ATTACK ON THE CANADIAN EMBASSY IN ATHENS

The Canadian state through its embassy in Athens constantly supports the mining corporation Eldorado Gold, responsible for mass destruction of the natural habitat in Chalkidiki region and other places in north Greece. The mining activities destroy aging forests and pollute the earth and water. Many of the mining companies operating worldwide are based in Canada and three of them are involved in gold mining in Halkidiki. Canadian embassies around the world systematically defend the Canadian mines to blackmail governments to accept mining threatening disruption between relations with countries. The examples are many. From Chiapas to Mexico and Guatemala, where the embassies supported companies that had their activist killings in their resume, to Honduras, where the Canadian embassy forcibly pressed the government to pass a bill favorable to miners despite the opposition public opinion.

State and capital will always be mutually supportive and will always find us opposite.

- Anarchist collectivity of Rubikon

WHEN YOU HEAR THE WORD “WESTMOUNT”, TEMPORARY AUTONOMOUS ZONES, DUMPSTER BARRICADES, AND BANNING EFFIGIES OF TRUDEAU AIN’T EXACTLY WHAT POPS TO MIND. PEOPLE OFTEN THINK OF THIS DRAB TOWN AS A PLACE OF ESTATE REAL ESTATE, WHERE THE ABSURDLY WEALTHY LISTLESSLY DRIFT BETWEEN A LOVELESS MARRIAGE, RESIDENTIAL CHILDREN, AND A SOUL-CRUSHING JOB... BUT NOT ANYMORE!

Westmount is undergoing revitalization! Anarchists are transforming it into a mixed-attack neighborhood that offers many opportunities for comrades of every tendency. In desolate Westmount, there’s an activity for anarchists of any stripe—regardless of your flag flies black, half-red, or purple glitterbomb.

Read BuzzFeed’s list of Five Cool Facts You Didn’t Know About Westmount (or, as we like to call it: Nouvelle-Exarchia)

1) Every other home is empty.

While most of those South of Maisonneuve can’t afford their rising rent—let alone buy a home—the tyrannical trillions of Westmount can own 2, 3, and sometimes 4 properties. They may be property owners, but not necessarily residents. Perfectly good houses are just sitting there, with empty bedrooms—and stacked fridge! It’s the cheapest Air BnB in the city-breakfast included! Think about it: Second home or...Squatted Social Centre?

2) Westmount pigs are literally the same as Montreal Pigs.

The Scumbag Protectors of the Very Moneyed (S.P.V.M) aren’t good enough for the people of Westmount, who drift between a loveless marriage, resentful children, and a soul-crushing job...

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Late on election night, dozens of black flags lined the streets just south of Lafontaine park. Discarded in the midst of an altercation with riot police who shot canisters at us, broke up, and temporarily shattered our togetherness, they remained, at least momentarily, scattered across the pavement, there to mark our passage. A passage too short. A passage not nearly close to sweet.

The demo began around 10pm. The lighting of a pink smoke grenade marked the beginning of what was going to be a brief but fiery display of resistance. Fireworks splintered and splatted, dying out among the trees. Cops remained, at least momentarily, scattered across the pavement, there to mark our passage. A passage too short. A passage not nearly close to sweet.

As we made our way south bound, the students chose to use what little leverage they had left, threatening to destroy the millions of dollars of computer equipment if they were not let out safely.

Despite their efforts, the eviction was underway. Students began smashing equipment and throwing thousands of computer cards out of the windows. As police assembled on the 9th floor, a fire broke out on the floor directly underneath. Meanwhile, a white mob that had materialized outside chanted "Let the niggers burn!" Students now attempted to escape by disassembling the barricades, but found that the room's fire extinguisher and axe were missing. They had been confiscated by cops the day prior.

The protest ended with 97 arrests and approximately $2 million in damages. Anderson, who had been suspended during the crisis, was reinstated on February 12. On June 30, the hearing committee reported "there was nothing in the evidence to substantiate a general charge of racism" and found him not guilty.

This story is a bit different than the "official version." A quick Google search turned up dozens of articles about the Computer Riot, almost all of which retell the narrative given by the university. According to them, police were only called to evict the occupation once students began barricading the stairwell. This is a classic tactic used to pacify a "rowdy" crowd.

With less than a hundred people remaining in the building, riot police began to amass on nearby streets. The university had seemingly gone back on their promise to evict. In response, the police barricaded the stairwells and shut off the elevator system. With cops racing up the stairs, the students chose to use what little leverage they had left, threatening to destroy the millions of dollars of computer equipment if they were not let out safely.

Report-back and Notes on the Big Feast Against the Elections

in 1902, the Union United Congregational Church in 1907, and the Negro Community Centre in 1927. They provided free schooling and healthcare, and distributed food and other resources.

Around the same time, racist groups sought to gain a foothold in the Canadian political sphere by establishing themselves in a number of cities. Montreal saw its own chapter of the Ku Klux Klan, although its power failed to materialize in any significant way. The Klan was briefly popular in Saskatchewan, with a membership of 25,000 that helped James Anderson defeat the Liberal party in the 1929 provincial election.

The black population in Montreal would not see significant growth until federal restrictions on immigration were lifted in the early 1960s. Between 1961 and 1968, the black population grew from 7,000 to 50,000. This period of influx saw a proliferation of anti-racist, anti-colonial ideas in the US, Africa, and the Caribbean. Black intellectuals drew from the analyses on race and imperialism formulated by members of the Black Power movement and the various movements for independence throughout Africa. They organized conferences throughout the city, echoing the narrative given by the university. According to them, police were only called to evict the occupation once students began barricading the stairwell. This is a classic tactic used to pacify a "rowdy" crowd.

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Radical History

July 1: Antifascist Victory

On July 1st, La Meute, Storm Alliance, and a new group called “Independence Day” planned to converge in downtown Montreal and march against illegal immigration, in what La Meute promised would be a demonstration of “historic” proportions. Thanks to a coordinated response from local antifascists, antiracists, anarchists, communists, Indigenous and anticolonial activists, migrant justice groups, and concerned citizens, what it ended up being was a historically colossal failure. This was La Meute’s first attempt at a demonstration in Montreal since March 4, 2017 – and this time, they weren’t able to parade their vicious, hateful rhetoric through the streets.

Antifascists faced a number of logistical challenges. The racists had staked out on social media that they would be meeting in “the east of Montreal” and leaving from there to their march, but that they would only announce the precise details the morning of their march. The antiracist demonstration was called at Place Simon Valois not far from Joliette metro, an area considered “home turf” for the radical left, and it was which was hoped could be used as a staging area to head further east if necessary (the assumption was that the far rightists would be meeting at Radisson). It looks like the whole thing about “east of Montreal” was likely disinformation on their part, as they in fact met at Bonaventure metro station in “the east of Montreal” and leaving all the way in future.

It is also important to note that we suffered from very limited human resources when organizing on our own side. July 1 is a horrible day to organize a demonstration against racism, and who was disappointed when it became a counterdemonstration downtown, we offer our apologies. We will attempt to do better at communicating in a consistent and accurate way in future.

In response, black communities began to form their own social organizations. In Montreal, numerous community centres were founded to combat social exclusion: the Women’s Coloured Club of the fault of the organizers – about the nature of the antiracist rally. On social media it had been announced that this was not going to be a counterdemonstration, however those who showed up to organize the event and most of those at the rally wanted to confront the far right head on. That’s why people decided to move to Bonaventure. To anyone who showed up expecting a separate demonstration against racism, and who was disappointed when it became a counterdemonstration downtown, we offer our apologies. We will attempt to do better at communicating in a consistent and accurate way in future.

This series is an attempt to acknowledge and reflect on the history of militant resistance throughout the territories of so-called Canada. While the events we’ll be exploring do not necessarily involve anarchists, we think they’re important – as cultural markers or reference points from which we can be exposed to ideas or tactics. As the old saying goes, we learn from the past to prepare in the present and defend the future.

The following text is on the Computer Riot, which took place in 1969 at Sir George Williams University (present day Concordia University). In an attempt to provide context for the story, we start with a (very) short history of anti-black racism in eastern Canada.

Throughout the first half of the 19th century, tens of thousands of black slaves escaped from American plantations and headed north in search of liberation. Many crossed into Canada, where slavery had been formally abolished in 1834. They settled throughout the eastern provinces – in Ontario, Quebec, and Nova Scotia – forming small, tight-knit communities in urban centres. These newly landed black migrants were generally met with racist attitudes from white society. Although segregation was never enshrined into Canadian law, they were denied jobs, housing, and access to government services. As the state dreamed its public education system into existence, black children found themselves crammed into segregated and inferior schools. Whites-only establishments were common throughout, with hotels, restaurants, and hospitals refusing service to black patrons.

In response, black communities began to form their own social organizations. In Montreal, numerous community centres were founded to combat social exclusion: the Women’s Coloured Club from Montreal Wolf Pack (an Indigenous street patrol) and local antifascist activists, headed to Joliette to take the метро west.

Between 200 and 300 hundred people had turned up at Place Simon Valois, and roughly 200 made their way to where the far rightists were meeting. There was some confusion – which was the fault of the organizers – about the nature of the antiracist rally. On social media it had been announced that this was not going to be a counterdemonstration, however those who showed up to organize the event and most of those at the rally wanted to confront the far right head on. That’s why people decided to move to Bonaventure. To anyone who showed up expecting a separate demonstration against racism, and who was disappointed when it became a counterdemonstration downtown, we offer our apologies. We will attempt to do better at communicating in a consistent and accurate way in future.

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Many factors contributed to our success in blocking this attempted racist march. First and foremost, the success was not strictly ours, but was in fact the success of the Montreal radical left, which contains many divergent tendencies, and which has many serious disagreements, but which came together for this and cooperated in exemplary fashion. Anti-fascists are part of a broader movement with a deep and rich history in this city; we can only win when we remember this fact and draw upon these forces. Se-
condly, our antifascist movement itself has now had over a year since La Meute’s first public outing in Montreal to learn from its past mistakes – where our movement was once a loose, disorganized network of groups who had little to no communication with each other, we are now much more effective in our ability to coordinate actions. Thirdly, it needs to be mentioned that La Meute’s own forces were incredibly poorly organized that day, even without consideration of the intense heat – they forgot their water and signs in the car, seemed to be relying on the police to practically conduct their demo for them, and one member even lost a list of all of their Clan’s attendees and then failed to even warn their members about this slip-up until antifascists found the documents and uploaded them for all to see.

Another important factor in our favor, recent interventions by local Montreal activists had brought media attention to the fact that police have openly sided with the far right at numerous demonstrations over the past year; this in turn created a situation where the police were under pressure to not embarrass their bosses by too openly siding with La Meute this time around.

Finally, it must also be noted that far right forces were divided on July 1. While Storm Alliance and Independence Day joined La Meute’s march, another small far right demonstration was making its way unimpeded through the streets of Montreal. The Front Patriotique du Québec – a small star in a larger constellation of racist forces for whom Quebec independence is of primary importance – has held a “Rally for a Republic of Quebec” every July 1st for several years now. The FPQ did not take kindly to La Meute calling an anti-immigrant rally at the same time as their annual march. While there have been calls for “unity” on the right, these have been surpassed by the attacks on La Meute for being a “federalist” group. In short, many, many nationalists, including racists and far rightists in the nationalist camp, increasingly see La Meute as an unreliable and arrogant group built up by the media but unable to mobilize any substantial numbers on the ground.

Indeed, giving credit where credit is due, the “La Merde” image antifascists used on social media and posters for July 1 was in fact borrowed from Sylvain Lacroix, the former FPQ member close to the “Three Percenters, who is himself now trying to set up a far right militia in Quebec. Those who whined online that this image was “anti-Quebec” should get a grip: the image came from your own side, and from the nationalist section of your side at that! Hatred of La Meute can be pretty intense in some other far right corners, including even threats of violence (the screenshots of which we can’t show right now, for reasons people should be able to surmise).

More marginally, members of the Alt Right scene in Montreal (which contains many actual neo-nazis) similarly important view La Meute as a bunch of losers. We may have won this battle, but the war of combating the rise of the far-right here and elsewhere – continues. Make no mistake – their movement is absolutely still growing, their anti-immigrant, racist, islamophobic, and misogynist ideas are still taken seriously, and their rhetoric is still peddled by mainstream political parties, one of which – the CAQ – stands a very good chance of winning the upcoming Quebec provincial election in October.

It’s important to celebrate our successes – but it’s even more important, now more than ever, to let them motivate us for the long fight ahead!

Unmasking Atalante

Raphael Lévesque, the public face of the neo-fascist group Atalante, really likes the attention his little stunts get him (that’s why he has long since stopped hiding his identity). However, the central role of a single individual should not prevent us from looking at the people who gravitate to his leadership, because a movement like Atalante is nothing without the militants that give it life.

All the actions that the group has carried out in Quebec City and Montreal over the past two years to increase its visibility suggest that, along with its more visible members, Atalante can count on a reserve of a few dozen individuals who support the ultranationalist cause. Despite its small numbers, the group has caught the eye of a section of the mainstream media and has made effective use of social media to promote a so-called “revolutionary” position within Quebec’s far right.

“The practice of making up in public clearly indicates that the majority of Atalante’s militants want to hide their association with this openly fascist group. We think it is high time to shine a light on the militants and sympathizers of Atalante, and also think it’s important to clear up any confusion about Atalante’s political project and to expose the group’s direct ties with different fascist currents.

intense period of prison organizing. September 9, 1971 marks the start of the Attica Uprising, one of the most significant moments of resistance inside US prisons. Prisoners at Attica released a list of comprehensive demands to improve their living conditions. Those demands were never met but have clearly influenced the prisoners on strike today.

Resistance to slavery is an ongoing struggle for those facing incarceration in the United States. The 13th Amendment to the US Constitution states: “Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.”

Slavery actively continues within US prisons. The 13th Amendment legally justifies the violent, brutal conditions that define this carceral system. These conditions are what prisoners across the States will be striking against over the next two weeks. And while Canada does not have a similar constitutional amendment, we view prisons not only as an apparatus of domination, but also as an extension of Canada’s settler colonial project. The primary aim for the settler colonial project is to control land for settlement and for the extraction of “natural resources”. It is through these capitalist relationships to land that the colonial system secures its wealth and future existence. However, First Nations, Inuit and Métis Nations are viewed by the political and economic elite as an obstacle to this settler future. The settler state and society have employed tactics and strategies such as: racialized and class-motivated surveillance, policing, military repression, and incarceration. Containment and control are not only central to the settler colonial project, but prisons and incarceration are a strategic part of keeping Indigenous people off the land, and thus less able to challenge state power.

Slavery, stolen land, and attempted genocide are the founding stories of the settler states occupying this continent, and they are the foundations of the systems we seek to abolish. We weave together these aforementioned moments in history to illustrate how they belong to a longer, more global context of colonial expansion, exploitation for profit, and great wealth for some humans at the expense of the objectification of so many forms of life.

Solidarity with the prisoners on strike, in memory of Angelique. Against prisons, against slavery, against colonialism!

O n September 25, 2018, we des- ignated and installed a new camera at the entrance of the bathrooms in the basement of the Calixa Lavallée building in Parc Lafortaine. We also smashed a peephole. These cameras were installed in the context of Operation Nirvana. This operation seeks to criminalize and arrest men who meet in these washrooms. Plainclothes police go there to seduce men and to incite them into so-called “indecency”. In the place where the cops cruise men, we tagged “RIP Nirvana”. These provoca- tions fit within a long history of morality policing that aims to purge public spaces of all visible queer desire. As such, we affirm that the liberation of our desires is incompatible with the existence of the police.

The evening of the 15th, we redeco- rated a few in the washrooms in Parc Maisonneuve. In 2013, this park had been the site of Operation Narcisse, a police operation during which plainclothes cops planted charges of “indecency” against men, after having seduced them. Some placards against “indecency” – which have, for the most part, been stolen or vandalized – were installed in the context of this operation with the purpose of in- timidating us. Through our actions, we want to denounce the role that underco- ver cops play in the absurd and useless production of “crimes” implicating queer people. We also wish to denounce the recent installation of a camera at the entrance of the bathrooms in the basement of the Parc Maisonneuve chalet. Sooner or later, they will meet their sad fate.

See full article: MONTREAL-ANTIFASCIST.INFO

See MTLCOUNTERINFO.ORG for a list of cops who have, near or far, participated in the development of police operations with the purpose of harassing queer men cruising in public spaces in the so-called province of Quebec.
Gentrification / Police & Prisons

Hélicoptère restaurant and Méga Vrac grocery store smashed in Hochelaga

A week before Hochelaga smashings which were never claimed, Radio-Canada published an article entitled “After the vandalism, a wind of optimism blows through Hochelaga”: “We can say that this period is behind us. In a year, we’ve barely had any incidents of vandalism”, said Jimmy Vigneux, general director of the Society of Commercial Development of Hochelaga in making reference to a wave of vandalism that hit some businesses hard in the neighborhood. The proof is that the neighborhood seems to seduce new businesses. Since July, four businesses have opened their doors: the restaurant Hélicoptère, ice cream store Les Givrés, the restaurant Ô Big and the grocery store Méga Vrac.

The general director of the SCD guesses that the radical groups ran out of steam, and disbanded.

Resisting Slavery: From Marie-Joseph Angélique 1734 to Prison Strike 2018

Some anarchists came together on the night of August 23rd to cover Montréal’s Vieux Port (Old Port) in posters of Marie-Joseph Angélique. Angélique was a Black woman enslaved in Montréal who was burned. Angélique, we remember. Slave revolutionaries who read in both French and English: “We postered along the same streets that were never claimed, Ra
dos-Canada published an article entitled “After the vandalism, a wind of optimism blows through Hochelaga”.

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Montreal CBSA offices were shut down on August 30th in honour of Mr. Bolante Idowu Alo and of our friends, family members and neighbours who have been deported. Migrant justice activists blocked and chained all doors to the building and employees were not able to enter the building to carry on their work for two hours.

We want to ensure that business could not go on as usual. Mr. Bolante Idowu Alo died violently at the hands of the Canadian Border Services Agency (CBSA): we cannot let them carry on as though nothing has happened. We call on our communities to not only condemn this outrageous violence but take action to stop it from happening again.

Mr. Alo lived in Canada for 13 years. He repeatedly told Canadian officials that his life was in danger in Nigeria. CBSA nevertheless proceeded with his deportation on 7 August; Mr. Alo died shortly after he was taken off the plane that was supposed to deport him.

We took this action to challenge the normalization of CBSA violence, and of deportations and detentions of migrants and refugees. We want to hold the CBSA accountable. Mr. Alo is not the first person to die in CBSA custody. And he should never have been threatened with deportation in the first place.

We are also remembering other friends, family members, and neighbours who have been detained and forcibly deported from Canada by the CBSA, like Lucy Francine Granados, who was deported on 13 April 2018, leaving holes in our lives and communities.

In 2016, Canada issued 11,733 removal orders: some left “voluntarily”, others were deported, still others remained to become undocumented migrants. Of those whose cases have been heard, less than 50% have been accepted as refugees; this figure drops to 10% in the case of Haitians. People whose claims are refused are ordered to return to their countries of citizenship – including to Haiti, despite the fact that Canada issued a warning against travel to Haiti.

In support of the shut down, people gathered outside CBSA offices for a public mourning of Mr. Alo and their deported friends and neighbours. A coffin was placed in front of the building, Black silhouettes with the names of friends who had been deported were lined up against the wall. The rally demanded the abolition of the new Ministry of Border Security, a moratorium on deportations to Haiti, and an end to the deportations of refugees and migrants.

CBSA Offices Shut Down by Migrant Justice Activists in honour of Mr. Bolante Idowu Alo and our Deported Friends and Neighbours

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Citizenship can only exist and be evaluated if there is also a category of others, those without status. For this distinction to exist, it must be enforced by the state, which has a number of tools to do so. Deportation is one such tool. Deportation is a violent process in which the state removes all agency from an individual in order to exclude them from the territory over which it asserts its authority. To accomplish this task, the state uses different tactics, one of which is detention centers or migrant prisons. Migrant prisons are used as holding centers prior to deportation. People without status can be arrested and imprisoned while they wait to be flown out of the country, sometimes to far-away lands that they have no relationship to. The state has been deporting more people in recent years and is currently expanding its capacity to do so. Hiring more Canadian Border Service Agency (CBSA) personnel, finding various ways to monitor undocumented folks, and building new detention centers are ways the state is increasing its ability to effectively deport people.

In Laval, a city on Montreal’s north shore, the government wants to build a detention center that already exists. However, we all know that a golden cage is still a cage. This is a provocation, a confrontational act, an attack on the communities, on our communities, on all of us. The current migrant crisis will only intensify, considering climate change, war, and widespread conflict in many countries. Migrants risk brutal rejection from the western world, which scrambles to reinforce its borders against the others, the barbarian enemy invasion. The media has recently said that the federal government wants to increase the number of annual deportations by 30%. A project of domination like the migrant prison brings the state of Canada closer to achieving its colonial mission of controlling every aspect of people’s lives and the land it is situated on. By reinforcing its own legitimacy and the category of others, the fascist ideal of “purity” seems ever more possible.

It’s important to note that the authors of this text are white and were born in Canada. That being said, we are not threatened by deportation, or being locked up in the migrant prison. We still choose to struggle against the construction of this new prison in solidarity with those who risk their lives looking for a better life elsewhere. Not only are we against the policing of non-status people and detention centers, but our objective is also to destroy domination in all its forms, including states and borders. Even though we have the privilege of having citizenship, we are not proud Canadians. We have no feelings of belonging to the national identity. The struggle we want to build doesn’t hope to be recognized by the state or get its approval. Instead of asking the government to stop deportations, we choose to subvert our privilege. We have the ability to opt into struggle and throw a wrench into the gears of the deportation machine. Those responsible for detention should sleep with one eye open.

Intervention

We want to try to coordinate our energy in an informal and decentralized way to focus on stopping the construction of the migrant prison. If we focus on this specific struggle, it’s in order to obtain effective results. This prison is one of many tools in the state’s arsenal, an important aspect in the preservation of Canada and its borders. That being said, we are opposed to all prisons, all forms of detention, though this time we choose to focus on this particular element. We hope that others will contribute in multiplying of-sensitive endeavors that cause tension to rise. That being said, we refuse to wait for mass participation to act. The time is now.

What can it look like to fight the state and its projects? There is no single answer to this question and no magic formula for success. However, there are certain principles that can help us make coherent choices and can prevent eventual recuperation by politicians and the Left. For us, these principles are applicable to all of our struggles. Some of them, such as the golden no snitching rule, are more obvious. But let’s dig a little deeper.

First, we refuse to make demands to the state. Making demands is often a reflex for people who struggle against specific projects. Demands put forward a narrative in which only those who exert power over others – those in positions of authority – can create change. This reflex is a negation of our own agency and our capacity to act in the world by delegating our power to politicians and bosses. We need a different narrative. One where organizing and towards a struggle that can subvert power dynamics and create change without waiting for permission. We want to destroy the state, not reinforce its legitimacy.

Negotiation can also be tempting when we don’t think we have the power to create change. Liberals would want us to believe that we always have to make concessions. However, in a situation like this one, no alternative is acceptable. No nicer prisons, no friendlier CBSA agents, and no alternative monitoring or policing of undocumented communities should be tolerated.

An alternative to demands and negotiation is direct confrontation. We think that attacks are an integral part of preventing the construction of this migrant prison. Attacks that focus on building the prison, those who are drawing up the plans, those who are pouring the

Public Advisory in Saint-Henri: Risk of Luxury Car Arson

A flier claiming to be from the Sud-Ouest borough is being refuted by city officials as a fake, and a fear-mongering tactic by opponents of gentrification.

The flier was left on some high-end cars – including an Audi and an Acura – urging owners to move out of St. Henri or face the possibility of their cars being set on fire.

The flier says there’s a “risk of luxury car arson” in the area, and that police have not been able to arrest anyone in the arson cases from last year.

It advises residents to not leave flammable materials in the cars, and finally, to move out of the neighbourhood to Westmount or Beaconsfield.

“Before the Sud-Ouest’s borough council meeting, City Councillor Craig Sasseville said the fliers aren’t just fake, but they may end up scaring residents.”

“It’s immature, it’s reckless, it’s dangerous – it doesn’t represent our neighbourhood. It’s a form of harassment that the very people we’re trying to help, so we shouldn’t do these kinds of things. We should try to look out for one another, and try to fight for more affordable housing, and that’s how we succeed as a neighbourhood.”

The car fires were captured on cell phone video last year, and yielded little information about a suspect.

At around 3:45 a.m. on Friday July 14, 2017, two cars were set on fire on Lea Roback St. Two other nearby cars also caught fire.

A man was seen near the cars shortly before both fires were set, but police did not get a description.

The SPVM admitted that with no description of the suspect, and no security footage, the flier is correct – no arrests were made for the arsons from last year.

“It happened during the night – we had not much detail, no witness, nothing,” Sylvain Parent, Commander of Montreal Police Station 15.

“So of course for us to start an investigation based on the thing that we found on the scene was very difficult,” he added. “That’s why they say that nothing has been done – something has been done, but unfortunately we were unable to relate it to any kind of suspect whatsoever.”

Public Advisory in Saint-Henri: Risk of Luxury Car Arson

Tomorrow is far away: An anarchist intervention against the construction of the migrant prison in Laval.

Citizenship can only exist and be evaluated if there is also a category of others, those without status. For this distinction to exist, it must be enforced by the state, which has a number of tools to do so. Deportation is one such tool. Deportation is a violent process in which the state removes all agency from an individual in order to exclude them from the territory over which it asserts its authority. To accomplish this task, the state uses different tactics, one of which is detention centers or migrant prisons. Migrant prisons are used as holding centers prior to deportation. People without status can be arrested and imprisoned while they wait to be flown out of the country, sometimes to far-away lands that they have no relationship to.

The state has been deporting more people in recent years and is currently expanding its capacity to do so. Hiring more Canadian Border Service Agency (CBSA) personnel, finding various ways to monitor undocumented folks, and building new detention centers are ways the state is increasing its ability to effectively deport people.

In Laval, a city on Montreal’s north shore, the government wants to build a detention center that already exists. However, we all know that a golden cage is still a cage. This is a provocation, a confrontational act, an attack on the communities, on our communities, on all of us. The current migrant crisis will only intensify, considering climate change, war, and widespread conflict in many countries. Migrants risk brutal rejection from the western world, which scrambles to reinforce its borders against the others, the barbarian enemy invasion. The media has recently said that the federal government wants to increase the number of annual deportations by 30%. A project of domination like the migrant prison brings the state of Canada closer to achieving its colonial mission of controlling every aspect of people’s lives and the land it is situated on. By reinforcing its own legitimacy and the category of others, the fascist ideal of “purity” seems ever more possible.

It’s important to note that the authors of this text are white and were born in Canada. That being said, we are not threatened by deportation, or being locked up in the migrant prison. We still choose to struggle against the construction of this new prison in solidarity with those who risk their lives looking for a better life elsewhere. Not only are we against the policing of non-status people and detention centers, but our objective is also to destroy domination in all its forms, including states and borders. Even though we have the privilege of having citizenship, we are not proud Canadians. We have no feelings of belonging to the national identity. The struggle we want to build doesn’t hope to be recognized by the state or get its approval. Instead of asking the government to stop deportations, we choose to subvert our privilege. We have the ability to opt into struggle and throw a wrench into the gears of the deportation machine. Those responsible for detention should sleep with one eye open.

Intervention

We want to try to coordinate our energy in an informal and decentralized way to focus on stopping the construction of the migrant prison. If we focus on this specific struggle, it’s in order to obtain effective results. This prison is one of many tools in the state’s arsenal, an important aspect in the preservation of Canada and its borders. That being said, we are opposed to all prisons, all forms of detention, though this time we choose to focus on this particular element. We hope that others will contribute in multiplying of-sensitive endeavors that cause tension to rise. That being said, we refuse to wait for mass participation to act. The time is now.

What can it look like to fight the state and its projects? There is no single answer to this question and no magic formula for success. However, there are certain principles that can help us make coherent choices and can prevent eventual recuperation by politicians and the Left. For us, these principles are applicable to all of our struggles. Some of them, such as the golden no snitching rule, are more obvious. But let’s dig a little deeper.

First, we refuse to make demands to the state. Making demands is often a reflex for people who struggle against specific projects. Demands put forward a narrative in which only those who exert power over others – those in positions of authority–can create change. This reflex is a negation of our own agency and our capacity to act in the world by delegating our power to politicians and bosses. We need a different narrative. One where organizing and towards a struggle that can subvert power dynamics and create change without waiting for permission. We want to destroy the state, not reinforce its legitimacy.

Negotiation can also be tempting when we don’t think we have the power to create change. Liberals would want us to believe that we always have to make concessions. However, in a situation like this one, no alternative is acceptable. No nicer prisons, no friendlier CBSA agents, and no alternative monitoring or policing of undocumented communities should be tolerated.

An alternative to demands and negotiation is direct confrontation. We think that attacks are an integral part of preventing the construction of this migrant prison. Attacks that focus on building the prison, those who are drawing up the plans, those who are pouring the down the emergency exit stairwell. It was fucking intense. Many of us, neighbors and activists alike, have visited property development offices before in order to bring forward housing rights demands and to protest gentrification. No one could recall having been with such violence in recent memory.

We also want to address some claims that have surfaced in media coverage of the action, notably TVA’s reprinting of the BSR Group’s staged photos of hostages and Radio Canada’s assertion that we “forced the door”. It is worth mentioning that Radio Canada journalist Benoît Chapdelaine entered the office with us through its unlocked door, tried to dodge the punches, and witnessed the extreme violence of the BSR Group, but made no mention of it. Also, while three people were briefly detained, they were released on-site and there were no arrests.

Although we are disgusted by the actions of these gentrifiers, we remain unwavering in our resolve to disrupt business as usual, to put our bodies on the line and to fight the destruction of Parc Ex. We refuse to remain silent and allow the displacement of working class people of colour from our neighbourhood for the benefit of a new wave of richer and whiter inhabitants.

Expect to hear from us, we won’t back down.
Up close to the barricade — these are the barricade material — you are bereft of barricade material! Have you ever run to grab a newspaper box, only to realize wasn’t simply “lost in the mail”? You run out with your “squad”, getting ready to stand near the newspaper boxes, dumpsters, and patio furniture — oh my! Did you know that these wealthy white men haven’t yet heard of public art? It’s true! The many beautiful rooftops in this tax shelter territory present a desirable development opportunity. In this beige borough, you’ll never run into the problem of spending the night hanging out with your “squad” getting ready to throw up an “ACAB” only to find another “rager” has already “1312”-ed your “sick spot.” These walls are waiting for you to “bank” it in up.

Last but not least, Banks, and lots of them!

4) The walls are a primed canvas.
Did you know that these wealthy white men haven’t yet heard of public art? It’s true! The many beautiful, blank walls in this tax shelter territory present a desirable development opportunity. In this beige borough, you’ll never run into the problem of spending the night hanging out with your “squad”, getting ready to “throw up” an “ACAB” only to find another “rager” has already “1312”-ed your “sick spot.” These walls are waiting for you to “bank” it in up.

5) Last but not least: Banks, and lots of them!
Nuf said. (We already made a good bank joke in #4.)

Jokes aside, on the beautiful fall evening, we slashed the tires of two cars parked in the driveway of 3140 rue Jean-Girard, in Westmount. This is the address of Brandon Shiller. Brandon Shiller is a prominent slumlord who buys up properties in low-income areas with the sole purpose of evicting tenants and hiking up the rent. His dad’s real-estate firm is Shiller Lavy, which is also heavily involved in gentrifying many neighborhoods in Montreal.

We encourage anyone else concerned with the rising rents and attacks on the poor to let these scumbags, who hide with their “squad”, be stopped. The street was waiting for you to “bank” it in up.

Parc-Extension Residents and Housing Activists Brave Violence at the Hands of BSR Group to Fight Gentrification

Over 60 people gathered in front of Parc metro station yesterday afternoon to protest property speculation and gentrification. The action aimed to bring together members of Parc-Ex Against Gentrification, POPSR, Comité B.A.L.I.S, the Parc Extension Action Committee, the Comité Logement de Rosemont, and the Comité Logement du Plateau-Mont-Royal to maintain pressure on property developers and send a clear message that condos and luxury apartment developments are not welcome in our neighborhoods.

We went then to the offices of the BSR Group— the property development company carrying out the evictions of Plaza Hutchison tenants— to deliver a letter and disrupt their day-to-day operations. For the past half century, the Plaza Hutchison has served as a meeting place for Parc-Extension, housing community groups, cultural associations, language schools, religious spaces and small local businesses. Since the BSR Group purchased the building, they have relentlessly intimidated, threatened and evicted those tenants without notice, one by one. We went today to the Place Décarie to make Ron Basal and his colleagues aware of our demands— namely that tenants should be allowed to return and the building be given back to the community that they are accountable to a formalization and politicalization of medium to long term perspectives is clear. However, all of these energies must remain in motion and should not be trapped in formal organizations under the pretext of maintaining better continuity.

To create a larger context for struggle, several individuals, identicities, and political organizations— revolutionaries, or other “autonomous forces” have a tendency to fall in the trap of the masses and public opinion by organizing alongside the Left and by communicating with mass media. But at what price? It is already obvious that all reforms, as socializing as they may be, contribute to strengthening the chains that bind us to the state. We want to use our own means (zines, independent media, posters, graffiti, infrastructure that supports underdogs, with no people) and build the basis for our struggles according to our anarchist principles that are in rupture with institutions. To subvert social dynamics and destroy domination, we refuse to follow leftist movements and organizing.

Realistically, the only way that we can stop Canada’s deportations and new prisons, its exploitation, domination, and support for the worst kinds of atrocities, its propagation of authoritarian, racist, and colonial endeavors, is to destroy the colonial project altogether. The state needs to be confronted with insurrection, the sabotage of its structures, and permanent revolt. Cracks are everywhere — let’s find them.

Info on the Laval Immigration Detention Centre

When is the Laval Immigration Detention Centre slated to be built?
The prison is supposed to be operational in 2021, though no official timeline has been made public.

Where will the prison be built?
The site for the prison is an approximatively 25,700 square metre piece of land directly beside Leclerc, in Correctional Service of Canada grounds in Laval. The CBSA was reluctant to select this plot of land, noting that “the close proximity of the site to the existing high security institutions is not ideal as IHC [Immigration Holding Centre: their euphemism for the prison] should not be perceived to be associated with a correctional institution.” This site was officially chosen in February 2017.

Who will be detained in this new prison?
Hundreds of thousands of people live in Canada without status, embedded in communities, families, and friendships. Every year close to ten thousand people are ripped away from these relationships, returned to situations that are violent or dangerous, to places they do not know, or where they have no opportunities to support themselves.

Under Canadian law, the CBSA can arrest and detain migrants — both those who are here without permission of the Canadian state and permanent residents of Canada and Quebec, respectively) within whose territories the proposed prison will have the capacity to hold 333 migrants at one time (with an additional 25 overflows, bringing the total capacity to 158). This would increase the current maximum holding capacity of 144.

Who will be detained in this new prison?

The settler-colonial states (Canada and Quebec, respectively) within whose territories the proposed prison will have the capacity to hold 333 migrants at one time (with an additional 25 overflows, bringing the total capacity to 158). This would increase the current maximum holding capacity of 144.

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who are suspected of being a “threat” to public safety, who are deemed likely to skip upcoming hearings, or whose identity is in question. These migrant prisons do not just want to stop this prison, but close all those already in existence.

Isn’t the government turning towards funding alternatives to imprisonment and detention?

Of the $138 million dollars the Liberal government has allocated towards “immigration reform”, only $5 million are earmarked for “alternatives” to detention. What are these “alternatives”? They include “human and electronic monitoring systems” like bonds, electronic bracelets, and electronic reporting systems. These reporting systems are themselves another form of detention — for instance, practices like reporting twice a week often prevent migrants from holding stable jobs. These “alternatives” also include arrangements which put NGOs in charge of “community supervision”.

Even for those spared the experience of pre-deportation incarceration, the threat of prison remains, compelling migrants to accept other kinds of repressive conditions. These institutions also normalize the legitimacy of the Canadian state’s control over territory and stays within the territories it occupies.

Indeed, any account of the settler state’s control of territory should begin with the ongoing colonial occupation of Indigenous lands, on whose traditional territories the prison is intended to be built. The application of repressive responsibility requires challenging the legitimacy of Canadian and Quebeccois settler governance, including the creation and enforcement of borders. The same colonial and capitalist interests that deport migrants elsewhere in the world are the very basis of the existence of the Canadian settler state.

The struggle to block construction of the Laval Migrant Detention Centre is thus embedded in broader struggles against colonialism and imperialism. It is part of a struggle to abolish all prisons and tear down every colonial border. We don’t just want to stop this prison, but close all those already in existence.

Where can I learn more about this project?

Stopponslaprison.info contains some resources for those looking for a place to start. Stoppponslaprisons.org is a clearinghouse for news, analysis, and materials related to the struggle against the Laval Immigration Detention Centre. You can download and consult the documents and research related to this project on the Documents sub-page.