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LAWAAAI
LAWAAAI
LAWAAAI*

AND MORE NOISE

&



We call out to everyone write us, send us what you think should be known and spread or just what you feel like you always wanted to express and of which you think it matches the idea of this zine.

Our next issue will be focused around housing struggle and the criminalisation of squatting and squatters here in Am*dam and everywhere.

Deadline for sending in things is the 7th of July 2006. Send to Lawaai@squat.net

Wij roepen iedereen op om ons te schrijven, stuur ons, wat jij denkt dat verspreid moet worden en geweten. Of gewoon wat je altijd al wou uitdrukken en van wat jij denkt dat past bij het idee van dit zine.

Onze volgende editie zal gefocust zijn rondom woonstrijd en de criminalisering van kraken en krakers hier in Am*dam en overal.

Deadline voor het inzenden van stukken is 7 Juli 2006 opsturen naar: Lawaai@squat.net

squatting

* kraken

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*[Lawaai - dutch for noise]



fuck copyright, capitalism, authority, nazis, patriarchy, racism, labor work, sexism, imperialism, government in general, and everything else that is pissing us off.

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INHOUD

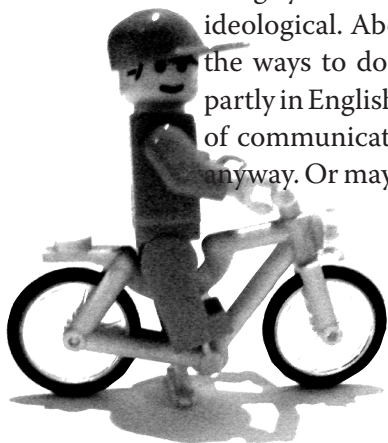
EDITORIAL


Hello and welcome to the very ****FIRST**** issue of Lawaai! Because this is the first edition, of course we cannot do without the traditional 'who we are and what this is' introduction. Well, very very very very simple put: Lawaai is a d.i.y. magazine about squatting. That's it.

...but not quite. Because there's so much about squatting... It's not just about breaking open that door, move some stuff in and life happily ever after. Squatting is about so much more. It's about self-reliance. About not believing in ownership or property right. About reclaiming spaces from capital and greed. About finding lawyers on your way, court cases. About seeing yourself surrounded with endless paperwork full of complicated incomprehensible juridical newspeak. About the following of strange Kafkaesque bureaucratic procedures. It's about connecting the toilet to some non-existing sewer with that actually too small pvc drain you found on the streets. About getting to know what's happening in the real-estate business slightly too much, to the point where the BV of owner X is the topic of a random Saturday night bar conversation. It's about facing many dangers for your house: the local government, the owner, friends of the owner, builders, the neighbours sometimes, electricity bills, the greedy grin of capital, the full armed troops of the state... It's about moving a lot, about setting up networks of friends and fellow-squatters to face the shit that will hit the fan. It's about being prepared. About opening cheap bars with Best Bier for 50ct, having outrageous parties, shows with obscure bands producing bleeps and scratches. About making choices: do we go or do we stay? Do we barricade? About carrying around endless piles of building material. About questioning prestigious city development plans and fighting against them with the neighbourhood. About self-empowerment, taking your life in your own hands.

Squatting is all these things and more.

And since squatting is about all these things and more, and Lawaai is about squatting, Lawaai is about all these things and more. About things you face as a squatter, some chosen, some not. Both practical and ideological. About the ideas behind kicking that door in, as well as about the ways to do it. You might wonder why an Amsterdam based zine is partly in English. Or you might not even wonder, because your main means of communication is English even though you are based in Amsterdam anyway. Or maybe you're not from Amsterdam, or The Netherlands at all...





And that's exactly why it's bilingual, because we are from here, but also from there and wherever it's everywhere we are. The idea for Lawaai is thus not only to tell about squatting in Amsterdam.

Yes, since we are based here, we will probably have a lot to tell about it. But we want more. We want to share stories with every fucking corner of the world where there is squatters and squatting. With every dump hole in the middle of nowhere where people reclaim spaces. Lawaai wants to find out what's happening far away over the oceans and around the corner. And since we can't be everywhere at the same time, we'd like others to share their experiences with us. So: squatters all over the world: send in those stories, reports, info's, tips and discussions! About the place you just squatted, or about the eviction, or how you didn't get evicted. About activities organised in your local squat bar, about autonomous centres, the Wagenplatz near you. Or elements of reflection: do you speak to your owner? What can legalisation bring us, what not? Do we cooperate with politicians, do we make deals? Vent your frustrations, give us your golden tips. If it's d.i.y. plumbing, welding monsters of bikes, or city gardening, send in whatever you have to share about squatting! Besides needing stories, we can use some help with the realisation of more Lawaai's as well. Lawaai is work in progress, and for it to blossom fully, it needs some support. So if you are into it, contact us to become our reporter on the scene, distributor, mental coach, critical reader, webmaster, spelling checker, fundraiser and so on and so on...D.I.Y.!!

-----you can contact us by mail: lawaai@squat.net.-----

A letter from the Wilde Westen resistance front – now you see us, now you don't.

We are writing this to tell you what really happened. The police have the media working for them, they control what people see, they have all the power. And they are not using it to tell the truth! The police are spreading propaganda against squatters, trying to make us look more and more like terrorists so they can justify their brutal actions and the long sentences activists are getting. This is not justice happening, it's their laws, and these two have nothing in common. The law is not equal for everyone, it doesn't protect us, so we have to do it ourselves.

On Tuesday, March 21st, at around one o'clock in the afternoon, the ME started evicting Bilderdijkstraat 82-I in Amsterdam. We had decided to stay inside and to resist the eviction for as long as we could. This is a short story about what happened.

Through the barricades we could see a number of our friends and sympathizers gathering in front of the house, giving us support and strength. We were following the eviction wave on the radio, so we knew that many people had already been arrested in the streets and that our time was approaching.

From the rear of the building we could see undercover police already observing the house, gathering in the playground that belongs to the kindergarten next door. There were about twenty of them, and they were too far away for us to reach them with our water and smelly eggs.

ME lines started to form in the street in front of the building. When the order was given they advanced in the direction of our house and cleared the street. Our friends, supporters, and whoever happened to be there at the time were forcibly removed with the ME batons and shields.

While we were waiting, we had been speculating which way the BraTra would try to get in. Now, finally, we were about to find out: they were going to enter via the balcony at the back of our flat.

The BraTra began by clearing the passage to the balcony, removing the garbage and old furniture that had been put there to block their way. From inside the flat we constantly sprayed water at them, making it clear that we were not going to give up the house easily and that they would have to work hard for their money this time.

After a while seven members of the BraTra team finally made it onto our balcony. First they smashed a window, and we could feel the pepper spray in the air and hear the noise of the power tools cutting through the first layer of the barricades. We answered them with more water and paint through the broken window and we tried to push their tools away, so the BraTra were forced to use their shields and other material to cover the holes they had made.

After cutting through the first layer the BraTra realized that behind it there was another layer and more of our resistance, and they were forced to retreat and take a break. So we also had a break and tried to smoke the wettest cigarettes ever.

Meanwhile, at the front of the house, the water cannon was busy trying to take down the banner and turning our house into an indoor swimming pool. When the first water cannon was empty they brought in a second one, which had tear gas in its water.

During the BraTra's break we heard on the radio that the police violence had escalated, that our friends and sympathizers were being provoked, chased off, beaten up and arrested in the streets outside. A few minutes later this police brutality reached us too. The BraTra came back with gas masks, started shooting tear gas inside, tried to hit us with metal pipes and continued cutting the barricades. During this attack one of us got a direct hit in the head from one of the pipes, and others got injured as well.

These attacks were repeated three times, from different parts of the back of the building, while a second team was trying to get through the front door. All in all we resisted for three hours before the crane entered our bedroom and we decided it was time for us to disappear.

We want to point out that during all this time we were focusing on stopping their tools from cutting the barricades. We would have had many opportunities to harm the police officers, standing face to face with them, but we didn't want to. Destroying their tools is not a form of violence. You can't use violence against objects, only against people, and that we did not do.

Now we are being accused of the attempted manslaughter of police officers, although it is clear that is not what we did. If people will be facing these kinds of accusations anyway, regardless of what really happened, perhaps we might as well start considering the ideas the police are giving us...?

What happened at the Wild West proves that it is indeed possible to prevent others from being evicted, by making all evictions as time-consuming and annoying as we can. The police are getting more and more violent all the time, so they can't expect us to remain as nice and peaceful as we once were. What you give is what you get!

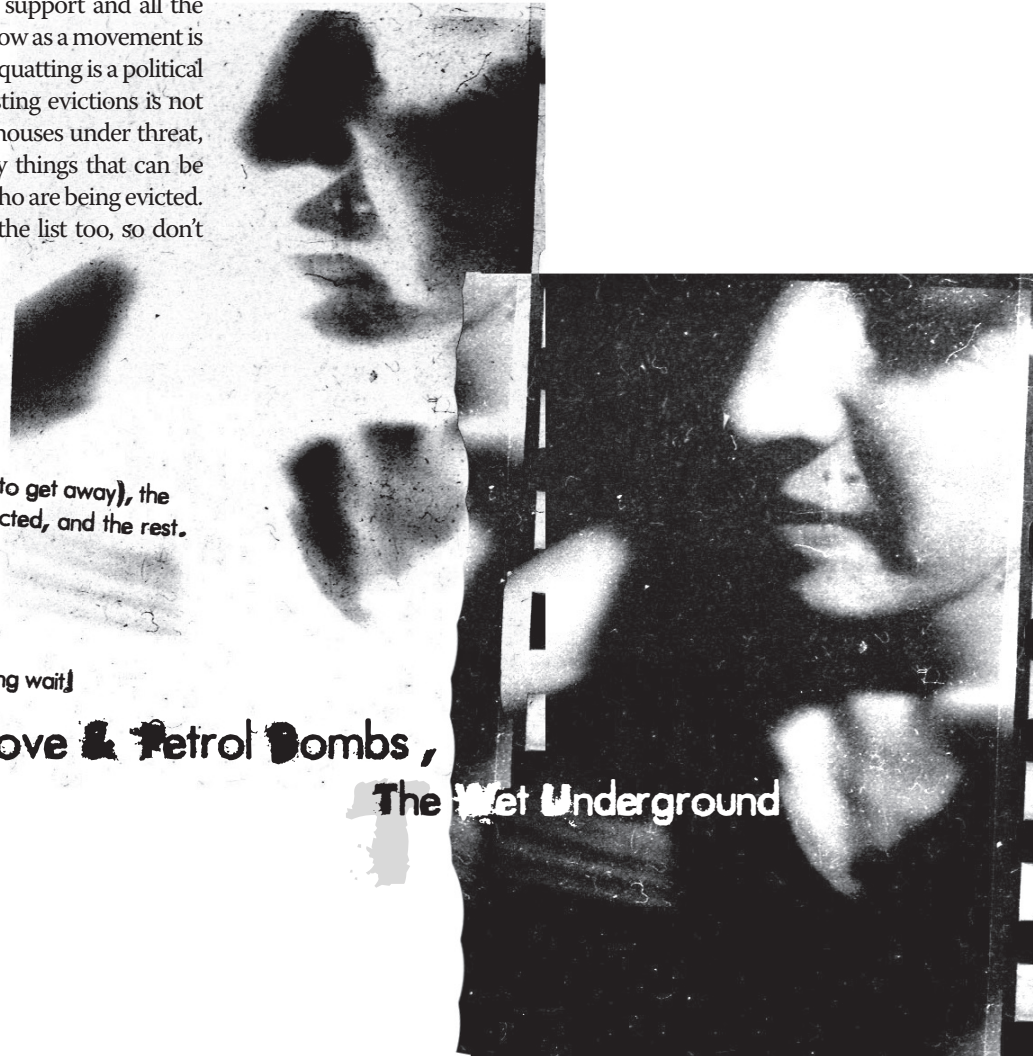
We thank everybody for the amazing support and all the respect that we received. What we need now as a movement is for everybody to start working together. Squatting is a political act, not just a free place to live, and resisting evictions is not only the fight of the people living in the houses under threat, but a collective struggle. There are many things that can be done, and many ways of helping people who are being evicted. Don't forget that your house will be on the list too, so don't wait but start preparing now!

Special thanks to the radio broadcasters, all the people outside (love and strength to the ones that got arrested and respect to the ones who managed to get away), the people in the other houses that got evicted, and the rest. You know who you are.

Oh yeah, and our apologies to the van stadestraat for the long wait!

Peace, Love & Petrol Bombs,

The Wet Underground



KSU de PIJP

Recently the squat group De Pijp has been busy. From the squat cafe and meeting place *the mollie chaoot*, actions are being organized to keep the Molli going (read more about this in the article about *mollie chaoot*). The squat group is also busy with different things that have two things in common: the battle against empty houses and against the weakening of renter's rights!

In the last issue of the Grachtenkrabt something was already mentioned about the involvement of the squat group De Pijp in the so-called "bakkerblokken". Below follows more info about the van Ostadestraat and the Ruysdaelstraat.

The dodgy tactics of housing corporation De Dageraad.

On Sunday October 30th 2005, number 228 (second floor) was squatted. After having spoken with Mr. De Roos of the Dageraad it became clear that they intended to empty and board up van Ostadestraat 228 and 230 in the following week. Their argument was that the houses were not in livable condition - despite this, the anti-squatter who had moved in was asked to pay 80% of the maximum rent.

A week later, on the 6th and 7th November, when the other apartments in number 228 and 230 were indeed empty, they were also squatted after having been empty for two minutes, so as to prevent these apartments from being boarded up and left empty for 5 months.

Housing Corporation De Dageraad wants to demolish the social renting houses number 226, 228 and 230 and rebuild profitable new housing. For a while now, renters there have been assigned different houses, even though the permit for demolition of 226 was not finalized.

The temporary renter in number 230 was threatened with a court case to leave his house, and no substitute housing was offered. This person was put on the street by a housing corporation who then decided to leave the place empty for another four months.

To add to the mix, stadsdeel Oud-zuid has given out a *woning onttrekkings-permit*. Because of this, a situation could arise where two buildings will be emptied and boarded up while they will have to wait for the actual demolition to start until the future of number 226 is clear. Should no permit be given for number 226, new building plans will have to be made, which again will cost more time and the houses will still not be used.

De Dageraad is trying every tactic to get the new people from 228 and 230 out of there - i.e. getting the houses declared unlivable. Bouw en Woningtoezicht has since checked the houses out and says that the houses are all right, as long as the balcony is not used and some styrofoam plates are removed from the ceiling. In the past the squat group has tried to convince the housing corporation and the council to not start with getting people to leave their houses until all plans and permits are finalised, but for some strange reason the don't seem to listen...

van Ostadestraat 137 puts out the laundry

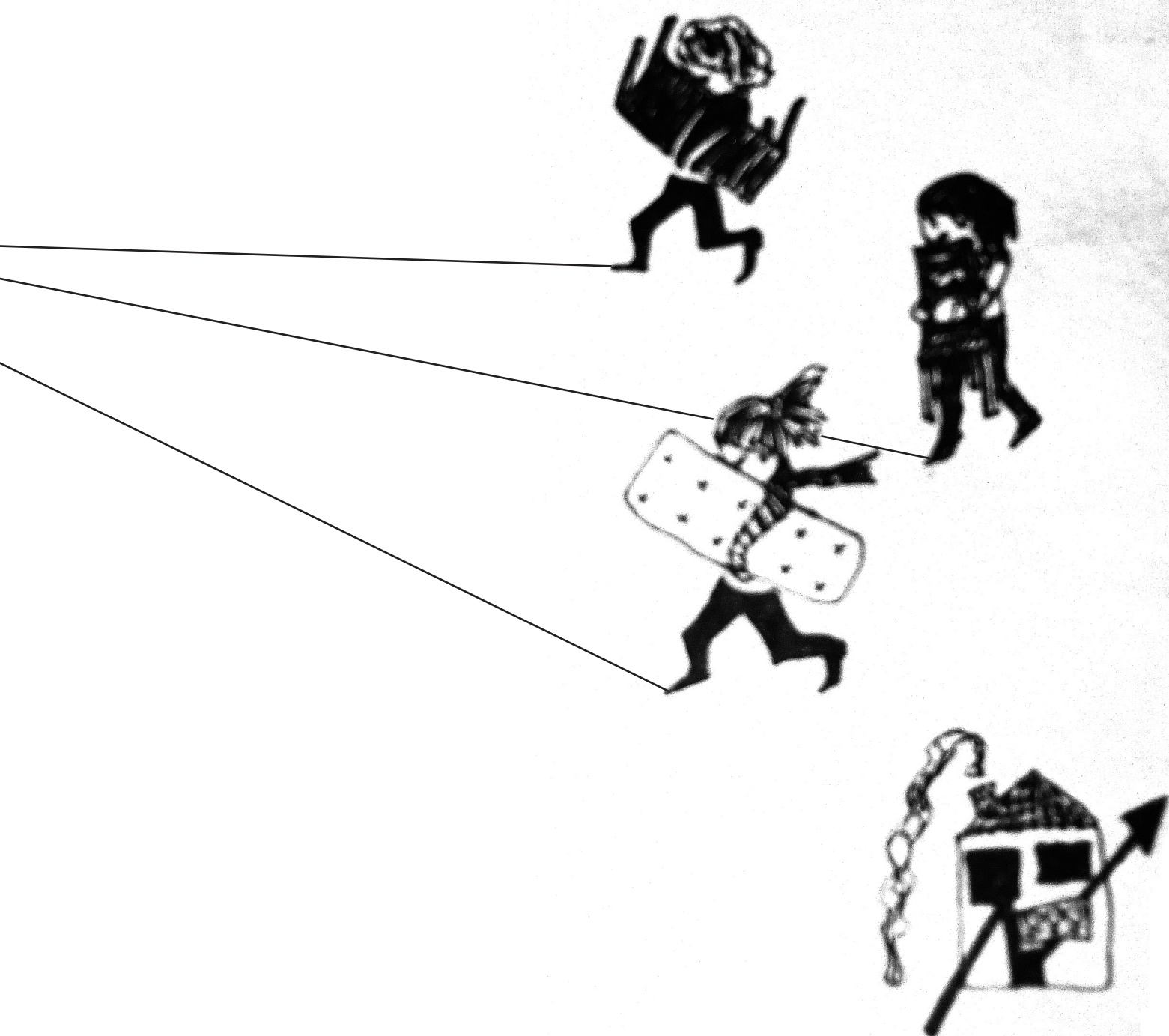
On December 11th 2005, van Ostadestraat 137 was squatted. On the following Monday morning at 7:30 construction workers wanted to start with some construction work. What a coincidence!

The squatters told them they weren't too keen on them rebuilding their new home and asked them to leave. Unfortunately it came to a bit of struggle and two construction workers from a building site across the road were arrested.

Van Ostadestraat 137 is one of the buildings that were bought for over one million euro by the since assassinated ex-lawyer Evert Hingst. Later on, these buildings were owned by Cassius Vastgoed BV. The man behind the BV, Andy Groenenwoud, was arrested, and on the 5th of January 2006 he was convicted to two and a half years in jail for money laundering and then investing the money in Amsterdam real estate.

It is expected that the building will be auctioned soon. But it remains to be seen if this conviction is going to scare off future real estate mafia.

Another tasty detail is that Roger Horn, who is currently living in the formerly squatted villa on the Appololaan 139, has come forward as being "the owner". His name keeps popping up in regards to the so-called "Hingst-panden". He is involved with some real estate companies such as Dado BV and CC Faas Vastgoed. It has also come forward that Horn has had talks with Hingst where he has helped Hingst in the dealings of the real estate world. So far, Roger Horn has remained out of investigations. In early February squatters from the van Ostadestraat have put forward questions about him to the Deelraad Oud-zuid, in the hope that the smelly dealings of Roger Horn will be looked into further.



Vondel Vastgoed Squatted, with big turn out

This squat action took three months of preparation. On February 26th 2006, squat group De Pijp - with assistance of over 150 people - squatted Rusdaelstraat 77, 79 2nd and 3rd, 81, 83, 87, 89 1st and 2nd. (it was known from observation that an anti-squatter lived in 85). Eat the rich in Oud-zuid!!

It was an exciting action. The cops had noticed all the people going to the meeting address and knew something was up, but of course they believed that it was just a celebration of the fact that the meeting address was squatted one year two months and four days previously... They were keeping an eye out though when 200 squatters walked the streets. The doors were broken open, practically under their noses. All the people blocked the streets so that the action could continue. The cops waited for all the kraaksets and barricading materials to enter the houses before they came to check for emptiness.

The owner of these buildings is Vondel Vastgoed, who has been requesting building permits since 2003. They want to demolish the houses and then build 8-story buildings. The council and the neighbours strongly oppose all this; it doesn't fit in the neighbourhood and it is all very vague. Almost all the original inhabitants have left these houses; only two renters remain who keep putting forward objections against Vondel Vastgoed. The last court case was October 19 2005, but no verdict has been reached yet.

After the houses were squatted, a neighbourhood letter was put out. The next day Vondel Vastgoed BV did the same, informing people that the squatters told a bunch of lies and that they in fact only want the best for the neighbourhood and they also felt an action such as this had nothing to do with what squatting used to stand for... ahum.

Anyway, the squatters are busy with making the houses livable again and all the reactions of the neighbours were positive. With this action the squatters want to help the remaining renters to have a voice in the decision-making process and possibly even allow them to stay there.



english summary:

This article is about a threat to the existence of The Molli Chaoot in the Pijp Amsterdam. The fearless Molli Chaoot has been an active kraak café (Squatters Café) since 1979. It is a meeting and resting place for many radical groups and activists. In its 26 years the Molli has been run by volunteers active amongst the squatting community. Now the council and the police are trying to push a clause in the Molli's café license to be allowed to enter when they please. The clause says that the police can enter to do a 'café inspection.' Even though the Molli Chaoot Collectief have no problem with such an inspection, they have lots of problems with what the police can use their freedom of passage for. Since the Molli is a haven for people who have committed no crime but are criminalised by the police; the teargas, random arrests and brutality at demonstrations, the heartless and wantonly destructive evictions, and the inhuman treatment of 'illegal' people, the Molli would like to refuse entry to the police, and keep the Molli 'filth' free. However, if the Molli decides not to comply with this clause in their café contract, it could be faced with closure and possible eviction. Actions are planned to keep the Molli cop free - and a fun and safe place for us all.

Keep your ears to the ground and help defend the Molli!

De Molli Chaoot is een plek waar krakers, activisten en buurtgenoten elkaar kunnen ontmoeten, vergaderen of gewoon even ontspannen bijeen kunnen komen. Daarnaast biedt de ruimte onderdak aan een aantal groepen die vanuit de Molli Chaoot politieke en culturele activiteiten organiseren. Voorbeelden zijn Gratis eten! Amsterdam, een groep die een keer per maand gratis eten uitdeelt op straat, en Embla, een organisatie die culturele activiteiten zoals exposities en poëzieavonden organiseert voor en door vluchtelingen en migranten uit Zuid-Amerika.

Sinds een aantal jaar is Molli Chaoot met een vrijwilligerscollectief bezig om een horecaverunning aan te vragen. Hoewel Molli Chaoot zichzelf niet als horecagelegenheid ziet, heeft het stadsdeel anders besloten en Molli verplicht gesteld een horecaverunning aan te vragen. Inmiddels voldoet de ruimte aan de veiligheidseisen zoals de vergunning die verlangt. Op dit moment lijkt het voortbestaan van de ruimte in gevaar te komen doordat er geen overeenstemming bereikt kan worden over de manier waarop die vergunningsvoorwaarden gecontroleerd wordt.

Waar staat De Molli Chaoot voor?

In 1979 nam de leegstand van woningen epidemische vormen aan en de kraakbeweging groeide als kool. Overal in de stad openden kraakcafés hun deuren om een plek te bieden voor activisten om elkaar te ontmoeten. Deze ruimtes

boden ook de mogelijkheid om spreekuren te gaan houden waarbij mensen werden geïnformeerd en geholpen bij het kraken van een woning.

In 2006 is kraken nog steeds springlevend, maar op een veel kleinere schaal. De meeste kraakcafés zijn al lang weer gesloten, maar enkelen overleven tot op de dag van vandaag. De Molli is met haar 26 jaar het langst bestaande kraakcafé van Amsterdam en is nog steeds op maandagavond het domein van Kraakspreekuur de Pijp.

Het gaat in de Molli natuurlijk om veel meer dan kraken. De activiteiten variëren van thema avonden over bijvoorbeeld feminisme, dierenactivisme tot het bereiden van veganistisch eten op donderdagavond. De Molli wordt in stand gehouden door vrijwilligerscollectief. Dit collectief wil een plek bieden waar iedereen zich veilig kan voelen. Seksisme, discriminatie, racisme en fascisme worden niet toegestaan.

De Molli moet smeris vrij blijven

Op dit moment blijven het stadsdeel en de politie aan hun eis vasthouden dat de politie de horecacompliance in de Molli Chaoot moet uitvoeren. De Molli heeft op zich geen enkel probleem met de controle van de vergunning. Het probleem ligt bij de instantie die de controle uit zal voeren. Namelijk door het horecateam van de politie. De Molli Chaoot als collectief kan hier niet mee akkoord gaan.

Een groot deel van de mensen die gebruik maakt van de ontmoetingsruimte Molli Chaoot is actief binnen de kraakbeweging of als activist en komt op die manier met een kant van de politie in aanraking die de meeste mensen niet kennen. Voorbeelden hiervan zijn de lange lat van de ME en traangas tijdens vreedzame demonstraties het gebruik van geweldsmiddelen zoals peperspray zonder aanleiding en ook door ontruiming van kraakpanden door de politie. De Molli Chaoot is voor hen een plek waar ze de confrontatie met de politie niet hoeven vrezen. Bovendien wil Molli ook die mensen die door de regering illegaal verklaard zijn een ruimte bieden waar zij zich veilig kunnen voelen. Voor deze mensen staat de politie voor een mogelijke arrestatie en zelfs uitzetting naar een land waar zij niet veilig zijn.

De veiligheid van onze bezoekers en hygiëne in de ontmoetingsruimte is voor De Molli Chaoot van groot belang en mag door elke ambtenaar gecontroleerd worden. Bij de aanvraag van de vergunning waren er meerdere malen vertegenwoordigers van het stadsdeel binnen geweest om te kijken of Molli aan alle eisen voldeed. Het is voor het collectief van Molli Chaoot onbegrijpelijk waarom de horecacontrole niet gewoon door het stadsdeel uitgevoerd kan worden.

Fiets demo voor het behoud van De Molli Chaoot

Op 26 januari 2006 was er een fietsdemo voor De Molli deze demo was georganiseerd omdat het voortbestaan van deze ruimte in gevaar is. Vanaf 13,00 kwamen er mensen bij De Molli aan. Na wat overleg vertrokken ongeveer dertig man met de het geluidssysteem. De fietsroute was als volgth. langs het Wijkcentrum op de

Ceintuurbaan Stadsdeelkantoor De Pijp aan de K. Du Jardinstraat Smerisbureau aan de Ferdinand Bolstraat Smerisbureau aan de Koninginneweg. De demo eindigde voor het Stadsdeelkantoor Oud-Zuid. Op bijna elke plek bleven demonstranten ongeveer een kwartier staan om flyers uit te delen. Fluitjes en herrie werden enkel overstemd door het geluidssysteem. Uit de speakers klonken leuzen alsh. Molli blijft smeris vrij! Bij het Wijkcentrum op Ceintuurbaan beide Stadsdeelkantoren en bij de Smerisbureaus waren de flyers zelfs binnen uitgedeeld.

Bij het Stadsdeelkantoor Oud-Zuid bleven demonstranten langer staan na de oproep dat er iemand van de vergunningen naar de buiten kwam om de demonstranten te woord te staan. En inderdaad er kwamen twee ambtenaren naar buiten. Luid en duidelijk werd het verhaal verteld en werden er flyers aangeboden. De reactie van ambtenaren was vriendelijk bedankte voor de ludieke actie en de komst van demonstranten. Er zal over de vergunning worden overlegd. Echt waar? Na de demo gingen de demonstranten snel naar De Molli om lekker soep te eten en gratis bier te drinken als dank voor de steun en hun komst. De fietsdemo verliep zonder smeris incidenten. Het was een leuke en gezellige actie ook al was het koud.

Er zullen meer ludieke acties volgen tot er overeenstemming bereikt wordt over de controle van de vergunning.

De Molli Chaoot zit op de van Ostadestraat 55hs en is dagelijks geopend van 21.00 tot 1.00 (maandag vanaf 22.00).

Geschreven door *Collectief Molli Chaoot*



**VECHT
VOOR JE
WOONRECHT**



**STOP
KRAAKVERBOD**

Pionieren in de Baarsjes

Afgelopen november zijn er in de Amsterdamse Baarsjes twee panden gekraakt. Het verhaal van Kraakgroep de Baarsjes laat maar weer eens zien dat het echte kraken eigenlijk pas begint nadat de deur is opengetrapt. Dan begint de tijd van het bezetten, de juridische procedures en meer van dat gedonder...

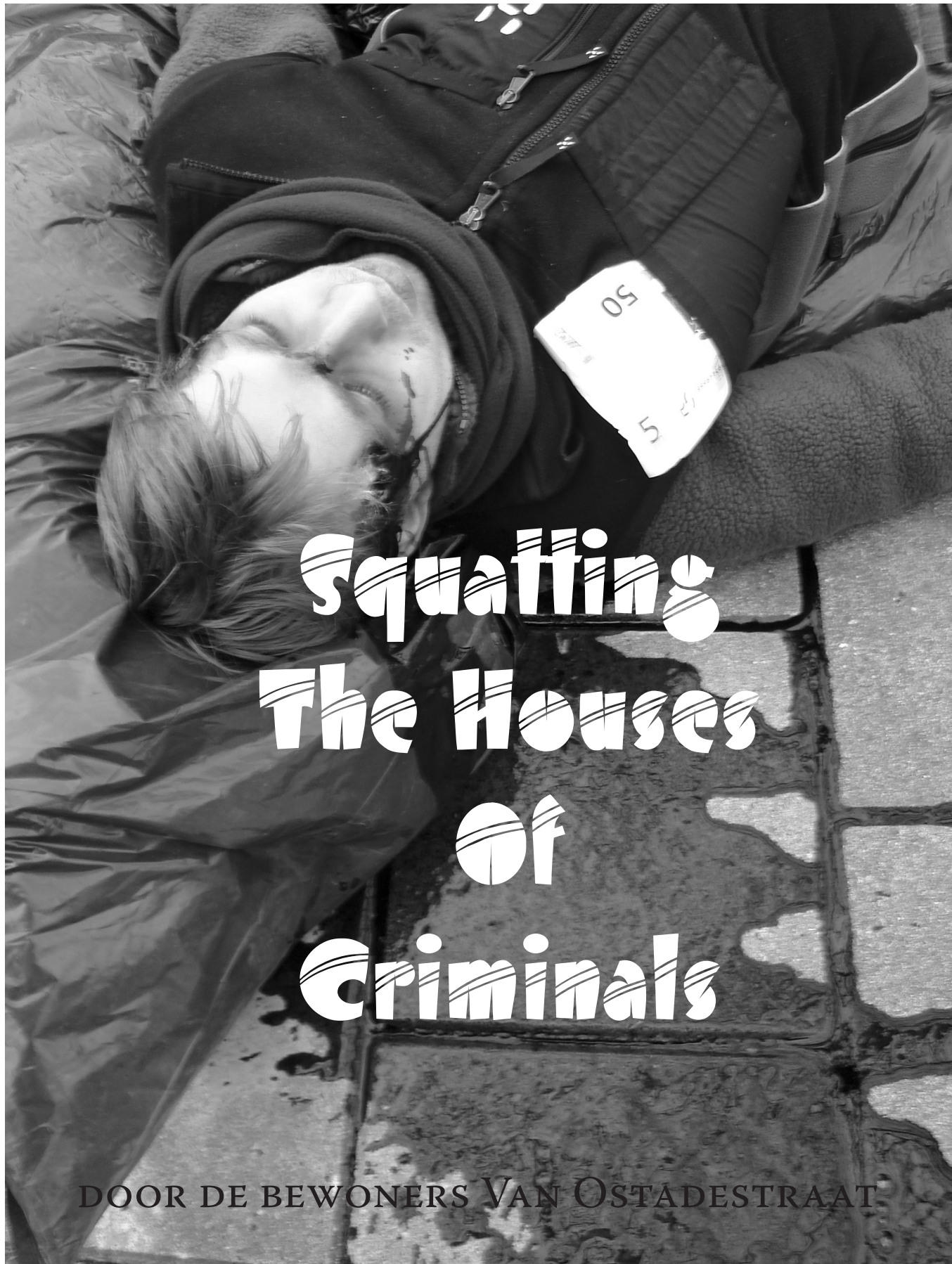
Een kraak zoals zovele, op een rustige zondagmiddag in het pittoreske Baarsjes. Gebeuk van vuistjes op breekijzers dat door de buurt schalt, bezorgde blikken van de burens naar de klont vooral in zwart geklede figuren die plots in hun wijk zijn opgedoken. De bekende opmerkingen: "Ik betaal toch ook huur!" en "Vinden jullie dit nou een goed voorbeeld voor kinderen?!". De spanning wat aan te treffen achter de deur...

In de Baarsjes was tot dan toe weinig kraakactiviteit te bekennen. Kraker A.: "Tja, we zijn pioniers, eigenlijk, haha..." Hoe kwam men dan op die panden? "Het begon allemaal in de kroeg. Ik zat te kletsen met een vriend van mij die hier in de buurt woont. Ik vertelde hem dat ik weer bezig was met nieuwe pandjes om te kraken, maar het pand dat eigenlijk het best leek had vochtproblemen. Hij zegt: Ho, vochtproblemen, daar moet je niet aan beginnen!" Dat was natuurlijk een goed punt, en deze vriend had wel een ander idee. Twee begane grond etages, op steenworp afstand van elkaar, in de Baarsjes. De Baarsjes? Kraker A.: "Wat ik heel graag wou was kraken met een verhaal. Vroeger zei ik: geen etage in zo'n buitenwijk, maar toen bleek dat in beide gevallen het van de erven van Endstra is. En dat is natuurlijk leuk om daarvan te kraken, dan is het breder als alleen je eigen woningnood of een woningbouwcoöperatie. Het is gewoon een groot verhaal, van crimineel vastgoed. En om dat aan de kaak te stellen, dat leek me wel wat." Al gauw vond kraker A. iemand bereid om een van beide panden met hem te kraken. Ook voor het andere pand werden bewoners gezocht en gevonden. De panden stonden tijdens de kraak nog geen jaar leeg, maar dit bleek pas na de kraak en was in principe geen probleem: "Ach, het gaat er eigenlijk niet zo om of het nou een jaar leeg staat of niet. Het gaat erom of de eigenaar er fatsoenlijke plannen mee

heeft.

Dit hebben ze 10 maanden lang weten te vertikken, terwijl er toch genoeg mensen op de wachtlijst staan voor een leuke etage in de Baarsjes lijkt mij. Ik geef niet zoveel om dat 429, dat is gewoon een wet die ze bedacht hebben om het mensen moeilijker te maken." Door goed lobbywerk is het de krakers in de Bonairestraat gelukt tot nog toe een ontruiming op 429 weten te voorkomen. "We zouden weg moeten omdat het nog geen jaar leeg stond. Dat gingen we natuurlijk niet pikken. We hadden al door eerdere buurtbrieven hartstikke toffe reacties van de buurt gehad, dus we hebben gewoon het hele verhaal zo breed mogelijk uitgemeten in de buurt. Daarnaast hebben we er veel media bijgevraagd, wat ook een heel aardig stuk in het Stadsblad heeft opgeleverd waarin ons verhaal gewoon bijna letterlijk werd overgenomen." Ook werd er ingesproken bij het stadsdeel. "We hebben erop gewezen dat het toch belachelijk zou zijn dat zij alle politie zou moeten optrommelen en dat het pand daarna gewoon leeg zou komen te staan. Dat heeft op de een of andere manier toch z'n vruchten afgeworpen. Daarna hebben we gewoon niks meer gehoord."

In de Paramaribostraat lag de situatie iets anders. Toen de deur was opengebroken, werd men geconfronteerd met een doorgebroken muurtje naar de antikraakwoning op de eerste verdieping. Ook hier liet men zich door zulke maatregelen om kraken te bemoeilijken niet tegenhouden. De antikraak had de begane grond, zoals hij zelf ook al toe had gegeven tegen de smeris tijdens de kraak, ook helemaal niet in gebruik. Het muurtje werd dichtgemetseld, en het feest der bezetting kon beginnen. Vervolgens lag er binnen een paar dagen een oprotbrief op de mat. Er zouden 'verregaande onderhandelingen zijn voor verkoop'. Er werd een kort geding aangespannen door de beheerder van het pand. De stukken van de wederpartij werden goed onder de loep gelegd door de krakers, en al gauw bleken er allerlei inconsistenties te zijn in de argumentatie.



Squatting The Houses of Criminals

DOOR DE BEWONERS VAN OSTADESTRAAT

From crime to building project.

The fact that organised crime creates unrest in neighbourhoods in Amsterdam is especially visible around the illustrious Apollolaan. Nowadays you can go on a true story - sightseeing tour. From places where real estate-bosses were liquidated (murdered by the mafia), to places that have been raided by the law. From the real estate - PLC's you pass (that have not been in the media yet), you can soon expect the worst.

However it's not the castles and the villas where the most 'big' crime money has been put into; paradoxically it's often the more average neighbourhoods. In the end this isn't so strange, because a lot gets renovated in the 19th Century parts of the city, for instance; the Kinkerbuurt, the Swammerdambuurt, the Indische buurt, the Pijp, and the Rivierenbuurt; all these names hold a great attraction for criminal capital. Not surprisingly it isn't rental profits the 'property developers' are looking for. Much more profit can be made from a building sold per floor, than a building rented per floor. But to do this the renters have to move out first. With such high financial prospects the owners are prepared to get down to work.

Nowadays making renters leave is a profitable branch of industry. Scandalous stories are common place. Since many of these Amsterdam districts are bursting with renters, 'the possibilities' are nearly endless. Property developers soon lack the money they need

to purchase new buildings from the traditional owners. This then attracts people who have money in abundance. These 'bankers of the underworld' (as they are sometimes called), arrange for a criminal cash-flow (through all kinds of diabolical machinations) into real estate. That way they launder money; the criminals have clean money at their disposal and a number of property developers and the real estate agents, of course, get their piece of the pie.



Flash action outside Mr Horn's realestate office, on the Apollolaan, against an eviction order in the favour of criminals. Another liquidation! Criminals and justice hand in hand.

The builders and the Neighbours

Local residents usually won't catch wind of these dubious activities - even the construction workers who actually renovate the building won't hear anything. Often realization of the real situation only comes to people in Neighbourhoods who are being put under pressure; the renters who are forced to move out, to make way for luxury flats, and the house seekers who have no other choice but to squat the empty buildings. These people soon turn to each other for support by medium of renter's organisations and squatter's structures, where, they find out almost instantly that they have common opponents.



Putting renters out of their houses goes hand in hand with unoccupied buildings. Not everybody lets herself be thrown out of her 'own' house. At first they try to appease people with nice stories about substitute housing. If that doesn't work they increase the pressure. Not infrequently life becomes very uncomfortable for those who choose to remain. And not surprisingly many people soon leave, here also because they don't know what rights they hold according to their rental contract. Sometimes anti-squatters are being put into the empty houses. These are house seekers who are forced to comply with everything the owner of the building wishes. They stupidly sign a contract that hardly leaves them any rights. Often they pay as much rent as normal renters, but they can be thrown out of their house at any moment. This conflicts sharply with rent-

er's rights: If you pay rent you also have the right to have a steady home, and the maintenance that comes with it.

It is not so strange that at a certain moment people have had enough of it! Renters take a stand and house seekers start to squat the empty buildings. Unfortunately the saying counts as always; 'Fortune favours the bold' (or maybe this is not so bad in this case; if it didn't, then the property developers would find themselves even mightier). The preservation of the neighbourhood for the neighbourhood sometimes requires a very active position.

Squatting against criminals at a neighbourhood level

In the Van Ostadestraat a lot gets renovated. Many buildings do indeed need a boost. Because pretty little is, for instance, in the hands of housing corporations, it's often the more dubious figures who fill the gap. Owners who don't fancy a big renovation sell their buildings to smooth guys with ambitious plans. For 'insiders', a walk through the street takes you past almost every big name in real estate crime. (It's a relief when you meet some construction workers who are just working for a small guy). The story behind one of these buildings goes really far; a bloody liquidation (mafia murder), was necessary to unearth the real story.

On the 31st of October 2005, (ex-)lawyer Evert Hingst was shot in front of his house, around the corner from Apollolaan. In June of that year Hingst finished his jail sentence after his incarceration in April. In May weapons were found in the safe in his office. In September 2004 police raided lawyer's office Toenbreker, on the Keizersgracht, where Hingst worked. Already the police saw him as an active expert on the legal part of laundering illegal drug-profits. And already his name

w o u l d
have been on the
criminal hit-squad 'Death lists'

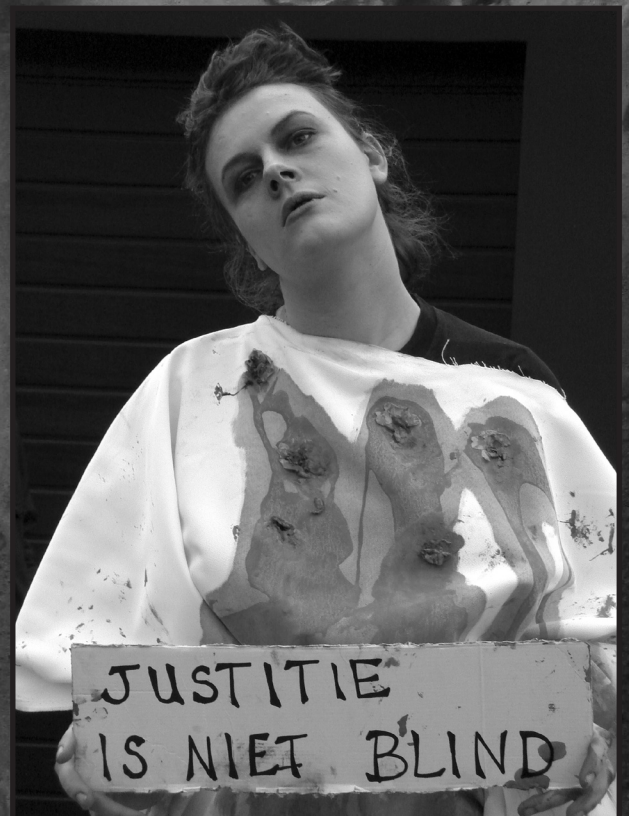
Hingst is the one that purchased the building Van Ostadestraat 137 in January of 2005. In June 2005 the law appropriated the building. In the middle of 2004 the last occupant moved out of the building. Since then the building has been renovated at a snail's pace; it was quiet more often than there was work going on. The death of Hingst was the limit, and shortly after that, in December 2005, we, five house seekers, squat the building. Immediately we start to make the building liveable. A job that will keep us busy for the time being.

The Neighbourhood in the hands of the Neighbourhood

We are standing up for our own need for housing, as well as making a definite choice to bring this shady story (which is by no means the only one in the neighbourhood), out in the open. We contacted the city council and sent them a letter with questions about this building. The letter concentrates chiefly on one person: Roger Horn. A man who owns a considerable amount of buildings in the neighbourhood, but who also owns a real estate- PLC; 'C.C. Faas Vastgoed', in an office villa on the notorious Appollolaan. Roger Horn is the one who was directing the renovation of Van Ostadestraat 137. He turned out to be involved with Hingst in other buildings as well. That leaves us with many questions about the extent that is Horn involved in the criminal real estate scene. Whatever the truth turns out to be about this Mister Horn, at a certain moment buildings need to be renovated, but rather not by

criminals. We gladly do our bit to make sure that criminals and their money don't take over the neighbourhood. Whether we can rent the building at a certain moment, or others do, the main thing is: The Neighbourhood is in the hands of the Neighbourhood!

The occupants of
Van Ostadestraat 137
bpbouw@yahoo.com



De ideale kraker

DE IDEALE KRAKER

De Ideale Kraker



Inlangs kregen Mirjam Sterk en Jan ten Hoopen in de kraker de gelegenheid hun argumentatielijns voor een totaalverbod op kraken te herhalen. Hun gehele betoog is gebaseerd op de redenering dat 'eigendom' een **soort natuurlijke** toestand is waarin alle dingen a priori verkeren. Aantasting van iemands 'privé-eigendom' wordt dan ook gelijk gesteld aan een inbreuk op het privé-leven, alsof eigendom iets lichamelijks is dat op natuurlijke wijze aan een persoon is verbonden. Elke analyse van het fenomeen kraken **zelf, van de** ontstaansgeschiedenis en functie in de maatschappelijke context ontbreekt. Zo is er in Sterks en ten Hoopens betoog ook niets over woningbouw, ruimtelijke ordening, grote stedenbeleid, laat staan woningnood of andere verdelingskwesties terug te lezen.

Het eigendom

Het eigendom zelf wordt evenmin aan onderzoek onderworpen. Het wordt enkel als ultieme ratio bijgehaald om hun standpunt te rechtvaardigen. De idee dat het hierbij om een fenomeen gaat, door maatschappelijk proces tot stand gekomen en in stand gehouden staat evenmin ter discussie, evenals concrete uitwerkingen ervan op het dagelijkse leven van iedereen. Niet eens het diep sociaal-christelijke idee dat met eigendom een zekere verantwoording gepaard gaat komt ter sprake, laat staan een algemene toetsing van het begrip 'eigendom' aan andere grondrechten. In dit specifieke geval het recht op huisvesting. Geheel in deze lijn gaan Sterk en ten Hoopen uit van een soort 'ideale kraker': een onverbidelijke strijder tegen kapitalisme en staat, die het eigendom uit principe aanvalt.

Zij veronderstellen daarmee dat **krakers** en hun 'krakersorganisaties' dezelfde (pseudo) religieuze verhouding tot privé-eigendom hebben als zijzelf.

De werkelijkheid van het kraken

De werkelijkheid van het kraken ziet er echter anders uit. De overgrote meerderheid van de krakers hebben dit actiemiddel aanvaard omdat er simpelweg geen woonruimte te krijgen is. Alle ideologische argumentatie die er bij komt krijgt haar gewicht en geloofwaardigheid door deze ene omstandigheid. Anders dan Sterk en ten Hoopen kennelijk geloven, en de verantwoordelijke minister Dekker blijft beweren, bestaat er voor een hele grote groep mensen geen toegang tot welke (legale) woningmarkt dan ook. Er is simpelweg geen aanbod als men qua inkomen geen koophuis kan betalen. Enig alternatief is een groeiende 'grijze' zone van huisvesting buiten de wet om: onderhuur en tijdelijke bewoning in al haar varianten. Tienduizenden mensen in Amsterdam en honderdduizenden landelijk worden hiervan het slachtoffer: uitbuiting en woekerprijzen zijn het gevolg. Een kleine minderheid pikt dat niet en gaat er openlijk tegen in, dat zijn dan krakers. Zij maken de problemen zichtbaar en zorgen ervoor dat de politiek zich er wel mee bezig moet houden.

De profiteurs

De profiteurs van deze schaarstesituatie worden zoals Sterk en ten Hoopen zeggen inderdaad als 'malafide' afgeschilderd. Het feit dat 'de publieke opinie' zich daarbij wel iets kan voorstellen hangt samen met de omstandigheid dat iedereen wel iemand kent die in de 'grijze zone' moet wonen. Duidelijk is te zien is hoe 'goedkope' woningen worden omgetoverd tot zogenoemde 'luke appartementen', voorgoed buiten bereik voor bijna iedereen die daar eerst in woonde, buiten bereik voor wie daar is opgegroeid en ontoegankelijk voor mensen uit de 'grijze' zone. Hoe 'bonafide' kan men dat dan nog noemen?

Het is dan ook een illusie te denken dat een verbod op kraken ervoor gaat zorgen dat er niet meer gekraakt zal worden.

Het is dan ook een illusie te denken dat een verbod op kraken ervoor gaat zorgen dat er niet meer gekraakt zal worden. De hoogst waarschijnlijke consequentie is dat tienduizenden kraakwachten op straat komen te staan.

Waarom zou iemand immers op eigen houtje een onberekenbaar stel woningzoekenden zijn (speculatieve) leegstand laten bewaken als de overheid dat met haar politiemacht gaat verzorgen?

En wat gaat deze groep dan ondernemen? Als stakingen worden verboden is er immers ook geen brood voor stakingsbrekers meer. En waarom zouden de veronderstelde idealisten binnen de 'krakersorganisaties' **nog** de moeite nemen te kijken welke wet ze misschien overtreden als sowieso het **hele gebeuren** al verboden is? Dit soort analyse gaat de fundamentalisten Sterk en ten Hoopen zeker boven de pet, dus hier nog even een wat makkelijker te verhapstukken stuk brachiaal-christendom: de Verlosser was zelf in een kraakpand geboren (een leegstaande bedrijfsruimte om precies te zijn) ten tijde van een grote volkstelling, waartoe de overheid had besloten om allerlei radicale stromingen in de maatschappij in kaart te brengen. En toen hij de gemiddelde leeftijd van de Nederlandse kraker bereikte ging hij met zijn kameraden een bankfiliaal in de binnenstad van Jeruzalem vernielen. Uiteindelijk is hij 'hard aangepakt' omdat hij een gevaar voor de gevestigde orde was...





Squatting in Australia if you are non-Indigenous should be thought of a little differently if you consider that the ground beneath your squat has been occupied by a culture that has developed over a period of at least 60,000 years (rock paintings have been dated back this far) and has only recently been invaded and occupied by a foreign force a mere 230 years ago. If you are Indigenous 'squatting' is hardly an appropriate word to describe what you are doing.

There I was growing up in some kind of a Pseudo-Europe like my parents had done when slowly over time I began to realise the environment in my immediate surroundings has only recently been plonked here, a simulation of Europe and that the land I was standing on was much older. In conversations with Europeans many have said off handedly that 'Australia' is a 'young country' and non-Indigenous 'Australians' also state such propaganda.

Nothing could be further than the truth. I think Amsterdam is

the youngest place I have ever lived in as far as human occupation and this can make a difference as to how you understand your surroundings.

More recent evidence suggests that the stories passed down by Indigenous 'Australians' were always true, that they have lived on the land since 'time immemorial'. Some stories also tell of the coming to Australia but both stories could well be true. The endocast of a hominid-like skull was recovered from among the rubble of a volcanic plug in the Bega district in May 2005 and could suggest that a race of ancestral hominids had evolved in 'Australia' from tree-dwelling primate ancestors about seven million years ago. This is well before our primate ancestors supposedly left the trees for a terrestrial existence in Africa around six million years ago!

The fossil was discovered by noted prehistory researcher Rex Gilroy of Katoomba NSW, where

he operates the 'Australian-Pacific Archaeological Research Centre'. Rex also believes that humans evolved here before they did in Africa;

"I believe the Bega endocast represents a race of ancestral hominids, which in time evolved into a proto-Homo erectus race from which Homo erectus proper evolved, here in Australia before anywhere else, to in turn evolve into anatomically modern humans, probably by around 300,000 years ago (as suggested by 'late' Homo erectus and 'archaic' Homo sapien mineralised skull-types from a central western NSW site in his possession), well before Homo sapiens 'first' appeared in Africa by around 150,000 years ago according to current evidence."



Some 'Australian' anti-detention activists use the slogan, 'we are all boat people'. While this is not actually true in 'Australia' the slogan 'we are all buitenlanders' (foreigners or outsiders) might be a fairly accurate description of the Netherlands.

So for the renters in 'Australia' whom should you pay the rent to? Should you pay the landlords who stole the land sometime in the last 230 years or the people who have lived here since the beginning? It can also make the issues of non-Indigenous 'Australian' activists much more complex. For instance what does a 'no borders' campaign or a campaign for 'wilderness' areas mean in this context? It is essential for such campaigns to enter into dialog with Indigenous peoples, who are almost always overlooked. It is only in more recent years that non-Indigenous activist campaigns have attempted to work in collaboration with Indigenous peoples.

Historically and still quite commonly Indigenous 'Australians' are perceived by racists as

back this far, so it shouldn't be a surprise either that it was an invention by Indigenous 'Australian' that made helicopter flight possible). Their knowledge of their surrounding environment is staggering without even the need for pen and paper. In the city of Adelaide where I was born Kurna peoples adapted to and raced ahead of their fellow European students being the first to complete secondary education in South Australia. Such stories tend to be kept quiet because these 'primitive' people are meant to be stupid!

For pre-invasion Indigenous 'Australians' the concept of owning the land is completely absurd. You come from the land and the land shapes you. It is integral to your identity as a human. You are not separate from the land. This paradigm is still strong in post colonised Indigenous cultures, that have been subjected to extremes of violence; bashed, murdered, poisoned, hanged, imprisoned, raped, enslaved, chained, hunted, dispossessed, robbed,

some current Indigenous campaigns happening in 'Australia' that are focusing on genocide and sovereignty. You can do your own research to fill in the gaps yourself.

The Black GST; Genocide to be stopped, Sovereignty acknowledged and Treaty to be made, so goes the catch cry of a campaign launched to coincide with the Stolenwealth (Some call them the 'Commonwealth') games held in Melbourne this year (GST is a play on the 'Goods and Service Tax' of the Howard Government). <http://www.blackgst.com/>

'The most important priority in this campaign is self education' states the Black GST website, 'this is a learning exercise. We want people to think about why they want to protest, or what the issues of the Black GST are. We expect Indigenous people from all over 'Australia' will find their specific issues reflected in the Black GST.'

The point of the campaign is both for Indigenous peoples to get together to make their own



'primitive' people however for anyone who attempts to gather an understanding of the culture will soon find out that it is an highly complex and extremely sophisticated culture. Misconceptions comes from judging cultures in the mirror of your own culture.

For those who under-estimate Indigenous Australia, keep in mind that the Peoples had an understanding of aerodynamics at least 10,000 years ago (boomerangs have been found dating

kidnapped, forbidden from practicing their culture and speaking their language, having their cultural sites destroyed and a host of other genocidal practices.

And the genocide has not ended either, for it continues to this day in a whole manner of ways. It would take too long to go over all the issues affecting Indigenous 'Australians' today and certainly far too long to go over the history of oppression and land issues but it is worth touching on the direction of

decisions and conclusions for dealing with their current situations and for non-Indigenous supporters to consider the issues of the black GST and what it means to live on stolen land.

'Australia' is a place of hundreds of Indigenous nations and hundreds of Indigenous languages (many have been lost) where within each nation there is another layer of diversity of views and opinions (in actuality Aboriginal identity is much more complex than this consid-

ering displaced people and the stolen generation). This makes the process for Indigenous campaigners who have become a minority in their own country a very difficult task. Still there are many non-Indigenous peoples who do not comprehend these politics and who also think they know what is best.

'Engage the truth and educate yourself into cultural understanding before linking to the political interaction. Leave personal ambition behind for the greater cause.' So reads the sign at the entrance of Franklinford in Jaara country in central Victoria reoccupied in 2004 by its original inhabitants. <http://jaaracamp.tripod.com/>

Franklinford is part of the original Aboriginal Protectorate of the mid 1800s. Despite recognition in 1861 that this land was "indeed their own", Jaara people were forcibly removed from their Country and have been struggling ever since to have their rights to land recognised.

"We're tired of being under this white law system, we're tired of our people dying, tired of the violence and the breakdown in our own law system and our land being destroyed, we're tired



of being homeless in our own Country, that is why we're going home." So says Susan Rankin, an Aboriginal Elder of the region.

Indigenous peoples have lived under their very own complex law and culture, which has developed over a very long period of time, so why should Indigenous

Peoples be subject to European law? Many Indigenous peoples do not see adapting to European law as appropriate to their needs and aspirations.

Recently the Victorian State Government decided to include a special section on Aboriginal people in its constitution with the plan to "symbolically recognise that Aboriginal People lived in Victoria before white colonisation" and that "it would be the first time a state formally recognized its Aboriginal inhabitants in its constitution... Importantly it will recognise that the Aboriginal people were the original custodians of the land and have a spiritual, social, cultural and economic relationship with their lands and waters in Victoria."

However Susan Rankin finds this more like an insult, 'this symbolic recognition that Aboriginal people "were" the original custodians of the land is not good enough. We are still here. I as a Jaara/Dja Dja Wurrung descendant do not want to be written into your constitution.



Aunty Susan Rankin

We do not want any more "symbolic gestures". We have never ceded our sovereignty. We have never given up our rights to land and water or our spiritual, economic and cultural values.'

She is also sick of the hypocritical nature of European law.

A very good example might be the original invasion of 'Australia', which was in breach of its own law. So the chances of getting any justice through the European system are very slim. Susan Rankin was very aware of this when she issued charges of Genocide against Queen Elizabeth and the Vatican.

'I will be issuing Genocide charges through the Federal Police in regards to these crimes against humanity, even though they wrote the laws for the world, to which we have no hope in winning. It's been documented,' she asserts. Her tactic is to bring awareness to the issues and highlight the contradictions.

Even though 'Australia' ratified the Convention on the Prevention and Punishment of the Crime of Genocide, which came into force in 1951, 'Australia' has so far failed to carry out its obligation under the Convention to bring the provisions of the Convention into domestic law. In response, in 1999 Senator Brian Greig (Australian Democrats) introduced an Anti-Genocide Bill, which would amend the Genocide Convention Act 1949 so as to bring the Convention into force.



Arrabunna Elder Kevin Buzzacott has also been busy charging the Government of Australia and Western Mining Corporation for crimes of Genocide. Western Mining Corporation operates the Olympic Dam copper and uranium mine, the largest uranium mine in the world. It is situated on Adnyamatha land.

However the water it uses (without charge) comes from the Artesian basin which is being depleted, destroying the unique mound springs in the desert areas on Arrabunna land. Western Mining Corporation has a licence to use 43 million litres of water per day and plans to expand the mine by turning it into a massive open pit, a kilometre deep and three kilometres wide. It hopes then to extract more than 120 million litres of water per day. (<http://www.lakeeyre.green.net.au/index.html>).

The destruction of the land is considered an act of Genocide to many Indigenous 'Australians' and could be compared (at a minimum) to the destruction of churches and temples of certain religions. It is an act of 'serious mental harm' to the people. Kevin finds it his duty as an Elder to protect the land he originates from.

Indigenous ancestral creation-dreaming stories talk of 'sickness country' in areas with high uranium deposits. It is believed by many Adnyamathanha that extraction of this yellow-green poison is highly risky to the people and land of the region.

dump being put on their country. The campaign has been successful however the women are now giving advice to Indigenous people in the Northern Territory where the Government is now proposing as the site.

In a confronting act that highlights the irony of legal situations, Uncle Kevin Buzzacott ripped the Australian coat of arms, featuring the kangaroo and the emu from the façade of old parliament house with a crow bar. A letter to the Queen of the Commonwealth and the Prime Minister of Australia explained; 'I demand that you, the Queen of the Commonwealth, order your representatives in Australia, the Prime Minister John Howard and the Governor General, to remove from further use the sacred images of the kangaroo and emu used in your coat of arms. Our sacred animals have been used in a manner that is both offensive and oppressive to Aboriginal peoples.' The coat of arms is displayed in courtrooms and on the sleeves of police officers. Of course Uncle Kevin's demands were never taken seriously and he received a two year suspended sentence for reclaiming his totem symbol

ning protest, now 34 years old (<http://www.aboriginaltentembassy.net/>).

Australia Day is an official Australian holiday that commemorates the landing of the First Fleet in Sydney Cove in 1788. Indigenous people find this an offensive day to celebrate, as it is an exclusion of the Original peoples. This was highlighted this year in Tasmania outside the Launceston Tasmanian Aboriginal Centre where a cynical sign was displayed declaring; Australia Day, yes, let's celebrate: Invasion, Murder, Rape, Theft. The sign was stolen within hours.

'This is another instance of the continuing trend in Tasmania of racist attacks on both people and property by extreme elements of white society who don't like the truth, who don't like Aborigines and other races,' explained Michael Mansell, legal representative. 'In recent weeks we have also seen the local attack on Sudanese family and the defacing of the ancient Aboriginal petroglyphs in the north west. As with the racial attacks on middle Eastern people in Sydney, these Tasmanian incidents show how Australia under the Howard



'Irati Wanti' means 'the poison, leave it' and is also the name of a website set up by the Kupa Piti Kungka Tjuta, the senior Aboriginal women of Coober Pedy, South Australia, to stop the destruction of their land (<http://iratiwanti.org>). They had a long running campaign to prevent a National nuclear waste

(the kangaroo). A video can be found here: <http://www.archive.org/details/tentembassy>

Uncle Kevin was participating at the 2002 Aboriginal Tent Embassy Invasion Day (many call this Australia day) gathering at the time. The embassy was established in 1972 and is probably Australia's longest run-

government is becoming more openly xenophobic.' (<http://www.tasmanianaboriginal.com.au/index.htm>)

The Aboriginal Embassy, not considered an official embassy by the Australian Government has come under review in a bid to remove the campsite. In recent years the embassy has

come under attack by police but this year came without incident despite initial fears. This year representatives of Australian Aboriginal Sovereign Nations at the embassy have declared that 26th of January would be now known as 'Aboriginal Sovereignty Day'.

Members of the Embassy will take a sacred fire to Melbourne in March for the 2006 "Stolenwealth Games" campaign, in an effort to highlight the plight of Aboriginal people. The fire will contain a "message of peace, healing and justice, and create a focal point for unfinished business."

"Wake up Australia - South Africa is now watching us!" warns the Black GST.

Apartheid; a Dutch word / Australian invention. Not so many may be aware that the legislation for Apartheid in South Africa was taken directly from Queensland, 'Australia'. Perhaps the African people had an

respected and implimented? What are genocidal practices, how far reaching are they and how can they be prevented and justice delivered?

As for me, I am a Buitenlander everywhere and I am not alone. For various reasons such as; climate change, wars, DU poisoned land, wars, and oil shortage, there is no doubt that there will be more and more people who no longer have a place they can call their home ('Australia' itself a complete wreck after 230 years of plunder). Locking displaced people in prison can not be considered and acceptable way to treat such people. You will probably find that most Indigenous 'Australians' will agree with this point of view, after all they have lived through this kind of inhumane treatment.

So if you ever find yourself visiting 'Australia', just remember that the stamp in your passport was issued by those who are illegally occupying the continent.



advantage over Indigenous 'Australians' struggling for justice; they well and truly outnumbered the invading power. But the fight for Justice in 'Australia' is by no means over.

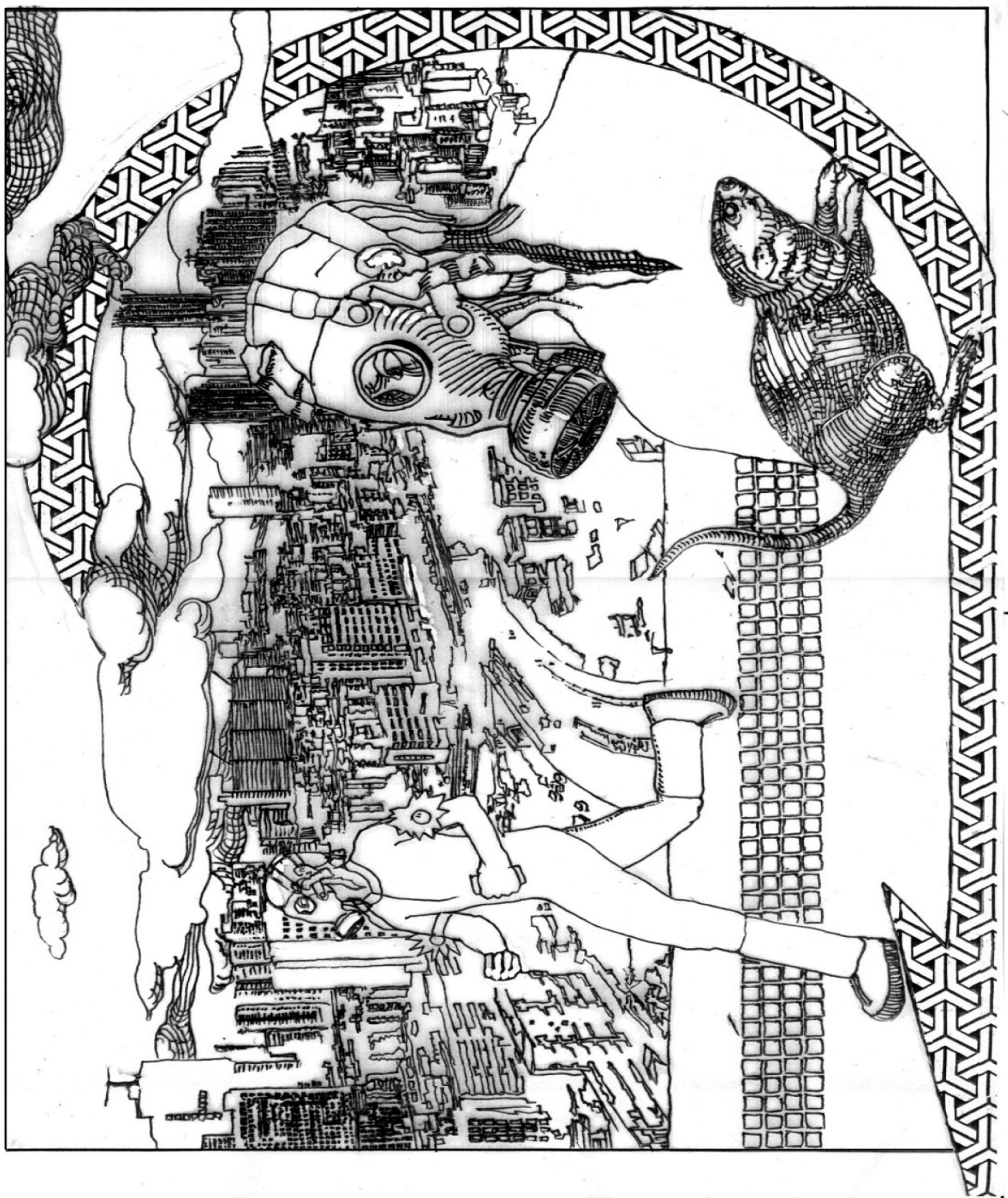
These campaigns offer a fresh and invigorating start to confronting issues that concern not just 'Australians', Indigenous and non-Indigenous but probably most if not all peoples planet-wide. What exactly is sovereignty, who controls its definition and how can it be

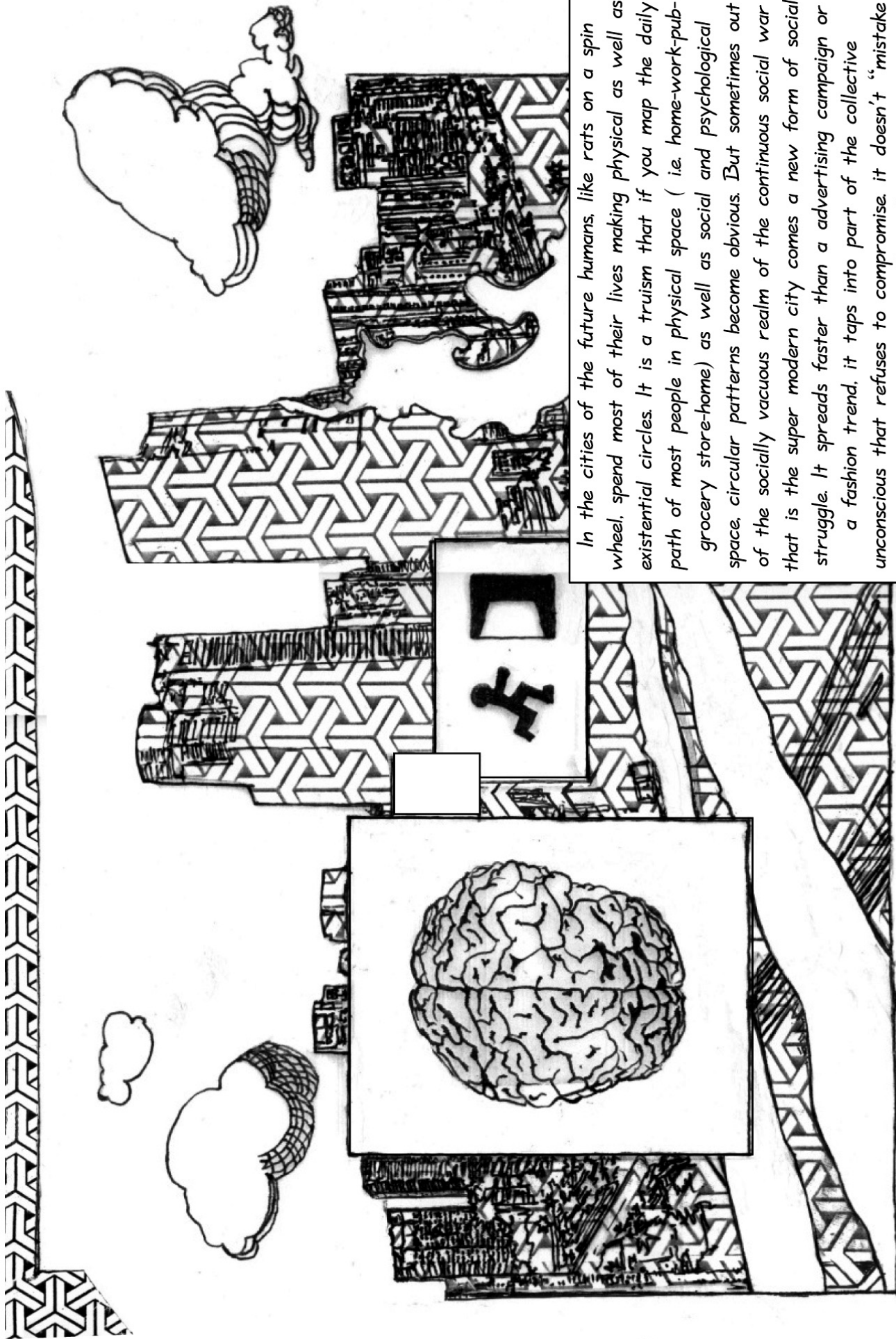
Show a little respect and decency and make some effort to meet with the Original peoples in the nations you happen to travel through. Empty your mind of all the pre-conceived ideas of who and what Indigenous 'Australians' are and you just might find your current political views challenged in a complex positive way with some topics that need to be resolved in a very inclusive way.

UPDATES TO THIS STORY CAN BE FOUND AT;
Black GST: Video Rushes
<http://melbourne.indymedia.org/news/2006/03/108605.php>
stolenwealthgames
<http://blackgst.revolt.org/stolenwealth/>

CURRENT INDIGENOUS CAMPAIGNS CAN BE FOUND AT;
<http://perth.indymedia.org/?action=newswire&parentview=10712>
The Longgrass People
<http://longgrass.tripod.com/>
<http://melbourne.indymedia.org/news/2006/03/108605.php>
<http://www.savelakecowal.org/>

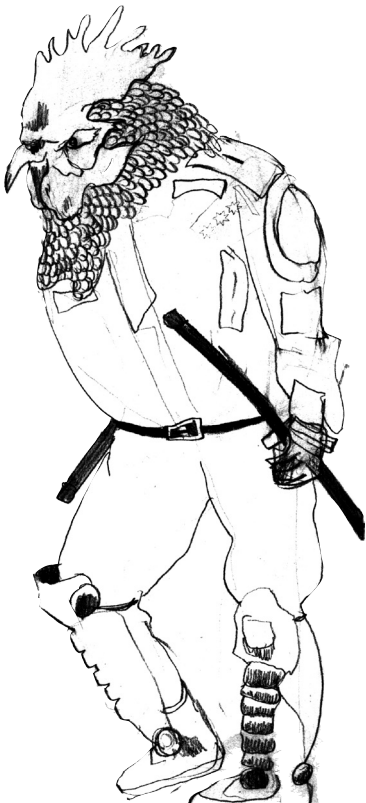






In the cities of the future humans, like rats on a spin wheel, spend most of their lives making physical as well as existential circles. It is a truism that if you map the daily path of most people in physical space (i.e. home-work-pub-grocery store-home) as well as social and psychological space, circular patterns become obvious. But sometimes out of the socially vacuous realm of the continuous social war that is the super modern city comes a new form of social struggle. It spreads faster than an advertising campaign or a fashion trend, it taps into part of the collective unconscious that refuses to compromise. it doesn't "mistake changing headlines for changes" or "mistake circles for revolutions."

text: emmet les point tekening; nelia blut



CzekTek

muziek is geen misdadaad

(music is not a crime)
(and if it is, it probably shouldnt be)



vrijdag 29 juli 2005

01.00 – de technogangers verzamelen zich op de parkeerplaatsen van grote supermarkten als Tesco en Carrefour in Plzen. Daarna trekken ze richting Mlyneć. Langs de wegen staat rijen bussen van de technogangers die zich bij andere bussen aansluiten

01.20 – de technogangers zijn aangekomen op het veld in Mlyneć in Tachovsko. Op de plaats zijn er ongeveer honderd bussen.

02.00 – smeris heeft de snelweg D5 richting Plzen (Pilsen) afgesloten, er beginnen files ontstaan

02.30 – de organisator van CzekTek Václav Šroub moet naar de politie bureau. “Ze vroegen van me een verklaring afleggen, maar ze hebben me niet eens gezegd wat ik gedaan heb”.

04.00 – smeris belt boer Jan Zatloukal op met een vraag of hij de toestemming aan de technogangers heeft gegeven om door zijn veld te mogen langs gaan. Hij wist van niks.

07.00 – op de snelweg staan ongeveer 600 auto's stil. Niet alleen technogangers zitten in de files vast maar ook mensen die naar Duitsland willen gaan. Het toegang van de snelweg naar het veld blokeert kordon ME's.

09.00 – smeris neemt contact op met de eigenaar Constantin Plesky van het veld waar moet CzekTek plaatsvinden. “Ik heb tegen smeris gezegd dat ik het veld wel legaal aan de technogangers heb verhuurd en er is niets veranderd. Ze hebben het recht het veld te gebruiken”.

11.35 – van smeris luidspreker klinkt in verschillende talen dat de technogangers 60 minuten hebben om te vertrekken

11.45 – smeris heeft de gedeelte van de snelweg D5 ontruimend, tientallen mensen blokkeren de snelweg zittend

12.50 – de situatie wordt steeds meer gespannen, het kordon van de ME's loopt richting de technogangers. Er klinken leuzen als: “Gestapo! Politie staat!”

13.20 – er is een waterkanon aangekomen, smeris sleept de restende auto's van de snelweg weg

14.10 - de premier Jiří Paroubek sneunt de actie van smeris tegen de technogangers

15.00 – de technogangers hebben zich verspreid rondom Mlynec, sommigen zijn weggegaan, de snelweg is vrij. Tegen de avond laat de politie de technogangers de vrije toegang naar het veld, maar dan wel zonder auto's en apparatuur

21.57 – naar het veld zijn er tientallen technogangers teruggekomen, het feest is begonnen

CzekTek is in Tsjechië een internationaal bekend “free techno party” wat al zo'n 10 jaar jaarlijks wordt georganiseerd. Acht jaar geleden waren er maar tien soundsystemen en tientallen technogangers. Met de jaren werd CzekTek steeds bekender. Belangrijkste reden om dit technofestival te organiseren is de *niet-commerciële* grondslag.

CzekTek is leuk. Er komen elk jaar duizenden technogangers van verschillende nationaliteiten bij elkaar om samen in de mooie natuur van techno muziek te genieten. Er komen mensen met de meest verschillende achtergronden: studenten, bouwvakkers, werklozen, travellers, anarchisten, krakers, medici, mensen met een eigen bedrijf en wie weet wat nog meer... kortom: mensen die van muziek willen genieten in de vrije natuur.

Al die jaren werd het festival min of meer geaccepteerd. Ookal het verliep niet altijd helemaal gladjes tussen de technogangers en de smeris. Dit jaar echter heeft de politie met brutaal agressief optreden het CzekTek in de pan gehakt en beëindigd.

De smeris dacht met dit optreden wel weg te komen. Maar dit werd duidelijk niet geaccepteerd; niet door de technogangers, niet door de sympatisanten, niet door de bewoners van Praag en zelfs door politici niet. Er wordt geschokt gereageerd op het agressieve smeris optreden. Zelf in reguliere media verschijnen zeer kritische stukken. ‘*dit kan niet*’ zijn de schreeuwende koppen.

Na het door de smeris verpeste CzekTek komen er tientallen demonstraties tegen politie geweld en voor een vrijheid van culturele uitingen. De demonstraties zijn niet alleen in Tsjechië maar zelfs in vele buurlanden. De smeris heeft een gevoelig punt in de geschiedenis van Oost-Europa aangeraakt. Namelijk het brutale optreden van de politie lijkt op de revolutie in 1988-1989 tijdens het communistische regime. Toen waren ook tientallen mensen gewond geraakt en na 15 jaar gebeurt het weer. In de zogenaamde democratie!!! Ook komt er politieke beroering. Er komt grote kritiek op de regering. Hoe konden de premier en de minister van Binnenlandse Zaken zo iets toestaan. En zelfs bevel geven voor dit brutale geweldadige politie optreden? Er wordt een onafhankelijke onderzoek commissie geëist.

Het is duidelijk dat op allerlei vlakken een boodschap duidelijk moet zijn; *dit politie optreden wordt niet door de vingers gezien!*



CzekTek is een slagveld geworden

Dit jaar wordt CzekTek in Mlýnec in Tachovsko georganiseerd. De organisatoren hebben het veld legaal gehuurd. Het is een ideale plek voor het techno feest. Aan de ene kant is er de snelweg D5 richting Plzen en Praha en aan de andere kant is er een bos. Pas ver achter het bos ligt het dorpje Újezd pod Přimdou. Dus niemand zal er dan ook maar last van harde muziek kunnen hebben. Van vrijdag nacht op zaterdag verzamelen langzamerhand de technogangers. Het feest is nog niet eens begonnen en er staan al tientallen smerissen in de wacht. Tot dan toe verloopt alles rustig. Er komen steeds meer liefhebbers van techno muziek bij. Zelfs wanneer de snelweg wordt afgesloten door de politie. Ze komen via het dorp. In het dorp heerst chaos en er zijn lange files van de technobusjes. De dorpbewoners beginnen bang te worden. Ze vragen de politie om de toelating van de technogangers tot het veld. Maar de politie weigert de toelating. Er gebeurt zelfs het tegenovergestelde; er vormen zich steeds meer kordons van de ME'ers en politie. De woordvoerdster van politie Jolana Čihová zegt droog: " S'Middags (zaterdag) gaan we aanvallen en daarna verekenen onze juristen de schade". De dorpbewoners worden steeds ongeruster. Daarnaast worden de technogangers steeds meer en meer gefrusteerd en agressief. Een groepje dorpbewoners werpt zich op met een petitie tot toelating van de technogangers tot veld. De voornoemde woordvoerdster zegt alleen dat de technogangers gewoon pech hebben. "De dorpbewoners hebben de aangifte tegen de technogangers gegeven, we moeten onmiddellijk aanvallen en het veld ontruimen," zegt ze later.

Er komen nog meer ME'ers en de situatie wordt gespannen. Dan gaat alles opeens heel snel. Om twee uur s'middags komen er 60 ME bussen en tientalen gewone politie auto's. De politie beweert dat ze eerst de technogangers hebben gevraagd om het veld rustig te verlaten maar door het harde muziek heeft het niemand gehoord. Rond half vijf begint zich een kordon van duizenden ME'ers te vormen. Ze zijn klaar op de aanval. De aanval begint vanaf het westen, waar op dat moment duizenden mensen, bussen en tenten zijn. De technogangers beginnen met ME'ers uit te schelden maar snel escaleert de situatie beginnen ze, als reactie op het politie geweld, met het gooien van alles wat ze bij de hand hebben. De politie valt de technogangers aan met de waterkanon, rookbommen en traangas.

Wie te pakken wordt genomen door de smeris is nog niet jarig. Er wordt hard geslagen met knuppel en geschopt door de ME'ers. Tientallen van hun hadden geen zichtbare nummers op het uniform. En mensen die worden gearresteerd worden ook nog hard geslagen. Er ontstaat verschrikkelijke chaos. De technogangers worden verblind door traangas en de politie maakt daar gebruik van door de blinden roekeloos af te rossen. Op het veld komen tientalen ambulances, er komen steeds meer gewonden bij. Er klinken pijnlijke schreuwen en mensen rennen weg met bloedende wonden. De massive politie aanval heeft verschrikkelijke schade aangericht.

Door het harde regen is de oorlog beëindigd. Op het "slagveld" blijven driehonderd dapperste technogangers over met een soundsysteem dat hun vergezeld. De politie heeft bevel gekregen om het veld uiteindelijk tot middernacht helemaal 'schoonmaken'.

zaterdag 30 juli 2005

09.10 – gedurende de nacht zijn er duizenden mensen teruggekomen, het feest is op volle gang, de snelweg is vrij

12.28 – de bewoners van Újezd pod Přimdou vragen smeris om terugtrekking en toelating van de technogangers op het veld, in de dorp zijn er files

13.56 – er komt politie versterking, de bewoners nabij het veld geven de aangifte tegen de sympatisanten

15.38 – de politie wil het feest beëindigen, op het veld zijn er op dat moment 5000 mensen, de snelweg D5 wordt afgesloten 128 – 135 kilometers richting de grensoverloop Rozvadov

16.30 – meer dan duizend ME'ers en de politie bewegen zich in kordonnen naar voren tegen de sympatisanten, er ontstaan confrontatie tussen de politie en sympatisanten, het veld wordt bewolkt door de traangas

16.45 – de grensoverloop Rozvadov is afgesloten

17.28 – confrontatie tussen smeris en de technogangers volgt, er zijn al 30 mensen gewond geraakt, er zijn ook smeris gewond geraakt

18.44 – minister van Binnenlandse Zaken František Bublan beweert dat de actie van de politie is toegestaan door de premier

19.00 – voor het gebouw van Binnenlandse Zaken heeft zich 50 jonge mensen zich verzameld om te protesteren tegen de agressieve optreden van smeris

19.27 – op het veld landt het helikopter van Rode Kruis, de situatie is rustiger geworden, er begint hard regenen

20.18 – de meerderheid van de sympatisanten zijn weggegaan, de politie neemt de apparatuur in beslag

20.58 – de eerste hulp informeert, dat in het ziekenhuis zijn tot dan toe 16 mensen behandeld, op het veld zijn er 100 mensen behandeld; er zijn klachten als diepe en bloedende wonden, onderzoelingen en misselijkheid

21.48 – de politie ontruimt het veld

Premier Jiří Paroubek: Er ontbreekt een wetsartikel tegen de wilde acties

Volgens premier J. Paroubek moet er een wetsartikel komen wat de wilde acties zoals CzekTek moet verbieden. De harde aanpak van de politie is door de premier gesteund. Hij heeft zelfs het bevel gegeven bij het agressieve optreden vanuit zijn vakantiehuisje in Oosterrijkse Alphen.

Volgens hem was het optreden van politie adequaat omdat de technogangers zelf geweld gebruikten en politie zich moest verdedigen. Ook de minister van Binnenlandse Zaken František Bublan heeft de actie van politie gesteund en zei dat het harde optreden van politie lang vantevoren was gepland. De oppositie partijen en de president van Tsjechië Václav Klaus waren laaiend over deze uitspraken. Volgens de president is het optreden van de politie tegen de technogangers tegenstrijdig. Hij zei: "Aan ene kant moeten de bezittingen wel beschermd worden maar de politie zal eigenlijk preventief moeten aanpakken en de technogangers niet op het veld toelaten. De harde aanpak van politie tegen de jonge mensen is absoluut niet acceptabel. Vooral in ons land, waar automatisch wordt geprotesteerd wegens de verleden tijd." De premier reageerde verbaasd want volgens hem heeft de president dan twijfels over de politie en staatsvertegenwoordigers. Die moesten, volgens hem, in moeilijke situatie goede beslissingen nemen. En de president zelf had niet genoeg informatie over de ontwikkelingen op dat moment. Er ontstond een heftige discussie binnen regering en volksvertegenwoordiging die nog steeds doorgaat. Vooral als er bekend wordt door juristen dat er 31 miljoen koruna door de politie is ontstaan aan schade.

De staatsvertegenwoordiger van Volksrechten bekritiseerde heftig het politie optreden. Volgens hem ontstond de agressie toen de politie de snelweg heeft geblokkeerd en de technogangers niet op het veld liet. Hij ziet wel in dat de technogangers en organisatoren de politie bij de Europese Rechtbank gaan aanklagen. Volgens hem is de kans dat ze de rechtzaak zullen winnen groot. Dat is ook niet raar.

09.28 – op het veld bleven een paar tenten staan met tientallen technogangers

10.30 – de snelweg D5 is weer open

14.00 – minister van Binnenlandse Zaken F. Bublan zei dat de optreden van politie adequaat was en niet brutaal

14.00 – demonstraties in Praag en Brno

17.13 – de premier J. Paroubek verdedigt de harde optreden van de ME'ers en politie

18.08 – de president V. Klaus zei dat de aanpak van de politie tegenstrijdig is en niet acceptabel

zondag 31 juli 2005





Tegen de harde aanpak ontstonden demonstraties niet alleen in Tsjechië maar ook in het buitenland

Na vermoeiend weekend kwamen er tientallen demonstraties die hele week na de CzekTek duurden. De eerste demonstratie was gelijk op zondag in Praag waar zich tiuzenden technogangers en sympatisanten van techno voor het gebouw van Binnenlandse Zaken hebben verzameld. Ook geliefde ex-president kwam op demonstratie en sprak elke woorden tot de demonstranten.

De demonstratie begon iets na twee uur middag. Demonstranten liepen met spandoeken waarop stond: "Dansen is geen misdaad", "Minder rook, meer werkgelegenheid" en er klonken leuzen als "Gestapo!" "Politie staat!" en "Sla eigen kinderen!" Er waren verschillende sprekers aan het woord die vooral benadrukten dat de politie geen recht had om zo hard tegen de technogangers op te treden. De demonstranten hebben de sprekers luid toegejuicht en hebben het gebouw van Binnenlandse Zaken met eieren bekogeld. De hele demonstratie verliep rustig zonder conflicten met smeris. Er waren tientallen smerissen aanwezig maar ze hebben zich op veilige afstand gehouden.

Niet alleen in Tsjechië waren de demonstraties tegen de agressieve geweld van smeris op CzekTek maar ook in Berlijn. Een week na CzekTek liepen en dansen ongeveer honderd demonstranten door de straten van Berlijn en stopten voor de Tsjechische ambassade. "Technogangers zijn geen terroristen" was ook hier de motto van de demonstranten. Deze demonstratie was onderdeel van "Fuckparade" die al enkele jaren bestaat als protest tegen Loveparade.

In Parijs verzamelde zich maar tien mensen voor de Tsjechische ambassade.

In Slowakije was in die weekend SloVTek. Er kwamen ongeveer vijf honderd technogangers maar de smeris ondernam deze keer geen geweldige actie. Dat kon ook niet, want de organisatoren van SloVTek hadden het veld gehoord, er waren geen klachten ingediend EN de smeris kon niet meer het geweld gebruiken want het lag nog gevoelig na de gebeurtenis op CzekTek.

In the decade of its existence, the open-air festival CzekTek in Czech Republic has grown from a few fans and sound systems to an event that draws thousands of people from all walks of life. Throughout the years it remained free and non-commercial and it had met with no interference from the police; but in 2005 the festival was ground to a violent halt by riot police. They attacked with clubs, teargas and watercannons, clearing the field by force as a string of ambulances arrived to carry the wounded away.

Many people of Czech were outraged and even the ex-president Vaclav Havel came out to support demonstrations against the police brutality. The incumbent president, Vaclav Klaus, spoke out in criticism of the police's actions. Czech is a fledgling democracy, newly emerged from an oppressive communist regime, and its freedoms need to be preserved.

Voor meer informatie:
for more information:
www.policejnistat.cz
www.CzekTek.cz

History

THE RALAHINE SQUATTERS

A tale from Ireland in the 1850s

Up until the early 1590s there was what is called 'Celtic Communism' in Ireland, all the land was in common, (no one owned the land, everyone did) and the people lived by Brehon Law know to exist from at least the 4th century BC. (Vestiges of this system could be found up until the 1850s in both Ireland and Scotland.) This even had it's own system for common education, old age care, health services, and right to basic things such as housing were taken for granted for both orphans and foreigners. Food was produced cooperatively and then shared. There were no prisons, and wrongs done against others were paid by a term of labour to that tribe or family. Chieftdom was not hereditary, nor was it a top down system of rule. For centuries invaders or immigrants to Ireland happily became part of this common life, and abandoned their mother language for the Irish Gaelic. As is written by Montgomery on an attempt to colonise Ireland in the 1200s:

'Slowly but surely, however, the Celtic race had been absorbing to itself and incorporating in its being the descendants of the proud Norman settler barons. Severed from England and tied to the land of their adoption, the subtle influence of the soil and the alteration in the blood by admixture of race, had their natural effect. The amalgamation was aided, moreover, by the wild anarchy of the land.'

The idea of private ownership of the land was introduced with Catholicism, and not so much by the native adapted Catholicism but through a later centralisation to Rome. And the end of the 'wild anarchy of the land' was brought about... mmmmm by the hundreds of years of brutality and attempted colonisation?... No the ideas of common ownership lived on through this. More precisely this was caused by a conscious pogrom on the culture and customs of the people who then lived in Ireland set out by the Catholic queen Mary Tudor, (1553-8) in the words of the English administration to change the Irish, "course of government, apparel, manner of holding land, language and habit of life." At this time great sections of Ireland were termed 'plantations'. Barons stole and sold the land amongst each other. However it was

Mary Tudors policy/pogrom/genocide and it's followers that brought about the 'successful' domination for hundreds of years waged against the people living in Ireland. Right up until the 1840s when it became illegal to speak Irish, punishable by wiping. While if you were caught teaching in Irish, (the then everyday language of the people), you would be punished by death

SQUAT STORY OUT OF HISTORY

In the early 1830s, the whole of Ireland was in a state of insurrection. We enter the stage at the time of the 'agrarian land wars', and we find ourselves in County Clare. The countryside is metaphorically and literally aflame. County Clare is declared to be in a state of disturbance, the Peace Preservation Act is enforced, troops flood the area. The cause is the Whiteboys and similar groups who are organising people against the paying of rents, tithes and taxes. Needless to say 'the troops' are creating a horrible bloody massacre.

'To preserve property it was sagely deemed necessary to shoot and destroy the creators of wealth.' Edward Thomas Craig , on Ireland, 1830

In early 1830 in Ralahine, County Clare, a 618 acre 'estate', is claimed and defended against the army by around 200 people who work and live there. The owner John Scott Vandeleur Esq., the late High Sheriff of County Clare, (extra brownie points to the Ralahine squatters for that fact!), is forced to flee for his life from his mansion in Ralahine under armed escort. The particularly ruthless estate manager, who would make people work without water or rest, is shot, after lots were drawn for who would have the privilege. Now it is not clear from my sources but it appears that it was many months before the Ralahine Squatters entered in to any kind of negotiation with the owner. (You must admit it must have been pretty hard going for them.) And then it was not with him directly or any functionary of law or state.

The owner Vandeleur lacking any other solution, and who had, some time ago, become influenced by Owenite Co-operatism, decided he'd give co-operatism a shot. In order to enact his desire he en-

listed the help of Edward Thomas Craig (same guy as quoted above), an early socialist, who believed in all wealth in common. Craig was treated with deep suspicion, by the people then in Ralahine, and with his inability to speak Irish, it took sometime for him to communicate his ideas. Craig writes:

“ I was doubtful of my success, amongst a people in a state of insurrection.”

However on the 7th of November 1831, (apparently after Craig had managed to learn Irish), there was a mass meeting in Ralahine where the ‘estate’ was turned over to the community bearing the title “The Ralahine Agricultural and Co-operative Association”, and on November 10th 1831 an agreement was signed by nine representatives of the community, with the owner Vandeleur, which stated that all property belonged to Vandeleur, “until the society accumulates sufficient to pay for them; they then become the joint property of the society”

The objectives of the “The Ralahine Agricultural and Co-operative Association” were:

1. The acquisition of a common capital.
2. The mutual assurance of its members against the evils of poverty, sickness and old age.
3. The attainment of a greater share of the comforts of life than the working classes now possess.
4. The mental and moral improvement of it's adult members and:
5. The education of their children

The community agreed to a system of government by ballot where 9 members of the community, women or men, were chosen to lead every 6 months. There was also a lengthy constitution drawn up, protecting collective and individual rights.

Things all of a sudden got really good and peaceful in Ralahine, from all accounts, (and there are many, Ralahine became a very early important model for co-operative living/communism.), people who had nothing for so long now had more than enough. In the time of the existence of ‘The Ralahine Agricultural and Co-operative Association’, the ‘crime’ rate in County Clare radically dropped, the hope it offered created a lull in agitation, but also in senseless acts of self destruction.

Now here comes sad irony and the sickly hand of injustice. The Ralahine squatters lived in peace, growing happiness and contentment for two years. However the

ever corrupt and stupid owner Vandeleur, who was overly fond of gambling with the Dublin Aristocracy, risked Ralahine, everything else he had and more than he had in a card game and lost. He fled the country afterward, fleeing from his debtors and no doubt the fury of ‘The Ralahine Agricultural and Co-operative Association’. The land laws refused to recognise the right of a community to hold a lease of an ‘estate’ or act as tenants, the property was seized and sold off to pay Vandeleur’s debts. The Ralahine Squatters were evicted, miserable and heartbroken.

AFTER THOUGHT II

It was not long before the ‘crime’ rate in County Clare was as high as before Ralahine, and higher.

This took place 15 years before the famous Irish famine, ‘the Great Hunger’, that nearly halved the population of nine million in under 5 years, literally millions perished, while a smaller but huge number emigrated. It is a well documented fact, that at this time, there was enough food produced in Ireland by the miserable people, to feed the population and millions more. As John Mitchell wrote in 1846;

“During all the famine years, Ireland was producing sufficient food, wool and flax to feed and clothe not nine but nineteen millions of people.”

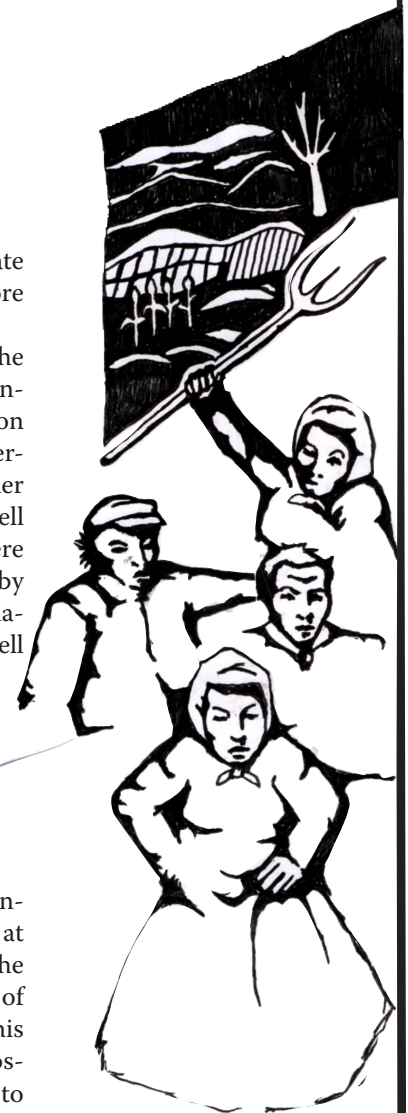
But the food was sold by the owners and the companies. After looking at this ‘squat story’ out of history, and the militancy of these miserable people of the times, I can’t help but wonder if this famine of such overwhelming and colossal scale was used as a deliberate tool to crush the insurrection and reclaim control over Ireland...a kind of calculated genocidal State Policy?

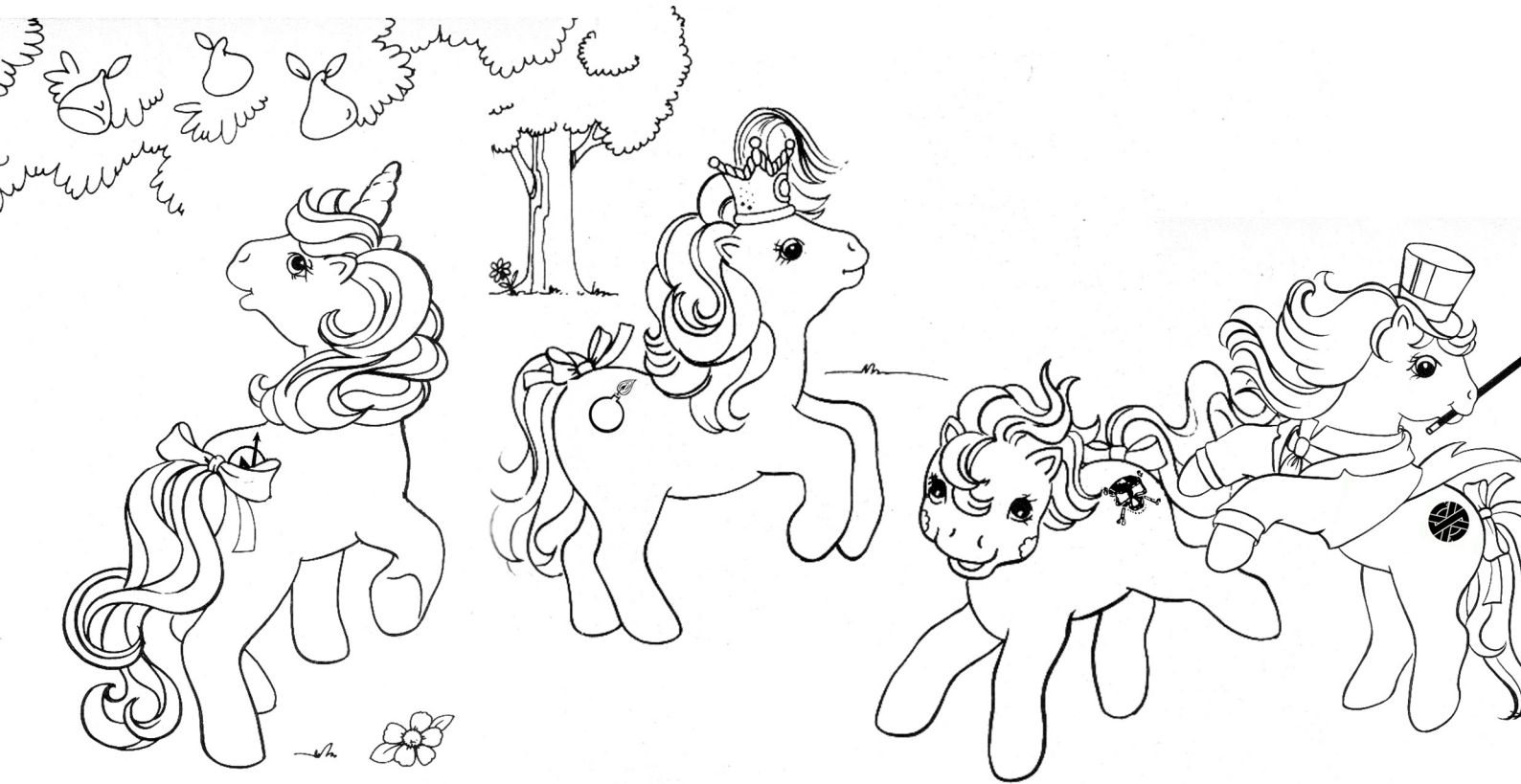
To protect property?

Never heard of such a thing... (sarcasm intended).

(Just makes me think property is a myth created by monsters, don’t let them fool ye!)

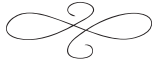
My source for this story was; ‘The History of the Irish Working Class’, by Peter Beresford-Ellis, 1st published in 1972 by Victor Gallanz Limited, 1st published by Pluto Press in 1985





A random phone call out of Pythynje (*Friesland*)

One day I got a phone call from a middle aged lady out of some little village in Friesland. She asked me what the phone number of the squatting assistance hour was. At this moment there was nobody around at the squatting assistance hour. I noticed that she was really nervous, so I told her that I have a little bit of experience with squatting and that I could maybe help her and this is how it went, so funny and then ugly in the end...



Lady

“Well I just squatted a house, what do I need to do now?”

Me

“Well was the house empty for a year? Do you have your table, chair inside and have you changed the locks? Have you called the police? You know, the standard procedure?”

Lady

“Why call the fucking pigs? And no I didn’t changed the locks, the door was already open... and oh yeah, by the way I don’t want to get arrested - I’m here with my three children.”

Me

“I suggest you mount some locks on the door, maybe with a padlock or something similar and then call the pigs, before the owner pops around. When you have done all this stuff, please call me again and tell me how it all worked out.”



After already ten minutes I got a phone call again...

Lady

“Yeah the real estate agent, who also is the owner of this building popped around and he had a big dog with him. He is threatening me and my kids. I’m really scared of this dog and the owner looks like a fucking Gorilla.”

Me

“I’m very sorry ma’am, but I can’t do anything from here, do you think you can handle the situation for yourself? Are you alone? And if you can’t handle the situation, the only thing you can do is call the emergency number and ask for police assistance...”

Lady

“No I can’t handle the situation, I’m here with two friends and my three little children. I’m now hanging up the phone and calling the fucking pigs.”

All this time, I was thinking about why this mother would put her children in such jeopardy. What a stupid thing to do.



2 minutes later...

Lady

“More and more friends from the owner are coming, what can I do? I called the pigs, but they’re not coming...”

Me

“Call the pigs over and over again, till you’re getting your assistance.”



Next phone call...



Lady

“There are at least 15 pigs here now and they don’t know what to do with the situation. They know shit about squatting.”

Me

“Tell them, that section 429 is not applied on this situation and that you have complete house peace , also tell them that you want to file in a complaint that you were threatened by the owner. “

At this moment she told them exactly what I had told her. The officer didn’t understand it. He took the phone out of the lady’s hand and spoke directly to me.

Officer

“Sir I understand from the owner that the house was being rented until a half year ago and I’m now going over to evict ‘your client’s house’ .”

Me

“Well first she’s not my client, I’m only helping her (*Fuck he was thinking I was a fucking attorney and I fucked it up*). Did the owner have any proof of his story, like papers or something similar.”

Officer

“No, but I believe the owner on his word. So once again the lady in question is going to be evicted at once.”

Me

“I suggest some neighbourhood research, because I think the owner is lying and at least if you’re going over to evict her, give the lady a little bit of time to pack her stuff and go.”

Officer

“No, there’s no discussion about it, but I’ll give you the lady again, because she is going mental.” (*Duh, you fucking pig. She’s homeless with children, where the fuck are your feelings?*)

Lady

“I heard I need to go or I’ll get arrested. I’ll go, because of the children.”

Me

“I’m sorry to say, but next time put some more effort in it and ask for assistance. I’ll call you back about how it all went..”



Ten minutes later the phone rings again....

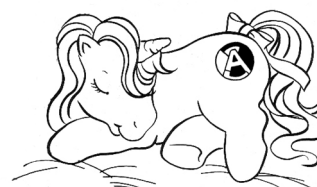
Lady

“They arrested all my friends for breaking the house peace without any warning. At least I’m safe and my children.”



I called back a few hours later. Her friends had to choose between going to court or paying a fine, after being thrown in jail. Her friends chose to go to court. The lady wanted to file a complaint against the owner about being threatened, but the police didn’t want to take her complaint for real.

The lady lost all her stuff in that building, because that S.O.B. of an owner said it was his stuff. Next time we’ll help her and put that little village of hers upside down and teach the pigs a lesson.



LONDON

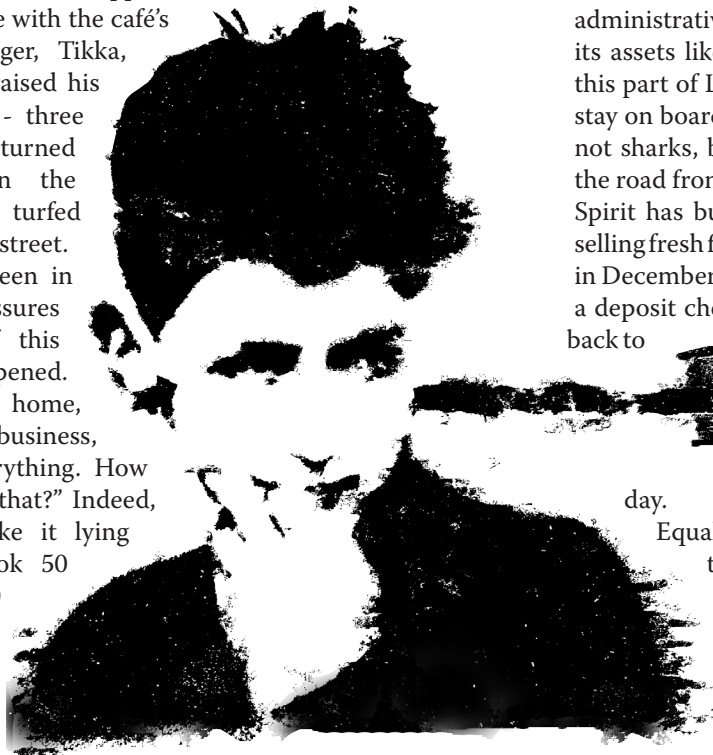
SQUATTED CAFE RESISTS HACKNEY COUNCIL SELL-OFF

There's a gold rush afoot in east London, and we're not invited. Also left in the cold is Sicilian café-owner Tony Platia who, together with other locals in the borough of Hackney, has recently re-occupied Francesca's Café, his business of 30 years, after being booted out last summer. It was one of many premises sold from under tenants' feet as the Council scrambled to dispose of their property over the last few years.

Now the shop front has turned frontline, barricaded in the battle to halt an ongoing stampede of investors and speculators, trailing a stench of corruption in their wake that would make Robert Mugabe blush. Tony had right of first refusal and tried to buy his place - but his cheques somehow kept getting lost in the post before they reached the Council. You, too, could get a slice of the real estate pie - if you don't mind furnishing the right officials with a few back-handers.

Francesca's Cafe, at 34 Broadway Market, E8, was bought in 2003 by multi-millionaire investor Roger Wratten, in order to build a block of luxury flats. From his mansion in Kent, Wratten is currently under investigation by the Inland Revenue for money laundering and tax evasion. Still, he's managed to buy up a rash of properties across the borough, including 2 Broadway Market, until recently the site of Little Georgia, another popular, local café. Last August, the very day Wratten was supposed to sign a lease with the café's live-in manager, Tikka, he abruptly raised his asking price - three days later, he turned up early in the morning and turfed her on to the street.

If we'd been in Sicily, Tony assures us, none of this would've happened. "I've lost my home, I've lost my business, I've lost everything. How can I accept that?" Indeed, he didn't take it lying down. It took 50 cops and 10 bailiffs to evict him the first



time, last July. Since he re-occupied the café on November 27th, he's tapped a deep vein of local frustration and outrage at the Council, and Hackney residents have rallied around.

Other ex-Council tenants have come forward with similar stories of being swindled out of their homes and livelihoods. Shoppers have donated food, cash and blankets to Francesca's. A regular face at the café is Betty Shanks, Mayor of Hackney in 1985, who's demanded the Council remove her photo from their walls in disgust. The occupied café now boasts a 20-foot scaffold tripod rising from its roof, ready to help the more nimble occupiers evade the bailiffs.

WRATTEN BOROUGH

The current wave of gentrification that's bringing Wratten such rich pickings is down to the combination of a local real estate bonanza, and a cash-strapped council desperate to flog off its assets. Hackney Council has proved hugely successful, over the years, at throwing away money on ill-fated management schemes. Aiming to get out of the red in the second half of the 90s, Hackney flogged £30 million of its own property, in keeping with a series of privatisations among London councils at the time. Nurseries and libraries tumbled to the ground, swimming pools evaporated, and all manner of voluntary advice and advocacy groups shut up shop.

But still the council wasted cash. A botched attempt to outsource social security benefits left it £36 million out of pocket. And its failed "Transforming Hackney" programme of institutional change led to an accounting cock-up which, we're led to believe, meant that when the auditors arrived in 2001, they found a financial "black hole" of £72 million.

From then on, central government turned the screw, the funding cuts got deeper, the sell-offs accelerated. At the same time, with a still burgeoning London population, newly-extended underground line and the 2012 London Olympics shimmering lucratively on the horizon,

Hackney's streets began to seem paved with gold.

"Broadway Market," oozes the Labour-run council, "is now home to one of London's newest farmers markets, and an increasing range of specialist independent fashion boutiques, galleries, delis and bistros - a truly dynamic urban environment." Yet, limping wretchedly amid financial and administrative chaos, the council has gone about stripping its assets like a former Eastern Bloc country circa 1991. In this part of London, rats don't abandon a sinking ship - they stay on board to hand out the rich spoils to their mates. And not sharks, but wolves have gathered. Community SpiritUp the road from Francesca's at number 71, a Rastafarian named Spirit has built up his Nutritious Food Gallery since 1993, selling fresh fish and veg. Like Tony, he tried to buy the property in December 2001, presenting the council's estate agents with a deposit cheque for £10,000. Mysteriously, it was later sent back to

him, unused. He turned up at the auction the same

day. In a spectacular coup for Hackney's Equal Opportunities policy, the only black Rastafarian to have attended the sale was summarily barred, due to concerns' that he may not have been able to pay.

For the time being, Spirit is still trading, but now his place is owned by Broadway Investments (Hackney) Ltd., run from a PO box in Nassau in the Bahamas. Since 1997, while it's often proved impossible for locals to buy out their own places, the council has been keen to spread a little bit of Hackney all over the world - selling properties across the borough to companies in Moscow, South Africa and Dubai. But many, apparently unrelated, individual companies to have walked off with ex-council stock have turned out, curiously, to be traceable back to Nassau. But for all the council's claims to have been seeking "best consideration" - that's the highest price, to the you and I - in respect of the properties they've sold, Broadway Investments' underbid Spirit by £15,000. You don't need to go by Spirit's shop to catch the whiff of something fishy. The entire debacle of the Hackney's sell-offs is currently being investigated by Scotland Yard's Public Sector Fraud Office.

Back at Francesca's last December 21st, Wratten's men turned up brandishing a court order, and managed to evict the newly-occupied café. They demolished the roof, stairs and rear wall, before the Health and Safety Executive turned up and stopped them. On Boxing day, however, the locals re-squatted the place and, with the help of some friendly nearby builders, managed to re-build the roof and walls. "Occupation by the local community" reads the banner above the door of Francesca's. "Against Corrupt developers. We want our café not yuppie flats!" The pressure is on the council to find a way of re-possessing Spirit and Tony's properties on their behalf, come clean about the corrupt sell-offs, and end its relentless drive toward a brave new bourgeois world of "creative agencies", and skatewear boutiques, in which beer is only to be sipped in some infernal, minimalist den of glass and marble.

As SchNEWS went to press, the occupiers of the café at number 34 were expecting an eviction any day. Should bailiffs move in on Spirit's shop, they've promised to occupy that too. The support of community has been brilliant, enthuses Tony; they've been all Sicilians here, except without the shotguns.

UPDATE - 28 APRIL - BOYCOTT LA VIE EN ROSE

Tony's Café on Broadway Market has now been totally demolished. Behind the façade is a great big hole filled with security guards, razor wire, dogs and cameras. Dr Wratten, the multi-millionaire property developer who forced Tony Platia out of the café he had run for over 30 years so he could build luxury flats, seems to be afraid of something...

And he has good reason to be. Local people are furious at the way he has conducted himself in the area. Tony is not the only person who has been forced out of Broadway Market because of Wratten's greed – well-loved figures like Prakesh, who ran the newsagent that is now an art gallery at number 4, and Tika, who once ran Little Georgia at number 2 have been pushed out because of Wratten's hunger for more property and more money.

Wratten often leaves his buildings to decay if he can't immediately make a profit – look at the state of the Market House pub next to Tony's café. It's been like that since Wratten bought it 12 years ago. We doubt if the former café will be much more than a hole for a while. Wratten really doesn't care. Even way back in 1999 he was described by Hackney Council as "a very disruptive character with absolutely no interest in the community or the vitality of the area". Not that one would necessarily trust Hackney Council as a judge of the area's 'interests', but in this case even they smelled a rat, as it were.

But now that the occupation of Tony's café is over, Wratten and his henchmen seem to be embarking on a new venture. After robbing Tony of his café they have decided to go into the catering business themselves. Recently a sign went up at LA VIE EN ROSE saying "Under new French management". We know that Dr Wratten owns that building but if you take a good look at who's running the restaurant now it's clear that some of these people are Wratten's hired hands, last seen gleefully demolishing Tony's Café. That is until they were stopped by Health and Safety for putting local passers by at risk with their dangerous antics. Would you trust these men to serve you food?

This probably explains why La Vie en Rose now has signs up from the same security firm guarding the ruins of Tony's Café. It might also explain why one of Wratten's main men recently threatened Occupation spokesman Arthur Shuter with a large dog saying 'I'll kill you if you come near my business.'

If you are uncomfortable with developers pushing out local businesses and helping drive up prices in an already frantically gentrifying area, if you don't like wealthy bullies who pick on working people, and if you think dangerously demolishing one of the last affordable and socially mixed cafés on the street despite a huge campaign to save it is not on, please BOYCOTT LA VIE EN ROSE.

Don't encourage these ruthless people.

Money is all that matters to Dr Wratten – so don't give him any of yours! UPDATE
- 19 APRIL - SPIRIT HAS WON HIS APPEAL

The possession order against Spirit was set aside by Judge Cottran at Shoreditch Court last week.

Broadway Investments (his current landlords) were ordered to pay all legal costs (saving Spirit some £ 12,000).

BUT:

The judge put in place a new suspended possession order, which requires Spirit to continue to pay the increased rent of £675/month PLUS £1000/month against the arrears (set at a total of £25,500).

The implications of the ruling are that Spirit is now viewed by the Court as having been a Secure Tenant at the point at which Hackney sold his property to a private sector landlord (Broadway Investments) and that the sale was, therefore, illegal.

It is now up to us to pressurise Hackney to 'do the right thing' as each of the Judges has suggested at past Court hearings. The first steps towards this have already been taken, although Hackney have been slow to respond. The potential for further legal proceedings is being carefully explored. But this is a complicated issue and will take some time to resolve.

Realistically, there is little prospect of Hackney falling over themselves to help Spirit before the elections are over and done with and all the pieces have fallen into place.

In the meantime, we need to keep on supporting Spirit until common-sense prevails.

To this end, there are already Direct Debits in place to the tune of around £500 per month towards the arrears, for the next four months. This is considered to be the timeframe which will be necessary for the proper decisions to be taken which will leave Spirit knowing exactly where he stands in the long-term. Both with regard to his rent commitments and his entitlement to the freehold interest in the premises.

We are urgently seeking donors to bring the monthly figure up to the £1,000 for the remaining 4 months, which the Court ordered Spirit to pay against the "arrears".



Anyone who feels that they can assist with this please contact:
amk@supernumeraries.org or acsadvice@yahoo.co.uk

<http://34broadwaymarket.omweb.org/modules/wakka/HomePage>

<http://hackneygetsrippedoff.blogspot.com>

article was taken from schnews.org.uk

HEALTH

AMSTERDAM

Health care is a basic human right and a survival skill.

In 2002 a street medic's workshop took place in Amsterdam. The woman who organised this met one of our teachers in the Seattle protests and invited him to come and teach a three day workshop. Six months later another nine day street medics workshop and three day introduction to traditional Chinese medicine course was organised covering useful acupressure points and formulas for common health problems. Some months later we organised the beginning of the barefoot doctors program.

BAREFOOT DOCTORS PROGRAM

The aim of this program is to continue to train people in a community to be health care providers in traditional Chinese medicine. After the emergency protocols, people learn and develop skills to work in the prevention and treatment of common health problems such as acute and chronic pain, respiratory diseases, anxiety, depression and addiction. The prototype of the health promoter dates back from the barefoot doctors of China and the 'promotores de salud' (health promoters) programs of the 70's in central America. But the direct ancestor for this barefoot doctors program in Amsterdam is the GUAMAP (medical aid project, <http://www.guamap.org>) started in the rainforest of Guatemala.

NADA

After we completed the first module of the barefoot doctors program we began to run a clinic space where we practice what we have learned. Qi gong, moxibustion, cupping, spinal adjustments and acupuncture treating back, knee, menstrual pain, asthma, depression are just a few treatments offered. The money for the rent and the medical supplies comes entirely from donations and the clinic is open to everyone providing some community health care for whatever donation people can give.

In December 2005, a trustworthy group of street medics,

barefoot doctors, medicine students and people moved by the desire to help others, put together a NADA certification course. The National Acupuncture Detoxification Association (NADA) is known by the acronym NADA, which means "nothing" in spanish and symbolises the commitment of a drug free response to addiction. The NADA protocol is an ear acupuncture protocol that has been used successfully for many years to treat addictions as well as help treat PTSD (post traumatic stress disorder) and other emotional imbalances. Although NADA is not a preventative, it provides a possibility for people to be proactive and take more control of their health and well-being of their mind and body.

After completing the training, there now exists in Amsterdam a strong group of people who are able to provide NADA treatment for the local community.

For more information on NADA email: NADAmsterdam@yahoo.com or Medical_action@squat.net

NADA clinic is open every Thursday from 15:00-19:00 (last patient admitted) Overtoom 301 Amsterdam. Donations welcome.

HEALTH CARE

WE WANT TO EMPOWER PEOPLE TO LOOK AFTER THEMSELVES AND OTHERS

Health care is not only everyone's right, but everyone's responsibility. Basic health care should not be delivered but encouraged and medical knowledge should not be the guarded secret of a select few but should be freely shared by everyone. Ordinary people provided with clear simple information can prevent and treat most common health problems in their own homes.

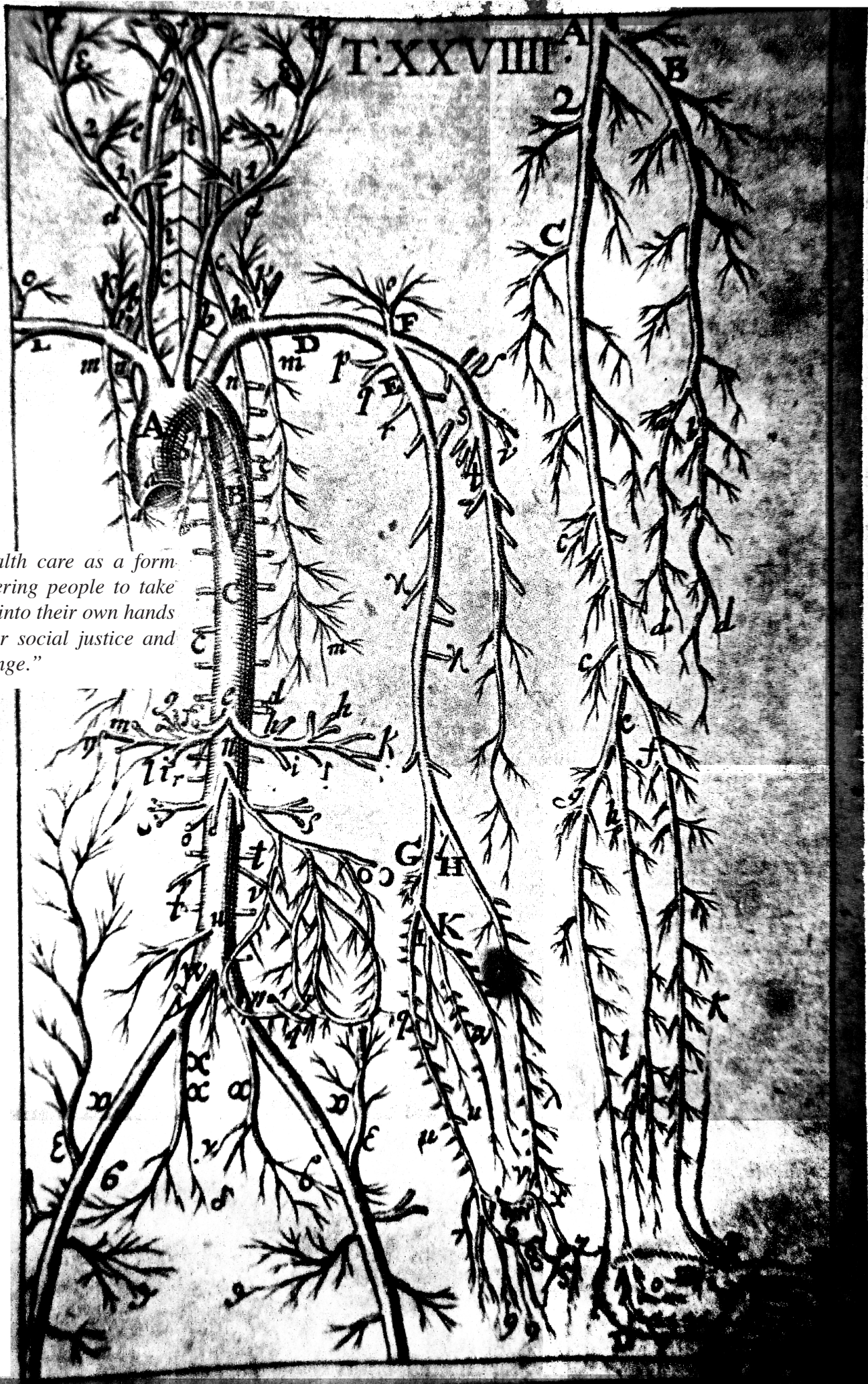
Only when the people themselves become actively responsible for their own and their communities health, can important change take place. Your community's well-being depends on the involvement not of one person but of nearly everyone. For this to happen responsibility and knowledge must be shared.

The key to good health lies within you and your people in the care, concern, and appreciation you have for each other. Caring and sharing is the key to health!!

"Health for all can be achieved only through the organised demand by people for greater equality in terms of land, wages, services and basic rights. More power to the people."

Text taken from 'Where There is No Doctor' a village health care handbook, David Werner, The Hesperian Foundation





"I see health care as a form of empowering people to take their lives into their own hands and act for social justice and social change."

FLUS COLDS & BUILDING YOUR IMMUNE SYSTEM

One of the most important things we've got is our health, and even though winter is fast disappearing there are still plenty of nasties out there to catch... So to ensure that our immune system is tip-top and in case of flu and cold attacks, here are some basic tips and remedies.

The immune system is the key to fighting every kind of insult to the body. The weakening of the immune system results in increased susceptibility to virtually every type of illness. Some common signs of impaired immune functions include fatigue, repeated infections, inflammation, slow wound healing, chronic diarrhoea, listlessness and infections such as oral thrush, systematic candidiasis, or vaginal yeast infections.

WHAT TO DO?

Correct what may be compromising your immune system. Two of the most common things are stress and incorrect diet, especially a diet high in fat and refined processed foods. It's a good idea to eat fresh fruits and vegetables, nuts, seeds and grains, get regular exercise, and get enough sleep. Obviously smoking, caffeine, alcohol and other drugs aren't going to do your immune system any favours but if it's not possible to cut them out entirely, then any reduction in their intake would help. Also it's good to be aware that a person's mental state can suppress his or her immune system. A positive frame of mind is important in building up the immune system. Stress should be avoided as much as possible...(hmmm..)

SIMPLE TRICKS

Eat More Garlic

One of the best immune-system helpers is garlic and a good fighter against bacteria. If you don't like fresh raw garlic, powdered garlic is just as good. Try eating one or more cloves of raw garlic per day...its advisable to have something nice 'n tasty to put in your mouth immediately after.

Drink Nourishing Herbal Infusions

Herbal infusions are the basis of great nourishment for the immune system and the entire body. They are full of antioxidant vitamins, minerals, proteins, phytoestrogens, and hundreds of protective phytochemicals that work to help you ward off the flu and colds.

How to make one

Pick a herb: nettle, oatstraw, red clover, comfrey leaf, linden flowers, or violet leaf. Place one full ounce, by weight, of any one herb in a quart jar. A canning jar is best. Fill the jar to the top with boiling water. Screw on a tight lid and let it steep for four hours, or overnight. Strain the liquid out, squeezing the herb. Refrigerate the infusion, where it will be good for 24-36 hours. Two to four cups of nourishing herbal infusions daily-over ice, heated up with honey and milk, or mixed with other drinks will help you out amazingly.

Immune strengthening soups

Cooking herbs and vegetables together for a long time extracts minerals, active immune-strengthening phytochemicals, and increases the levels of available antioxidants. Raw foods weaken and stress the immune system.

How to make one

Chop at least half an onion per person and sauté in olive oil until translucent. Add at least two cloves of garlic, sliced or chopped, per person and sauté for a minute. Add two or more cups of water or vegetable broth per person. Add one cup per person of chopped seasonal vegetables such as: carrots, cabbage, celery, corn, burdock, turnips, potatoes, tomatoes, or parsnips.

COLDS AND THE FLU

When your immune system weakens you can, in a sense, catch a cold from yourself. Colds and flu's are common virus infections that almost always go away without medicines. Do not use antibiotics, they will not help and may cause you more harm... the best approach is prevention. A cold is 'caught' from others who have the infection and sneeze the virus into the air. So start to sneeze into your elbow, as sneezing into your hands will spread the infection to everything you touch! Also, after using a piece of tissue to blow your nose put it in the garbage. Because they harbour the virus, they can pass it on to others or re-infect your self. Wash your hands, this is the single best way to avoid the flu.

REMEDIES

As a basic start, drink plenty of water and get enough rest but remain as active as possible, unless you have a fever any type of moderate exercise should help you feel better. To prevent a cold from leading to an ear or sinus infections try not to blow your nose-just wipe it. At the first signs of a cold take a hot bath with lots of thick sea salt. Ginger, pau d'arco, slippery elm and yarrow tea can help with the common cold. Also eating well is important. Some good fruits to help are grapefruit, kiwi and strawberry, which are high in vitamin C. As a basic good food source try cooking (any) noodles according to the patients taste and add 25grams of fresh spring onion white heads and 25g fresh ginger mix thoroughly. Stay in bed to perspire.

SOMETHING THAT'S SIMPLE AND REALLY WORKS...

Slice 30grams of old or fresh ginger and boil it in 300ml of water until the water reduces to 100 ml, add some brown sugar and boil again until the sugar dissolves. Drink the whole thing and stay in bed to perspire.

COUGHS

Coughing is the body's way of cleaning the breathing system and getting rid of phlegm (mucus with pus) and germs in the throat or lungs. So when a cough produces phlegm, do not take medicine to stop it but its better to do something to help loosen and bring out the phlegm.

How to make a cough syrup

Mix 1 part of honey with 1 part of lemon juice and take a teaspoonful every 2 or 3 hours

Anti viral herbs

Herbs may not seem strong enough to prevent or counter the flu, but they are. When we use herbs to maintain and regain health, we also take a big step towards health independence. Anti-infective herbs can help us prevent the flu and assist us if we do get sick. Colds and the flu are caused by viruses, making them more difficult to treat than bacterial infections. Viruses are more vital than bacteria and harder to kill. There are many anti-bacterial herbs including yarrow, Echinacea, and elecampane, but few that are anti-viral. My favourite herb is St. Joan's/John's wort. If any herb can prevent the flu, St. J's can.

HERBAL MIX FOR FLU AND FEVERISH STATES

- 1 part peppermint
- 1 part elder flowers
- 1-part yarrow flowers



AGENDA

AMSTERDAM

Boekenwinkels of Book Stores

FORT VAN SJAKOO

Jodenbreestraat 24

Maandag - Vrijdag

Monday - Friday

11:00-18:00

Zaterdag / Saturday

11:00-17:00

tel: 020 6258979

anarchist library

1e Schinkelstraat 14-16

boeken kan je elke zaterdag
gratis lenen

books you can borrow for free

Zaterdag / Saturday 14:00-18:00

url: <http://squat.net/aga>

Health

The Clinic

Overtoom 301

Diensdag + Wonesdag

Tuesday & Wednesday

15:00-17:00

NADA Clinic

Overtoom 301

Donderdag / Thursday 15:00-19:00

(last patient admitted at 19:00)

Free Internet

ASCII

Javastraat 38 hs

internetwerkplaat, opensource lab

internet working place, open source lab

Diensdag / Tuesday 19:00-23:00

Wonesdag / Wednesday 14:00-19:00

Donderdag / Thursday 15:00-19:00

Vrijdag / Friday 16:00-24:00

Zaterdag / Saturday 14:00-19:00

BOLLOX

Eerste Schinkelstraat 14-16

during Dagcafe

VRANKRIJK

Spuistraat 216

during dagcafe, and during

bar except Saturdays.

Joos Garage

Pretoriusstraat 28

tijdens dagcafe en vokus

during daycafe and people's kitchen



Films / Boscoop / Cinema



MOLLI

Van Ostadestraat 55hs

Vrijdag / Friday

20:00

Leids BeZet

Leidsestraat 42

tapas or soup + film for
donation

Zondag / Sunday

19:00



DAAGENDA

AMSTERDAM



Dagkoffie / Dagcafe / Daycafe
Dagkoffie / Dagcafe / Daycafe

BOLLOX

Eerste Schinkelstraat 14-16
coffee, internet and garden
alle dagen / every day
14:00-18:00



RADIO PATAPOË
FM 88.3 on air every day

VRANKRIJK

Spuistraat 216
vegan tosties, soya coffe,
internet and activities
Donderdag / Thursday
14:00-19:00

ASCII internet
stream

see <http://scii.nl/> for details



Weggeefwinkels / Give-Away Shops
Weggeefwinkels / Give-Away Shops

Leids BeZet

Leidsestraat 42
vegan snacks for donation,
soya coffee
weggeefwinkel /
giveaway shop
Donderdag / Thursday
13:00-19:00

Coop

Singel 267
Dinsdag + Dondersdag
Tuesday & Thursday 17:00-19:00
Zaterdag / Saturday 12:00-17:00



Joës Garage

Pretoriusstraat 28
kraak ontbijt / squatting
breakfast
Zondag / Sunday
14:00-19:00

BUURtboerderij

Spaarndammerdijk 319
Dondersdag / Thursday 10:00-17:00

AADG

(Altijd Alle Dinge Gratis)
Ceintuurbaan 406
Zaterdag / Saturday 13:00-18:00

Joës Garage

Pretoriusstraat 28
also drinks and coffee
Zaterdag / Saturday 14:00-18:00

Leids BeZet

Leidsestraat 42
Zaterdag / Saturday 13:00-19:00



Voku / Peoples Kitchen and cheap food

Maandag/Monday

18:00

Joës Galage

Pretoriusstraat 28
vegan food + bar
reservation welcome
around 3 euro.

19:00

BUURtboerderij

Spaarndammerdijk 319
Vegetarische
maaltijd, muziek
Vegetarian menu, music
Reserveer/Reservations:
0204865500 of
0644848593
3 gangen/3 course
3,00 euro

Donderdag/thursday

19:00

Joës Galage

Pretoriusstraat 28
vegetarian (for the rest
see monday)

19:00

Molli

Van Ostadestraat 55hs
vegan food for 2 euro,
desert for 50cents
reservations: 06761427
from 15:00

20:00

MKZ

Eerste Schinkelstraat 16
(see tuesday)

20:30-00:30

Zaal 100

De Wittenstraat 100
(Stadsliedenbuurt)
gratis/for free

Diensdag/Tuesday

20:00

MKZ

Eerste Schinkelstraat 16
vegetarisch/vegetarian + bar
3 gangen/3 courses 4,50 euro
2 gangen/2 courses 3,00 euro
reserveeren tussen/reserve
between: 14:30 en 18:00
tel: 020 6790712
www.binnenpret.org

Wonesdag/Wednesday

Zaal 100

De Wittenstraat 100
(Stadsliedenbuurt)
vegetarisch/vegetarian
3 gangen voor 4 euro 80
3 courses for 4 euro 80
tel: 020 6880127

20:00

MKZ

Eerste Schinkelstraat 16
(see tuesday)

18:00

ADM

Hornweg 4
(see friday)

19:00

Joës Galage

Pretoriusstraat 28
vegetarian (for the rest
see monday)

19:00

Molli

Van Ostadestraat 55hs
vegan food for 2 euro,
desert for 50cents
reservations: 06761427
from 15:00

20:00

MKZ

Eerste Schinkelstraat 16
(see tuesday)

20:30-00:30

Zaal 100

De Wittenstraat 100
(Stadsliedenbuurt)
gratis/for free

Vrijdag/Friday

18:00

ADM

Hornweg 4
Route: volg vanaf Station
Sloterdijk de Basisweg-
Hornweg tot aan het ADM
Route: follow the Ba-
sisweg-Hornweg from
Sloterdijk Station until
the ADM
vegetarisch diner, biosap
en lekkere toetjes
vegetarian dinner, organ-
ic juice and deserts
reserveer onder/reserva-
tions: 020 4110081
probably costs money.

20:00

BETON BAR

Looiersgracht 82
Vegetarian Voku for
donation

Zondag/Sunday

18:00

ADM

Hornweg 4
(see friday)

19:00

Leids BeZet

Leidsestraat 42
tapas or soup + film
for donation

20:00

WILDE WESTEN

Bilderdijkstraat 81
vegan voku
for donation
no reservation

Uitgaan/Nightlife

MOLLI

Van Ostadestraat 55hs

Vrankrijk

kroeg / bar

Spuistraat 216 alle dagen / every day 21:00-01:00

kroeg / bar

Maandag-Donderdag

Monday - Thursday 21:00-01:00

Vrijdag+Zaterdag

Friday & Saturday 22:00-03:00

Zondag / Sunday 21:00-01:00

Occi

Amstelveenseweg 134
concerts; events
watch out for flyers
and the monthly occi
poster, usually hang-
ing in all the above
mentioned locations

WILDE WESTEN

Bilderdijkstraat 81

fridays 20:00

(incl.voku)

wednesday from 20 :00

Joos Garage

Pretoriusstraat 28

people' s kitchen & bar

Maandag + Donderdag

Monday & Thursday 18:30

for concerts and events look for flyers, posters and pamphlets in the above bars....
voor concerten en events kijk in de bovengenoemde kroegen en cafes voor flyers, affiches en pamfletten....

Kraakspreekuren / Squatting Info Hours

KSU CENTRUM

Vrankrijk

Spuistraat 216

Thursday 20:00

KSU DE PIJP

Molli

Van Ostadestraat 55hs

Monday 19:00

KSU WEST

Frederik

Hendrikstraat 111hs

Monday 20:00

KSU OOST

Joe's Garage

Pretoriusstraat 28

Tuesday 20:00

for meer informatie over kraken vrag bij de ksu . for more info on squatting ask at the ksu



hey there!

there is a lot of people working to maintain these structures and to constantly build up new ones, either as a reaction to our old places getting evicted or simply because we like to create more possibilities to move and interact in places where consumption is not obligatory and the people involved in the projects are not interested in profit.

d.i.y. structures give us a little bit of freedom in this fucked-up society, it creates a possibility to reclaim our lives and support each other. but d.i.y. also means getting involved and acknowledging that the people contributing to the projects are not working for you or serving you. it means not only consuming, but taking part and helping if necessary or just because it is nice if someone else does the dishes than the person who probably did it the last five times already. or helping with recycling food, because in order to make it possible to eat (by the way delicious) dinners without paying, people are taking a lot of effort in organizing the food. so get involved, or start your own thing and if you have some money please donate and if you dont, its probably cause you dont feel like taking a shit job. so. fuck labor work - we want the city for free!!!

THE CITY



+ NEWSFLASH + + + NEWSFLASH +

+ NEWSFLASH + + + NEWSFLASH

VAN OSTADESTRAAT 137 Re-SQUATTED! (FOR A MOMENT...)

As a reaction to the city's policy of evicting houses for article 429 without future plans for the houses, the Van Ostadestraat 137 was resquatted on Friday the 31 of march by a group of about 70 people. The action, which included occupying parts of the surrounding streets and keeping the cops away, was successful and the Van Ostadestraat was taken back.

But unfortunately it was not taken back for long. The following Tuesday it was evicted for the second time by huge force of police. 5 people were arrested inside the building for resisting the eviction, but due to a formal mistake on the part of the police they were released again several hours later. (HAHA)

The authorities did not comment on their policies or as to why the building was evicted again only to be left empty, so a group of people went to the stadsdeelkantoor responsible for the area and demanded to speak with a person in charge. Shortly afterwards, 19 of them were arrested, by riot cops and secret police, and found themselves charged with such ridiculous things as lokaalfreedebruk and threatening.

People who identified themselves were released after a day, and those who stayed anonymous were freed after 3 days.

They had their trials eventually and all have to pay fines.

The Van Ostadestraat was under surveillance for several days until antikraak were moved into the building, who have not lived happily ever after. In the week around the 20th of April the building was attacked during a night action and several windows got smashed.

WILDE WESTERN SQUATTERS WERE BADASS AT THEIR EVICTION!

On 21 of march, during the eviction wave, the police were held up for six hours trying to evict the Wilde Western squat on Bilderdi-jkstraat.

Although there were many arrests outside the squat, the squatters inside successfully used their ninja powers to evade arrest, despite a massive search effort organized by the city.

The police & media portrayed the squatters inside as violent extremists in order to justify their use of chemical weapons against the brave squatters.

The arrested were released after a few days, and the Wilde Western squat-bar was re-opened very quickly, although there is no longer a living space on the first floor.

Watch out for more info in our next issue.....



+ NEWSFLASH + + + NEWSFLASH +

+ NEWSFLASH + + + NEWSFLASH +

OVER A DOZEN U.S. ANARCHISTS FACING LIFE IN PRISON! (CRAP!)

Starting in December 2005, the FBI initiated what it calls "Operation Backfire," and what activists are calling "The Green Scare." They have arrested over a dozen environmental activists, mostly in relation to fires claimed by the E.L.F. as far back as 1997.

Although no animal, human or otherwise, has ever been injured by the E.L.F., the activists are almost all facing multiple life sentences. In US law, if one fire burns multiple vehicles, each vehicle counts as an individual charge of arson, and mandatory minimum sentencing has one activist facing 290 years in prison.

One of the arrested, Bill Rodgers, took his own life while in custody, leaving behind a note that announced his "jail break."

An international weekend of solidarity has been called - June 9th to 11th, 2006. For more information, please visit:

<http://www.greenscare.org/>



SQUATTING LINKS



- <http://www.squatter.org.uk>
the advisory service for squatters
- <http://www.squat.net>
international squatters resource
- <http://thing.desk.nl/bilwet/Cracking/contents.html>
*an english version of the essential 80s
amsterdam squatting book*
- http://www.tmcrew.org/csa/csa_en.htm
self-managed social centers, mostly italian
- <http://squattercity.blogspot.com/>
*a news blog that focuses on squatted
communities in the developing world.*
- http://www.lipmagazine.org/articles/featwiegand_squat.shtml
*an article about the amsterdam squat
scene that appeared in an american
leftist magazine.*
- <http://video.google.com/videoplay?docid=-5006979090478328075>
*an online version of a new documentary
on squatting*
- <http://www.public-interest.co.uk/bham/>
bristol housing action movement
- <http://scan.dorja.com/>
social centre autonomous network
- <http://www.squat.freeseerve.co.uk/story/>
*squatting, the real story: an online book
from london, covers the history of squatting*
- <http://www.squattheplanet.com>
*a participatory e-zine, mostly focused
on US traveller culture*
- <http://www.notbored.org/squatworld.html>
an article about squatting in NYC in 1995
- http://www.habiter-autrement.org/07.squat/02_sq.htm
*an online version of a handbook
for squatting in NYC*



WE'LL SLEEP LATER...