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Ayn Rand's Philosophy of Objectivism in *Atlas Shrugged*:
A Psycho-Analytic Study of Character Relationships

*An Extended Essay Submitted in Partial Fulfilment of the Requirement for a
Master's Degree in Literature and Civilisation*

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Dedication

This humble work is dedicated to my beloved parents for their love and support.

To my husband and daughter for being present every step of the way and for sharing this journey with all its hardships and all its joy.

To my supervisor Mr. Mohammed Ali Talha and to every teacher in the English Department of the University Centre Belhadj Bouchaib, Ain Temouchent for their hard work and dedication.

To all my classmates. Knowing you is a treasure I will always cherish.

To my brothers, my sister, my nephews, my in-laws and all my family.

And last but not least, to Mrs. Benfodda Assia, my precious friend for her inestimable support.

Asmaa CHATIBI

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Asmaa CHATIBI

Declaration

I hereby declare that this Master's degree extended essay entitled "Ayn Rand's Philosophy of Objectivism in *Atlas Shrugged: A Psycho-Analytic Study of Character Relationships*" was written by me for the Master's degree in Literature and Civilization, under the supervision of Mr. Mohammed Ali Talha, Institute of Letters and Languages, at Belhadj Bouchaib University Centre, Ain Temouchent.

This research is a presentation of my original work, my own interpretation, understanding and analysis. Any scholar's information mentioned is referred to faithfully.

For this essay, which I am submitting to the university, no degree or diploma or distinction has been conferred on me before, either in this or in any other university.

Asmaa CHATIBI

Abstract

In terms of ethics, Ayn Rand's Philosophy of Objectivism has as its center piece Ethical Egoism as the code of virtue regulating human course as well as their relationships, ensuring harmony and mutual respects within society. The following essay studies Rand's philosophy with focus on Ethical Egoism both from the philosophical and the psychological facade. Rand's latest novel *Atlas Shrugged* is to be used as a model for illustrating the concrete implications of the Objectivist Theory in contrast with opposing doctrines as ideologies embraced by the novel's characters. Moreover a psycho-analysis of the novels character would be presented as a link between Ethical Egoism as a philosophical dogma and the self-based psychological theories.

Keywords: Objectivism, Ethical Egoism, Rationality, Self-Expansion, Self-Actualization, Psycho-analysis

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Glossary:

Altruism: The doctrine which calls for the supremacy of society and common interest over individual, self-centered ends.

Axiomatic Concepts/Axioms: the basic, factual knowledge acquired through sense perception which needs no further analysis.

Epistemology: The philosophical branch which deals with knowledge acquisition and its mechanics.

Ethical Egoism: The dogmatic belief that each individual is an end in itself and that one's self interest is the only ethical code to be pursued.

Happiness: For Rand, it is reaching one's ideal self i.e. the perfect image he aspires to become and reaching one's ultimate goals.

Hedonism: The doctrine which regards man as irrational because of his emotional impulses and which encourages this latter as the only guide of man's actions.

Metaphysics: the philosophical branch which studies that which exists i.e. the study of the Universe.

Mysticism: The doctrine declaring the existence of supernatural elements such as God and which believes in divine revelation and intuition as guides for action.

Objectivism: Ayn Rand's philosophy which calls for the supremacy of objective, rational, observable analysis of reality as the only source of knowledge

Rationalism: The use of and the analysis of knowledge which is obtained through objective means of sense perception.

Sanction of the Victim: a term used by Rand and which refers to the act of sanctioning a victim, not for his vices, but for his virtues.

Sense of Life: According to Rand, it is “a pre-conceptual equivalent of metaphysics, an emotional, subconsciously integrated appraisal of man and of existence. It sets the nature of a man’s emotional responses and the essence of his character”

Values: What one judges as valuable i.e. the goals one aspires to attain in search of ultimate ends towards happiness.

Whim worshipping: Indulging one’s emotions in the belief that imperfection is part of man’s nature and it should thus be embraced.

General Introduction

General Introduction:

Ethical Egoism is the moral theory which states that a man's highest moral value is the pursuit of one's self-interest alone. Unlike previous doctrines, where cases of promoting the other's interest and self-sacrifice are acceptable especially when the loss to the agent is minimum in comparison to the other's gain, Ethical Egoism, in its strong version, claims that one should never promote anything but one's own goals. (Shaver)

Ayn Rand is considered as one of the major figures in philosophy and in literature to advocate this morality. Rand's philosophy of Objectivism regards ethics in a novel way stating that

“Man—every man—is an end in himself, not the means to the ends of others. He must exist for his own sake, neither sacrificing himself to others nor sacrificing others to himself. The pursuit of his own rational self-interest and of his own happiness is the highest moral purpose of his life.” (Voice of Reason)

The philosophy also states that “Reality exists as an objective absolute—facts are facts, independent of man's feelings, wishes, hopes, or fears.” (Rand, Voice of Reason) And that reality and reason are the only rational means towards obtaining knowledge and his only guide for action and for maintaining survival. Rand criticizes previous philosophies for taking ethics for granted and always attributing it to the instinctive and the mystic, whether a religious or an intuitive one, and for considering virtues as “a province of whims” (Rand, Virtues of Selfishness¹¹). Rand describes a Whim as “a desire experienced by a person who does not know and does not care to discover its

cause.”(Virtues of Selfishness11) Objectivism; however, regards ethics as a result of reason. In the case of animals, which have a limited range of knowledge and skills, the pain/pleasure mechanism is the prescribed and unchangeable code of values, that which ensures its maintenance. It holds as good or bad either: “what benefits or endangers her life.” (Rand,Virtues of Selfishness16)An animal, thus, cannot decide to ignore its code of values and accept to be led to perish through acts of sacrifice. Nonetheless, “Man’s particular distinction from all other living species is the fact that his consciousness is volitional” (Rand, Virtues of Selfishness16). The pain/pleasure mechanism for man is unable to provide him with a definite ethical code; as feeling cannot be entirely trusted. Therefore, he is required to define the essence of values by which he lives through his quest for conceptual knowledge. Hence, reason for Rand is man’s only code of ethics.

Ayn Rand’s philosophy has been the major concern of her fictional writing. *Atlas Shrugged*, Rand’s final novel, is regarded as the ultimate Objectivist manifesto. The novel traces the path of wealthy, successful industrialist in America in the midst of an economical and social dystopia. In economy, Rand advocates a *laissez-faire* Capitalism, a system under which complete economical freedom would be granted without governmental restrictions or taxes. *Atlas Shrugged* is widely regarded as a book calling for economical and political change, portraying what will happen if Collectivism and Altruism persisted. However, the novel is not merely economical but rather highly philosophical and even social. It portrays complex patterns of human relationships such as brotherhood, friendship, rivalry and love. This aspect of the literary work seems to be neglected by former studies and it is the gap which the present research aims to fill in. This research will use a psycho-analytic method of study in order to draw a link between

the concept of Ethical Egoism and the nature of character relationships in the novel in order to establish a link between Egoism and its social implications, thus portraying how Ethical Egoism is applied as a social system regulating human relationships. It will attempt to answer two major questions, the first of which is: How does Ayn Rand's *Atlas Shrugged* portray Objectivism and Ethical Egoism as the peak of human virtue? And how is Ethical Egoism represented as a social code of ethics through the novel's character relationships?

The present research is divided into three complementary chapters. In the literature review, a theoretical background is provided both philosophically and psychologically through the detailed description of Ayn Rand's Objectivist theories and its psychological implications. The psychological theories discussed have as their core element the concept of intrinsic motivation in relation to innate social behaviour. They represent a practical justification for Ethical Egoism as, not only an ideological choice, but also as an intrinsic feature of human nature. The second chapter will deal with the philosophical side of Ethical Egoism as illustrated in *Atlas Shrugged*. Ethical Egoism as well as the rational nature of the Objectivist belief are to be contrasted with respectively Altruism and Hedonism, presenting patterns from each mode of thought from the novel. The third and final chapter includes a psycho-analytic approach to characterization. A sample of the novel's characters is analyzed both in terms of individual evolution as well as through socially induced expansion. Characters' evolution, or even regression, is to be linked with their chosen ideologies as well as the circumstances prompting them to pursue such a choice. At the end, John Galt, Rand's Egoist hero is analyzed, providing a personification of Ethical egoism as the Objectivist's peak of virtue.

Chapter One: Literature Review

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1. 1. Ayn Rand's Objectivism: An Individualistic Philosophy :

1.1. 1. Metaphysical Reality as an Absolute:

1.1.2. Reason as a Means of Identifying Reality:

1.1.3. Ethical Egoism as the Peak of Human Virtue:

1.2. Psychological Interpretation of Ethical Egoism:

1.2.1. Rogers' Self Theory:

1.2.2. The Self Expansion Model:

1.2.3. The Michelangelo Phenomenon:

Objectivism, as a philosophical movement, was initiated in 1957 by the publication of Ayn Rand's *Atlas Shrugged*.(Merrill, Enright 22) The fourth and the last of the author's novels is by most the one which conveys the fullest illustration of her philosophy. During the 1960's, the Objectivist golden decade, Rand along with a number of her objectivist followers, notably Nathaniel Branden, would focus on nurturing the appetite of countless numbers of the most brilliant students for the new thinking model,(Merril, Enright 25) Such hunger was generated by the unconvincing philosophical trends in university halls stating that knowledge is never to be defined and that reality can neither be proven nor trusted. (Merril, Enright 130) Rand herself did not have any academic publication in philosophy except for a few works of some of her followers.(Merrill, Enright 128) She has been scornfully criticized by academia for several reasons mainly since she wouldn't fit into the scholastic sphere whose ideas she fiercely attacked. Her ideas are also judged to be quite basic and naive as well as hostile and having condemnatory opinions towards other philosophical tendencies (Butler130) though, in a way, her philosophy was an integration of all those (Sciabarra119) Politically, She could neither be integrated to the - then pro-socialist - Liberal Left nor - due to her atheism - to the religiously oriented Conservative Right. (Merrill, Enright 22)Rand herself stated that she was never interested in academic philosophy but in the practical use of it.(Merril, Enright128) In her 1971 lecture, *Philosophy: Who needs It*, Rand describes Objectivism as "a philosophy for living on earth"(Rand, Philosophy) she also stated that philosophy, away from the theoretical, is:

"an integrated view of existence. As a human being, you have no choice about the fact that you need a philosophy. Your only choice is whether you define your

philosophy by a conscious, rational, disciplined process of thought . . . or let your subconscious accumulate a junk heap of unwarranted conclusions”(Rand, Philosophy)

In this chapter, Objectivism is examined closely, focusing on elements leading up to the understanding of Ethical Egoism and its Practical usage in social intercourse. Then, Ethical Egoism is inspected in its social context from a psychological perspective. The psychological theories provided will later serve as a basis for character psychoanalysis in the third chapter of this work.

1. 1. Ayn Rand’s Objectivism: An Individualistic Philosophy

Objectivism is an individualistic, anti-collectivist philosophy which holds reason as the only way of perceiving reality. This latter is to be integrated into the knowledge serving man’s ultimate value: his survival and “The pursuit of his own *rational* self-interest and of his own happiness”.(Rand, Voice of Reason) Until the renewal of Libertarianism through the “Atlas phenomenon”(Merrill, Enright 22), individualistic thought was as rare as a two-headed calve.(Merrill, Enright 22) Capitalism and free-economy at the time were being questioned by both the Liberal Left and the Conservative Right as a failing system.(Heller) In the few following pages, a broad description of Rand’s philosophy is provided. Some of her critics argue that her ideas were never fully detailed by the author herself and existed only in scattered articles and speeches (Butler 129). Hence, works of thinkers other than Rand will be referred to, especially Leonard

Peikoff's¹ *Objectivism: The Philosophy of Ayn Rand* as well as others who attempted to framework her ideas into well structured philosophical manuscripts, accompanied with illustration from Rand's own works.

Objectivism is structured into five philosophical branches. The present description will be dealing only with three of those as judged to be the most relevant to the topic at hand: *Metaphysics*, The study of reality, nature and the universe, *Epistemology*, the study of man's means of perceiving and acquiring knowledge, and *Ethics*, The codes guiding human actions and choices.(Peikoff 03)

1.1. 1. Metaphysical Reality as an Absolute:

Objectivism has as its keystone the perception and validation of reality as the basic component of all knowledge. Rand holds that it is a philosopher's role to facilitate such an enquiry through a systematic, hierarchical scheme by, first, the identification of the fundamental components of knowledge upon which all the rest is to be built(Peikoff 04) i.e. The axiomatic concepts. (Peikoff 07) Rand explains:

“An axiomatic concept is the identification of a primary fact of reality, which cannot be analyzed, i.e., reduced to other facts or broken into component parts. It is implicit in all facts and in all knowledge. It is the fundamentally given and directly perceived or experienced, which requires no proof or explanation, but on which all proofs and explanations rest.” (Rand, Introduction to Objectivist Epistemology)

¹ her most trusted follower and the heir of Rand's estate which now holds the Ayn Rand Institute, an organization for the promotion of Objectivism founded by Peikoff himself.

Objectivist metaphysics lies in the acceptance of the “primacy of existence” in contrast with the “primacy of consciousness”, this latter which is advocated by many leading philosophical orientations,(Peikoff 18) including Existentialism². The validation of the “primacy of existence” requires a global understanding of the axioms and laws of causality governing them. This validation will naturally have as its consequence the acceptance of the metaphysically given as the predetermined state of life on Earth.

1.1.1.1. The Axiomatic concepts:

The first of the three axioms according to Objectivism is *Existence*. It is whatever which is held, whether implicitly or explicitly, as existing. The second axiom is man’s *Consciousness* that something exists. *Identity*,(Peikoff 5) the third axiom denotes that *Entities*, a secondary axiom meaning that which exists,(Peikoff 13), has a nature and is to be identified as what it is.(Peikoff 6) The axiomatic concepts are at the core of all knowledge as they cannot be subject to proof and are validated through sense perception. They are judged to be rudimentary knowledge as they cannot be subject to fragmentation. They are that which all cognitive knowledge is built upon as they exist implicitly in all facts. They are the self-evident, needing neither proof nor explanation. (Peikoff 7)

1.1.1.2. The Metaphysically Given:

The acceptance of the above stated axioms as the basis of reality results in the acceptance of the “primacy of existence”. The rejection would mean the acceptance of the “primacy of consciousness”, meaning that the universe is the product of man’s

² A twentieth century philosophy advocated by thinker such as Jean Paul Sartre which emphasizes the primacy of individual existence over any presumed natural circumstances.

consciousness or that of a higher divine conscience and that our senses cannot be trusted and thus cannot be used for knowledge acquisition. The validation of the axiomatic concepts as the basis of all cognitive data is the acceptance of the metaphysically given as the only reality which man has to deal with. Rand states:

“To grasp the axiom that existence exists, means to grasp the fact that nature, i.e., the universe as a whole, cannot be created or annihilated, that it cannot come into or go out of existence ... it is not ruled by a consciousness or by will or by chance, but by the Law of Identity... Nature is the *metaphysically given*—i.e., the nature of nature is outside the power of any volition.”(Rand, Philosophy)

Hence, the metaphysically given is an absolute that cannot be affected by consciousness. For man to challenge nature is not to act against the metaphysically given but to act aptly to it. That being said, the man made is not the alteration of nature but the conformity to its laws of causality. Rand explains: “The power to rearrange the combinations of natural elements is the only creative power man possesses. It is an enormous and glorious power—and it is the only meaning of the concept ‘creative.’ ” (Rand, Philosophy)

The acceptance of reality as an absolute means the systematic rejection of all forms of mysticism including the existence of God. According to Objectivism, The concept of God is not possible as it goes against the basic axioms and thus brings about contradiction. (Peikoff 31, 32) Rand’s rejection of Idealism, Plato’s philosophy which regards reality as a spiritual dimension, does not mean that she embraces Materialism³ as

³ A philosophy advocated by thinkers such as Democritus, Hobbes, Marx ... It proclaims materialistic, physical things as the only reality and uses it for the interpretation of the mental.

it believes in consciousness, a non-material asset. Man is not merely body, he also possesses mind i.e. he uses reason. (Peikoff 33)

1.1.2. Reason as a Means of Identifying Reality:

Rand defines reason as “man’s faculty of integrating sensory data into concepts and thereby of expanding incalculably the power of his consciousness” (Rand, Introduction to Objectivist Epistemology) Following reason is the conclusion towards which Objectivism abhors. Reason is the primary function of consciousness which sums up in the formulation of percepts i.e. that which is perceived through sensory data, into concepts through logical methodology. (Peikoff 152)

1.1.2.2. Reason vs. Emotion:

In response to ideologies stating that emotions and intuitions are man’s sole means of knowing, notably Hedonism⁴, Rand responds that emotions are themselves the product of reason which condemns this latter as the only means of cognitive enquiry. It is worthy to note that such an assertion does not censure Objectivism as Stoic⁵. Emotions, states Rand, play an important role but not that of knowledge acquisition. (Peikoff 161) Unlike sensations, which are purely physical and are triggered by sensory organs, emotions are objects of the mind. Emotions are triggered by a certain stimulus. However, for that latter to exert any psychological reaction, one must first recognize the existence of such a stimulus and be aware of its nature i.e. its identity. Then, the stimulus must be evaluated according to one’s predefined values as being either positive or negative;

⁴ A philosophical orientation advocating feelings as the sole means of perceiving reality.

⁵ Philosophical orientation judging emotions as untrustworthy and calling for emotional repression through emphasizing physically and scientifically evident

otherwise one's reaction towards it would be cheer indifference. (Peikoff154) Rand identifies the clash which sometimes happens between reason and emotions as a clash between ideas: conscious and sub-conscious. Feelings are sub-conscious ideas which have been acquired at a certain point. They can be accurate or mistaken, just as conscious ideas are, though in contrast with these, feelings are mainly instinctive and unreasonable. Only the mind can determine what is and what is not true.(Peikoff 160) Rand explains:

“Your subconscious is like a computer...and its main function is the integration of your ideas. Who programs it? Your conscious mind. If you default, if you don't reach any firm convictions, your subconscious is programmed by chance... your computer gives you print-outs, daily and hourly, in the form of *emotions*—which are lightning-like estimates of the things around you, calculated according to your values.” (Rand, Philosophy)

Moreover, Objectivism holds that abstraction such as “intuition” or “revelation” cannot become validated as they cannot be traced back to their primary sensory sources. In other words, there is no way of proving or defining them through the *percept, concept, logic* process. A person who decides to depend on such concepts automatically denies rational cognitive enquiry and adopts feelings as his guide to action.(Peikoff 160) Epistemologically, man's consciousness has reason as its fundamental state and feelings as a derivative of this latter.(Peikoff 162) Emotions play an essential role in Man's survival and his quest for happiness. Without them, human values⁶ such as success, joy or pleasure will have no significance. (Peikoff161)

⁶ Values here meaning the ends which man declares to be achieved through a set of goals which amount to his survival as a flourished being.

1.1.3. Ethical Egoism as the Peak of Human Virtue:

The question of values, the same as every claim held by Rand, follows a very rational procedure. As opposed to other philosophical systems, Objectivism uses proof in the validation of human values instead of revelation or tradition. According to Rand, values are objective and can be confirmed in relation to reality and through the use of reason. (Butler 63-64)

1.1.3.1. Objective Values:

Rand's opinion on values rests on the fact that life is conditional.(Smith22) All living beings, including man, operate towards the pursuit of life sustaining goals. If life was a given there would be no need for such goals i.e. there would be no need for values. Rand asserts: "A value is that which one acts to gain and/or keep. Values are the motivating power of man's actions and a *necessity* of his survival, psychologically as well as physically."(Rand, Virtues of Selfishness) A value, according to Objectivism, is anything that man strives to obtain or to maintain and towards which he acts under a specific set of goals. For instance, if comfort and security are to be considered values, food, water and shelter are the goals to be achieved in order to attain that particular value. That being said, if life is Man's ultimate value, he must act to achieve goals which ensure the preservation of his life and likewise avoid whatever threatens to destroy it. (Butler 65, 66) Nevertheless, physical sustenance is not enough without psychological and material well-being. Seeking "happiness", the term used by Rand to denote a flourished quality of life, seems to be essential for the thinker. The well-being of man is not confirmed merely by checking his vital signs. It is the guarantee of a healthy and psychologically well-

balanced life. This assertion might seem at first hand subjective though it is not since seeking prosperity is inherent to human nature in the same way that growing is inherent to a plant's nature and swimming is essential to fish.(Smith29-30-31) Rand says: "Values are that which one acts to gain and/or keep... one's own happiness has to be achieved by one's own effort. Since one's own happiness is the moral purpose of one's life." (Rand, Virtues of Selfishness)

1.1.3.2. Egoism: A Moral Code:

An essential question which needs to be clarified in the study of ethics is: Why does one need a code of values?(Rand, Virtues of Selfishness) In Objectivist thought, self-preservation and flourishing, in its different forms, are instinctive aspects of the animalistic nature and are inherent in all living creatures. For Man, it is usually more complicated to decide the appropriate course of action towards happiness. This is where a moral code becomes necessary.(Butler 65-66)Rand establishes: "morality is to define man's proper values and interests, that *concern with his own interests* is the essence of a moral existence, and that man *must be the beneficiary of his own moral actions*"(Rand, Virtue of Selfishness)being virtuous is thus being selfish in ones quest for happiness, refusing neither to sacrifice his well-being nor ask others to sacrifice their own.(Butler 69) If life is man's ultimate value, one's self-interest consequently becomes the individual's highest virtue.(Smith 23) Ethics, in Objectivism, is a science, that which has as its purpose the definition of such a moral code. (Rand, Virtue of Selfishness)

Rand's individualistic, rational ethics are established on three basic selfish virtues, which in turn, are broken down into a chain of goals amounting to them. First, Rand

holds that *Reason*, as a value, is achieved through rationality, independence, integrity, honesty and justice. *Rationality* is summed up in the acceptance of reason as the only source of knowledge and thus the only judge of value. *Independence* is to be free to form one's values and to live by them. *Integrity* is to never sacrifice or ask other people to sacrifice their virtues. *Honesty* is to accept reality and to never try to forge it and *Justice* is the acceptance of the repercussions of one's actions and to never try to achieve unethical, unearned ends. The second value is *Purpose*: the acceptance of productiveness as a source of sustenance so that each must produce to the extent of his own ability. The last value is having an accomplished moral ideal which leads up to the completion of one's character and accepting one's self-worth. Rand calls it *Self-esteem*.(Butler 74-75) At this point, it is worthy to clarify that the above stated values are to be achieved by individuals each according to his best interest within the ability of each, taking into consideration a set of principles that he/she has come to accept through cognitive enquiry.(Butler 72) Principles here refer to the general guidelines which are determined by the individual based on his pre-supposed long-term repercussions of actions. (Smith 33-34-35) If lying, for example, is at a certain point a way of avoiding conflict, on the long-term, it only creates a web of distrust and dubiety. (Rand, Virtues of Selfishness) Thus, Objectivism maintains that virtues are not inherent to things, they are however to be discovered by means of reason in relation to reality and the laws of nature.(Smith 25, 26)

1.1.3.3. Ethical Egoism vs. Altruism and Hedonism:

Rand fiercely disapproved of Altruism as a collectivist theory. Marxism in the post-war era was becoming more and more popular among the American intellectuals.

Rand considered it her duty to inform the American public about the dangers of such a doctrine, being one of its Russian victims.(Heller) Philosophically, Altruism is the belief in the supremacy of society over the individual. Rand warns:

“Do not confuse altruism with kindness, good will or respect for the rights of others. These are not primaries, but consequences, which, in fact, altruism makes impossible. The irreducible primary of altruism, the basic absolute, is *self-sacrifice*—which means: self-immolation, self-abnegation, self-denial, self-destruction—which means: the *self* as a standard of evil, the *selfless* as a standard of the good.” (Rand, Philosophy)

Rand also opposes Hedonism, the subjectivist doctrine which declares pleasure as a primary convention in the question of values. She explains:

“To declare, as the ethical hedonists do, that “the proper value is whatever gives you pleasure” is to declare that “the proper value is whatever you happen to value”—which is an act of intellectual and philosophical abdication, an act which merely proclaims the futility of ethics and invites all men to play it deuces wild.”(Virtue of Selfishness)

Objectivist ethics, thus, are based on the individual’s right of pursuing his own happiness through the use of rational enquiry of reality. In doing so, he is neither asked to sacrifice his self-interest for the group nor demand sacrifice from others. Emotions, the same as physical sensations, have the function of barometers indicating man’s well-being or suffering. Their accuracy is to be put to rational scrutiny in the goal of discriminating whims from values. Joy and pleasure are the instinctive indicators that a certain value is

achieved just as suffering and pain indicate that some damage is being inflicted either mentally or physically. The flaw in the Pain/ Pleasure mechanism lies in its failure to convey long-term repercussions. A body can only convey instant pain or pleasure. Sugar consumption, for instant, is a source of pleasure due to the body's direct need for the substance. On the long term, an excess of sugar would result in stomach ache and other illnesses. Rand draws a distinction between joy and happiness.(Peikoff 336) She states, quoting John Galt⁷:

“Happiness is a state of non contradictory joy—a joy without penalty or guilt, a joy that does not clash with any of your values and does not work for your own destruction”(Virtues of Selfishness)

Happiness for objectivism is an effect of rationality applied in the pursuit of moral values. Any pleasure obtained in contrast with the basic values, is incomplete as it is tainted with sensations of guilt and self-loathing. The momentary pleasure obtained from sugar consumption later engenders feelings of guilt as it contradicts the value of leading a healthy life. (Peikoff 337)

1.1.3.4. Egoistic Love:

The general impression towards Ethical Egoism is that an egoist only values others instrumentally i.e., as a means for a certain selfish end.(Smith287) This claim would imply that an objectivist egoist perceives others as tools to be disposed of once they serve their purpose, thus estimating the value of humans in the same way as that of inanimate objects. On the contrary, an egoist is capable both objectively and rationally to

⁷ The hero in Atlas Shrugged

experience love; though most of the time sub-consciously due to the previously discussed nature of human emotions. Rand states:

“Love and friendship are profoundly personal, selfish values: love is an expression and assertion of self-esteem, a response to one’s own values in the person of another. One gains a profoundly personal, selfish joy from the mere existence of the person one loves. It is one’s own personal, selfish happiness that one seeks, earns and derives from love” (Virtue of Selfishness)

Not only does Rand justify the possibility of egoistic love, she advocated the necessity of pursuing friendship and romantic love for the sake of the values obtained from an equally valuable other as they reinforce one’s own values and happiness. (Smith 292). In her analysis of egoistic love (including strong emotions of friendship), Tara Smith distinguishes between love as an emotion and love as a judgment as respectively the effect and the cause. The concept love commonly brings to mind the emotional state of a lover, the effect, while omitting the cause or the stimulus of such an emotion which lies in the lover’s judgement of the beloved as a valuable individual for the fulfilment of one’s distinguished goals.(Smith 288-89) Rand says: “to love is to value” (Virtues of Selfishness). Love is thus selfish and discriminating as it results from a rational judgement of the beloved’s values as necessary for one’s flourishing. That being said, an egoist loves for the sake of the beloved, for the sake of his virtues and character. This is to be contrasted with the notion of unconditional love, a love without any value to be reached like that of the Christian God who, because of his superiority, is capable of loving imperfection and vice. It is also to be contrasted with Altruistic love which implies sacrifice for the other without any advantage procured. (Smith 295) Love is the valuing

of the other as an integral set of the characteristics which make up his persona. It is the person as a whole that one comes to value to the extent of love and not separate useful traits. (Smith 298)

Furthermore, Rand assesses sex, a manifestation of romantic love, as follows:

“Of the various pleasures that man can offer himself, the greatest is *pride*—the pleasure he takes in his own achievements and in the creation of his own character. The pleasure he takes in the character and achievements of another human being is that of *admiration*. The highest expression of the most intense union of these two responses—pride and admiration—is romantic love. Its celebration is sex.”(Virtues of Selfishness)

Sex in Objectivist thinking is a celebration of one’s self-esteem i.e. his attained values which allow him to earn more values manifested in the partner’s virtues and character. Thus, unlike animalistic instinctive sex, Man is only attracted to someone he values.(Peikoff 345) for Rand, the appreciation of such a summation of pleasure is only possible for rational, moral beings. She evaluates sex objectively as an end in itself in the same way that happiness is. It is thus not necessarily to be viewed as a means of reproduction. It is a value that needs to be ethically respected through the choice of a worthy partner. (Peikoff 346-7-8)

1.2. Psychological Interpretation of Ethical Egoism:

Several theories in psychology, mostly recent ones, have focused on the primacy of the self as opposed to external, or even internal stimulus ranging from environmental circumstances to psychological and intellectual dispositions, in shaping one’s course of action, hence proclaiming free-will and independence of choice as key factors for

achieving one's values and for flourishing. The same theories claim self-centered ends as the core of human motivation, one aiming at expansion and full achievement of potentialities. In the following lines is a brief explanation of Roger's *Self Theory*, the *Self-Expansion Theory* and the *Michelangelo Phenomenon*. They will provide a psychological facade for Ethical Egoism as a philosophical theory and help clarify the position of the Egoist in social relationships and the importance he devotes to those. The theories, hereupon, will serve as a basis for character relationships analysis in *Atlas Shrugged*.

1.2.1. Rogers' Self Theory:

Rogers' theory of motivation focuses on humans' innate tendency of actualization, illustrated in the personality's process of becoming and of soliciting expansion. For a healthy person, actualization happens through the assimilation of experiences to be later transformed into valuable traits (Ismail-Tekke28) Self-Actualization Tendency seems to be the core of Rogers' theory. Nonetheless, there arises a need for understanding the nature of the self as depicted by the scholar for a fuller understanding of the concept.

1.2.1.1. The Self as Depicted by Rogers:

Rogers divides the self into interrelated pairs, the first of which is the *Real Self*, which is the inner personality with all its flaws and which feels the most real. It is the product of actualization which starts at early childhood and is to be later evaluated and valued, therefore insuring the achievement of positive self-regard. (Ismail-Tekke30) The second façade is the *Ideal Self*. It is the image of the goals and ideals that one wishes to

achieve in one's personality. It represents what one strives to become. It is the result of external influences, mainly found in aspects valued in others and compressed into a single unit prescribing how one ought to be. (Ismail-Tekke31) The larger the gap between the two selves, the bigger is the chance to actualize as it supplies higher standards to rise to. People who are able to self-actualize are more likely to experience growth and flourishing through the realization of their Ideal-Self. They are the "fully-functioning persons" (Ismail-Tekke31)

Self Worth or *Self Regard* for Rogers is another inherent and fundamental aspect to the personality both at the inner as well as at the social level. It enhances peace and harmony both within the self as well as with other society members as they become more tolerant and supporting to each other's sense of self. Self Worth represents one's ability to exert a positive self-image and a sense of fulfilment. It is tightly related to what Rogers calls *Reflexive Consciousness* which is one's awareness of his own potentialities and which requires a high degree of clarity into the self.(Brodley112) Early childhood social relationships are important in establishing ones Reflexive Consciousness and in supporting psychological actualization and Conditions of Worth. At the early stages, a child needs positive regard from closely related adults in order to form his own Self Regard. (Brodley114) The person's Self-Worth is achieved when one's Real-Self and Ideal-Self are the most congruent. Less congruency, according to Rogers, is the cause of anxiety (Ismail-Tekke32). A person experiencing self worth at high levels and having a complete Self-Concept is more likely to cope with difficulties and to overcome obstacles. (Ismail-Tekke31)

1.2.1.2. The Actualization Tendency:

Rogers asserts: “the organism⁸ has one basic tendency and striving to actualize, maintain, and enhance the experiencing organism” (Brodley109) The Actualizing Tendency is intrinsic to the organism. This latter cannot exist without it. It is its means for sustenance. He further explains: “There is one central source of energy in the organism... it is most simply conceptualized as a tendency towards fulfilment, towards actualization, involving not only the maintenance but also the enhancement of the organism.” (Brodley109) The AT is the organism’s energy, its motivation, needs and drives delineated in its responses to stimuli towards self-preservation and the attainment of one’s capabilities. It is biologically and psychologically present regardless of external aspects whether be them favourable or not. As long as the organism is alive, it continues to actualize, each according to its capacity, either reaching or failing to reach its potential. Nevertheless, the organism always strives to become.(Brodley114) The AT has two aspects, the first of which is the organizational direction which is responsible for perpetuating integrity and identity i.e. maintaining the self-concept and self-worth. The actualization direction, on the other hand, is the force which strives to achieve potentialities and capabilities as well as maintaining the mechanism.(Brodley110)

The Actualizing Tendency focuses on the social nature of human existence. The role of AT is the amplification of individuals’ autonomy and of their instinctive movement towards self-regulation through overpowering external stimuli, if not only partially. All the same, Individuals’ autonomy does not undermine their social tendency. It rather encourages the engagement in constructive social conduct. According to Rogers,

⁸ Here meaning the biological entity.

exercising one's social tendencies is as fundamental as self-preservation and sexuality. It is apparent in man's tendencies toward attachment, and social affiliation and cooperation.

(Brodley111)

Rogers also notes that AT is vulnerable to circumstances which could range from optimal, highly favourable, which are very rare, to destructive circumstances, passing through relatively adequate ones. The transformation of potentialities, which are personality traits that have not yet been developed into capabilities, is susceptible to biological, psychological and external contexts. (Brodley112) The more favourable the circumstances are the more likely one is of making constructive choices which favour one's well being and healthy actualization. That being said, the AT beholds that Man is still capable of self reflection which allows him/her to overcome both internal and external forces and to attempt to correct unfavourable circumstances. (Brodley115)

Rogers also regards people as constructive by nature and that they are, at core, good. He says:

“I have found that if you get to the core of the individual, you discover something constructive, not destructive...I do not like the term good. That is a moral judgment... We look at a plant. We do not decide that it is [good or] evil by nature. We just take it for granted that, given the right conditions, it will grow, it will blossom, it will produce its normal life...I have certainly dealt with plenty of people who are doing evil things, who are doing things that are socially destructive. But, . . . if you can get to know the person inside, you will find that the person would like to live in harmony and is constructive by nature. And that is the essential basis of the whole theory.” (Brodley 116)

1.2.2. The Self Expansion Model:

Aron's Self Expansion Model holds that people seek to expand their potential. Expansion is at the same time a motivation as well as an end in itself, one of the major ends held by Man. Self Expansion is mainly achieved through healthy social relationships. When the partners are close, the other is somehow included in the self as potentialities are exchanged and merged, further enhancing ones chances for expansion. (Aron-Lewandowski90) According to the model, it is the motivational principle of self-expansion which generates the need for the inclusion of the other. Expansion through relationships then can only occur when the other is fully included in the self.(Aron-Lewandowski91) The model also emphasizes the importance of reward for self-expansion. When the relationship offers rapid rewarding, it results in feelings of passion. Reward is linked to the degree of novelty and challenge provided through the relationship. It is easier for a psychologically healthy person to engage in self-expanding relationships. People with evasive personalities would avoid intimate relationships and attempt to expand through more secure, distant ones.

The Self Expansion Model also stresses the significance of reward. When the relationship proves rapidly rewarding, it results in feelings of passion. Reward as an incentive is associated with the degree of novelty and challenge that the relationship presents. (Aron-Lewandowski92)Hence, when the desire for expansion towards ones ideal self is high, the choice of partner is based on potential opportunities this latter exhibits. Expansion opportunities are generally found in dissimilar dispositions which would render possible the exposure to novel experiences; although similarities can also be indicators helping initiate a relationship. (Aron-Lewandowski93) Falling in love, for

instance, provides high degrees of expansion in regard to one's self esteem as it facilitates one's forging of his/her self-concept. Scientifically, the concept of expansion in relation to reward has been proven through experiments indicating the increased production of dopamine by the reward system when experiencing rapid self expansion in cases of intense romantic love, as well as activity in the *Caudate Nucleus*, one of the structures of the reward system. (Aron-Lewandowski94)

On the other hand, when the current relationship becomes a barrier to expansion, whether failing to satisfy this need for expansion or when the need is particularly high, one may seek expansion in alternative relationships. This generally results, in cases of romantic love, to infidelity. (Aron-Lewandowski98) Judging alternatives as favourable is the logical result of the initial relationship failing to provide such expansion opportunities. (Aron-Lewandowski99) Moreover, if the relationship is self-expanding, its dissolution would result in the loss of all the resources provided by the other. When, on the contrary, it fails to ensure, or presents a barrier for expansion, the dissolution of the relationships offers a gateway towards new potentialities whether individually or through newly found associates.(Aron-Lewandowski100)

1.2.3. The Michelangelo Phenomenon:

The Michelangelo model describes how partners shape one another, either advancing or preventing their goal pursuits. It is an interpersonal model describing how close partners promote ones dreams and pursuit of goals. Dreams and aspirations are the incarnation of one's ideal self. Their achievement helps reduce the gap between the real and ideal self. People tend to reshape themselves according to the other during interchange in order to achieve better synchronization and for the sake of meeting the

other's needs and expectations. This adaptation becomes more powerful to the point of merging in cases of long term relationships which are categorized by interdependence. At this point, partners tend to sculpt one another's traits. (Rusbult-Finkel-Kumashiro305)

The model, taking its name from the Italian sculptor, implies that in order to meticulously sculpt a block of rock, not only does the artist need to envision an accurate image of his to be achieved sculpture; he also needs to be aware and embrace the nature of the block itself. (Rusbult-Finkel-Kumashiro308) The concept of affirmation undermines that the partner understands and acts in ways which elicit the other's movement towards his/her ideal self. When the partner affirms one's ideals, this latter is more likely to move towards the achievement of his ideal self, consequently leading to a more healthy and gratified self-image. When partners' perception of the other is more positive than one's self image, the relationship is more likely to progress. The concept of partner enhancement is a movement towards couple well being. (Rusbult-Finkel-Kumashiro306) The person's movement towards the ideal self is made easier and more effective when involved in a relationship based on the other's affirmation and enhancement. (Rusbult-Finkel-Kumashiro307) Partner affirmation involves that the partner understands, approves of and cares for the other's well being and promotes his goals. The Michelangelo model states that achieving one's goals may be done, at a certain extent, autonomously. However, it is always easier and more efficient with a skilled sculptor and a valuable ally. (Rusbult-Finkel-Kumashiro308)

Ethical Egoism as the basis of the Objectivist code of virtues appears to be more than a philosophical ideology, but also an instinctive feature of the human essence. Its different manifestations range from physical life preservation to the innate tendency

towards transcendence from the animalistic attributes in the aim of achieving well-being and prosperity. Apart from being a choice as Rand declares, Egoism from the psychological viewpoint is an inherent trait of the human nature. Nonetheless, a clear identification of the innate and the spontaneous is always more efficient a way of defining one's path towards happiness and flourishing.

**Chapter Two: *Atlas*
Shrugged: The Objectivist
Manifesto**

Chapter Two: *Atlas Shrugged*: The Objectivist Manifesto

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Atlas Shrugged is the fourth and last of Ayn Rand's novels. Like all her fiction works, it has been written in the hope of conveying her philosophy to the American public and at the same time as a warning against the ever growing Marxist doctrines among the intellectual sphere. Rand has been an advocate of free economy, stating that economy, like religion, should be free from governmental control. She was opposed to every form of regulation imposed on trade including taxes. A fierce opposer of Altruism, having witnessed its destructive consequences, Rand once said that she wrote *Atlas Shrugged* so that it won't happen again.(Merrill, Enright 22) The following chapter will examine *Atlas Shrugged* through a comparison between Ethical Egoism and Altruism as too opposite philosophies as well as a between rational, objectivist though and Hedonism, the whim worshipping doctrine as described by Rand. But first, a short biography of the author is provided to ensure a better understanding of the philosophy by examining its background and history.

2.1. What Makes Ayn Rand:

For a fuller understanding of the Objectivist philosophy, it was judged necessary to take a more scrupulous look at the woman behind the elaborate system. Throughout her life, Rand has managed to conquer every barrier leading up to her high set goals. Never has her worship for man as the most sacred existence in the universe more executed than towards her own self. Her philosophy was subject to controversy and likewise were the events of her life. As an adult, Rand would reject everything Russian. She was all the same the product of the dialectic nature of the Russian intellect. She and "her system [were] as much defined by what she accepted in Russian thought as by what she rejected"(Sciabarra 9). In an attempt to define Objectivism, Chris Matthew Sciabarra

claims that despite her dismissive attitude toward Russian culture, Rand “remained a profoundly Russian Thinker”(Sciabarra 9). Thus, he proclaims that Objectivism “is open ended [as] it contains its history and its future. It must [thus] be understood in terms of both its historical origins and its post-Randian evolution” (Sciabarra 6)

2.1.1. A Jew in Russia:

Ayn Rand was born Alissa Zinovievna Rosenbaum on February 2nd, 1905 in St. Petersburg, then the capital of Imperial Russia. A Jew descendent from both families, her father was Zelman Wolf Zakharovich Rosenbaum, a pharmaceutical chemist commonly known as Zinovy, and Khana Berkovna Kaplan who was called Anna. It was customary for Russian Jews to change their names into more familiar variants in order to avoid detection. Russian Jews’ oppression continued whether under the anti-Semitic Czar rule or during the communist Bolsheviks’ prospects for the eradication of the middle class in pursuit of a “classless society” (Heller). As Jews were judged of being greedy, money seeking capitalists, their preponderate existence posed a threat to the saintliness of the communist mission. Regardless of the fact that she would later abandon any religious affiliation, little Alissa all the same bore the segregation of those who viewed her race as “second-class human beings”(Heller). During her twenty one years in Russia, she was forced to endorse the results of the changing political climate.(Heller)

Rand’s hometown St Petersburg was built by the early eighteenth century Czar Peter the Great. Later, She would describe the city where she was born as “a city of stone”(Rand-Heller) which was “not acquainted with nature”(Rand-Heller). She venerated it as “the work of man who knows what he wants”(Rand-Heller) Built as a temple were Western culture would be adored by the Russians, The splendor of the city

with Peter's statues standing everywhere as witnesses of the man's greatness and its magnificent port opening the route to Europe failed to bring real civilization to a nation where poverty, starvation and discrimination raged.

Alissa Rosenbaum was born during the first signs of the Bolshevik Revolution, known as the 1905 Uprisals. The riots were bloody and the slaughters lasted for days in the city. It was a dangerous time for Jews. During Alissa's first year alone, there has been 690 Programs⁹ against the Russian Jewish community. Since the age of five or six, she has been conscious of her surroundings including the spiritual foolishness, which usually became violent. At her thirteenth birthday, Alissa made and noted her decision to become an atheist on her diaries. As an argument, she stated that the existence of a perfect God would obnoxiously condemn man as imperfect and inferior.

The 1917's Russian Revolution started with what was called "the bread riots", eventually resulting in the abdication of Czar Nicholas II on March 3rd. During this period, poverty and starvation raged and middle class Jews endured the public anger. Many of them abandoned their belongings and fled, including the Rosenbaums who would later decide to return finding the father's Pharmacy raided and sealed in red. Zinovy, Alissa's father, was jobless and refused, though substantially unauthorized given that he was a former owner, to occupy a state job under the new communist regime. The family lived in a single room apartment and Anna, the mother, took over the job of feeding the family. In 1923 and 1924, the attempt of eradicating the middle class remainders was intensified. (Heller)

2.1.2. The Young Objectivist:

⁹ Program : An organized massacre of a particular ethnic group, in particular that of Jews in Russia or eastern Europe.

It was during the civil war which swept through the nation at the dawn of the Bolshevik era that Alissa decided to keep a diary in which she would note her every thought. From a very young age, the future writer possessed a keen vision and acute analytic skills. Her mission was to scrutinize her thought and beliefs as well as others'. The only experimental tools she used were reason and logic. The eldest of three daughters, Alissa respected and admired her father for the ambitious, self-made man that he was. He was most probably the only relative for whom she felt real affection apart from imposed family courtesy and duty. Zinovy was a handsome, silent, successful businessman who took pride in his achievements. He would later encourage her dream of becoming a writer. Once she was in America, he wrote her: "you must see clearly that you are not like everybody else and be proud of it. Eschew all doubts and continue firmly and with assurance to walk toward your goal." (Heller)

On the other hand, she disliked her mother deeply. She thought of her as superficial, nagging and hypocrite. Alissa's disesteem for her mother comes chiefly from her excessive authoritative behaviour towards her daughters. Anna could also notice how different her eldest daughter was and detested her stubborn attitude and unsophisticated manners. Rand would later recall possessing "a tremendous sense of intellectual power" (Heller) that was both satisfactory and painful. Her education was difficult in a community where children, especially girls, had to be obedient. She constantly asked herself why she wasn't allowed to have what she wants, especially when she earned it. In her unfledged conscience, she set up a goal not to let anything get in the way of what she wanted. After the Revolution burst, Anna became more aware of Alissa's high potential and supported her escape to America for the sake of fulfilling her aspirations.

At the age on nine, Alissa started attending classes at the Stoiunin private girls' gymnasium from which she graduated in 1918. At this age, she was painfully lonely but also voluntarily solitary since she wasn't able to find her kind of people. Rand as a famous writer will state that: "any man [who has] a serious central ambition is more of an outsider in his youth than in later years. It is particularly in his youth that he will be misunderstood and resented by others." (Rand-Heller) Rand, in later years will call herself a "hero-worshiper", a trait which finds its roots in the author's attachment to certain figures of her youth and the characters of her early readings where she would find the world she longed for and the aspiration to create such a world in her own writings.

The intimate relationships she had with those characters were the only thing she really possessed. For her, they were more real than real people. She developed a crush on Cyrus, the arrogant, heroic and excessively handsome protagonist of *The Mysterious Valley* whom she would cherish as her perfect soul mate for years. He was the kind of character she was able to identify with in the same way as with Catherine the Great, the ambitious Russian Empress and Joan d'Arc, the "most heroic woman in history"(Rand-Heller). She also expressed admiration for Victor Hugo's writing, the only novelist she admitted having influenced her writings, calling him the "greatest novelist in world literature"(Heller). Not only were they brilliantly superior heroes, those characters were, like her and her father and every ambitious person she knew, hunted down and destroyed for this exact same virtue. At a very young age, she started writing novels. By her eleventh birthday, she had written four novels. Later, her decision to become a writer was followed with a determination of fleeing the country for America, the capitalist, anti

collectivist and urbanized land she leaned to adore in movie theaters during her university years. (Heller)

2.1.3. Rand's Russian Education:

The adult Rand described her novels as “anti-communist propaganda.”(Heller) She might have well detested every Russian notion whether be it the mystical reflections of the early empire or the Altruist notions of the Marxist philosophy, Literature as a substitute for political speech was ironically very much a Russian concept. Rand was exclusively educated in Russian, beginning at the Stouinin girl's gymnasium. She later claimed that she hated most subjects except mathematics which she not only loved but superlatively mastered.(Heller)Mathematical accuracy and logic allowed her to develop her reasoning techniques in contrast with the dull, mechanical approaches with which other subjects were identified. During those, she would usually sit at the back of the class and write short stories(Sciabarra 64) It was during this time that Alissa began practising a reasoning method which she would define as a process of “thinking in principle”, rigorously noting ideas in an effort to “name her path, to grasp it, to conceptualize it, and, most important, to put it under her conscious control.”(Branden-Sciabarra 66) She henceforward realized that the theoretical logic of mathematics would never be enough without a concrete practical demonstration of both the scientific and the aesthetic.(Sciabarra 67)

Following the October Revolution, Zinovy's pharmacy was nationalized by the Red Army. The newly renamed Petrograd was no longer safe for former business owners. The Rosenbaums temporarily fled to the Crimea, a region not yet subdued to the new regime.(Sciabarra 67) There, Alissa would resume her education until June 30th, 1921, the date she graduated from secondary school. It was there that she was introduced to

both Aristotle, “the greatest of all philosophers” (Rand) and the Declaration of Independence which initiated her lifelong devotion to American values. (Heller)

Alissa enrolled in the Petrograd University in August 1921 (Heller) She would declare a major in History and a minor in Philosophy. In an argument with her father, she attributed her choice to the necessity of having, as a future writer “a factual knowledge of man’s past” (Heller) and “an objective definition of [her] values”(Heller). Petrograd had changed and so did its academic entourage.(Sciabarra 68) Some of the Bourgeois elites were still allowed to teach at the university provided that they demonstrate no political inclinations. (Sciabarra 69) Alissa’s academic instruction proved to be unsurprisingly mystical in its reasoning and commonly pro-marxist. She nonetheless managed to evolve, stating that she “learned in reverse”. She remarked: “no matter what you are taught, listen to it critically, whether you agree or not. And if you disagree, formulate your reasons...under the Soviets...I learned a great deal, but only in that way.”(Sciabarra 73-74) She received her diploma in July 15th,1924.(Sciabarra 87)

In October, Alissa decided to take courses at the State Technicum for Screen Art, one of the new art schools dealing with motion picture production which the Bolsheviks judged necessary for the making of propaganda films. During her university years, Alissa discovered and fell in love with European and American cinema. This training will soon become her gateway to America. In 1925, she applied for a soviet passport, officially stating her interest in pursuing professional training at the American movie industry for six months. She never intended to make propaganda for the Soviets or to set foot on their territory again. (Heller)

2.1.4. The American Dream and all its Deceptions:

On January 17th, 1925 Alissa said goodbye to her family. She soon changed her name to Ayn Rand, a name that both undermines no racial identity and is gender neutral. A pseudo name was necessary partly to avoid being detected when the visa expires. On the other hand, it constituted a symbolic emancipation from everything Russian. Henceforward, Rand would encounter the atrocities of what she calls “the mob” which she never was able to divert nor was willing to integrate. Her Hollywood experience was characterized with mediocrity apart from her marriage to her lifelong companion Frank O’Connor which would secure her stay in the USA as the wife of an American and eventually obtaining her citizenship. She thus resolved to move to New York as soon as a Broadway opportunity was presented. The production of her play *The Night of January 16th* helped her gain some financial security during the Great Depression although she never lost sight of her dream and attempted to find a publisher for *We the Living*.(Heller) In 1943 the publication of *The Fountain Head*, her first bestseller, granted her a status among the intellectual community. Neither agreeing with the Liberal Left nor fitting into the religious conservative Right, The Rand Phenomenon coinciding with the publication of *Atlas Shrugged* in 1957, brought about the restoration of the nearly extinct classical Libertarianism under the Objectivist flag. The 1960’s witnessed an unprecedented intellectual movement revolving around Rand’s novels. Elite students were gathering in a network under the newly formed Nathaniel Branden Institute. Rand and Branden, her closest follower and eventually her lover, managed to satisfy the public’s thirst for Objectivist thoughts. By the end of the decade, Nathaniel Branden, as well as his wife Barbara Branden were excommunicated after Rand discovered Branden’s liaison with a

young woman in a scandalous disclosure of the Rand-Branden Affaire which was, for a long time, conceded by both their spouses. The incident marked the deterioration of the movement as Rand was not able to maintain regular publication alone and wouldn't allow anyone to write on her behalf again. She eventually ceased writing, especially after Frank's death. Now in poor health, Rand purged herself in isolation, unable to rely on her judgments anymore. Leonard Peikoff, a philosophy professor and one of the few loyalists of Rand became the only heir of Rand's estate after her death in 1982. The next year he founded the Ayn Rand Institute in the same estate. He continue to promote her philosophy and her books (Merril-Enright 21-33)

2.2. About Atlas Shrugged:

Atlas Shrugged traces the path of a number of wealthy, successful industrialists in an American society and economic system which is coming closer and closer to self destruction. As the book unfolds, it portrays the image of the American dystopia when the most brilliant industrial leaders decide to go into strike under the leadership of John Galt, a mysterious man who is constantly, mythically referred to through the enigmatic question *Who is John Galt?* Until his existence is finally confirmed in the last chapters of the book. The question which serves as an opening to the over one thousand pages volume, is an answer to every unanswered question, an attempt to free ones conscience of the burden which is the necessity of knowing. In the first few pages of the novel, a conversation between Hank Rearden and his friend Paul Larkin, Rearden asks what was wrong with the world. "Why ask useless questions?", replied Paul "How deep is the ocean? Who high is the sky? Who is John Galt?"(40) Galt, an extremely brilliant engineer, was able to discover a way of converting the energy from the atmosphere into

pure electricity to be used by a highly sophisticated power generator. Galt decides to deny the world the knowledge and the benefits of his invention, feeling repugnance toward their progressive, pro-social ideals of which he has been witness and whose results he observed. He rather goes on strike. Followed first by his close friends Ragnar Danneskjöld and Francisco d'Anconia, he manages to assemble a great number of America's brains who simply left their businesses, which without their ingenuity and ability to assume responsible choices, would automatically collapse, dragging the entire economy down with them. Galt's scheme is to leave the looters and the moochers, those who feed on others sweat and blood and who Rand portrayed in the image of corrupt political legislators, fraudulent business men and pro-socialist philosophical professors, to destroy each other by means of their own doctrine. The industrialists would later, after all is destroyed, claim back the world and restore it.

Throughout the novel, Dagny Taggart, the Vice President in Charge of Operation and one of the heirs of Taggart Transcontinental, the most prominent railroad company in the country, attempts to save her company from the eminent destruction brought to it by her pro-socialist brother James Taggart, the President of the company, and his Washington legislation friends. She also attempts to solve the riddle behind the disappearance of the most successful, self-made industrialists of the country, chasing a ghost of *a destroyer* whose intention she fails to grasp. When she discovers a partial, mostly destroyed prototype of Galt's motor, she immediately suspects its link to the missing cases and devotes herself to finding its creator.

2.3. Ethical Egoism vs. Altruism in *Atlas Shrugged*:

Along the pages of *Atlas Shrugged*, various patterns are presented portraying this philosophical duality. They range from relational comments between individuals with different convictions to the demonstration of the actual benefits and harm of respectively Egoism and Altruism.

2.3.1. Egoists vs. Altruists: A Philosophical Clash:

Rand illustrates the philosophical binaries in the image of two clans portrayed as perfect extremes: the socialist versus the individualist, the rational versus the mystic, the unsure versus the confident, the looters versus the producers. The first clan attempts to exert control over and to enslave the second, consequently, benefiting from its many attributes. The second, on the other hand, fights a battle of resistance as well as a desperate one towards reaching progress and well-being. Rand's hero-worshipping is highly demonstrated through the almost unearthly perfection of the novel's protagonists and the ugly imagery with which the villains are presented.

In a discussion between James and Dagny Taggart, the heirs and respectively the president and vice president of Taggart Transcontinental, during which Dagny attempts to persuade James of the necessity of using Rearden Metal for the renovation of the over-degraded rails when other companies favored by James keep failing to deliver their orders. The discussion becomes futile because of the philosophical clash. Rearden Metal, a substance newly formulated by Hank Rearden, the owner of the largest steel business in the country, is lighter, stronger and much cheaper than steel. The new metal is subject to irrational speculation as it has never been tested or used by any other than Rearden.

Dagny, who checked the tests herself, believes in its efficiency. As an argument, James asserts: “it seems to me we should give somebody else a chance too. Rearden doesn’t need us, he’s plenty big enough. We ought to help the smaller fellows to develop. Otherwise we’re just encouraging a monopoly”(20,2007) Dagny “wondered why he resented the necessity of dealing with Rearden... if she were insane, she thought, she would conclude that her brother hated to deal with Rearden because Rearden did his job with superlative efficiency”(19) Rand usually uses expression demonstrating hesitation and lack of conviction such as “*It seems to me*” or “*In my opinion*” in the ideas presented by the Altruists whenever they expressed their pro-socialist inclination.

At this point, Taggart Transcontinental is facing a crisis which resulted from and continued to aggravate since James Taggart’s first major decision as the president of the railroad. Taggart’s decision of constructing a line which linked the newly explored San Sebastian Copper Mines in Mexico and the USA was explicitly based of the altruist motive of helping an underprivileged neighbour, though Rand seems to imply that it was based on greed. The new line was constructed at high costs and failed to pay while other more important branches, for both the railroad as well as for the country’s industry as a whole, needed maintenance. *The Rio Norte Line* was the link between Colorado, the new prospering industrial region, and the rest of the country. The branch suffered great damage and succumbed to competition from the Phoenix Durango. After the nationalization of the San Sebastian Mines along with its railroad by the Mexican government, the company endured immense loss. In order to remediate, James, owing to his Washington, legislative liaisons, manages to bring the National Alliance of Railroad to vote for the *Anti-Dog-Eat-Dog* rule, which was issued in order to eradicate destructive

competition. The rule stated that, in a region where two or more railroads are competing over one branch line, seniority is granted to the oldest railroad. The newest railroad is thus compelled to leave the region. It is worthy to note that the argument of seniority comes in direct contradiction with the altruistic principle of helping the disadvantaged. During the assembly, various speeches were given demonstrating the benefits of the rule. They stated that “a public spirited railroad...would undertake to provide transportation for the struggling inhabitants, since the prime purpose of a railroad was public service, not profit.”(74) They further argued that “established railroad systems were essential to the public welfare, and that the collapse of one of them would be a national catastrophe” (74) After learning about the rule, Dagny opposes it fiercely and calls Dan Conway, the owner of the Phoenix Durango, offering her help to fight the rule. Conway refuses, arguing that he once vowed as a member to accept and obey any directive issued by the Alliance. When explaining her motives, Dagny says: “I hope you know that it is not for your sake that I wanted to help you fight... I intended... to cut into your business and squeeze you to the wall and drive you out if necessary”(80) Colorado’s industrial region, attracting more and more investors, was in tremendous need for transportation that both railroads were needed to satisfy the need and they would both be able to gain profit. Taggart Transcontinental’s *Rio Norte Line* was incapable at the time of providing the kind of service needed. The *Anti-Dog-Eat-Dog*, for both Dagny, represented transcendence on other people’s gains; an indiscreet step towards seeking what is not due.

2.3.2. Socialist Destruction vs. Egoistic Restitution:

One of the stories in *Atlas Shrugged* demonstrating the destructive nature of Altruism is the one of the Twentieth Century Motors. The company was very successful

until the owner died and the heirs took over, bringing about a new system based on the slogan: “from each according to his ability, to each according to his need” (661) The system concluded that those who demonstrate ability would be asked to work more for the sake of the brotherhood. The tramp whom Dagny accidentally meets on board a Taggart train, once worked at the company. Witnessing the current collapse of the country which was following the same road as the twentieth Century Motors, he tells Dagny: “You should have seen what it was like when we all had to compete for who’d do the worst job possible... your ‘housing and feeding allowance’ it was called, and above that pittance, you had no chance to get anything”(662) Allowances were given according to needs. He recalls that it was “theirs to receive...and yours to work, from Sun up to Sun down...with nothing to show for it but your sweat, with nothing in sight for you but their pleasure.”(661) Production was in continuous decrease “babies was the only item of production that didn’t fall...the baby wasn’t their burden...the best chance you had of getting a raise and breathing easier for a while was a “baby allowance”. Either that, or a major disease.”(664) The tramp seems to notice that everything started to fall apart ever since they voted approval for the new system. After a while, the deterioration of the once prosperous area was plain to see. “By that time”, he says “a village half-wit could see what generations of professors had pretended not to notice” (665). With horror, he confesses, though unwilling to believe, that he, as well as the six hundred other employees, have started the famous sentence *Who is John Galt?* They all voted without fully understanding the repercussions. “If anybody had doubts he felt guilty and kept his mouth shut”(661) because the heirs made it sound like a crime. Only one man had the courage to stand up and oppose. He narrates:

“He was tall and slim - any two of us could have broken his neck... but what we all felt was fear. He stood like a man who knew that he was right ‘I will put an end to this, once and for all...I will stop the motor of the world’... We began to think of him whenever we saw another collapse in the world...perhaps people heard us crying that question and they did not know what we meant, but they knew too well the feeling that made us cry it... that there was no hope... you see, his name was John Galt”(671)

When the Rio Norte Line was restored and operational with new Rearden Metal rails, as a demonstration of its efficiency, and with the economy sinking deeper and deeper due to the expanding strike, new policies kept being induced to ensure a certain stability of the system. Hank Rearden succumbs to blackmail in order to maintain his relationship with Dagny Taggart secret and signs a *Gift Certificate*, allowing other firms access to Rearden Metal’s formula and its production. Once, walking home from his mills, he is interrupted by Ragnar Danneskjöld, the notorious pirate, who provides him with a bar of solid gold as means of retribution. Rearden remarks: “You had to stalk me at night, on a lonely road, in order not to rob me, but to hand me a bar of gold?” “When robbery” explained Ragnar “is done in open daylight by sanction of the law, then any act of honor or restitution has to be hidden underground.” (573) not being able to understand why a man who Rearden perceives as one due of respect would turn to crime, Ragnar asserts: “I have never robbed a private ship and never taken any private property... but I have seized...every vessel with a cargo of goods taken by force from some men for the unpaid, unearned benefits of others” (576) He further explains:

“I’m after a man whom I want to destroy. He died many years ago, but until the last trace of him is wiped out of men’s minds, we will not have a decent world to live in... Robin Hood... He was the man who robbed the rich and gave to the poor. Well, I’m the man who...robs the thieving poor and gives back to the productive rich.” (576)

2.4. Rationality vs. Whim Worshipping in *Atlas Shrugged*:

Rationality and whim worshipping are elements inherent in respectively Ethical Egoism and Altruism. The two binaries in terms of philosophical orientation would refer to Objectivism as the one advocating objective, rational inquiry for the sake of knowledge acquisition, and Hedonism: the whim-worshipping doctrine declaring man as inferior and weak as he relies mostly on feelings, an untrustworthy source of acquisition. In the following lines is a few examples of how Rand portrays the clash.

2.4.1. The Sanction of the Victim:

The Sanction of the victim is one of Rand’s concepts. It refers to the process by which one is lead to believe that the pursuit of one’s values and goals is evil, using the victim’s sense of guilt and pity as a weapon. The concept in *Atlas Shrugged* is conveyed through the character of Hank Rearden who fails to convert his business code of ethics into a lifestyle. Hence, he leads an internal struggle, failing to perceive logic in his relationship with his victimizers, in the image of his dependent mother, brother and wife. During the night when the first heat of the first order of Rearden Metal was being poured, Rearden, like most nights, stayed late in his office to watch the process. He recalled “the acts of self-racking when he discarded a hope or a sample not permitting himself to

know that he was tired, not giving himself time to feel... and going on with no motor save the conviction that it could be done.”(30) When back home, he meets the resentful comments of his family which he chooses to interpret as demonstrations of love in an attempt to rationalize their hedonistic sentences. His mother, who was expecting him to arrive earlier for dinner, which disappointingly he forgets, says: “You think that if you pay the bills, that’s enough, don’t you? Money! That’s all you know, and all you give us is money. Have you ever given us any time?”(35) Rearden’s brother, Phillip was weak and sick, though no doctor managed to find out why. Phillip fails to choose a profession and his only passion lies in charity work. The mother supports her younger son’s unemployment, claiming his illness as an excuse while, “There was something wrong, by Rearden’s standards, with a man who did not seek any gainful employment.”(41) The mother reproaches Rearden for such reasoning by saying: “You mean you like to see your brother sweating his health away? It amuses you, doesn’t it?”(41) On the same night, Phillip implicitly asks Rearden for a donation to which he concedes only to be asked for cash money instead of a check as the association wouldn’t be proud to have the name of a greedy, anti-social industrialist on the list of its benefactors. When a family friend comments that he shouldn’t have granted the donation, Lillian, Rearden’s wife, says: “what would happen to Henry’s vanity if he didn’t have us to throw alms to? What would become of his strength if he didn’t have weaker people to dominate?”(43) during such encounters with his family, Rearden indulges their emotional outbursts presuming that they are normal signs of affection, such that he was not able to convey as he also believed he was heartless.

In a conversation discussing the necessity of Rearden Metal and its efficiency, Dagny informs James that an order of rails made of the metal has already been issued; James who is unsure says: “well, whose opinion did you take?” “I don’t ask for opinions” answers Dagny. “What do you go by?” “Judgement” “well, whose judgement did you take?” “Mine”(20) Further into the conversation, James complains: “Other people are human. They’re sensitive. They can’t devote their life to metals and engines. You’re lucky. You’ve never had any feelings. You’ve never felt anything at all”(23) Feelings, in James discussions, are used as arguments, mainly emphasizing the vulnerability and weakness of human judgement.

After the Anti-Dog-Eat-Dog rule has been issued, Dagny went to Rearden’s office so as to discuss the terms upon which he would provide the rails necessary for the restoration of the Rio Norte Line. This conversation is to be contrasted with the two above, being held between two brains dealing with pure egoistic rationality. “I’ll do it” says Rearden “don’t show that you’re relieved... I might think that I hold Taggart Transcontinental in my power.” “You know it anyway.”, answers Dagny. “I do, and I intend to make you pay for it” after giving his price, Dagny negotiates: “Is that the best price you can give me?” “No. But that’s the one I’m going to get. I could ask twice and you’d pay it”, He responds. “but you won’t”, says Dagny “because you need to have the Rio Norte Line built. It’s your first showcase of Rearden Metal” Rearden greets: “I like to deal with someone who has no illusions about getting favours”(83)

2.4.2. The Repercussions of Whim Worshipping:

The San Sebastian mines belonged to Francisco d’Anconia, the heir of the biggest company on the face of Earth. D’Anconia is an exceptionally gifted business man whose ventures never failed. A childhood friend of Dagny, he was never approved of by James and vice versa. d’Anconia was the first to follow Galt in his plan along with Ragnar Danneskjöld as the three were university classmates and close friends, having their ideological cohesion as their indestructible bond. Once he conceded to Galt’s strike, Francisco d’Anconia adopted the persona of a playboy as a cover while he voluntarily proceeded to destroy his empire, dragging along the altruistic stakeholders who resented his industrialist attitude and all the same wanted a share of its benefits. d’Anconia’s plan began with purchasing the deserted land of San Sebastian, spreading rumours that it held rich supplies of Copper. James Taggart responded by building the San Sebastian Line in anticipation of the day when cargos of Copper would cross the desert to American soil. When presenting his proposition to the railroad’s board, members discussed: “When considering an investment, we should, in my opinion, take a chance on human beings, rather than on pure material factors.”(54) The speaker’s self-doubting hedonistic inclination is conveyed through his choice of words. Despite the fact that the railroad was collapsing with most major branches in need of maintenance and the company being without a penny to spare, the board members argued that a brother, like a neighbouring country, should think of the other before itself. When rumours spread that the San Sebastian lines would soon be nationalized, James Taggart and his friends didn’t withdraw their shares as they believed d’Anconia will somehow retaliate because d’Anconia never loses a deal. The information d’Anconia provided about the geological

tests of the San Sebastian mines were very broad; however, both the government and the stakeholders judged it safe because d'Anconia's name was enough to solicit their trust.

On behalf of the rumours, Dagny proceeded at retreating every piece of machinery worthy of use from the San Sebastian branch, saving what could be saved. When the Mexican government discovered the futility of the mines, they felt betrayed. Dagny obtained an appointment with d'Anconia as soon as the news of the mines worthlessness appeared in order to seek clarification, unable to believe the depravity her childhood friend and her first lover sank into. He explained:

“You brother James and his friends knew nothing about making money. They did not think it necessary to learn. They considered knowledge superfluous and judgement inessential. They thought they could trust my honor... They thought it safe to ride on my brain, because they assumed that the goal of my journey was wealth.”(120)

Atlas shrugged displays a strong opposition to Altruism and Hedonism. The Novel provides a straightforward exemplification of the practical use of philosophy by means of which the predefined peripheries of one's lifestyle are to be defined. The influence of Rand's early life in Russia and her Jewish lineage on her philosophical inclinations is clearly demonstrated. Recalling her childhood terrors, and expressing fear of the American lack of faith in Capitalism, Rand once said:

“It is almost impossible to convey to a free people what it is like to live in a totalitarian dictatorship ... Try to imagine what it is like if you are in constant ...

living in a country where human life is nothing, less than nothing ... where there is no law and any rights of any kind.” (Merrill and Enright 22)

Atlas Shrugged is the means by which Rand decided to convey those fears. What Rand identifies as her code of value and thus as her philosophy is based on pure rational, objectivist reasoning. Nonetheless, her perception and condemnation of Altruism and Hedonism, as well as other doctrines, seems to be based on fear and on personal experience. Rand condemns such philosophical branches as purely, voluntary evil, failing to perceive the other side of the coin in such personas as Robin Hood. This latter is judged by Rand as a looter who robs the wealthy for the sake of the poor, putting aside the eminent probability that the riches' wealth was gathered unethically by means of exploitation of the poor. Henceforth, the concept of the Sanction of the Victim is seen from a different angle such as that of a slave being deprived of his right to seek wealth and prosperity, serving other's well-being and gathering their wealth instead of his.

**Chapter Three: A Psycho-
analysis of Characters of
*Atlas Shrugged***

Chapter Three: A Psycho-analysis of Characters of *Atlas Shrugged*

3.1. A Psycho-analysis of Character Evolution in *Atlas Shrugged*:

3.1.1. Francisco d'Anconia's Self Concept:

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3.3. John Galt: The Selfish Hero:

3.3.1. Who is John Galt?:

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The previously discussed psychological theories have as their common ground the perception of the Self as the major motivational principle which pushes people to expand and actualize towards their ultimate potential. The motivational principle is an intrinsic need common to all human beings and it is what pushes them to evolve and to seek well being. Such an assumption is derived from the insight the theories of the Self provide into the nature of the personality. Another feature common between the Self Expansion theory, the Self Actualization Theory and the Michelangelo Phenomenon is their focus on relationships as the best means of seeking happiness and flourishing. It is derived from man's innate social nature. It serves as a means through which actualization and expansion are achieved. Self actualization, according to these theories is impossible without the social element as it prescribes the environment within which man develops his self-concept, mainly as a child with adults' help, in accordance to the given circumstances. The self concept is the basis of the personality, it is what, in adulthood should develop into the Real Self which in turn expands to reach one's Ideal Self.

The following chapter will examine the personality of a number of characters in terms of their choice of ideology, taking into consideration, first, the environmental and childhood circumstances, whenever available, for the evolution of the personality. Second, some of the romantic relationships in the novel are scrutinized, judging how much expansion was ensured or denied through the partner.

3.1. A Psycho-analysis of Character Evolution in Atlas Shrugged:

The following pages provide the psycho-analysis of a sample of characters. The analysis will be based on the psychological theories at hand, with a focus on the concept of expansion and actualization as basic needs for humans in relation to the philosophical

ideology adopted by each of the characters. The characters chosen operate within different codes of values. The means by which they succeeded or failed to expand are to be related to their ideologies and the means by which they arrived to their convictions. This study aims at analysing the process by which one defines his set of values and how this latter enable one to reach expansion. The ideological contrast will be between Altruism and Ethical Egoism, with focus of the latter.

3.1.1. Francisco d'Anconia's Self Concept:

Francisco d'Anconia, the heir of d'Anconia Copper, is a descendant of a lineage of successful businessmen which goes back to an exiled wealthy Spaniard who fled to the New World and, starting afresh, and built a marble castle similar to the one he left in Spain. Francisco as a child was a friend of the Taggart heirs in whose mansion, by his father's choice, he spent one month each summer. Since a young age, he had a sharp, ambitious mind and was seen as presenting prospect towards greatness. During one of his vacations with the Taggarts, James remarked that Francisco was nobility, He replied stating: "the reason why my family has lasted for such a long time is that none of us has ever been permitted to think he is born a d'Anconia. We are expected to become one."(90) Francisco's upbringing seems to be the reason behind his strong self-concept. At a young age, he has a defined perception of his Ideal-Self, one that is predefined through family tradition. "The d'Anconia heirs had been men of unusual ability, but none of them could match what Francisco promised to become... nothing except pure talent, as if chance, for once, had achieved an entity devoid of the accidental."(93) In this description, Rand seems to imply that nothing about Francisco's perfection was accidental. He was the product of highly favourable circumstances. His childhood

entourage ensured he becomes aware of his Self Worth and move forward towards achieving the peak of his ability. In another discussion with James, this latter asks: “What are you after?” “Money” Francisco answers:”in his lifetime, everyone of my ancestors raised the production of d’Anconia Copper by about ten percent. I intend to raise it by one hundred”(96)

That being said, Francisco’s family circumstances facilitated his journey towards his ideal self through emphasizing his autonomous journey towards becoming a true d’Anconia and then transcending it. Francisco was aware, or even made aware though implicitly, that if he wanted to reach his capabilities and surpass his ancestors, he needed an early introduction to the practical world of industry. During his vacations, Francisco as an adolescent, enrolled in menial jobs which he superlatively mastered. Once in college, his father refused to employ him before he obtained his diploma. At the age of sixteen, he started working as a furnace boy at a small, collapsing copper company. By the age of twenty, the company became his first property, bought from money he obtained “by playing the New York Stock market”(109) He sent a picture of his company with the d’Anconia Copper flag hang at its entrance to his father and it occupied an honor place at this latter’s office. At the age of twenty-three, Francisco took over d’Anconia Copper following his father’s death.

After three years of running the company, and after he secretly made the decision to adopt a playboy persona and proceed to destroy it under the strike plan, Francisco meets Dagny in New York and she notes: “He had acquired an air of determination that seemed merciless. He acted like a man who stood straight under the weight of an unendurable burden. She saw what she could not believe possible: that there were lines of

bitterness in his face and that he looked tortured.”(112) This was the day when he decided to say goodbye to Dagny, not informing her of his plans as he judged that she was not ready yet. Dagny, like everyone else, was led to believe that Francisco has condemned himself to mediocrity. Nonetheless, Francisco d’Anconia’s playboy facade was not enough to conceal the essence of who he truly was. Despite the fact that he no longer held the same goals as when he was a child, Francisco’s self concept remained. When he appeared uninvited at James Taggart’s wedding, a place laden with people who despised him but who also held important shares in his company; he instantly captures the guests’ attention. Rearden, who was equally affected by his aura, “wondered why these people were drawn to Francisco, why they chose to hold him imprisoned in a clinging circle when their resentment of him was obvious under their smiles. Their faces had the hint of a look peculiar, not to fear, but to cowardice: a look of guilty anger”(407) Inside that circle, Francisco proceeded to give a speech about the essence of money as an answer to the Altruistic remarks he hears. No one dares to interrupt, paralyzed by his logic. Their sense of guilt was probably the consequence of their loathing for money as it can only be made by means of production, a value they did not possess. Francisco chose Jim’s wedding to initiate a state of chaos as he informs Rearden: “Tomorrow afternoon, there will be a rock slide in the d’Anconia mines... it will be found that the mines are done for...what can you expect from a playboy’s management?”(419) Spreading the rumour, Francisco, Rearden and Dagny stood like pillars and watched as the groom and his guests hurried in every direction in a desperate attempt to withdraw their shares:

These men, the most powerful men in the country, those who had, unanswerable to any power, the power over every man’s food and everyman’s enjoyment of his

spam of years on Earth – these men had become a pile of rubble, clattering in the wind of panic, the rubble left of a structure when its key pillar had been cut.(422)

The pillar was Francisco d’Anconia, the personification of the active mind.

3.1.2. James Taggart’s Negative Actualization:

James Taggart, is the first heir of the Taggart railroad empire, the largest one in America. He and his sister Dagny were lifelong adversaries despite their family bounds as they held very different codes of values. At this point, Rand seems to emphasize the futility of holding relationships within the family cycle as valuable unless they represent a stimulus towards expansion. Jim’s childhood circumstances are unclear in the novel. Accounts from Dagny about their childhood were mainly based on Francisco’s influence and they show that Jim, being older, had never shared their goals but was more likely to oppose to them. He and Francisco implicitly despised each other, though the latter did so in a rather detached manner, as if the existence of Jim and his likes was oblivious to his life journey. Once, Dagny asked Francisco if there were many people like Jim in the world. At this point, her brother had nearly finished his College years and coming back for summer, she noted that: “his studies had given him a manner of odd, quavering belligerence, as if he had found a new weapon.”(99) That being said, Jim has always had an Altruistic/Hedonistic manner. His college years merely allowed him to conceptualize his philosophy.

James Taggart, in *Atlas Shrugged*, is defined as a purely evil specimen. As the novel unfolds, he leads a journey of self-discovery. At first, his comments have the nature of college philosophy halls devoid of conviction. Publicly, he is seen as an important

figure as one of the few industrialists with a socialist inclination. His Real Self is progressively revealed both to himself and to the world, especially after his marriage to Cherry Brook, a poor dime store seller. Jim's ideology is more Hedonistic than Altruistic. Altruism, for him and his friend is merely a facade by which they endorsed power over individualistic businessmen such as Rearden as their sole way of gaining money. James went by whim and trusted emotions. With Dagny at his office and in the middle of an argument, James "observed with satisfaction, that she was silenced by anger. He liked to observe emotions; they were like red lanterns strung along the dark unknown of another's personality, marking vulnerable points." (20). Emotions, thus, were weapons to be used against an enemy in order to discern his weaknesses and attack them. In a discussion with Dagny about James, Dagny remarks: "whenever anyone accuses some person of being 'unfeeling', he means that that person is just. He means that that person has no causeless emotions and will not grant him a feeling which he does not deserve."(989)

James Taggart is perceived as a tortured soul. He is a man who decided to abandon his rational mind. He is deceitful and corrupt as he gains power not by enhancing his capabilities but through exerting control over the products of other people's minds. James is aware of his nature and it is the reason why he asks his wife to love him unconditionally as he know that he has no virtues which entitle him to deserve her love. James chooses an underprivileged wife in a public demonstration of his Altruistic, pro-social tendency. Nonetheless, his choice is deeply personal. He seeks to acquire a positive image about himself through his wife's inferiority. For him, she is safe, she will love him without questions asked because she possesses no virtues herself. Instead of seeking actualization in a potential self-expanding relationship, James adopts

an inverted process of personality evolution. He, in lieu of seeking to achieve his Ideal Self which only comes from a proper understanding of his Real-Self and shaping a positive Self Regard, James attempts to reconcile with his imperfect Real-Self. He fails to self-actualize, creating an inner feeling of self-loathing. His relationship with Cheryl, like his business liaisons, is one of profit. The other is not a value to seek and respect, but a disposable object with a utilitarian function.

The gap in Jim's character is a missing piece of his childhood which created his lack of Self-Esteem. Despite financially having every favourable condition to succeed, he becomes insecure. That being said, Jim's Washington skills which allowed him to gain fortunes made by honest, hard working men and his marriage to Cheryl were nonetheless attempts at self actualize. James endeavoured to obtain money made by others as he was unable to make it himself. Moreover, he was aware of his lack of virtue, the reason why he demanded unconditional love, as he was undeserving of such a value. Hence, the choice of straightening one's path is always open, a choice James wasn't interested in pursuing.

3.1.3. Hank Rearden's Self-discovery:

Rearden, one of the most prosperous American industrialist is reputed for being a heartless, greedy money seeker, a reputation he came to believe himself. He did his work with superlative effectiveness. His code of value was clearly prescribed when dealing in business. However, Rearden fails to translate his egoistic, industrial ethics into an around the clock ideology. He failed to perceive his social virtues as the man on whom others depended for the products he provided and, in the case of his family, for procuring the necessities of a prosperous living through his long hours of work while they merely sat

around making comments in an attempt to sanction him as a man devoid of any form of emotion. Rearden leads an internal struggle as he fails to form his Self-Concept.

Henry Rearden has managed to obtain every goal he resolved to obtain from his business and he did so autonomously. No information is provided concerning Hank's childhood although his relationship to his mother may impart clues on the reasons for his lack of Self Regard. Hank's mother is Hedonistic in her judgments. He interprets her reproachful behaviour towards his devotion to his work as a sign of an affectionate mother who wants to see more of her son and spend some quality time with him, although she dedicates the little time she has to incriminating him. The mother reproaches Hank for choosing money at the top of his priority. However, when rumours spread that he might disappear as other industrialist did as the government's threats against him became most eminent, instead of urging him to flee, her only concern was for her own safety and for the allowance she was unable to withdraw as all his accounts were sealed. Urging him not to abandon them using her sanction of the victim method, she said: "Aren't you human?" Her voice grew shrill with anger. "Aren't you capable of any love at all? It's your heart I'm trying to reach, not your mind! Love is not something to argue and reason and bargain about! It's something to give! To feel! Oh Henry, can't you feel without thinking?"(972)

Rearden, by the end of the novel comes to realize the true nature of his inner self and of that of those surrounding him. He has experiences expansion, when, as a lifetime solitary autonomous being, he engaged in a self-expanding relationship with Francisco d'Anconia and, romantically, with Dagny Taggart. During James Taggart's wedding,

Francisco provides Rearden with insight into his personality as well as on the nature of the sanction to which he has been a victim:

Those [referring to the crowd around them] keep evading the thoughts which they know to be good. You keep pushing out of your mind the thoughts which you believe to be evil. They do it, because they want to avoid effort...they indulge their emotions at any cost, you sacrifice you emotions as the first cost of any problem.(417)

Francisco clarifies that deciding to reject one's desires is a denial of a reality and of rationally. It thus has ruinous results. He further says: "Your virtues were those who keep men alive...it is they who need you and have nothing to offer you in return [except] their impotence and their need ... as a justification for your torture...Do you care to purchase?". When his fight against the looting government reached its uttermost, Rearden finally stood to his family as they attempted to exploit him until the very end. Addressing his brother Phillip, he said:

I've tried never to remind you that you're living on my charity...I thought that any human being, who accepts the help of another, knows that good will is the givers motive and that good will is the payment he owes in return...you were getting your food unearned and you concluded that affection did not have to be earned.(469)

The following quote is an argument which was provided by Francisco d'Anconia at Jim's wedding, it summarizes the essence of Ethical Egoism and the reason which pushed the pillars of the world to go on strike:

If you saw Atlas, the giant who holds the world on his shoulders, if you saw that he stood, blood running down his chest, his knees buckling, his arms trembling but still trying to hold the world aloft with the last of his strength, and the greater his effort the heavier the world bore down upon his shoulders – what would you tell him to do? ... to shrug. (419)

3.2. Psychoanalytic Study of Love Relationships in *Atlas Shrugged*:

The self based psychological theories emphasize the importance of social intercourse for the flourishing of the self. Romantic love, as the most intimate form of human social behaviour would be a focal point in the psycho-analysis of character relationships in *Atlas Shrugged*. The examples discussed represent samples of success and failure to expand within a relationship as well as the repercussions of each.

3.2.1. Mr. and Mrs. Henry Rearden's failed Expansion:

Henry Rearden was the most victimized, by means of guilt and shame, by his wife Lillian. He was made to believe that his sexual tendencies were guilty animalistic instincts. After learning about his affair with Dagny Taggart, she proudly said: "I've always known that under that ascetic look of yours you were a plain, crude sensualist who sought nothing from a woman except an animal satisfaction which I pride myself on not having given you." (429) When Hank asked if she wanted a divorce, Lillian replied: "Do you suppose that I will allow your romance... to deprive me from my home, my name, my social position?... I shall never give you a divorce... Let me see you condemned to the life of the hypocrite you really are"(430) Rearden at the time conceded, thinking that: "it was he who had brought her to it; this was her way of taking pain ... no one could

blame – above all, not he, who had caused it.” (431) his culpability was a weapon in Lillian’s hand.

Lillian numerously failed to support and respect her husband’s sense of life, she has done so by not supporting his work, throwing insulting comments whenever an opportunity presented itself. For example, she would say: “Is it an inferiority complex or a superiority one, Henry? Do you believe that nobody can want to see you just for your own sake, or do you believe that nobody can get along without your help?”(33)

Rearden’s infidelity was a natural consequence of a relationship which failed to procure self-expansion. However, his lack of self Regard prevented him from dissolving the marriage, assuming that the alternative relationship is the product of mere lust. Dagny was able to provide Hank with the lacking conditions of worth. Dagny “felt a sense of light-hearted relaxation in his presence and known that he shared it... this, she thought, was a mind she respected, an adversary worth matching. Yet,... there was ... something within him that could not be reached.”(85) After their first intercourse, he had insulted her in the belief that they shared an act of degradation and animalistic practice. Dagny was fully aware of the reason he had chosen her and she him but decided to grant him the patience and time he needed to understand: “whatever I am, she thought, whatever pride of person I may hold, ... that is what I offer you for the pleasure of your body, that is what I want you to use in your service – and that you want it to serve you is the greatest reward I can have.” (251) She was aware of his virtue and his sense of values. His choice of her as a partner, she considered as a testimony of how worthy she was of him. Lillian also “had chosen him, for his strength, his confidence, his pride – she has chosen him as one chooses an object of love, as the symbol of man’s living power, but the destruction of that

power had been her goal.” (974) Like James Taggart, Lillian Rearden is portrayed as evil. The two would engage together in infidelity. The intercourse which joined them was, not in the name of mutual love and respect for each other, but in a shared resentment of the person of Henry Rearden. For James Taggart, she was not Lillian; she was only Mrs Henry Rearden. “I’ve been unfaithful to you” Lillian later bitterly divulged “not with some great, noble lover, but with the scummiest louse, with Jim Taggart! Three months ago! Before you divorced me! While I was still your wife!”(975) Although Rand portrays Lillian as the devil personified, one is led to believe that she might have really been in love with her husband, but feeling inferior and lacking self-esteem, she, instead of seeking to expand in the purpose of becoming of real value to him, has attempted to reduce him to her level.

3.2.2. Cherryl Brook’s Deception in James Taggart:

Cherryl Brook used to be a seller at a dime store. She and Jim met on one of the nights during which feelings of guilt and discomfort invaded him. She was a good listener and she admired him, picturing him as a hero on which an entire nation depended. He used to take her out for dinner, introduce her to his friends at parties and clubs, while she is dressed in cheap dressed and trinkets, without shame. He never asked for physical encounter. She was unable to understand his interest in her, she all the same felt honoured. He used to appear occasionally at her room, paying little attention to the miserable setting, and proceed to speak about his business and enemies: “She could understand little of it. She understood that he was unhappy, and that somebody had hurt him. He saw the pain of tenderness in her face, the pain of indignation against his enemies, and he saw the glance intended for heroes.”(389) Following the public

announcement of their engagement, Cherryl became a subject of gossip and was chased by photographers. She was aware of her non conformity within Jim's cycle and decided to make an effort to live up to his standards and make him proud. "I must learn everything that Mrs James Taggart is expected to know and be' was the way she explained her purpose to a teacher of etiquette. She set to learn with the devotion ... of a military cadet ...It was the only way, she thought of earning the height which her husband had granted on trust."(874) Hitherto, Cherryl experienced a sense of self-expansion from her relationship with James as he introduced her to a world beyond her comprehension which she endeavoured to penetrate, and partially succeeded, as she learned to become more civilized and she understood his thoughts better. However, James demonstrated discontent at the new person she became.

Henceforward, Cherryl sets to rationally understand Jim in order to assimilate the essence of his ideology. Cherryl's rational assessment leads her to discover, with horror, the true James and his motives behind taking her as his wife. At first, "she told herself not to be suspicious, when she felt uneasy; she told herself not to be ungrateful when she felt hurt." (392) whenever she made comments about how proud she was of his achievement as the president of his company, he indignantly urged her to love him for himself with all his flaws. He asked for unconditional love without values to appraise. He provides the same argument when she asks him why he married her saying that he didn't need a reason to love her. She began to feel terror at his Hedonistic beliefs and ran, after one of his outbursts to Dagny in order to understand. "Dagny, I'm afraid" she said "of Jim and all the others... not afraid of something they'll do... but afraid, as if there's no way out..."

afraid of what they are... and that they exist... I feel like there's no way for me to exist if they do."(889) she added:

"An animal knows who are its friends, and who are its enemies, and when to defend itself. It doesn't expect a friend to step on it or to cut its throat. It doesn't expect to be told that love is blind, that plunder is achievement, that gangsters are statesmen and that it's great to break the spine of Hank Rearden."(890)

Through Jim, Cheryl discovered the essence of the likes of him, a specie of whose existence she never conceived. When back home, she knows that James is with another woman.

She found herself in her own room, fumbling frantically to lock the door...as if it were... she who had to run from the ugliness of being seen in the act of seeing them... a panic made of revulsion, of pity; of the embarrassment, of that mental chastity which recoils from confronting a man with the unanswerable proof of his evil.(901)

The woman with whom Jim was is Lillian Rearden. Their act was one of revenge over Hank Rearden. Jim's sense of gratification remained lacking as his relationship with Rearden's wife was a weapon he wished he could throw at him but knew he couldn't. His wife Cheryl, "had always stood as the worshipper [of Rearden]...he had married her for it, so she could serve her purpose now"(901) relishing in the horror he perceived in her face and which he would never perceive in the face of Henry Rearden. "Why did you marry me?" she asked "because you were cheap, helpless, preposterous little gutter-snipe, who'd never have a chance at anything to equal me!...I thought you knew that you had to

love me”(902) “You’re lying... You married me because you knew that I did not accept the gutter...that I was struggling to rise and would go on struggling... you...you’re a killer...for the sake of killing”(903) She screamed and ran for the street. She thought of going to Dagny but realized that “Dagny was a lonely victim, fighting a losing battle, to be destroyed.”(905) She saw “no exit...no refuge...no signal...no way to tell destruction from safety or enemy from friend”(907) “She ran straight down the street that ended at the river...she kept running till the parapet barred her way and not stopping, went over into space.”(908)

Cherryl was a vulnerable being. As a poor girl, she was ambitious to the extent of her capability and circumstances. Emerging in a world which presented great dangers to be overcome, she finds herself submerged, struggling in vain to expand beyond her abilities. The only way she saw was suicide.

3.2.3. Dagny Taggart and Francisco d’Anconia’s Michelangelo Effect:

Francisco d’Anconia was not only Dagny’s childhood friend, he was her role model and the sculptor who helped mold her into the woman she became. In addition to being Inherent of great intelligence and benefitting from highly favourable circumstances, Francisco’s influence remains an important factor in Dagny’s conditions of worth which shaped her self-image. Francisco was very difficult to compete with. Spending only one month every summer at the Taggart mansion, Dagny and Eddie, another childhood friend and later her right hand in her railroad office “spent their winters trying to master some new skill in order to astonish Francisco and beat him. They never succeeded.”(92) Her admiration of him was a veneration of the hope he inspired.

Francisco was always ahead, being a year older. He represented the outside world and all its promises. “The future, she thought, would be like Francisco’s smile” (96) a smile full of hope and ambitious happiness. On the last summer they spent together before he enrolled at college, she had watched him dive into the river, waiting for him to emerge from the depths of the water knowing that she had to dive next. “When Francisco left, that summer, she thought that his departure was like the crossing of a frontier which ended his childhood: he was to start college, that fall. Her turn would come next.”(97)

Anxious to reach the day when they’ll set for their goals, he urged her: “Let me see how far you’ll rise with Taggart Transcontinental. No matter how good you are, I’ll expect you wring everything you’ve got, trying to be still better. And when you’ve worn yourself out to reach a goal, I’ll expect you to start for another.”(100) As young playmates, he said: “I wish you’d run faster...I’ll always have to wait for you.” “will you wait for me?” she questioned. “He answered without smiling: ‘always’” (99) what they shared was a common ambition to conquer the world. “I’ve always been unpopular in school” she once exclaimed “they dislike me not because I do things badly, but because I do them well... do you suppose I should try to get D’s for a change?” “Francisco stopped, looked at her and slapped her face... ‘Don’t ever do that again. Don’t crack jokes of that kind’”(100) As the Michelangelo phenomenon states, Francisco was both a teacher and a supporter. He has helped her shape her self-concept and urged her to seek her ideal self.

When they became intimate during his last summer at the mansion, for them sex was a manifestation of their shared values. “She knew ... that indiscriminate desire and selective indulgence were possible only to those who regarded sex and themselves as

evil.” (109) it wasn't their case, they were aware of their own as well as of each other's values. It was the basis upon which they chose each other.

3.2.4. Dagny Taggart's Expansion from Hank Rearden to John Galt:

Dagny Taggart personifies determination and courage, motivated by the need to expand toward her goals. She remains in the real world, fighting until the end, while every other bright men and woman, including Rearden, decided to give up. Her relationship to Hank Rearden was of more benefit to him than to her. She was honored as she was of value to a man of virtue. “I love you,” he confessed “as the same value, as the same expression, with the same pride and the same meaning as I love my work, my mills, my metal...as my product, as my choice...as the wife I've never had”(875) “You said, he continued ‘I do not want you mind... so long as it's to me that you will come for your lowest desire’, you knew, when you said it, that it was my mind, my will, my being and my soul that I was giving you by means of that desire.”(875)

During her relationship with Hank and throughout the pain and suffering she endured by his side while they both fought desperately to save the world from the ghost of the destroyer, Dagny's lack of expansion lied in her need for security and for a carefree expression of momentary helplessness. She also failed to retrieve the innocent certainty and hope of her childhood, a luxury she failed to retrieve as far back as her relationship with Francisco. When her plane crashed in the valley were the disappearing industrialist hid, Dagny suffered injury and, as she was unable to walk, she was carried by John Galt only moments after they met “it's all right to surrender” she thought “to forget everything and just permit yourself to feel...she had known it, once – this feeling of

certainty... But it was new to feel protected and to feel that it was right to accept the protection, to surrender.”(703) At that moment, “She had questions about everything, but not about him... like some irreducible absolute, like an axiom not to be explained any further, as if she knew everything about him by direct perception.”(704)

Galt, as a cover, worked as a brakes-man at the Taggart Terminal. The valley was a sacred location to which no one was allowed until he uttered a given oath. Dagny was the only person who forced her way into it in search of the destroyer. She was allowed to leave the valley and return to the new world out of trust. “You are my only danger. You are the only person who could deliver me to my enemies. If you remain with them.”;Galt told her(751) It was at the same time an act of trust as well as a plea for her to join him. Galt confessed that from the Taggart terminals “this is how I watched you for ten years... whenever the order came down to couple your car, I’d know of it and wait and see you come down the ramp, and wish you didn’t walk so fast...it was so much like you, that walk, I’d know it anywhere”(957) it was the walk of determination, of a spirit pursuing her goal. His confession followed their first intercourse at the depths of the Taggart terminal. While issuing orders to her workers, she perceived Galt, in his overalls. She proceeded “into the darkness of the abandoned tunnels ... you will follow me, she thought...she knew with certainty that it would be accomplished ... not by her wish, but by its total rightness ... the quiet statement of a fact.”(957) At the end of their struggle, inside the plane which rescued him from prison, “Galt leaned silently over and pressed his lips to Dagny’s hand. He was leaving the outer world with the one value he had wanted to win from it.”(1156) their relationship was the celebration of their achievement

of their ideal selves reflected in their awareness of both their virtues and that each has deserved to be part of the other's value.

3.3. John Galt: The Selfish Hero:

Even by the end of the novel, John Galt remains a mystery. He is portrayed as the ultimate selfish hero with a Self Regard so strong that he is able to stand against the world and claim his values with full belief in his virtues. He is the man who, not only succeeds to reach his Ideal Self, but who also embodies human perfection. No personal data is provided by Rand as to how Galt became, not only a leader by philosophical conviction, but also a genius physician and probably the most intelligent man on the face of the Earth. John Galt is Rand's Ethical Egoism personified

3.3.1. Who is John Galt?

Galt had, as perceived by Dagny's eyes "a face that bore no mark of pain or fear or guilt... a look of serene determination and of certainty, and the look of ruthless innocence which would not seek forgiveness or grant it."(701) In reference to the objectivist statement that sense is the only means of perceiving reality and of achieving rational, objective knowledge, Galt "looked as if his faculty of sight were his best-loved tool and its exercise were unlimited, joyous adventure."(701) When asked by a still unconvinced Dagny about the reasons why all those bright men and women decided to abandon the world to its chaos, "We are on strike" Galt replied "there is only one kind of men who have never been on strike in human history... the men who have carried the world on their shoulders, have kept it alive... well, this is their turn... this is the mind on strike."(738) Their demands were that the world is to be handed back to those who have

the power to preserve it and to lead it forward. Galt was not open to negotiation; he merely stood by and watched as the altruists ruin each other, dragging the world down towards utter destruction, so he would claim it back.

3.3.2. Galt's Gulch: The Egoistic Society

Galt's Gulch was the Atlantis in which those who followed Galt on a strike found refuge. It is a secluded valley which was built anew by the hands and efforts of the strikers. In order to be admitted into Galt's Gulch, an oath, which was first taken by Galt and his two friends: Francisco d'Anconia and Ragnar Danneskjöld was necessary: "I swear by my life and my love of it that I will never live for the sake of another man, nor ask another man to live for mine."(732) The oath stood imprinted above the door of the generator which Galt invented and constructed so it serves as the only source of energy in the valley. The oath and Galt's voice pronouncing it was the key to the generator's door. As Dagny watched the process, she observed that: "She was seeing a man's naked soul and the cost it had paid to utter these words...hearing an echo of the day when he had pronounced that oath for the first time and with full knowledge of the years ahead."(732) Galt and his two friends as well as every man and woman who followed had to make the decision based on their irrefutable belief in their virtues and the values to which they were due. They had to abandon a lifetime of hard work and all its fruits as they came to the conviction that their values were impracticable in a world where the leaders fed on the sweat and blood of the producers responsible of their sustenance.

The men of talent in the valley occupied life sustaining occupation for the sake of maintaining the valley operational. The bank of Mulligan, the man who owned the valley

and the first whose disappearance presented a riddle, provided golden coin currency to deal with and silver coins as change since the American Dollar was no longer of value by means of years of corruption. “We don’t accept any other currency in the valley. We accept nothing but objective value.” (727) said Ellis Wyatt, the ex-owner of Wyatt oil, while presenting Dagny with the coins. During her tour of the valley, Dagny exclaims: “this is the place where one employs nothing but aristocrats for the lousiest kinds of jobs.” Wyatt responds: “they’re all aristocrats... because they know that there’s no such thing as a lousy job – only lousy men who don’t care to do it.” (721)

3.3.3. John Galt’s Speech:

Galt’s speech was delivered to America at the time when the nation declared a state of crisis. Interrupting an important broadcast, John Galt proceeded to inform the people of the reasons of the chaos surrounding them. He said: “I am the man who had deprived you of your victims and thus have destroyed your world, and if you wish to know why you are perishing – you who dread knowledge – I am the man who will tell you.” (1009) Galt’s speech occupies a large part in the novel. It aims at explaining to the reader the philosophical implication behind the story. It is Rand’s attempt to portray the core of Objectivism as practiced within a context. Galt goes further and explains the reasons of collapse, blaming a misleading philosophical belief which, in Rand’s view, is purely evil and intentionally destructive:

“In the name of a return to morality, you have sacrificed all those evils which you held as the cause of your plight! You have sacrificed justice to mercy...

independence to unity... reason to faith... wealth to need... self esteem to self-denial... happiness to duty.” (1010)

As he had promised at the assembly where the employees of the Twentieth Century Motors voted for a system based on need rather than on ability, he addressed the nation, stating that he had fulfilled his promise: “I have ended your battle. I have stopped you motor. I have deprived your world of man’s mind.” Mind, which is, for Rand, the motor of reasonable inquiry and the source of human ability, the peak of human virtue.

General Conclusion

General Conclusion:

Ayn Rand's *Atlas Shrugged*, as well her other fictional works, are considered by Rand herself as propaganda through which she warns the world, and more specifically the American public of the dangers of Marxism and Altruism in all its forms. The novel is laden with philosophical claims and speeches. On the other hand, it portrays the repercussions of Altruism on the world if its victims were to decide to quit and join the mob in a chaotic prediction of the American future.

Apart from being a philosophical novel calling for political and economic change, *Atlas Shrugged* prescribes the manner by which an Egoist is to lead his life by means of a prescribed code of ethics that is based on rational thought and the objective believe in the real as it is perceived by ones senses. It also pronounces the parameters insuring co-existence and prosperity through respect of the other's values in exchange for the freedom to lead one's life as one judges ethically suitable. Ethics for Rand obey, not to mystic revelation or Hedonistic whim, but to the objective reality which appoints that each man's ultimate value is his own selfish self-interest.

The aim from the research at hand the portrayal of Ethical Egoism as a practical system in society in contrast with other more collectivist and less rational doctrines. Many people tend to confuse Selfishness with Egoism, although Rand has used them interchangeably. Ethical Egoism is not a rejection of the other. It is a call for mutual respect of each individual's right to pursue happiness. The validation/rejection of Ethical Egoism was judged through a psycho-analysis of a number of characters which varied from those with Altruistic/Hedonistic ideologies to purely Egoistic ones, passing by the

undecided and their journey towards the identification of their beliefs. The intrinsic motivational models used mostly confirm human innate inclination towards Ethical Egoism. They state that man's strongest motives come from within the self through an instinctive tendency towards expansion, actualization and happiness. Actualization is an innate basic need whose achievement is done through a set of goals decided by the person himself i.e. through a well defined set of values guided by ones code of ethics.

The psycho-analysis of the characters shows that individualistic philosophical tendencies ensure a better chance at expansion. Actualization also becomes easier when the person has a defined ideology i.e. when one is aware of his self-image and of his Ideal Self, this latter which represents the goals which one seeks to achieve in one's personality. Moreover, characters with unidentified philosophies or those who adopt an Altruistic and/or Hedonistic inclination fail to expand, as their focus is not on their own journey toward the Ideal-Self but on what values the other should provide them by means of sacrifice. The psycho-analysis of character's love relationships shows that the choice of partner is an important means towards self-expansion as long as respect for the other's self-concept is mutual with an intention of supporting the other to achieve his values, as the partner's values have direct repercussion on the self.

One of the aspects solicited by Rand and which the research failed to confirm is Rand's condemnation of other doctrine as purely and intentionally evil. Characters with Altruistics and/or Hedonistic tendencies also possess the same innate motivation to expand. Their choice of ideology might be based on childhood unfavourable circumstances. A person whose self-concept failed to be enhanced by adults is generally weak. It is one of the reasons why one would adopt a lifestyle based on whim, as he is

unable to trust and fully esteem his rational judgement. It is also the reason why one would rely on others for the achievement of his sustenance and happiness. Such people live in constant anxiety with inner self-loathing. That being said, man has always a choice, given that he is able to use his mind to distinguish what is real from what is not and given that he exists in favourable circumstances where he is not being enslaved or held at gun point.

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