

Become *Vocal Local!*

Words do have meaning, their meanings are as important as is how they are used in expressing the thoughts, and ideas they are intended to represent.

As intellectual property, the thoughts and ideas of a man may be considered to be his primary property¹, in so far as the actions taken by him upon these thoughts and ideas shape for him the environment in which he lives. From conception to death, life is perceived by a man's thoughts and ideas through a continuous flow of sensory exchange. Arbitrary systems of vocal symbols have gradually been created as the means by which man communicates and interacts with the primary intellectual property of other men, and to a lesser extent, all sentient beings. The vocal symbol, representative of a specific thought or idea, or group of thoughts and ideas, becomes a *word* within a language used in the particular speech of a people, and may often be learned from or shared with other peoples. Rules have emerged beside words to regularize their usage and make common this communication practice.

To the grammarian, as well as the casual reader, the phrase, "Become *Vocal Local!*" appears to be grammatically incorrect. The term *become* is a verb. The terms *vocal* and *local* are both adjectives, yet where is the noun, noun equivalent or other substantive modified, limited, qualified or specified by their usage? Certainly the presence of multiple adjectives admits that this is an adjectival phrase. Though significant, neither capitalizations, the use of italics, nor bold face type answer this question. The single element in our phrase that is both independent in existence and function, not imaginary and thus real, pertinent to the essence or substance of the idea or thought expressed, hence the objective of the verb *become* is the exclamation itself, symbolized in the use of the exclamation point.

From this analysis it can be understood that the phrase, "Become *Vocal Local!*" is a symbol for the thoughts and ideas it contains expressed as an abrupt and forceful utterance, conveying the desire to cry out or speak suddenly, vehemently and with full conviction against any man, instrument or institution seeking to subsume the freedom of the individual beneath the will of the collective.

The term *become* is powerful and action oriented, deeply rooted in the language of Western man. Conjoining *to be* with *to come*, the substraction of *become* is both philosophically and scientifically profound. Charged with dynamic connotation, the term *become* may best be considered not as a state of being, but a journey: a process of passing from one state or condition to another, by assuming or receiving new qualities, additional matter, a new character.² This journey is one of progress, growth and change, but the sense is to arrive, to reach or pass into a more agreeable, pleasing, or suitable condition.

Associating the verb *become* with the term *vocal* amplifies and gives a sense of purpose to our quest. As a man's thoughts and ideas are his intellectual property, he owns this primary property and, through this ownership, intellectual freedom arises and inspires knowledge and production.³ Knowledge is by definition that which is known; the sum or range of what has been perceived, discovered, or inferred; a familiarity, awareness, or understanding gained through experience or study.⁴ It is this acquisition of knowledge (thoughts and ideas) from which stem production, or actions. Thus, *vocal* is an intended action of *becoming* knowledgeable.

Having a voice, that is, capable of emitting sound or speech is fundamental in oral communication. But, there is much more to *vocal* than that. At issue here is *having a voice*. Far beyond the existence of functioning vocal chords, as used in our phrase, *vocal* implies having a voice in decisions made by others as they may impact ourselves: our lives, our freedom, our property. In one sense, *vocal* means full of voices, resounding with speech. From time immemorial men have met in convocations both great and small, deliberative assemblies, meetings of every description, and in each desired most to have a voice—to be *vocal*. To be *vocal* in yet another sense means to be quick to speak or criticize, to be out spoken; for in some times, silence implies consent. Among the Romanists, *vocal* defined a man who has a right to vote in certain elections⁵, which is no less true today.

Of course, the focus of our becoming vocal is revealed in the term *local*. There is a strong measure of truth in saying that all politics are local. Similarly, travail most often visits right where you are. For all but a few, a man may have the greatest need and opportunity to secure his freedom locally. He may by restricting his immediate outlook, or confining his sphere of influence and circle of action to a particular place or upon a particular part of a greater whole, increase both the impact and benefit of his actions.

Perhaps the greater sense of the term *local* can be grasped if “local” be perceived as a chapter or branch of a larger organization; for example, as a labor union. Voluntary associations of free men seeking common ends have existed from time out of mind. Truisms such as, “many hands make light work,” abound and needn’t be repeated here. The limited scope implied by *local* may also be compared to a local newspaper relating to a particular community and having interest only to the inhabitants of it. ***Vocal Local!*** symbolizes this concept.

In summary, words, and the way words are used do have meaning, and together, have a purpose. Become ***Vocal Local!*** is as a call to arms, a rallying cry meant to assemble our people, magnify their thoughts and ideas, and as one body, *vox populi*, the voice of the people, restore our constitutionally limited republican form of representative government; one precinct, one county, one state at a time. Without a voice, who will represent you?

William Roberts
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¹ *Thrust for Freedom*, A.J. Galambos, 1999, pg. 4.

² *American Dictionary of the English Language*, Noah Webster 1828, Rosalie Slater, 1995, unpaginated.

³ *Thrust for Freedom*, A.J. Galambos, 1999, pg. 4.

⁴ *The American Heritage Dictionary of the English Language*, American Heritage Publishing Co., Inc. pg. 725.

⁵ *American Dictionary of the English Language*, Noah Webster 1828, Rosalie Slater, 1995, unpaginated.