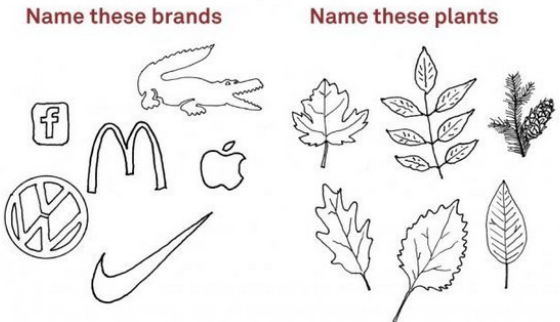


The largest company by revenue in each state - Hoover's and Broadview Networks, via Washington Post, 23 June 2014

Letters to the Editor

from: [redacted]
subject: the crabs

"The crabs begin to dig... The first crab to reach a point too hot for it's survival digs until it is literally cooked alive, and those behind it continue just past it. Their paths are cooled slightly by her body's absorpiti on of the earth's heat. Each crab consumed by the earth's life giving and destructive heat is first consumed by the realization that it's life is given for the survival of all living souls. Generations pass. The crabs that venture deep and survive give birth to young with thicker shells, better adaptations to withstand the heat. But the simple fact that holes dug are hot enough to kill gives hope to the tube worms, bacteria, and other living things that there may yet be a continuation of earthly life. Loops and systems are built by the heat resistant crabs such that water may flow through the deep passages and warm the ice that is slowly enclosing the small world in which these beings live. This all seems far below the spaces inhabited by the tube worms, until the ice closes in too tightly and some of the other organisms are forced to move into the crab-built tunnels."



that's pretty trippy, dude. we'll hear more about these crabs in the next issue. while you're waiting, send any art or writing you'd like included, concerns, complaints, free cookies, free drugs, etc to thecarrboroprovocateur@gmail.com - the editors

Image: Adbusters

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Welcome! It's another great issue of the Provocateur. What took this one so long, you may be asking. A valid question - unfortunately, while covering the #blacklivesmatter protests in the wake of the non-indictment of the killers of Michael Brown and Eric Garner, our entire editorial staff was snatched up by Durham police and thrown in jail! We're out now, thank Cthulu, and though we can't discuss many specifics until we've gone through the court system, we plan on following through on the matter where we can, and grumbling phrases like 'amateur hour' and 'armed maniacs' where we can't. We start by taking a bite out of some of the more bizarre public relations moves DPD has made since (see "Durham Police Just Can't Stop...", this issue.) We continue with our selections from NASA's "Future Strategic Issues/Future Warfare [Circa 2025]", and try to bring keep you, kind reader, well-supplied with a interesting and variegated facts and correlations in reality around us. Content, where uncited, was likely stolen shamelessly from social media, lulz.

Enjoyzle!

Q: The amount of algae in a lake doubles every day. On day 30, the lake is completely full. On which day was the lake half-full?

#ICYMI/The Snooze

Summer, 1954 - Operation Susannah: Israeli agents place bombs in multiple locations in Egypt, with the intention of blaming the explosions on radical Muslims, communists, nationalists, and "unspecified malcontents". No one was killed in the blasts, though two were executed after the plot was uncovered. (Wikipedia)

Summer/Fall 2011 - 460k people or more (5+% of the population) took to the streets in an "Israeli Spring", calling for social justice, peaceful relations with Palestinians, democracy and civil liberty, affordable housing, and the resignation of reigning politicians. (Wikipedia, Google News)

25 February 2014 - All charges were dropped against Marcus Jeter, accused of resisting arrest and assaulting an officer. An internal investigation had cleared his arresting officers, but at court new dashcam footage arose contradicting their statements, showing them ramming his car with theirs, then smashing a window as he sat with hands on the steering wheel, and violently arresting him. Two of his arresting officers were indicted. (NYDailyNews)

14 July 2014 - A deputy police chief resigned and an officer was fired in Fruitland Park, Florida, after an FBI probe linked both of them to the Ku Klux Klan. Another cop resigned from the force in 2009 over Klan connections, later admitting that he was a local leader. (USAToday)

17 July 2014 - To fight the spread of ebola in Africa, Cuba sends 165 doctors. The United States sends three thousand soldiers, apparently to shoot the viruses. Hurray! (Counterpunch)

19 July 2014 - Although the soil from the Ward Transformer Company dumping has been decontaminated of carcinogenic PCBs, streams and creeks around Raleigh-Durham International Airport may still be polluted, a particular concern for subsistence fishers, often providing for minority families. (News&Observer)

28 July 2014 - The school board in Cape Henlopen, Delaware, removed "The Miseducation of Cameron Post" from their summer reading list, insisting that the reason was profanity and not lesbian themes. When it was challenged that many other books on the list contained harsh language, the summer reading program was eliminated outright. (Comic Book Legal Defense Fund)



<< 24 November Chapel Hill, NC: a vigil upon the announcement of Darren Wilson's non-indictment

exception being a publicly distributed flyer. Their summary of 'The Anarchist Mentality' is not only cartoonish, it's inconsistent with the actions they attribute to "Anarchists". On the one hand, we are told that outsider anarchists exploit locals by joining demonstrations, and using them as cover to 'commit criminal acts'. On the other hand, the report itself states that the local National Guard Armory was vandalized in an entirely separate, autonomous action - quite a cognitive-behavioral distinction! They accuse local student and community groups of complicity, but no evidence is offered, and the paragraph is dripping with weasel-language: "they appear to be responsible... It is also believed these groups were instrumental..."



And the cluelessness. In their Facebook screenshots, they include not just the posting supporting their claim - they also grab supportive comments from a survivor of police violence (name unredacted). And they wonder out loud why someone might "often express[] his dislike and hatred of the police". The highlight for me is their talk of a flier which "depicted a male throwing a Molotov cocktail". Except, they provide a copy of the flier, and it's actually a stylized version of an iconic picture from Ferguson, Missouri - and it depicts someone throwing a burning tear gas canister *back* at police in MRAPs and riot gear.

US cops are faced with a movement which they not only must police, but which directly challenges their current configuration.

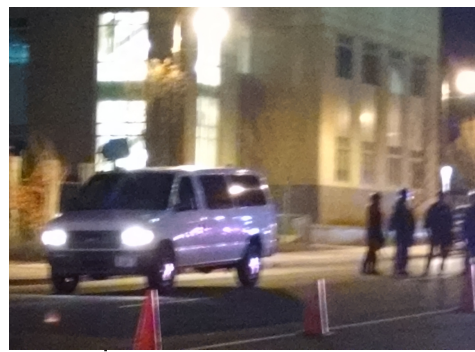
Durham PD is unable to accurately contextualize their own challenge - how can they be trusted to handle it competently?

EFFECTS OF LOW POWER MICROWAVES (U.S. ARMY, SRI, WALTER REED)

- Behavioral performance decrements
- Seizures
- Gross alteration in brain function
- 30% to 100% increases in brain blood flow
- Lethality
 - Interactions between low power (microwatts per sq. cm./4 to 3 GHz) MW and brain function



<< 25 November Durham, NC: a vigil after Darren Wilson's non-indictment



Above: More like L. RAD Hubbard, amiright?

and Carrboro, for example – residents of the very same metropolitan area. Since we traverse N. C. 54 or U.S. 15-501 to live, work, shop, play and cheer on athletic teams in a seamless interchange, it's hard to see folks from those towns as itinerant revolutionaries. And countless protesters are clearly from Durham itself. Even leaders such as City Councilman Eugene Brown have taken up the cause at some point. Our journalists covering the Dec. 5 protest observed patrons at the Durham Performing Arts Center indicating solidarity (of course, many of the center's patrons are not from Durham, so who knows...)

PANIC HARDER

Another interesting facet is the apparent discovery of a Molotov cocktail in the vicinity of the 5 December arrests, the morning after: 'a bottle with a wick and an "apparent petroleum-based liquid"' The police described this object as an 'undetoned explosive device'[2]. It's hard to interpret these statements as anything short of reckless exaggeration. A Molotov cocktail is an incendiary weapon, not an explosive one. Aerosolized gasoline, or gas fumes mixed with air will perhaps explode, but you'd be hard pressed to get a deflagration out of liquid gasoline on a cold night, much less so a detonation. Indeed, the object is described as incendiary, not explosive, in the Durham Police Department's own internal intelligence report.[4] Whereas veterans remarked of Ferguson riot police, "We rolled lighter than that in an actual warzone,"[5] domestic IEDs are much milder, apparently.

That's not to say it isn't a dangerous weapon – in fact, that's the point. If Durham PD is trying to rationalize its out-of-control behavior by emphasizing a supposed violent element in a protest movement, what is gained by exaggerating an already remarkable PR win? Further, why does the press let them get away with it without comment?

THE COPS ARE CREEPIN ON YOUR FACEBOOK

The Durham PD intelligence report, released to the press[4], is a fascinating read, though it should be kept in mind that the document was likely prepared with the public in mind and has thus been passed through some degree of filtering. One clear theme is police reliance on social media to, in an operational sense, make us our own informants. Indeed, shortly after the 5 December protest, multiple arrestees were sent friend requests by a suspiciously vague, recently created Facebook account. [6]

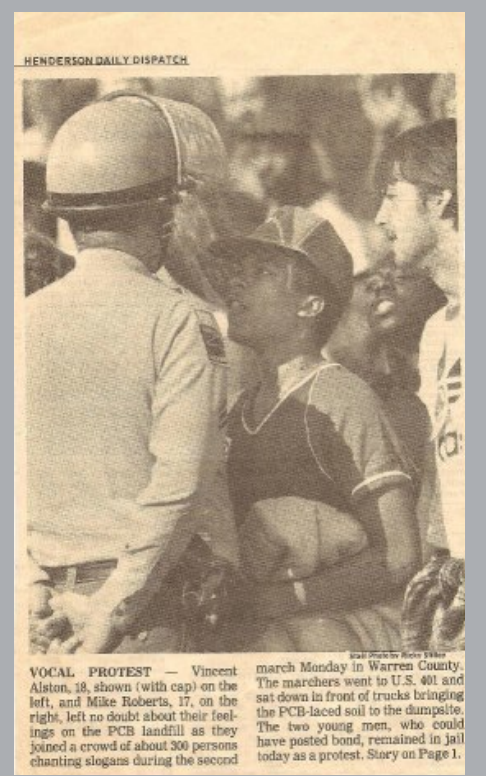
It's messed up, but it's not news. Hopefully this can create opportunities to learn and grow around information security, in being able to publicly organize around our dissatisfactions without our captors hearing or understanding, on and offline.

'MILITARY... INTELLIGENCE...'- GEORGE CARLIN, ON OXYMORONS

What I found most notable about the report is its topical and bumbling nature. Not only are social media feeds being surveiled, they appear to be the majority of intelligence sources summarized - the

4 September 2014 - A dam holding back toxic tailings from the Mount Polley gold mine collapsed. The tailings pond empties over the next several days, flooding local streams and lakes with waste containing tons of lead, arsenic, nickel, and copper. The skin was seen peeling off of salmon in the area, and indigenous people had to stop subsistence fishing out of caution. One investigator stated, "I don't think it will ever entirely be cleaned up". (HuffingtonPost; CBC)

23 September 2014 - After the local school district proposed a curriculum review to make sure history lessons didn't "encourage or condone civil disorder, social strife or disregard of the law", hundreds of students walked out of class across five schools in Jefferson County, Colorado. They described the proposed measures as 'censorship', and pointed to the positive aspects of disorder, strife, and lawlessness. Said one junior: "Our entire history, things that changed America for the better, were acts of civil disobedience" (TheDenverChannel.com)



After Ward Transformer dumped toxic oil along hundreds of miles of highway shoulder, no action was taken for four years as contamination spread. A toxic waste dump was ultimately opened in Warren County, NC, whose population was 70% nonwhite and 20% impoverished. It would ultimately leak. For six weeks in 1982, protesters from the community used nonviolent direct action, laying in front of 10,000 truckloads of toxic soil. 550 people were arrested, and modern discussions of environmental racism and environmental justice took off.

NASA logo

Micro Dust Weaponry

A Mechanical Analog to Bio, Micron sized mechanized "dust" which is distributed as an aerosol and inhaled into the lungs. Dust mechanically bores into lung tissue and executes various "Pathological Missions."

A Wholly "New" class of Weaponry which is legal.

[4] "Eric Garner Grad Jury Response in Durham (12/5/14)" <http://durhamnc.gov/ich/op/DPD/DOCUMENTS/IntelReportAnarchists.pdf>; also hosted on the Provocateur's official site.
[5] This Is The Terrifying Result Of The Militarization Of Police Paul Szoldra, Business Insider. Aug. 12, 2014.
[6] Personal communication with the Durham 31; 10 December 2014

From "Intellectual Cultural Property, Drug Law, and Psychedelic Sacraments"

-Grant Florian

In recent years there has been much debate within anthropology surrounding the vexed issue of cultural appropriation, and many have leveled intense criticisms against non-Native peoples' adoption or appropriation of indigenous forms of spirituality, claiming that this has been injurious to Native peoples. In many instances, such criticism has been well founded, such as in certain cases in which non-Native people have appropriated rituals from Native American tribes and exploited these for monetary gain without sharing profits with indigenous people. But, I posit that some categorical arguments against any non-Native people's adoption of indigenous practices, like the ritual use of certain psychedelic drugs, which were first discovered by indigenous groups, have been theoretically untenable in light of the empirical realities of cultural fluidity.

One clearly unjust instance of an attempt at commercially exploiting indigenous knowledge occurred when a pharmacology student attempted to patent a specific brew of ayahuasca for commercial use as a medicine, deriving knowledge about the brew from that of indigenous people [1][2]. Though this patent was contested, it was eventually determined lawful, sparking much outrage. The patent-holder never successfully marketed this form of ayahuasca, but the fact that someone attempted to patent and market a brew of ayahuasca at all foregrounds the fact that ayahuasca links into contemporary debates on intellectual cultural property.

On the other hand, profit sharing has in many cases proven to be complicated, as with hoodia. This is a cactus which members of this widely dispersed group of people, who have traditionally lived as hunter-gatherers, have used as an appetite suppressant. British entrepreneurs learned of the cactus' properties, and sold rights to develop diet drugs from it to the drug company Pfizer. At this point, human rights activists decried the fact that large corporations were exploiting traditional knowledge without sharing the profits with those from whom this knowledge originally derived. And, starting in the early 2000's there have been attempts to enact profit sharing initiatives in order to distribute profits deriving from hoodia with people who are classed as San. The problem is the difficult nature of determining who is and is not "authentically" San in Southern Africa during profit sharing efforts: that there is often a shifting, ambivalent sense of ethnic identity among members of this traditionally hunter-gathering population from the Kalahari desert, most of whom now work as ill-paid farm laborers, and some of whom are ethnically classed as

[1] Johnson, Paul C. 1995 *Shamanism From Ecuador to Chicago: A Case Study in New Age Ritual Appropriation*. In *Religion* 25: p. 163-178

[2] Brown, Michael F. 2003 *Who Owns Native Culture?* Cambridge, MA: Harvard University Press. p. 107-108

in ways which are not only not harmful, but likely beneficial.

As we know, psychedelics have an incredibly vexed history in the United States insofar as they were a key component of the counter-cultural movements of the 1960's and 1970's. Therefore, many associate widespread psychedelic drug use among broad sectors of the general population with notions of moral laxness, rebelliousness, or even outright subversive behavior. There is an aura of criminality or depravity surrounding psychedelics among many who hold political power, and especially among certain socially conservative sectors of the American population which wield a great deal of political clout.

This aura of the illicit continues to shroud contemporary legal discourses on psychedelics in spite of the fact that a variety of these drugs have clearly been shown to have medical and therapeutic potential when used properly. And, this no doubt stems from the United States' complex history surrounding psychedelic drug use, which has been connected to the rise of various cult like leaders such as Timothy Leary[6]; as well as to a host of social problems stemming from the uncontrolled and excessive use of psychedelics for hedonistic purposes. Social problems stemming from uncontrolled psychedelic drug use have oftentimes overshadowed these substances' medical potential, as well as their potential for legitimate use for spiritual purposes.

In recent years medical marijuana has become more widespread and some U.S. states have legalized marijuana for recreational use; and some doctors have been authorized to administer psychedelics such as LSD, MDMA, and psilocybin for therapeutic purposes [12]. Medical research on peyote use in the Native American Church has demonstrated that regular use of the drug in a controlled ritual setting is not harmful to one's mental or physical health [13]. However, knowledge of such research isn't very widespread among members of the general public, and an aura of the illicit continues to surround discussions about psychedelics, so much so that advocates of sacramental psychedelics oftentimes take great pains to distinguish the sacraments they advocate from other, supposedly inferior or more dangerous drugs, which they associate with hedonism [14].

By limiting legally protected peyote consumption to Native Americans who belong to federally recognized tribes, U.S. courts are sidestepping the vexing issue of whether psychedelic drugs can be used positively by large sectors of the general population, and if so in what contexts.

[12] Lattin, Don 2013. *Medicinal Uses for Psychedelic Drugs*. Utne.com

[13] Maroukis 2010

[14] E.g., Feinberg, Benjamin 2003 *The Devil's Book of Culture: History, Mushrooms, and Caves in Southern Mexico*. Austin: the University of Texas Press. re: psilocybin; de Rios and Rumrill 2008 re: ayahuasca; Maroukis 2010 re: peyote



What is Apparently "Legal"

- Microwave/RF Anti-Functional and Anti-Personnel Weaponry
- Chemical Anti-Functional Weaponry
- Chemical "Psychological Effects" via Sensory Organs Weaponry (e.g. smell)
- Chemical Personnel Incapacitation Weaponry ["Non-Warfare" (e.g. Hostage/Terrorism) only]
- PSYWAR
- Acoustic Weaponry
- Mechanical Micro Dust

instances “authentic” traditions involving drug use, comprising elements of groups' collective “intellectual cultural property” could be described as socially damaging. For instance, in India it was common for members of the Thuggee cult of bandits to feed travelers datura, a poisonous psychedelic, and ritualistically murder them for the goddess Kali [7][8]. Such ritualistic drug use was “authentic” and “traditional”, but it doesn't mean it was good for humanity. What lawmakers need to determine is not whether drug use fits in the frameworks of fixed belief systems, but whether the use of psychedelic sacraments is being controlled in such a way that such use does not cause social harm.

In spite of a recent trend toward allowing more scientific study of psychedelic drugs in the medical field [9], the category of drugs referred to as “psychedelics” remains highly controversial due to their connection to countercultural movements. This, curiously, has led to a situation in which some advocates of sacramental psychedelics like ayahuasca or peyote have rejected labeling these as drugs or psychedelics; and in some instances have played down these substances' capacity for altering one's consciousness.[10]

In some cases, as with the legal protection of peyote use among members of federally recognized tribes in the Native American Church in the United States, such arguments appear to have been quite pragmatic in today's prevailing social and political climate, since many reject altered states of consciousness as forms of insanity or as morally suspect. But, I argue that such arguments are fundamentally flawed insofar as they substitute ideology for empiricism. Peyote clearly has the capacity to alter one's consciousness. This can be terrifying, and can scare people, and some gloss such consciousness alteration as dangerous or immoral. Psychoactive sacraments like peyote or ayahuasca have profound physiological and mental effects which alter users' perceptions, making it so that they perceive the world in totally new ways, and some find this fact threatening. This is non-debatable. Granted, it is also very reductionistic to simply look at these substances as drugs without considering their cultural contexts of use. They cannot be reduced to purely their pharmacological properties. But, they alter users' consciousness, can generate intense feelings of *communitas* [11], and some sacramental psychedelics can provoke visions if administered in strong enough doses (which are often negatively glossed by critics as harmful “hallucinations”). They are indeed very powerful drugs, which when used the right way help people. Psychedelics can, in properly controlled contexts, be used

[7]. Wagner, Kim A. 2009 *Stranglers and Bandits: a historical anthology of thuggee*. Oxford: Oxford University Press.

[8] Hardiman David and Projit Bijari Mukharji 2012 *Medical Marginality in South Asia: Situating Subaltern Therapeutics*. New York:Routledge.

[9] E.g., Labate, Beatriz Caiuby, Rafael Guimarães dos Santos, Brian Anderson, Marcelo Mercante, and Paulo César Ribeiro Barbosa 2010 *The treatment and handling of substance dependence with ayahuasca: reflections on current and future research*. In *Ayahuasca, Ritual and Religion in Brazil*. London: Equinox.

[10] E.g., Maroukis, Thomas Constantine 2010 *The Peyote Road*. Norman, OK: University of Oklahoma Press.

[11] Turner, Victor 1969 *The Ritual Process. Structure and Anti-Structure*. Chicago: Aldine Publishing.

“coloured”. In brief, some money deriving from hoodia has reached some people who consider themselves San, but since the group in many regards has little political unity or overarching sense of shared ethnicity (at least until recent efforts to create this), profit sharing hasn't been easy.[3]

In recent years many anthropologists and activists have seriously questioned the notion that items of culture such as myths, songs, or spiritual practices, or traditional plant medicines, should be included in the public domain for consumption and commercial exploitation. But, though it has been apparent that in many cases entrepreneurs have exploited traditional knowledge for profit without sharing earnings with indigenous or traditional communities; it is often hard to determine how to share profits. Further, it is often extremely difficult to ascribe communities of origin to traditional knowledge, and thereby determine from whom to obtain rights to exploit such knowledge (if permission is to be given). But, as legally and morally vexed as this issue is, it is important to consider it from various angles, and -even if one is a strong advocate of the public domain- to acknowledge that some do hurtfully exploit traditional knowledge.

It seems as if on one hand, middle class people living in industrial societies are often classed as morally lax or crassly hedonistic if they attempt to use synthetic drugs for spiritual purposes. Yet, they are then also classed as such, or additionally classed as insensitive cultural appropriators by some activists, if they seek out more “traditional” naturally occurring psychedelics in the context of indigenous rituals, or appropriate indigenous derived drug use practices. In contemporary discourses on drug use, ayahuasca or peyote use occurring within Native American communities which are construed as “traditional” is oftentimes glossed as more “authentic” than such drug use among other groups. Insofar as such drug use is “traditional” it is in the legal domain in many senses construed as the “intellectual cultural property” of members of these drug using communities. Some argue that, like in the case of hoodia, “bio-pirates” are exploiting the traditional knowledge of impoverished indigenous Amazonians for profit [4]. What is more, the fact that such drugs are used by “traditional” communities in many regards makes it so that middle class non-indigenous users of these drugs can construe their consumption of these substances as somehow more morally righteous than their consumption of synthetic psychedelics like LSD or MDMA. The fact that these drugs are used in “traditional” communities grants them a degree of social legitimacy in contemporary discourses, and “non-traditional” users of the drugs play up the fact that their use is “traditional” among some groups. Such drugs as LSD and MDMA -though they have a history of use among groups claiming to use them for spiritual ends- are synthetic and Western [5][6] As such, they are on the whole conceived of as drugs which are clearly used

[3] Comaroff, John L. and Jean 2009 *Ethnicity Inc*. Chicago: University of Chicago Press. p. 86-98.

[4] E.g., De Rios, Marlene Dobkin and Roger Rumrill 2008 *A Hallucinogenic Tea, Laced With Controversy*. Westport, CT: Praeger.

...is composed of five words!

for hedonistic purposes, and though some groups have argued that they needed to be granted the right to use these drugs religiously, such arguments haven't been very successful. In short, these synthetic psychedelics, as well as the myriad of new "research chemicals" which people often buy online from Chinese labs (until they are banned) do in many instances have properties which overlap with those of naturally occurring plant based psychedelics. They in many instances provoke similar sorts of "mystical" states of consciousness. But, they are man-made. This doesn't mean that groups haven't used them for religious purposes. Indeed, during the 1960's and 1970's many such as psychologist-cum-LSD guru Timothy Leary promoted the religious use of LSD [6]. Other figures promoted MDMA in similar ways during the 1980's [5]. But, these uses of these drugs were on the whole not very controlled, and didn't fit into well-formed ritual frameworks. If drugs like LSD and MDMA are the "intellectual cultural property" of modern industrial civilization, these items of our "collective heritage" are not presently deemed worthy of legal protection in the context of activity glossed as "religion". However, consumption of psychedelics like peyote, ayahuasca, ibogaine, and psilocybin mushrooms, as well as marijuana, has in many cases been conceived to be somehow more morally righteous than that of synthetic psychedelics since these drugs are "natural" and have histories of sacramental use in "traditional" communities. They are, conceived as part of the "intellectual cultural property" of cultural Others, who are construed as having primordial ties with these drugs. The aura of sacrality surrounding natural drugs also seems to stem from their connections to "traditional" cultures which are conceived as having "primordial ties" with these plants.

It is ironic that the only psychedelics which are "authentically" products of modern Western civilization are synthetic, and they have been linked to a series of countercultural movements and moral panics. Thus, to gain social legitimacy for their spiritual drug use members of highly industrialized societies oftentimes consume natural psychedelics, and highlight the fact that they have a history of sacramental use in "traditional communities". Dominant views which construe some ethnic groups' drug use as more "authentic" than others' are to my mind very pernicious, perpetuating various forms of racism. They perpetuate the notion that non-whites are a priori more "mystical" than other groups of people and less connected to modern civilization, pushing many to appropriate "subaltern" rituals to experiment with drugs, or to exploit such rituals in hurtful ways for commercial ends. Such appropriations can inflict symbolic violence.

Indeed, even if religious practices are "bona fide" insofar as they fit into well-established ritual structures, they are not necessarily good for society. Throughout history many groups have engaged in "bona fide" religious practices which could be deemed threatening to the well-being of humanity, like human sacrifice. In many

[5] Collin, Matthew 2009 *Altered State: the Story of Ecstasy Culture and Acid House*. London: *Serpent's Tail*.

[6] Greenfield, Robert 2006 *Timothy Leary: a Biography*. Orlando, FL: *Harcourt*.



With a critical eye turning upon police throughout the United States, the arrests of thirty one people on 5 December 2014 [1] by police in Durham, NC has brought forth an interesting media and public relations environment.

THE REDS ARE COMING

Police chief Jorge Perez Lopez has repeatedly used distancing rhetoric in describing the protests:

Lopez said police believe the protest organizers were from Raleigh and Chapel Hill, rather than Durham, "and I think there's a group of anarchists out there that coordinate this." [2]

From the fuzziness inherent in where a person hails from (their city of birth? Of childhood? Of higher education? Their planet?) to the legitimacy of neighbors' organizing together, it's hard to see what Lopez's point is, except as a tactic to Other both the the organizers and the 'militant' elements of the movement he is faced with. And he's been taken to task for it in an editorial in the Herald-Sun, worth quoting at length[3]:

...that verbal club often wielded against protestors, the label of "outside agitator." The charge can divert attention from the issue at hand, as if to rally a community against invaders from afar. Anyone who went through the civil rights movement of the 1950s and 1960s knows that the "outside agitator" criticism echoed from the capitals of Mississippi, Alabama, Georgia, South Carolina and the rest of the South, even from the comparatively less bellicose North Carolina. Labor organizers were branded as outside agitators when they came to town to help factory workers coalesce to press for better pay and working conditions. The charge was hurled nationwide, but it was a particularly powerful weapon in the hands of the South's tobacco, textile and furniture industries. In the fearful 1950s, social protest was often attributed to the manipulative hand of Moscow. Often, the "outsiders" were there because powerful political and civic interests had no interest in change when the status quo heavily favored them.

... how "outside" are these folks, really? Many are from nearby Chapel Hill



Above: DPAC Attendees give the Hands Up, Don't Shoot gesture in solidarity

Continued p. 10!

[1] Preceded by the arrest of eleven at Crabtree Valley Mall in Raleigh on 28 November, and followed by the arrests of nine at Southpoint Mall on 10 December and eleven in Durham on 13 December. Covert actions on 18 October and 25 November damaged the Durham National Guard Armory, including graffiti, sabotaged locks, and smashed windows.[See 4]

[2] Police say 'explosive device' found in Durham; 31 protesters arrested. Jim Wise, News & Observer, December 6, 2014

[3] 'Outsider' label an old weapon against protestors Bob Ashley, Herald-Sun. Dec. 14, 2014