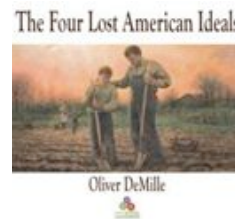
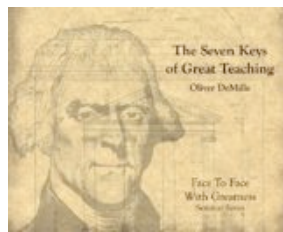
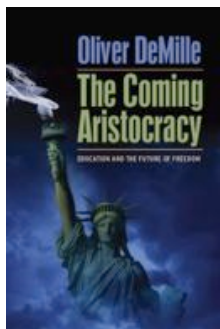
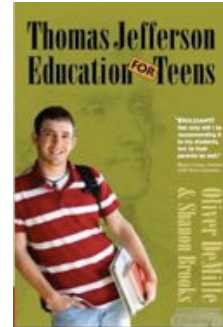
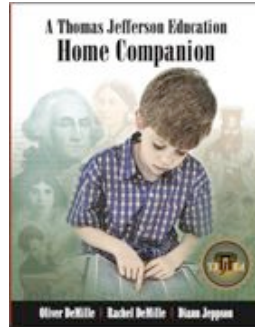
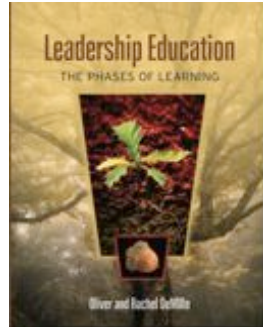
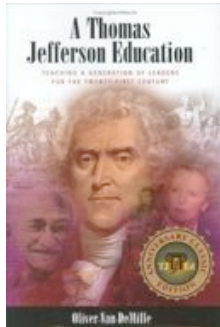




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# **Freedom***Shift*

**3 Choices to Reclaim America's Destiny**

Oliver DeMille



The Center for

**SOCIAL LEADERSHIP**

Freedom*Shift*: 3 Choices to Reclaim America's Destiny  
Oliver DeMille

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**"...the greatness of America lies not in being  
more enlightened than any other nations,  
but rather in her ability to repair her faults."**

**–Alexis de Tocqueville,  
author of *Democracy in America***

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# The Future of Freedom

**Three things will change everything!  
What are they, and how can we implement them?**

**Americans enjoy a legacy of freedom and prosperity that is perhaps without equal in the history of the world. The pride we have traditionally felt over the idealism, vision, heroism, and sacrifice of our Pilgrims, Founders, and those that followed them is a part of our national heritage.**

And yet it seems that it is no longer alarmist to assert that we are in grave danger of losing the freedom and prosperity that were won at so terrible a cost. Strangely, though, our culture of idealism, heroism and sacrifice is not lost.

Our people still show a great capacity for moral courage, tenacity and altruism. There are still those among us who are willing to take risks, endure hardships and make difficult choices. We still take our hats off when the flag goes by. We honor the sacrifices of our military brothers and sisters; we show compassion to the less fortunate. Why, then, are we sliding virtually unchecked down the slippery slope of cultural and societal decay?

Why are we losing our freedoms?

Santayana warns that a people that forgets is destined to repeat history. We have forgotten the great stories of how our freedom



was won and the principles that they teach. Americans who are so demonstrably willing to labor and sacrifice for the benefit of their posterity can only allow the destruction of the forms that protect our freedoms if they do not understand what freedom is, nor how to maintain it.

A FreedomShift is needed today. And to accomplish it I propose The Three Choices to Reclaim America's Destiny. Can it be possible that such a peaceful revolution can come from three simple choices made by a relative few?

Margaret Mead has been oft-quoted: “Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.”<sup>1</sup> Sometimes a few small and simple things sway everything, like the straw that breaks the camel’s back. Malcolm Gladwell called this a tipping point, and in science it is called Disparate Distribution. In 1800 economist J.B. Say coined the term *entrepreneur* to describe those who drive the economy, and defined it with Say’s Law: Entrepreneurs are the significant minority who take resources from unproductive places and make them productive.

History calls it “The Law of the Vital Few”; in math it is reflected in Factor Sparsity. In economics, the idea that small things guide the big things is often referred to as the 80-20 Rule or Pareto’s Law. This concept asserts that 20% of our actions create 80% of the results and 20% of the people have 80% of the impact.

Some authors have written entire books declaring that the 80-20 Rule should really be called the 90-10 rule—that these numbers are closer to reality. Successful leaders even suggest that the 80-20 Rule is more accurately the 97-3 Rule: Three percent of the population controls 97% of the wealth, and three percent of any group or organization typically accounts for 97% of its success.

While “individual results may vary,” the principle of the few swaying the many is a dynamic reality. This has been understood since ancient times, when the Greeks believed that if you had even one true warrior in a group of soldiers, they would be vir-

tually impossible to beat. From David *versus* the Philistines to Gideon and his fighting band, the Hebrews canonized the story of God prospering his people in battle with only a very small army—selected from a larger one. It was the Chinese who first noted that very small rudders steer the largest of ships.

More recently, American founder John Adams philosophized at length regarding the dynamics of influence within a body of individuals. He asserted that in any group of one hundred human beings—regardless of race, culture or status—within a short period of time, most will choose to watch and be swayed, a few will rally sides and compete for prominence, and less than a handful will actually determine the course of action.<sup>2</sup>

One quaint and poetic way of teaching this principle is to say that when the world has great needs, God sends a baby to grow up and solve it. Indeed the impact of great men and women is hugely powerful—much more than you would expect from any one person. Consider the influence of an Einstein, a Gandhi, a Washington – Alexander, Caesar, Mother Teresa, and so on. It may be arguable that the 80-20 Rule applies within the context of economics, mathematics or business; but in the history of human greatness, certainly the 97-3 Rule prevails.

The “Great Books”<sup>3</sup> had much more impact on the development of human civilization than most of the mountains of books written through history, and Mortimer Adler argued that of all the ideas of humanity, a sparse few of them (which he called “The Great Ideas”) had incredible sway.

My mentor Cleon Skousen reminded me dozens of times that during the American founding era a mere three percent of the population made most of the sacrifices, did most of the work and made the major decisions which established America as the most free and prosperous nation in history. This list could go on and on. Clearly: some significant small things greatly impact everything else.

Today, in our world of challenges and times of crises, *Who* are the three percent? And at least as important: *What* are the 3 Choices to Reclaim America's Destiny?

## **The Three Choices**

For meaningful and lasting change to take place, we must first clearly identify and articulate the problems. If we allow as an assumption that freedom, prosperity and self-determination are universal human values, then we can measure American culture and the developing societal climate by these standards. With such a benchmark, there are at least three prevailing forces in the national paradigm that militate against these governing values. They are:

1. The Dominance of the Employee Mentality
2. The Two-Party Political Monopoly
3. The Industrial-Materialistic-Nationalized Mindset

The following chapters will explain how each of these does deep and serious harm to freedom, prosperity, families and happiness. Also defined and illustrated will be *The Three Choices*: three critical changes that can profoundly and positively shift our society in the right direction. Accomplish The Three Choices—or even one or two of them—and the resulting *FreedomShift* will be a catalytic change that will reconfigure our societal landscape and reshape our prospects for the future. The Three Choices are:

1. A Revolution of Entrepreneurship
2. The Rise of the Independents
3. Building and Leading the New Tribes

Political parties, big business and the media misunderstand, underestimate or ignore The Three Choices, and regular citizens and future generations stand to suffer the consequences. It is time for regular Americans, and others who support freedom around the world, to understand The Three Choices. When we

do, expect a tectonic *FreedomShift* of progress to sweep the nation and beyond.





## CHOICE ONE

# A Revolution of Entrepreneurship

*Producers make things, build things, and create a better world. Sometimes called owners or entrepreneurs or leaders, producers see the world differently than those with a victim, employee or dependent mentality. Over time, fewer and fewer Americans are producers.*

*The resulting problem is less freedom.*

*The solution, vital to the future of freedom, is to have more producers.*



# The Needed Revolution

**It is time for a revolution. Not just any revolution—but a specific kind of FreedomShift that will make the critical difference. We need a renaissance of the entrepreneurial mentality and many millions of entrepreneurs in our society. Whether by will or by force, the changes brought on by the recession of 2008 helped increase awareness of this need, and impelled many to take their professional and financial fate into their own hands. It stands to reason that a society populated by an increasing number of individuals who are taking responsibility for their own prosperity and security will, in the aggregate, become more prosperous and secure.**

Jefferson praised the citizens who formed the foundation of a free society, contributing through their agriculture or manufacture. These independents not only took responsibility for and provided for themselves and their employees, but their surplus was “the sacred fund of the helpless poor.” He further noted:

“We remark with special satisfaction those [favorable circumstances] which, under the smiles of Providence, result from the skill, industry and order of our citizens managing their own affairs in their own way and for their own use, unembarrassed by too much regulations, unoppressed by fiscal exactions.”

While much has changed in the two hundred years since Jefferson’s day, the principles behind these sentiments are not outdated.



Our society's producers may be "embarrassed by regulations" and "oppressed by fiscal extractions;" however, the Information Age also affords some advantages for today's entrepreneurs.

And yet, these advantages of advanced technology and readily accessible information are not enough. Indeed, it has been said that for all the opportunity afforded us by this Age of Information, we are largely drowning in a sea of irrelevance. Social commentator Neil Postman warned of the gathering wave in his 1985 book, *Amusing Ourselves to Death*:

"What [George] Orwell feared were those who would ban books. What [Aldous] Huxley feared was that there would be no reason to ban a book, for there would be no one who wanted to read one. Orwell feared those who would deprive us of information. Huxley feared those who would give us so much that we would be reduced to passivity and egoism. Orwell feared that the truth would be concealed from us. Huxley feared the truth would be drowned in a sea of irrelevance. Orwell feared we would become a captive culture. Huxley feared we would become a trivial culture, preoccupied with some equivalent of the feelies, the orgy porgy, and the centrifugal bumblepuppy."

These principles and sentiments were presaged in earlier American thought, as Thoreau wrote:

"Our inventions are wont to be pretty toys, which distract our attention from serious things. They are but improved means to an unimproved end, an end which it was already but too easy to arrive at; as railroads lead to Boston or New York. We are in great haste to construct a magnetic telegraph from Maine to Texas; but Maine and Texas, it may be, have nothing important to communicate."<sup>4</sup>

Do not misunderstand: Within the sea of information we find knowledge and resources to empower today's producers; what we *do* with that increased power is the key. The role of producers in society is indispensable to freedom. Understanding the interplay of liberty and society through history can help us to expand the influence of entrepreneurs today.

## **Human Society Through The Ages**

The great benefit of the Nomadic Age was family and community connectedness and a feeling of true belonging, while the Agrarian Age brought improved learning, science and art—and eventually, democratic freedoms. The Industrial Age allowed more widespread distribution of prosperity and social justice, and many improved lifestyle options through technological advances. Unfortunately, during the Industrial Age many freedoms were decreased as free nations turned to big institutions and secretive agencies for governance.

During the Industrial Age reliance on the conveyor belt model impacted nearly every major aspect of life—from education and health care to agriculture, industry, business, law, media, family, elder care, groceries, clothing, and on and on. Whether the end product was goods or services, these all became systemized on assembly lines—from production to delivery, and even post-purchase customer service.

At the same time, we widely adopted certain industrial views which became cultural, such as “Bigger is always better,” “It’s just business,” “Perception is reality,” among others. In practice, these maxims are quite often more false than true, but they nevertheless became the cultural norm.

Perhaps the most pervasive and insidious mantra promoted by modernism is that success in life is built on becoming an employee. Its academic corollary is that the purpose of education is to prepare for a job. Far too many adults tend to make their job-identity the focus and meaning of their adult life. And this

allegiance does not adequately compensate them in terms of happiness, satisfaction or security.

By contrast, those with an entrepreneurial spirit who look on their professional pursuits as an expression of their purpose in life—harmonious with and complementary to their roles in family and community—not only have greater happiness, satisfaction and security, but also (through their producer mindset and entrepreneurial activities) leaven society and empower others to achieve a greater measure of these.

This is not to say that a person employed by someone else must therefore have an “employee mentality.” The producer mindset is not the exclusive domain of owners and CEOs; certainly many producer-citizens are *intrapreneurs*—so-called “employees” within an organization who add much value to society and support freedom with their creativity, integrity and service ethic. The key to success in many profitable organizations turns on such individuals. A truly free and prosperous society is built on a system where a large number of the adult population spends its working days producing as owners, entrepreneurs, intrapreneurs and social leaders.

### **Producer *versus* Employee Society**

A society of producers is more inclined to promote freedom than a society of dependents. Indeed, only a society of producers *can* maintain freedom. Most nations in history have suffered from a class system where the “haves” enjoyed more rights, opportunities and options than the “have nots.” This has ever been a major threat to freedom.

The American framers overcame this by establishing a new system where every person was treated equally before the law. This led to nearly two centuries of gradually increasing freedom, opportunity and social progress.

During the Industrial Age this system changed in at least two

# The Anti-Federalists and Entrepreneurship

Like Gladstone, I believe that the U.S. Constitution is “the greatest work ever struck off by the mind and purpose of man.” Even with its notable flaws—especially slavery—it actually provided for the fixing of these flaws. The U.S. Constitution, both directly and indirectly, is responsible for the freedom of more people than any other government document in the world’s history.

That said, the anti-Federalists had a point. In fact, they had several. They were mistaken to oppose ratification of the Constitution, but we would be unwise not to listen to the concerns voiced through their loyal opposition. They were right about some critical details. In fact, we are dealing with exactly these concerns today.

## **Entrepreneurs Change the Debate**

The brilliance of both sides of the Constitution debate—the Federalists and the anti-Federalists—is an example of how the producer culture and entrepreneurial mindset accomplish the highest quality in citizen involvement—regardless of party politics. Even in the midst of deeply divided partisan battles, the Federalists and anti-Federalists produced a level of depth, detail, nuance and excellence in citizen debate that is perhaps unsurpassed either before their time or since.

Today's citizen dialogue seldom measures up. I believe the discrepancy is a direct result of the founding generation's lifestyle of entrepreneurship, producer-focused education, ownership, initiative and enterprising mindset. When a nation of entrepreneurs debates on topics of freedom and leadership, the quality is deeper and richer than when lower classes are uninvolved (as in 1780s Britain) or when most citizen-employees are unengaged, preferring to defer to the experts (today's America).

## Anti-Federalist Predictions

The anti-Federalists scrutinized the U.S. Constitution and *The Federalist Papers*, and, based on the structures of government, they looked ahead and warned of some of our biggest problems. They also, in most cases, recommended solutions.

What are these challenges, and what can we do about them? To answer both questions, consider six issues the anti-Federalists warned of more than two hundred years ago.

1. The executive branch will increase influence over the national budget.
2. National expenditures will increase and eventually bankrupt the nation.
3. Power will flow consistently away from the states.
4. The courts will eventually have too much power.
5. Justice will be lost as government grows.
6. The treaty power will be abused.

### 1 The Executive Branch Will Increase Influence Over The National Budget

**Anti-Federalist Prediction:** *The Executive Branch will increase its say over the national budget and then drastically increase debt, run*

# Get Back in Line!

**Virtually every child looks forward to the freedoms and responsibilities of being an adult. Liberty is a blessing of maturity, and a free society is only maintained by a culture of adults. While this may be obvious, it has become a challenge in our day. The term “adult” has come to be commonly defined as anyone above a certain age—and has largely lost its qualitative nuance; but of course not all people older than 21 are free.**

True adulthood requires more than maintaining a heartbeat for two or more decades. To achieve and perpetuate freedom, societies need a culture that celebrates and manifests the responsibilities and leadership of adulthood.

This is more difficult to achieve than first meets the eye. When the general culture isn't up to freedom standards, it is easy for people to go along with the norm. Indeed, one reason freedom is so truly rare in history is the difficulty of changing cultural norms. Let's consider several cultures that have widespread influence today.

## Elementary Culture

The culture of grade schools has huge impact beyond the schoolyard. Elementary Culture values the following:

- staying in the good graces of those above you, especially the authorities

- reliance on experts
- dependence on basic needs and remedies being provided
- playing
- having good toys
- learning and following the rules
- getting rewards from the authorities by meeting their expectations

As good as these things may be for classroom and playground management, they are less enchanting as the cultural underpinnings of adult neighborhoods, towns, cities and nations. Free citizens are not exactly marked by their desire to please government authorities or being dependent on state programs. Nor is liberty positively promoted when the citizens focus mostly on play, getting the best toys in life (from cars to computers to vacations), or seeking rewards from upper classes or government officials.

Obviously order and cooperation are desirable shared values in a society; but there is a huge difference between free citizens who have a significant say in establishing the rules and dependent citizens who are hardly involved in governance.

One of the great heroic roles in our modern culture is found in elementary teachers who work, serve and sacrifice to help raise and (hopefully) educate the next generation. For example, 63% of public grade-school teachers spend their own money buying food for at least one hungry student each month.<sup>28</sup> This stunning statistic shows much of what is right, and wrong, with modern America. The individual voluntarism and selfless service by such teachers is a foundation of freedom. When parents don't own their responsibility to care for their children (which is the case in at least some, perhaps many, of these cases), our moral imperatives demand that adults must. And when "adults" act and even become helpless, like children, the state steps forward to feed and care for them.

# Robin Hood or Prince John?

**When the government takes middle-class tax money and bails out big bankers, automobile manufacturers and other big businesses paying out huge multi-million dollar bonuses, that's not socialism. Socialism, like Robin Hood, proposes to take money from the middle and upper classes and redistribute it to the poor. But during the Great Recession, the lower and lower-middle classes found it much harder to make ends meet. Many lost their jobs, and even their homes.**

Where was Robin Hood when they needed him? Where was *their* socialist bailout?

Whether or not you subscribe to the socialist ideal (and I decidedly do not), a careful consideration of the social and economic climate of the U.S. is warranted. What is really happening? Conservative talk radio and television hosts have railed about the “rise of socialism”; but in reality something else is going on here.

When socialistic programs are introduced, the lower classes benefit and the upper-middle and upper classes pay the bill. But in our time, *precisely the opposite* has happened. In addition to increasing woes for the lower and lower-middle classes, the upper classes actually *benefited* from the economic downturn. The number of millionaires grew 16%<sup>44</sup> during the Great Recession of 2008-2009, and those with a net worth over \$5 million grew 17%.<sup>45</sup>







## CHOICE TWO

# Rise of the Independents

*Americans have forgotten what brings freedom. It is not political parties, which most often vacillate between ineffective argument and cooperative regulations that reduce freedom. Indeed, freedom and prosperity occur only when the regular citizenry gets actively involved in promoting true liberty.*

*The rise of independents is involving increasingly more citizens in the daily political process and overriding the monopoly of the two parties. Whether you agree or disagree with the independents, they are changing the future of freedom.*

*But who are these independents, what do they really believe in, and what is their future? The answers may surprise you.*



# How to Really Understand the Issues

**If you want to understand and profit from the political, economic and cultural forces at play in today's world, you must understand two things:**

- 1. The evolution of pre-modernism, modernism and post-modernism.**
- 2. How independents view and are shaping the world.**

Armed with this understanding you'll be able to see through the superficial and misleading "liberal *versus* conservative" debate portrayed by the media. Furthermore, you'll be able to harness our current societal transformations to your advantage.

The most fundamental question in the Great Debate of how society should be organized is "Who (or what) will save us?"

Pre-modernism, modernism, and post-modernism all have different answers.

## **Pre-Modernism & Modernism**

Modernism is defined in many ways. One of the most enlightening comes by comparing modernism to the pre-modern and post-modern worlds. Philosophy is not everyone's cup of tea, but I hope you'll entertain a little philosophical discussion because I think it's really important to the future of our freedoms.

# The Latch Key Generation and Independents

**The rise of independents isn't an accident. It is the natural result of both major parties emphasizing politics over principle, and ideology over pragmatism.**

Another reason for the rise of independents is the widespread loss of faith in man-made institutions (like government and corporations) as the answers to society's challenges. These institutions have failed to perform, over and over, causing many of even the staunchest state- and market-loyalists to feel skeptical.

Also, the *e*-revolution has created a technological power of the citizenry, at least in the ability to widely voice views that diverge from the mainstream parties. The Internet gave independents (and many others) a voice. People who believed in common-sense pragmatism and principled choices over party loyalty have been around for a long time; but the *e*-revolution was needed to give them tribe influence.

But all of these reasons are really just after-the-fact justifications for why so many people are no longer channeled politically through one of the top parties. They explain why people aren't Republicans or Democrats, but they don't explain why independents are independents.

Some independents are actually from the far right and just anti-liberal, and others are leftists who are independents because they are





### CHOICE THREE

# Building and Leading the New Tribes

*The Industrial Age worldview of materialistic nations and careers dominates the modern world. It has many advantages, but it also brings with it certain weaknesses and limitations. A second major worldview, Tribalism, is returning to the world, overtaking business marketing and spreading to other sectors of society. The New Tribes have few of the weaknesses of traditional tribal cultures, but still boast many of the benefits.*

*What great lessons from tribes do we desperately need in our modern society, and how will the New Tribes restructure business, government, the economy, families and education in the next few decades?*

*Perhaps most importantly, how will the emergence of New Tribes as the leading basis of society impact the future of freedom?*





# Why Tribes are Vital to Success in the 21<sup>st</sup> Century

Seth Godin's runaway bestseller *Tribes* took a quaint anthropological label and turned it into a pop culture buzzword. And while his timely ideas helped articulate a fresh and needed approach to marketing and beyond, the power of tribal culture is far greater than any publishing or sales phenomenon. Whether he realized it or not, Godin swerved into a truth of huge ramifications—far more significant than social networks or marketing wizardry.

Tribes are not only the shape of our past, but the key to our future; and they have everything to do with freedom. Several millennia of history seem to argue that there is something both natural and functional about tribal society for human beings. And yet most moderns have little sense of its value – nor less, its relation to our freedom and our future.

## Our Tribal Roots

On many occasions I have asked well-read college students, including executives and graduate students, to diagram the American government model which established unprecedented levels of freedom and prosperity to people from all backgrounds, classes and views. It's turned out to be something of a trick question, as they usually do it in the wrong order—and they invariably

# A Decision

**Will we adopt The Three Choices?**

**If not, freedom will consistently decrease until it is entirely lost.**

**We are making the decision right now, whether we know it or not.**

**Great progress is always the result of small and simple ideas whose time has come. We need a Freedom*Shift* in our world, and we need it soon. While America and the world face many problems and challenges, three small solutions will change everything:**

- First, a resurrection of the entrepreneurial mindset will free up genius, initiative, innovation, leadership and ingenuity.
- Second, a rebirth of active citizen involvement in government—both within and outside of the parties—will drastically spread the principles and practices of freedom.
- Third, opening our minds to the lessons of traditional tribes and applying them to the emerging power of New Tribes will increase thinking, incentive, entrepreneurship and prosperity.

The result of these three small changes will revolutionize America and the world—peacefully, prosperously and progressively. The new millennium was born in travail and pain on September 11 of its opening year, 2001, and it is now struggling to come of age. The clarion call of this new millennium is this: To bring

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