

A TALE OF THREE MOORS

by

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I have found that often a short story is very helpful in conveying important messages in a manner that provides for greater recall of factual material of key importance.

Once such matter certainly worth having at handy recall is the fact that a distinct and clear difference should be understood to exist between the ACT of an individual being “ACTIVE” and the status of one being an “ACTIVIST”. Although cursorily these terms do most certainly appear similar, they are by no means synonymous with one another.

One can gain a keener appreciation as to why this deep distinction should even be drawn in the first place by postulating the Prophet's admonishments for us (MOORS) *not to find ourselves embroiled in public controversies*, an activity common to “ACTIVISTS”. But how then, one might ask, does one fulfill the Prophets passionate supplications to be “ACTIVE” Moors while reconciling the aforesaid admonishment? And **isn't saying on one hand “don't embroil yourself in public controversy,” while at the same time strongly encouraging us (MOORS) to “be ACTIVE” somehow contradictory or discordant?** How is it possible that a harmonious balance could be struck between these two seemingly opposing instructions?

Clarity unfolds through a comprehensive understanding of the associated term CONDUCT. More precisely it relates to one's **Public and Private** ACTIVITIES and the ACTIONS taken **or inferred** (as associated with the *aforesaid* ACTIVITIES regarding their Public or Private “CONDUCT”). And an even greater clarity the importance of this matter is revealed in a showing of the liberties one looses with the mere CONDUCTIVE ACTION or power expended, transmuting ACTIVITIES from Private to Public; a matter not to be viewed nor taken lightly in any manner or situation.

A quick illustrative exercise I've coined **THE TALE OF THREE MOORS** may help in bring further clarity with ease of recall to the important elements of the above key import.

The story involves three factious community members, Professor Loquacious Dre-El, Dr. Reverend Sharp Tone and Mr. Taciturn Bey, all three very much respected upstanding “ACTIVE” members of their Moorish community.

[I've employed here the term “Moorish community” in a similar manner in which an “African American” might utilize the phrase “BLACK community” or the even more oxymoronic redundant CODE term “INNER CITY Neighbor-Hood”. Case in point is that “WE” ARE ALL MOORS. Some are simply more conscious than others. And while we're on this sidebar also consider my use of the term “CODE” when you consider that although the greater population of Washington, D.C. has again reverted to European, do we call or codify the children as INNER CITY YOUTH? my point here being that “BLACK so called intellectuals need to stop exercising the proliferation of such terms.]

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Back to our story:

Human Rights PROFESSOR Dre-EI, an extremely passionate outspoken teacher in his local Temple, provides classes PROFESSING the importance of Nationalizing. Rev. Sharp Tone who professes and preaches passionately on quite a different subject, **Civil Rights**, often speaks at public rallies and conducts marches against injustices which arise too often in the community. And last but not least Brother Taciturn Bey a mild mannered thoughtful gentleman who while serving meals at his community's local Food Bank and Homeless Shelter does from time to time communicate with others passionately at length on matters regarding the history of our communities.

Our tale takes place in the aftermath of one of the aforementioned injustices in the neighborhood in which a member of the community is injured by a local **policing official**. As fate would have it, each of the three men having a personal investiture in their community and deep feelings of sincere emotional distraught over what has occurred, find themselves that particular evening face to face in the lobby of the hospital where their injured mutual friend had been taken. After hearing of the grave condition of their friend and pondering each silently to himself over what if anything could possibly be done to bring about a meaningful change in hopes of staving off any such future such incidences, Rev. Sharp Tone is first to break the silence.

Dr. Rev. Sharp Tone: Gentlemen, knowing that both of you were close, and like I, also want justice; I'm sure I can count on seeing you both at the City Hall rally I'm organizing to take place at noon tomorrow. The family who has asked me to intercede and communicate on their behalf, as well as the rest of our community in general, could really use your support. After talking with my coalition's legal council, I'll be meeting with the Chief of Police, Mayor and District Attorney and making other required Media arraignments. With tempers growing and no doubt bound to get much worse should medical conditions worsen, I could really use two level headed friends who care helping out during this crises. Brother Bey, Professor Dre-EI, can I count on your support?

Professor Loquacious Dre-EI: Sure, . . . I'll be there.

Dr. Rev. Sharp Tone: Fantastic! . . . Brother Bey? How about you?

Taciturn Bey: I'll unfortunately not be able to make it. I've got a group of brothers I'm building (Nation Building) with on a construction contract that only has a day or two to complete. And in all honesty, I'm not really feeling like doing the "We Shall Overcome SOME DAY" thing tomorrow. With all due respect Rev., I've been seeing and hearing you talk at these Rallies and Civil Rights Marches for decades and frankly, I'm a believer in the old adage that "Continuing to do the same thing time and time again and expecting different results is the quintessential definition of insanity". And as a staunch believer in the fact that *historical patterns often project the most likely future outcomes*, I'll pass. But don't get me wrong! I think preaching, praying and marching to a certain extent does a lot of folk who believe in that sort of thing some therapeutic good; you know, being active and stuff, feeling like their doing something about something. But for

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me? . . . I'm good. Anyway, it's getting late and I really gotta jet, but I do wish y'all well. . . Professor, I'll be seeing you at the Temple. . . And if The Rev. brakes you off a bit of that *mike time* you really ought to school the the folks on Nationalizing if nothing else.

Dr. Rev. Sharp Tone: Well Brother, I'm certainly sorry to hear you can't help us out, but I understand. You gotta make that money.

Brother Bey: Ditto, . . . Piece y'all. I'm out.

Professor Loquacious Dre-EI: I had planned on talking with a few people anyway. This actually will give me an opportunity to get a few points across I think folks really need to understand to start crawl our way up out of this mess.

Dr. Rev. Sharp Tone: Well, . . . I was really thinking a little more along the lines of you know, . . . helping to keep folks level headed, organized so as not to lose sight of our common goals, stopping the Police from trampling on our Civil Rights. With an opportunity of everyone seeing us united in this common cause, we really have a chance to bring about some real meaningful change. And as you know there's a seat coming open on the City Council that really needs to be filled by someone like you who the community trusts and respects. And with you on the Council that will for the first time in our town's history give Minorities the Majority Vote. So if we can "Keep Our Eyes On The Prize" we'll have a real voice in how things turn out. What do you think? You with me on this? Your town, your Folk, We, really need you with us on this. Can I count on you to be aboard with our coalition tomorrow? You know, a show of real unity!

Professor Loquacious Dre-EI: Well Rev. as you're aware, I don't see Civil Rights and Human Rights as synonymous with one another. And your projection that I as member of the Council would constitute another Minority vote is way off. A Minority Majority is an oxymoron. Either a group is the Majority or they aren't. Minority is simply another legally codified Civil Rights BRAND denoting one as being incompetent as is a Minor unable to handle their own affairs. And I'm anything but that!

I can stand with you, but not as a BLACK caucus member of some "*African American*" Coalition fighting for Rights GRANTED to me by someone else having the power to nullify those rights on a whim. Nothing's going to change until we as MOORS stand together resolute and boldly certain of who we are, unabashedly are willing to begin the earnest and sincere process of educating those of us still suffering from a lack of knowledge. Now Rev. you and I both know the deal. I'm not one to disingenuously take you up on your offer to build only to turn around with an intent of embarrassing you. But you also know as well as I that Brother Bey is right in that nothing is going to change in this town or this country for that matter until we stop the unyielding insanity of refusing to say what we know to be fact! That the time for marching for our Civil Rights has long come and gone . . . essentially without any truly meaningful benefit but for a select pseudo Minority that constitute only holographic inroads. Tell you what. Because I'm knowledgeable in the matters of how one can properly navigate in both the arenas of

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Public and Private, I'm willing to stand along side you at the rally and keep my public comments to Human Rights reserving my Nationalization dialogs for private discourse, if you're up for that. And suer, I know that once done, I've relinquished certain valuable privacies. But I'm willing and able to safely make that transition which I by no measure take lightly Deal?

Dr. Rev. Sharp Tone: Deal.

In the above scenario it's important to note that Professor Dre-EI (although quite "ACTIVE" as a Teacher) would not by his teaching ACTIVITIES alone be considered a public figure. Not until such time that he CONDUCTS himself as an ACTIVIST outside of his role as Teacher would that change in status take place. The ACTIVITY of Teaching (as both Professor Dre-EI and Brother Bey do on a regular basis) does not constitute them as ACTIVISTS. Wherein embroiling themselves in Public Controversy does.

Further, in the above scenario we have two very "ACTIVE" Moors; one (Brother Bey) who's CONDUCT is without doubt "ACTIVE" yet Private, is clear in his understanding of The Prophet's admonishments for us (MOORS) *not to find ourselves embroiled in public controversies* as being a wisdom well rooted within sound and seasoned logic pertaining to the benefits secured by one keeping their full compliment of **unalienable** rights uncompromised and intact. While on the other hand Professor Dre-EI who having the skills and knowledge of how to make a safe transition from the STATUS of being purely an "ACTIVE" Moor **consciously** decided to make profound sacrifices by become an "ACTIVIST" ADVOCATE for his community's members' individual and collective HUMAN Right's.

As for the third Moor who surrendered his HUMAN Rights long ago, well, . . . we can only hope that the "ACTIVE" "ACTIVIST" Moor (Dr. Rev. Sharp Tone) parading as a *BLACK African American Civil (STATUTORY) Rights Leader* finds at some point within his fleeting lifetime the moral fortitude required to abandon his evil COINTELPRO facade and assist in the Noble and Divine task of uplifting fallen humanity while he still has time. [Statutory rights can only be afforded to statutory persons/corpus entities (not flesh and blood human-beings/men or woman sui juris) and a statutory entity is inherently accountable to courts of obituary civil (legislative) jurisdiction, deriving subject-matter jurisdiction from a corporate charter, over which the legislature holds in rem jurisdiction as well by way of the possession of certain charter documents. As can be seen here, no Divine law and (Constitutional) order governs within such a scenario.]

As for one's CONDUCT in general, be it Private or Public, CONDUCT being a key determining factor impacting on an individuals personal rights, it's critically important to understanding and have at ready recall of the fact that remaining Private in ones CONDUCT while remaining diligently ACTIVE in the process of reaffirming one's Nationality remains key in making more secure one's Legal Status and Standing in Law.



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