

total destroy

#2 a Milwaukee anarchist periodical
Spring 2008



For life and love without restraint!

There was a consulta for planning how to shut down the IMF and the World Bank meetings in Prague, or some other European metropolis planning on hosting an economic summit where representatives and economic leaders would meet to strengthen and perpetuate the forces of domination. Anarchists and anti-authoritarians interested in resisting this had organized a large meeting and each took a turn to speak, presenting proposals for what they thought would work. For hours people exhausted themselves discussing various proposals. When it was time for the Greek delegation to speak, someone from the group got up, grabbed the microphone, said merely “TOTAL DESTROY” and then got back down.

The editors of Total Destroy esteem to the total destruction of domination and hierarchy in all its interconnected forms.



Recommendations

Books:

Against History Against Leviathan by Freddy Perlman
The Society of the Spectacle by Guy Debord
Endgame by Derrick Jensen
A Crime Called Freedom by Os Congacieros
Expect Resistance by Crimethinc exWorkers Collective
Pacifism as Pathology by Ward Churchill
Persepolis by Marjane Satrapi
Call by Invisible Committee
Burn Collector by Al Burian
Comics by Stephanie McMillan
Rogue Primate by John Livingston
At Daggers Drawn by anonymous
Feral Revolution by Feral Faun
A Murder of Crows (magazine)
Fawda by Friends of al hadaj
Continuing Appeal of Religion by Guiles Dauve
The Dispossessed by Ursula K Leguin
Killing King Abacus 1 and 2 (magazine)
Revolution of Everyday Life by Raoul Vaneigem

Films:

Wild Zero (trans gender Japanese zombie love)
Down by Law (prison breakout)
Born in Flames (feminist bike gangs gone wild)
What to do in Case of Fire (squatting plus anarchy)
Wind that Shakes the Barley (Irish resistance to English rule)
Blade Runner (dystopic future)
Holy Mountain (surrealist Mexican film)
Kahnesatake: 270 Years of Resistace (Canadian indigenous resistance & roadblocks)

Links:

Milwaukee Anarchist Forum <http://mkeanarchy.freeforums.org/>
Milwaukee Anarchist Website <http://mkeanarchy.bravehost.com/>
Milwaukee Independent News <http://mke.indymedia.org/>
News of Resistance <http://bombsandshields.blogspot.com/>
Download Radical Films, Audio and Books <http://onebigtorrent.org/>
Organizing Against the Elections <http://nornc.org/> & <http://recreate68.org/>

Our beauty is the beauty of a cherry tree in full bloom, bees buzzing all about it; the beauty of skipping school to sleepily smell the flowers and nap in the park; the beauty of a lion devouring its prey; the beauty of making love instead of going to work; the beauty of wild flowers growing from the grave of that same decomposing predator; the beauty of a riot; the dangerous beauty of a jungle.

We weeds embody the most existential of beauty. We do not exist to be picked or genetically engineered, or harvested. We do not exist solely for work, and labor and accrue wealth for another. One cannot assign any arbitrary, monetary value to our existence. We don't exist to be profitable. We exist solely because we do. We strive to live simply because we are compelled to do so. We create our own values. We create our own beauties. We fling ourselves like creeping vines and graffiti and cave painting upon the walls. We are the dandelions breezing in the late summer sun. We are the thorny thistles that demand "try to pull me, I dare you!" We are the hope that one day the weeds thrusting their way through cracks in the pavement will grow into redwood forests.

-Basil Beardsley

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Some Things Anarchists in Milwaukee did in 2007

- Anti-Authoritarians Autonomous was started to distribute books and give out free literature, dvds, etc at the University of Wisconsin Milwaukee and the Milwaukee area
- March 18th community anti-war event at Gordon park
- March 19th anniversary of the War against Iraq actions against recruiting center
- Solidarity banner drops and statements with march 19th arrestees
- Anarchist Soccer weekly throughout the summer
- Anti- G8 solidarity actions, banner drops and statements
- MKEtoRNC begins organizing to resist against the 2008 Republican National Convention
- Midwest Anti-RNC Consulta, a weekend of skillshares, discussions and planning against the RNC
- First Issue of Total Destroy published and distributed
- Queer Action Network was started, organized subversion of Pride Fest and gender fuck dance party, and had discussions
- Anti-work flyering during downtown worker appreciated day in downtown Milwaukee
- Food Not Bombs was restarted and served food at events and other occasions
- The Burnt Bookmobile distributed books and free literature (see anti-authoritarians autonomous)
- NCOR road trip and building 414 fort in basement of church in DC
- pReNC mega bus trip to Twin Cities
- Anarchist Black Cross prisoner letter writing and fundraising
- Anarchist discussion group meeting for about 6 months and still going
- Peter Young speaking event and amazing pot luck
- May Day block party and really really free market
- One year anniversary block party for the Cream City Collectives (CCC)
- Anti I-69 talk and presentation
- Direct action trainings
- Food for Thought: radical history and food at the CCC
- Cup Cake Competition fundraiser
- Bake sales fundraising for various things (the SHAC 7, CCC, IWW)
- The Milwaukee Freeschool was started and classes occur regularly at the CCC
- Radical film screenings at the CCC
- Black Friday Really Really Free Market
- Common Ground Relief Art Sale
- Networking party with other radical community groups in the Milwaukee area
- Punksgiving anti-thanksgiving day potluck and film showing

Note that this is brief due to the silliness of anarchists reporting all the things they do, and due to our fuzzy memories. We never sleep, we're always up to no good.

Dandelion Manifesto

Human stewardship of the earth began over ten thousand years ago, with the birth of agriculture in the fertile crescent. Since that point, man has quite literally, waged war against nature. He has struggled to bring all of the chaotic forces of the natural world under his control. He transforms jungles into deserts and prairies into farm fields. He has replaced forests with tree farms, lakes with chlorinated swimming pools, and the beautiful, perpetual, chaos of nature with neat, orderly, regimented rows of crops. In this endeavor he has brought to bear all the weaponry technology can muster; chemical and biological warfare, mountaintop removal, deforestation and on and on.

Yet in spite of the tremendous violence of civilization thrust upon the natural world, sometimes nature simply cannot be contained. Sometimes a plant or animal or fungi simply refuses to be excluded from the ever-shrinking biosphere; sometimes life will spring forth in bold defiance simply because it can. Sometimes, no matter how neat or orderly the garden or factory farm, a weed will always arise from the soil. Despite all the herbicidal campaigns and tilling and pulling, honeyvine or ragweed can still thrive. Despite all the attempts of humanity to contain all the chaos of nature and to transform it and engineer it for human purposes, a beautiful dandelion will still grow simply to all the wind to animate its seeds. Weeds have always been the rebels against the regimentation, the insurgents against industry, and the last bastion and reminder of the anarchic beauty of nature. I thus, am a weed.

All the forces of the civilized world are stacked against the creative urge. From early ages we are conditioned to move with the toning of buzzers — to sit in neat rows — to color within the lines. Our creative potential is systematically subverted and reduced to what we can produce within our nine hour day. Who needs creativity when you have algorithms and formulas and five-paragraph-essays to convey your desires? For most, this oppressive constraint is simply too much, they resign themselves to complacency and stagnation, to shriveling and drought, to starvation of stimulation and nutrients. Most will acquiesce to the demands of the civilized world, to regiment and control. But we, the weeds, simply will not.

We strive for lives of beauty; not the beauty of a stick-skinny-too-much-cover-up-model; not the beauty of a perfectly-trimmed-for-hours-every-Saturday-morning-shrub; not the beauty of mansions that have replaced ancient forests; certainly not the proxy beauty of all the advertisements and skyscrapers in the world.

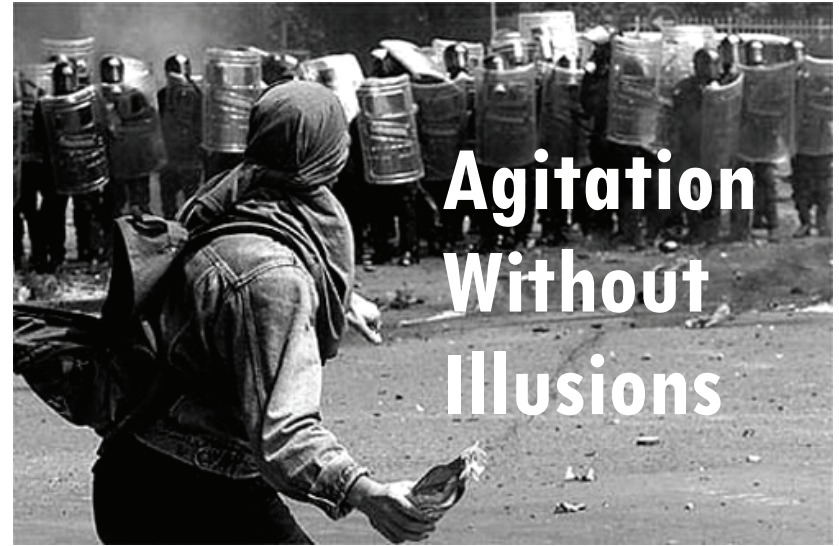
street party (and the blaring horns of the furious motorists) could be heard from twenty stories up and blocks away. With bikes, mobile sound systems, drums, pink and black flags and banners reading “End War, Dance More” and “Dance, Dance, Revolution”, the anarchists and anti-authoritarians brought the dreadful flow of capital to a screeching halt. They held the intersection while the police hopelessly blared their sirens blocks away, unable to contain the chaos.



Upon growing tired of the intersection, the rowdy party turned into a spontaneous march. The march went on for blocks and further disrupted business as usual. Chain-link fences, dumpsters, and other obstructions were dragged into the road, leaving debris in their path and keeping the cops at bay. Several suited businessmen, infuriated with the anarchic defiance of their rules, almost came to fisticuffs with the rabble-rousers. By the time the march dispersed, the police were caught unawares and wholly confused; entirely unable to remedy the mess. After dispersal, four people were arrested (two of whom were assaulted by the unprovoked and bewildered buffoons). Currently all arrestees have been freed from jail and face minor charges.

Two conclusions need to be drawn from the past week’s events. Firstly, that the police are growing ever more incompetent in their desperate attempts to defend capitalist order. Meanwhile we grow ever better in our war against it. And secondly, that it is still on — Now more than ever.

“Forward everyone!
And with arms and hearts,
Speech and pen,
Dagger and rifle,
Irony and blasphemy,
Theft, poisoning and fire,
Let us make...war on society.”



“The modern revolution is no longer a clean revolution. . . it gathers its elements fishing in muddy waters, it advances by side roads and finds allies among all those who have no power over their lives and know it.”
- *Nuova Resistenza*

Today on the left, many comrades seem to operate under the belief that if they can recruit enough people to their organization/union/newspaper subscription list then they will be able to advance towards a revolutionary society. Although these activities are important, as I will come to later, I find the last assumption to be problematic. Historically, there seems to be very little evidence that a revolution can arise simply because of peoples’ consciousness, let alone be successful. Even the examples most often brought up by comrades show this: the Russian Revolution came out of frustration with Russian losses in World War I, as well as shortages at home; The Spanish Revolution in 1936 was triggered by an attempted fascist coup and after years of desperate struggle by Spanish peasants; May/June 1968 in Paris was preceded by repression against revolutionary students. I cannot think of a situation where revolution occurred merely because of consciousness. Ultimately, the events leading up to successful insurrection and revolution will be those outside of our control and having little to do with our political work. Two events in recent years offer interesting models of how things may occur: Albania in 1997 and Algeria in 2001.

Albania, following the collapse of the Soviet Union, quickly became a playground for the neo-liberal forces of the West, particularly the International Monetary Fund and the World Bank (IMF/WB). Privatization and the elimination of many social services followed, leaving poverty in their wake. Worse, the economic change also brought in a number of pyramid schemes. These promised investors returns of 40-50%

or more, prompting nearly 80% of Albanians to invest their life savings. When it became clear that the money would not be returned and that they had all been scammed, the situation quickly escalated. Massive demonstrations erupted and, despite attempts by the Socialist party to become leaders of a peaceful protest movement, police, officials and government buildings were attacked. Within a month, the demonstrators had armed themselves and begin to drive out the police, free prisoners and set up alternative structures. The situation continued like this for several months, until eventually the illusion of politics returned with elections and the stepping down of the hated president.

Algeria, another playground of neoliberalism with widespread poverty, followed a path in some ways similar, but also very different. In 2001, police killed a high-school boy and intense rioting followed. It quickly spread throughout the region and people began to organize autonomously into councils called "the aarch." These councils were organized horizontally, with delegates elected but subject to a "code of honor" that was



designed to keep the movement more or less out of politics. The code prohibited them from partisan activities and various other things thereby breaking any link to the government or others in power. Rioting continued and government offices of all sorts were attacked, eventually leaving the government and police almost completely unable to operate in the region. The socialist party and some others (unionists, etc) attempted to get involved and "hijack" the aarch, but they were quickly kicked out of the movement. A similar pattern followed for any who tried to contact and negotiate with the state. Elections that year were boycotted, with only a 2% turnout in the regions in insurrection and less than 50% nation-wide. As time wore on, the movement began to strain from pressure placed on it by the state and the situation seems to have calmed down, at least for the time being.

These two events clearly show that, whatever organization occurs, it will primarily be our enemies' actions (or inactions) that spring the great mass of people into upheaval. The primary force in question here is economics. So long as people have enough to live comfortably, they will most likely support the current political situation, or remain apathetic at best. Even the most radical unions, while certainly positive, are bound by this and find themselves fighting primarily for day-to-day economic gain, not revolution. Even outright revolutionary organizations can do little political work outside of this sphere that is effectual. And, when faced with an actual insurrectionary or revolutionary situation, they're rendered impotent.

Indeed, the attempts by various organizations to hijack the aforementioned insurrections show the failings of many on the left. Many seem to use organizations as a means of control; they want to lead the world towards revolution, but only *their* way.

IT IS STILL ON!

An account of the actions surrounding the fifth anniversary of the occupation of Iraq



In the week leading up to the fifth anniversary of war in Iraq (and the one year anniversary of the M19 angry mob attack on the Milwaukee Army Recruitment center), the recruiters were attacked again. An individual (or individuals) clandestinely smashed in the glass door of the center and vandalized

the windows. The attack came after a long weekend of "mass rallies" that have happened every year in the same place, using the same tactics and rhetoric. Clearly, nobody was satisfied with (or pacified by) such mundane and ritualized protest. Following the attack, the recruiters boarded up their windows in shame and fear. The center was under constant guard by police officers several days after the attack.

The vandal's spray paint foreshadowed the events to follow; the words "expect resistance" adorned the windows of the recruitment center. While the law's enforcers were busy defending the precious windows, a group of anarchists from around the Midwest (Milwaukee, Chicago, the

Twin Cities, and elsewhere in Wisconsin) had a surprise in store for the city's downtown business district. On Thursday the 20th of March, in the midst of the evening rush-hour cluster-fuck of capital, dozens of unapologetic dance-party enthusiasts took over the intersection of Water and Wisconsin. The ruckus of the jubilant



7A. I think we need to be really critical of those who want to create "mass movements". When most groups speak about mass movements, they normally mean simply making their organization bigger. Mass movement advocates also usually hope to be the leaders of said movements. Rather than a mass movement, I'd rather see a multiplicity of movements. As for leftist politics, I don't think they need to change. I think they need to end. If we want to end empire and capital, we have to step outside the political continuum that exists within it. Left and right don't matter.

8Q. *It is election season, why do you choose to not participate? What would you say to someone who has faith in the voting system?*

8A. Its pretty obvious that voting can't stop this culture's insane death march. In 2006, voters "voted for change" and swept the democrats into the senate and congress. Strangely, though, the environment is still being destroyed, the wars in Iraq and Afghanistan are still being waged and a majority of the world is still toiling for the gain of a few.

9Q. *Any final thoughts?*

9A. I hope that people reading this are getting very excited for this summer. The DNC, the RNC, and the roadblocks against I-69 are all going to be amazing. Stay up to date and get involved in any way you can.

We're gonna tear this fucker to the ground.



This narrow and paternalistic view will clearly be rejected when such a situation actually arises and by recognizing that now, we can make ourselves more useful later. The capitalist and statist forces plaguing our world today can only maintain their hold for so long. As they spread, they leave poverty and discontent in their wake. Eventually this discontent will be ignited by some spark of injustice, and it will spread. Once this occurs, the forces of repression will be hard-pressed to stop it.

A brief point should be made against the idea of trying to force the situation to become worse, as I've heard some comrades suggest. This idea is flawed because although most revolutions come from dire conditions, few dire conditions produce revolutions. To support those who would take away any minimal gains those who suffer under exploitation have made in the past 200 years will only serve to alienate us. Such backsliding would also be less cataclysmic than the sort of economic collapse that produces insurrections, leading to liberal hand-wringing and more day-to-day struggles, at best. It is important to support the gains we've made and can make now, while continuing to organize around revolutionary ideas.

My intent in this is not to discourage agitation through various organizations, quite the opposite in fact. It is absolutely necessary for us to organize and agitate now in order to at least plant our ideas in larger society and make them seem a reasonable option, as well as defend what few gains we have made in the past 200 years and continue to attack capital and the state as much as possible. Bringing our ideas near today's political debates, or at least planting them in the back of people's heads, will make them more viable when insurrection occurs. Furthermore, it is important to show resistance to the hegemony promoted by the ruling classes: our resistance will inspire others feeling disillusioned and turn despair in to rage. What should be avoided, however, is to try and pin our ideas on to unrelated situations. The march in Algeria may bear a resemblance to the society we wish to create, but it cannot be claimed as our own. In future insurrections, this will most likely be the same. The spread of our ideas may influence the structures that arise, but it will not be their primary inspiration or guide.

We must realize that we cannot lead, force or control whatever movement arises out of an insurrectionary or revolutionary situation, but merely play an active role as participants. We will have as much say as all others in the formation of insurrectionary structures, or may form our own and work alongside others and our past experiences in dealing with repression and authoritarian violence will certainly be useful to such situations. Ultimately, though, our organizations and parties will not be the leaders. The exploited of the world are clearly capable of organizing egalitarian, radical structures on their own; we should not stand in their way again!

-X

Source¹: *Albania: Laboratory of Subversion*

Source²: *Insurrection in Algeria*

Refusing to Cry Wolf: Reflections on the M19 Angry Mob in Milwaukee

"MILWAUKEE - A group of Iraq War protesters vandalized the windows at the Army recruitment center on Oakland Avenue near the University of Wisconsin Milwaukee campus on Monday night.

Milwaukee police took 21 people into custody. Witnesses say they saw anywhere from 20 to 40 people dressed in black flee from the scene.

A Web site posting on Monday said that the act was a protest against the U.S. involvement in Iraq, in connection with Tuesday's fourth anniversary of the war.

Torches made from chair legs, fireworks, and black flags were strewn in front of the Army recruitment center. Windows were broken, but there didn't appear to be much damage to the inside of the building. One witness heard loud sounds and then saw a large group fleeing the scene."

-TMJ4 local news 4/20/07

Increasing the range of desire

The authoritarian left and liberals encourage a constant repetition of failures in an effort to build their movements rather than end this war by any and all means necessary. There is talk about employing all the means that are necessary, but very rarely does anyone mean it. It has become a meaningless phrase the more it is used to forward politics and tactics which employ the opposite - the same boring alienated building of mass over and over and over again until everyone who was filled with a passionate desire to change their world becomes either jaded or an automaton bent on spreading that same banality that spawned their alienation.



4A. I think its really silly to say that we're out of touch with "normal people". Normal people have desires and dreams and ambitions. Normal people hate the same things that we hate. Normal people want to live meaningful lives and have meaningful relationships with one another. The difference is that we're working for a world in which that is possible.

5Q. *What current projects are you working on or excited about in Milwaukee? What would you like to see more of?*

5A. I'm currently involved with several projects. Specifically I'm involved with organizing the Milwaukee Free School, and also Queer Action Network. These projects are really exciting to me. I think the Free School is an amazing opportunity to redefine what it means to learn, and to create resources for people to better their lives and our community. I'm really excited about radical queer organizing for a number of reasons. For too long the "LGBT" movement has been defined by assimilationist politics and has been about affluent gays and lesbians recuperating queer struggles into horrible hetero institutions (i.e. gays in the military, and gay marriage). QAN, and radical transfolk and queers around the country (such as Bash Back! In Chicago) are organizing for some fabulous queer resistance to the Republican National Convention this summer. Speaking of the RNC, MKEtoRNC is also a really exciting group to be involved with here. More broadly speaking, of course, I have to mention the Cream City Collectives. Without the work that goes into the space, none of the above mentioned projects would be possible. I'd like to see more workshops and efforts for people in Milwaukee to make themselves more self-reliant and autonomous (urban gardening, more free markets, etc).

6Q. *Can you talk about what bores you with mainstream activism? Why do you feel that the talking heads of the left are not inspiring the mass movement that they claim is just around the corner?*

6A. I think politics are boring in general. Politics is entirely a game of abstraction. It has nothing to do with my life, or yours, and will never be able to recognize the change I want to see. I think any attempt to legislate ones desires is bound to be sterile and boring. I think everyone is really bored with professional activists and their leaders. People have to act in ways that are both liberating and enjoyable. Peace rallies and voting simply aren't.

7Q. *What does the term "mass movement" mean to you? Do you feel that this is problematic and if so why? What do you think needs to change with leftist politics, if anything?*

Interview

with Milwaukee anarchist #2

Male

1Q. *Where are you from (go into as much depth as you feel necessary in describing your background), and why are you living in Milwaukee?*

1A. I'm from a rural town north of Milwaukee. It's a pretty interesting place. It's now on the forefront of urban sprawl. Where once it was entirely agricultural and rural in composition, there is now a huge influx of people fleeing cities and building condos and strip malls and chain stores. I'm living in Milwaukee for a lot of reasons. Firstly, here I can be with people that interest me and people I genuinely enjoy being around. Secondly, there are a lot of great things happening here and based out of Milwaukee. I get really excited by projects like the Cream City Collectives, MKEtoRNC, and the Queer Zine Archive Project.

2Q. *When would you say you first encountered radical ideas, and what interested you in pursuing them? How did you articulate your feelings before being introduced to these ideas and how have they helped since?*

2A. Growing up, I think that the two things that disgusted me the most were the invasions of Afghanistan and Iraq, and the school system (and all the drudgery and stagnation that goes with it). I became a radical when I was finally able to articulate the connection between the violence of our government and the repression of daily life; capitalism. From there it all just sort of fell into place. I guess for me, it's just pretty obvious that if something destroys things you love, and systematically squashes your desires, you should desire to destroy it.

3Q. *Do you identify as an anarchist? If so, how would you describe anarchy to someone whose ideas are rooted in the media's bias? If not, why not?*

3A. I consider myself an anarchist. But to me, calling myself an anarchist has nothing to do with a political identity, rather it means a way of acting and achieving the change I want to see. It's a tactic more so than an ideology. Honestly, I wouldn't really spend that much time trying to correct misconceptions about anarchy or redefining it for people. There are tons of resources available for that, people need only to seek it out.

4Q. *A lot of times, radicals are accused of being "out of touch with normal people." Can you respond to this? What do you see as a huge issue that you don't feel is being dealt with effectively?*

More than anyone else, individuals need convincing that they can change the world and regain dignity by asserting their own agency. The world is constantly changing, reproducing and spreading itself seemingly toward infinity and this is perceived as perpetually out of our control. The desire for a qualitative break from this illusion motivated the actions of the angry mob march of March 19th 2007. It was a strike against the individual's own impoverished empowerment exemplified by their inability to stop the war in Iraq (a minor detail in the turning of the gears of one of civilization's dominant machines) as much as it was a strike that sought to make the reality of anger a material reality to the recruitment center.

Most do not take seriously the enormous range of desires that people are capable of. We're all so used to fierce posturing resulting in flag waving and chants, but rarely do we experience fierce acts. When actions refuse to cry wolf, surprising people in acting out how they presented themselves - like an angry mob against the war, the honesty of these actions is taken as a personal insult. Suddenly those forced into the game of politics forgot to play by the rules and those who seek to perpetuate it, feel cheated crying foul play in response.

Against Spectacular Logic

The media attention that the action received was more than anything Milwaukee anarchists had been a part of in a very long time. Overall there was a consensus of non-cooperation with the media. Reporters showed up cameras in hand at the addresses of those who had been arrested and were usually ignored or told to fuck off. Therefore the only place the media had to go to find information from the beginning and afterward (with a few unfortunate exceptions) was on Milwaukee's Indymedia website which the media unexpectedly encouraged people to visit. Once there, people would find pictures of black clad youth with blurred faces holding banners that read "no war but class war" and "it's on!" They could read statements of support and solidarity and be a part of dialog that is generally otherwise purposely absent.

Media attention is not necessarily a success unless the goal is merely getting attention. Challenging and coming into conflict with a society in which representation is more important than reality will definitely be spectacular. Our aim must not be to merely create more spectacles (operating with the same logic), but to destroy this society -- spectacle included, through active participation in its speedy demise.

Unbelievable Empowerment and Believable Consequences

A lone police car drove past the torch lit march as it walked down the middle of the street, but it did not respond. It was as if the officer was caught in a dream that couldn't possibly have been real. At that moment the police officer held no authority over the participants who just a few minutes later smashed the windows of the recruiting center. Years ago this same group of 60+ people may have run away when confronted by a single officer, but that night had a firm grasp of it's ability. No longer para-

lyzed by fear and mythical notions of authority, while still understanding their very real abilities allowed for the action's success.

So used to the idea of the simple narrative of defined starting and stopping of established protest (go to protest, march, listen to speaker, go home, repeat) the great majority of those arrested were caught off guard just hanging out together, while a few others went back to their cars in a park where the march started, seemingly oblivious to the very real consequences of their actions. After a full sweep of the east side by the fifth precinct police department and Milwaukee's gang unit 21 individuals were brought into police custody on commandeered city buses. Everyone was released from jail and greeted with support the morning after, but shoes had been replaced by bags on people's feet and a few things like cameras and other items had been taken as evidence and gone missing.

Legal update

After months of waiting, personal threats, news that the FBI was on the case, and other scare tactics all the charges against those who decided to fight them were dropped with the help of free legal aid and support, the silent majority, and group solidarity. The city represented by the mayor seemed intent on appearing hard on "protests gone horribly wrong" at least when appearing on local news, but seemed to forget about it as soon as the next headline came.

How effective the action was overall depends on what happens next, whether or not it has the ability to contribute momentum toward an increasing range of desire and situation beyond control.

-friend of breaking glass



Wretched Tribe of Nero

Everywhere you go these days the false winds of change are in the air. The wretched few who dangle the carrot of hope before the mass snicker and plot while every four years they trot out their candidates for us to pick from. It's much like the choice between rope or guillotine, starvation or bondage. There are those who out of despair would choose slow strangulation rather than cast aside their chains to taste true liberation. We are not among them. We do not do these things for reform or recuperation or false change, we do them because we must. The insinuation that we would do well to listen is insulting. How many times have people believed their leaders in the past only to have them deny what they promised, whether it be treaties with indigenous people, fair working conditions for laborers, assurances that the environment would be protected, the millions who have been led into numerous wars whose foundation is a bed of lies?



We know that opposing you at the conventions will not guarantee victory, but we do know that there are virtually millions who see no hope with you and there will be a tipping point. Our numbers are bolstered by every person who refuses to accept the structure given to them, who valiantly opposes politics as usual. With every law passed that outlaws freedom we see our ranks swell, made up of those who are no longer content to blindly follow the course of empire. Your end will come, for while we bring joy to the countless who are waking up from slavery, you will look upon us and see your doom.

Sincerely,
-Some More Milwaukee Anarchists

Why not vote, you ask?

1) The relationship and tension of our lives being out of our control is perpetuated through voting and the idea that other people are more qualified to order them (in all areas of life). It validates our continued domination, being only qualified to reproduce it, to ask for that which imposes itself upon us.

2) Voting is inherently reformist. No meaningful change can ever come about through it. It looks as if we might be able to change some things of insignificance, but only on the terms and within the parameters of what makes voting possible. It encourages that we look at details and never the whole of our social relationships. We could never vote to end the relationship we have between us and the infrastructure that counts the votes. We could never vote to end capitalism, the state, institutions of domination, etc. "If voting changed anything it would be illegal" a wise woman once said.

3) Voting takes the place of direct participation in the ordering of our lives as it creates meaning out of meaningless choices, preserving the illusion of individual agency where there is none to be found in the difference between options that present almost identical minor alterations to the misery of society (an in so doing recuperates the desires of exploited and oppressed people into a form that can be managed and controlled by those most responsible for exploitation).

Here it is spelt out a little more clearly. A gun has been held to our heads since birth and all the say we are allowed to have on the matter regards the color of the bullet. Whether it resembles an elephant, a donkey, or anything at all does not matter in the least. And you wonder why we are far from interested in dialog. Dialog would only ever exist as a means to blur our chains, to confuse and muddle the reality of our relationship. We know full well that the slave closest to the master depends on and develops the most affinity toward them. Servitude becomes their world and meaning in life.

We are only interested in one thing regarding your parasitic relationship with us. Ending it as soon as possible.

-Some Milwaukee Anarchists



Interview with Milwaukee anarchist #1

female

1Q. Where are you from (go into as much depth as you feel necessary in describing your background), and why are you living in Milwaukee?

1A. I grew up in St. Francis, WI which is just outside of South Milwaukee. When I was 7 or 8, my family moved out to New Berlin, a suburb of Waukesha. I remember it was really hard to move out there because I never knew that we were a low income family until no one else around me was. I felt like the new kid in NB pretty much until I graduated high school. When I was a little kid, I also spent time with my dad who didn't ever live in one place. When my brother and I stayed with him, we would be at whatever halfway house or hotel he lived in at the time. During the day we would wander downtown Milwaukee or the Southside with him, going to boatyards, Indian burial mounds, and local markets. He kept us entertained with wild stories about the neighborhoods, and introduced us to his eccentric friends on the streets. By the time I was 20, I missed the variety of people that live in the city and decided to move back to Milwaukee.

2Q. When would you say you first encountered radical ideas, and what interested you in pursuing them? How did you articulate your feelings before being introduced to these ideas and how have they helped since?

2A. Like most people, my teenage years sprouted my first radical ideas as I came to understand the world I lived in. Being an outcast from the start made it easier for me to embrace the idea of kindness and creativity versus "coolness" and conformity. I used to stick up for the kids getting picked on, and do anything I could to piss off the administrators of my school. I didn't really get active until moving out of the suburbs, because I tried to protest the "system" in high school, and grew really disenfranchised with the calm, nonproductive marches. Once I was introduced to some people at Cream City Collectives, and saw that those lame marches weren't the only option, I immediately became active again. I never knew there were other kids who gave a shit about each other and the world, rather than just getting drunk all the time. It's been a really exciting discovery and life changing experience.

3Q. Do you identify as an anarchist? If so, how would you describe anarchy to someone whose ideas are rooted in the media's bias? If not, why not?

3A. I never used to think of myself as an anarchist, mainly because I didn't know exactly what it meant. Now that I'm a little more familiar with anarchist principles, I definitely identify as one. For me, anarchism is about taking control of my own life and rejecting the idea that anyone else can tell me what is good for me. I also feel compelled to fight the oppression of everyone around me, whether it be based on race, gender, sexual preference, or anything else. I feel that anarchism must be applied to everyday life, whether it be the food I eat, how I spend my time, or where I put my money. Being aware of the exploitation going on all around me is extremely important, because I want to make sure I am not participating in it, however inadvertently.

4Q. A lot of the time radicals are accused of being "out of touch with normal people". Can you respond to this? What do you see as a huge issue that you don't feel is being dealt with effectively?

4A. I think that the differences between radical communities and mainstream society have mostly to do with priorities. "Normal" people today are mostly concerned with looking attractive, and having stuff. Their world revolves around status, and everyone is constantly climbing over one another trying to be prettier, and more prestigious. In radical communities, the main concern is often the welfare of its members and the sincerity to which they live life. People encourage individuality rather than trying to extinguish it; and they care about the experiences of life and relationships more than the material goods that can be acquired over time. However, I do think that there is a hesitation to let "normal" outsiders into this type of lifestyle when a bond is formed among a group of people. As societal outcasts, we are used to being rejected and scoffed at, and thus assume that anyone who isn't just like us right now is probably against us. While no one intends to be judgmental or unwelcoming, it's important to be aware of this issue, because it might scare already hesitant people away, and force them back into the mainstream.

5Q. What current projects are you working on or excited about in Milwaukee? What would you like to see more of?

Dear Politics,

Do you expect us to be excited about this leash you've so kindly put around our neck? Every four years we're allowed to have a meaningless impact on the ordering of things by marking up a piece of paper and putting it in a box. The punch line of this is that even if this ritualized illusion worked without scandal or foul play it would still be an insult to our integrity to validate our domination by bowing down and telling someone we aren't worthy of making our own decisions. Did you think if we heard this repeated in volume and for long enough that we'd forget that we don't have to ask or wait to take control our lives?

Forgive us our disgust for this cruel joke you call a choice. We will not forget to laugh but it will be at your expense.



(on January 8th 2008 this statement was accompanied by pictures of banner drops on)
<http://mke.indymedia.org/en/2008/01/209003.shtml>)

and into our every day lives. The economic policies set at the G8 have had a negative effect on workers throughout the world, even right here in Milwaukee. The policies of the G8 translate in to the outsourcing of jobs, privatization of social services, weakening of safety, wage and environmental protections and the destruction of the social fabric of communities from the inner cities to rural farmlands. Which brings us to the ultimate point of resistance to the G8- the social order that the meeting and the eight heads of state represent.



The G8 is merely one head of a larger and more insidious beast- capitalism. The effects it has on our communities and daily lives favor those who serve to maximize profit for an increasingly small number of extremely wealthy corporations and individuals. Opposition to the G8 meetings and what goes on at them must therefore mean opposition to capitalism as a whole. If we want to protect our communities and exercise greater control over our every day existence and not be subject to the demands of the bosses, demands against our best interests, we must strike at the heart, at the social order itself, and work towards a world free from the control of state and capital. We must demand more than just an end to the G8; we must struggle for an end to all decisions about our lives made without our control; we must struggle for a world free from all bosses and politicians!

-Some Milwaukee Anarchists

5A. Right now, I am really excited to be working with the Cream City Collectives, and all of the people who help it to exist. The infoshop has been a great source of inspiration for me, so I'm happy to help share that information with others. It's really important for me to be involved in an environment where there is no judging going on, and to be around so many creative endeavors. I'm super excited to help shut down the RNC next fall, and have been doing everything I can to disrupt business as usual for the people who call themselves my leaders. I hope only that more people will join our efforts to abolish this fucked up system that has destroyed our communities and earth. In the mean time, I'm trying to show everyone I meet why they are being fucked by our government, too, because once the blindfold is lifted there is no turning back.

6Q. Can you talk about what bores you with mainstream activism? Why do you feel that the talking heads of the left are not inspiring the mass movement that they claim is just around the corner?

6A. I think that mainstream activism is pretty pointless, because it follows the same route every time. There are harmless marches and generic slogans that bore most of the participants rather than riling them up. These rallies are simply paying lip service to a designated cause, without actually doing anything to change the situation. It seems silly to me to think that the stagnant nature of these protests are going to cause any real change; if anything they help keep things the same. The oppressor can count on mainstream activists to stay in line, and participate within a framework of permits and statutes. We are all creative in our own ways, and this creativity should especially come shining through when we're trying to alter the way our world works.

7Q. What does the term "mass movement" mean to you? Do you feel that this is problematic and if so why? What do you think needs to change with leftist politics, if anything?

7A. I don't feel that mass movements are necessary for social change, and can also be harmful at times. Participating in mass movements often requires conforming to one set of standards or another, since every individual in a crowd has a unique perspective of tactics and beliefs. It can be more effective to form several varying movements, because then they are sincere efforts, and individuals aren't forced to choose between "good" and "bad". Together, these small forces

can combine on single issues, but movements shouldn't always exist as one giant entity.

8Q. *It is election season, why do you choose to not participate? What would you say to someone who has faith in the voting system?*

8A. I am not voting because I simply don't want anyone, democrat or republican, speaking and acting for me. I especially don't trust a "representative democracy" which revolves around a system of delegates and electoral votes too complicated for the average citizen to understand. I refuse to gather around a voting booth with a bunch of other sheep, knowing that my vote is purely symbolic... and that if it was actually counted, it would be cast for someone with too much money and power for me to trust in the first place. To all voters, I say: Whatever promises politicians make- they will break! Whatever war they want to end- will be replaced! Whatever kindness they once harbored in their hearts- has been killed from campaigning! There is no "lesser evil"- they are all evil!

9Q. *Any final thoughts?*

9A. Live your daydreams!



Through the Hydras Heart: Statement Against the G8

The fate of some 6 billion individuals is currently being decided by eight people, the leaders of the eight most powerful industrialized nations on the planet. Fighting for a seat at the table with them are business interests, hoping to turn global policy in favor of their profit margins. A seemingly dystopian scenario, this is the reality of the G8 meeting, occurring right now. Those who will be most directly affected by the decisions made at this meeting- farmers, workers, the unemployed, students, the third world and all people who's lives are dictated by the rules of capital- have no access to these meetings and no control over the decisions that come out of them. Indeed, the governments of every country that has hosted the G8 have made certain of that.



The coming of the G8 has become synonymous with the suppression of all political dissent. From the blood on the walls and in the streets of protestors in Genoa to the current destruction of youth spaces, arrest of organizers and disruption of anti-G8 groups in Germany, those who stand up against it are given the harshest treatment by the law. Beyond preliminary efforts to disrupt all opposition, the coming of the G8 also signals further militarization of the police force. With full armor, chemical weapons, armored vehicles, specialized military divisions, snipers and more, the police prepare for the G8 as though preparing for war. And as this state of war against the victims of capital becomes normalized, those victims should become equally prepared.

The frontlines of this war, the social war, stretch beyond the decisions being made thousands of miles away by these eight leaders and the attacks on resistance efforts and murder of dissenters. In today's ever expanding global market, they stretch into our city