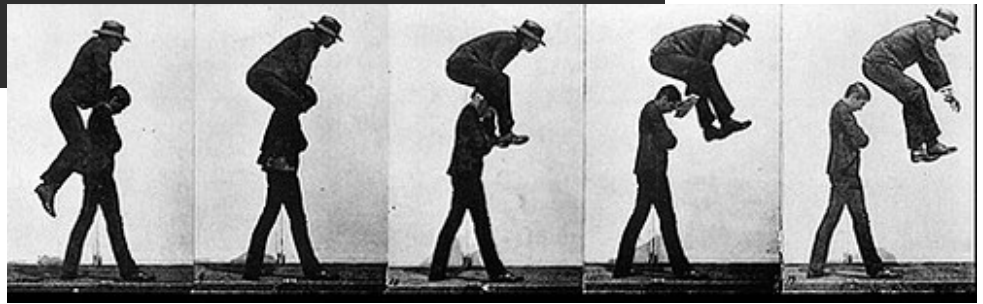


WHY DO WE ALL LIVE IN PRISON? Prison, Law and Social Control

There is a place in this society where one is perpetually under surveillance, where every movement is monitored and controlled, where everyone is under suspicion except the police and their bosses, where all are assumed to be criminals. I am speaking, of course, of prison... But at an ever-quickenning pace, this description is coming to fit more and more public spaces. Shopping malls and the business districts of major cities are under video surveillance. Armed guards patrol schools, libraries, hospitals and museums. One is subject to search at airports and bus stations. Police helicopters

fly over cities and even forests in search of crime. The methodology of imprisonment, which is one with the methodology of the police, is gradually being imposed over the entire social landscape. This process is being imposed through fear, and the authorities justify it to us in terms of our need for protection – from criminals, from terrorists, from drugs and violence. But who are these criminals and terrorists, who are these monsters that threaten us every moment of our fear-filled lives? A moment's careful consideration is enough to answer this question. In the eyes of the rulers

of this world, we are the criminals and terrorists, we are the monsters – at least potentially. After all, we are the ones they are policing and monitoring. We are the ones who are watched on the video cameras and searched at the bus stations. One can only wonder if it is the fact that this is so glaringly obvious that makes people blind to it. The rule of fear is such that the social order even solicits our aid in our own policing. Parents register their toddlers' fingerprints with police agencies connected with the FBI. In addition there are dozens of programs that encourage



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.

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snitching – a factor that is also reminiscent of prisons where the authorities seek out and reward snitches. Of course other prisoners have a rather different attitude toward these scum.

But all of this is purely descriptive, a picture of the social prison that is being built around us. A real understanding of this situation that we can use to fight against this process requires a deeper analysis. In fact, prison and policing rest on the idea that there are crimes, and this idea rests on the law. Law is portrayed as an objective reality by which the actions of the citizens of a state can be judged. Law, in fact, creates a kind of equality. Anatole France expressed this ironically by pointing out that before the law, beggars and kings alike were forbidden from stealing bread and sleeping under bridges. From this, it is clear that before the law we all become equal, simply because we all become ciphers, non-entities without individual feelings, relationships, desires and needs.

The objective of law is to regulate society. The necessity for the regulation of a society implies that it is not meeting the needs or fulfilling the desires of everyone within it. It rather exists as an imposition on a greater part of those who make it up. Of course, such a situation could only come to exist where inequality of the most significant kind exists – the inequality of access to the means for creating one's life on one's own terms. For those with the upper hand, this state of social inequality has the dual name of property and power. For those on the bottom, its name is poverty and subjection. Law is the lie that

transforms this inequality into an equality that serves the masters of society. In a situation in which everyone had full and equal access to all that they need to fulfill themselves and create their lives on their own terms, a wealth of individual differences would flourish. A vast array of dreams and desires would express themselves creating an appa-

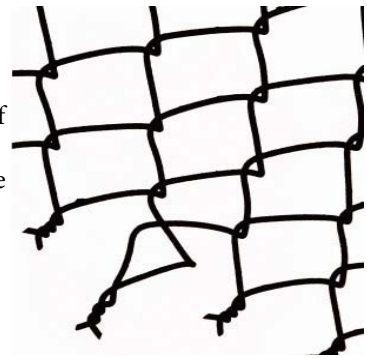
rently infinite spectrum of passions, loves and hatreds, conflicts and affinities.

This equality in which neither property nor power would exist would thus express the frightening and beautiful non-hierarchical inequality of individuality. Contrarily, where the inequality of access to the means for creating one's life exists – i.e., where the vast majority of people have been dispossessed of their own lives – everyone becomes equal, because everyone becomes nothing. This is true even of those with property and power, because their status in society is not based on who they are, but on what they have. The property and the power (which always resides in a role and not in an individual) are all that have worth in this society. Equality before the law serves the rulers, precisely because its aim is to preserve the order in which they rule. Equality before the law disguises social inequality precisely behind that which maintains it.

But, of course, law does not maintain the social order as words. The word of the law would be meaningless without physical force behind it. And that physical force exists in the systems of enforcement and punishment: the police, judicial and prison systems. Equality before the law is, in fact, a very thin veneer for hiding the inequality of access to the conditions of existence, the means for creating our lives on our terms. Reality breaks through this veneer constantly, and its control can only be maintained by force and through

fear.

From the perspective of the rulers of this world, we are, indeed, all criminals (at least potentially), all monsters threatening their tranquil sleep, because we are all potentially capable of seeing through the veil of the law and choosing to ignore it and take back the moments of our lives whenever we can on our own terms. Thus, law, itself, (and the social order of property and power which require it) makes us equal precisely by criminalizing us. It is, therefore, the logical outcome of law and the social order that produces it that imprisonment and policing would become universal, hand in hand with the development of the global supermarket. In this light, it should be clear that there is no use in making laws more just. There is no use in seeking to monitor the police. There is no use in trying to reform this system, because every reform will inevitably play back into the system, increasing the number of laws, increasing the level of monitoring and policing, making the world even more like a prison. There is only one way to respond to this situation, if we would have our lives as our own. To attack this society in order to destroy it.





The crisis is coming!

'Hold on for dear life, the crisis is coming. The economy is doing bad and together we can bring it back to life. The workers know this best: the times of luxury and abundance are over. Those benefitting from social money will feel it: being a parasite will no longer be tolerated. The state will have to be tough in its strategies to secure the future of its citizens. Do not complain! Don't mourn and don't ask any questions, now, more than ever, that these times of change demand that we all take our share of responsibility.'

This is basically the story we get force fed daily. There is so much mindless madness behind these few words, that when we take a closer look at all the hype surrounding the economic crisis, it seems rather difficult where to start. But let's not lose ourselves in the analyses of the experts or the exaggerated one-liner politicians, and start at the beginning.

A crisis, our dictionary tells us, is a period in which something is really going bad. Everywhere they pretend that the crisis is a default of the system, a temporary inconvenience that we can avoid in the future if only we try hard enough. But for many amongst us we could conclude that capitalism simply is a synonym of crisis. An infinite period when it is going bad. Poverty, exploitation, pollution, misery. All things that are a logic consequence of a society that declares the economy sacred and where everything and everybody is chained to money. And at times when the machine is failing, interventions from all sides are made to maintain it. Reforms, layoffs, working longer, smaller pensions. Crisis. A time during which more people start to feel first hand that this society needs rich and poor people, while for others the crisis is year round.

But we are so lucky the state exists. Man, what would we do without the state. Saviour in times of need, a rock to rely on. During such moments it becomes scarily clear how much the state and the world of money go hand in hand, need and reinforce each other. When the economy is not doing so well, there is the state to take the necessary measures to revive it. People discover that in the moment it goes bad with the economy, it will also affect them, and then turn to the state to find a way out, making the state even stronger. It wins credibility, affirms its existence, power. And it likes that. It is also an interesting time to be a policy maker. Measures with quite some weight that they anyway sooner or later wanted to implement, but for which they wouldn't have immediately gotten public approval, but now are accepted by many as being almost obvious interventions that are necessary in order to avoid even bigger disasters. And there you go, we are stuck with it. The pension age gets higher, wages get lower, less social benefits, and so on. The people nod understandingly, the politicians and corporations rub their hands.

But ok, that's just how they are, we wouldn't have expected much else from them. But what really winds me up, is the ever recurring speech about responsibility. And it doesn't only come from the mouths of politicians or economists. No, apparently a large number of our fellow human beings think that we should all pay. And they find this normal, because supposedly it is everyone's responsibility. Even worse, 'those who complain or strike, in order to hold onto some small rights or bread crumbs, should be ashamed of themselves. Everyone should take their responsibility and be a part of the solution instead of creating more problems'. It is pathetic. It is fucking pathetic to see so many people embrace a system based on modern slavery and control as a system that is theirs, like they themselves designed it and willingly have to safeguard it. Sad, how many people apparently see it as their responsibility to secure their own enslavement, supporting the interests of the state and corporations, and are no longer able to separate those interests from their own. An army of model citizens, ready to spit on those that cannot or don't want to jump on-board. But ok, then that is noted. That just makes it a bit more clear who stands on what side.

But let's stay positive. Luckily it is not crisis everywhere. On the ministry of justice they don't seem to be bothered with the crisis. Everything is working just fine! Hire new guards! Build new prisons. New weapons for the police, new deportation camps, etc. Any old fool would at least find this odd. There are cuts everywhere and the department of justice gets flooded with money and resources. Actually it is not that weird, not even a little bit. At that ministry they realize all too well that in times where you put people in more and more difficulty, you better stand ready with a good working disciplinary machine. Because what if more and more people would stop taking that bullshit and start looking for different ways to get money, or simply revolt? Then it is better if for as many of them as possible there is a prison cell ready.

Well, it doesn't surprise me. That is how it works and that is how they want to keep it. But exactly that's why we want to dare to take the gamble of revolt. Because this fake freedom on the terms that are permitted to us now, looks very much like they are already closing the cell behind all of us. The freedom that we want will not be given. We can only conquer it ourselves...

“Nothing is over, everything starts now.”

We all knew that it couldn't have lasted long. The Greek “loose cannon”, how bank brokers from half the world are defining it, sooner or later was going to go off. Since a few years this country is living on the edge of the abyss, barely able to stay afloat. In December 2008 the murder by the police of a teenager was the spark that lit up months of revolt, which had been brewing for a long time, because of the ongoing miserable conditions of life. Since then, more or less constantly, protests have continued to be on the rise. The more time passed, the tighter the noose of the IMF (International Monetary Fund) and of the European Union tightened, making it as clear as day that nothing could stand in the way of the Greek population to take the streets and protest. This stalemate situation would not last forever,

everyone knew this. Sooner or later a choice had to be made. Drastic and radical.

On the 12th of February 2012, this choice was made. On this day the parliament had to approve the legislation where the austerity measures imposed by the so called Troika agreement in exchange for a multi million Euro bail out. The detailed terms of this agreement are not publicly known, but it is understood that it will involve the liberalization of the market, cuts to social funds, mass lay-offs in the public sector, cuts to salaries and pensions which are already averaging on minimal incomes. In other words: the party is over.

On the same day, 12th of February 2012, the government was not the only one making choices. In the afternoon, just after a major storm, the streets of Athens and of other Greek cities filled up with men and women who made the choice to not wait in their houses for the televised announcement that would end of all their hopes. A huge, uncountable crowd. Tired? Of course. Indignant? Without a doubt. But more than anything, pissed off.

Despite many preventive arrests

that started in the morning, despite the police intimidations on the occupied faculty of Law, desperately trying to stop the occupiers from participating in a demonstration in front of the Greek parliament, Syntagma square was quickly filled up with people coming from everywhere. And when, in the midst of the people coming from all walks of life, some individuals dressed in black started pulling out sticks and molotovs, this crowd applauded. Because, in the words of present journalists, you could smell the hatred towards any representative of the State in the air.

So, while inside the palace the political parties were getting ready to overthrow the economy, outside human beings were fighting for their lives. They started before the outcome of the final decision. The Greek fires burnt everything they found on their path. Dozens and dozens of buildings- mostly banks, shopping centres, cinemas and libraries- went up in flames. All burnt to the ground. The centre of the city was completely overtaken by smoke and tear gas. The streets were filled with people, who erected barricades a bit everywhere and fought with the police.

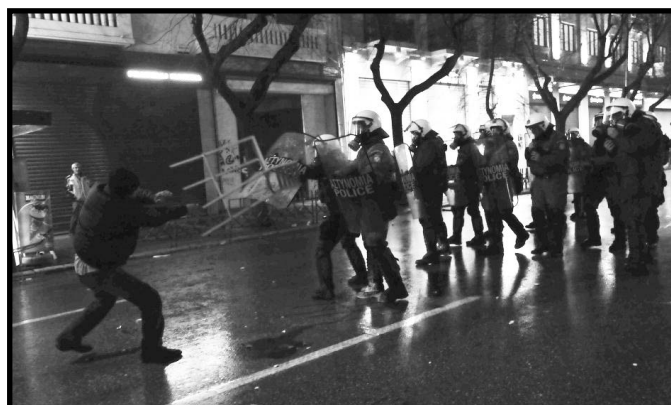


But this is not the same old Greek riots that we have been used to for years. Because on the 12th of February something changed. The final decision was taken...and there is no going back. The violent attacks of the police did not stop the people from taking over Syn-tagma square again and again. The scary motorcycle cops from the Delta squad were not feared as much anymore, especially after a rope that rigged together two sides of a street catapulted an entire unit over their bikes. The city-hall of Athens was occupied but then immediately evicted. Some police stations, like in Acropolis and Exarchia, were attacked. The private house of Costas Simitis (the prime minister of Greece from 1996 to 2004) was also attacked, while in Omonoia, a neighbourhood of the capital city, an arms depot was looted. This is no longer just a revolt... It is therefore not by coincidence that the faculty of Law, occupied by anarchists and anti authoritarians, and therefore considered the stronghold of the revolt, was raided ...To no avail. Although there were many injured among the occupiers, the occupation resisted and declared: "Nothing is over. Everything begins now." It is almost unnecessary to point out that if those who are considered the provocateurs of the riots were being raided during the whole afternoon, who were then those ones fighting on the streets of Athens between 17.00 and

24.00?

And while Athens was put to fire and sword, in the attempt to make the parliamentary vote more digestible, the minister of Finances, Vanizelos, declares: "the choice is no longer between making sacrifices or not making them, but between sacrifices and something unimaginable". It's true. On the 12th of February 2012, the Greek government chose sacrifice for its citizens. The same will happen tomorrow in Spain, Italy, Portugal, Belgium... Who doesn't accept this has no need to plea for a more just government, a fairer market, or more respect for human rights. In Athens, the birthplace of civilization, democracy has finally taken off its mask of hypocrisy. For those who no longer want to live on their knees, there is nothing left but to throw themselves into something unimaginable: An insurrection.

5



when you are young

About teachers it is a very tricky subject to talk about, there would be a bit too many inaccuracies when trying to generalize people under only this job, however the role that they play is part of a state run educational system that all kids are forced to participate in. And on this latter a few clear points can be made.

In a sweeping generalization but not too far off the truth, pretty much everyone has, in one moment of their lives, felt the need to stand up against a teacher. In fact teachers are some of the first institutional authority figures that we meet as kids, and school one of the first encounters with the world of rules, respect for authority and more widely with the world of obedience to the structures and standards of society. And although all of this is protected under such ridiculous arguments as the need of an education and discipline to be somebody in this world, it is clear that the beginning of institutional manipulation starts at a very young age. Schools have the purpose of preparing, molding, shaping kids to be more fit for and responsive to the demands of this capitalist authoritarian society. And therefore sooner or later some begin to willingly or instinctively start to challenge the expectations and discipline being forced onto them, which puts teachers on the front line of this conflict.

Being somebody in this world obviously means being someone that has climbed the social ladder and that can be proud of their place in society, which usually means having made career. In no part of this education there is the challenge of how winning in this world, which implies being right and having more rights, being "above" everyone else, affects everyone else.

Although school used to be based on religious education and making you a good and obedient Christian (in this part of the world), now there is money that will bring you salvation. Money or the wrath of god are just two different ways of achieving social control, starting at the first steps, in school. Even though over many centuries the education system has changed and evolved taking into account the sensibilities and expectations that society accepts in different moments. From when my father would tell me about how he would have to kneel on uncooked chickpeas facing the wall for hours as punishment in school, to today where the minimum corporal disciplinary punishment on the side of a teacher is a scandal, (more often it is the students who inflict more abuses on their teachers) things have definitively changed. However, the hundreds of reforms, of transformations have though never eliminated the essential problem: learning, discovering, excitement for new skills have been taken over by an institutional authority, another one of those games that you are just forced to play because those who know best for you, have made a plan for you.

Universal education also seems like such an amazing progress of humanity. But what is the purpose of the state proposed school system? It is to get a job. To fit in or at least accept that money and work are the rule for survival. If you are lucky or have a certain interest or skill that is valuable to society you will be on the winning side, if not you will just have a place servicing, maintaining, building or assembling what the capitalist world gives importance or want to keep you busy with.

What I'm trying to say is that the first confrontation or experience with a present that is only reinforcing a future of misery, it is not unsurprising or uncommon to find those who rebel. And in some moments that could mean a confrontation with a teacher, who is acting like a prison guard.

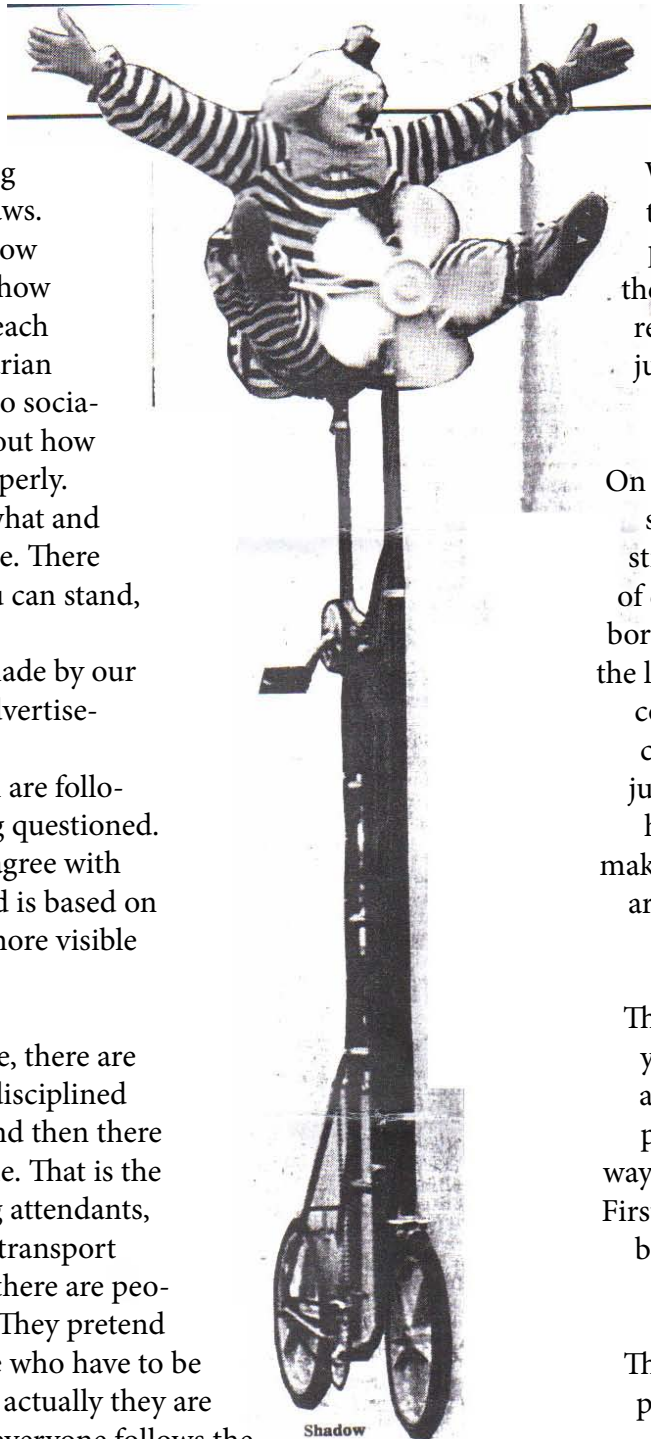


THE PAID SNITCHES OF THE STREETS

7

The industrialized capitalist world we are living in today, could be described in a very simple way... Everything is based on rules and laws. There are rules about how to relate to each other, how people should respect each other in their authoritarian roles and also on how to socialize. There are rules about how to look and behave properly. There are rules about what and where you can consume. There are rules about where u can stand, sit or sleep. Rules that were once made by our parents, teachers, by advertisements or by the government and which are followed without ever being questioned. It doesn't matter if we agree with them or not. This world is based on discipline sometimes more visible than other times.

To give a clearer picture, there are those who are getting disciplined which is me and you and then there are those who discipline. That is the police, security, parking attendants, handhaven and public transport conductors. And then there are people like street coaches. They pretend to be part of the people who have to be disciplined, when then actually they are the ones to make sure everyone follows the rules, and those who don't will be snitched to the cops and punished, thinking that this puts them on the "good side", on the side of what is right, because that is what is decided by the law.



With slogans like together for a better and safer neighborhood they get people's trust, convincing them that they are not the bad ones who will arrest them, they are not cops, they are just buddies who are there for you in tough situations.

On their web page they describe themselves as the eyes and the ears of the streets and their job as making notes of everything happening in the neighborhood, to send then a daily report to the local police station. So no, the street coaches will not do the dirty work of chasing after the criminals, they will just report them to the cops. The way how they are getting instructed is to make first contact to the people of their area, they should talk the language of the street and be seen as a friend, a person people can go to and trust. The disgusting thing is not that this is yet another way to control people or another bunch of losers who feel superior to others, but it is that sneaky way of how they work, the hypocrisy ... First getting in contact with the people, but with the intention of discovering something to fuck them over with: that is their job.

Their job is to snitch. First getting the people's trust. Then reporting them to the authorities.

The eyes and the ears of the streets. So when I see them on their fancy bikes and black tough uniforms I don't get the slightest feeling of the kind "together, you and me" or the least bit of trust, I just see another macho on a bike, who feels important and has power over me and my neighborhood.

some history of resistance...

Nieuwmarktrellen

In the beginning of 1975 riots broke out in the Amsterdam Nieuwmarkt neighbourhood. The city started to build a metro line through the area and therefore wanted to demolish a lot of houses. As a reaction and to prevent the construction of this plan that would destroy a big part of the community, the inhabitants of the neighbourhood occupied and heavily barricaded many houses. What followed were heavy riots between the cops and the inhabitants. Eventually, as a result of the struggle and the riots, a planned highway leading from Wibautstraat to the Prins Hendrikkade was not built and the old street pattern got rebuilt after the construction of the metro line.



Crisis? What crisis?

I still see businessmen driving around in fat cars
 I still see haughty ladies with arms full of bags in the PC Hooftstraat
 (and a small dog right behind, it goes so well with her new coat)
 I still see a Millionaire Fair, a skiing holiday in Austria, a Paleis het Loo

Crisis? What crisis?

I still see a queen full of crownjewels
 I still see a royal palace, a rich government, a Zuidas full of businessmen
 I spy, with my little eye...

No crisis, only dirty whitecollars that are robbing us blind.

Colofon

Kaduuk is an anarchist newspaper that comes out at the beginning of each month. The newspaper gets distributed in Dutch and English.

Contact

For reactions you can contact us at:
Kaduuk@riseup.net
kaduuk.noblogs.org

Democracy means simply the beating of the people by the people for the people.

Oscar Wilde