



## 300 MILLION AS 1 IT'S TIME TO ALL PROTEST AND VOTE WITH ONE PURPOSE: RESTORE EVERYONE'S AMERICAN DREAM OVERNIGHT

The 250 Year Government Problem We are All Fixing by Adding Our Names at [RTDNOW.COM](https://RTDNOW.COM) and Voting Adrian 2020

**The Problem:** Paralyzing Entrenched Bureaucracies create endless runaway government and poverty for the masses.

**The Solution:** The RTDNOW Plan of Horizontal Citizen self-regulation and less top down control, is designed to make every citizen a millionaire in their lifetime.

After I wrote the RTDNOW plan I kept reading history books and discovered Alvin Toffler's famous book Powershift. While I see what he saw, I am acting on it, and doing it one better. 300 Million As 1, we are all about to shift power back to the citizen, back to how we started and were intended to flourish, in an organized plan to rapidly implement functional citizen equality. I call it "Redeem the Dream Now".

Read below two passages where Toffler defines the bureaucracy problem which causes poverty and homelessness. He calls the solution "horizontal self-regulation"; I call it "ACT 1 of the RTDNOW Plan: The RTDNOW Citizens Continental Congress", a 300 million person online forum.

Like the visionary founders of America, Mr. Toffler shows us the next step without a way to achieve it. He's a philosopher. I'm a philosopher AND an implementor. You need both to lead in harmony, to accomplish and succeed. The new RTDNOW Plan, what I am introducing to every citizen, is the plan to achieve a fully participatory equality society, online, a Citizen-First America, which restores the original and real American Dream for all. Where we all thrive, and the brightest stars still shine. It also removes corruption that has bankrupted us all, and rebuilds the next American Dream jobs engine to save America from total economic collapse.

Mr. Toffler's 3 book trilogy, (*Futureshock*, *The Third Wave*, and *Powershift*), covers and forecasts 100 years of dramatic global change: from farming societies, to industrial smokestack societies, to symbolic information societies. They are all good wordy reads.

But now that we are all here in the information society he forecasted, 300 Million As 1, it's time to remake our society, to be our own, once more. It's time to remake America over-night, so it can be responsive to all its citizens' needs, so in a new citizen-focused societal plan, The RTDNow Plan, everyone working 8 hours a day in America, becomes a millionaire in their lifetime. It's designed so we all thrive.

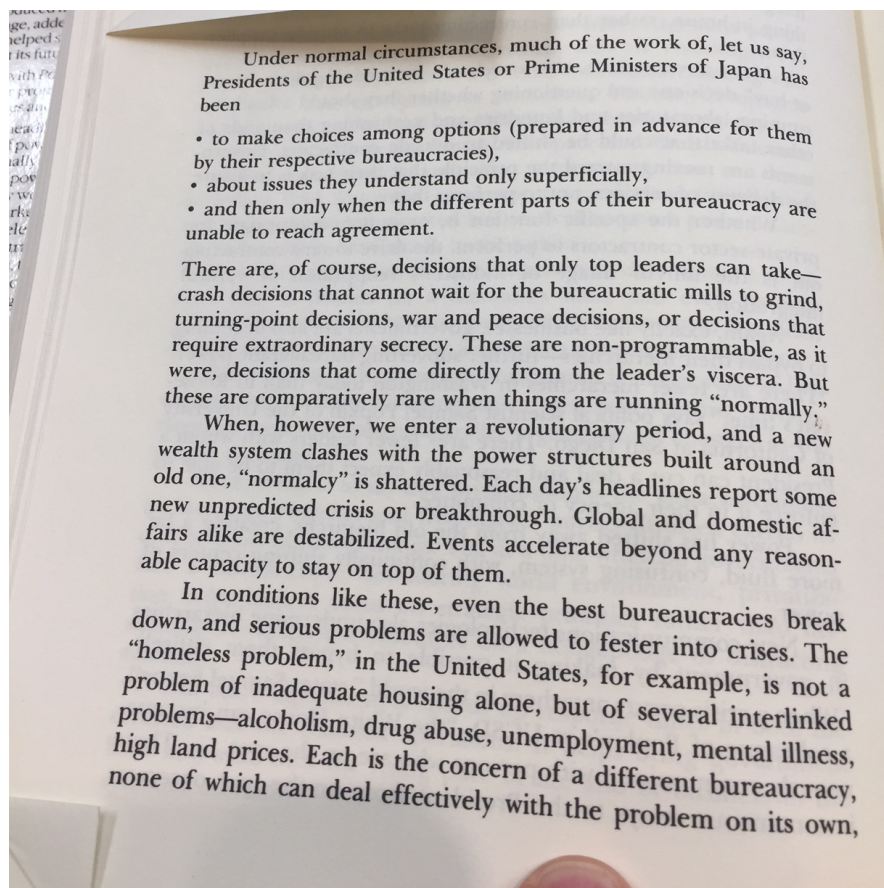
This is why it's time to all Protest and Vote together with a singular purpose: Restoring Everyone's American Dream. In our instant information society of today we can all do it virtually overnight: 300 Million As 1, Add your name at [RTDNow.COM](https://www.rtdnow.com) and vote ADRIAN 2020, President of the United States, and REDEEM THE DREAM NOW.

Read the excerpts below about the massive global POWERSHIFT going on. I want us to all make it work for all citizens, instead of against us, as it is designed to do now. My message is: 300 MILLION AS 1, WE ARE THE CHANGE.

## Powershift

By Alvin Toffler

*Excerpt Pages 262 – 264*





and none of which wants to cede its budget, authority, or jurisdiction to another. It is not merely the people who are homeless, but the problem.

Drug abuse, too, requires integrated action by many bureaucracies simultaneously: police, health authorities, the schools, the foreign ministry, banking, transportation, and more. But getting all these to act effectively in concert is almost impossible.

Today's high-speed technological and social changes generate precisely this kind of "cross-cutting" problem. More and more of them wind up in limbo, and more turf wars break out to consume government resources and delay action.

In this environment, political leaders have the opportunity to seize power from their own bureaucrats. Conversely, as they see problems escalating into crises, political leaders are often tempted to take extreme measures, setting up all kinds of task forces, "czars," "plumber's groups," and "secret teams" to get things done.

Driven by frustration, some political leaders come to despise their bickering civil servants, and rely ever more heavily on intimates, on secrecy, informal orders, and arrangements that end-run and actually subvert the bureaucracy.

This is, of course, exactly what the Reagan White House did so disastrously in the Irangate case, when it set up its own secret "enterprise" to sell arms to Iran and pipe the profits to the contra forces in Nicaragua, even at the risk of violating the law.

Less dramatically, when George Bush asked the State Department and the Pentagon to prepare proposals for him to present to NATO, in mid-1989, the usual hordes of mid- and senior-level bureaucrats put on their green eyeshades and masticated the ends of their pencils. But what ultimately came up the line from them were a series of warmed-over, trivial proposals.

Bush was under political pressure, at home and abroad, to come up with something more dramatic—something that would steal the thunder from the latest proposals made by Soviet leader Gorbachev. To get it, he threw away the bureaucratic script, called in Cabinet members and a handful of senior aides, and drew up a plan to withdraw some U.S. troops from Europe. It won instant approval from the allies and the American public.

Similarly, West German Chancellor Helmut Kohl simply ignored his foreign ministry when he first outlined his list of ten conditions for uniting the two Germanys.

Whenever a leader end-runs the bureaucracy in this way, dire



warnings that disaster looms rise from its ranks. This is often followed by leaks to the press designed to undermine the new policy.

Nevertheless, in times of rapid change, requiring instant or imaginative responses, cutting ministries or departments out of the loop comes to be seen as the only way to get anything done, which accounts for the proliferation of *ad hoc* and informal units that increasingly honeycomb governments, competing with and sapping the formal bureaucracy.

All this, when combined with privatization and the looming redistribution of power to local, regional, and supra-national levels, points to basic changes in the size and shape of government tomorrow. It suggests that, as we move deeper into the super-symbolic economy, mounting pressures will force governments, like corporations before them, into a process of painful restructure.

This organizational agony will come even as politicians attempt to cope with a wildly unstable world system, plus all the dangers outlined in the previous chapter, from unprecedented environmental crises to explosive ethnic hatreds and multiplying fanaticisms.

What we can expect to see, therefore, is sharpened struggle between politicians and bureaucrats for control of the system as we make the perilous passage from a mass to a mosaic democracy.



## CODA:

### FREEDOM, ORDER, AND CHANCE

**T**his book has told the story of one of the most important revolutions in the history of power—a change that is now reshaping our planet. Over the past generation millions of words have been devoted to upheavals in technology, society, ecology, and culture. But relatively few have attempted to analyze the transformation in the nature of power itself—which drives many of these other changes.

We have seen how, at every level of life, from business to government and global affairs, power is shifting.

Power is among the most basic of social phenomena, and it is linked to the very nature of the universe.

For three hundred years Western science pictured the world as a giant clock or machine, in which knowable causes produced predictable effects. It is a determinist, totally ordered universe, which, once set in motion, pre-programs all subsequent actions.

If this were an accurate description of the real world, we would all be powerless. For if the initial conditions of any process determine its outcome, human intervention cannot alter it. A machine-like universe set in motion by a Prime Mover, divine or otherwise, would be one in which no one has power over anything or anyone. Only, at best, an illusion of power.

Power, in short, depends on cracks in the causal chain, events that are not all pre-programmed. Put differently, it depends on the existence of chance in the universe and in human behavior.

Yet power cannot operate in an entirely accidental universe either. If events and behavior were really random, we would be equally helpless to impose our will. Without some routine, regular-



ity, and predictability, life would force upon us an endless series of random choices, each with random consequences, and thus make us powerless prisoners of fortune.

Power thus implies a world that combines both chance and necessity, chaos and order.

But power is also linked to the biology of the individual and the role of government or, more generally, the state.

This is so because all of us share an irrepressible, biologically rooted craving for a modicum of order in our daily lives, along with a hunger for novelty. It is the need for order that provides the main justification for the very existence of government.

At least since Rousseau's *Social Contract* and the end of the divine right of kings, the state has been seen as party to a contract with the people—a contract to guarantee or supply the necessary order in society. Without the state's soldiers, police, and the apparatus of control, we are told, gangs or brigands would take over all our streets. Extortion, rape, robbery, and murder would rip away the last shreds of the "thin veneer of civilization."

The claim is hard to deny. Indeed, the evidence is overwhelming that in the absence of what we have earlier described as vertical power—order imposed from above—life quickly becomes a horror. Ask the residents of once-beautiful Beirut what it means to live in a place where no government has sufficient power to govern.

But if the first function of the state is to ensure order, how much is enough? And does this change as societies adopt different systems of wealth creation?

When a state imposes iron control over everyday life, silences even the mildest criticism, drives its citizens into their homes in fear, censors the news, closes the theaters, revokes passports, knocks on the door at 4:00 A.M. and drags parents from their screaming children—who is served? The citizen in need of a modicum of order—or the state itself, protecting itself from outrage?

When does order provide necessary stability for the economy—and when does it strangle needed development?

There are, in short, to analogize from Marx, two kinds of order. One might be called "socially necessary order." The other is "surplus order."

Surplus order is that excess order imposed not for the benefit of the society, but exclusively for the benefit of those who control the state. Surplus order is the antithesis of beneficial or socially necessary order. The regime that imposes surplus order on its

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suffering citizens deprives itself of the Rousseauian justification for existence.

States that impose surplus order lose what Confucians called the "Mandate of Heaven." Today they also lose their moral legitimacy in an interdependent world. In the new system now emerging, they invite not only the attention of global opinion but the sanctions of morally legitimate states.

The widespread opprobrium directed at the Chinese hardliners after the Beijing massacre in 1989—a wave of criticism joined in by the United States, the European Community, Japan, and most other nations of the world—was timid. Each country coolly pondered its economic interests in China before announcing a position. The U.S. President almost immediately dispatched a secret mission to smooth over ruffled relations between the two governments.

Nevertheless, despite all the opportunism and *realpolitik*, the entire world, in effect, voted on the moral legitimacy of the hardliners' regime. The world said, loud enough for Beijing to hear, that it considered the regime's murderous behavior an overreaction and an attempt to impose surplus order.

Beijing angrily replied that the rest of the world had no right to intervene in its internal affairs and that the morality of the critics could also be questioned. But the fact that so many countries were compelled to speak out—even if diffidently, and even if their private policies contradicted their public expressions—suggests that global opinion is growing more articulate, and less tolerant of surplus order.

If so, there is a hidden reason.

The revolutionary new element—a change brought about by the novel system of wealth creation—is a change in the level of socially necessary order. For the new fact is that, as nations make the transition toward the advanced, super-symbolic economy, they need more horizontal self-regulation and less top-down control. Put more simply, totalitarian control chokes economic advance.

Student pilots often fly with white knuckles tightly gripping the controls. Their instructors tell them to loosen up. Overcontrol is just as dangerous as undercontrol. Today, as the crises in the Soviet Union and other countries demonstrate, the state that attempts to overcontrol its people and economy ultimately destroys the very order it seeks. The state with the lightest touch may accomplish the most, and enhance its own power in the process.



This may—just may—be bad news for totalitarians. But enough ominous signs darken the horizon to dispel facile optimism.

Those who have read this far know that this book offers no utopian promises. The use of violence as a source of power will not soon disappear. Students and protesters will still be shot in plazas around the world. Armies will still rumble across borders. Governments will still apply force when they imagine it serves their purposes. The state will never give up the gun.

Similarly, the control of immense wealth, whether by private individuals or public officials, will continue to confer enormous power on them. Wealth will continue to be an awesome tool of power.

Nevertheless, despite exceptions and unevenness, contradictions and confusions, we are witnessing one of the most important changes in the history of power.

For it is now indisputable that knowledge, the source of the highest-quality power of all, is gaining importance with every fleeting nanosecond.

The most important powershift of all, therefore, is not from one person, party, institution, or nation to another. It is the hidden shift in the relationships between violence, wealth, and knowledge as societies speed toward their collision with tomorrow.

This is the dangerous, exhilarating secret of the Powershift Era.