



## First Event in New York Debate Series a Resounding Success



The New York debate series “First Principles,” organized by the New York Chapter of the Ayn Rand Institute, a charitable organization dedicated to spreading awareness of Ayn Rand in the New York area, kicked off its first event, “Government: What Is Its Proper Role?,” on March 10 at the Skirball Center in New York City. Ayn Rand Center for Individual Rights (ARC) president Dr. Yaron Brook debated Mr. Miles Rapoport of the progressive think tank Demos on the proper role of government.

This event was co-sponsored by ARC, Demos and the local National Public Radio affiliate WNYC. The debate was attended in person by more than 500 people and was also streamed live over the web on ARC’s [Facebook page](#), through which nearly 900 additional people watched the event.

Dr. Brook described the event as extremely successful. “The purpose of this debate series was to go beyond the myriad of problems in politics today and consider fundamental issues that underlie governmental action. In this first debate, we discussed what the proper role of government should be, a question that nobody asks these days but one that is crucial to have a solid answer for before one can start debating particular government decisions or programs.”

Continued Dr. Brook, “The fact that this event was streamed live over the web allowed people from all over the world to hear the conversation and discuss it with others watching online. These are the kinds of conversations that people should be having much more often and we at ARC are pleased that we could create one such platform with the help of our co-sponsors.”

In the debate, Dr. Brook argued that if man’s life morally belongs to him, the government’s proper role must be to protect his right to his own life, liberty and property and not to give away these things to those it deems in need. Mr. Rapoport viewed government’s role as much broader and argued that government needed to combat income inequality and provide for those who are less well-off.

The debate was moderated by WNYC’s Brian Lehrer of *The Brian Lehrer Show*, who followed up with questions for the two debaters after they had given their opening remarks. After this, audience members were able to ask questions.

This event was heavily promoted by its organizers and sponsors. Barry Colvin, president of the New York Chapter of the Ayn Rand Institute, was the focus of a *Wall Street Journal* [article](#) published in February in which interest in Ayn Rand in New York City throughout the years was

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## New Edition of *Why Businessmen Need Philosophy* Published: Interview with Co-Editor Debi Ghate



*The first edition of Why Businessmen Need Philosophy was published in 1999. Edited by ARI Publishing manager Richard E. Ralston, the book was inspired by a talk by the same title given by Dr. Leonard Peikoff at a Young Presidents’ Organization meeting. A transcript*

*of that talk became the title essay for the book, one of the first publications applying Objectivism to business since Ayn Rand’s writing.*

*ARI is excited to announce that an expanded and revised edition of Why Businessmen Need Philosophy hits stores on April 5, 2011. This new edition is edited by vice president of Academic programs Debi Ghate along with Mr. Ralston. Impact had the chance to sit down with Ms. Ghate to discuss the project. To place an order for the book, visit [aynrandbookstore.com](#) or any major bookseller.*

**Impact:** Hello, Ms. Ghate. Thank you for meeting with Impact to talk about the new edition of *Why Businessmen Need Philosophy*. To begin, why did you decide to revise and expand this book?

**Debi Ghate:** Thanks for speaking with me! The idea to update *Why Businessmen Need Philosophy* arose when my co-editor, Richard Ralston, learned that the first edition had sold out. He was interested in printing it again with a few updates. When I learned of this, it seemed like a tremendous opportunity for us to create a new volume that

might be of more interest to the academic and business community. It brought to mind all the positive conversations we’ve had about *Atlas Shrugged* with businessmen, college students and educators interested in free market ideas. We personally meet or otherwise hear of many fans of the novel who say the book was influential on them—and many of them are (or will someday be) in business-related fields.

Yet very few consider themselves to be seriously interested in philosophical ideas, which of course, the novel is full of. The new edition of *Why Businessmen Need Philosophy* serves as a bridge between the novel and its underlying ideas with an emphasis on how they apply to the realm of business. Hence the subtitle for our new book—*The Capitalist’s Guide to the Ideas Behind Ayn Rand’s “Atlas Shrugged.”*

When Richard compiled the first edition in 1999, Objectivist scholarship in this area (and in many other areas) was more limited. Since then, there has been an explosion of excellent articles on themes of interest to the audiences I’ve described. In addition, the new volume provided us with an opportunity to highlight Ayn Rand’s writings on business in a way that had not been done before.

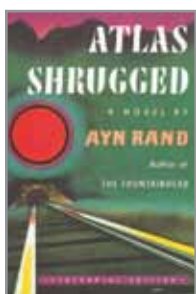
The result is that we now have a much expanded, improved and timely book than was originally planned.

**Impact:** *What’s new in this edition?*

**DG:** The new edition contains an excellent new introduction by John Allison, former chairman and CEO of BB&T Corporation. In contrast to the

*continued on page 2*

## “The Obama Era Is Also the Era of *Atlas Shrugged*”



This was the remark of publishing manager Richard E. Ralston when he compiled the sales of *Atlas Shrugged* since the 2008 presidential election. Ayn Rand’s most popular novel sold more than one million copies during this time, a number far greater than any similar period in the

book’s publishing history.

“Given the alarming growth of government under the current administration,” commented executive director Yaron Brook, “it is no surprise that *Atlas Shrugged* is more in demand today than it has ever been before. People can grasp that something is wrong, not just in government but in the culture more broadly. *Atlas Shrugged* encourages them to think fundamentally about the problems we face today and to challenge the notions

they have held their whole lives, such as that self-sacrifice is the moral ideal and that pursuing one’s self-interest comes at the expense of others.”

Sales of the novel peaked in 2009 when 520,000 copies of the US and UK editions were sold worldwide. Last year, Ayn Rand’s magnum opus sold 350,000 copies.

Dr. Brook explained: “Lower sales last year do not mean interest in *Atlas Shrugged* is waning. The year 2009 was a unique time when many Americans realized the distressing reality that the course the government was following was not what they had bargained for. This inspired a surge of interest in *Atlas Shrugged*, a novel that many had put aside decades ago as portraying an unrealistic world. But Americans realized in 2009 that what Ayn Rand wrote in 1957 was coming true today. Interest in her ideas still remains high—last year’s sales were the novel’s second-highest ever.”



Discovering

# Ayn Rand's Philosophy

## Sanction of the Victims

Each month Impact suggests readings and other resources for fans of Ayn Rand's fiction who wish to learn more about her philosophy, Objectivism.

In *Atlas Shrugged*, Ayn Rand illustrated on a grand scale what she thought was “wrong with the world” and why it seemed that evil is more powerful than the good. As hero John Galt describes, “I saw that the enemy was an inverted morality—and that my sanction was its only power.”

This morality was the “contemptibly evil idea accepted as a moral principle—altruism,” which “preaches that man must sacrifice himself for others, that he must place the interest of others above his own, that he must live for the sake of others.” (“The Sanction of the Victims” in *Why Businessmen Need Philosophy*)

Galt observes that “throughout the world and throughout men’s history, in every version and form, from the extortions of loafing relatives to the atrocities of collectivized countries, it is the good, the able, the men of reason, who act as their own destroyers, who transfuse to evil the blood of their virtue and let evil transmit to them the poison of destruction, thus gaining for evil the power of survival, and for their own values—the impotence of death.” (*Atlas Shrugged*)

Businessmen in particular have sanctioned the grave injustices done to them. In the novel, Francisco d’Anconia explains to steel magnate Hank Rearden, “All your life, you have heard yourself denounced, not for your faults, but for your greatest virtues. . . . You have been called greedy for the magnificence of your power to create wealth. You, who’ve expended an inconceivable flow of energy, have been called a parasite. You, who’ve created abundance where there had been nothing but wastelands and helpless, starving men before you, have been called a robber. You, who’ve kept them all alive, have been called an exploiter.”

But, continues d’Anconia, “Have you stopped to ask them: by what right?—by what code?—by what standard? No, you have borne it all and kept silent. You bowed to their code and you never upheld your own. You knew what exacting morality was needed to produce a single metal nail, but you let them brand you as immoral. . . . You left

the deadliest weapon in the hands of your enemies, a weapon you never suspected or understood. Their moral code is their weapon. Ask yourself how deeply and in how many terrible ways you have accepted it. . . . The worst guilt is to accept an undeserved guilt—and that is what you have been doing all your life. . . . You have been willing to carry the load of an unearned punishment.”

In the real world, most businessmen support their enemies, whether they realize it or not. As Rand observed in her last public address, a speech to businessmen, “millions and millions . . . of dollars are being donated to universities by big business enterprises every year, and . . . the donors have no idea of what their money is being spent on or whom it is supporting. What is certain is only the fact that some of the worst anti-business, anti-capitalism propaganda has been financed by businessmen in such projects.” (“The Sanction of the Victims”)

More broadly, as a rule, businessmen’s “public policy consists of appeasing their worst enemies, placating their most contemptible attackers, trying to make terms with their own destroyers . . . [and] voicing—in banquet speeches and full-page ads—socialistic protestations that selfless service to society is their only goal, and altruistic apologies for the fact that they still keep two or three percent of profit out of their multi-million-dollar enterprises.” (“For the New Intellectual” in *For the New Intellectual*)

To end such a course, businessmen must grasp what John Galt did: “I saw that I could put an end to your outrages by pronouncing a single word in my mind. I pronounced it. The word was ‘No.’” (*Atlas Shrugged*)

### Additional Commentary

#### Read

- “I work for nothing but my own profit” by Ayn Rand in *Why Businessmen Need Philosophy* ([aynrandbookstore.com](http://aynrandbookstore.com))
- “The Guilt Pledge” by Don Watkins and Yaron Brook (<http://bit.ly/9wqUpC>)

#### Watch

- “*Atlas Shrugged*: America’s Second Declaration of Independence” by Onkar Ghatе (ARC-TV); text in *Why Businessmen Need Philosophy*—excerpt on page 3
- “Capitalism without Guilt: The Moral Case for Freedom” by Yaron Brook (ARC-TV)
- “Medicine: The Death of a Profession” by Leonard Peikoff (ARC-TV)

## New Edition of *Why Businessmen Need Philosophy* Published: Interview with Co-Editor Debi Ghatе, *continued from page 1*

first edition, the book’s material is organized thematically into four parts: “Do Businessmen Really Need Philosophy?,” “Why Is Business ‘Public Enemy #1?’,” “Doesn’t Business Require Compromise?,” and “A Defense for Businessmen.”

Much of the earlier material has been updated or replaced. The new content includes essays by Harry Binswanger, Yaron Brook and Alex Epstein, Onkar Ghatе and Keith Lockitch, none of which have previously been published in book form. Finally, we have added an afterword consisting of Ayn Rand’s short article “Modern Management” along with suggestions about what to read next.

**Impact:** *Ayn Rand described businessmen as some of the most “hated, smeared, denounced” people in the culture. Do you agree, and if so, why do you think this is?*

**DG:** I absolutely agree with Rand’s characterization of the treatment of businessmen. And the result is an enormous injustice against good businessmen which, in my view, is intolerable—and this is one of my personal motivations for editing this collection. I am a fan of truly successful, principled businessmen! This collection is published in tribute to those businessmen who understand that their profession is noble and that they should be proud of its moral stature. My hope is that the book’s content will inspire other businessmen to pursue the knowledge necessary to gain that same moral confidence.

To get back to your question: Why are businessmen hated? I think this is a serious question, one which properly deserves a lengthy response. Part two of the book is dedicated to exploring the philosophical roots of this hatred. In a nutshell: it’s because the best businessmen are good, productive, virtuous creators of the wealth that makes our high standard of living possible. Because they self-interestedly pursue the profit motive, they are viewed as greedy predators, as violating all of the commonly accepted social norms born out of selfless ideologies (such as socialism, religion or environmentalism).

Notice that most of the scapegoating of businessmen occurs in the name of protecting the “public” (whoever that consists of at any given moment) from allegedly being taken advantage of by these greedy predators, and it most often takes the form of increasing governmental controls (which are already sizeable).

The justification for these attacks goes something like this: “We let big business get away with too much—look at how much money they’ve made off us—they should have to share that with the less fortunate! Giving them too much freedom to earn profits is what led society to the sorry state

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## Interview with Objectivist Academic Center Graduate Christian Beenfeldt



Christian Beenfeldt recently received his doctorate in philosophy from the University of Oxford and went on to secure a fellowship from the Carlsberg Foundation in Denmark. Throughout the years, Dr. Beenfeldt has received

various types of support from ARI. Impact had the chance to discuss with Dr. Beenfeldt his recent achievements and his plans for the future.

**Impact:** Hi, Dr. Beenfeldt. Thank you for meeting with Impact today. To begin, would you tell us a little about yourself and what you do?

**Christian Beenfeldt:** Sure. I got my bachelor’s and master’s in philosophy from the University of Copenhagen (I’m Danish, by the way), specializing in the philosophy of mind and the history and philosophy of psychology. Last year I completed a doctoral degree in philosophy at the University of Oxford. My dissertation was on introspection in psychology and I approached

the topic by analyzing a range of key historical, experimental and conceptual issues. Let me give you a couple of illustrations of the kind of work I did in my dissertation.

In the historical part of the work, I showed how introspection was understood (and, more often, *misunderstood*) in early scientific psychology—from the early modern empiricist psychology of Hobbes, Hume, Locke, Hartley, James Mill and John Stuart Mill, through the work of William James, Wilhelm Wundt and E. B. Titchener.

Titchener is particularly interesting because he was the father of laboratory-based psychology in the United States and he was also the main proponent of so-called “introspectionism.” Yet he was thoroughly *anti-introspective* in his approach: he rejected all forms of self-monitoring and self-reflection. Instead, he used a weird, pseudoscientific method to isolate the individual mental “atoms” of experience. He called this method “scientific introspection.”

Titchener’s psychology eventually imploded and the behaviorists were quick to exploit this.

By equating introspection with introspectionism, Watson and his followers dismissed all talk of introspection and even of the mind as such. Eventually, behaviorism itself was discredited in psychology, but the behaviorist myth about introspection remained, poisoning each new generation of young psychologists with the idea that introspection is inimical to proper scientific methodology.

More recently, the confusion about introspection has been compounded by developments in social psychology. Here, a number of highly influential experimental studies (e.g., those by Nisbett and Wilson) purportedly show that ordinary people don’t know what they feel, think or believe. The pure experimental data, as far as it goes, is fine. The problem lies in the philosophical *interpretation* of the data. Briefly put, many researchers conclude that, because experimental subjects fail to notice something that influenced their cognitive performance, people are blind when it comes to their own mind. Philosophically, this is nonsense. The fact that we are not

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it's in. But, shhh, don't let them know that we know we can't live without their production and output—what kind of unpleasant life would that mean for us! We really can't do without our iPads, grocery stores, mortgage loans or asthma medicines, can we? No way! Fine, so we need these businessmen to keep producing but under stricter terms—for the sake of the 'public.' By demonizing them, we'll keep them in their place. If we play on their personal, unearned guilt, we can denounce them *and* steal the fruits of their labor." Now, nobody I know actually talks in these terms but this is what their thought process amounts to.

These kinds of rationalizations and arguments are brought to life through the plot and characters of *Atlas Shrugged*, which is one reason the novel so effectively serves as a gateway to understanding why business is considered Public Enemy #1.

**Impact:** *So then why do businessmen need philosophy?*

**DG:** Businessmen can and should respond to the unjust ideological attacks against them. But in order to do so, they need to be armed with the right philosophic ideas. This collection broadly seeks to introduce businessmen to what philosophy is, what role it plays in life and business, how it leads to the promulgation of certain popular but destructive ideas, and how only a philosophy based on rational self-interest and reason can provide businessmen with an understanding of the moral virtue of their work.

**Impact:** *What were some of the challenges of editing and compiling the content of this book, given that some of it was written more than fifty years ago by Ayn Rand and some written more recently?*

**DG:** Editing this collection was a very enjoyable process! I began by reflecting on the direct experiences I (and others at ARI) have had with businessmen, and about what might help them warm up to the idea that philosophy is indeed relevant to business. Of course, it made sense to start with what they have already positively responded

to—*Atlas Shrugged*. The selections from the novel included in the book, such as Francisco d'Anconia's "money speech," are in my view just as relevant today as they were in 1957 when the novel was written (one of the reasons the book continues to sell so well, I think).

It's true that some of the content by Rand was written decades ago, but the sad fact is that when it comes to the treatment of businessmen and their typical self-deprecating response, most of the same issues Rand wrote about still plague our culture. In reviewing her writings, I was once again struck by how relevant her analysis is today even if some of

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the examples she uses are no longer familiar to current readers. I think this is because Rand is writing about philosophy, and by its very nature, the relevance of philosophy is timeless. This is where the inclusion of newer pieces was helpful; these essays took the principles Rand wrote about and applied them to the issues making headlines today.

For example, in "The Philosophy of Privatization," Peter Schwartz's analysis is dead-on for understanding what drives the environmentalist movement, but the specific examples he refers to are now outdated. Keith Lockitch's essay, "The Privatization of Energy," applies the principles identified by Mr. Schwartz to today's context—focusing as it does on issues related to "global warming."

**Impact:** *What is the message you hope*

*businessmen take away from this book?*

**DG:** Part four ends with an excerpt from *Atlas Shrugged*—with Hank Rearden's courtroom statement. Rearden is responding to a trumped-up charge, facing serious penalties for doing nothing more than running a successful business. He begins his speech with the words "I work for nothing but my own profit—which I make by selling a product they need to men who are willing and able to buy it."

And he ends it with "If it were true that men could achieve their good by means of turning some men into sacrificial animals, and I were asked to immolate myself for the sake of creatures who wanted to survive at the price of my blood, if I were asked to serve the interests of society apart from, above and against my own—I would refuse, I would reject it as the most contemptible evil, I would fight it with every power I possess, I would fight the whole of mankind, if one minute were all I could last before I were murdered, I would fight in the full confidence of the justice of my battle and of a living being's right to exist. Let there be no misunderstanding about me. If it is now the belief of my fellow men, who call themselves the public, that their good requires victims, then I say: The public good be damned, I will have no part of it!"

My hope is that businessmen who read this book (and the students who will be tomorrow's business leaders) will begin to understand that they too, like Rearden, have a right to work for nothing but their own profit and that they too, armed with the right philosophical ammunition, can earn the moral confidence that Rearden exhibits. I hope they learn that Ayn Rand placed tremendous value on individuals like them, and that ARI (and others) understand that value—and will help defend it. And I hope they begin to appreciate their own value to the point that they reject the attacks heaped on them and begin instead to proudly defend and pursue their profession.

**Impact:** *Thank you for taking the time to talk to us, Ms. Ghate.*

**DG:** You are very welcome!

## Excerpt from *Why Businessmen Need Philosophy*

The following is an excerpt from Dr. Onkar Ghate's essay "Atlas Shrugged: America's Second Declaration of Independence." Dr. Ghate is a senior fellow at ARI.

To most British subjects, British rule was good (which, comparatively speaking, it was) and good enough. But to the Founding Fathers, good was not good enough. As idealists, they sought perfection. When they saw the possibility for action, therefore, they rebelled—when few other men would have done so.

To burn with this type of idealism requires a profound self-esteem. It requires a spirit that wants to see perfection made real, for itself and in its own life. Genuine self-esteem—not the "we're all okay" variety—is an earned esteem of your own soul. It is the conviction that you are deserving of success and happiness, because you are continuously working to achieve these.

If you wonder about the imposing stature of the Founding Fathers, of men like Washington, Franklin, and Jefferson, this is the key. They were men of genuine self-esteem; men who took the perfection of their own lives, mind, character, and happiness with the utmost seriousness. They were abstract thinkers and also doers: men of wide and constantly expanding erudition, who were also lawyers, farmers, printers, business owners, architects, and inventors.

This kind of individual will jealously guard his freedom—his freedom to follow his own judgment, to make his own choices, and to enjoy the values and wealth he creates. To such an individual, the issue of his own perfectibility is a daily reality, which he will allow no one to usurp.

To such an individual, the idea that he is a sinful or irrational or wretched creature, desperately in need of a superior to tell him what to do, has no reality. This kind of an individual will allow no king or government to dictate his convictions or dispose of his fortune and life—not for any reason or to any degree.

For the Founding Fathers, the motto "live free or die" had real meaning. Without freedom, they would be dead—their mode of existence would be dead—their unrelenting, unbowed pursuit of their own perfection would be dead. And so they fought.

The Declaration of Independence was a

declaration of self-esteem. It was signed by men proud to fight for their *full* freedom.

But their achievement is eroding.

The Founding Fathers would be shocked by the power that is now concentrated in the hands of the American government at the expense of the individual.

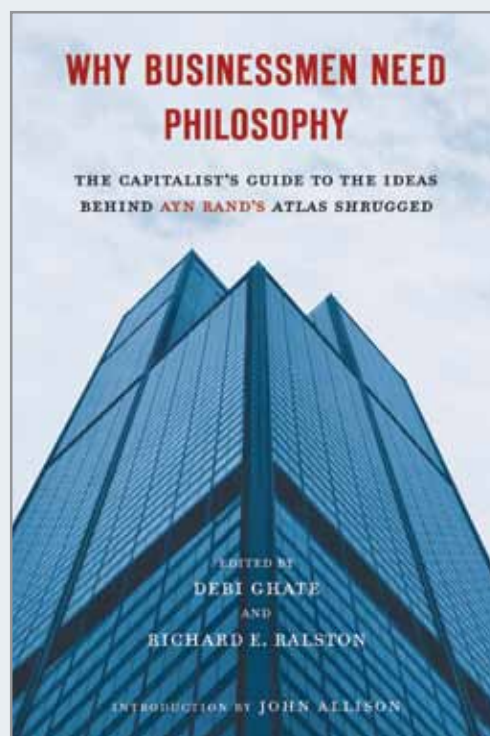
Can you imagine Thomas Jefferson submitting to building inspectors, who would decide if Monticello is up to government code? Pleading with FDA officials to be allowed to take an experimental drug that, according to his own scientific judgment, would be beneficial for him to take? Allowing Social Security administrators to dictate how much he has to save for retirement and where he can invest it? Patiently watching the tax collector take his money and pour it down the aid drains of the Middle East and Africa? Prostrating himself before the FCC, which would determine whether or not his broadcast content is obscene? Can you imagine Thomas Jefferson seeking the government's permission to eat irradiated spinach, screw in an incandescent light bulb, or buy a trans-fatty French fry? Would he allow the government to thus dictate to him what he ought and ought not to do? The answer is obvious.

Today, however, Americans do not have the self-esteem to protest these usurpations of their judgment, their choice, their freedom.

America's declaration of self-esteem has not taken full root.

Why not?

To read the rest of this essay, order *Why Businessmen Need Philosophy* at [www.aynrandbookstore.com](http://www.aynrandbookstore.com).



introspectively omniscient doesn't mean that we are introspectively ignorant.

It is widely assumed that the historical record of introspectionism in psychology along with recent experimental data proves that introspection is invalid. Approaching these and several other related issues as a philosopher, my goal was to set the record straight and thereby help future generations of philosophers, psychologists and neuroscientists think about introspection in a more rational and clear-headed way.

**Impact:** *You recently secured a generous fellowship from the Carlsberg Foundation. How did this fellowship come about and what will you be studying?*

**CB:** Well, the story about the fellowship is short and sweet. The Carlsberg Foundation is a large charitable trust in Denmark that supports basic research in natural science, social science, and the humanities. Grant applications are accepted once a year and awards are made based on a competitive selection process. I submitted my application within a week of having handed in my dissertation and, a few months later, Carlsberg offered me a \$200,000 research grant.

I decided to carry out the project at the University of Copenhagen in Denmark for various personal and professional reasons. I will be traveling a lot, though, and will spend a good deal of time at universities in both the UK and the US. The fellowship lasts for two years and it carries no teaching duties.

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*“If something is of real value to me, I pursue it relentlessly. I don't sit on my hands. Nor do I pursue it half-heartedly, feeling guilt or uncertainty. The doctoral program at Oxford was my top choice and I worked damned hard to get in and to do well there.”*

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The Carlsberg Foundation has a long history of providing generous funding to researchers in the humanities. I think my application was successful, in part, at least, because my project addresses an important issue that they face.

In contrast to the hard sciences, the humanities have lost much prestige in recent years. But disciplines such as philosophy or history are obviously indispensable. What, then, is the actual value of the humanities and where do these disciplines fit into the larger scheme of human knowledge? That's what I will be looking into. It is the kind of work I enjoy most—the challenge of using philosophy to solve an interesting problem that isn't part of the traditional philosophical canon.

**Impact:** *How did you become interested in Ayn Rand's ideas?*

**CB:** I first encountered—and was blown away by—Ayn Rand's ideas in the early 1990s. I was in the US for a year-long stay and I loved the big American bookstores. I first picked up *The New Left* and I read *The Fountainhead* a few months later. When I returned to Denmark, my suitcase was bulging with all the Objectivist books that were available at the time. Over the next few years, I devoured the books along with all the taped lectures that I could get my hands on. By the time I had finished high school, I was so interested in ideas that I decided to pursue a career in philosophy.

**Impact:** *How did Ayn Rand's ideas help you achieve your goals, academic and other?*

**CB:** They have helped in a thousand ways, big and small. I'll just mention two examples, one professional and one personal. Professionally, Ayn Rand's ideas have helped me develop the ability to reason clearly and logically about complex issues and then to write lucidly about them in an academic context. This has been an inestimable asset in my studies and in my career. So far at least, I've had no trouble getting papers accepted for conference presentation or journal publication.

As far as my personal life, the biggest difference I see between my own attitude and that of most other people has to do with the issue of how one approaches goals and values *as such*. If something is of real value to me, I pursue it relentlessly. I don't sit on my hands. Nor do I pursue it half-heartedly, feeling guilt or uncertainty. The doctoral program at Oxford was my top choice and I worked damned hard to get in and to do well there. Many people don't work very hard to get what they want in life—and those that do work hard often do it in an unhealthy, obsessive, duty-driven way, not as the expression of genuine self-interest.

**Impact:** *How did you become involved with ARI?*

**CB:** I have been involved with ARI for a number of years. I first began taking courses at ARI in the pre-OAC days while I was an undergraduate student at the University of Copenhagen. Because of the time difference, I would typically have to phone in around midnight to attend lectures. This was on top of a long day of studying. Fortunately, I am a night owl by natural inclination, so I was able to stay awake and reasonably alert.

**Impact:** *How did ARI support you in your academic endeavors?*

**CB:** ARI has been extremely generous in their support of me for many years now, from my undergraduate years all the way through graduate school.

When I got into Oxford, I got in touch with [executive director] Yaron Brook and [vice president of Academic programs] Debi Ghate right away and they offered to have ARI help me out financially. I gratefully accepted the help but also wanted to pay my own way as far as possible. So during all four years of my doctoral study, I wrote a nearly endless stream of funding requests and scholarship applications. I ended up winning a major doctoral funding award from the Arts and Humanities Research Council in the UK, three very prestigious scholarships at Oxford, and some smaller grants as well. However, getting ARI's help—and knowing that I could get more help if I needed it—made all the difference in the world.

As far as educational support, I learned a lot from the undergraduate and graduate courses I took in the OAC. Also, from the time I finished my master's, I benefited from the OAC's graduate adviser program. As part of this program, ARI made it possible for me to have my work critiqued on a regular basis by Professor Darryl Wright. This was both the part of the OAC graduate program that I enjoyed the most and also the part of the program that I learned the most from. Nothing beats getting excellent feedback on your written work.

Lastly, the Objectivist [summer conferences](#) were really motivating. I attended four of these

on ARI scholarships and the energy boost from each would last for several months afterwards.

**Impact:** *What goals do you have in academia?*

**CB:** My main goal in academia is to write good philosophical articles and books. Drawing on the material from my dissertation, I am currently working on several philosophical papers and a book manuscript on the history of psychology that I plan to submit for publication within the next few months. I think the material is great and after working on it for a couple of years now, I'm excited to finally get it out into the world.

After this, I can't wait to fully sink my teeth into new problems. I've begun working on the question of the value and role of the humanities—and since I'm no longer constrained by the rigid requirements of the doctoral studies process, I aim to produce material for publication on a more regular schedule.

**Impact:** *Thank you for talking to us, Dr. Beenfeldt, and good luck with your professional endeavors!*

**CB:** My pleasure, and thank you!

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## Ayn Rand Center Participates in American Policy Summit

The Ayn Rand Center (ARC) took part in the American Policy Summit, organized by the Tea Party Patriots, during the last weekend of February. This three-day conference drew more than 2,600 people to Phoenix, Arizona, to hear talks and participate in breakout sessions to discuss how to solve various problems ailing the nation today, such as the growing size of government, the national debt and rising taxes. More than an additional 3,000 people joined the conversation by streaming the event live over the web.

ARC president Dr. Yaron Brook described the entire weekend as a tremendous success. “Being able to address at once thousands of people interested in pro-freedom ideas was a unique opportunity. It allowed ARC to promote Ayn Rand’s ideas on a large scale to a very receptive audience.”

Dr. Brook delivered a talk on the opening night of the conference in front of nearly 1,800 people. He discussed the meaning of individual rights, arguing that the government’s sole purpose should be the protection of such rights. This means, he explained, that there should be no entitlement programs or subsidies, like Social Security and Medicare. “Social

Security,” Dr. Brook went on to say, “is one of the most immoral schemes invented by a politician” because “it sacrifices the responsible for the benefit of the irresponsible.” Dr. Brook received a standing ovation from the crowd after his talk.

Dr. Brook also hosted two hour-long breakout sessions during the weekend. More than 200 people showed up for the first session, though the room could only occupy 150. Dr. Brook’s session the next day, therefore,

was moved to a larger space and more than 200 people attended. Both days Dr. Brook discussed the power of Ayn Rand’s ideas and advised conference attendees on what the Tea Parties could do to change the culture. He also engaged in lengthy question-and-answer periods with the attendees.

To further promote Ayn Rand’s ideas, ARC manned a booth at the summit, giving away close to 1,500 pamphlets and samplers that contained important nonfiction essays, such as “Man’s Rights” and “The Nature of Government” (both in *Capitalism: The Unknown Ideal*), and key excerpts from Ayn Rand’s fiction. ARC also handed out hundreds of flyers on the separation of state and economics and on how Ayn Rand’s ideas are crucial to the success of any movement to promote political freedom.

ARC’s participation in this event was made possible in part by three donors who contributed specifically to this cause and wish to remain anonymous. A short excerpt from Dr. Brook’s talk appeared in an article published the next day on [CNN.com](http://CNN.com), covering the views of the various speakers at the summit. Dr. Brook’s general session talk can be watched in its entirety on [ARC-TV.com](http://ARC-TV.com).



Yaron Brook addressing nearly 1,800 people at the American Policy Summit

## The Tea Party Will Fail—Unless It Fully Embraces Individualism as a Moral Ideal



This is an article written by ARC analyst Tom Bowden for the [Christian Science Monitor](http://The Christian Science Monitor), published January 21, 2011.

They’re calling it the tea party Congress, and the new leadership is busy snipping earmarks, targeting Obamacare, and quoting the Constitution. But can they succeed where similar conservative backlashes have failed? Whatever your opinion of the whole tea party movement—and mine stops far short of blanket approval—you have to admit it has some interesting qualities that set it apart from conservative approaches of decades past.

By idealistically venerating the founding fathers, the tea party avoids the kind of cynical pragmatism that reigned in Richard Nixon’s era. By steering clear of religiously divisive “social issues,” the tea party avoids the kind of attack on the Constitution’s separation of church and state that characterized Ronald Reagan’s era. And by stressing that both major political parties are guilty of expanding government power without apparent limit, the tea party breaks with the neo-conservative, big-government Republicanism that held sway in George W. Bush’s era.

All this has generated a refreshing “clean sweep” sensibility, consistent with a grass-roots movement of Americans who are sincerely focused on individual freedom—and frustrated at the futility of past efforts to combat the seemingly unstoppable encroachment by government power. If I close my eyes, I can almost imagine the tea party making good on its promise to permanently restore some of our freedom. But with eyes wide open, I see a movement imperiled by the same entrenched thinking that has driven government’s growth for more than a century.

One side of the divided tea party mentality (its “right brain,” so to speak) recoils from the cumulative impact of government programs enacted over more than a century. In the wake of unprecedented “stimulus” spending, Wall Street bailouts, “Government Motors,” and Obamacare’s takeover of health insurance, the movement foresees economic ruin and diminished freedom for all Americans. To combat these evils,

the tea party invokes America’s founding ideals of individual rights and limited government, and talks about cutting big government down to size.

Meanwhile, however, the tea party’s “left brain” harbors the same moral impetus that has justified bigger and bigger government since the Progressive Era. The basic idea is that some people’s needs constitute a moral claim on the lives and wealth of others. The list of needs is endless: economic stability, job security, housing, health care, retirement funds. To satisfy those needs, government concocts regulatory and wealth transfer schemes that coercively subject the individual to society. Over the years, each new program—from the Federal Reserve to Social Security, Medicare, and beyond—acquires an aura of moral dignity that renders it politically untouchable by later generations. The needs of others permanently displace the freedom of the individual.

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*“If I close my eyes, I can almost imagine the tea party making good on its promise to permanently restore some of our freedom. But with eyes wide open, I see a movement imperiled by the same entrenched thinking that has driven government’s growth for more than a century.”*

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Based on this conflict, my prognosis has the tea party headed for the political equivalent of an epileptic seizure.

Consider that the movement’s once-unanimous rallying cry of “Repeal Obamacare!” has already morphed into “repeal and replace,” so as to “retain some of its more popular provisions.” Indeed, even as House Republicans this week engineered a symbolic vote for repeal (which will be dead on arrival in the Senate), those same members of Congress are setting the stage to make many of Obamacare’s onerous provisions permanent.

And then consider what programs would have to be dismantled just to return to that con-

servative nirvana, the Reagan era: the Americans with Disabilities Act (enacted under Bush I), State Health Insurance for Children (enacted under Clinton), as well as prescription drugs for seniors and Sarbanes-Oxley regulations penalizing all businessmen (both enacted under Bush II). Can you imagine the tea party seeking to eradicate any of these programs?

They can’t imagine it either, because the scenario for failure is too obvious. The tea party’s adherents know that any attempted repeal would be attacked as “mean-spirited, heartless, and selfish.” And they know that, according to conventional moral standards, they would stand guilty as charged. Paralyzed by this moral conflict, they will simply refrain from starting battles they can’t win.

And winning this kind of moral battle, though possible, would be difficult. The tea party’s adherents would need to discover the moral principle underlying the often quoted but little understood ideals of life, liberty, and the pursuit of happiness. They would need to argue that all schemes that sacrifice the individual to society are morally wrong. And they would need to argue that this country’s most rational and industrious citizens—including business leaders, doctors, health insurers, and taxpayers and productive individuals in all walks of life—are oppressed victims who deserve to be liberated, by permanent repeal of laws and regulations that invade their rights.

In short, the tea party would need to fully embrace individualism as a moral ideal. Although the odds against this are exceedingly large, I think there’s some cause for optimism. For the first time, a resistance movement is looking for answers in Ayn Rand’s writings. From the original public rant that inspired the tea party idea (when CNBC reporter Rick Santelli said “at the end of the day, I’m an Ayn Rander”) to last fall’s US Senate victory by Wisconsin Republican Ron Johnson (who calls *Atlas Shrugged* his “foundational book”), Rand’s uncompromising defense of individualism has become a part of the tea party mix.

Can the tea party deliver on its promise to cut back big government? Yes it can, but not unless its supporters awaken to the need for moral intransigency in pursuing individual liberty.

# Free Events at Objectivist Summer Conference



OCON™

The annual Objectivist summer conference will be held this year at the Marriott Harbor Beach Resort and Spa in Fort Lauderdale, Florida, from July 2 to July 8. The conference will feature numerous courses, panels and a workshop

about Ayn Rand's ideas and their application to various topics, such as history, literature and current events. In addition, there will be several social events, such as banquets, karaoke and a screening of the film adaptation of Ayn Rand's *We the Living*.

Listed below are many of the events that are free. To see the complete schedule of events and register for the conference, visit [www.objectivistconferences.com](http://www.objectivistconferences.com). Please note that unless otherwise noted, attendance to free events requires registration.

## Reception for First-Time Conference Attendees

Saturday, July 2, 2011; 5–6 p.m.

First-time summer conference attendees who register for the opening reception and dinner are invited to attend the cocktail reception one hour before other guests are admitted. As a new attendee, meet other first-time attendees, conference staff and speakers to gain a comfortable orientation for your conference experience. A cash bar will be available.



Opening banquet reception in Las Vegas in 2010

## Reception with Yaron Brook for First-Time Conference Attendees

Sunday, July 3, 2011; 6–7 p.m.

First-time summer conference attendees are invited to attend a cocktail reception, where Yaron Brook, executive director of the Ayn Rand Institute, will give a special address to anyone new to ARI or Objectivism in general. Other ARI staff members will be available to discuss the Institute's programs. A cash bar will be available.



State of ARI presentation in Boston in 2009

## "The State of the Ayn Rand Institute" Presentation

Sunday, July 3, 2011; 8–9:30 p.m.

Yaron Brook will present his annual update on the projects of the Institute and describe some of its recent successes—as well as its future goals, including the unveiling of a new strategic plan. No registration is required for this event.

## "Introduction to Planned Giving" Presentation

Monday, July 4, 2011; 12:15–1:40 p.m.

This presentation will give an introduction to gift and estate planning and ARI's Atlantis Legacy program. Topics will include minimizing taxes through charitable giving and providing future support for the Institute while achieving one's estate planning objectives. Strategies and techniques will be illustrated with real-life examples of legacy gifts arranged by Atlantis Legacy donors, with the donors themselves in attendance at the session. A lunch buffet will be served, compliments of ARI. No registration is required for this event, and attendance implies no obligation.



Atlantis Legacy

## Fourth of July Fireworks

Monday, July 4, 2011; 9–9:30p.m.



Join other attendees and hotel guests for Fourth of July fireworks on the terrace of the Marriott Harbor Beach Resort and Spa, presented by the city of Fort Lauderdale. No registration is required for this event.

## Rockstar Karaoke

Monday, July 4, 2011; 9:45–midnight



Immediately after the fireworks, a live rock band will accompany your choice of karaoke singing from a list of classic songs. A cash bar will be available. No registration is required for this event.



Academic panel in Las Vegas in 2010

## Academic Panel

Thursday, July 7, 2011; 10:30 a.m.–12 p.m.

Panelists will update you with an inspiring discussion of the growing presence of Objectivist scholarship in universities. This event is especially recommended for students and for those who are interested in the longer-term battle of changing the intellectual climate in America. No registration is required for this event.

# Forbes

## New Content at Forbes.com

ARC president Yaron Brook and analyst Don Watkins write regularly at [forbes.com](http://forbes.com)—under the title "The Objectivist." Visit <http://blogs.forbes.com/objectivist> to keep up with their writing. We encourage you to comment on, share and "follow" the column. The following is an excerpt from the second of a three-part series on health insurance.

### March 10, 2011: "The Road to Socialized Medicine Is Paved with Pre-existing Conditions—Part 2"

"Imagine a world without health insurance. You're a young entrepreneur and you notice that a perennial problem people face is how to protect themselves against the risk of incurring costly and unexpected medical expenses. For most, the apparent option—save enough money to cover any medical bill—is impractical: what if they get sick before they save enough? Or what if the cost of treatment exceeds a person's capacity to save?"

"You realize that wherever there's a problem, there's an opportunity. You could convince some of the people in your town to purchase from you insurance that pays out in the event of accident or serious illness. But starting such a company would require a lot of work, a lot of financial capital, and complex actuarial and business skills that take a long time to acquire.

"You would need to set rates to make sure more money is coming in than is going out; process claims to separate the legitimate from the illegitimate ones; and grow your client base. The challenges are enormous, but if you succeed, the value you provide clients would be huge and the profit potential should be as well."



## Recent PJTV and Other Media Appearances

Every week ARC intellectuals appear on the PJTV.com news show Front Page with Allen Barton. Visit [ARC-TV.com](http://ARC-TV.com) regularly to keep up with these and other ARC media appearances.

- **March 30, 2011:** Yaron Brook on *America's Nightly Scoreboard* (Fox Business Network; video not yet available on ARC-TV)
- **March 28, 2011:** Alex Epstein on *Front Page* ("Economic Spring")
- **March 26, 2011:** Alex Epstein on *Front Page* ("The Great Repetition")
- **March 25, 2011:** Yaron Brook on *Stossel* (Fox Network; video not yet available on ARC-TV)
- **March 24, 2011:** Alex Epstein on *Front Page* ("Libyan No Goal Zone"; "5 Signs the Economy Is Improving?")
- **March 21, 2011:** Yaron Brook on *Front Page* ("Dollars and Nonsense")
- **March 19, 2011:** Yaron Brook on *Front Page* ("Weaning NPR")
- **March 18, 2011:** Yaron Brook on *Front Page* ("Is Gadaffi Laughing at the U.N.'s No-Fly Zone?"; "Can We Privatize Our Way to Prosperity?")
- **March 14, 2011:** Yaron Brook on *Front Page* ("Would Milton Friedman Pay People for Being Poor?"; "Divesting in America")
- **March 12, 2011:** Yaron Brook on *Front Page* ("Tapping the Oil Reserve")
- **March 11, 2011:** Yaron Brook on *Front Page* ("Can Japan's Economy Withstand the Strain?")
- **March 10, 2011:** Yaron Brook on *Stossel* (Fox Business Network; video not yet available on ARC-TV)

## First Event in New York Debate Series a Resounding Success, *continued from page 1*

described. In the days leading up to the debate, WNYC hosted an online [blog exchange](#) between Dr. Brook and Mr. Rapoport on the proper role of government. Dr. Brook promoted the debate series on the day of the event on *The Big Picture* (the RT network), *Stossel* (Fox Business Network) and

*The Brian Lehrer Show*.

The debate can be watched in its entirety on [ARC-TV.com](http://ARC-TV.com). The next event in the series will be held on April 7, during which ARI board member Harry Binswanger will debate Benjamin Barber, a distinguished senior fellow at Demos. The topic

to be debated is titled "Freedom: For Whom and from What?" Former CEO and chairman of BB&T Corporation John Allison will debate the topic "Capitalism: Is It Moral?" on May 2 (opponent TBD). Both events will be streamed live over the web on ARC's [Facebook page](#).