

# Kaduuk

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gratis

## 8 hours a day too many...

**“The worst blackmail that this society subjects us to is between working and dying of hunger.”**

Not only do I hate my job, I hate all jobs. And apparently this is not ok. In order to exist, or at least survive, I am forced to work. That's the way society is structured. Work, pay taxes and die. And this is something widely accepted. You know, we need to contribute to keeping this great capitalist world progressing, to keep the economy functioning, to keep the state functioning. We need to keep ourselves busy so that we forget our own dreams, so that we don't cause 'trouble'. So turn our desperation over our wasted time and unfulfilled lives into the satisfaction of at least having 'done' something. Though this 'something' isn't just 'anything', it is the spinal chord that sustains a world that is based on those who exploit and those who are exploited, a world of hierarchies between people based around the power of money - whether we agree with it or not.

Under the logic of work, I do not produce anything because I need it. I produce because I am paid to do so. I produce for strangers. I don't enjoy this process of creation, I have to stress myself to do it as fast as possible because my boss is watching over me and forever reminding me that 'time is money'. And just as I am alienated from what I produce, I am equally as alienated from what I consume. I must spend my money on food, clothes and entertainment. I spend it on fancy technologies to simplify my household chores so that I can

continue to go to work, day after day after day. And every item I purchase has been created by another waged-worker enslaved by another company, somewhere else on the planet, and being exhausted from work, I cannot be bothered to think about what chemicals have gone into it or the conditions under which it was produced.

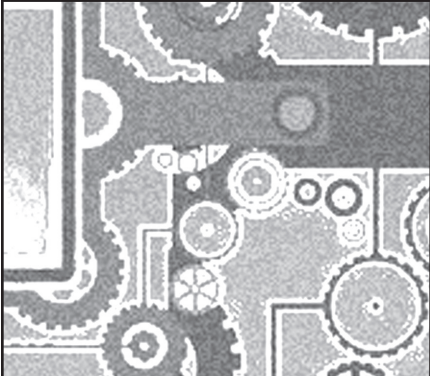
Of course, after we come home from our day at work, we are too tired to actually remember how to live anymore. Our dreams, ideas and desires are replaced by an infinite escapist consumerism, by empty entertainment, by rivers of alcohol and drugs that we consume just to drown our misery and be able to do the same shit tomorrow. These conditions make us vulnerable to swallowing everything, resigned to accepting anything that is fed to us. Exhausted, we are glad for the existence of a government who make rules to regulate our lives so that we don't have to think or take responsibility for ourselves, or for each other. Exhausted, we become obedient citizens willing to give up power over our own lives to those who are paid to think about the 'big' issues; we become willing to accept their choices, and glad not to bother worrying about the consequences. We quietly accept the absurdity of 'politics', and resign ourselves to simply obeying those authorities who decide our lives for us.

Our friendships and relationships are strained by the pressure of work. (Being a good parent comes to mean providing financially for your children - making sure there is always a

roof over their heads and food on the table.) And what is lost in this process is the time to know them, to spend together, to care for one another emotionally, intellectually, immaterially. The time that we are left with between work and sleep is filled with the mandatory responsibilities of everyday life - buying food, paying bills, resting for the next day.

And we are forced into this situation against our will, (because of the privatization of property). Nowadays everything we need to survive can only be purchased from a shop or a company. Each step in the cycle of production and consumption sup-

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ports the cycle's continuing existence. It is a smart string of profit-progress that both enslaves us and upon which we have become dependent for our survival. We are trapped in this cycle because we are made to think that we can no longer choose to exit, we cannot choose to say no, we can no longer survive without the global system of production and consumption because (the tools we once had are now in private hands) we can only have access to what we need through money. And to get money, we must sell our time. We must work.

To talk about destroying work often invites the accusation of being a parasite, a lazy freeloader. Well, the decision to refuse the morals, laws, identities, specializations and obligations of this society, is a decision that comes out of waking up every morning thinking about a million other ways of being able to spend the day instead of going to work. I am talking about learning and practicing the skills and knowledge that I and those around me find useful and necessary; I am talking about following any path that my freed creativity could take me down; in other words putting effort into something not because I am obligated to, but because I want to. But no: in the end this society tells me that if I don't work, I am nobody.

However, it seems that most people are forced into accepting, and in some cases even preferring, this miserable identity of a worker than the unknown possibilities of thinking and being responsible for themselves. In all of this it seems that the reward that society gives a worker, the worker who pledges allegiance, is to be able to consider himself an 'honest, good citizen'. And this becomes the measure of value and gratification of an individual: a standard which is created outside of himself, which the morals of this society impose, and which has nothing to do with one's own idea of self-satisfaction, self-fulfillment, and respect for oneself and one's environment. They would rather prostitute an entire life to their bosses, but at least go home with a clear conscience – the conscience to have done one's duty, to have contributed to the wealth of the nation, even though those who run this nation will be the first to profit from their workers' sacrifices. The goal is to be someone that is on the stronger side, someone who is inside the game. Of course in this game there are many more losers than winners. Everyone knows this. What is ridiculous is that so few consider the possibility of refusing to accept this, of finally revolting to regain their individual and collective freedom. This is a system so lucrative that those who parasite off the "honest sacrifices" of the worker will defend

it by taking their lives if they have to – just as they did on May 1st 1886 in Chicago, when the cops opened fire on workers who were wild-striking for an 8-hour workday, killing several of them. More than 100 years later we continue to remember those who rose up for their dignity, because no-one could tell them they were nobodies or treat them like slaves.

When we talk about wanting to be neither slaves nor masters, we will not talk about better jobs, better pay, better benefits or better conditions, because we would just end up talking about being more comfortably enslaved. Instead we will talk about destroying work all together.

**demonstration  
1st may.  
mercator plein,  
amsterdam.  
19:00**

**“working gets in  
the way of living.”**

**never work again!**

**organize and  
revolt!**





# down with monarchy!

It is telling that Queens day was instituted in 1885, when the highly unpopular King William III created a national holiday to celebrate the birthday of his young daughter, Princess Wilhelmina, as a way of encouraging feelings of national unity and pride. Originally celebrated on Wilhelmina's birthday, 31st August, which was also the last day of summer holidays before schools re-opened, the celebrations focused on activities for children and families. The day proved to be very popular, and was re-named Queen's Day when Wilhelmina ascended to the throne. (In 1949 when Juliana, became Queen, the celebration was moved to her birthday, 30th April, and has been celebrated then ever since.)

Why do we celebrate as if we belong, and are happy to belong, to a subjugated citizenship? The power of the monarch was once sold to the population as a divine right passed down from God – now it is reasoned that without the existence of governmental bosses to make rules for us about what we can and cannot do, about how much we must work and how much of that we must pay them to rule over us, about which countries to invade and which resources to secure for our 'national' wealth, we would descend into a state of chaos, unable to take care of ourselves and each other.

Mostly what we don't think about is that the monarchy that we should be so proud of is simply one family whose ancestors, through the greater use of violence than their opponents, subjugated the people of numerous villages into one Kingdom, upon the labour of whom they could levy taxes to support their wealth and grand lifestyles. And once they had subjugated the peoples in their close surroundings, they went on to colonize peoples on the other side of the world, to incorporate their resources, labour and taxes into wealth and power for themselves.

What is it that we're proud of, when we feel proud to be Dutch? The borders that delineate one piece of land as 'the Netherlands', and another piece of land a few kilometers away as 'Germany' are arbitrary lines drawn many years ago, battles over the exact positioning of which were fought for centuries, and in many parts of the world are still being fought now. The Netherlands as a country, as with all other countries, is only that because of the greed for wealth and power of some family some centuries ago.

National pride is often intertwined with feelings of cultural superiority, equated with the economic power of 'our' nation. This imposed unity comes from a national identity which we imagine we share, although we are none too sure what that identity is. Maybe it is our passport. Or the colour of our skin. Maybe we imagine we are descended from the same ancestors, and therefore share an allegiance with one another in the global economic rat race.

None of these things are conclusions which we draw off our own backs. They are stories fed to us from childhood, and which we swallow and perpetuate as we believe them.



Feelings of national unity – allegiance to an imagined community of people who share little with each other beyond a historically-instituted national language and their having to work for and pay taxes to the same state system – serve well to distract our attention away from the harsh reality of our daily monotonies. When we party together out on the streets, we come to overlook the social and financial inequalities, exploitation and repression which exists between us. When we feel part of some bigger family, we ignore the differences between ourselves, between those who suck off the work of others, because we are bound by ties we imagine to be stronger than that, the royal family being the biggest example of this.

So when we wear orange and dance in the streets to celebrate a dead Queen's birthday, we are celebrating our continuing subjugation as citizens under a monarchy whose ancestors violently dominated people against their will, and who now exist only as a focal point for national unity to bind us together and distract us from our current subjugation under the system of state and government.

Or maybe we are just celebrating a free day off work. Then how coincidentally convenient that we are bestowed with this free day, with permission to party in the streets, just the day before May 1st – a historically significant day of workers uprisings against their conditions of exploitation. So as we stumble hungover back into work on May 1st we can all feel grateful to the state for giving us this excuse to party; we can glow with warm affection for the monarchy who live off our labour whilst they travel the world to 'represent' us abroad, and conveniently forget that it is them and their interests for which we work the rest of the year-round.

The city of amsterdam is planning to put new cameras up around five different business parks. Considering that the city has over the last few years been invaded by police cameras, this seems like nothing special. But these cameras are special – they are so-called ‘smart’ or ‘intelligent’ cameras – because they are able to recognize violence, aggression and ‘abnormal’ behaviour. With such an overload on operating police cameras, the authorities have had to come up with a new more efficient system.

This new software is called HIT, hostile intent technology. By linking known video data on abnormal behaviour to time, location and culture, a system is created that recognizes suspicious patterns. It then gives a signal to get the attention of the person sitting behind the screen.

For example, a person wearing a coat in summer is abnormal. Or a group splitting up before entering the train station is abnormal. Or short interactions between people, are abnormal. All these situations would be recognized as suspicious behaviour and signaled.

Now, there is of course a lot of criticism about this new system: the invasion of people’s privacy, because it assumes everyone is guilty until proven otherwise, that the government is spying on everyone and turning more and more into a controlling police state. Words like ‘Big Brother’ and ‘George Orwell’s 1984’ keep coming up. And yes, all of that is true, all of that we already know, and all of that isn’t really shocking any more.

What we also know already is that all these controlling measures are not to save us from any ‘terrorist’ attacks. The people who are getting caught and who end up in jail by these measurements are mainly drug-dealers, bike thieves, shoplifters. So why then, I wonder, does the state spend millions and millions of euros every year on newer and better camera systems. I can’t imagine that the authorities feel so threatened by some guys selling a bike on the bridge.

But they do feel threatened by people who think and act differently. They want – need – us to all be the same. Individuals don’t fit into their system. Good citizens work, produce, consume, all in one line, like robots. Good citizens don’t think too much, they rather watch tv. Good citizens don’t ask questions about this system, they follow it. That is their perfect society. People who are different, who don’t follow the mainstream, they mean trouble.

So what better system could there be to prevent any of this potentially rebellious behaviour than to put cameras everywhere, reminding us all the time that they could be watching all the time. Being marked as abnormal scares people back into line. So maybe all this new technological controlling apparatus isn’t meant to hunt terrorists nor thieves. Maybe it is meant to remind the masses, the society, me and you, that we have to follow the proper, normal line, and if not, if we dare to be abnormal, they will know about it and it won’t be liked or approved of.

There is of course also a side-effect of this which comes in very handy for the authorities and that is that we all know that we are being watched by them. It doesn’t matter if we actually plan to do something against their laws; subconsciously it is in everybody’s heads: if I do something wrong, I will be caught. All the time. So people behave, people don’t even dare to have any ‘abnormal’ behaviour as an option. Like robots, all in one line, all normal. And that is the scary thing beyond the obvious one. Maybe this controlling apparatus is not here to catch terrorists, but also not to catch shoplifters or pickpockets. Maybe it’s here, all the time in everyone’s faces to remind us we are all being watched, so we control ourselves, and all dance in one line...all good, obedient, controllable citizens.

Perhaps what is really abnormal in this picture is that every step of the way, every new measure of control is being swallowed rather than destroyed.

“1984”

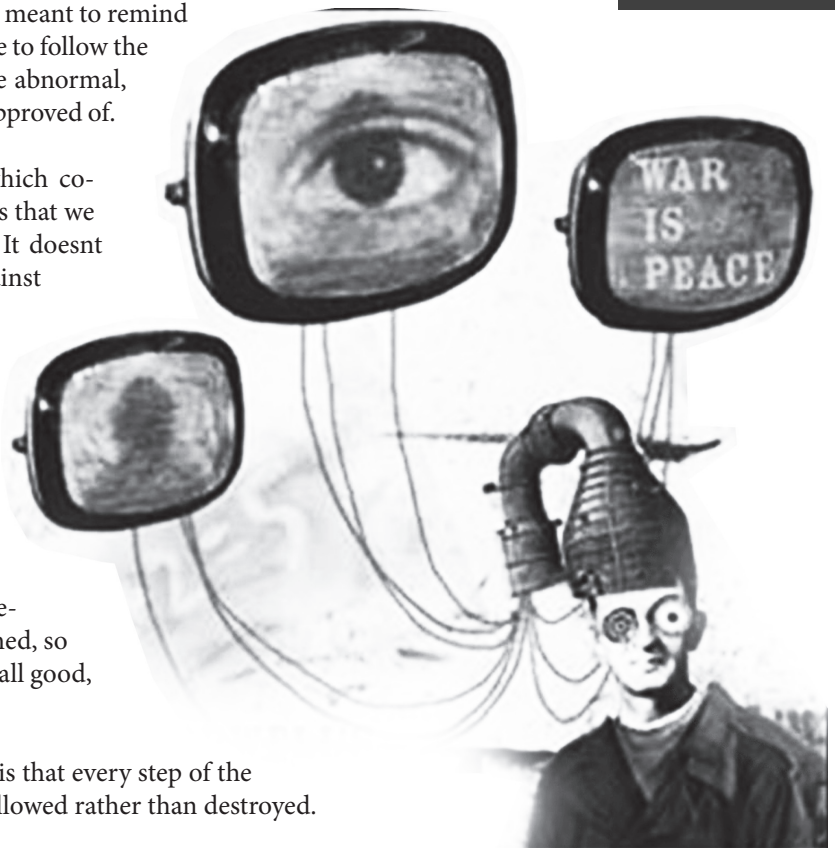
is

not

an

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struc-  
tion

manual





## ANPR (Automatic Number Plate Recognition)

A software that scans the numberplate of vehicles and the passengers. It uses infrared lighting to allow the camera to take the picture at any time of the day. The image and the numberplate are stored for 4 weeks, which makes it possible to know who entered or left the city when and by which route. This system is already in place all over the Netherlands, there are alone in Amsterdam 53 cameras.

## MIGO (automatisch Mobiel Informatie Gestuurd Optreden [Mobile Information-Based Action])

MIGO is a numberplate recognition system (like ANPR), that sends information about suspicious cars via CCTV to the marechaussee (military police). This intelligent computer system evaluates each car on the number plate, car brand and passengers and compares the data with different databases (Opsporingssysteem, National Schengen Information System) and police records. They are currently operating on 12 border-fronts around The Netherlands.

## Facial Recognition

A facial recognition system is a computer application for automatically identifying or verifying a person from a digital image or a video frame from a video footage source. One of the ways to do this is by comparing selected facial features from the image and a facial database. At the moment this system is scanning the faces of public-transport passengers in Rotterdam and at football stadiums.

## Emotion Recognition

University of Delft PhD student Dragos Datcu has developed a computer system that successfully recognises the basic emotions of fear, anger, surprise, happiness, sadness and disgust. It is thought that this system could be used to assess the emotional state of drivers in cars. The NS (Dutch national rail system) is currently involved in a pilot study in the field of emotion-recognition.

# “intelligent” surveillance

## Luistercameras (listening cameras)

Microphones on cameras which recognize aggression and adrenaline in voices. In place at Central Station, Buikslotermeerplein shopping mall, bus stops in Amsterdam-Noord and at the Heineken Music Hall. Also the NS (Dutch national train company) are planning to deploy these “listening” cameras.

## Fingerprint scan

125 cops in Amsterdam carry a fingerprint-apparatus that makes it possible to take someone's fingerprints immediately on the street. The prints are digitalised and compared with the nationwide fingerprint database. This system is mainly used to control illegalized people.

## Ov Chipkaart

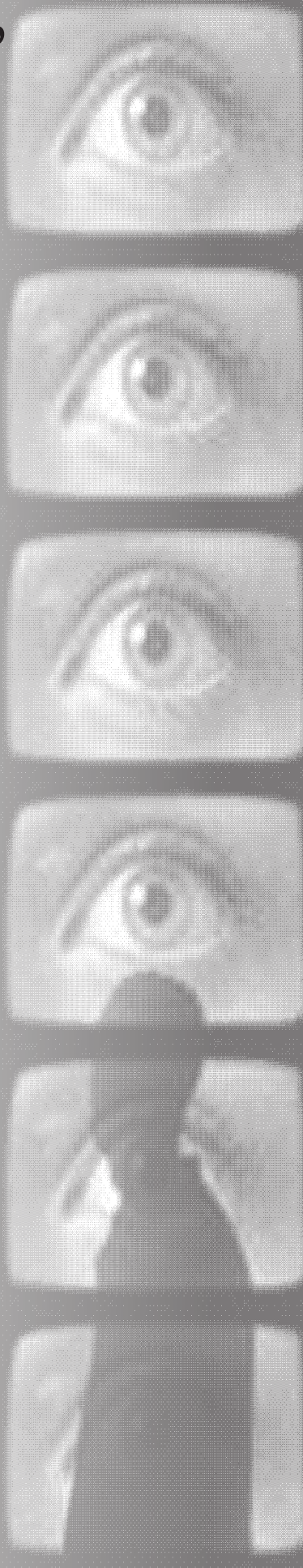
The travel patterns of students and everyone who uses a personalised Ov chipcard are kept for seven years on a database. For what this information is used is unknown. Since its introduction the Ov chipcard has frequently been in the news regarding issues around protection of privacy.

## Bodycams

The cameras are small and placed on the helmets or clothing of the Dutch police. They were first introduced at new years 2012. Authorities are now discussing how to use them more frequently.

## Phone tapping

The Dutch Justitie tapped in one year alone 26,425 telephones in the Netherlands. To make a comparison: the US taps in one year around 2,200 telephones. The Netherlands is the country with the most phone taps in the world.





# 10 tips to stop working

1. Want to stop. Make use of everything that can strengthen your desire: slavery, a lack of excitement, and a wage are dangers to the health of all, and particularly to creativity.

2. Stop completely. Because the worker increases his or her dose of work with the slightest desire to consume, half-measures are ineffective. Experience shows that it is easier to stop abruptly all at once, rather than progressively.

3. Choose the right moment. Preferably right away. The present period, with its living conditions of interchangeable misery, is particularly favorable. Following a holiday, when the need often disappears spontaneously, you can decide not to start again.

4. Immerse yourself in a favorable atmosphere. Stopping at the same time as the person you are living with, friends or work colleagues and helping each other psychologically is effective. Often, at the same time, this permits not living in an atmosphere of fear (one to be avoided to the utmost during work detoxification). Making the people that you know aware that you're stopping can be of help.

5. Get rid of temptation. Make work and its accessories (car, television, alarm clock) vanish from your environment. No longer wear a watch or have a clock at home. Avoid getting into situations where you are used to occupying spare time with your preferred activities (puttering, dull reading material, films, shopping). Avoid public transport and certain festivities, such as political meetings, during which docile renunciation is habitual.

6. Influence your conscious and unconscious mind by affirming your decision to stop working and by insisting positively on the expected benefits. Do not hesitate to repeat out loud several times each day, "I choose to stop working and my health is improving every day," or any other positive formula of your choice.

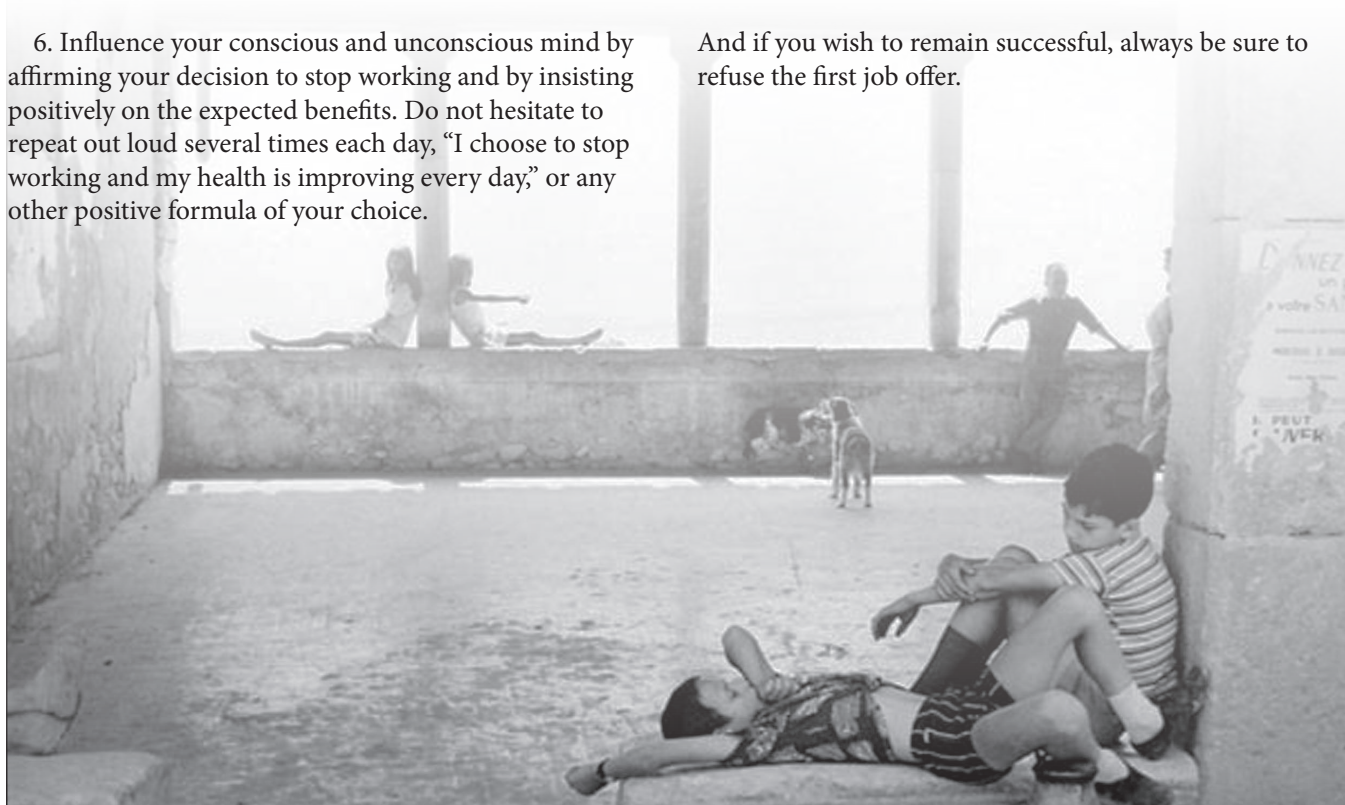
7. Breathe deeply in order to relax and to feed oxygen to your nervous system. Nerve cells, in effect, consume four times as much oxygen as the cells of the rest of the body, meaning that they are particularly damaged by a lack of air. Breathe deeply three or four times, slowly and emptying your lungs properly, the moment you feel the need to breathe. Departures and changes of atmosphere are highly recommended.

8. Refuse all improvements in order to keep your sights fixed on nothing but the totality. Don't beat around the bush. Pump in the enthusiasm, especially the first days. Look for stimulants (breaking free from all social restraints) and heavy, convoluted arguments with your ex-bosses. Drink between meals in order to activate the elimination of moroseness. Give priority to the healthiest activities — the ones you participate in directly — and to natural, vital needs which are rich in pleasure (love) and to full moments which are rich in satisfaction (departures, parties). To avoid nervousness, which frequently occurs during proletarian detoxification, naps are important. Certain subversive readings can be added to respond to the particularly important need to destroy the system during the detoxification cure. Reduce stress, fear and hesitation in order to avoid losing weight.

9. Get enough sleep. Because the hours when everything is possible are those after midnight, go to bed late.

10. Get the most radical ideas and what goes beyond them flowing in order to fight uncertainty, which occurs frequently when wage labor ceases.

And if you wish to remain successful, always be sure to refuse the first job offer.



*In Holland stands a house  
Of a few thousand grand  
The cook cooks and the gardener gardens  
Nothing has to be done by the inhabitants*

*On the crystal hatstand  
Numerous hats to adore  
On the lawn an expensive car  
That the taxpayer can pay for*

*Proudly 'Bea sits on her throne  
Entrenched, 25 years on the golden vesture  
For no one the hats are taken off  
From the coach a condescending gesture*

*"Citizens..."  
"Lock the bastard up, he's miffed!"  
The country in uproar over a tea light  
But a tea light is not a Suzuki Swift*

*Or an anthrax letter, or a real death threat  
(for the tea light was not lit)  
The rioter is stored away in the cell  
And no one continues to speak about it*

*A tea light is simply  
An expression of discontent  
A kind of reversed bow  
As a silent reproach*

*"Get your fat ass off that throne"  
And maybe the queen did tremble and whine  
Jumped up frightened, but more because of  
The amount of callus on her behind*

*Of so much hogwash and so many years of sitting down  
"The cottage in Mozambique has already been sold,  
for we're in crisis, and seven palaces do suffice"  
Bea, oh Bea, what are you still doing here?*

*Maybe it indeed is time to  
Wave this chair, so old and threadbare  
Goodbye for once and for all  
We will never forget the Royal heirs.*



## Expressions of Discontent Against the Monarchy



### April 1886

King Willem III 'doesn't do much of a job', writes the socialist foreman Domela Nieuwenhuis about the Dutch king. This results in him receiving a year long prison sentence for insulting the monarchy. After six months the king grants him a pardon.

### April 2002

When crown prince Willem-Alexander, with his brand new wife, makes a tour through Amsterdam in the golden carriage, someone throws a tampon soaked in paint against the armored carriage. This person gets convicted to five days of prison and a fine of 250 euros.

### September 2010

Budget day 2010. Queen Beatrix, her successor to the throne Willem-Alexander and his wife Maxima are being brought to the Ridderzaal in the golden carriage. Suddenly a man from the public throws a metal tea light holder which hits the door of the armored carriage. He yells: 'Swindlers and thief's!' The man immediately gets arrested. He later declares that the royal family should not be on the throne. The court in The Hague decides later that he is not sane and forces him into a mental asylum for a period of one year, after he had been held in pre-arrest for a whole year already.

## Coronation riots

During the coronation of Queen Beatrix on Queens Day 1980 the streets of Amsterdam were not the scene of a national feast which the event's organizers had hoped for. Under the slogan 'No House, No Coronation!' (a slogan which rhymes in Dutch) youths, squatters, autonomen, f-siders (a group of Amsterdam's AJAX football fans) and many other Amsterdammers took to the streets to protest against the housing shortage and to disrupt the crowning.

During those days the housing shortage was unprecedentedly high (which it still is today), and whilst the government was doing nothing in the way of solving this problem the ministry of housing was spending huge amounts of money on the renovation of two palaces for the royal family. This naturally led to even more anger amongst the people that already didn't have it easy.



On that day, 30th April 1980, almost 10,000 cops, marechaussees (Dutch military police) and soldiers were deployed to protect the royal family and keep order. However several thousands of people succeeded in ruining the disgusting feast of those in power. Until late at night street battles were fought with the troops of the state.

□ 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 Tuesday 20th March someone decided to not pay for something from the biggest supermarket chain of this country. When this person then got stopped by the security guards of the store he made a choice between being locked up or ... pepper-spraying the manager in the face – he chose for the latter option. When they try to catch you, fight back!



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