The founders built the first 250 years.
The next 250 are up to us.

The republic was designed for a particular kind of citizen: capable, self-governing, and protective of liberty. That citizen is disappearing, for reasons you'll read about inside.

If we want a different future, we have to build it upstream, where character and conviction are actually formed: the family.

In these pages, you'll see examples of this working and why this may be the highest-leverage philanthropic opportunity of our time.

Your grandchildren will live in whatever we build now.

LIBERTAS NETWORK

Libertas.org | info@libertas.org
2183 W Main, #A102, Lehi, UT 84043

AMERICA AT 250 500?

THE FUTURE DEPENDS ON FAMILIES

A review of effective philanthropy to support America's next 250 years

OUT WITH SCHOOLING. IN WITH EDUCATION.

Innovative strategies to shape the citizenry of America's future

How to Build an Even Brighter America

And why most current strategies fail

This single-issue periodical is a publication of Libertas Network to help philanthropic investors like you maximize your impact to help secure America's future.

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"THE PRESERVATION OF THE SACRED FIRE OF LIBERTY, AND **THE DESTINY OF THE REPUBLICAN MODEL OF GOVERNMENT**, ARE... STAKED ON THE EXPERIMENT ENTRUSTED TO THE HANDS OF THE AMERICAN PEOPLE."

George Washington
First Inaugural Address, 1789

LETTER FROM THE CHAIRMAN

Dear Friend,

I've spent my career building things—companies that solve real problems, create real jobs, and generate real value. I co-founded Omniture, grew it from a student project to a global enterprise, and sold it to Adobe. I know what it takes to build something that lasts. And I know the difference between motion and progress.

That experience has admittedly made me a skeptic when it comes to philanthropy.

I'm frequently asked to fund candidates and causes. I've written checks. I've attended the dinners. And I've watched, year after year, as the trajectory of the country barely shifts—or shifts in the wrong direction despite our "wins."

The problem isn't that these organizations are insincere. The problem is that most freedom-oriented philanthropy is downstream and reactive. We fund legal battles after the damage is done. We fund campaigns for candidates who inherit a culture that no longer understands why liberty matters. We keep fighting fires while someone else controls the match factory.

The institutions that shape the rising generation—schools, universities, media—have long been captured by ideas that run counter to human flourishing. This didn't happen by accident. It happened through decades of patient investment in cultural infrastructure while those of us who believe in liberty focused elsewhere. **If we want a different outcome, we need a different strategy.**

That's why I serve as Chairman of Libertas Network.

We build the infrastructure that forms the kind of citizens a free society requires, starting with the family. Our various programs act as a flywheel—each element reinforcing the others, compounding over time.

We are raising $75 million over the next three years to reach ten million families annually. I'm not asking you to fund another defensive skirmish. I'm inviting you to be a builder and a visionary—to help build something that changes the terms of the fight altogether.

I believe this is the highest-leverage opportunity I've encountered in a lifetime of building and giving. I hope you'll read what follows—and then join us.

With respect,

John Pestana

John Pestana
Chairman of the Board, Libertas Network
Co-founder, Omniture and ObservePoint

Letter from the President

Dear friend in freedom,

Dan Sullivan, the famed entrepreneur coach, teaches his clients that if you want to make your present better, you have to make your future bigger. It's a simple insight with profound implications: the scope of what we build today is determined by the scale of what we envision for tomorrow.

So where are the dreamers today? **Where are the men and women willing to envision a bigger future for our posterity—not just the next election, but the next *century* and beyond?**

John Adams worried about this. Remarking on the French Revolution, he wrote to his cousin Samuel, "Everything will be pulled down. So much seems certain. But what will be built up? Are there any principles of political architecture? … Will the struggle in Europe be anything other than a change in impostors?"

We might ask the same question of America, now that 250 years have passed. Institutions are crumbling, and the citizenry is ignorant and disengaged. Where are those who understand and can build with true principles?

Adams and his associates built the foundation of what would become the greatest nation in history. We have inherited their work. **The question is whether we will build on it—or watch it crumble while we fight rearguard skirmishes.**

I believe too much of today's freedom-oriented giving chases symptoms and short-term battles. Too little builds the formative institutions that will determine the shape of the next century.

This special-issue magazine assumes that you're a builder—that you'd like to be a part of creating a legacy that is lasting and impactful. That's what Libertas Network was created to do. We are building what others have neglected: a national, family-first system that forms citizens capable of self-government.

I believe too much of today's freedom-oriented giving chases symptoms and short-term battles. Too little builds the formative institutions that will determine the shape of the next century.

Our conviction is simple. **America won't be saved at the Capitol**, vital as legislation is. **It won't be saved in the courtroom**, necessary as litigation is. **It won't be saved in the classroom**, important as education is. **If America is to be saved, it will be saved upstream—at the family dinner table**, where social fabric is woven, where critical thinking is modeled, where civic responsibility is demonstrated, where the ideas of liberty become lived experience rather than abstract theory.

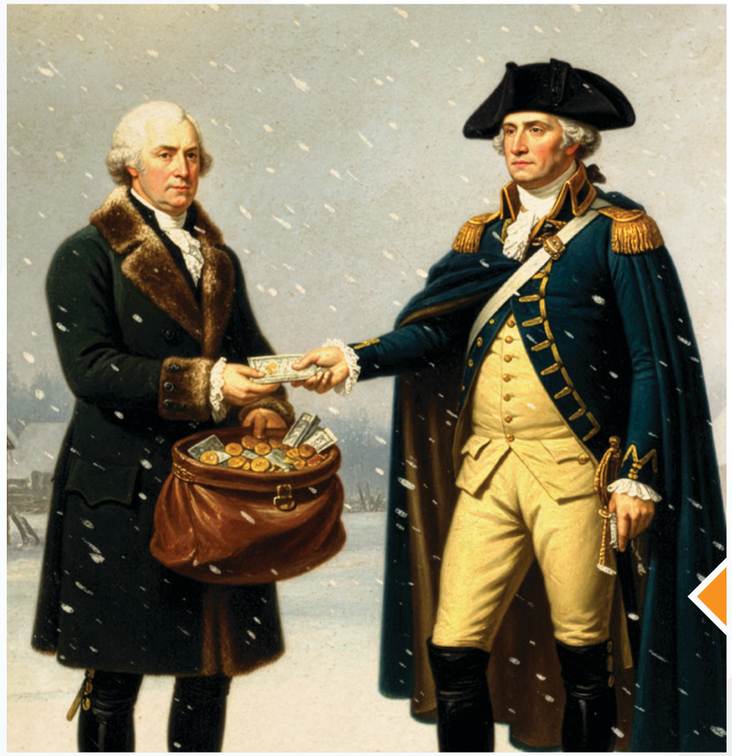
That's where Libertas works. The pages ahead will show you how this system works. You'll see the scope of the challenge we face—and why most responses to it have failed to bend the curve. You'll encounter the programs that comprise our national infrastructure and the measurable results they're already producing. You'll understand why families are the highest-leverage point of intervention in the entire American system. And you'll see the opportunity before us: a rare moment when proven models are ready to scale, when the infrastructure exists, when what's needed is the capital and conviction to build at the level the moment demands.

We are raising $75 million over the next three years to reach ten million families annually. This magazine is our case for why that investment matters—and why the families who make it will be remembered as builders, not merely donors.

I hope you'll read it with the seriousness it deserves. And I hope you'll join us in constructing something worthy of the founders who built before us—and the generations who will inherit what we leave behind.

Gratefully,

Connor Boyack
Founder and President,
Libertas Network



SECTION I

The Foundations

Civilizations rise and fall in patterns. The question facing America at 250 is whether we recognize those patterns in time to break them. This section examines what history teaches about decline, what the founders assumed would sustain the republic, and why those assumptions no longer hold.

It also introduces Libertas Network's thesis: that lasting renewal begins upstream, in the institution every society neglects until too late—the family.

WHY COUNTRIES COLLAPSE

AND WHAT CAN SAVE THEM

In 1776, a small band of colonial rebels did something unprecedented: they built a republic from first principles. They did not merely seize power; they architected a system designed to outlast them. They studied the failures of Athens and Rome. They debated the nature of man, the limits of government, and the conditions under which liberty could endure. And then they staked their lives on an experiment.

Two hundred and fifty years later, that experiment faces a test its founders would have recognized.

Not because of foreign invasion or military defeat. Not because of a single catastrophic event. But because of something quieter, more familiar, more difficult to detect: *the slow erosion of the cultural foundations on which self-government depends.*

The founders widely understood that republics are fragile. They knew that every previous attempt at self-governance had eventually failed—and they studied why. What they discovered was a pattern so consistent it might as well be a law: free societies do not fall from external conquest alone. **They often hollow out from within, gradually losing the civic character that made freedom possible in the first place.**

The question we face is whether we will recognize the pattern in time to interrupt it.

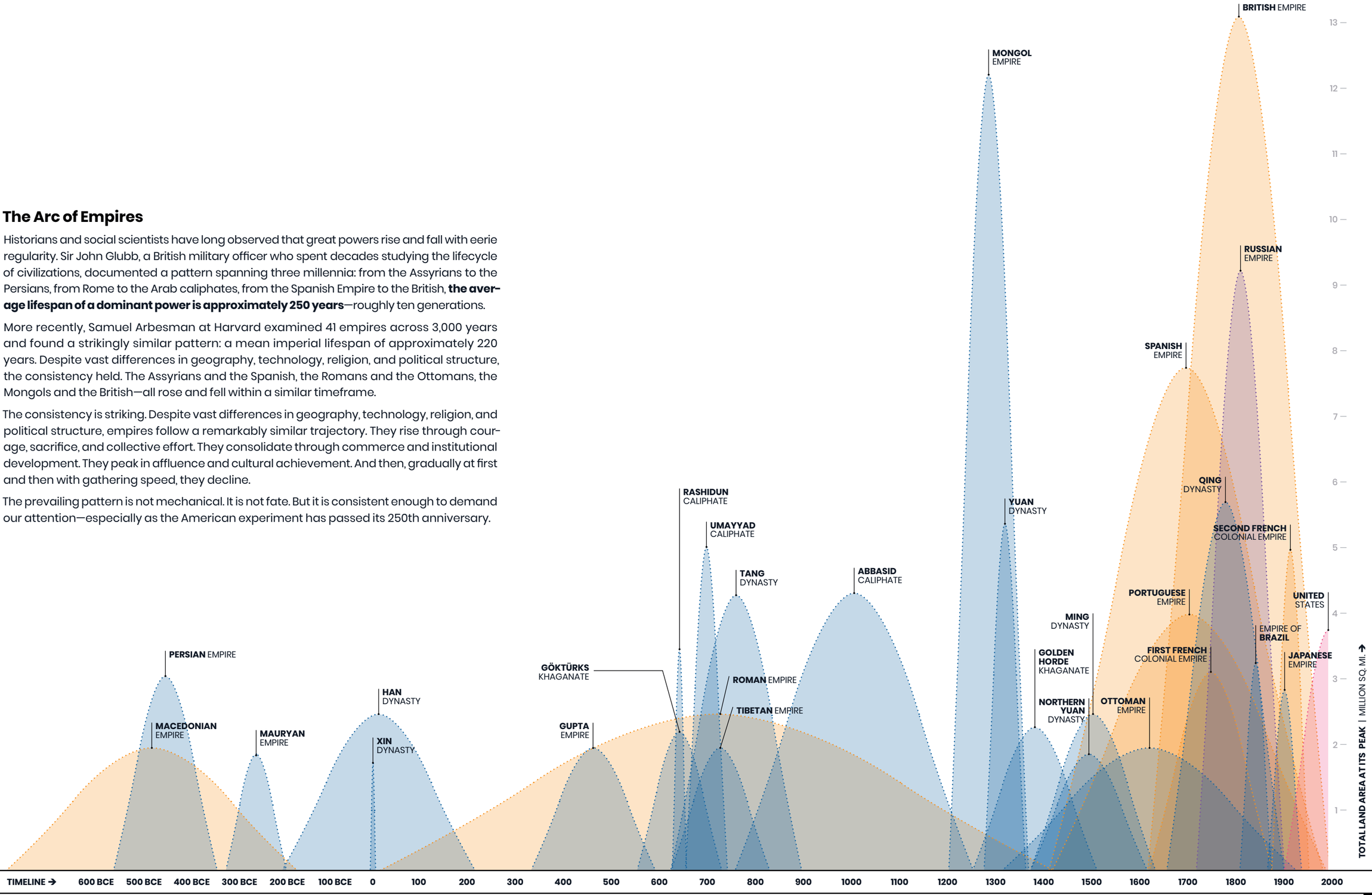
The Arc of Empires

Historians and social scientists have long observed that great powers rise and fall with eerie regularity. Sir John Glubb, a British military officer who spent decades studying the lifecycle of civilizations, documented a pattern spanning three millennia: from the Assyrians to the Persians, from Rome to the Arab caliphates, from the Spanish Empire to the British, **the average lifespan of a dominant power is approximately 250 years**—roughly ten generations.

More recently, Samuel Arbesman at Harvard examined 41 empires across 3,000 years and found a strikingly similar pattern: a mean imperial lifespan of approximately 220 years. Despite vast differences in geography, technology, religion, and political structure, the consistency held. The Assyrians and the Spanish, the Romans and the Ottomans, the Mongols and the British—all rose and fell within a similar timeframe.

The consistency is striking. Despite vast differences in geography, technology, religion, and political structure, empires follow a remarkably similar trajectory. They rise through courage, sacrifice, and collective effort. They consolidate through commerce and institutional development. They peak in affluence and cultural achievement. And then, gradually at first and then with gathering speed, they decline.

The prevailing pattern is not mechanical. It is not fate. But it is consistent enough to demand our attention—especially as the American experiment has passed its 250th anniversary.



The Stages of Decline

What does decline actually look like? Not the dramatic collapse of Hollywood imagination—cities burning, armies at the gates—but the slower, subtler process that precedes it?

Glubb identified a sequence of stages that civilizations pass through. After the ages of pioneers, conquest, commerce, and affluence comes what he called the Age of Intellect, followed by the Age of Decadence. These final stages share common features across cultures and centuries.

1. Shift from duty to entitlement

In a rising civilization, citizens ask what they can contribute. In a declining one, they ask what they are owed. The ethos of sacrifice that built the nation gives way to an ethos of consumption. Public service becomes a vehicle for private gain. The question "What is good for us?" is replaced by "What is good for me?"

2. Erosion of civic engagement

Citizens withdraw from public life. Voter participation declines, but more importantly, the deeper forms of civic involvement—local governance, voluntary associations, community institutions—wither. People become spectators rather than participants in their own society. They outsource responsibility to professionals, experts, and the state.

3. Fracturing of shared identity

A rising civilization possesses a coherent sense of who it is and what it stands for. A declining one fragments into competing factions, each with its own grievances and its own version of history. The common story that once unified the nation dissolves into a cacophony of tribal narratives. Citizens no longer see themselves as part of a shared project; they see themselves as members of warring camps. (Is any of this sounding familiar?)

4. Decline of the family

In every civilization Glubb studied, the weakening of family structures preceded broader social collapse. Marriage rates fall. Fertility declines. Children are raised in fragmented households or, increasingly, by institutions rather than by parents. The family—the primary unit of cultural transmission—loses its capacity to form the next generation.

5. Corruption of education

Early in a civilization's life, education focuses on character formation, civic virtue, and practical competence. Late in its life, education becomes credentialism—the accumulation of degrees and certifications disconnected from wisdom or capability. Schools teach students what to think rather than how to think. History becomes a catalogue of grievances rather than a source of insight. The rising generation emerges credentialed but not educated, trained but not formed.

6. Rise of entertainment as escape

Bread and circuses, as the Romans knew. When citizens lose confidence in the future, they retreat into distraction. Celebrity culture replaces civic culture. Recreation becomes the organizing principle of life. The serious questions—*How should we live? What do we owe each other? What is worth sacrificing for?*—are drowned out by noise.

7. Fiscal irresponsibility

Declining empires spend beyond their means, accumulating debts they cannot repay. They make promises to their citizens that future generations will be forced to honor—or default on. The short-term comfort of the present is purchased at the expense of the long-term solvency of the nation.

8. Military overextension

The empire stretches itself thin, defending commitments it can no longer afford, fighting wars it can no longer win, maintaining a global presence that drains resources needed at home.

And beneath all of these: a loss of confidence. A civilization in decline no longer believes in itself. It becomes defensive, apologetic, uncertain of its own values. It loses the will to transmit its culture to the next generation.

America in 2026

Read that list again. Then look around.

The United States today exhibits nearly every marker of civilizational decline that historians have identified across three millennia of human experience.

Civic engagement is collapsing. Fewer than half of Americans can even name the three branches of government. Trust in institutions—Congress, the media, public schools, organized religion—has fallen to historic lows. Participation in local governance, community organizations, and voluntary associations has declined for decades. Robert Putnam documented this trajectory a generation ago in *Bowling Alone*; it has only accelerated since.

The family is fragmenting. The marriage rate has fallen by nearly 60 percent since 1970. More than 40 percent of children are now born to unmarried mothers. The share of children living with both biological parents has declined precipitously. And the downstream effects are visible everywhere: in mental health crises among the young, in declining academic performance, in rising rates of loneliness and despair.

Education has become credentialism. American students spend more years in school than ever before, accumulate more debt than any generation in history, and emerge less prepared for productive adulthood. Civic literacy is abysmal. Historical knowledge is fragmentary at best. The average college graduate cannot articulate the principles of the American founding, the structure of the Constitution, or the arguments for and against self-government.

Entertainment has colonized daily life. The average American spends more than seven hours per day consuming media. Social media has fractured attention and rewired the brain's reward circuits. Celebrity culture dominates public discourse. Serious engagement with ideas, history, and civic life has been crowded out by an endless stream of distraction.

Fiscal irresponsibility has reached staggering proportions. The national debt quickly approaches $40 trillion. Entitlement spending consumes an ever-larger share of the federal budget. The Congressional Budget Office projects that interest payments on the debt will soon exceed defense spending. We are borrowing from our grandchildren to fund our consumption today.

And beneath it all: a crisis of confidence. Americans are increasingly unsure what America is, what it stands for, and whether its founding ideals are worth defending. The nation's history is taught as a litany of sins rather than a complex inheritance worth understanding. Young people are less likely than any previous generation to express pride in their country or confidence in its future.

This is not partisan observation. These trends have accelerated under administrations of both parties. They are not the result of a single policy failure or a single election. **They are the cumulative consequence of decades of cultural drift—of outsourcing formation to institutions that do not love our children, of treating the family as an afterthought, of assuming that freedom would sustain itself without deliberate cultivation.**

The Crucial Variable

But here is what the pattern also reveals: **decline is not destiny.**

The historical record shows that civilizations decline when they lose the capacity to form citizens capable of self-government. The causation runs in one direction. First, the culture weakens. Then the institutions hollow out. Then the politics becomes chaotic. Then the collapse.

This sequence suggests something important: the decisive variable is not political. It is cultural. And the decisive institution is not the state. **It is the family.**

Every civilization that has endured—or that has renewed itself after a period of decline—has done so by strengthening the formative institutions that produce capable citizens. The Roman Republic survived for centuries because Roman families deliberately cultivated civic virtue in their children. The American founding succeeded because colonial families had spent generations forming the kind of people who could sustain self-government.

Alexis de Tocqueville saw this clearly when he visited America in the 1830s. What struck him most was not the Constitution or the federal structure. It was the thickness of American civil society—the voluntary associations, the local institutions, the habits of self-governance practiced in families, churches, and communities long before Americans participated in national politics. These were the seedbeds of American liberty. Without them, Tocqueville warned, democracy would degenerate into soft despotism—a comfortable tyranny in which citizens traded their freedom for security and ease.

The founders understood this, too. They designed a system of limited government precisely because they assumed citizens would govern themselves—in their families, in their communities, in their daily lives. The Constitution was never meant to substitute for civic virtue. It was meant to channel and protect it. Remove the virtue, and the machinery becomes a shell.

The Choice Before Us

Two hundred and fifty years after 1776, America stands at a crossroads.

One path leads where every previous civilization has gone: continued cultural erosion, institutional decay, political dysfunction, and eventual collapse or conquest. This is the path of drift—of assuming that freedom is self-sustaining, that the next generation will somehow absorb the values we have failed to teach them, that technology or policy or the next election will solve what is fundamentally a crisis of formation.

The other path leads to an unprecedented outcome: a deliberate renewal of the cultural foundations that make self-government possible. Not through politics, but through the patient, unglamorous, generational work of rebuilding the institutions that form citizens.

The pattern of history is clear, but patterns can be broken. Decline is a choice—a choice made in a thousand small surrenders, a thousand failures to transmit what matters, a thousand decisions to outsource responsibility to someone else.

And if decline is a choice, so is renewal.

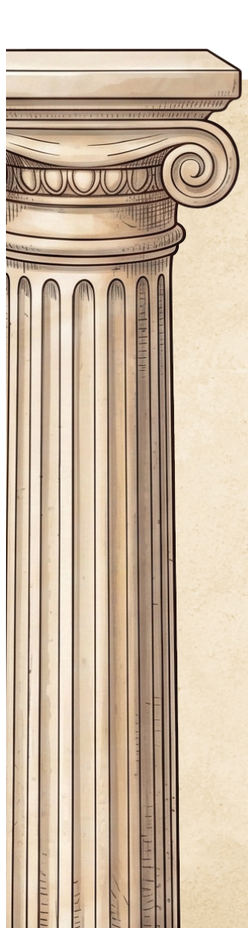
The founders did not merely inherit a free society. They built one—deliberately, against enormous odds, with full awareness of how fragile their experiment would be. They studied history precisely so they could avoid its mistakes. They architected institutions precisely because they knew that liberty would not sustain itself.

We face the same task. The question is not whether we can predict the future. It is whether we will build for it. Whether we will invest in the upstream work of forming citizens who understand liberty, practice self-governance, and carry the American experiment forward. Whether we will recover what Tocqueville saw and the founders assumed: that freedom is not a gift but a discipline, cultivated in families and communities, transmitted across generations, renewed in each one.

The year 2026 marks 250 years since the founding. The next 250 years—whether America reaches 2276 as a free republic or as a cautionary tale—will be decided not in the halls of Congress but in the habits of households. Not by what we say we believe, but by what we build.

The hour is late. But it is not too late.

The question is whether we will build.

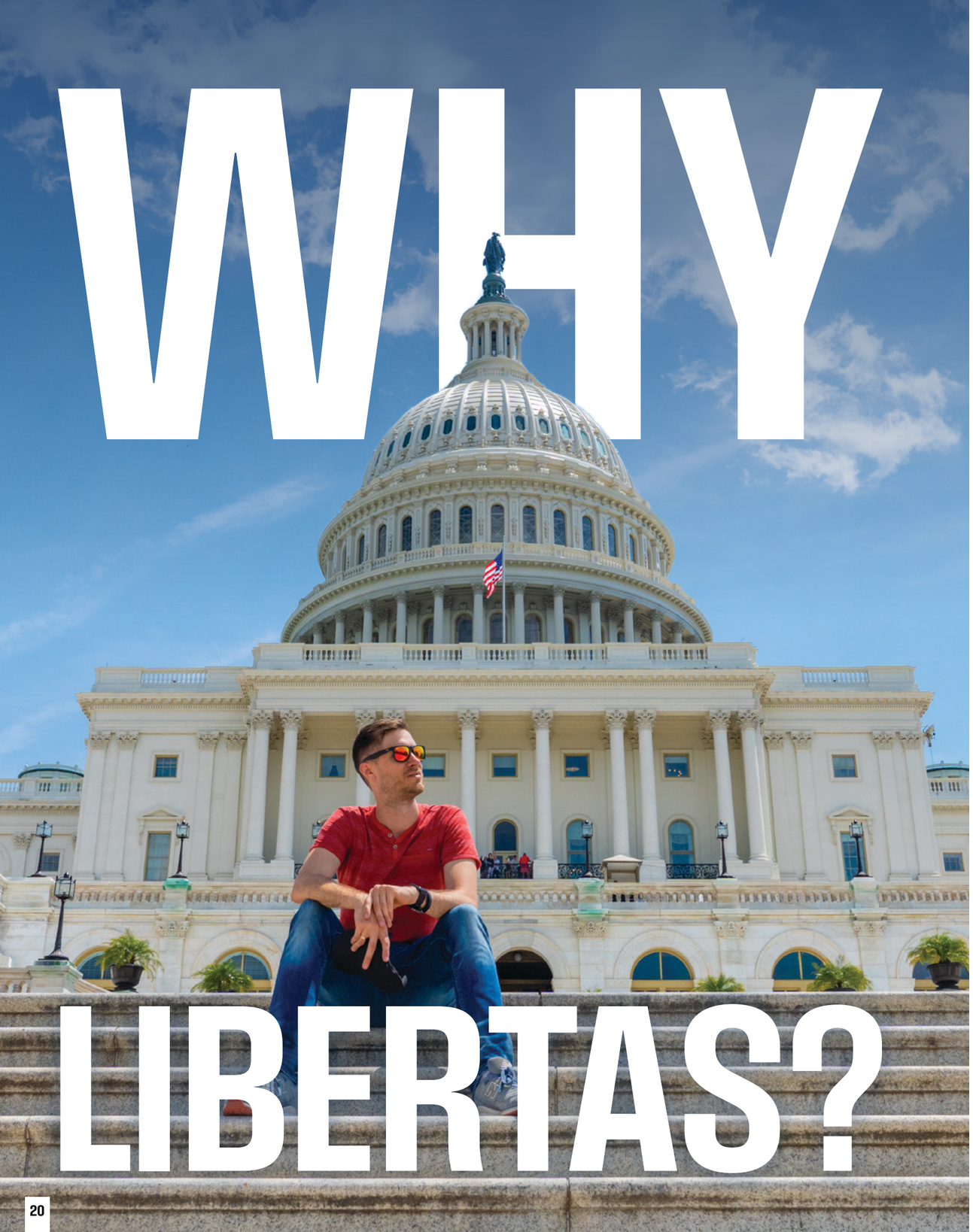


1776 What the Founders Assumed	2026 What the Nation Confronts
High literacy rates	Civic ignorance
Strong families	Family decline
Local community institutions	Loneliness epidemic
Entrepreneurs and tradespeople	Credentialism
Self-reliance as a cultural norm	Bureaucratic gatekeeping
Biblical & classical moral grounding	Digital fragmentation
Voluntary associations everywhere	Declining trust

The distance between these two columns is the measure of our challenge. The founders built a system designed for one kind of citizen; we have produced another. Their architecture assumed capacities we no longer cultivate, virtues we no longer instill, institutions we have allowed to hollow out.

Revival is possible. But it will require the patient, generational work of forming citizens capable of sustaining a free society—rebuilding what has been lost through the very institution the founders took for granted: the family. The strategy is clear: equip households with the ideas, experiences, and connections that make freedom a lived reality rather than an inherited memory.

The question is who will undertake it.



EVERY FREE SOCIETY DEPENDS ON INSTITUTIONS THAT FORM CAPABLE CITIZENS.

This is not a slogan. It is a structural requirement. Constitutions do not enforce themselves. Laws do not generate the virtues they assume. Elections do not produce wisdom in voters who were never taught to think. A republic is only as durable as the people who compose it—and those people must be formed somewhere, by someone, according to some vision of what a virtuous citizen should be.

For most of American history, this formation happened organically. Families taught children to work, to save, to honor their commitments, to distrust concentrated power. Churches reinforced moral frameworks. Local communities provided dense networks of accountability and mutual obligation. Schools supplemented what homes had already begun. The system was imperfect, but it was coherent—and it produced generations of citizens capable of sustaining self-government.

For decades, that system has been quietly hollowed out.

The institutions that once formed the virtuous American citizen have either abdicated, been captured, or been displaced by alternatives hostile to the very idea of self-governing citizenship. And in their place, we have erected nothing enduring. We have assumed that freedom would somehow regenerate itself, that the next generation would absorb the values that were never explicitly taught to them, and that the cultural capital accumulated over centuries would never run out.

It is running out. And the question is no longer whether we need to rebuild these formative institutions. The question is who will do it… and how.

Why the Usual Suspects Cannot Solve This

The conservative and liberty-oriented ecosystem is filled with sincere, hardworking organizations. Many do important work. But if you step back and make an honest assessment of the situation, the conclusion you will reach is that, *despite billions of dollars invested over decades, the cultural trajectory has not reversed.* At best, we have slowed the decline in certain areas.

This is not primarily a failure of effort. It is a failure of the model.

Consider think tanks. They produce research, policy briefs, and intellectual frameworks. This work matters, as ideas have consequences. But think tanks speak primarily to legislators, journalists, academics, and donors. They operate in the detached realm of abstraction, one step removed from the lived experience of ordinary families. Think tanks (if successful) shape the intellectual climate, but they do not shape people directly. And it is people—not arguments—who carry a civilization forward.

Consider political organizations. They mobilize voters, fund candidates, and fight legislative battles. This work is necessary, as politics is where policy becomes law. But political organizations operate on electoral cycles, not generational timescales. Their incentives push toward short-term wins: the next campaign, the next vote, the next news cycle. They are structurally incapable of investing in the slow, unglamorous work of forming citizens over decades. And they face a deeper problem: they are trying to mobilize a citizenry that is already formed—or malformed—by the time it reaches voting age. Political organizations harvest; they do not cultivate. *And you cannot harvest what was never planted.*

Consider schools. In theory, education should be the primary institution of civic formation. In practice, American schools have largely abandoned that mission—or worse, inverted it. Public schools are captured by bureaucracies and ideologies that reject the founding principles of the United States. And even the best schools can't mold the individual in a one-size-fits-all system. They can instruct, but they cannot form in the deepest sense—because formation happens in the context of love, relationship, and daily life. Schools are downstream of homes. When homes fail to form, schools cannot compensate.

Consider philanthropy. Most financial support in the liberty space is reactive: responding to the latest crisis,

funding the most urgent lawsuit, supporting the candidate who might hold the line for another cycle. This giving is not wrong, but it is insufficient. It typically treats symptoms while leaving causes unaddressed. It funds firefighting while ignoring fire prevention. It rarely compounds because it does not build anything durable. A legal victory can be reversed by the next court. An electoral win can be undone by the next election. But, though it takes time and patience, a generation of well-formed citizens creates momentum that is far harder to reverse.

The common thread is this: none of these institutions is designed to do the one thing that matters most—form the next generation of Americans at the source, in the context where formation actually happens.

That source is the family.

The Highest-Leverage Investment

The family is society's natural and fundamental institution. It predates governments, churches, schools, and markets. It is where children first learn language, morality, and identity. It is where habits are forged before they become conscious choices. It is where worldviews are absorbed before they can be articulated.

And it is the one institution that transmits culture across generations with compounding effect.

A child raised in a family that practices self-governance will grow up expecting self-governance. A child raised with an instinct for enterprise will see opportunity where others see obstacles. A child raised to distrust concentrated power will not easily surrender liberty for comfort. These orientations are not taught in a semester; they are cultivated over years, in thousands of small moments, around dinner tables and in bedtime conversations and through the mundane rhythms of daily life.

This is why the family is the highest-leverage point of intervention in the entire American system. Influence a policy, and you might affect behavior for a few years—until the policy changes. Influence a school, and you might affect a cohort of students—until they graduate into a culture that overwhelms what they learned. But influence a family, and you set in motion a chain of formation that can persist for generations.

The left understood this long ago. They built pipelines that reach families early—through media, entertainment, educational curricula, and cultural narratives. They understood that whoever forms the next generation inherits the future. And they invested accordingly.

We have not.

We have poured resources into downstream battles while ceding the upstream territory where the war is actually won. We have funded think tanks to win arguments while losing the people who will one day vote on those arguments. We have funded political campaigns to win elections while losing the culture that determines what elections mean.

It is time for a different approach.

Why Libertas—and Why Now

Libertas Network exists to do what no one else is doing at scale: build a national infrastructure that strengthens and educates families as the foundation of American renewal.

We are not a think tank, although we engage in policy reform. We are not a political organization, though our work has political implications. We are not a school, though we educate. We are distinct: a family-facing ecosystem designed to form citizens capable of sustaining a free society.

We start with families—not as an afterthought, but as the strategic center. We meet them where they are, with resources and experiences that make the ideas of freedom tangible, practical, and transmissible to the next generation. We do not lecture parents about what they should believe; we equip them to pass on what they already value but may not know how to articulate or teach.

We build for scale. Our programs are designed to reach millions of families, not thousands. We think in terms of national infrastructure, not local projects. We measure success not by events held or content produced, but by the number of households we have equipped to form the next generation.

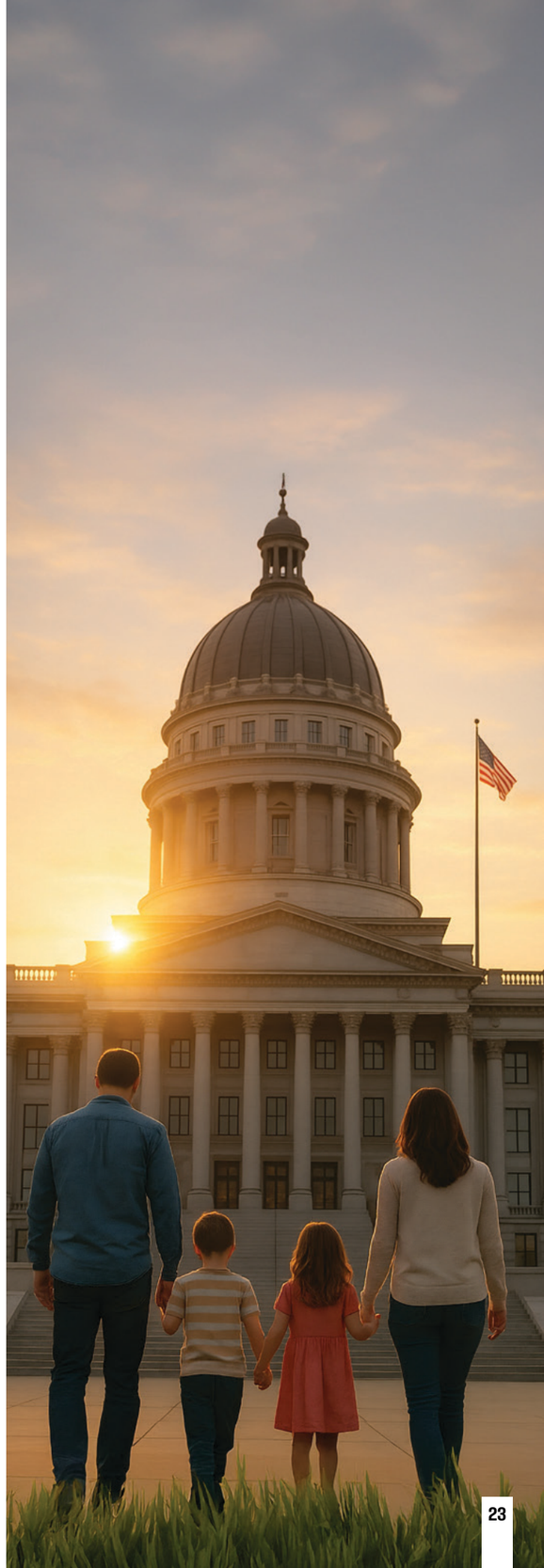
We act entrepreneurially. Unlike traditional nonprofits that depend entirely on donations, many of our projects generate revenue that helps defray expenses, so philanthropic investment can focus on furthering growth rather than core operations. This makes us less fragile, more scalable, and better aligned with the entrepreneurial values we seek to instill.

And we operate as a flywheel. Each of our various initiatives reinforces the others. Families who encounter us through one channel are drawn into a broader ecosystem that deepens their formation and engagement over time.

The pages ahead will show you how this works in practice—the specific programs, the measurable outcomes, the scale we have already achieved, and the scale we intend to reach.

But first, understand the premise: if the American experiment is to survive another 250 years, it will be because someone rebuilt the formative institutions that produce citizens capable of self-government. That work cannot wait for the next election. It cannot wait for the next Supreme Court ruling. It cannot wait for the culture to shift on its own.

It must begin now. And it must begin with the family.



The Opportunity

America has renewed itself before—after the Civil War, the Great Depression, two world wars, and more. Renewal is in our national DNA... but it has never happened automatically. It has always required the right ideas and the right institutions, deployed at the right moment by people who refused to accept decline as inevitable.

We are in such a moment now. The forces converging on this generation are real, but so is the opportunity they create: millions of families searching for something better, open to ideas that make sense of the world, hungry for institutions that actually serve them. **The ground is fertile. The question is whether we will plant.**

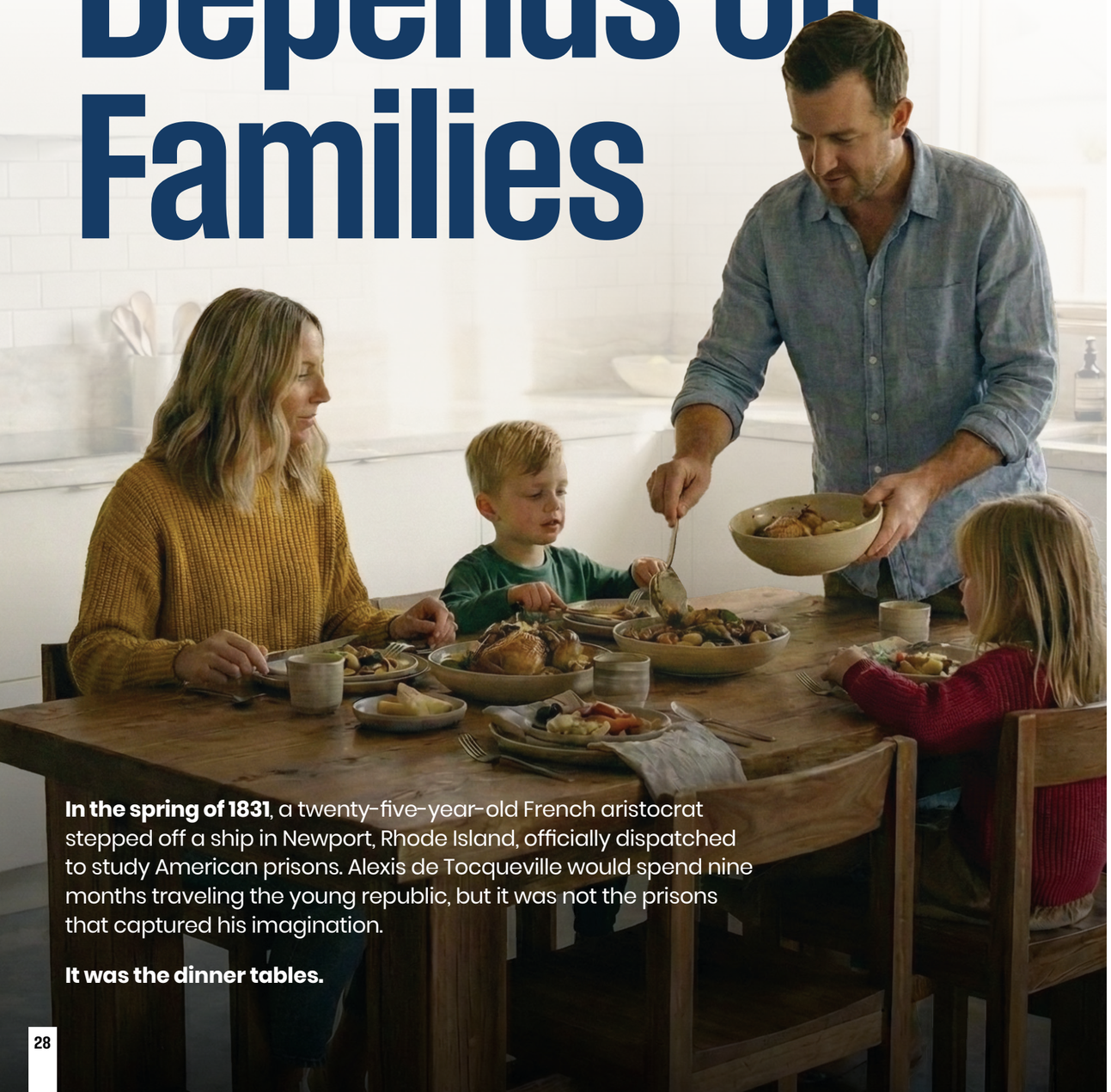
SECTION II

The Revival

Section I diagnosed the problem. This section presents the solution. If politics is downstream of culture, and culture is downstream of the family, then lasting renewal must begin in the home.

The articles that follow explore how we rebuild what has been hollowed out: family formation, value creation, education, and civic life. Along the way, you'll meet families already living this transformation—and see the infrastructure making it possible at national scale.

The Future Depends on Families



In the spring of 1831, a twenty-five-year-old French aristocrat stepped off a ship in Newport, Rhode Island, officially dispatched to study American prisons. Alexis de Tocqueville would spend nine months traveling the young republic, but it was not the prisons that captured his imagination.

It was the dinner tables.

AND YET HERE WAS AMERICA:

THREE MILLION SQUARE MILES OF SELF-GOVERNING CITIZENS WHO SOMEHOW MANAGED TO BUILD ROADS AND SCHOOLS, SETTLE DISPUTES AND ELECT LEADERS, WITHOUT DESCENDING INTO MOB RULE OR DICTATORSHIP. HOW?

Tocqueville had watched democracy tear France apart. The Revolution had promised liberty and delivered the guillotine; the Republic had promised equality and delivered Napoleon. By the time Tocqueville arrived in America, his countrymen had cycled through monarchy, republic, terror, empire, and restoration—each promising order, each collapsing into chaos. Democracy, it seemed, was a beautiful theory that devoured its own children.

And yet here was America: three million square miles of self-governing citizens who somehow managed to build roads and schools, settle disputes and elect leaders, without descending into mob rule or dictatorship. How?

The answer Tocqueville found was not in the Constitution, though he admired it. It was not in the separation of powers, though he studied it carefully. It was in the texture of daily life—in what Americans did when no one was watching, when no law compelled them, when no government directed them.

"Americans of all ages, all conditions, all minds constantly unite," he wrote. They formed churches and schools, hospitals and libraries, fire brigades and literary societies. They gathered to solve problems no individual could solve alone. And in doing so, they practiced the very skills that self-government required: deliberation, compromise, collective action, and trust.

Tocqueville called these "civil associations"—what later scholars would term "mediating institutions," the organizations that occupy the space between the isolated individual and the all-powerful state. He saw them as democracy's immune system: the mechanism by which free citizens resist the gravitational pull toward despotism.

But Tocqueville also saw where these associations came from. They did not spring from nowhere. They were not products of government policy or enlightened leadership. They emerged from something prior—something so ordinary that observers often missed it entirely.

They emerged from households.

How Families Built Civil Society

To understand what Tocqueville observed, you have to understand what an American household looked like in the 1830s.

The typical family was an economic enterprise. Husbands and wives were not just romantic partners but business partners—running farms, shops, or trades that required the coordinated labor of every family member. Children were not merely dependents to be educated; they were apprentices in the family economy, learning skills and shouldering responsibilities from an early age. A ten-year-old in 1831 might manage livestock, keep accounts, or help produce goods for sale. By fifteen, most were doing adult work.

This arrangement was not idyllic. The labor was hard, the hours long, and the margin for error thin. But it produced something that no school or program could replicate: a daily experience of interdependence, contribution, and consequence. Children learned that their actions mattered—that the family's welfare depended on their effort, that failure had costs, and that competence was not a grade but a survival skill.

Extended families lived nearby, often on adjacent land. Grandparents, aunts, uncles, and cousins formed a thick network of relationships and obligations. When a barn burned, neighbors gathered to rebuild it. When a mother fell ill, relatives took over her duties. When disputes arose, elders mediated. The community was not an abstraction but a web of faces and names, favors owed and returned.

From this soil, civil associations grew naturally. A man who had learned to cooperate with his brothers could cooperate with his neighbors. A woman who had organized a household could organize a church auxiliary. A young person who had negotiated with siblings and cousins had practiced deliberation and compromise. The habits of association were not taught in a seminar; they were absorbed through years of lived experience in families and communities that demanded them.

Tocqueville understood this intuitively. He noted that American women, though largely excluded from formal politics, wielded enormous influence through their role in the home—shaping the morals, habits, and character of the citizens who would one day vote, serve, and lead. "If anyone asks me what I think the chief cause of the extraordinary prosperity and growing power of this nation," he wrote, "I should answer that it is due to the superiority of their women."

This wasn't mere flattery. He was being analytical. He had identified the upstream source of everything that made American democracy work.

Portrait of a Collapse

What would Tocqueville see if he returned today?

He would see a nation in which fewer than half of households include a married couple—the lowest proportion ever recorded. He would see that the marriage rate has fallen by nearly two-thirds since 1970, and that one in four Americans now reaches age forty without ever marrying. He would learn that the median age of first marriage has climbed to thirty for men and twenty-eight for women—almost a decade later than in his era.

He would discover that American women now bear an average of 1.6 children, well below the 2.1 required to maintain population size and less than half the fertility rate of just half a century prior. He would learn that forty percent of all children are born to unmarried mothers, a figure that has risen from five percent in his time.

He would observe that a third of young adults now live with their parents, and that fewer than one in four Americans aged twenty-five to thirty-four have achieved the milestones that once defined adulthood: leaving home, working, marrying, and having children.

But the statistics would tell only part of the story. What would strike Tocqueville most is the *texture* of daily life—how radically the household itself has changed.

The family economy has vanished. Parents and children no longer work side by side; they scatter each morning to separate institutions and reconvene, exhausted, in the evening. Children do not contribute to the household's material welfare; they are consumers of resources, recipients of services, and dependents to be educated and entertained until they are old enough to be dependents of universities and then employers.

The thick networks of extended family and neighborhood have thinned to transparency. Americans move an average of eleven times in their lives. Grandparents live hundreds of miles away. Neighbors are strangers. The web of relationships and obligations that once provided mutual aid, accountability, and belonging has been replaced by professional services, government programs, and the pale simulation of connection offered by screens.

What remains is the nuclear family, such as it is—isolated, atomized, bearing alone the weight that extended families and thick communities once shared. Two exhausted adults, or increasingly just one, attempting to form the next generation while holding down jobs, managing logistics, and competing against devices engineered by the world's brightest minds to capture their children's attention.

This structural transformation has swept across the entire developed world, driven by economic, technological, and cultural forces that no single family chose and few can resist. But the consequences are no less real for being impersonal.

A Generation Adrift

The rising generation is the first to grow up entirely within this transformed landscape. And they are paying the price.

Nearly half of Generation Z has been diagnosed with a mental health condition—most commonly anxiety, depression, or ADHD. One in three reports feeling completely alone most of the time. Seventy percent say loneliness is a serious problem in their lives. Among young men, one in four experiences it daily, the highest rate in the developed world.

These are not merely statistics about unhappiness. They are indicators of a deeper crisis: a generation that does not know who it is or what it is for.

Previous generations inherited identities. You were your family's child, your town's resident, your church's member, your trade's practitioner. These identities provided structure, meaning, and belonging. You knew where you came from, what was expected of you, and who would notice if you failed to meet those expectations.

Today's young people inherit almost nothing. Family ties are thin and often fractured. Religious affiliation has collapsed—barely a third of young adults claim any. Geographic rootedness is rare; many have moved so often that they have no hometown. Career paths are uncertain; the average young worker changes jobs every two years. (AI and automation will only exacerbate this.)

Into this vacuum rushes a torrent of content: social media feeds, streaming platforms, influencer culture, algorithmic recommendations calibrated to maximize engagement. Young people construct identities from fragments—an aesthetic here, a fandom there, a political tribe, a parasocial relationship with a stranger on the internet. These identities are thin, unstable, and dependent on external validation that arrives in the form of likes, follows, and comments from people they have never met.

The result is a generation that is simultaneously overstimulated and undernourished. They have more information than any previous generation and less wisdom. They have more connections and less community. They have more options and less direction.

And beneath the anxiety and depression, beneath the loneliness and confusion, lies a single deprivation that explains much of the rest: they have been denied the experience of *agency*.

The Theft of Agency

Agency is the lived experience of causing effects in the world—of making decisions that matter, taking actions that have consequences, building things that other people value. It is the foundation of identity, the source of self-respect, and the antidote to helplessness.

Previous generations acquired agency through the structure of daily life. A child on a family farm experienced agency every day: the animals needed feeding, the crops needed tending, and no one else would do it. A teenager apprenticed to a tradesman experienced agency: his growing skill produced real goods that real people paid real money for. A young adult setting up an independent household experienced agency: every decision—what to buy, where to live, how to spend—was his own, with consequences he alone would bear.

These experiences were not luxuries. They were the basic curriculum of human development, refined over millennia. Through them, young people learned who they were and what they could do. They developed confidence grounded in competence, identity rooted in contribution, purpose tied to the real needs of real people.

What has replaced this curriculum?

Childhood has become a period of supervised consumption. Children are transported from structured activity to structured activity, their time managed by adults, their risks minimized, their responsibilities deferred. They consume education, consume entertainment, and consume experiences curated by professionals. They rarely produce anything that anyone actually needs.

Adolescence has become a period of competitive credentialing. Teenagers optimize for college admissions: accumulating grades, test scores, extracurriculars, and volunteer hours. The goal is not to become capable but to *appear* capable—to assemble a portfolio that will impress an admissions committee. Real skills, real contributions, and real consequences are too often beside the point.

Young adulthood has become a period of extended dependency. The average college student graduates at twenty-two with no work experience, no savings, and substantial debt. Many return to their parents' homes. Many cycle through entry-level jobs that offer no training, no advancement, and no stake in outcomes. The milestones of genuine adulthood—financial independence and family formation—recede further into an uncertain future.

At every stage, young people are shielded from the very experiences that would develop the agency they lack. Failure is prevented; struggle is minimized; responsibility is deferred. And then we wonder why they are anxious, why they are depressed, why they do not know who they are.

They do not know who they are because they have never been required to *do* anything that would reveal it to them.

The Antidote

The identity crisis of the rising generation—and indeed, the identity crisis threatening America's future—is not a medical or mental health problem. It is a formation problem.

What young people need is not more therapy, more content, or more programs. What they need is what humans have always needed: the experience of creating value, solving problems, bearing responsibility, and contributing to something larger than themselves.

They need to build something real—a business, a skill, a relationship, a household—and, in the process, discover who they are and what they can do.

AT EVERY STAGE, YOUNG PEOPLE ARE SHIELDED FROM THE VERY EXPERIENCES THAT WOULD DEVELOP THE AGENCY THEY LACK.

They need to fail at something that matters and learn that failure is not catastrophic, that recovery is possible, that resilience is a skill acquired through practice.

They need to be needed—by a family that depends on their contribution, a community that recognizes their presence, and a cause that requires their effort.

They need to encounter ideas that explain the world as a coherent framework for understanding why things work the way they do and what it means to live well.

These sound, to some, like exotic interventions. In reality, they are the ordinary experiences that previous generations received as a matter of course, through the structure of family life and thick community. They can be restored—but only if we understand that the restoration must happen upstream, in the households and networks where young people are actually formed.

No government program can provide a ten-year-old with the experience of running a business. No school curriculum can give a teenager the dignity of being genuinely needed. No therapeutic intervention can substitute for the identity that comes from real contribution to real people over real time.

Only families can do this. And families can only do it if they are equipped, supported, and connected to resources that make it possible in the modern world.

America at 500

The American experiment is now 250 years old. The founders could not have imagined the world we inhabit—the technologies, the scale, and the transformations that have reshaped every aspect of daily life.

But they would recognize the question we face.

In 1776, the question was whether a people could govern themselves without a king—whether liberty could be sustained across a vast territory by citizens rather than subjects. The founders bet that it could, and they built institutions designed to outlast them.

In 2026, the question is whether those institutions can survive the hollowing out of the families and communities that made them work. The Constitution still stands. The separation of powers still functions, after a fashion. But the upstream sources—the households that once produced citizens capable of self-governance—have been fundamentally transformed.

In 2276, the question will be whether we did anything about it today.

The future, of course, is not fixed. Decline is a choice, and so is renewal. The patterns of history are descriptive, not prescriptive; they tell us what has happened, not what must happen.

But they do tell us this: *no free society has ever survived the collapse of its formative institutions.* When families fracture and communities dissolve, when citizens no longer possess the habits of association and self-governance, when the rising generation inherits neither identity nor agency—the republic may persist in name while the substance of liberty drains away.

What will America look like in 250 years? Will there still be a free people governing themselves, raising their children in strong households, building the voluntary associations that Tocqueville so admired? Or will the great experiment have ended with the quiet slide into managed dependency that he warned against?

The answer depends on what we build now. It depends on whether we treat the crisis of family formation as a statistical curiosity or as the central challenge of our time. It depends on whether we invest upstream—in the households where citizens are formed—or continue to pour resources into downstream symptoms while the sources continue to deteriorate.

The future depends on families. It always has.

The only question is whether we will act like we believe it. Will we invest our time and treasure where it matters most?

IMPACT STORY

From Bedtime Stories to the State Capitol

When Sarah Lewis first picked up *The Tuttle Twins and the Food Truck Fiasco*, she was just looking for something to read with her kids. What she found was a mission.

The book tells the story of twins who discover that local food truck owners are being squeezed out of business by regulations written to protect established restaurants from competition. The twins rally their community, attract media attention, and pressure the politicians to back down. It's a children's story—but it's also a blueprint.

Sarah didn't know it at the time, but her family would soon live that blueprint themselves. And her story shows how Libertas Network is reaching, teaching, and mobilizing families to help strengthen the social fabric for generations to come.

The Lewises had started with the Tuttle Twins books, reading them together and discussing the ideas around the dinner table. The concepts stuck: free enterprise, property rights, and the way regulations often protect the powerful at the expense of the newcomer.

Then came the opportunity to act.

Sarah had joined the Food Truck League, a company that helps food truck owners launch events and find customers. Texas was considering food truck reform legislation to remove protectionist barriers that made it nearly impossible for mobile food vendors to compete fairly. The Lewises saw their chance. The family traveled to the state capitol, met with legislators, and testified in support of the bill. The children who had read about the twins rallying their community were now doing it themselves, in the halls of actual power, with real consequences.

The bill passed. Micro-entrepreneurs across Texas gained a fair shot at building their businesses. "Our family felt like we were living in a Tuttle Twins story!" Sarah said afterward.

She meant it as a compliment. We take it as confirmation.

See Sarah's Story
Scan to see the impact Sarah was able to make in her community.

Why This Matters

The Lewis family is not an anomaly. They are an example of what happens when ideas meet opportunity.

Across the country, families who have read these books have gone on to start businesses, change laws, run for office, and create organizations to effect change in their communities. Children who learned about entrepreneurship at the dinner table have launched real ventures. Parents who rediscovered principles they hadn't thought about in years have become advocates for those principles in their towns and states.

This is why we publish these books—not merely to be read, but to be *applied*. Ideas that remain abstract are interesting. Ideas that shape action are powerful. Our goal has never been passive consumption; it has been to spark the kind of understanding that leads to opportunity, and the kind of opportunity that leads to meaningful change.

The Lewis family's story is one example among thousands. But it illustrates the core thesis of everything we do: when you equip families with powerful ideas and practical opportunities, they will do the rest. They will teach their children, engage their communities, and defend the principles that make free societies possible.

They won't just read about the Tuttle Twins.

They'll become them.

WHEN YOU EQUIP FAMILIES WITH POWERFUL IDEAS AND PRACTICAL OPPORTUNITIES, THEY WILL DO THE REST.

Direct to the Dinner Table

The Tuttle Twins operates differently from most educational publishers. We don't sell through schools or rely on institutional adoption. We maintain our own fulfillment warehouse and sell directly to families, placing these ideas exactly where retention and application are highest: the home. Our model is intentionally family-centric, educating not only children but also their parents. When a Tuttle Twins book arrives at a household, it becomes a shared experience—read together, discussed together, applied together. The dinner table becomes the classroom, and parents become students alongside their kids.

This direct-to-family approach fuels its own growth. We reinvest the proceeds from book sales into marketing, spending millions of dollars annually to reach new households across America. Every book sold funds the outreach that puts the next book into the next home. The result: over seven million books now in circulation, each one a seed planted in the environment where it is most likely to take root. Ideas that might be forgotten in a classroom become formative when they are woven into family life.

The Data Behind the Strategy

Decades of research in political psychology confirm what parents intuitively know: values formed early tend to stick. The landmark Youth-Parent Socialization Panel Study, conducted by University of Michigan researchers beginning in 1965 and followed over thirty years, found that **political orientations developed in adolescence persist remarkably into adulthood.** Subsequent research validated what scholars call the "impressionable years hypothesis": individuals are highly susceptible to attitude formation during childhood and adolescence, and this susceptibility drops sharply thereafter. The window closes. What is instilled before it does tends to remain.

This is why the Tuttle Twins targets families with young children. We are not only trying to change minds already formed; we focus heavily on shaping minds while they are still open.

REBUILDING AMERICA'S CULTURE OF VALUE CREATION

Within our lifetimes, artificial intelligence and robotics will likely eliminate the need for most human labor as we currently understand it. **The trajectory is clear to anyone paying attention.**

Trucks will drive themselves. Legal documents will draft themselves. Medical diagnoses will generate themselves. Code will write itself. Many of the jobs that structured human life for centuries—the jobs that gave people reason to get up in the morning, skills to develop, colleagues to collaborate with, and identities to inhabit—will evaporate in ways that make the industrial revolution look like a minor disruption.

What happens to human beings when they are no longer needed as they once were?

Yuval Noah Harari offers one answer. Harari is a philosopher whose books have sold tens of millions of copies. He advises the World Economic Forum and has been publicly praised by Bill Gates, Mark Zuckerberg, and Barack Obama. When the global elite gather to discuss the future, Harari is often found framing the conversation.

Here is what he expects: a "second Industrial Revolution" in which the product is not textiles or machines but "humans themselves." Those who master the new technologies will thrive; everyone else faces a grimmer fate. "The biggest question maybe in economics and politics of the coming decades," Harari has said, "will be what to do with all these useless people." His best guess? "A combination of drugs and computer games."

Read that again. One of the most celebrated thinkers of our era believes the future holds vast populations of "useless" people whose best hope for contentment is pharmaceutical sedation and passive digital consumption. Not purpose. Not contribution. Not meaning. *Drugs and computer games.*

Here's what makes this terrifying: he is not entirely wrong about the trajectory. Large segments of our population have already concluded, consciously or not, that they are not capable of creating value for others. Their default is consumption rather than contribution.

We are already sick. And we have not yet arrived at the future Harari describes—the one that will fully enable this sickness to metastasize.

The question is whether that future is inevitable. We believe that it is not.

The Employee Mindset Is a Historical Anomaly

The assumption embedded in Harari's vision—and in most contemporary thinking about work—is that human beings are fundamentally employees. That our purpose is to fill roles designed by others, execute tasks assigned by managers, and receive wages determined by markets. That when the roles disappear, the humans who filled them become "useless."

This assumption feels natural because it describes the world most of us grew up in. But it is historically strange. For most of human history, the employee was the exception, not the rule.

The America of 1776 was a nation of proprietors. Farmers owned their land and organized their own labor. Tradesmen—blacksmiths, coopers, printers, cobblers, and more—ran enterprises that served their communities directly. Merchants risked their own capital on ventures they personally managed. Even those who worked for others typically did so as apprentices, learning trades they would eventually practice independently.

The average citizen of the founding era was, in modern terms, an entrepreneur. Not in the Silicon Valley sense of seeking venture capital and exponential scale, but in the original sense: someone who creates value through their own initiative, bears risk, solves problems, and serves others directly.

Children in this world were not consumers of education delivered by professionals. They were participants in household economies, contributing real labor from an early age. A ten-year-old might manage livestock, assist in a workshop, or help run a family store. By fifteen, many were doing adult work. By the age of twenty, most were running their own households or enterprises.

From a modern lens, some anti-capitalists call this exploitation. They're wrong; it was formation. Through the structure of daily life, young people learned that their actions mattered, that value was something you created rather than something you extracted, and that competence was proved through contribution rather than credentials. They developed agency—the lived experience of causing effects in the world—as a matter of course.

The employee economy emerged later, driven by industrialization. Factories needed workers; workers needed wages; and the arrangement proved efficient for mass production. By the twentieth century, getting a "good job" had become the aspirational center of American life: find a stable employer, trade time for money, climb the ladder, and retire.

This model served a purpose for a season. *But it also habituated Americans to dependency.* It trained generations to seek roles rather than create them, to wait for opportunities rather than generate them, to measure worth by title and salary rather than by value delivered. It made the employee mindset feel like the natural order of things.

Now that order is ending. And we are unprepared.

The Credential Trap

The modern economy's answer to disruption has been more education—more years in school, more degrees, more certifications. The path to prosperity, we tell young people, runs through the university: accumulate credentials, and doors will open.

This advice made sense when credentials were scarce and the economy rewarded specialized knowledge. It makes less sense when credentials are abundant, student debt is crushing, and the knowledge that degrees certify can be acquired online for free—or will soon be performed better by machines.

The credential economy has produced a generation that is overschooled and underequipped. They have spent two decades in institutions organized around compliance, assessment, and credentialing. They have rarely built anything, sold anything, failed at anything with real consequences, or experienced the feedback loops that develop genuine competence. They emerge with diplomas and debt, trained to seek employment rather than create value.

And now they face a labor market where the roles they prepared for are evaporating. The legal research that junior associates once performed? Automated. The financial analysis that entry-level analysts once provided? Automated. The code that junior developers once wrote? Also automated.

What the credential economy cannot provide is what the coming economy will most demand: the capacity to identify problems worth solving, to create value that others will pay for, and to adapt when circumstances change. These capacities are not taught in classrooms. They are developed through practice, through risk, through the lived experience of building something real.

THE CREDENTIAL ECONOMY HAS PRODUCED A GENERATION THAT IS OVERSCHOOLED AND UNDEREQUIPPED. THEY HAVE SPENT TWO DECADES IN INSTITUTIONS ORGANIZED AROUND COMPLIANCE, ASSESSMENT, AND CREDENTIALING.

Value Creation as the New Civic Foundation

If "jobs" are disappearing as a stable category, we need a different foundation for human meaning and economic participation. That foundation is value creation.

Value creation is simple in concept: identify something others need or want, and provide it. The farmer who grows food creates value. The entrepreneur who builds a business creates value. The artist who makes something beautiful creates value. The neighbor who watches your children, the teenager who mows lawns, the retiree who mentors young professionals—all create value.

Value creation does not require an employer, a credential, or permission from a gatekeeping institution. It requires only the ability to perceive others' needs and the initiative to provide them.

Far from a utopian vision, this is merely a return to the norm that prevailed before the employee economy made us forget what humans are capable of. And it is the only viable foundation for a future in which traditional employment cannot absorb most human labor.

A society organized around value creation would look very different from our own. Instead of asking young people "what do you want to be when you grow up?"—a question that presupposes a role to be filled—we would ask "what problems do you want to solve?" and "what can you offer that others need?" Instead of measuring success by job titles and salaries, we would measure it by value delivered and lives improved. Instead of preparing children to be employees, we would prepare them to be creators—of businesses, of art, of solutions, of communities.

The transition will not be easy because it requires recovering capacities that have atrophied over generations of employee-mindset conditioning. But the alternative (Harari's vision of sedated masses pacified by drugs and screens) is not acceptable. And it is not inevitable.

The Role of Early Experience

How do you raise a generation of value creators rather than role-seekers?

The answer is not primarily curricular. You cannot lecture children into an entrepreneurial mindset. You cannot assign value creation as homework. The disposition to create value is forged through experience, through the lived encounter with real problems, real customers, and real consequences.

A child who starts a small business, however modest, learns things that no classroom can teach. They learn that value is subjective, determined by what others are actually willing to pay rather than by what experts say something is worth. They learn that failure is survivable and often instructive. They learn that they are capable of creating something from nothing, of solving problems, of serving others in ways that benefit everyone. They develop confidence grounded in demonstrated competence rather than in credentials or praise.

A seven-year-old who sells lemonade has encountered more genuine market feedback than most MBA students. A twelve-year-old who runs a lawn care business understands profit margins, customer service, and the relationship between effort and reward. A sixteen-year-old who builds an online business has practiced skills that will remain valuable regardless of how the economy shifts.

The tragedy of modern childhood is that these experiences have become rare. Children are shuttled from structured activity to structured activity, their time managed by adults, their risks minimized, their responsibilities deferred. They consume education; they rarely produce anything. They reach adulthood without ever having created value for another person—and then we wonder why they feel purposeless, anxious, and adrift.

Reversing this pattern requires creating opportunities for young people to experience value creation early and often—through family enterprises, youth entrepreneurship programs, and a cultural shift that treats productive contribution as a normal part of growing up rather than an imposition to be deferred until adulthood.

The families and communities that provide these experiences are investing in something more valuable than credentials. They are forming the capacities that will matter most in a rapidly changing economy: adaptability, initiative, resilience, and the unshakeable knowledge that one can create value for others.

America at 500

The founders could not have predicted the Industrial Revolution, the Information Age, or the AI disruption now unfolding. They could not have imagined a world where machines outperform humans at tasks that once defined entire professions.

But they would recognize the question we face.

In 1776, the question was whether a people could sustain themselves without a king—whether free citizens could build an economy and a society through voluntary exchange and individual initiative. The founders bet that they could. The country's strong social fabric was composed of proprietors, tradespeople, and family enterprises, in which the expectation of contribution was woven into daily life from childhood onward.

In 2026, the question is whether that culture of contribution can survive the pressures of technological disruption and generational neglect. The economy still functions, after a fashion. But the upstream sources have fundamentally eroded. We have raised a generation to be employees in an economy that will soon have fewer jobs, credentialed specialists in a world that will reward adaptable generalists, and passive consumers in an age that will demand active creators.

In 2276, the question will be whether we, today, built anything different to prepare our posterity for a radically different future.

Harari's vision—of vast populations pacified by drugs and screens, managed by a technocratic elite—is one possible future. It becomes more likely with every year we fail to form a generation capable of something better. But it is not the only future available to us.

America has reinvented itself before. A nation of farmers became a nation of factory workers; a nation of factory workers became a nation of knowledge workers. Each transition was disruptive and uncertain. Each required new capacities, new institutions, new ways of creating value. And each time, Americans adapted—because the culture still produced people who expected to contribute, who knew how to build, who refused to accept dependency as their lot.

That culture has eroded. But it can be rebuilt. The raw material is still there: children eager to matter, families searching for something better, and a national memory of what self-reliance once looked like.

What will America look like in 250 years? Will the republic be sustained by value creators, adapted to an economy we cannot yet imagine? Or will Harari's prediction prove correct—a managed population, stripped of agency, sedated into compliance?

The answer depends on what we build now. It depends on whether we treat the formation of value creators as optional enrichment or as **the central project of cultural renewal.** It depends on whether we equip the rising generation to create, contribute, and adapt—or abandon them to a future designed by those who see them as problems to be managed.

The future belongs to the value creators. It always has. The only question is whether we will raise them.

IMPACT STORY

From Beekeeper to Business Owner

Jet was nine years old when he showed up to his first Kids Market with jars of honey and caramel apples. His dad had left when he was ten. His family was struggling with little money and very few prospects.

He left that day with $600 in his pocket and something far more valuable: the realization that he could create value for others.

"There was just a switch in his mind that he could do this," his mother recalls. "Confidence came that day."

Jet caught the entrepreneurship bug. He reinvested every dollar back into his business. He expanded from a handful of hives to fifty. He learned to delay gratification, respond to customer feedback, and scale. By eighteen, his honey business broke $100,000 in annual revenue. His products are on store shelves and in heavy demand from local customers.

The questions that drive real entrepreneurs—*How do I attract customers? How do I keep costs down? How do I make something people actually want?*—became second nature to him through years of practice.

"It's given him an identity and something to focus on," his mother says. "Especially with our family situation, it would have been easy for him to fall to the wayside. Honestly, it's changed his idea of what he can do with his life."

Instead of becoming a statistic—another young man from a broken home drifting without direction—Jet is building an enterprise. And the ripple effects have spread through his family: his thirteen-year-old brother is now learning about business because of Jet's example. What began with a nine-year-old selling honey in a parking lot at one of our Kids Market events has fundamentally changed what an entire family believes is possible.

Watch Jet's Story
Jet is a teen entrepreneur who got his start at our Kid's Market.

Kids Markets

Scaling the Experience

Jet's story illustrates why the Kids Markets program exists. In an economy where traditional pathways are disappearing and young people are starving for agency, we create a hands-on experience that no classroom can replicate: real products, real customers, real feedback, and real money!

The spark we see in young entrepreneurs when they make that first sale—when they connect effort to outcome and ask "how can I do that again?"—is the foundation of a value-creation mindset. It cannot be taught through lectures. It must be lived. Children who experience this early develop the confidence, resilience, and initiative that will serve them regardless of how the economy shifts in the decades ahead.

We are currently reaching 100,000 young entrepreneurs annually through over 2,000 market events nationwide. Our goal is to reach 500,000 youth entrepreneurs each year within three years—launching over 6,000 events, expanding mentorship programs, and providing seed capital scholarships to help young entrepreneurs grow their ventures.

Somewhere out there are thousands more Jets: young people with potential and drive who simply need the opportunity to discover what they can do. We intend to find them.

FINANCIAL LITERACY THAT ACTUALLY WORKS

For value creation to take root, young people need a foundation of financial literacy. But here's the problem: a meta-analysis of over 200 studies found that traditional financial education classes improve financial decision-making by just 0.1%, with effects fading to negligible within two years. Parents rank practical skills like financial literacy as their #1 goal for K-12 education, yet give schools a failing grade (26%) on delivering it. The standard approaches simply aren't working.

Kids Markets succeeds where classroom programs fail because it meets all six criteria that research shows matter for lasting impact: real hands-on experience (not simulations), long-term knowledge retention, deep parental involvement, iterative learning opportunities, authentic financial stakes, and immediate feedback loops.

When children sell real products for real money, face real competition, and make real decisions about pricing, inventory, and customer service, they absorb financial concepts without realizing they're learning. The profit motive does what no curriculum can: it makes kids want to understand budgets, margins, and cash flow because their success depends on it.

Ninety-two percent of participating parents report that the program has substantially improved their child's financial literacy, and 78% say it has sparked more frequent conversations about business and money at home. This is financial education that sticks because it's lived, not lectured.

OUT WITH SCHOOLING IN WITH EDUCATION

Before there were school boards, before there were districts and departments of education, before compulsory attendance laws and standardized curricula, there was simply education. And it happened primarily within families.

In colonial America and the early republic, education was woven into the fabric of daily life. Children learned to read from their mothers using the family Bible. They apprenticed with their fathers or local tradesmen, acquiring practical skills alongside moral instruction. Wealthy families employed tutors; communities of families formed small cooperative schools; older children taught younger siblings. Benjamin Franklin was largely self-educated. George Washington learned surveying through an apprenticeship. The founders who architected the most prosperous nation in history were products of this decentralized, family-centered approach to learning.

Education in 1776 was not a system imposed from above. It was an organic process directed by parents, adapted to each child's circumstances and aptitudes, and oriented toward practical competence and moral formation. The question was never whether children would learn, but how best to cultivate their unique potential within the context of family and community.

Then came the reformers.

The Prussian Experiment

In the early nineteenth century, a new model of education emerged from an unlikely source: the authoritarian kingdom of Prussia. Following their humiliating defeat by Napoleon in 1806, Prussian leaders concluded that their nation's survival required a new kind of citizen—one shaped from childhood to serve the state. They designed a schooling system featuring compulsory attendance, standardized curricula, state-certified teachers, age-based grade levels, and systematic testing. The explicit goal was social engineering. Academic excellence was secondary to producing compliant, patriotic subjects who would follow orders and fill their assigned roles in society.

Horace Mann, a Massachusetts politician, traveled to Prussia in 1843 to observe this system firsthand. He returned as its evangelist. Mann lobbied aggressively for what he called "common schools," and in 1852, Massachusetts became the first state to mandate compulsory schooling. Other states followed. By 1918, every state in the union had passed compulsory education laws.

Mann made no secret of his intentions. "Men are cast-iron," he declared, "but children are wax." He viewed the malleability of young minds as an opportunity for the state. In a revealing statement, Mann wrote: "We who are engaged in the sacred cause of education are entitled to look upon all parents as having given hostages to our cause."

Hostages. Not students. Not children entrusted to educators for instruction. *Hostages*—captives whose presence gave reformers leverage over families.

The system Mann built was soon captured by ideologues with even grander ambitions. John Dewey, the philosopher who became the most influential figure in American education during the early twentieth century, saw schools as instruments of social transformation. In his 1897 work *My Pedagogic Creed*, Dewey declared: "I believe that every teacher should realize the dignity of his calling; that he is a social servant set apart for the maintenance of proper social order and the securing of the right social growth."

Teachers as "social servants" maintaining "proper social order." This was not a vision of educators helping children master reading and arithmetic. This was a blueprint for using schools to reshape society according to reformers' preferences.

Dewey was emphatic about the role families played in his vision: *they were obstacles*. He celebrated that schools would "build up forces… whose natural effect is to undermine the importance and uniqueness of family life." He praised the "relaxation of older family ties" that government schooling produced. For Dewey and his allies, weakening the bond between parent and child was a feature, not a bug.

A prominent official in the National Education Association once articulated this agenda plainly: "The major function of the school is the social orientation of the individual. It must seek to give him understanding of the transition to a new social order."

This was never about education. It was about engineering a new kind of American—one whose primary loyalties ran not to family, faith, or community, but to the state and its vision of progress.

"THE EDUCATIONAL FOUNDATIONS OF OUR SOCIETY ARE PRESENTLY BEING ERODED BY A RISING TIDE OF MEDIOCRITY THAT THREATENS OUR VERY FUTURE AS A NATION AND A PEOPLE…"

The Results Are In

Nearly two centuries after Mann imported the Prussian model, how has it performed?

A national commission recently completed an eighteen-month investigation into American education. Its members held dozens of meetings across the country, hearing testimony from administrators, teachers, scholars, parents, and students. They reviewed textbooks and curricula, analyzed assessment data, and examined letters from concerned citizens. After this exhaustive review, they released their findings in an open letter to the American people.

Their conclusion was damning: "The educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a nation and a people. If an unfriendly foreign power had attempted to impose on America the mediocre educational performance that exists today, we might well have viewed it as an act of war. As it stands, we have allowed this to happen to ourselves."

Strong words. But now we must confess: this report was not recent. *A Nation at Risk*, the open letter cited above, was published on April 26, 1983—over four decades ago. The warning bells were sounded when Ronald Reagan was president, when the Internet did not exist, when today's parents were themselves children. Nearly half a century has passed since America was told that mediocrity threatened its very future as a nation.

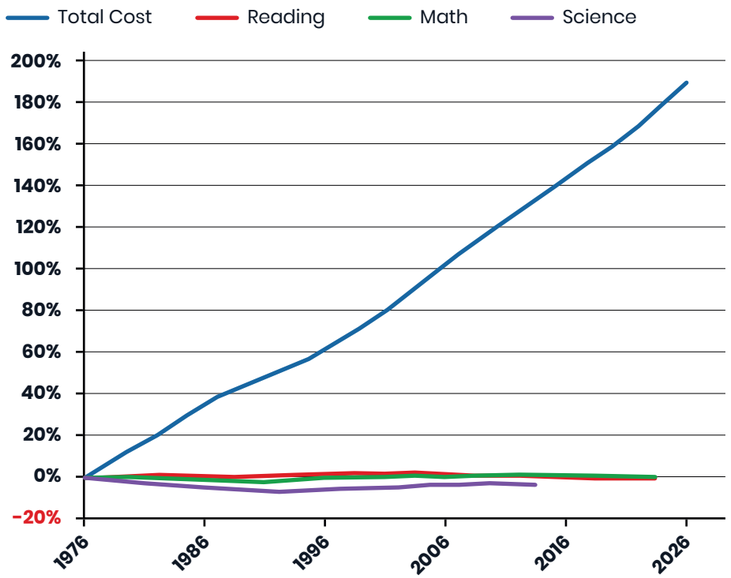
Has the tide of mediocrity receded? Have the educational foundations been restored? The questions answer themselves. Still, a cursory review of the data will remind us of how bad things are.

Today, only 31 percent of American eighth graders read at a proficient level. Thirty percent cannot read at a basic level—they are functionally illiterate. Only 26 percent are proficient in math. These are not statistics from struggling urban districts; these are national averages. In Baltimore, a seventeen-year-old with a 0.13 GPA—essentially failing every class—ranked in the top half of his high school class. Only two of the school's 434 students tested proficient in math and English. As his mother observed: "These kids aren't prepared for life. They're just not."

Taxpayers in the United States now fund over $750 billion annually for K-12 government schools—more than $15,000 per student on average, and upward of $30,000 per student in some states. By international standards, America ranks among the highest-spending nations on education. Yet American students consistently rank in the middle of the pack or worse on international assessments. We are certainly not getting what we pay for.

The disconnect between what parents want and what schools deliver is staggering. A multi-year survey by YouGov recently asked parents to rank their priorities for K-12 education. Their number one priority? Practical skills. Number two: critical thinking and problem-solving. Number three: character—honesty, kindness, integrity, ethics.

Trends in inflation-adjusted cost of a K-12 public education and achievement of 17-year-olds



Sources: NAEP; Long Term Trends reports, U.S. Department of Education; Digest of Education Statistics, U.S. DOE; CPI adjusted to constant 2016 $.

When asked to grade schools on delivering these priorities, parents gave failing marks across the board. Practical skills (parents' top priority!) received the lowest score: just 26 percent. Critical thinking: 33 percent. Character: 33 percent. Even basic reading, writing, and arithmetic scored only 52 percent. Failure everywhere.

Parents want schools to help prepare their children for life. Schools are delivering something else entirely.

The Higher Education Crisis

If K-12 is failing, higher education has become a catastrophe.

One in three college students now requires remedial coursework—classes that cover material they should have mastered in high school. At community colleges, that number rises to two in three. These students are paying college tuition to learn what their government schools failed to teach them. The annual cost to taxpayers of remedial education alone exceeds $7 billion.

Meanwhile, student debt has exploded past $1.7 trillion, surpassing credit card and auto loan debt combined. The average graduate carries roughly $30,000 in debt. Millions of borrowers are in their thirties, forties, and fifties, still paying off loans for degrees that failed to deliver the promised returns.

The returns themselves are questionable. Studies consistently show that only about half of college graduates work in fields related to their degrees. Many discover that their expensive credentials have little market value. Others find that the jobs their degrees qualify them for could have been obtained through alternative paths at a fraction of the cost. The correlation between a college degree and career success has weakened dramatically, even as the cost of obtaining that degree has skyrocketed.

Universities have also become ideological monocultures. Survey after survey reveals that faculty political affiliations in the humanities and social sciences skew overwhelmingly in one direction, often by ratios of ten-to-one or higher. Students report widespread pressure to conform to prevailing viewpoints. The original purpose of higher education—the pursuit of truth through rigorous inquiry and open debate—has been subordinated to political and social agendas that would have been familiar to John Dewey.

America at 500

We stand at America's 250th anniversary facing a choice that will shape the next 250 years.

In 1776, education was family-centered and practical. Children learned to read at their mother's knee, apprenticed with tradesmen, and assumed adult responsibilities early. The founders who designed a constitutional republic were products of self-education, tutoring, and apprenticeship—not standardized curricula or government-certified teachers. Education was oriented toward competence and character, directed by parents who knew their children and adapted instruction to their individual circumstances and gifts.

By 2026, the picture has inverted. A government-run schooling system designed for social engineering has produced a nation in which fewer than one-third of students can even read or understand math proficiently. Forget mediocrity—the output of the current system is far worse, producing illiterate and ignorant future voters who continue to sell their political birthright for a mess of pottage. The system produces plenty of credentials, but not competence; heavy compliance, but little to no character.

What will 2276 look like? That depends on the choices we make now.

The Prussian experiment has run its course. Nearly two hundred years of compulsory government schooling, standardized curricula, and systematic testing have delivered results that speak for themselves. The system designed to weaken family ties and produce compliant citizens has instead produced a generation drowning in debt, starving for practical skills, and searching for purpose.

The good news is that alternatives are emerging. Micro-schools are forming in living rooms and community centers, with small groups of students learning together under the guidance of parents and mentors. Homeschooling has grown from a fringe movement to a mainstream option embraced by millions of families. AI tutors are making personalized instruction available to anyone with an internet connection. Project-based learning programs are replacing passive instruction with active creation. Apprenticeships and mentorships are connecting young people directly with practitioners in fields they want to enter. Entrepreneurial education is teaching children to create value rather than merely chase credentials.

These approaches share a common thread: they return education to its proper place within the family and community. They recognize that parents—not bureaucrats, not unions, not social engineers—bear the primary responsibility for forming the next generation. They treat children as individuals with unique gifts to be cultivated, not as raw material to be processed into standardized outputs.

The architects of the Prussian system understood something important: whoever controls education controls the future. For two centuries, that control has rested with the state and its allied interests. The results speak for themselves.

It is time to return education to the families it was designed to serve. The future of the republic depends on it.

IMPACT STORY

Pioneering New Models

When Paul and his wife launched CHOICE, a micro-school in Utah, they faced immediate obstacles. City officials demanded costly building modifications. Zoning regulators questioned their location. Fire marshals raised objections. At every turn, rules designed for large institutional schools threatened to shut down a small learning center serving a few dozen families.

What saved them was legislation that Libertas Institute, our think tank, had pioneered. The model reform our team created exempted microschools from the regulatory burdens typically imposed on large, traditional schools. This new law, the first of its kind in the country, enabled Paul to set up his school and serve over 100 students.

Paul's story is part of a national transformation. Across the country, education entrepreneurs are launching micro-schools, learning pods, hybrid programs, and family-centered models that would have been illegal or impossible a decade ago. These pioneers are building the infrastructure for a post-Prussian future—one classroom, one community, one family at a time.

Libertas Institute is working to ensure the law makes room for them. Our think tank identifies regulatory barriers that protect the old system and block innovation, then drafts and advances legislation to remove them. The micro-school bill that saved Paul's learning center has become a model for other states. We are not merely critiquing a broken system; we are building the legal framework that enables its replacement.

The rising generation deserves better than what Mann and Dewey designed. We intend to give it to them.

Watch CHOICE's Story
See how our think tank helped set them up for success.

IMPACT STORY

Breaking the Conveyor Belt

PRAXIS

Jed Marhle entered Praxis at seventeen. Within months, he was hired as a lead development representative at PandaDoc, earning $55,000 a year. He was promoted quickly, became a sales team lead earning $140,000, and eventually launched his own sales company now generating $700,000 annually. No degree. No debt. No four years of delayed adulthood.

Jed's story illustrates what becomes possible when young people escape the college conveyor belt.

K-12 schools don't have a monopoly on mediocrity. Higher education delays adulthood, inflates credentials, and traps millions in the most expensive form of postponement ever invented. We don't argue that everyone should skip college—but young adults deserve an alternative that saves time, avoids debt, and develops real competence rather than paper credentials.

Praxis is that alternative: a six-month career accelerator that prepares young adults for high-paying entry-level positions and helps them enter the market directly. Students pay $7,500 in tuition, **which we refund if we fail to offer them a job**—accountability colleges cannot match because we only win when the student wins. We estimate a $300,000+ lifetime impact per graduate, driven by avoided debt and 3.5 additional years of earned income.

Imagine what happens when thousands of young adults pursue this path. Earlier earnings compound into stronger savings, earlier home ownership, and earlier family formation. Young people enter adulthood as producers rather than debtors, with the financial independence to resist manipulation and the competence to create value wherever they go.

Multiply that by scale and you don't just change individual trajectories—you change the culture of adulthood itself. A society that delays adulthood shouldn't be surprised when it gets childish politics. Self-government requires self-governing adults with competence, savings, and backbone. That is why Praxis matters.

See How Praxis Works
Learn about our transformative college alternative program.

RESTORING CIVIC LIFE IN A FRAGMENTED NATION

In 2000, political scientist Robert Putnam published *Bowling Alone*, documenting a troubling phenomenon: Americans were withdrawing from the civic associations that had long defined community life. Membership in local organizations had declined sharply. Attendance at town meetings and school board sessions had fallen. Neighbors knew each other less. Trust was eroding.

A quarter century later, the trends Putnam identified have accelerated. The percentage of Americans engaged in formal volunteering has dropped from nearly 29 percent in the early 2000s to around 23 percent. Those who still volunteer give fewer hours—an average of 70 hours annually compared to 96.5 hours in 2017. And the proportion of Americans who belong to no civic organizations has grown substantially.

Meanwhile, something else has changed: where Americans direct their attention.

The Collapse of Local Awareness

Since 2005, more than 2,200 local newspapers have closed across the United States. The number of newspaper journalists has fallen by more than half. Two hundred counties now have no local newspaper whatsoever. Nearly half of all counties have only one, usually a struggling weekly. Seventy million Americans—a fifth of the population—live in areas researchers call "news deserts," with little or no access to reliable local information.

The consequences extend far beyond journalism. Research consistently shows that when local newspapers close, voter turnout in local elections declines, government corruption increases, municipal borrowing costs rise, and political polarization intensifies. Without reporters covering city council meetings, school board decisions, and county budget debates, citizens have no window into the institutions that most directly affect their daily lives.

Into this void has rushed national media—cable news, social media, and online platforms that frame every issue through the lens of partisan conflict at the highest levels of government. Americans who once knew the name of their city councilman now follow congressional battles in granular detail. They can recite talking points about federal policy while remaining ignorant of the zoning decision that will reshape their community or the curriculum change affecting their child's school.

The shift is understandable. National media is abundant, free, and engineered for engagement. Local information requires effort to find. But the result is a profound mismatch between where citizens focus their attention and where they could actually make a difference.

The Futility Trap

Consider the return on investment for civic engagement at different levels of government.

At the federal level, your vote is one among roughly 160 million. Your representative in Congress typically serves hundreds of thousands of constituents. Your senators serve millions. The bureaucracy implementing federal policy employs millions of people you will never meet and cannot influence. Barring extraordinary wealth or fame, your ability to affect outcomes in Washington approaches zero.

Yet this is where most Americans direct their political energy. They argue about presidential candidates, share articles about congressional legislation, and experience intense emotions about events they cannot control. They vote every four years in elections, thinking that constitutes what's required of them by way of civic involvement, then wonder why nothing changes.

At the local level, the math is entirely different. Your city council member may represent a few thousand people. School board elections are often decided by hundreds of votes, sometimes dozens. A zoning or budget hearing might draw twenty attendees. A single articulate citizen who shows up consistently to town meetings becomes a recognized voice in the community. Relationships with local officials are possible in a way that relationships with federal officials are not.

The tragedy is that most Americans have inverted the rational allocation of their civic energy. They pour attention into the level of government where they are least effective while ignoring the level where they could have enormous impact. The predictable result is frustration, cynicism, and withdrawal. When your complaints accomplish nothing—because you're complaining about things you cannot change—learned helplessness sets in. You conclude that one person cannot make a difference and disengage entirely.

This is the futility trap, and it has ensnared millions of Americans who might otherwise be effective civic actors in their own communities.

The Power of Local Action

But the trap is not inescapable. Across the country, individuals who redirect their energy toward local engagement are discovering that one person actually can make a difference—if that person shows up where showing up matters.

In recent years, parent activists have transformed school board politics nationwide. What began as frustration during pandemic school closures evolved into sustained organizing. Parents who had never attended a school board meeting began showing up, speaking during public comment periods, and recruiting candidates. Groups formed, endorsed slates, and won elections. Some estimates suggest that parent-backed candidates won more than 60 percent of the school board races they contested in recent cycles. These were not professional politicians or wealthy donors. They were mothers and fathers who decided to pay attention to local institutions and discovered they had more power than they imagined.

Similar patterns have emerged in other domains. Citizens concerned about local regulations have attended planning commission meetings and reshaped zoning policy. Taxpayers have scrutinized municipal budgets and forced accountability for wasteful spending. Neighbors have organized to address issues from traffic safety to park maintenance—not by petitioning distant authorities but by engaging the local officials who actually control these decisions.

The common thread is proximity. Local government is human-scale. Officials are accessible. Meetings are open. Decisions are visible. And because so few people participate, those who do wield disproportionate influence.

One Person's Proof of Concept

Consider the story of our own founder, Connor Boyack. He had no legal training, no economics degree, and no professional background in public policy. His early career was in web development. But he observed some political problems that needed confrontation and decided to do something about it.

He started attending state legislative hearings. He built relationships with lawmakers. He learned how the process worked—not from a teacher or textbook but from showing up and paying attention. He founded Libertas Institute in 2011 as a vehicle for translating ideas into policy.

The results speak for themselves. With no institutional backing and no traditional credentials, Connor and the team he built have changed over 100 laws impacting hundreds of thousands of families each year. Among those 100+ legal reforms are 24 first-in-the-nation legal innovations that other states now study and replicate. This includes a regulatory sandbox that shields innovative entrepreneurs from outdated regulations while they test new business models. A "lemonade stand law" now empowers young entrepreneurs to sell products and services of all kinds without having to obtain a permit or license or collect sales taxes. Privacy legislation limits government surveillance of citizens. Deregulation measures protect mobile business owners from protectionist city ordinances. A "free-range parenting" law prevents the state from punishing parents who allow their children age-appropriate independence.

None of this required a law degree or a political pedigree. It required showing up, building relationships, making arguments, and persisting. The lesson is not that Connor is exceptional, but that state and local government remain accessible to people who invest the effort to engage.

WITH NO INSTITUTIONAL BACKING AND NO TRADITIONAL CREDENTIALS, CONNOR AND THE TEAM HE BUILT HAVE CHANGED OVER 100 LAWS IMPACTING HUNDREDS OF THOUSANDS OF FAMILIES EACH YEAR.

America at 500

The trajectory from founding to fragmentation was not inevitable.

In 1776, civic life was local, voluntary, and human-scale. Citizens knew their neighbors and participated in shared institutions. Town meetings, churches, mutual aid societies, and voluntary associations formed the fabric of the community. The Tocquevillian observation about American associational life reflected a genuine phenomenon: Americans organized themselves to solve problems without waiting for government direction. Trust was built through repeated interaction. Shared norms emerged from shared participation.

By 2026, that fabric has frayed badly. Digital platforms offer simulacra of community without the friction and commitment that build genuine trust. Polarization sorts Americans into hostile camps defined by national political identity rather than local relationships. Loneliness has reached epidemic proportions. Civic participation has become something most Americans do rarely if at all—a box checked on Election Day (if at all) rather than a sustained practice of self-governance.

What will 2276 look like?

The answer depends on whether Americans can rebuild the local, voluntary, human-scale institutions that once characterized civic life. Decentralized networks of trust. Community entrepreneurship. Alternative civic associations outside captured institutions. Neighbors who know each other's names and solve problems together.

This is not nostalgia for a lost golden age. It is a recognition that self-government requires self-governing citizens—people who practice the skills of deliberation, cooperation, and collective action in contexts where their efforts matter. Those skills atrophy when civic energy flows exclusively toward distant spectacles. They develop when citizens engage with the institutions closest to home.

This is what organizations like ours exist to do—not just advocating for better policy but equipping citizens to advocate for themselves. When families engage at the local level, when they attend meetings and build relationships and make their voices heard, they often discover the same thing our founder discovered: the system is more responsive than they imagined, and one person really can make a difference.

A society of citizens who believe their efforts are futile will get the government it expects. A society of citizens who engage locally, build trust with neighbors, and hold nearby institutions accountable will get something better.

The choice is ours. It always has been.

IMPACT STORY

From Reader to Reformer

Aiden was twelve when he launched his business at a Kids Markets event near Phoenix, Arizona. He sold 3D-printed objects—colorful, creative products he thought customers might enjoy. His booth attracted crowds, and he began earning over $800 in revenue at each market.

Like all our young entrepreneurs, Aiden received a Tuttle Twins book at his first market. Curious to learn more, he asked his mom, Melanie, to buy the rest of the series. The books gave Aiden a framework for understanding freedom, responsibility, and how the world really works.

Then came an unexpected opportunity. When Arizona's legislature considered a "Lemonade Stand Law" to protect young entrepreneurs from overreaching regulations, Aiden didn't just watch from the sidelines. He testified before the committee, sharing his own experience as a kid business owner. He spoke about what the markets had taught him and why other kids deserved the same opportunity. The committee members applauded him for testifying and passed the bill!

At thirteen, Aiden had already done what most adults never attempt: he built something, learned from it, and then stood before decision makers to advocate for others. That progression—from entrepreneurship to education to civic action—is exactly what our flywheel is designed to produce.

"Libertas Network has given Aiden experiences that empower and encourage him to think deeply about freedom and responsibility," Melanie says. "As a proud mom, I appreciate that you support and guide him as he grows!"

Aiden's story illustrates what happens when families enter this pipeline. Ideas lead to opportunity. Opportunity leads to action. And action compounds across families and communities. We don't just teach kids about citizenship. We give them the experiences that make citizenship real—and then watch as they step into the arena themselves.

See Aiden's Story
A 13-year-old went from entrepreneur to reader to legal reformer!

America 2276

Two Possible Futures

If We Do Nothing	If We Act Intentionally
Dependency	High-agency families
Illiteracy	Flourishing education ecosystems
Declining self-governance	Entrepreneurial citizens
Institutional failure	Tocquevillian communities
National drift	Cultural resilience
Civic atrophy	A renewed republic

The Freedom Flywheel

What we have built is not a collection of programs. It is infrastructure—a self-reinforcing system that finds families, forms them, and deploys them as agents of renewal. Each component strengthens the others. Each success story creates the conditions for the next.

The cycle often begins with a book. A parent discovers the *Tuttle Twins*, and the stories spark dinner table conversations about economics, history, and the principles of a free society. Children begin developing a framework for understanding how the world works—and how it could work better.

From ideas, the path leads to action. A family attends a Kids Market. A child who has read about entrepreneurship now experiences it firsthand—creating products, serving customers, handling money. Abstract concepts become embodied skills. As children mature, new pathways within Libertas Network open: microschools for families seeking alternatives to conventional education, Praxis for those ready to bypass the college conveyor belt, or the Action Coalition for internship and engagement opportunities. At every stage, the infrastructure is there. We built it.

Then something remarkable happens: these families start giving back. Parents who once consumed our content become advocates for the policies that enable others to follow the same path. They testify at hearings. They organize in their communities. They share resources with neighbors and friends. The flywheel accelerates.

Consider Sarah, whose story appeared earlier. She purchased the *Tuttle Twins* to educate her children. Those children launched a business at our markets. Sarah discovered regulatory barriers crushing food truck entrepreneurs, rallied hundreds of owners, testified at the Texas Capitol, and helped pass a legal reform simplifying permitting statewide.

Or consider thirteen-year-old Aiden in Arizona. He came to a market, loved it, and received his first *Tuttle Twins* book there. He prevailed upon his mom to buy the rest of the books, and he loved the ideas they taught him. Months later, one of Libertas Institute's model bills—a "Lemonade Stand Law" shielding young entrepreneurs from licensing and permit requirements—was under consideration by the state legislature. Aiden showed up to testify before a Senate committee. He shared his experience with confidence and clarity. The lawmakers were moved. A thirteen-year-old engaging in the civic process at that level is an anomaly in modern America—but it is exactly what our freedom flywheel produces.

OUR FREEDOM FLYWHEEL FINDS FAMILIES WHEREVER THEY ARE, MEETS THEM WITH IDEAS AND OPPORTUNITIES, AND SETS THEM IN MOTION.

The flywheel does not stop with one generation; as these kids mature, they will be eager to educate and involve their kids in the same opportunities they had. The impact increases across generations.

This is what infrastructure means: durable systems that compound over time. We are not running short-lived campaigns that end when your hard-earned funding runs out. We are building institutions that outlast us—institutions that keep producing free, competent, engaged citizens long after we are gone.

Our freedom flywheel finds families wherever they are, meets them with ideas and opportunities, and sets them in motion. The more families enter the cycle, the more who spread the word, the faster it spins. Our goal is to keep it spinning—and keep building the infrastructure that makes each rotation more powerful than the last.

Scaling the Infrastructure That Forms the Citizenry

In the desperate winter of 1776, the Continental Army was broke. Soldiers were unpaid, supplies exhausted, and the revolutionary cause teetered on collapse. George Washington needed funds for a surprise crossing of the Delaware—an operation that could turn the war. He turned to Robert Morris.

Morris, a Philadelphia merchant with no military experience, understood that revolutions require more than battlefields. They require financing. He pledged his personal credit and delivered the funds that made Trenton possible. Without Morris, there may have been no crossing, no momentum shift, no independence. Washington led the charge. **Morris built the foundation that made the charge possible.**

The American experiment has always depended on people willing to invest in infrastructure others cannot yet see—the unseen scaffolding that enables visible victories.

Today, the battlefield has shifted. The contest for the next generation is not fought with muskets but with ideas, institutions, and formation systems. The question is whether American children will be shaped by a failing government schooling system and a culture of dependency, or by families equipped with the principles and opportunities that produce free, competent, self-governing citizens.

We are building the infrastructure for the latter: a freedom flywheel that finds families, forms them with ideas, equips them with practical skills, and launches them into lives of productive citizenship. Each rotation strengthens the next. Each formed family becomes a forming family.

But infrastructure requires investment. Robert Morris did not wait for someone else to finance the revolution. He saw what was needed and moved.

We invite you to be today's Morris—an early-stage funder shaping the civic ecosystem that will form the next generation. The foundations laid now, in America's 250th year, will compound across generations. The families formed today will determine whether America at 500 remains a republic of free, self-governing citizens... or becomes something else entirely.

The revolution needs financiers. **Will you join us?**

SECTION III

The Stewardship

The diagnosis is clear. The infrastructure exists. The families are responding. What remains is scale—and the builders willing to fund it. This section is an invitation: to see what we're building next and to understand what transformational philanthropy requires.

America's next 250 years will be shaped by decisions made now. The question is whether you'll be among those who made them.

In 2025, Libertas Network impacted 1.3 million families across our programs. Imagine what society looks like if we scale that number to 10 million—roughly 40 million individuals directly engaged with our books, markets, schools, career programs, and policy reforms annually.

Each of those families influences two to three others through recommendations, event invitations, and everyday conversation, extending lighter-touch exposure to another 25 million families—100 million additional individuals encountering these ideas each year.

The compounding begins when those children become parents. If two-thirds of the children raised in families we have impacted carry these values forward to their own households, then within one generation—25 to 30 years—we will have formed 20 to 25 million families who are now raising the next generation within this framework. The flywheel will spin without us pushing it.

Project forward to America at 500. Ten generations of compounding. Tens of millions of families formed each generation, each one forming the next. **The arithmetic of generational investment is exponential in a way that no political campaign, no election cycle, no policy paper can match.**

This is the highest-leverage opportunity in philanthropy: infrastructure that forms citizens across generations. Every dollar invested now multiplies across decades. Every family formed today becomes a forming family tomorrow.

The foundation is built. The flywheel is turning. The question is how fast we will scale. And that's where you come in.

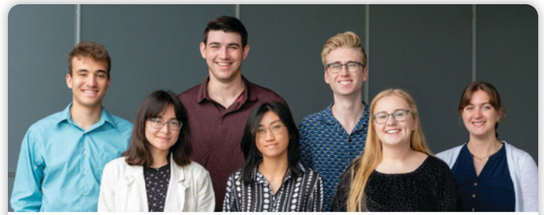
Building What Comes Next

The flywheel is turning. Now we are building the next layer of infrastructure—programs that deepen family formation, expand access, connect talent to opportunity, and prepare society for challenges most haven't yet recognized. These are the foundations we are architecting in the years ahead, and where visionary investment will compound.

Family BRAND

Every lasting movement for freedom is built on strong families. Family Brand will enroll 10,000 families in a structured program that helps them define their mission, vision, and values—building shared identity and deeper communication, transforming households into cohesive units ready to become agents of change in their communities.

FamilyBrand.com



LIBERTAS ACTION COALITION

Too many young adults hungry to launch their careers cannot find values-aligned organizations that want their talent. Our Action Coalition is creating a matchmaking portal to connect young people to internships, fellowships, and employment with partners who share their principles—turning ambition into trajectory.

Opportunity.Libertas.org

Kids Markets

We are scaling Kids Markets nationally to reach one million young entrepreneurs annually—while launching a new track that provides mentorship, startup capital, and support to children from low-income backgrounds who lack the resources to participate. Entrepreneurship is the American ladder; we intend to make sure every child can reach the first rung.

KidsMarkets.com

NextGen Builders

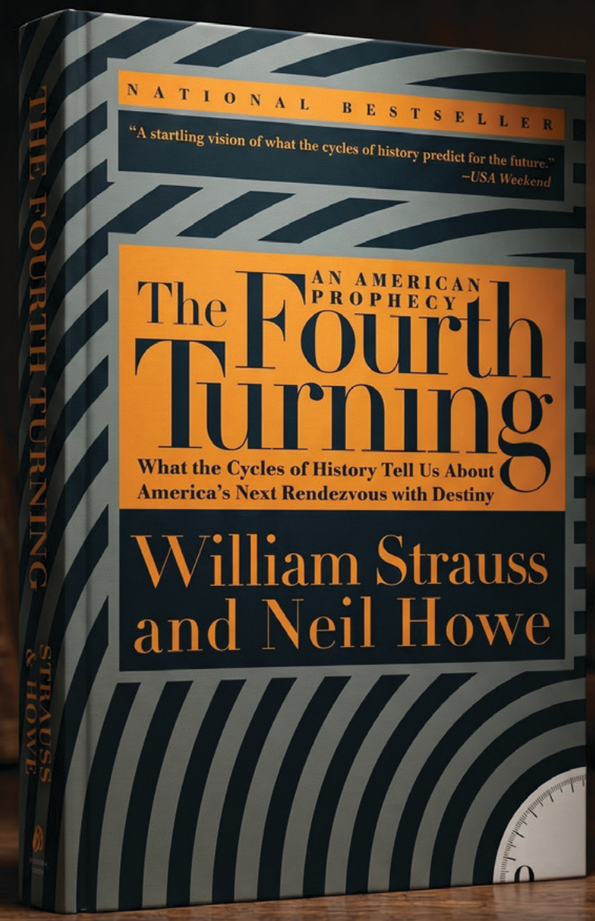
As AI and automation create unprecedented abundance, every family will face what affluent families already struggle with: raising children who create value rather than consume it. NextGen Builders will provide education and consulting to 1,000 high-net-worth families over the next decade, developing case studies to cultivate motivation, meaning, and character—insights that will benefit all families as society grapples with this shift.

NextGenBuilders.com

AMERICA'S NEXT 250 YEARS

A Blueprint for Intentional Civilization

In 1997, historians William Strauss and Neil Howe published *The Fourth Turning*, which offered a provocative claim: history moves in cycles. Roughly every eighty to one hundred years—the length of a long human life—societies pass through four distinct seasons. A High follows a crisis, marked by institutional confidence and collective purpose. An Awakening challenges those institutions in the name of authenticity and spiritual renewal. An Unraveling sees institutions weaken as individualism and distrust accelerate. And then comes the Fourth Turning itself: a Crisis, when the old order collapses, and society must be rebuilt from the foundations.



Their book is full of past examples of this cyclical pattern. Whether or not the theory proves accurate today, it offers a useful lens for understanding where we stand. The patterns we explored earlier—the predictable stages through which nations rise and fall—suggest that America may be approaching an inflection point. The signs are familiar to anyone who has studied history: mounting debt, eroding social trust, declining birth rates, institutional capture, civic disengagement, and a loss of shared purpose. These are the markers of an Unraveling, and perhaps the early tremors of something more severe.

The question is not whether disruption will come. History suggests it will, in one form or another.

The question is whether we will be ready to build when it does.

The Builders' Question

In September 1790, John Adams watched revolutionary fervor sweep across France. The old regime was collapsing. Aristocratic privileges were being abolished. The Church was being dismantled. Everything that had structured French society for centuries was coming apart.

Adams wrote to his cousin Samuel with a question that echoes across the centuries:

"What, my old friend, is this world about to become? Every thing will be pulled down. So much seems certain. But what will be built up? Are there any principles of political architecture? What are they?"

Adams understood what many revolutionaries did not: destruction is easy. Any mob can tear down institutions. Any crisis can shatter the old order. The scarce resource is not the will to demolish but the wisdom to construct. "Principles of political architecture"—the knowledge required to build durable institutions of liberty—are rare and precious. They must be cultivated across generations. They cannot be improvised in the heat of a crisis.

France learned this the hard way. The revolution that began with declarations of liberty devolved into the Terror, then into military dictatorship, then into empire, then into restoration, then into more revolutions. It took nearly a century for France to achieve anything resembling a stable government. The builders were not ready.

America's founding generation was different. The architects of the Revolution and the Constitution had spent decades studying history, philosophy, and political theory. They understood the failures of prior republics. They debated the principles of political architecture in pamphlets, letters, and constitutional conventions. When their moment came, they were prepared—not merely to declare independence but to construct a framework of self-government that has endured for 250 years.

The question Adams posed in 1790 is the question we must answer today: When everything is pulled down, who will know how to build?

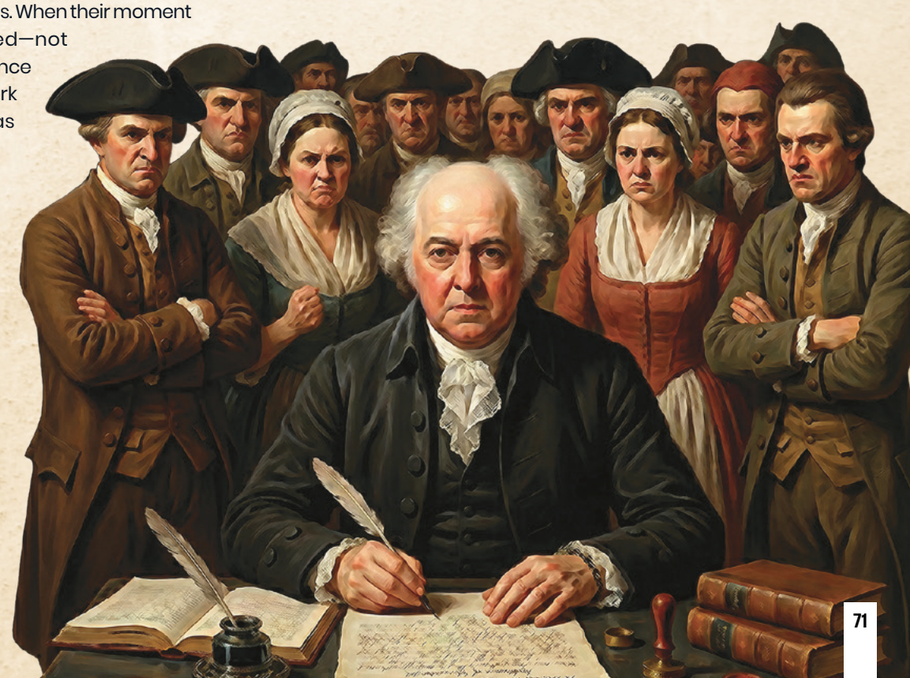
The Family as Foundation

Every civilization rests on institutions, and every institution rests on people. The quality of a society's institutions can never exceed the quality of the individuals who compose and sustain them. This is why the family is the irreplaceable civic institution—the one that forms all the others.

Virtue, work ethic, delayed gratification, respect for others, the capacity to cooperate and to lead—these are not transmitted genetically. They are cultivated in childhood, primarily within families. **A society that produces functional families will produce functional citizens capable of maintaining functional institutions.** A society that produces broken families will produce broken citizens who cannot sustain even the best-designed constitutional structures.

The founders widely understood this. For example, Adams wrote to his son John Quincy: "You will ever remember that all the end of study is to make you a good man and a useful citizen." The purpose of education—and by extension, the purpose of family formation—was not credentialing or career preparation. It was the cultivation of character capable of self-government.

This is why every serious movement for liberty must begin with families. Policy reforms matter. Elections matter. But without a pipeline of well-formed citizens to staff institutions, defend principles, and transmit values to the next generation, every political victory is temporary. The opponents of liberty understand this; it is why they have invested so heavily in capturing education. Those who would restore liberty must invest even more heavily in forming families.



The Leverage of the Few

Not all families have equal capacity to shape the future. This is simply true, regardless of our egalitarian sensibilities.

Families with greater resources—financial, intellectual, social—have a disproportionate ability to see beyond the next quarter, the next election, and the next fiscal year. They can invest in institutions that will not mature for decades. They can fund experiments that may fail nine times before succeeding on the tenth. They can absorb risk that would destroy families living closer to the margin. They can think generationally in ways that most cannot.

This is an argument about leverage, not aristocracy. A family that deploys significant resources toward long-term civilization-building can influence outcomes far beyond what their numbers would suggest. The founders who financed the Revolution, the philanthropists who built the great universities, the patrons who sustained artists and thinkers through lean years—these were minorities whose vision shaped the lives of millions.

The opportunity before families of substantial means today is not merely to preserve wealth across generations, but to deploy that wealth in service of something larger: the formation of the individuals who will build or rebuild when the current order shifts. Every dollar invested in genuine formation infrastructure—not credentials, not prestige, but actual cultivation of competence and character—compounds across generations in ways that political donations and short-term grants cannot match.

Will those with the capacity to think in centuries do so, or will they fritter away their leverage on ephemera?

WILL YOU BE ONE OF THE FEW?

America at 500

What will America look like in 2276?

The honest answer is that we do not know. Two hundred fifty years is a long time. The founders of 1776 could not have imagined the America of 2026—the technology, the scale, the challenges we face. We cannot imagine 2276 with any precision either.

But we can shape the trajectory. We can ask: What kind of people do we want to inhabit that future? What principles do we want them to carry? What capacities do we want them to possess? How do we want to empower our own posterity to thrive in an uncertain world?

If the next 250 years produce generations of dependent, credentialed, risk-averse individuals who cannot build, cannot cooperate, cannot delay gratification, and cannot transmit values to their children, then America at 500—if it still exists—will be unrecognizable. It will have completed the cycle that every great civilization before it has completed: from bondage to courage, from courage to liberty, from liberty to abundance, from abundance to complacency, from complacency to apathy, from apathy to dependence, and from dependence back to bondage.

IF THE NEXT 250 YEARS PRODUCE GENERATIONS OF DEPENDENT, CREDENTIALED, RISK-AVERSE INDIVIDUALS WHO CANNOT BUILD, CANNOT COOPERATE, CANNOT DELAY GRATIFICATION, AND CANNOT TRANSMIT VALUES TO THEIR CHILDREN, THEN AMERICA AT 500—IF IT STILL EXISTS—WILL BE UNRECOGNIZABLE.

But if the next 250 years produce generations of competent, entrepreneurial, resilient individuals who understand the principles of political architecture, who can build institutions and sustain them, who form strong families and transmit enduring values—then America at 500 might be something unprecedented in human history. A civilization that broke the cycle. A republic that learned from the failures of its predecessors and built the infrastructure to perpetuate liberty across centuries.

This is the stakes of the work we are describing. Not the next election. Not the next quarter. The next ten generations.

The Freedom Infrastructure Imperative

Our children and grandchildren may face economic and political turmoil that dwarfs anything in living memory. The debt, the demographic decline, the institutional decay, the technological disruption—these forces are building. It may be that a period of destruction is necessary to clear the deadwood and create space for new growth. We cannot know.

What we can control is whether the rising generation is ready to build.

Will they understand the principles of political architecture that Adams asked about? Will they possess the financial capacity that Robert Morris deployed when the Revolution needed financing? Will they have the entrepreneurial instincts to create value amid chaos? Will they have the resilience to adapt to a world transformed by artificial intelligence and automation? Will they find meaning and purpose, or will they lose themselves in the comfortable nihilism that abundance makes possible?

These questions will be answered by families—millions of them—who make deliberate choices about how to raise their children. And those families need infrastructure: ideas to guide them, institutions to support them, networks to connect them, and pathways to deploy their children into lives of productive citizenship.

That is what we are building. A flywheel that finds families, forms them with principles, equips them with practical skills, launches them into meaningful work, and sets them in motion as agents of renewal. The more families enter the cycle, the faster it spins. The faster it spins, the more families it reaches. Across decades, across generations, the compounding continues.

Most philanthropy is myopic. It chases short-term results, near-term elections, and downstream symptoms. It treats politics as the highest leverage point and neglects the upstream formation of the individuals who will inhabit whatever political system emerges. This is why so much philanthropic investment produces so little lasting change. The foundations were never laid.

What the future needs is deeper investment in long-term formation. Not campaigns but infrastructure. Not candidates but citizens. Not policy papers but families who embody the principles those papers describe.

An Invitation

We are not optimists in the shallow sense. We do not believe that progress is inevitable or that history bends automatically toward justice. We have studied too much history for that.

But we are hopeful—because hope is a choice grounded in action. We are hopeful because we see families responding to the call. We see children launching businesses at markets and discovering the dignity of creating value. We see young adults bypassing the credentialing trap and entering the economy as producers. We see parents who refuse to outsource their children's formation to institutions that do not share their values. We see citizens engaging at the local level, discovering that one person can make a difference when that person shows up where it matters.

The infrastructure is being built. The flywheel is turning. Now we must scale.

Adams asked whether there are principles of political architecture. There are. We have inherited them from the founders who built this republic, and we are working to transmit them to the generations who will sustain or rebuild it.

Adams asked what will be built up when everything is pulled down. The answer depends on the builders we form today.

We invite you to join us—not as donors to another nonprofit, but as partners in a generational project. The families formed now will raise the citizens of 2276. The infrastructure built now will compound across centuries. The investment made now will yield returns that cannot be measured in quarterly reports but will be measured in the character of a civilization.

America at 250 stands at a crossroads. What comes next depends on what we build. And building begins with the decision to begin.

Will you build with us?

DONOR PROFILE

JEFF HARMON

Co-Founder of Angel Studios

Why I Invest in Libertas Network

After reading one Tuttle Twins book, my kids—all under age nine at the time—started a business selling flowers from our garden. They made signs, set prices, interacted with customers, and learned more about enterprise in a week than most kids learn in years of school. After reading a second book, my daughter was explaining monetary inflation to her friend at the grocery store, talking about "the inflation monster" with a level of confidence few adults can boast. She was seven.

Then one day during the pandemic, my wife was called into the principal's office. We were informed that our kids had refused to wear masks and were calling it civil disobedience, like Rosa Parks. The teachers were baffled. They wanted to know where our children had learned such ideas. My wife and I just looked at each other. We knew exactly where.

That's the thing about Libertas Network. The resources they create don't just teach kids information. They form how children see the world—their sense of agency, their understanding of rights, their willingness to stand for what's right and true. These aren't lessons you can cram before a test. They're habits of mind and character that shape who your kids become.

Needless to say, I'm a donor for life.

Your philanthropy can have the same impact, blessing the lives of your family members and countless other families across America. Join Jeff and help us build the infrastructure needed for a freer tomorrow today!

7 CRITERIA FOR TRANSFORMATIONAL PHILANTHROPY

Robert Morris did not finance the American Revolution by writing checks to whoever asked. He evaluated where capital would compound—where a dollar deployed would yield returns far exceeding its face value. When Washington needed funds for the Delaware crossing, Morris pledged his personal credit because he understood the leverage of that particular moment. **Strategic philanthropy has always required the same discipline: identifying where investment multiplies.**

For those considering legacy-level gifts to shape America's next 250 years, we propose seven criteria that distinguish infrastructure from programs, compounding from spending, and generational impact from quarterly reports. We offer them as a framework for evaluating any philanthropic investment—including your current commitments.

1 GENERATIONAL COMPOUNDING

CRITERIA

The gift must support initiatives that scale over decades and reach millions. One-time programs create momentary impact; infrastructure creates flywheel effects that compound. Ask: Will this investment compound across generations?

WHAT LIBERTAS DOES

Our programs, such as Tuttle Twins, Kids Markets, Praxis, and more, form an interconnected flywheel, supporting families as their children increase in age—educating and engaging both the kids and their parents. Each rotation accelerates the next.

2 FORMATIVE WINDOW

CRITERIA

Investments must reach people during the critical years of value formation. Values instilled before age 14 persist well into adulthood. By adolescence, the foundation is largely set. Ask: Does this program reach people before their worldview calcifies?

WHAT LIBERTAS DOES

Tuttle Twins reaches families with young children. Kids Markets enrolls entrepreneurs as young as five. We engage children during the critical window when values are most malleable—forming them for a decade before other organizations even try.

3 ENTREPRENEURIAL AGENCY

CRITERIA

The initiative must cultivate value creators, not credential collectors. In an era of AI and automation, we need to shape a generation who can identify problems, create solutions, and persist through failure. Ask: Does this team produce creators?

WHAT LIBERTAS DOES

Every Libertas program cultivates value creators. Kids Markets has helped 100,000+ children launch real businesses. Praxis places young adults in careers without chasing credentials. Our programs teach entrepreneurship in both word and deed.

4 FAMILY REINFORCEMENT

CRITERIA

Initiatives must incorporate home-based tools that engage entire families—curricula, discussion guides, and shared experiences. Values taught only in classrooms dissipate; values practiced in families embed. Ask: Does this strengthen families?

WHAT LIBERTAS DOES

Tuttle Twins books spark dinner table conversations. Kids Markets requires parental involvement. Our Family Brand program guides families in defining their shared mission. We strengthen families as the highest-leverage opportunity to increase freedom.

5 STRUCTURAL DURABILITY

CRITERIA

The investment must create mechanisms for sustainability. Donor-dependent organizations remain fragile; those that build assets endure. Too many organizations burn cash without building anything durable. Ask: Will this work outlive me?

WHAT LIBERTAS DOES

Many Libertas programs generate, reducing dependence on philanthropy for operations. Donor investment funds growth, not survival. We build durable assets and practice what we preach; our nonprofit operates like an entrepreneurial startup.

6 INSTITUTIONAL INDEPENDENCE

CRITERIA

The gift should help families reduce their dependency on captured institutions by equipping them with micro-enterprise, community networks, practical skills, and more. Ask: Does my philanthropy increase family autonomy?

WHAT LIBERTAS DOES

Our policy work removes barriers that trap families in dependency. Our programs equip them with entrepreneurship, financial literacy, and practical skills. We measure success by how little families need institutions.

7 FOUNDATIONAL PRINCIPLES

CRITERIA

Investments must advance the ideas of human flourishing that made America's founding possible: liberty, responsibility, voluntary cooperation, and earned success. Ask: Does my contribution empower people to live the ideas of freedom?

WHAT LIBERTAS DOES

Every program is anchored in the ideas that animated America's founding. For example, Tuttle Twins introduces children to thinkers from Bastiat to Hayek. We systematically transmit the principles that make self-government possible.

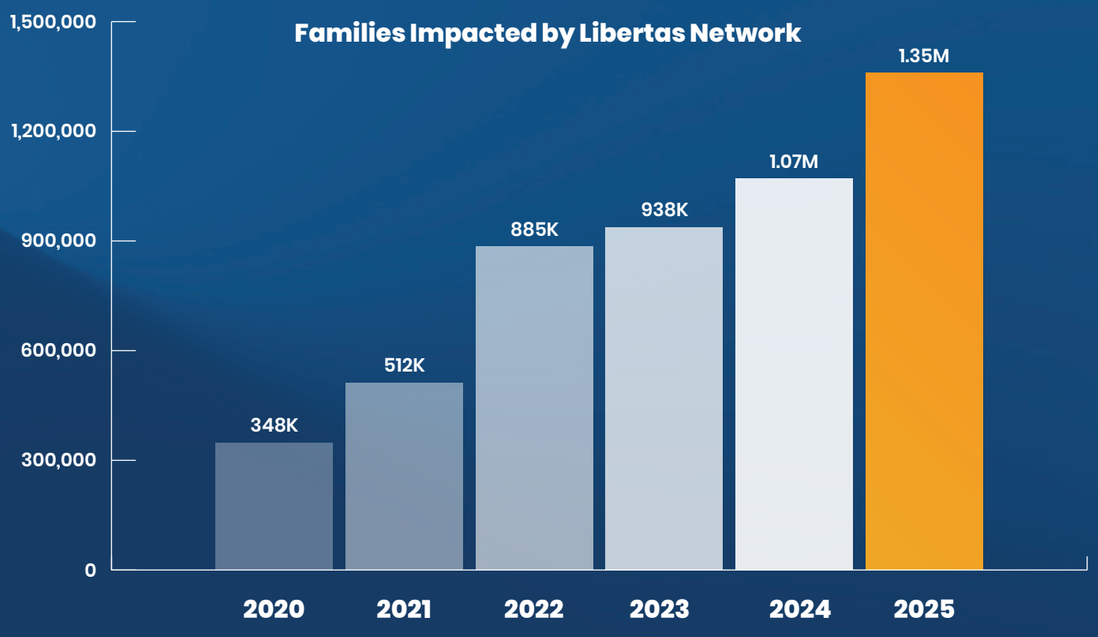
These criteria separate **infrastructure from noise.**

They distinguish investments that will continue to produce returns in 2276 from those that will be forgotten a decade from now.

Consider your current philanthropic commitments. How many satisfy all seven? How many satisfy even three?

The builders of lasting civilizations invest differently than those who merely donate. The question is which kind of philanthropist you intend to be.

Our Impact on Families



Invest in What Works

The model is proven. The infrastructure exists. The families are responding. What remains is scale.

Every dollar invested now accelerates a flywheel already in motion—reaching more families, forming more children, and launching more young adults into lives of productive citizenship. Forget speculative philanthropy. This is an investment in a system demonstrably producing the citizens America's next 250 years will require.

Join us.

IN 2025, LIBERTAS NETWORK IMPACTED OVER 1.3 MILLION FAMILIES.

Behind that number are real families experiencing real transformation.

"My kids started with the *Tuttle Twins* books three years ago, and now my girls have attended several Kids Markets. They understand profit margins better than most adults I know. **Thank you for building something that actually works!**"

— Sarah M., Austin, TX

"We used the Tuttle Twins curriculum for our homeschool, and when Praxis came along, it was the obvious next step for our son. He skipped college, and landed a job at 18. No debt, no wasted years. **We're so grateful your team gave him a real alternative.** Thank you!"

— Michael R., Boise, ID

"I used to feel completely apathetic about politics, like my vote didn't matter and the system was too broken to fix. The Libertas team changed that for our whole family. **Because of your programs, we were inspired to reach out to our local Senator to help pass legislation to remove some regulations that were hurting our family business.** Watching my daughter talk to legislators was a proud mama moment for me. Thank you for showing us that ordinary families can actually make a difference."

— Danielle P., Columbus, OH

"I grew up in a small village in Zambia, and when I came to America, I fell in love with the ideas of freedom and opportunity. What I've realized through the *Tuttle Twins* is that these aren't just American values—they're human values. I've taken copies back to share with children in my village. **Thank you for creating something that gives hope to kids everywhere.**"

— Grace T., Phoenix, AZ

The American Foundations Initiative

America's crisis is not primarily political. It is cultural—and culture is downstream of the family. For decades, well-meaning philanthropy has poured billions into downstream battles while the upstream machinery keeps forming the next generation against the very ideals we're fighting to defend. The trajectory hasn't changed because most giving is concentrated where even "wins" don't compound. We need a different approach: long-horizon investment in the infrastructure that actually produces the kind of citizens a free society requires.

Libertas Network is building that infrastructure. Through our American Foundations Initiative, we are raising $75 million over three years to scale a national, family-first system that reaches homes at the point where beliefs and habits are forged. Our programs work as a flywheel: Kids Markets introduces children to free enterprise through real-world experience. Tuttle Twins equips families with shared language and ideas. Libertas Institute builds exits from failing institutions. Praxis launches young adults into careers without debt or delay. And our Action Coalition converts formed families into effective local reformers. Together, these programs will impact 10 million families annually.

What Your Investment Builds:

8M
Additional **Tuttle Twins books** in homes nationwide

500K
Youth entrepreneurs participating in **Kids Markets** annually

200+
Policy reforms enacted across the country

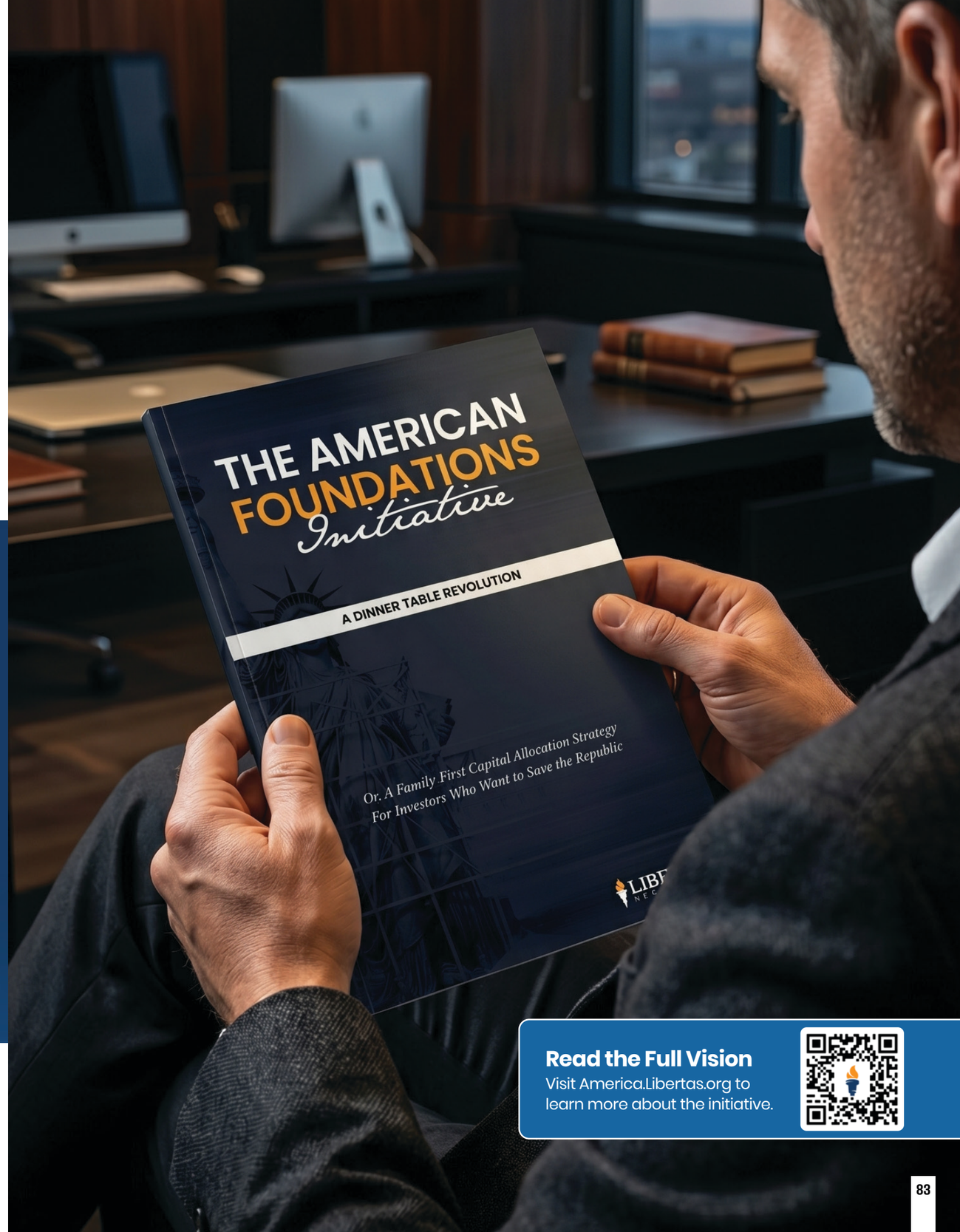
3,000
Praxis graduates

&

4,000
Job placements

10,000+ High-quality civic engagements through our **Action Coalition**

The foundations laid now, in America's 250th year, will compound across generations. **We invite you to become one of the builders financing America's next chapter**—by funding the family-first infrastructure that makes liberty durable again.



Read the Full Vision
Visit America.Libertas.org to learn more about the initiative.

An Invitation to Builders

Our ideological adversaries have understood something that we have all ignored for too long: whoever forms the next generation wins. For decades, they invested patiently in the institutions that shape young minds—schools, universities, media, and entertainment. They built pipelines. They captured culture. And politics followed, exactly as they knew it would.

Those of us who believe in liberty, personal responsibility, and human flourishing have been playing defense. We've funded firefights while they built infrastructure. We've reacted to crises while they manufactured the crises upstream. We've poured resources into elections and courtrooms while ceding the ground where minds are actually shaped.

The results speak for themselves: we've slowed the decline in places, but we haven't reversed it. We've held territory, but we haven't taken any back.

That era must end. The best time to build this infrastructure was thirty years ago. The second-best time is now.

Through our American Foundations Initiative, Libertas Network is raising $75 million over the next three years to scale the family-first programs that form citizens fit for self-government. But this is only the beginning. By 2031, we will raise $180 million to achieve the scale this moment demands: a million youth entrepreneurs launched through Kids Markets, Tuttle Twins resources in ten million households, tens of thousands of young adults entering careers without college debt or indoctrination, and tens of millions of families equipped with the ideas and opportunities that produce lasting generational change.

Forget incremental improvement. What's required is replacement infrastructure for a republic that has outsourced the formation of its children to institutions that do not love them.

Robert Morris financed Washington's crossing of the Delaware when the Revolution's survival hung in the balance. He understood that money deployed at the right moment, for the right cause, changes history. The battlefield today is not a frozen river. **It is the American household—and the war is for what the next generation will believe, value, and become.** The founders built a system that assumed a particular kind of citizen: capable, self-reliant, jealous of liberty, suspicious of concentrated power. That citizen is being unmade. We must remake them, or lose everything the founders entrusted to us.

We invite you to become a builder of America's next era. Not a donor who writes checks and hopes for the best, but an investor who understands leverage, thinks in decades, and refuses to fund motion when you can fund infrastructure. The programs exist. The model is proven. The families are responding. What remains is scale—and the builders willing to fund it.

America at 500 will be shaped by decisions made now. The families formed in the next decade will determine whether our grandchildren inherit a republic of free citizens or a nation of managed dependents. Delay is not neutral. Every year we wait, the other side adds another cohort to their pipeline.

The moment is urgent. The opportunity is rare. The invitation is open.

Build with us!

Build with Libertas

The highest-leverage investment in America's future is forming the citizens its next 250 years will require—and that work begins in the family. Your gift funds the infrastructure that turns households into the seedbed of a free society.

Chad Goote
VP of Partnerships

Email: cgoote@Libertas.org
Phone: 616.881.3390

CHECK	Libertas Network 2183 West Main, #A102 Lehi, UT 84043
ACH or WIRE	Please contact Chad to request our bank account information.
DONOR-ADVISED FUND	Our Tax ID is 45-5254794.
STOCK, CRYPTO, OR OTHER GIFTS	We accept numerous forms of assets. Please contact Chad to coordinate your gift!
ONLINE	Visit Libertas.org/donate

Build Your Legacy

Most philanthropy funds activity. This funds formation. When you invest in Libertas Network, you're not buying a temporary win or a momentary headline. You're building the upstream infrastructure that shapes who the next generation becomes—and who their children will become after them. The families formed today will raise the citizens of tomorrow. That's how legacies compound.

Robert Morris didn't fight at Yorktown, but the Revolution doesn't succeed without him. The builders who fund formational infrastructure rarely get the credit—but they make the visible victories possible.

A century from now, the citizens who inherit a free America likely won't know your name. But they'll live in what you built. That's the kind of legacy worth leaving.