

Kaduuk

editorial:

We want freedom.
not the one that can be bought, sold,
voted, judged, forced, delegated,
regulated, watched, downloaded...

And while an infinite amount of commercial choices choke us;
while the speed of life rots us;
while we can't make any movements
outside imposed borders;
while everything is manipulated for the
ends of progress and competition;
while decisions and discussions are
reduced to the circus of politics;
while we accept that this world is built
for and by the few who are
benefiting off the backs of the many,
while the morality of the law thinks for
us about what is wrong or right ;
while disagreeing to any of this means
punishment...

Well, there is the need more than ever
to think, to talk and to act against all of
this and try something else.

Without the interference or the agenda
of a political party, or any form of representation for that matter.

We want to talk about freedom, starting
by recognizing those power structures
that are fucking up everyone's potential
for having relationships on their own
terms: without ruling or being ruled.

How can we point out more the urgency
of this discussion when by standards
of normality, bringing up talk about
revolution, you are considered either a
helpless dreamer, a fool, or even worse,
as being ungrateful for the
"great progress of civilization"?

So consider this newspaper as a
modest attempt to try to break with
the daily grind we are forced and fed
everyday. By confronting the oppression
that surrounds us, that tries to swallow
everything, with the perspective of
uncompromisingly destroying it.



On the streets of Amsterdam...

Amsterdam, a friendly, open-minded and easygoing city.

A city where everyone feels welcome.

A city, which attracts thousands of tourists, being well known for its
liberal and free policies.

A city where you can move freely and its inhabitants are proud of
accepting anyone.

Everybody is welcome here!

Or maybe it's quite the opposite.

The city's policy has changed during the last years, or maybe it just has
never been this liberal free city, whose image is getting sold to us through
campaigns like IAMSTERDAM.

What makes Amsterdam special is rather the increasing police harassment,
the increasing number of cameras, undercover cops, street-coaches,
security guards and cops on bikes, foot, cars, horses and helicopter.
This new wave of control is getting sold to us as if it were for our own
safety, against terrorism etc. But if you look closely you see that those
"so called" terrorists that end up getting id checked or body-searched by
cops are just homeless people, youths and suspected illegal people. Just
anyone who doesn't fit in this paradise city for tourists.

Have you ever seen a tourist getting his id checked while being a cocky
drunk asshole or even just hanging out somewhere?

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about some dutch inventions

Perhaps the Netherlands is best known for its drugs, its red light districts, and a crazy painter with one ear. Apart from these and a few other stereotypes, this country is also famous for the engineering structures it has created that prevent the whole country from being flooded by the sea. These parts of reclaimed land are called polders: below sea level pieces of land protected by dikes. However, the word polder also applies to a social-political system describing a democratic model. History also links the two meanings of this word. During the feudal times rival cities that lived in the same polder learned the necessity of col-

laboration, putting their differences aside for the greater good, knowing that each one depended on the other in order to maintain the common structure that was keeping them from being wiped out by the sea. This is where the democratic model known as the "polder model" has its roots: through the practice of compromise and acceptance without which, some argue, it would have been impossible to live together on a strip of land that is largely below sea level. In 1994 it was fully developed into a strategic government model, with the so called "purple coalition": an alliance between two supposedly opposite parties, the liberals (blue) and the social democrats (red). This political model proposes an idea of harmony, of co-existence with those who don't get along with each other, for the sake of increasing the power on each side.

Without entering into a discussion about the arrogance of humans playing geographical gods against the forces of nature, the "polder model" - how it is politically intended nowadays - is about a game. A game where you are standing in the bleachers being a consuming and consenting spectator to those that decide about your life, standards, limits, punishment... The world of politics is the one that happens above our heads, and like all other forms of government, democracy has as its main principle the few deciding for and exploiting the rest. Although it pretends to be different. Although it pretends to be a space where everyone has a voice, can participate, change things, where everyone counts etc. Just by calling it 'Justice', it pretends to be "fair" (the law is the same for everyone...), but in practice

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Here are some excerpts of news taken from the mainstream media. Reporting them has nothing to do with trying to guess any reason for these actions. These are acts of rebelliousness and rage towards structures of authority, a step outside of the normality of obedience, perhaps reminding those that wish to not take it anymore, that not only is it possible but that there are others desiring the same.

4 october.

Two people rob the Rabobank at the Buikslotermeerplein in Amsterdam Noord. They both manage to escape the scene with a bag full of money, but not before a few self declared "heroes" try to stop them using violence. In the media it is reported that both robbers creatively defended themselves against the security cameras, hiding their identities with false beards and make up.

6-7 october.

In the night at the Kabelweg in Amsterdam Sloterdijk, a police station was served multiple molotov cocktails. According to a text on the internet several cop cars went up in flames. The police confirmed the arson and informed that nobody got arrested.

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Schiphol s new justice compound

At Schiphol a new prison is being built that is supposed to be finished by the end of 2012.

This prison complex will include 322 cells (580 beds) for inmates, a courthouse with four courtrooms, a deportation center, a detention center, an IND registration center and 144 two-person cells (280 beds) for asylum seekers.

most efficient way - but it is not enclosed inside of the walls of this specific prison. In the end the world of prison and repression reflects itself mainly on the streets.

This new megalomaniac prison-complex will replace the old detention center Schiphol-Oost. That deportation center was, at the end of 2005, frequently in

the media because of the fire that broke out there on 27th October that year. 11 prisoners died that day and another 15 were injured. Of course, in the utmost organized and decent Netherlands a scapegoat was quickly found: an imprisoned immigrant that supposedly deliberately torched his own cell. While the accusing fingers of the state and

needs precarious individuals (so it can threaten them better): that is why the system illegalizes people; the system "welcomes" people in camps, investigates them based on agreements with the country they came from, and judges them on the extent to which they submit themselves to the bosses (who at first are the IND employees and prison guards).

Actually capitalism everywhere in the world makes a false promise, giving people the idea to go in search of wealth, in search of a "better" existence, somewhere else. Partly because of this and the image of the "mythical Europe" capitalism can treat and use people as merchandise. Already, from only the building of this gigantic project enormous amounts of money are made by for example construction company BAM and the architect bureau EGM. But also the space for desiring - and putting into practice - solidarity and revolt, in the hearts, thoughts and actions of the 'undesirables' is increasingly limited, because they are mainly busy worrying about their own survival. Because they still hold on to the hope (that is created by the state) of being "accepted", because when you walk out of line and open your mouth or show solidarity with each other the chances would supposedly be even smaller to get that so desired piece of paper.

With this enormous project the state tries to reinforce its position, to force people to walk in line and obey, whether we want that or not. That which according to the state is "good" or "bad" also only serves the interests of the state and the bosses.



Lets first of all say that every prison is one that has to be destroyed.

The state builds prisons and locks people up because it fears to lose control (for example when people stop paying for what they need or when high-school students express their anger by smashing up their schools). Prisons are built to make sure that people, above all, stay productive, obedient and continue to create profits. The so-called "guilty ones" and "undesirables" are thrown in jail because they form a threat for the existing worldwide system of power, in which a few power-hungry bosses are in control - the existing conditions, in which a small group of people makes enormous profits off the backs of the rest of us. Their project - of profit and power - is based on expansion and efficiency, but above all on infinity: it is not designed to ever stop nor to slow down. The limits of wealth and power, and therefore control, are infinite to them. Their control has an all-pervasive hugeness that is only increasing, as the level of exploitation increases, and with which they try to impose on us what is 'right' or 'wrong' - with which they force us to behave not as we choose, but as is most beneficial to their ends.

The expansion of power and control might be symbolized most explicitly in this gigantic prison-project in which the 'authorities' unite their many faces in the

its subjects don't hesitate to point at "illegal" immigrants as the cause of whatever social problem, the undelying cause - those that create, build and guard the prisons and (closed) centers - can wash their hands in innocence.

About immigration

The criminalization of undesirable foreigners - an easy scapegoat for all misery and crisis - is a very precise project of exploitation. When people live under the threat of being locked up and deported, they would definitely not work for two euros an hour on the scaffolding of some construction site, and even less would their dead bodies that fell from the scaffolding be covered with a layer of cement. The "progress" of this capitalist system





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ce it only teaches dependence upon other people deciding, taking responsibility and limiting other people's lives. These limits are decided only and exclusively in the interests of maintaining and reinforcing the positions of those who benefit from the state and capital. It is presented under the illusion of and inclusive "dialogue": though all these endless and pointless bureaucratic processes, by politicians who want to work for the good of the people, and even the ultimate lie of selling itself as the "free world".

It is completely necessary that dialogue and communication be coming from an equal position on both sides, not from above to below. Dialogue with power is a lost battle to begin with, since it only reinforces the roles between those who have the power of decision and those who don't: the masters and the slaves. The point where democracy has become the most perverse is by making this collaboration, this inclusion no longer imposed (like in a dictatorship), but consensual. The acceptance of exploiting and being exploited, of controlling and being controlled. It carries equal responsibility in sustaining the game of power: just as the ambitious and greedy exploiters are opportunist bastards for living off the backs of others, the ones who let them do so, without any challenge, also respect the

same rules of the power game.

We are offered the possibility of being good citizens, of living in peace, to coexist peacefully with everything and everybody. This participation in the "greatness of society" is just another bullshit speech to make people think that throwing their life away in alienating labour is an act of great contribution to society, the state and the economy. Therefore, any interaction should be respectful, polite, showing itself off as being an advanced and unique form of civilized human relationship. It demonizes any kind of conflict, as being amoral, antisocial. What need of conflict would there be, in the end, in a just world?

In other words anyone that doesn't agree with the rules that power imposes is unwanted. Like in all political games, behind the democratic facade of equality, this system doesn't allow anything but itself, in other words any contradiction, any conflict from outside of itself. It has laid out all the procedures you have to follow to "change" something: it allows small re-adjustments within or just tries to incorporate any radical movements or ideas to fit within its guidelines, but stays merciless at crushing any attempt outside of its system to talk about revolutionary change.

Democracy wins popularity by talking about wars (in other countries), tragedies (built up media spectacles), catastrophes ("we can deal with this"). It has a clear strategy of making us want to believe that we are living in the least unjust conditions possible. Either by comparing our lives to how fucked up far away countries are and how we are blessed over here, or by making us dependent on its infrastructure to clean up the giant messes it created to being with. This whole process is explicitly helped by the media, who twist and reduce certain moments of completely wild, massive and spontaneous revolt to being a premeditated political program for democracy. How self serving is it to fill the media with the reports that not so far away, people are dying to be like us? (the uprisings in north Africa). So we have traded our freedom for the assurance of being luckier than others. They make us think that it would actually be an act of arrogance and selfishness to want more, or to point out that here, we too, are not so free in the end ...

So when they talk about harmony, we call it pacification, when they talk about preventive measures, we call it coercion, when they talk about democratic dialogue, we call it being told what to do. It is still harmony dictated by an iron fist with some trendy glove on.



(continued from pg.1)

No! but I see all the time cops harassing so called problem kids or homeless people, who get sent away from any public space or get fined and searched with any excuse. Only if you accept their laws, if you function in their world of capitalism, if you produce and consume, then you are welcome.

If you decide not to obey, and instead try to live outside their sick system or if you are poorer or if you decide to stay in this country without the right legal papers, then they use all their equipment to hunt you down, make life impossible.

Four years ago "preventive body searching" was introduced in Amsterdam. Since then neighbourhood after neighbourhood gets declared a problem neighbourhood, it becomes a norm: a group of cops randomly picking people out of the masses and searching them.

But randomly, no! You will only see Moroccans, strange looking youth, black people, homeless pulled aside. Netherlands is next to Great Britain one of the few countries in Europe which allows this kind of stop and searches, other countries refuse it because of its discriminating character.

And it's not only allowed, it's happening constantly. Authorities argue that it is for our own safety and present proudly the incredible amounts of weapons that are found again. But if you actually read the statistics you see that all these 'weapons' are actually swiss army knives or nail-files, and that only a quarter of the arrests made are because of actual possession of a weapon.

For example: In statistics from 2009 you can read that in that year 706 weapons got found through preventive stop and searches. But of those 706 weapons actually only 6 were firing weapons (guns) of which 3 were fake. The rest were mainly stabbing knives, which includes all kinds of

In those search actions 143 arrests took place. But only a quarter of those arrests were in connection with weapon possession, meaning three-quarters of the people had maybe open fines or were arrested for being illegal.

Legal or illegal, nobody should get hunted or controlled and everyone should be able to live where he or she wants. Then came the ID-law. That this law is not used against terrorism, as it got introduced, should be clear to everyone. Another weapon in the hands of the cops to identify people very easily. A cop can ask you for your ID for any reason and check if you have a police record, any open fines, legal status, anything.

Especially in the center of Amsterdam the level of police presence, id controls and police cameras is absurd. Every move you make can be easily followed by a police camera. Next to the police in uniform are dozens of undercover cops who control the streets.

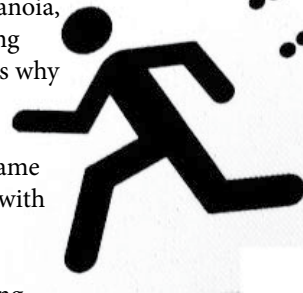
It is obvious who has the power on the streets. It's not the people who live in the city. It's the people in uniforms who control the rest of us. And this repression is getting stronger and stronger with the developing technologies. In a capitalist society it's better to get rid of those not working within but against the system.

In a recent open published letter, the head of the police is praising proudly the cops after a 1st May demonstration which got violently crushed. Ten people got arrested, one person his arm broken. The head of the police writes "today we showed them again who the bosses of the streets are".

A cop is not how he often gets presented, a kind of superior being, who can distinguish in an all fairness what is wrong and right. He is not a person who protects everyone, especially the marginalized. In reality he is just a bully, who carries a weapon and who has more power than any other individual on the streets. And every human being is corrupt if they have power.



This society is founded on the threat of punishment for breaking the rules. Even before any crime is committed it is already made clear that the police, security forces and all the organs of justice are ten steps ahead of us, have everything under control, and that therefore it is too risky to go through with any criminal behaviour without getting caught. This is paralyzing paranoia, this is preventive control. A control that begins by making each and every person a potential suspect, which justifies why all of our lives and spaces are watched over by cameras, police proudly walk around with their guns in full view, our movements are tracked (ov chip cards under your name that register each step, parking meters you can only pay with pin...)



Why should surveillance be a problem if you have nothing to hide? Because for me there are bigger problems than protecting property, or preventing the possibility of people acting in a non predefined way. Because this technological apparatus is creepy and invasive, and sold to you for your own good by big brother himself. Because it takes away any feeling of being in control of my own life, and of being able to trust that others can do the same with theirs.

Let's look a bit closer at one of the newest examples in security technologies, the DNA spray, which is being experimented since April 2010 on the streets of Amsterdam West, Oost and Centrum. This is a spray released in the room during a crime, for instance during a robbery. But: how is it used, when is it used, what does it do....?

Let's start from the name itself, which can be quite a confusing point. The DNA spray sounds like some advanced molecular technology that most people don't have a clue about. For sure something important, for sure something specialized, for sure something dangerous... Just adding to the list of the million other technologies imposed on our lives that we can't understand. However, not understanding something makes it a lot scarier.

In fact, it is a colourless liquid with a synthetic form of DNA in it. In a store that has this security technology, in case of a robbery, a cloud of invisible liquid is released. This liquid stays between 5 to 7 days on the clothes and skin of the person it is sprayed on, and would eventually show up under UV light. Each spray has its own DNA code which makes it possible to link it to an exact place it comes from. However, it cannot be used as evidence in a court case, and DNA spray evidence was only used once to arrest someone who stole a bait car. (the person was also caught on CCTV.)

The point is not to overload on the details of their preventive security technologies, for the sake of resigning ourselves to how there's no chance to escape their control. Actually quite the opposite. Although depending on what kind of activities you are busy with, it is recommendable to have some awareness of their advancing security technologies. However, the starting and ending point of this preventive control starts in each one's head. Precicely in the moment the security apparatus starts intimidating us and paralyzing us into paranoia. Whether I have something to hide or not, it is my own fuckin business, and not big brother's.

12-13 november.

On Saturday night some individuals attacked a police station in the Ruy-schstraat in the east of Amsterdam. Two police vehicles got damaged, a private car of a cop lost its windows and a cop van got put on fire and thereby got heavily damaged. There have been no arrests.

13 december.

Early afternoon a couple of people tried to rob a money transport vehicle in the east of Amsterdam that was parked in front of the ABN Amro bank. This time it remained just an attempt. The robbers made a successful escape, but not before getting chased by some active citizen that apparently thought it was necessary to play hero, luckily a traffic light stopped him when it turned red...

14-15 december.

In the middle of the night some individuals managed to break into the heart of capitalism, the office of the Nederlandsche Bank (DNB) at the Sarphatistraat. At the spot they expropriated several laptops and smartphones. Of course the DNB immediately reacted after they were taken for fools. They announced that the security measures will be intensified.

a few points about the Occupy movement

The recent 'Occupy Amsterdam' camp on Beursplein was only one of over 1000 others happening in cities across the world. These camps, and the worldwide 'Occupy' movement, are a response to the global economic crisis. The numerous occupations were triggered by a callout printed in the North American 'Adbusters' magazine, to 'Occupy Wallstreet', taking inspiration from the occupation of Tahrir Square in Egypt.

It is significant then that a year after the Egyptian uprising began, and after 'free' elections have taken place, Egyptian people are still in revolt, and Tahir Square is being continuously re-occupied. The 'interim' government there, who were given power to rule inbetween the overthrown Mubarak dictatorship and the new elections, made promises to European banks that regardless of whoever won the election, there would remain in place the same economic policies as during Mubarak's regime.

It is not surprising that this and the other 'Arab Spring' uprisings were sold to us by the mainstream media as being popular outcries for democracy – a well-timed reminder to all of us in the west of how desirable is the 'democratic' system which enforces our own subordination and economic misery in the game of global capitalism. Accepting this media narrative – that democracy is freedom – threatens to limit our conception of 'freedom' and blind us to the domination and coercion inherent in our own 'democratic' systems of economic and political control.

'Occupy Amsterdam' began its protest with bold slogans condemning the economic crisis and encouraging popular organisation to change the economic system. But here already the problems begin. With its famous slogan of 'We are the 99%' the protest simplifies the economic crisis by blaming it on the greed of a few 'irresponsible' bankers – blaming the '1%'. This ignores completely the underlying logic of capitalism: a competition for profits

which feeds off the exploitation of human labour. Amongst other things, capitalism is a system which deliberately encourages risk-taking and eternally battles to reduce wages so to extract the most profit possible. Any struggle to make this economic system more 'fair' or more 'humane' means first accepting the conditions of wage-slavery and supremacy of the profit-motive as fundamental conditions of life.

For those of us who want freedom this is a futile struggle: a struggle to improve conditions which we reject from the start. Any system that forces us to sell ourselves



into labour just to survive is not a system that should be fixed. No amount of reforms can compensate for the time sold to corporations and bosses. Therefore the struggle to 'improve' capitalism is opposite to the struggle for freedom. Such a system cannot be improved – it needs to be destroyed.

'Occupy Amsterdam' also showed a schizophrenic relationship with the structures of political power – laws, politicians, and police. Even though they illegally occupied the Beursplein and used radical slogans such as 'Stop believing in authority!', the occupiers quickly condemned graffiti which appeared on the stock-exchange building and voluntarily offered to help the police investigation of it. Soon after this they formed their own on-site police force – called 'peacekeepers' – with the power to exclude undesirable people from the camp.

This kind of selective obedience to the law – on the one hand doing 'illegal' things whilst at the same time helping the police to investigate 'crimimal' activity (as well as

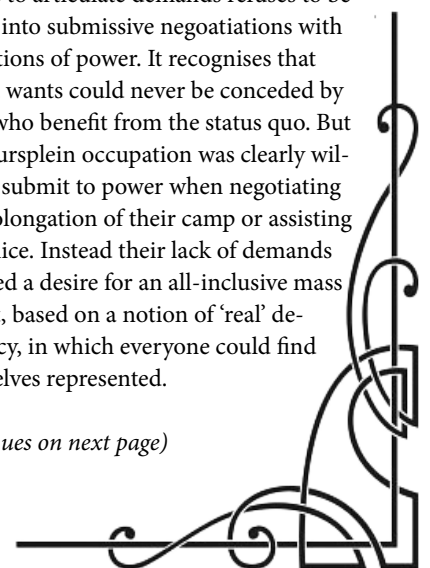
creating their own structures of power and exclusion) – validates and reinforces the authority of the police and the judiciary: systems which exist to protect specific interests (which are definitely not ours). The inconsistencies in their perception of their own 'civil-disobedience' as an acceptable form of law-breaking, as opposed to other 'unacceptable' forms of criminality, limits them to moralising over the existence of 'good' and 'bad' laws, whilst ultimately accepting a form of institutionalised authority with the power to decide for the rest of us what is 'legal' or 'illegal' in the first place.

After they were eventually evicted from the plein, the occupiers (again 'illegally') invaded and occupied three high-street banks on the Rokin, but were surprised when the police violently removed them from the buildings. Their anger about being violently removed from the banks perpetuates the illusion that police should exist to protect people, instead of profit and property. Moreover, their commitment to 'peaceful' disobedience only validates the state's

monopoly on legalised (and 'acceptable') violence – supporting the idea that it is wrong to attack the structures that oppress you, but acceptable to be attacked by them.

Despite their desire for changing the economic system, Occupy Amsterdam has not made any concrete demands. A protest that refuses to articulate demands refuses to be drawn into submissive negotiations with institutions of power. It recognises that what it wants could never be conceded by those who benefit from the status quo. But the Beursplein occupation was clearly willing to submit to power when negotiating the prolongation of their camp or assisting the police. Instead their lack of demands reflected a desire for an all-inclusive mass protest, based on a notion of 'real' democracy, in which everyone could find themselves represented.

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(occupy cont.)

Poster-slogans like 'Things are going wrong. Together we can change things: Let's talk!' suppose that mass, nation-wide, democratic decision-making is both possible and desirable, and that this kind of 'real' democracy will lead to a better society. But can it never be possible for millions of people to agree on a system of rules to obey – and in the end we don't want to agree on a gigantic overarching system to be ruled by – we don't want to be ruled over at all.

Altogether, the incoherent cocktail of words and actions coming from the camp creates a form of dissent which only validates the structures of power and control in society. A struggle for

change that defers to the mechanisms of institutional 'democracy' (negotiating with politicians, respecting the law and accepting the police's monopoly on legal violence), can only ever gain what power is willing to concede to it. It therefore undermines the struggle for freedom (from economic misery and state violence) which necessarily requires destroying these structures altogether.

Whilst a struggle for reform restricts itself to acting within the boundaries of the present system, a revolutionary struggle begins by destroying them. It is not possible to break the mechanisms of exploitation and control whilst respecting those who uphold and protect them – and deference to institutionalised authority can never be compatible with a struggle for freedom.

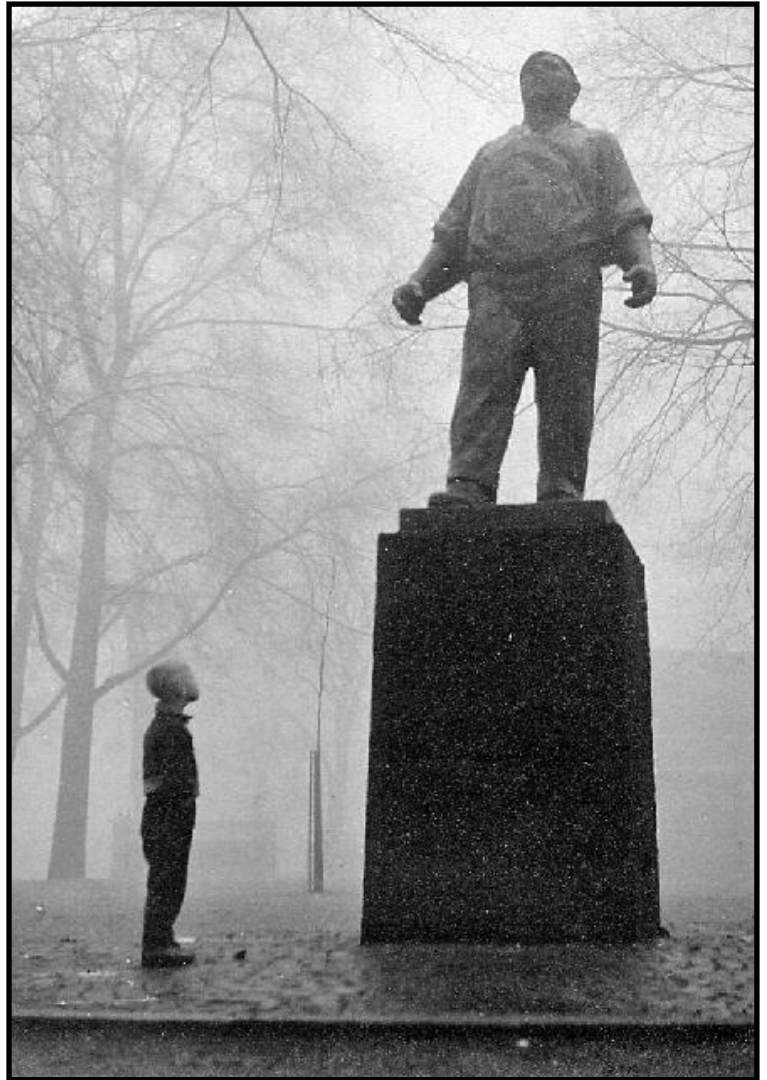
...some history of resistance...

Dokwerker

On the Jonas Daniël Meijerplein next to the Waterlooplein stands the Dokwerker, a statue in memory of the February-strike. The February-strike was the first big protest of the dutch people against the antisemitism and terror of the nazis. The strike broke out after the first raids in Amsterdam on the 22nd and 23rd February, where 425 young jewish men got put on trains to the Mauthausen concentration camp, where almost all of them were murdered.

The raids where specifically a retaliation for what happened in the ice cream parlor Koco of the German-jewish refugees Cahn and Kohn on the Van Woustraat: when the fascists stormed the store they were sprayed with ammonia in their faces. In the early morning hours of the 25th February a pamphlet with the title 'Strike, strike, strike!!!' got widely distributed at many businesses in Amsterdam.

Everywhere in the capital city people left their workplace: public transport workers, city services, doctors, metal companies. A day later the strike spread to the surrounding cities. The fascists suppressed the strike with brutal force. Every year people commemorate the February-strike on the 25th February at the Dokwerker.



27 december.

Late in the evening a police van at the cop station on August Allebéplein got set on fire. It burned down completely and a police vehicle which was parked next to it was also completely destroyed by the fire. Luckily the people got away using a scooter. This specific police station in Amsterdam-West Slotervaart has

built up quite a history in recent years concerning wild expressions of anger against the authorities. When in october 2007 a 22 year-old person attacked several cops in that police station and then got shot and killed by the cops, it remained tense in the neighborhood for several months. ME (riot cops) were patrolling the streets every night. In the

weeks that followed there were cars burning. The anger (and with that the fire) also spread to the surrounding neighborhoods like Osdorp, Bos en Lommer and De Baarsjes. On New year's eve of that same year around 50 youths used the moment to smash every window of the police station and destroy three cop cars.