurrection also defines a struggle that does not look for permission. It is a word that describes a force that does not ask, but takes without patience and without compromise. Our life energy is forced to submit to the provided means to survive within an economy. If we begin to look for a life to live, as opposed to just constantly survive, we could immediately take all of our energy and put it towards achieving an everyday life and reality we are comfortable with. Gangs could become mobile street crews wreaking mayhem on the normalcy of police mediation of neighborhoods. Block parties could become occupied streets. In a free life, anything is possible. In a life of survival, we are forced to accept and obey because any breaks along the way may mean no food on our plates.

Imagine insurrection being an immediate break from the lives we were told we were supposed to have. Imagine that insurrection is an opportunity for such a break to become permanent. The state wants us to play politics, the economy wants us to play the game of survival; our lives are not games, we need to stop playing now.

[END]

[VII]

CHANGING THE CONTEXT.

Re-examining the satisfaction we find in spending hours of our life miserable to eventually buy the hottest new vintage Nike's or Urban Outfitter jeans is a very dangerous idea. Re-examining our entire understanding of desire and satisfaction is a very dangerous idea. Since money and government exists to keep things (us) in order, then examining possibilities beyond the context that money or power produces is violating the standard of safety or order, hence being dangerous. If we are to be "dangerous" in this way, we are daring to challenge everything as we know it. We dare to contemplate whether or not we are satisfied. Most of us feel this in subtle ways, but most of us do drugs. The conclusions can be so hard. Some of us choose to challenge money, power, or whatever it is we see threatening our satisfaction. Unfortunately, most people that choose to do this, let's say, "get political" and allow the ambition of their struggles to be restrained to the standards and possibility that the social reality of money and power encourage. They hope that politicians and police will listen, big companies will listen, land-lords will listen, bosses will listen, art will listen.

They hope the same forces that are perceived as the origin of their frustration will change. They look for the political fillers of more social leniency - one less law, one more national forest protected, one cop punished by the system it works for.

If we look to change our lives or the context we are living in, there is no way to fully achieve the contrary by playing by the rules of the forces that motivate our desire for change. Is it more letters the politicians need to get...or is it more bullets? Is it more lawsuits the police need to get...or is it more bullets? Is it a union our workplaces need so work will be more tolerable...or is it fire? Is patience really something we should show the forces that impoverish our lives?

WE ALL WANT INSURREC- TION

* Excerpt from the quarterly **anarchist** publication entitled Fire to the Prisons (issue number 6: summer 2009).

* Mildly edited by the Chicago Branch of the Imaginary Party with an abundance of applause from its constituency and affiliates.

* *Fuck copyrights, this shit is ours.*

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Our friendships may be the most important source of comfort in our everyday lives. But our opportunities to bond are stolen from us by work and the exhaustion of our constant strife to survive. We make up for a lack of time with Facebook or Myspace comments, phone messages and the brief events where we have our scheduled social experiences. Because we are isolated by the prison of everyday survival, we feel a need to save up a days pay so we can afford to hang out at the bar or club, so we can AFFORD to meet people. We go on vacation (if we have the money). We are told that this is the time to take risks or try new things. We can only experience inspiration when we can think, and we can only think when we can relax, but we can only relax when we are away from the general portion of our lives: work.



The beach is a vision of nothingness, where everything as we know it is gone. Maybe this is why the beach is understood as inspiring. (We are told that there are resorts where we can exchange the quantitative value of our lives - money - in order to indulge in such a non-life.)

When our desires are sold to us, or even more offensively, sold to us, do we really have any understanding of self, of our lives or of what it is that we want?

The idea of reclaiming our desires and possibilities in life without the rule of money or government is a very dangerous idea.

**DON'T WISH ON BEHALF OF YOUR DESIRES,
ACT UPON THEM.**

* *"If I win, I'm gonna buy a huge house." ...*
"If I win, I'll travel the world." ...
"If I win, I'll never have to work again." ...

Our understanding of opportunity is limited to the amount of money we have. Going from making \$8-10 an hour, being the only person in a dry town with weed for sale, the ten seconds between the first and last number called for the 90-million-dollar lottery: these are moments in which we feel closer to satisfaction. We feel closer to comfort; closer to stability. We feel that we have more choices in life; more freedom. So we ignore our frustrations temporarily and return to the ever-deceiving faith we are taught to have in the economy and in the success and ambition we are forcefully taught to appreciate in this society. We work so hard to survive and strive so painfully to live that we compromise every moment to the future satisfaction money promises us one day. Images of happiness surround us, our families, and our friends while destroying our capability to dream.

Is opportunity and ambition something that can only be determined and granted by money? Is the rotting but subtle disappointment we feel in our hourly wage or wrong lotto numbers worth the patience we have with the "opportunities" we are forced to accept? Some people rob banks, some people sell drugs, some people sell their bodies to evade a few of the hours they need for money. Money steals from our lives, but money is still the origin of these foreseen opportunities. Still money determines the potentiality of dreams becoming reality. What if we never get a salary? What if we never lose a rich relative? What if we never win the lottery?

Will we forever accept our lives in poverty?

* *You won't win the lottery.*

WHAT DO YOU WANT FROM LIFE?

We don't have the time to cook so we eat Doritos and pre-packaged sandwiches when we're hungry. Our bodies remain forever malnourished - and we are constantly filling the dietary void. We are unhealthy not because we choose to be, but because we can't afford otherwise. We don't have the time (other than when asleep) to dream about what it is we want or where it is we want to see our lives go, so we look to the ever-changing yet somewhat-the-same set of images and ideas fed to us on television, radio, billboards, commercials, etc. Our desires are limited to an understanding of possibility by a very dreary social reality. Sex, friendship, excitement, inspiration...these are all things we yearn for on a deep level; things that money sells to us and the police mediate. We feel like we need to have money to get sex. We judge our success in the bedroom based on a standard of beauty we masturbate to in porn or stare at in magazines and reality shows. We fall in love and conclude such warmth in our lives with the cold government recognition of the relationship known as marriage.

"Love, the strongest and deepest element in all life, the harbinger of hope, of joy, of ecstasy; love, the defier of all laws, of all conventions; love, the freest, the most powerful molder of human destiny; how can such an all-compelling force be synonymous with that poor little State- and Church-begotten weed, marriage?"

- Emma Goldman

YOU'RE NOT GOING TO HEAVEN- AND EVEN IF YOU DID, WOULD IT BE WORTH IT?

Heaven or hell? God's approval or my own? The present sucks, so I hope for a better future...This is the fuel to most of the god-fearing religious folk of the world. We accept normalcy and routine in our lives because the morality of some alleged god tells us that if we are not to accept such a way of living, then we will be punished eternally. On the other hand, if we accept such a life, we will be rewarded an after-life of satisfaction and glee. The moment is worthless, because "god has planned your life". It's as if our lives are incapable of being good without god's plan. Some may say that is kind of sad, or even pathetic. When something good happens, were told that it's a miracle, a grace of god. However, when something bad happens we are told it is part of god's plan to give us good things later, or we question if there is a god until something good happens again. When things get hard, we are taught to pray, to never assume complete responsibility for the moment or the experience, never assume complete responsibility for our lives because we are all part of god's plan. The church is one of the most praised institutions by the state. Religion is a tax-free enterprise that, unlike the police, serves to enforce the normalcy of government-controlled everyday life on a non-physical level.

We fear questioning god because the stories we are told of hell. We fear to question the state, because of the stories we are told of prison. If we are to assume responsibility for our lives, we must question everything that exists with an inherent intention to control them. Whether or not this means atheism or storming the pulpits, the sooner we are rid of god, the closer we are to experiencing a fuller and free life.

*God, similar to the state, is something we don't see,
but something that determines our lives nonetheless.*

Riots speak for themselves; cop shootings speak for themselves; lootings speaks for themselves; rapists shot in the act speak for themselves; school and workplace shootings speak for themselves. But we are spoken to about them by the mainstream - which only recognizes opposition on its own terms: through politics (the game of power) of normalcy and patience, not through action and struggle without compromise. So according to the mainstream, when someone shoots as many cops as possible before they are killed [RIP, Lovelle], it is not an act of opposition to the police presence in everyday life, but is an act of "insanity". We are told that you should peacefully protest in order to successfully communicate your points. You push the boundaries of hygiene and image to express your frustration with the world just by responding as much as you're allowed to by the same world you're frustrated with - to the images that are presented to us by the mainstream. It is important to recognize that sub-culture and aesthetic have nothing to do with struggle. Freedom, and the desire to achieve freedom, has no face that can be painted. No political ideology or identity could ever fully encompass freedom, because freedom is born of an inability to set a limit, boundary, or framework. The desire for freedom is something that should reflect the same logic that determines a free context - making no face, aesthetic, or lifestyle capable of fully representing a desire for freedom, or a desire to destroy what stands between one from being free.

You don't have to be "weird" or "political" to be frustrated or want change. Real change is never political because in order to be political you must have an interest in working within the political forces that exist. To be weird you have to determine your aesthetic solely within the context of responding to what is normal. In both cases you are letting what you oppose determine the extent of your opposition; in both cases no goal could be achieved that really challenges the current, since the current sets the precedent for what you are responding to.

*Revolt is strongest when it is through a commonly recognized
desire for freedom, not an isolating need for distinct identity.*

[V]

**YOU DON'T HAVE TO BE A PUNK, DEVIANT, DORK, OR
CHILD OF A SUBURBAN DIVORCE TO BE RADICAL.**

Smelly hippies, prissy college students, punk rockers and sleazy college professors make up the face(s) painted by the mainstream when envisioning dissent. They portray opposition as something specialized. We are told that it is a privilege of the middle class, the trend of another generation, something that has already been done or is only feasible when one can fulfill a certain aesthetic or identity. The origin of opposition is simple: it's frustration and dissatisfaction. These feelings are very accessible and are seemingly more sincere when embraced by the less-than-typical revolutionary communities. We riot when our frustration has gotten too strong; too incapable of being held in. Because our understanding of change is within the context of politics, anything that is not recognized as "political" is not considered a force for drastic change.



[III]

**JUST BECAUSE YOU'RE POOR
DOESN'T MEAN YOU'RE SUPPOSED TO BE**

When a cop shoots a "poor" black kid, you only hear about it if the killing was caught on video or unusually performed (unusual being when the person was either shot in the back or 50 times. When white or rich people die it becomes a tragic news story.

The economy is only questioned when rich people are losing money. A bad neighborhood means a non-white, non-rich neighborhood. A safe neighborhood means the opposite. White people are expected to be rich, the other rich people are praised for being rich, and they are recognized as proof of social equity and opportunity. Whether or not there are exceptions, whether or not there are rap and basketball careers, straight A's, or modeling, everyone knows how the social geography of the modern world is maintained. In American cities, the nice neighborhoods are the rich and white ones; the bad ones are everything else. In the globalized economic world, the stable nations are the white ones (Western and Northern Europe, North America), the impoverished ones are everything else. Again, there are exceptions (i.e. the ruling class of India and China), but generally speaking, we all at least privately recognize this.

*Is this not offensive? Is this something to accept? Will heaven be different? How do we rationalize this to ourselves?
Seriously, what the fuck!?*

[...]



9/11 was a big deal because it happened on American soil. Never mind the fact that the part of the world the attack is accused of from stemming from has been under the military pressure of western nations for decades prior, reaching death tolls far beyond 9/11. Will Smith, Jay-Z, and Barack Obama are the models of opportunity for non-white born middle class people? Is the Middle East supposed to accept murderous control by the west because it's the way things are "supposed" to be? If you were born poor or non-white, are you supposed to accept that your life might be harder before the economic coercion of modern survival because it's the way things are supposed to be? Why accept this? Because really, if we got our shit together and reclaimed our livelihood as healthy communities working for ourselves and those we care about, do you think that the ones who are comforted by this set up would support us? The base of the pyramid is always bigger; and it holds the whole thing up.

We should stop blaming ourselves, and start blaming the things separate of ourselves that control us. If we keep blaming ourselves, we are accepting a system that does not accept us.

[IV]

FUCK THE POLICE.

Police are cowards. They front like they're tough, but they are cowards. Every time you stand up to the police, whether you were beaten, beat them, were arrested, or got away - you are ALWAYS tougher. They'll chase you and run red lights, beat the shit out of you (generally while you are handcuffed or on the ground), hop fences, and shoot. But they are taking no risk, their pampering parent - the state - will always protect them. When you run a red light, when you choose to fight back you are taking a risk. When the police beat or kill people they do it while assured of no pre-determined consequence, they are basically beating a blind and paralyzed 7-year-old (which they probably do sometimes). They front like they're tough, but remember: they ain't shit. When they fight, they attack with the tank that is the state. When we fight, all we have is the tank that is our hearts, our sense of self-respect.

If I knew that I could fight a police officer without the concern of legal consequence, I would probably have my daily planner set up for the next year. Nobody who matters likes the police; they protect the property of the rich, the normalcy of everyday life and the fear that mediates our relationship with the world around us. If we had the back up that they had, we would destroy them, humiliate them and sever the hand that feeds them: the state. If we had the back we would get our revenge on these cowards. Because that is what the police are: cowards. Our back will be the rage they produce. They are traitors to our humanity. All cops will always be. Nice or not; it's inherent to their position...

All cops are assholes.

*They are the untouchable bully children of the State,
but if we were to stand up,
we could be the uncontrollable children of their demise.*