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— **David Grant,**

DEPARTMENT OF BUSINESS, SOUTHERN UTAH UNIVERSITY;

FOUNDER, METALCRAFT PRECISION PRODUCTS, LLC

The Coming Aristocracy

**EDUCATION AND THE FUTURE
OF FREEDOM**

Oliver DeMille

The Coming Aristocracy
Education and the Future of Freedom
Oliver DeMille

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Table of Contents

INTRODUCTION

Aristocracy vs. Freedom1

A New Era? ∞ The Return of Aristocratic Rule ∞ The Battlefield of Education ∞ The “Other” Individuals ∞ Jefferson v. Hamilton ∞ Freedom Rests with Owners ∞ Aristocracy v. Freedom

CHAPTER 1

The Solution: Mini-Factories7

The “Bottom-Up” Trend ∞ Modernism v. Mini-Factories ∞ Freedom: The Impetus ∞ What is a Mini-Factory? ∞ Organic Growth ∞ The Education of Failure ∞ Live Deliberately

CHAPTER 2

Freedom Education17

The Time Factor ∞ The Genius of the American Revolution ∞ The Northwest Ordinance ∞ Leadership Education for Everyone

CHAPTER 3

The End of the Republic21

Short-Term Pragmatism ∞ Principled Realism ∞ The “Permanent Campaign” ∞ 21st Century Politics ∞ Everyone Wants to be Rescued ∞ What did the Founders Have in Mind?

CHAPTER 4

The Era of Liberals and Conservatives is Over27

When Both Sides are Wrong ∞ Statism or Market-ism ∞ The Global Aristocracy ∞ America’s Traditional Great Idea ∞ Conservatives & Liberals: Aristocrats ∞ The Choice of the “Regular” People

CHAPTER 5

Aristocratic Elections33

The Irony of American Politics ∞ Progressives, Radicals, & the Brain
∞ Shared Methodology ∞ Independent Thinking? ∞ Uniting the Rest
of Us

CHAPTER 6

A New Political Party?41

Shifting Terms: Democracy, Freedom, Capitalism ∞ Three Main Parties
∞ Why Can't the Freedom Party Win?

CHAPTER 7

The Economic Crisis49

Establishment & Governance ∞ Conglomerate, Distinguish, Close
∞ Dialectical Statecraft ∞ Conglomerate, Negotiate, Legislate ∞ Why
Congress Can't Establish New Models ∞ "We're All Socialists Now" ∞
Leading v. Managing or Governing

CHAPTER 8

Aristotechnology57

Internet at a Crossroads ∞ Generative Future v. Tethered Appliances ∞
Separations, Checks, & Balances ∞ Freedom, Technology, & Society

CHAPTER 9

A New American Strategy63

Terrorism: The New World Reality ∞ Auxiliary Precautions ∞ Ends
& Means ∞ Opportunity Leaders v. Problem Solvers ∞ Scarcity v.
Abundance ∞ Become the Most Inviting Nation ∞ Power as Purpose

CHAPTER 10

Elitism vs. Wisdom71

Highly-Trained Experts ∞ Two Types of Socialism, Two Types of
Capitalism ∞ Class System ∞ Three Necessary Elements of Democratic
Capitalism ∞ Is this the America We Want?

CHAPTER 11

Domesticating Aristocracy77

How did the Founders Do It? ∞ Two Sets of Rules ∞ The Special Club

CHAPTER 12

Aristotrends81

Traps, Tests, Trials ∞ The Treasury Trap ∞ The Trilateral Trap ∞ The Trap of the Top ∞ The Terrorism Trap ∞ The Tribo-national Trap ∞ The Training Trap ∞ The True Trap ∞ The Two Places that Teach Freedom

CONCLUSION

The Mini-Factory Freedom Shift93

The Spinning Wheel Principle ∞ The Crippling Fallacy of the Freedom Movement ∞ Bottom-Up, Inside-Out ∞ The Georgics Mindset ∞ The Battle for Perspective ∞ Awakening the Masses ∞ Bear Your Cross ∞ Be a Trim Tab

Coda105

Recommended Reading107

Get Involved112

About the Author114

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To Virgil,

*whose verses warned free Romans
that an empire was coming.*

They should have listened.

“The year was 2081, and everybody was finally equal. They weren’t only equal before God and the law. They were equal every which way. Nobody was smarter than anybody else. Nobody was better looking than anybody else. Nobody was stronger or quicker than anybody else. All this equality was due to the 211th, 212th, and 213th Amendments to the Constitution, and to the unceasing vigilance of agents of the United States Handicapper General.”

—*Kurt Vonnegut*

“Today’s learner will have 10-14 jobs by the age of 38.”

—*U.S. Department of Labor*

Aristocracy vs. Freedom

*What will our great-grandchildren inherit,
and how will we explain it to them?*

A new era is upon us. Many in the New Age movement believe it will start in 2012—that an Aquarian wisdom, equality, and prosperity for all are just ahead. The more down-to-earth, “left-brained” (or “unenlightened”) among us see that as unfounded, but struggle to explain and especially solve the economic, political, and societal crises we face. A religious right sees economic downturn and the threat of worse ahead as fulfillment of prophecy and a natural result of modern immorality, while futurists, trend analysts, and scenario planners remove constants from their formulas and boldly predict...change.

This author has no access to a crystal ball to see what’s ahead. Perhaps the best forecast so far has been Strauss’ and

Howe's *The Fourth Turning*, which projected that these crises were just around the corner and put into print very 9/11-like and economic crises predictions before they were generally evident. Based on their research and his own, Harry S. Dent has provided astoundingly accurate stock market predictions. But this book isn't an outline for the future of our society in general.

This book does address one rising reality in the world—the return of aristocratic rule in the United States. While this trend is not limited to North America (indeed it may well be *the* challenge to every nation in the 21st Century), it was the fledgling United States that first and most definitively put the ruling aristocratic class out of power for nearly two centuries.

Of course, aristocracy still existed—but its monopoly on power was busted. And it lasted!

For the United States to now fall back under the lash of aristocratic rule is a tragedy greater than any penned by Shakespeare, and it signals to the rest of the world that the era of freedom is limited; change is upon us.

There are many battlefields where aristocracy and freedom clash—from government and economy to media, family, immigration, community, entertainment, business, finance, religion, art, travel, law, investment, construction, technology, design, and the list goes on. But nowhere is the battle greater than in education. I speak here not of schools,

budgets, educational laws, legislatures, administrations, or curricula—few of these have much to do with *learning* anyway. But the learning a student obtains—or does not obtain—will in large part determine his or her future. Please note the word “learning”—not degree, credential, graduation, or school.

Class status in the future *may* be influenced by degrees, credentials and/or prestige, but it will *certainly* be determined by learning—or its lack.

More importantly, in a society that worships financial success above everything else, the greatest danger is that we’ll only have three types of people: aristocrats, their agents and employees, and dependents.

The other type of individual and family has been called many things—*yeomen* in British history, *frontiersmen*, *cowboys*, or *mavericks* in American lore, and also *pioneers*, *adventurers*, *landowners*, and *shopkeepers*.

More recent terms include *entrepreneurs* (including *social entrepreneurs*), *leaders* (including *social leaders*), *disruptive innovators*, *outliers*, and *anomalies*. Americans tend to wear such labels with pride. It is an interesting linguistical question to consider if perhaps the American English is more replete with such terms than the British nomenclature, and if such terms are considered derogatory. It is, after all, what the Revolution was about: Either live to work for aristocrats, or live to build for oneself and one’s posterity. And if the British tended to

look down on such cheekiness, other European and Asian nations had few positive names for such people—if they had any at all.

It was not always so. Before the “civilization” of Europe, when clans and tribes prevailed, the term “frank” (meaning “free man”) was so culturally significant that its derivatives are still found representing the currency of several nations and the very name of France, its language and its people.

In spite of, or rather because of, the aristocratic paternalism that existed in Georgian England, Jefferson was a proponent of a nation of *independents*—owners of their own farms, shops or trade, and the idea that such independents would keep America free. Hamilton argued that a nation of *dependents*—people working as employees for others—would make a better America, with more wealth in a ruling class. He had previously taken the opposite position while helping to write *The Federalist Papers*, but he subsequently felt an aristocracy would be needed to successfully compete with, and remain independent of, Europe. Of course, history reflects that the majority of Americans favored Jefferson’s approach, and an idealistic system free of upper-class rule was established. The American founders created an educational model that purposed to bring up all youth with aristocratic education, and their “classless” model lasted longer than any other in written history.

Today we live in a different system: an aristocracy. There are, in our aristocracy, the following types of people:

- Aristocrats
- Their agents
- Employees of the agents
- Non-employee dependents
- Owners

It is upon this last group—the owners—that America was built and became great. If it is to become great again, two things must happen: 1) The owners must again lead, and 2) a significant number of the citizens must again become owners. This is a matter of education, pure and simple—but not necessarily *formal* education. The learning must occur, however, or we will pass on to our children an aristocracy, where no one—not even the rulers—is free.

So, to state it succinctly: Our generation will either create an aristocracy or freedom. This book is about this battle, and how freedom can win. Today, freedom is desperately disadvantaged. It will take several miracles for freedom to triumph, the most important one being the “mini-factory” revolution, which I outline in the next chapter.

To facilitate just such miracles is the other focus objective of this book. Many of these “miracles” were born into your homes in recent years—or soon will be. This book is dedicated to the parents who embrace the long-term reality of allowing these miracles the additional miracle of a superb, world-class leadership education.

Either aristocracy or freedom will win the world in the years ahead. So this is very personal! Which side are you on? Which side were your children born to support and engage? Will you help them?

Our grandchildren will live their lives within the context and ramifications of this choice—free, or stuck in whatever level of an aristocracy (and all levels are lamentable) they inherit or achieve. While the message of fear is to “get ahead” in aristocratic terms, the call of leadership is to help build a world that is free. The era of aristocracy is coming... unless a new generation of leaders arises.

Look into the eyes of your children, or grandchildren, and ask yourself what is there. Do they seek aristocracy, or freedom? Consider. Then do the same test in the mirror.

These essays are dedicated to the leaders of the 21st Century, who stand for freedom, and who have the courage to make the miracles of freedom a reality.

The Solution: Mini-Factories

Freedom, you were everything.

If freedom is to reverse the onslaught of American and global aristocracy, it will likely do so through the greatest freedom trend of our time. This trend is revolutionizing institutions, organizations, relationships, society and even nations around the world. It is still in its infancy, and many have yet to realize its potential. The experts tend to overlook it because it seems small. In fact, it is bigger than any of the trends I list in Chapter 12. However, it will likely always seem small because it is a “bottom-up” trend with no “top-down” organizations, alliances, or even affiliations. Truthfully, it isn’t even a single trend at all—it is thousands of small trends, all following a similar pattern.

Malcolm Gladwell called this great trend, or at least part of it, “outliers,” Harry S. Dent called it the “customization” explosion, Alvin Toffler said it is the wave of “revolutionary wealth” as led in large part by “prosumers,” John Naisbitt named it the “high touch” megatrend, Stephen Covey called it the 8th Habit of “greatness,” Daniel Pink coined the descriptor “free agent nation,” and Seth Godin refers to it as “tribes.” Others have termed it “social entrepreneurship,” “the new leadership,” “a new age,” and even “the human singularity.” All of these touch on facets of this freedom trend, but I think the best, most accurate and descriptive name for it is the “mini-factory” model.

Modernism came with the factory—the ability to mass produce. This revolutionized the world—economics, governments, how we spend our time each day, what we eat and wear, relationships, the size and functions of our homes and cities, etc. It changed everything.

Today the mini-factory is changing everything just as drastically. In ancient times the wealthy set up estates or fiefdoms to cover all their needs, and the masses worked to provide the needs of their aristocratic “superiors.” In modern times the factory provided mass goods and services.

Imagine the impact on everything in our lives if each family could provide all, or even many, of its needs for itself—and do it better than kings or politicians ruling over working peasants or even corporations employing workers to produce goods and services. Such is the world of the mini-factory.

For example, what if parents could educate their children better than local school factories, with the best teachers, classes and resources of the world piped directly into their own home? What if a sick person had more time and motivation to research the cases of her symptoms than the factory doctors, and the availability of all the latest medical journals right on her computer screen? She would also have holistic works, original studies, alternative and collaborative experts, and the ability to email the experts and get answers in less time than it would take to wait in the hospital lobby. Ten friends would likely send her their experiences with similar illness within days of her mentioning casually online that she was sick. If she chose a certain surgeon, a dozen people might share their experiences with this doctor. What if integrative doctors did house calls again? What if a mother planning to travel for family vacation could just book flights and hotels herself, without calling the “expert” travel agent? Maybe she could even choose seats on the flight or see pictures of her hotel room—all in her own home between her projects and errands.

Welcome to the world of the mini-factory. I purposely used examples that are already a reality. But they were just a futuristic dream when writers like Alvin Toffler and John Naisbitt predicted them before 1990. Cartoon flip phones made super heroes, and the remote communicators in *Star Trek* seemed centuries away.

But this revolution isn't just about technology. Technology

has helped it, but the impetus of the mini-factory trend is freedom. People want to spend less time at the factory/corporation and more time at home. They want to be more involved in raising their children and improving their love life. In an aristocracy, these luxuries are reserved for the upper class. In a free society, anyone can build a mini-factory.

So what is a mini-factory? A mini-factory is anything someone does alone or with partners or a team, that accomplishes what has historically (meaning the last 150 years of modernism) been done *en masse* or by big institutions. If a charter school provides better education for some of the community, it's a mini-factory. If it does it at less cost and/or in less time spent in the classroom, so much the better.

A homeschool or private school can be a mini-factory. Of course, if the charter, private, or home school does a worse job than the regular factory, it is a failed mini-factory. If joining a multi-level company and building it into a source of real income serves you better than an employee position, it's a mini-factory. If downsizing from a lucrative professional job in Los Angeles to a private practice or job that pays much less but allows you twice as much time with your family and a more relaxed lifestyle in, say, Flagstaff or Durango and makes you happier, it's a mini-factory. Choose an industry, add the word "alternative" plus a hyphen, and you can make a good stab at a mini-factory option.

Again, a mini-factory is where you do something that has been done historically by institutions, but you do it just as

well (or in a way that is preferable for some reason) on a smaller scale. And successful mini-factories get better results than the institutionalized factories. Of course, some things may be done better by the big institutions—and we'll want those to stay around.

If the quaint, wonderful, little local bookstore goes out of business in the face of Amazon or Barnes & Nobel mega-sellers, recreate a bookstore/library by remodeling a room in your house, or cooperate with friends to create a special “reading time” once a week, etc. There are as many possibilities as your creativity and priorities will allow.

Entrepreneurship, alternative education, the downshifter movement, environmental groups, alternative health, the growth of spirituality, community architecture, the explosion of network marketing, home doctor visits, the rebirth of active fathering, and so many other trends are mini-factories. The American Founder's mini-factory was more localized, caring, interactive government. The one-room schoolhouse with its individualized mentoring and education of everyone—regardless of class—was the foundation of classless society. As long as it lasted, so did our democratic freedom.

Gardening was a foundation of American health, and general health has decreased with its diminishment. Big institutions helped eradicate infectious diseases, and today a combination of these advances with the resurgence of family gardening is a mini-factory victory.

Immigrants to the U.S. tend to be the most mini-factory focused group of all, which is why it's interesting to hear that immigration is such a "problem" to the aristocratic establishment.

Another example: Compare martial arts studios to the military. If your goal is hand-to-hand combat training, an excellent martial arts teacher who gives you personal instruction over the course of several years is a much better high-quality plan. Can you imagine what would happen if the government or a huge company set up martial arts studios in all towns and cities and used the same curriculum? More people would have martial arts classes, and a black belt would mean less and less. The quality of learning would decrease.

It all comes down to this: *Big, institutional, non-transparent, bureaucratic organizations are natural supporters of aristocracy. Freedom flourishes when the people are independent, free, and as self-sufficient as possible.*

I am not suggesting going backwards in any way. Forward progress is most likely in a nation that is both well educated and highly trained, where big institutional solutions are offered wherever they are best and individuals and groups seek smaller solutions where they better serve their needs, where free government enterprise rules apply and there are no special benefits or perks of class (either conservative aristocracy or liberal meritocracy), and where government, business, family, academia, religion, media, and community all fulfill their distinct, equally-important roles. Such a mod-

el is called freedom. It has been the best system for the most people in the history of the world, and it still is.

To adopt freedom in our time, either the aristocracy must give up its perks and voluntarily restructure society, or the masses must retake their freedoms bit by bit, day by day, by establishing mini-factories.

Mini-factories will be more successful if each person only does a few, and does them with true excellence. Freedom will flourish best if there is no organization or even coordination of the mini-factories; if individuals, partners, families and teams identify what is needed in the world and in their own lives and set out to deliver it. This will likely not be popular with or accepted by the experts—until it works, and until it can offer them a job.

This is especially hard in a time like ours where the employee mindset wants someone to “fix” things (like the economy, health care, education, etc.), exactly when an entrepreneurial mindset is most needed to take risks and initiate the best and most lasting changes.

If real, positive, and effective change is to come, it will most likely be initiated by the people acting as individuals, small groups, and teams. If it comes from the top, it will tend to only bring more aristocracy, and the day of freedom will be over for now.

Whatever your mini-factory contribution might be, consider that it will help determine the future of freedom. Mini-factories

can be hard to establish and challenging to build. Many people fail once or several times before they learn to be effective. But the type of learning that only comes from failing and then trying again is the most important in building leaders and citizens who are capable of maintaining freedom in a society. Note that this very type of education is rejected in a training model of schooling, where failure is seen as unacceptable and students are taught to avoid it at all costs. This mindset only works if an aristocracy is there to take care of the failures. In a freedom model, citizens and leaders learn the vital lessons of challenges; failures and wise risk-taking are needed.

Starting and leading a mini-factory, and indeed all entrepreneurial work, is challenging. Those who embraced this difficult path in history established and maintained freedom, while those who embraced the ease of past compromises sold themselves and their posterity into aristocracy. In the long term, though, aristocracy is much harder on everyone than freedom.

There are currently mini-factories in almost every field and nation. As you consider what mini-factories you should support, start, and build, just ask what things could be done (or are being done) better by a small mini-factory than by the big organizations that try to control nearly everything in our world. If it could be done just as well by a mini-factory, the change to the smaller entity can drastically promote freedom. If it can be done even better by a mini-factory, it is

better for life itself! The mini-factory is the new vehicle of freedom.

Take a mini-survey: What are your pet complaints? Government? Develop family government models. Health Care? Educate yourself on prevention and self-care. Education? Learn the principles of Leadership Education. Media? Start a blog. Entertainment? Develop a group of hobbyists who share your interests, whether it be Harley road trips, ice fishing, scrapbooking, etc.

You get the idea: Live deliberately, and do not wait for institutions to change to meet your needs. Do not waste your energy or good humor on complaining. Find a mini-factory that does it right and get behind it—or start one yourself. So many are needed, and they can bring the miracle of freedom!

The future remains unseen. It is the undiscovered country. Many ancients felt that fate drove the future, but the idea of freedom taught humanity to look each to his/herself, to partner with others, and to take the risk to build community and take action now in order to pass on a better life to our children and our children's children.

Today, that concept of freedom is waning—slowly and surely being replaced by a class culture. Even those who criticize this idea, who claim that there is no growing upper classes and probably won't be, belie their own thesis by doing all they can to make sure their own children get ahead—as close to the top of the socio-economic strata as possible. Those

who love freedom, whatever their stripe—be they green, red, blue, rainbow, or anything else—are needed. They need to see what is really happening, and they need to educate themselves adequately to make a difference. The most powerful changes toward freedom will likely be made by mini-factories, in thousands and hopefully millions of varieties and iterations.

Aristocracy or freedom—the future of the globe—hangs in the balance...