

In search of a Big Brother to restore sanity to an insane world

Part III

by Daniel Borchers
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In the first two parts of this series we saw the emergence of four trends in our society: globalization, balkanization, technophobia and technophilia. Surprisingly, while these four trends would *appear* to conflict, they *actually* converge. The convergence point is Big Brother. In this third and final installment we will examine the whys and hows of this paradox.

Cultural Democracy

First, what of globalization and balkanization? How can two polar-opposite trends occur simultaneously? John Fonte, in *National Review*,¹ provides the key. Fonte posits the development of what he terms *cultural democracy* – an effort to create a “diverse society” based on *proportional* (group) representation. Cultural democracy is developed through requiring “attitudinal changes in the individual psyche” with the “active intervention of a large administrative-bureaucratic-judicial apparatus.” Cultural democracy incorporates two opposing drives: one *supranational*, the other *subnational*. Globalization and Balkanization. A multicultural “mosaic democracy” within a universalist global government.

William Gairdner: “But such policies, ostensibly pluralistic, really aim to destroy traditional cultural affiliations ... [and] force public allegiance to a one-world idea labeled multicultural, or globalist. This is despite the fact that no one has yet demonstrated how we are to get unity from diversity, and despite the reality that the whole world, fatigued with collectivism, is breaking up into smaller ethnic and culture-based units.”²

But how can this be possible? How can we all become *one* while *fragmenting* into ever smaller groups? *Why* would *both* these goals be embraced at the same time by the *same* people? Historian Hannah Arendt provides the answer.

Stratification and Subjugation

In her book, *The Origins of Totalitarianism*, Arendt describes two particular stages towards achieving a totalitarian government. Power elites (and would-be power elites) begin the first stage, which I will call *stratification* – dividing the nation into myriad subgroups, along racial, social, economic, political and cultural lines. Once the national identity has been subsumed by the *subnational*, the time is ripe for the second stage – *subjugation*. This is the moment when the whole power of the State can be used to completely crush a *particular* group. This is the “transformation of classes into masses”³ of “atomized individuals.”

“The liquidation of the middle and peasant classes [in Russia] was completed in the early thirties; those who were not among the many millions of dead or the millions of deported slave laborers had learned 'who is the master here,' had realized that their lives and the lives of their families depended not upon their fellow-citizens but exclusively on the whims of the government ...”⁴ On the whims of *government!*

Where huge masses do not exist “it becomes necessary to *create* the masses” by destroying existing relationships (family, friends, church, community). “Such relationships must be ruthlessly destroyed.” In order to create a classless society, it was necessary for Communism “to destroy not only old classes but old associations of any type.”⁵

Does this pattern occur through conscious design or is it an unintended consequence? It really doesn't matter, the results are the same. Stratification and subjugation; divide and conquer. Thus we see a convergence: *dual* goals (observed by Fonte) and the final *outcome* (described by Arendt). Whims of government. Will of the leader.

Why the seeming paradox? Why the apparent contradiction? There is a sequence of events which will eventually merge these two trends, with potentially terrifying results. It goes something like this:

- 1) Replace individualism, the repository of rights and freedoms, with *group* identity.
- 2) Replace family and civic communities with social and issues “*communities*.”
- 3) Replace national identity with a *supranational*, global, identity seeking *universal* goals.
- 4) *Eliminate* – one by one – group identities.
- 5) What remains? A *global* citizenship *without* autonomous citizens.

Divide and conquer.

“In Germany they came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time no one was left to speak up.” ♡ *Martin Niemoeller* (1892-1984)⁶

Often overlooked in discussions of diversity are the effects on individuality *within* groups. In *Challenging the Civil Rights Establishment*, the authors contend that pluralism and group identity are destructive of individuality.⁷ Historically, demands for conformity *within* a group increase in conjunction with the growth of ethnic/group consciousness, thereby diminishing the expression of individuality. Government takes advantage of this human tendency, this inclination towards conformity, to strengthen and solidify *group* identity (and thus crush *individuality*).

[It is one thing to form voluntary associations based on shared beliefs and common goals. Civic and church organizations spring to mind. It is quite another to fracture into groups along fault lines delineated by physical characteristics (e.g., race, ethnicity) which command conformity and commend stereotyping.]

In the process of crushing individuality, a society of mind-numbed robots is created. Rather than exercising intellectual freedom, a uniformity of thought – the ideology of the party line – petrifies society. “Espoused to a collective identity, the individual ‘recomposes’ his situation, tailoring reality to ideology.”⁸ Taken to an all-encompassing extreme we would find the development of a nationalistic ecstasy, the “submersion of the personality in the collective identity of the nation.”⁹ Concurrently, the State seeks to eliminate personal ties between individuals, families and communities, in effect dismantling society itself. “Without the middle term of ‘society,’ government tends to swallow the individual, usurping the autonomously selected values of its members with its own vision of the good life.”¹⁰ The final result is the advent of the State’s party line as the official – and *de facto* – identity of its citizens.

When freedom to think has been co-opted by the State, what does it mean to be a human being?

Anarcho-tyranny

Author and columnist Samuel Francis coined the phrase “anarcho-tyranny” to describe where the United States is headed today.¹¹ Anarcho-tyranny is a state in which the legitimate functions of the police (crime control) are thwarted or discarded (producing anarchy) while illegitimate or insignificant functions are exercised (producing tyranny), creating the Orwellian paradox wherein bad behavior is rewarded and good behavior punished. His term succinctly depicts the West African model described above. This juxtaposition of order and chaos, lawlessness and tyranny, could prove the greatest threat to freedom: criminals ruthlessly rule within the chaos they have created.

Alexis de Tocqueville describes the result of this process of atomization and isolation: “Each of them, living apart, is as a stranger to the fate of all the rest; his children and his private friends constitute to him the whole of mankind. As for the rest of his fellow citizens, he is close to them, but he does not see them; he touches them, but he does not feel them; he exists only in himself and for himself alone; and if his kindred still remain to him, he may be said at any rate to have lost his country.”¹² As a result, we see masses of men without countries, all subservient to the State, their guardian and parent.

Big Daddy, following Plato’s model of a perfect parent, gives himself authority to care for the people, providing a safety web of restraints for their benefit. “Above this race of men stands an immense and tutelary power, which takes upon itself alone to secure their gratifications and to watch over their fate. That power is absolute, minute, regular, provident and mild. It would be like the authority of a parent if, like that authority, its object was to prepare men for manhood; but it seeks, on the contrary, to keep them in a perpetual state of childhood ... it chooses to be the sole agent and the only arbiter of that happiness; it provides for their security, foresees and supplies their necessities, facilitates their pleasures, manages their principal concerns, directs their industry, regulates the descent of property, and subdivides their inheritances: what remains, but to spare them all the care of thinking and all the trouble of living?” The adult children become totally dependent upon the State.

“After having thus successively taken each member of the community in its powerful grasp and fashioned him at will, the supreme power then extends its arm over the whole community. It covers the surface of society with a network of small, complicated rules, minute and uniform, through which the most original minds and the most energetic characters cannot penetrate, to rise above the crowd. The will of man is not shattered, but softened, bent, and guided; men are seldom forced by it to act, but they are constantly restrained from acting. Such a power does not destroy, but it prevents existence; it does not tyrannize, but it compresses, enervates, extinguishes, and stupefies a people, till each nation is reduced to nothing better than a flock of timid and industrious animals of which the government is the shepherd.” Tocqueville describes a totalitarianism which controls the masses by acting as a surrogate parent, ultimately destroying them “as human beings, ground down into mere shells of humanity.”¹³ Thus is destroyed the soul of a man, and of a nation.

Plato outlined a perfect State modeled after an elitist-interpreted “divine” model which he aspired to establish through canvas-cleansing: eradicate everything which doesn’t fit the model, and what’s left is the model. Totalitarian governments offer the masses a specific image (the model) to be worshipped (e.g., racial purity) in concert with “the sterilization and destruction of all other images and the subordination of all human relationships to the central power that contains this image.”¹⁴ Destroy the existing familial, social and religious institutions and replace them with the institution of *the* State. They accomplish this by two means: “use force and terror, where necessary, to destroy organized minorities ... [and] psychological manipulation” to control the remaining masses of atomized individuals.”¹⁵ [See **Figure 1: Blueprint for**

Tyranny.]

Dehumanization

Having seen how the first set of seemingly incongruent trends converge, now we will examine the second set: technophobia and technophilia.

“Historically, Western society has derived its belief in the dignity of man from its Judeo-Christian belief that man is the glory of God, made in his image. According to this view, human rights depend upon the Creator who made man with dignity, not upon the state. In the American formulation, ‘men ... are endowed by their Creator with certain inalienable rights.’”¹⁶

“Once the concept of man’s uniqueness as being created in the image of God is lost, then all logical defenses against fusing man and animal are, at best, spurious. This obviously calls into question the worth of human beings in the man-animal-machine complex once the distinctions are blurred.”¹⁷

Technophobia and technophilia both tend to dehumanize humanity. Thus people become viewed relative to animals or machines, *inferior* to both.

Technophobia

Technophobes tend to glorify *primitive* man (Rousseau’s noble savage) and *nature*. They see some kind of symbiosis between humans and animals, a metamorphosis, a man-animal hybrid, like Frankenstein’s monster and the creations of Dr. Moreau. Gaia worship and the Goddess Movement are manifestations of this belief, making a religion out of the *creation* instead of worshipping the Creator.

As a result, human needs (and lives) are all too often subordinated to those of animals and plants.¹⁸ In the *Planet of the Apes* movies¹⁹ apes were humanized [Darwinism glorified] and dehumanized humans. Human beings were used as *food* in *Soylent Green* (’73).

PETA and other animal-rights groups contribute to culturicide and the inversion of values: animals up, humans down. This worldview actually frees people from their responsibility (if we’re no *better* than animals we can do *whatever* we want).²⁰ The FBI listed the Animal Liberation Front (ALF) “as a domestic-terrorism outfit. The Justice Department counts 313 incidents of animal-rights terrorism from 1977 to 1993, with ALF as the leading instigator in crimes such as break-ins, vandalism, theft and arson.” Other animal-rights groups, such as PETA and Friends of Animals, condone and praise the activities of the ALF.²¹

Ironically, while man was given *dominion* over animals and the environment, we are rapidly reaching a point where humans are becoming *subservient* to the environment. Frankenstein’s monster, a kind of noble savage twisted by society, proclaimed the purity of his heart, saying “believe me, Frankenstein, I was benevolent; my soul glowed with love and humanity.” Then the monster showed his innate superiority, asserting: “You are my creator, but I am your master; obey!”

In response to the dire predications of environmental doomsayers who announce imminent global catastrophes (often conflicting, contradictory and unsubstantiated), national and international lawmakers and heads of state are enacting global standards of human behavior to save the planet. These efforts are often under United Nations auspices. For example, the Beijing Women’s Conference (’95) proposed *six* genders: male and female heterosexuals, male and female homosexuals, bisexuals and transsexuals. The Istanbul Human Settlements Conference (’96), called Habitat II, espoused camouflaged socialism. It also

redefined family and considers gender “socially constructed.”²² Family is redefined to include effectively any relationship: “In different cultural, political and social systems, various forms of the family exist.”

Habitat II also proposes “sustainable development,” a euphemism for Marxist wealth redistribution (and the *halting* of development). The result: increased poverty for the peoples of the earth.

Technophilia

Bioethics became front page news this month with twins born 22 months apart, having three mothers: the egg donor and two different surrogates.²³

Advancing reproduction technology requires “reevaluation of ethical practices” as illustrated by the destruction of about “3,300 human embryos in Great Britain.”²⁴ “British law requires the destruction of frozen embryos after five years unless the parents of those embryos grant further instruction.” Note the assertion of the clinical director of the London Gynecology and Fertility Center: “You can’t regard these as little people ... They are living cells. They are not humans.” They are not humans! There are an estimated 30,000 frozen embryos in the United States. Feminist Camille Paglia, a self-described atheist, sees no difference between human embryos and the “seeds of nature.”²⁵

With a growing “right to death” movement and the toleration of “physician-assisted suicides, can we be surprised that Jack “Dr. Death” Kevorkian has “assisted” at least 45 “patients” to their deaths.²⁶ Would this have been tolerated even 10 years ago? Yet, a number of states are seeking to legalize this behavior on the part of a profession which is dedicated to saving lives. Where will it end?

“The Rummelink Report, a Dutch government study published in 1991, estimates that 1,040 people die annually in Holland from involuntary euthanasia – doctors actively killing patients without their knowledge or consent. According to the report, 14 percent of those patients were fully competent, and 72 percent never gave any indication they wanted their lives terminated. In 45 percent of cases involving hospitalized patients who were involuntarily euthanized, the patients’ families had no knowledge their loved ones were deliberately terminated.”²⁷

This progressive dehumanization is growing. Capitol Hill attorney Ann Coulter notes that prior to *Roe v. Wade* only 1% of medical ethicists considered sex selection a good reason for an abortion. Twenty years after *Roe*, fully 20% of medical ethicists consider it okay.²⁸

“Those who doubt that a eugenics movement reminiscent of the Nazi era could get started in this day and age have only to look at the example of China, which last month announced a program of abortions, forced sterilization and marriage bans to ‘avoid new births of inferior quality and heighten the standards’ of the country.”²⁹

Technophiles tend to view with anticipation a coming convergence of humans and computers, the creation of a New Man, a New Adam. The *Twilight Zone* broadcast a number of episodes where robots and androids were *humanized*. Androids became companions and family members.³⁰ The various incarnations of the *Star Trek* series has had a similar fascination with man and machine. Data, the famous android from *Star Trek: The Next Generation*, continually strove to become human. In one episode Captain Picard defended Data’s *humanity*. Similarly, in the *Star Trek: Voyager* series a *holographic* doctor (“Holodoc”) expresses his own *humanity*.

In *Demon Seed* (’77) a computer rapes and impregnates a woman. A romance writer falls in love with an android “companion” in *The Companion* (’94), while a surgeon falls in love with an android patient in

The Android Affair ('95). The companion said “We had the greatest love,” while the writer said “He has a mind of his own ... he has opinions, he has feelings.” In *The Android Affair* the android Thomas is a pioneer who has infiltrated the human community and become a solid citizen. The first android, Adam, pulls the plug on his creator (who had gone into suspended animation). Androids were called “replicants” in *Blade Runner* ('82). Superhuman androids starred in *Terminator* ('84) and *Terminator II* ('91). Three *Robocop* movies ('87, '90, '93) offered a cop *turned into* a Robocop.

“The modern religion of man (i.e. humanistic science) needs to be tempered lest we lose the very humanity it would purport to promote.”³¹

[See **Figure 2: Theory of Evolution** and **Figure 3: Dehumanization Process**.]

Technophobes and technophiles tend to be characteristics of the Left. Technophobes identify with a pure, perfect man of the *past* – a noble savage – at one with nature, *thwarted by* technology. Technophiles identify with a perfect man of the *future* – a Superman – created *through* technology. The one idealizes the man of the past, the other the Superman of the future. Both diminish and dehumanize the man of the *present*. The bumper sticker – NO GODS, NO MASTERS – brings the point home. Rejecting God they reject the Creator of man and the humans created in His image. Instead, they look to salvation by society: either creating (technophiles) or re-creating (technophobes) the *perfect environment* for a perfect man. And they are more than willing to be *masters* over these other, *inferior*, humans.

This failure to understand human nature and to recognize the divine spark within each individual leads one group to exploit another group, and, ultimately, may lead to an enslavement of humanity on a scale unprecedented in human history.

Convergences

Is it too late to turn back? The First Lady would have us believe it is inevitable.

Hillary Clinton writes: “Technology connects us to the impersonal **global** village it has created. ... The village can no longer be defined as a place on a map, or a list of people or organizations ... We **can't** turn away from this **brave new world**.”³² [See **Figure 4: Synergistic Forces**.]

Superman to the Rescue

As the world becomes increasingly more fragmented, dangerous, and uncertain, the need for something *greater* than man to save man becomes more apparent. Individuals look to government for the answer; leaders attempt to create a Superman. Hence the shift of power away from the individual.

As the dehumanization of humanity progresses, the sanctity of human life diminishes, and with it, the importance of the individual. The needs of the State become paramount by default. Just as all roads led to Rome in the ancient world, these four trends all lead to Big Brother. [See **Figure 5: All trends lead to Big Brother**.]

The world is becoming entangled in an ever deepening and broadening web of entanglements, commitments, and obligations which expand the scope and power of centralized authorities. Simultaneously, regions, nations, states and cities are fracturing along racial, ethnic, religious, ideological, and economic fault lines. Thus we see the world becoming bound more tightly together in new elitist creations while, paradoxically, unraveling *traditional* institutions at the seams.

Orwell's *1984* envisioned a totalitarian government sustained by perpetual war to keep the masses obedient to the ruling elite. This "war system" may be replaced by a "green system," a strategy to unite the peoples of the world in a war to preserve the planet. A common thread noted in many of the referenced works above is an impending environmental catastrophe of global proportions. Yes, even Vice President Al Gore refers to the automobile as the most dangerous device on earth. These ecological doomsayers believe "no sacrifice is too great" to save the "world's ecosystems," obligating each of us to lower "our standard of living by rationing, taxation, and political domination by world government." This very stratagem – designed to "secure the subordination of citizens to the state" was devised by the Hudson Institute, under the auspices of the Defense Department, in 1966.³³ Due to real and perceived economic, social and ecological problems, a worldview is developing – a *global consciousness* is being aroused – which seeks an *authoritarian* figure to solve the world's problems. Will we see a *supranational* power empowered to save the world. Will that Superman give mankind what it seeks: relative peace worldwide, security from life's hazards, *global trade* 🐾 *all at the expense of personal liberty?*

The former Yugoslavia and former USSR, once under the "strong hands" of Tito and Stalin, disintegrated into warring factions, with tragic results. The danger is that fear and a desire for "peace at any cost" will drive us to seek a Superman for the restoration of order, to control fragmentation, suppress old hatreds, and reduce ethnic and religious rivalries. Thus *1984* could arise from promises of peace and declarations of peace when there is, in fact, no peace. Observers of the world scene have already seen ruthless force used to restore order in Russia.

The lessons of Lebanon and Yugoslavia warn us of the dangers of differences dividing us. Hitler, Stalin, Mussolini, and Mao warn humanity of the other extreme. Will the year 2000 herald a new millennium of hope and peace, or revive a modified version of the Third Reich? Will we learn the lessons of history? Will we heed the writing on the wall? We must beware both the fracturing forces of fragmentation and the fusion of "atomized masses" into a "global village."

"Citizens of the world, unite!"

"Not!"

Figure 1: *Blueprint for Tyranny.*

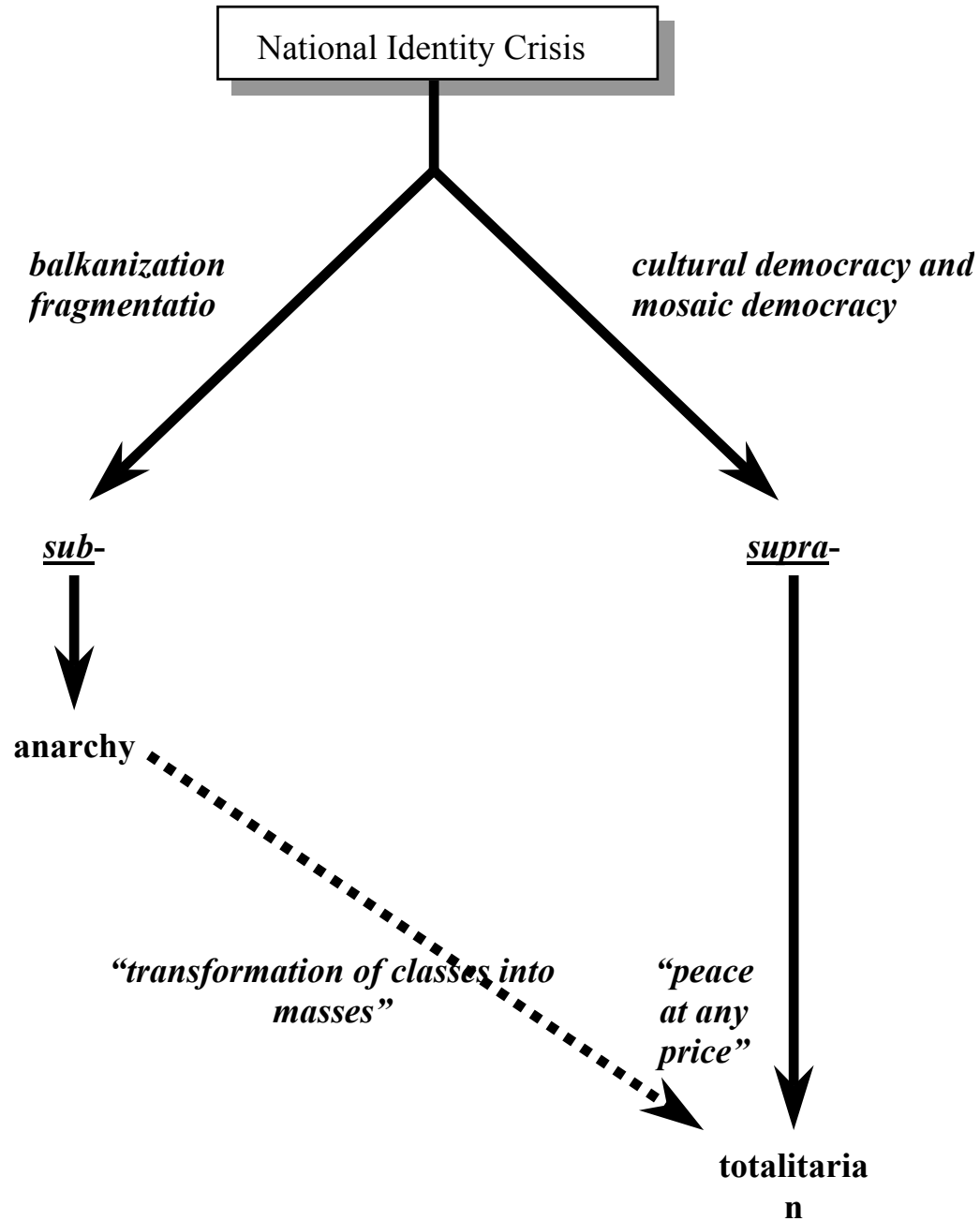


Figure 2: Theory of Evolution

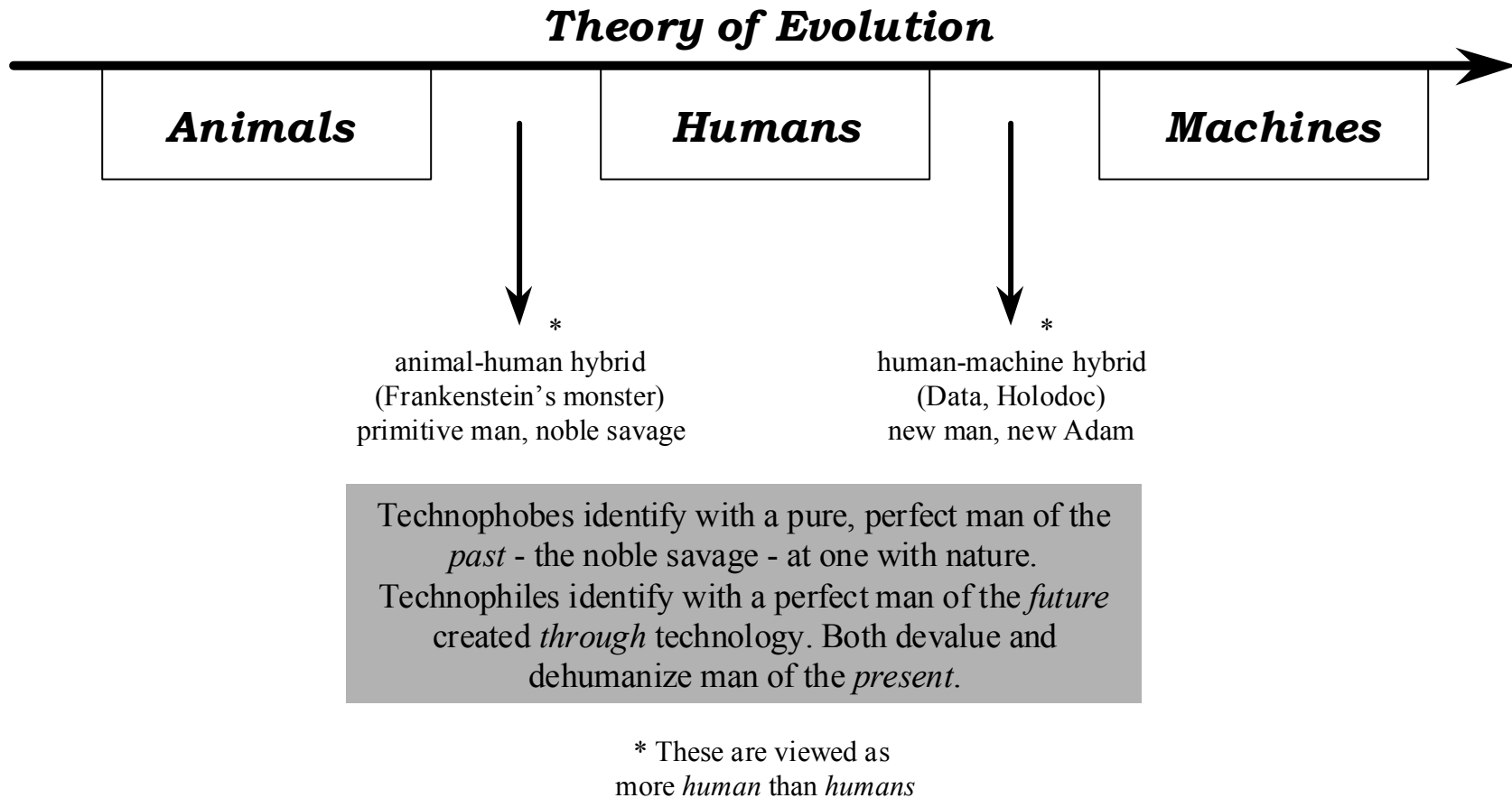


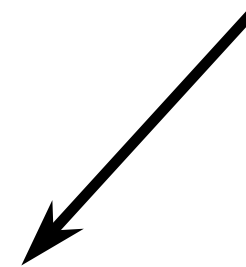
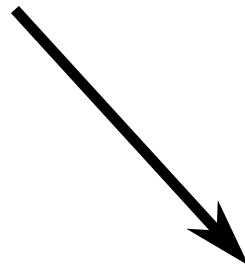
Figure 3: *Dehumanization Process*

Technophilia

embraces bad technology;
rejects moral values;
embraces progress from a mechanistic worldview;
“technology without a soul”;
imposes physical and technological boundaries;
denies human potential (divinity in man)

Technophobia

rejects good technology;
rejects growth values;
primitivist “back to nature” worldview;
humanity without a conscience
rejects moral and spiritual boundaries;
denies human nature (humanity of man)



Dehumanization

Convergence.

Physical, moral, cultural and spiritual degeneration
“Defining deviancy down”
“Dumbing down”

Figure 4: *Synergistic Forces*

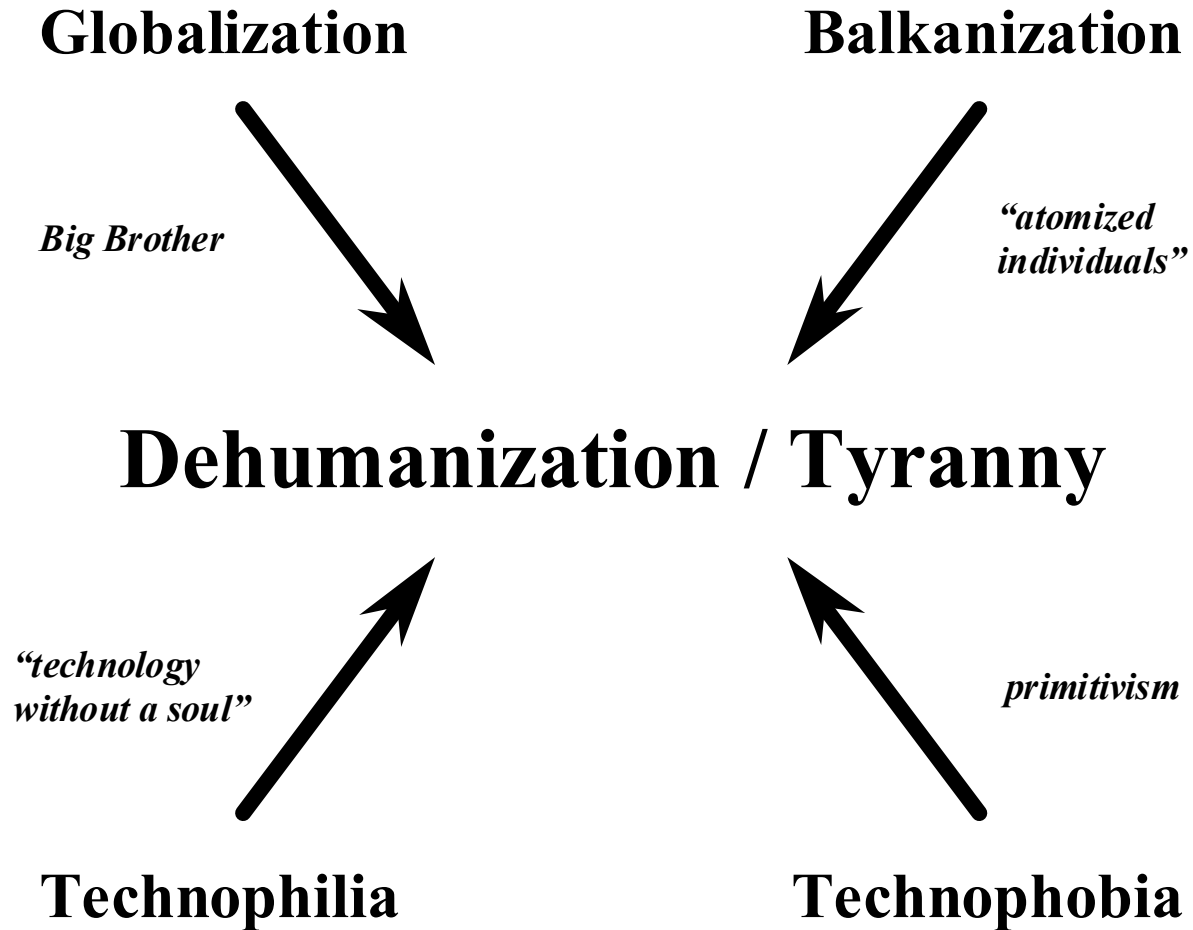
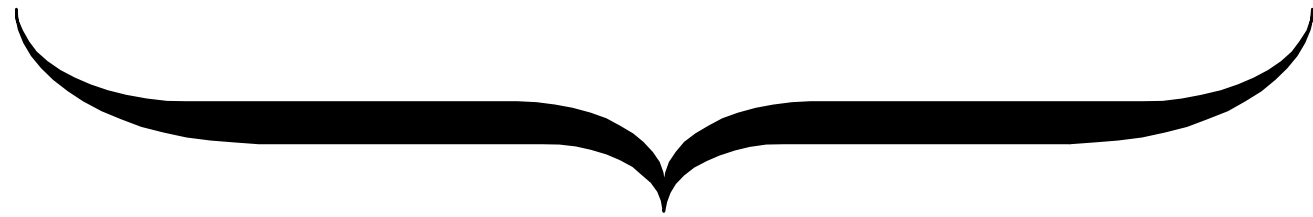


Figure 5: *All trends lead to Big Brother*

	Globalization	Balkanization	Technophilia	Technophobia
Heroes / Leaders	Bill Clinton Strobe Talbott	Louis Farakkhan Dick Gephardt	Dr. Kevorkian Dr. Henry Foster	Al Gore Unabomber
worldview	elitist	group mindset	dehumanizes man idolizes technology	glorifies primitive man and exalts nature
role of government	looks to government for solutions	looks to government for validation	looks to government for funding and approval	looks to government for rules, regulations, and restrictions



**All trends
lead**

Endnotes:

- 1 John Fonte, "Ill Liberalism," *National Review*, February 6, 1995.
- 2 William D. Gairdner, *The War Against the Family*, Stoddart, 1992, pg. 137.
- 3 Hannah Arendt, *The Origins of Totalitarianism*, Harvest/HBJ, 1973, pg. 337.
- 4 *Ibid.*, pg. 320.
- 5 Robert Nisbet, *The Quest For Community: A Study in the Ethics of Order & Freedom*, ICS Press, 1990, pp. 178, 179.
- 6 *Bartlett's Familiar Quotations*, ed. John Bartlett, Little, Brown and Company, 1980, pg. 824.
- 7 Joseph G. Conti and Brad Stetson, *Challenging the Civil Rights Establishment: Profiles of a New Black Vanguard*, Praeger, 1993, pg. 135.
- 8 *Ibid.*, pg. 147.
- 9 *Ibid.*, pg. 143.
- 10 *Ibid.*, pg. 171.
- 11 Be sure to read our interview with Samuel Francis, the recipient of our second *Alamo Award*, on pages 3 and 4.
- 12 Alexis de Tocqueville, *Democracy in America*, Reeve translation, ed., Phillips Bradley, 1945, vol. 2, pp. 318-319.
- 13 Nisbet, pg. 171.
- 14 *Ibid.*, pg. 172.
- 15 *Ibid.*, pg. 173.
- 16 Charles B. Thaxton & Stephen C. Meyer, "Human rights blessed by god or begrudged by government," *Los Angeles Times*, December 27, 1987.
- 17 John W. Whitehead, *The End of Man*, Crossway Books, 1986, pg. 144.
- 18 David Gelernter, "In Rats We Trust," *Washington Post*, November 17, 1996, pg. C01.
- 19 *Planet of the Apes* ('68), *Beneath the Planet of the Apes* ('70), *Escape from the Planet of the Apes* ('71), *Conquest of the Planet of the Apes* ('72), *Battle for the Planet of the Apes* ('73), and two television series based on the movies.
- 20 Dr. Harold Brown, *Janet Parshall's America*, WAVA, September 25, 1996. See also Joseph Perkins, "Wrongs of 'animal rights,'" *Washington Times*, November 28, 1992.
- 21 Valerie Richardson, "Animal activists add bite to effective bark," *Washington Times*, December 26, 1996.
- 22 See "U.N. Remaking the World," *Family Voice*, Independent Women's Forum, May 1996.
- 23 MSNBC, January 26, 1996.
- 24 "3,300 Embryos Destroyed," *Christian Research Newsletter*, Christian Research Institute, Fall 1996, pg. 10. See also "Pro-Euthanasia Proponents Question Kevorkian," *Ibid.*, pg. 11, and Joe Rogaly, "Agonies of mastering nature," *Washington Times*, August 6, 1996, pg. A13.
- 25 *To the Contrary*, MPT, August 10, 1996.
- 26 *IAETF Update*, International Anti-Euthanasia Task Force, October-November 1996, pg. 1.
- 27 "Legalized Suicide," 700 Club Fact Sheet # H048, February 17, 1995. See also "Right to Die" (G354) and "Oregon & Suicide" (G172).
- 28 MSNBC, December 14, 1996. The perplexities of abortion and wrongful death cases are examined by Tony Mauro, "Abortion battle, medical gains cloud legal landscape," *USA Today*, December 12, 1996. Medical ethics is discussed in "Brave New Families? The Ethics of the New Reproductive Technologies," *Christian Research Journal*, Spring 1993.
- 29 Philip Elmer-Dewitt, "The Genetic Revolution: New technology enables us to improve on nature. How far should we go?" *Time*, January 14, 1994.
- 30 In *The Lonely* (TZ # 7, 11/13/1959) a murderer sentenced to solitary confinement on an asteroid is given an android companion. He comes to love her and says "She's not a robot. She's a woman." In *I Sing the Body Electric* (TZ # 101, 5/18/1962) Mr. Rogers and his children create a grandmother and they come to consider her the real thing. An android is a baseball player in *The Mighty Casey* (TZ # 35, 6/17/1960) and a boxer in *Steel* (TZ # 104, 10/4/1963). In *The Lateness of the Hour* (TZ # 44, 12/2/1960) Dr. & Mrs. William Loren create their own perfect world, in a isolated, insulated, sanitized, self-contained house, with a household of robot servants. Their daughter, Jana, comes to hate the predictability and routine, and discovers the servants are robots. She asks her father to get rid of the servants, fearing her parents are becoming dependent on them. Later she learns that she *herself* is a robot (her "parents" were childless and wanted someone to love). Since she was forever changed, but they still wanted her around, they reprogrammed her as a maid. Finally, *In His Image* (TZ # 1081/01, 1/3/1963) a man returns to his hometown but everything seems different. It's a *different* town and his past is *gone* (erased). Eventually he discovers he himself is a robot, fashioned in his creator's image. His creator had wanted to create a "perfect artificial man," a *perfect* version of himself, but the result was (obviously and inevitably) flawed.
- 31 "The Burning Zone: Net Forum," October 17, 1996.
- 32 Hillary Rodham Clinton, *It Takes A Village, and Other Lessons Children Teach Us*, Simon & Schuster, 1996.
- 33 Jane H. Ingraham, "Killing the Banking Beast," *The New American*, September 5, 1994, p 31.