

# NEWSLETTER

## THE AYN RAND INSTITUTE

Vol. 4, No. 2 • The Ayn Rand Institute: The Center for the Advancement of Objectivism • May, 1989

### INSTITUTE IN REVIEW

Expansion and fine-tuning highlight 1988 and the plans for 1989, as The Ayn Rand Institute begins its fifth year of activities to advance Objectivism.

Long-standing projects, such as campus clubs and *The Fountainhead* Essay Contest continue to be a major focus of Institute efforts. Twenty new campus clubs were formed in 1988, including the first high-school club and the first overseas clubs (in Australia and Norway). ARI published a pamphlet version of "Man's Rights" and "The Nature of Government," and plans a pamphlet of Leonard Peikoff's "Religion Versus America." The number of pamphlets supplied to clubs for distribution on campus doubled from last year, and the number of talks and debates during Spring, 1989 has equalled that in all of 1988, as ARI brings Objectivism to more and more college students. In order

to facilitate our club project, Kathy Kroeger has joined the ARI staff in California as a full-time Projects Officer, with campus clubs as her major responsibility.

Entries in the 1988 essay contest increased by 22% over 1987. The total number of entrants since the contest began in 1986 has reached almost 10,000. ARI has distributed more than 2,500 copies of the "Teachers Guide to *The Fountainhead*" on request to high-school teachers and is considering the creation of a guide to Ayn Rand's major works.

Academic projects assumed greater importance in 1988. Work has been completed on the material for the new edition of *Introduction to Objectivist Epistemology*, which will be published by New American Library. This expanded version, drawing material from Ayn Rand's epistemology workshops in 1969-70, will be three times the length of the current volume and will be announced to the philosophical profession via advertisements in philosophy journals. ARI also plans a 1989 publication of *The Biological Basis of Teleological Concepts*, a scholarly work in the philosophy of science by Harry Binswanger. In addition, the Institute continued its epistemology seminar for philosophy doctoral students, one of whom will begin teaching in a major philosophy department in Fall, 1989.

As part of ARI's efforts to reach the business community, we published "The Meaning of Money," a pamphlet of Francisco D'Anconia's "money speech" from *Atlas Shrugged*, with a special

### Racism on Campus

by Michael S. Berliner

*The following OpEd article was published in the Orange County Register on November 18, 1988, under the title "Our Colleges Entrench Racial Consciousness."*

Today, in our colleges and universities, students are taught that racial or ethnic heritage is the standard for determining college entrance, college scholarships, course content, and college teaching positions.

—Students are admitted to universities, not solely on the basis of intellectual ability or other individual characteristics, but on the basis of race. Kenneth Shaw, president of the University of Wisconsin, has even proposed free tuition to all minorities who maintain a C+ average in high school.

—Professors and administrators are routinely hired, not solely on the basis of intellectual achievement, but on the basis of ethnicity. Duke University's academic council has passed a resolution requiring each academic department to hire one black faculty member by 1993, or explain its failure to do so.

—College curricula are not set exclusively on the basis of intellec-

(See *Racism*, p. 3)

introduction by Ed Snider. The pamphlet is the main item in a "Capitalist's Self-Defense Kit" offered to readers of *Barron's* (see inset). The kit, which also includes selections from "The Sanction of the Victims," is intended as an intro-

(See *Review*, p. 3)

#### WILL CAPITALISM SURVIVE? Not without a moral foundation.

"The moral justification of capitalism is man's right to exist for his own sake. It is the recognition that man—every man—is an end in himself, not a means to the ends of others, not a sacrificial animal serving anyone's need."

Ayn Rand



Author of *The Fountainhead* and *Atlas Shrugged*

For information about Ayn Rand's defense of rational selfishness, laissez-faire capitalism, and the profit motive—and for a FREE copy of her pamphlet "The Meaning of Money"—write to:  
**THE AYN RAND INSTITUTE, 330 WASHINGTON STREET,  
#509, MARINA DEL REY, CA 90292—TEL: (213) 306-9232**

ARI's ad in the April 10 issue of *Barron's* at press time had drawn over 500 responses.

# Institute Interview: ARLINE MANN

by Kathy Kroeger



*Arline Mann has been a "Wall Street lawyer" for ten years, previously as a litigator at Sullivan & Cromwell, and currently as Assistant General Counsel at the investment banking firm of Goldman, Sachs & Co. She is President of The Association for Objective Law, and also serves on ARI's Board of Advisors.*

**Q:** *How did your interest in Objectivism develop?*

**A:** In 1970 I was working in theater, which was my main focus for five or six years after I graduated from college. Through relatives, I met a woman who was starting a dinner theater. She hired me to work at the theater, where I came into contact with people with whom she seemed to share a common language and common ideas. I found this perplexing and, eventually I asked, "Is this some sort of club?" She explained that several people working at the theater were interested in something called Objectivism, and I was intrigued. Soon after that I started reading some of the non-fiction, and then I attended two lectures given by Leonard Peikoff. I think my theater friend was terrified that I would be put off by the whole thing, stomp out of the lecture and never come back, but of course, just the opposite happened. I was totally convinced in the first lecture.

**Q:** *What led you to switch from theater to law?*

**A:** I was working as an assistant to a Broadway and London producer, so I was actually making a living in theater, which was unusual. I was also producing and directing my

own little off-off-off- (add a couple more "off's") Broadway productions. But eventually I realized that I was not passionately in love with the work. No career in the arts makes any sense unless you are passionately in love with it, because there are too many drawbacks and difficulties, and because you have to work from your soul.

I decided that I wanted to do something else, but I didn't know what. I made long lists of all kinds of possibilities—spy, for example. I also made lists of activities I liked which were unrelated to any particular profession, and of ways in which I liked to approach tasks—the intellectual level on which I most enjoyed functioning. That was all fun, and it gave me some clues, but I still didn't know what I wanted to do. A friend had suggested to me several times that I go to law school, and I had pooh-poohed it on the grounds that lawyers are boring and conventional. When I discussed my lists with her, she said, "Well, you don't know what you want to do. Three years could pass and you might still not know what you want to do. You might as well not know what you want to do *and* have a law degree." That made perfect sense to me, so off I went to law school.

**Q:** *Becoming a lawyer when you weren't sure that was what you wanted—wasn't that an enormous commitment, and a lot of hard work?*

**A:** Yes, but I was ready for it. I had not been a good student, and I felt that I could have worked harder at some of the other things I had done. For me, law school was an opportunity to do things right. As it happened, I liked law school very much.

**Q:** *What do you find most enjoyable in your work?*

**A:** I enjoy writing. I've learned a great deal from other lawyers about writing with precision. I also enjoy fact investigations. And I generally like law's clean, exact approach.

**Q:** *Even though much in the law*

*profession is not clean and exact at this point?*

**A:** Your own approach can still be clean and exact. True, the subject matter is not always so. However, in my work I am not focused on the fact that aspects of the law are incorrect. You just have to accept, for the purpose of doing your job, that those aspects exist. However, and this is important, there is nothing in my job that requires me to do anything that I think is improper. That I have never had to, and could not, contend with. I view myself as having always been, in my career, on the side of the angels.

**Q:** *From your perspective inside the investment banking business, what do you think of recent films such as Wall Street and Working Girl?*

**A:** I didn't see *Wall Street*, but I gather it was very anti-Wall Street. It's clear that Wall Street in general is under attack, in the courts and in the culture. Police have come into investment banking firms and have taken people out in handcuffs; they barely do that to murderers.

I did see *Working Girl*. I think the film was on the whole pro-business, and I enjoyed much of it, but it did depict clients as being manipulated and fooled by the investment bankers. And all of these movies reflect a rather silly, adolescent idea of how business functions. Even *Working Girl*, which was more sympathetic to Wall Street, didn't make real how hard people work to come up with ideas that make money. The people at my firm are extraordinarily intelligent, and they work unbelievably hard. It's not pro-business to give the impression that if you happen to be in the right place at the right time, and a good idea just pops into your head, you can make millions.

**Q:** *You have been instrumental in the formation of The Association for Objective Law. Can you describe its development so far?*

**A:** I've thought for some years that there should be an organization of Objectivist lawyers. At the suggestion of Mike Berliner, an initial

(See Mann, p. 4)

(*Racism, continued from p. 1*)

tual content. At universities like Stanford, textbooks are chosen because they teach ideas by "women, minorities and persons of color," so as to address the issues of "race, gender, class."

While all this is going on, there have been racial brawls at Columbia and the University of Massachusetts; students at the University of Michigan distributed racist flyers; racial epithets were etched into the door of a dormitory resident at Indiana University. Why is such racism rearing its ugly head now? Decades of race-conscious programs, of ethnic awareness taught in college courses, of hiring and admissions quotas, and of special ethnic-oriented departments are supposed to have increased understanding and respect for others.

The philosophical chickens have come home to roost. Students in Nazi Germany were taught that race determines an individual's value. As in Nazi Germany, it's the universities that have fostered racism here. They have advocated all the philosophic ideas that produce racism, the same ideas that led to Hitler. Basically, the universities have done this by means of a concerted attack on the human mind.

Racism is the doctrine that the content of our minds is inherited, which means that our convictions, values, and character are determined by physical factors beyond our control. Racism is an attack on independent judgment, on the ability of an individual to think for himself and guide his own life. In all ways—cognitive, moral, political—it merges the individual into the group. Racism, wrote Ayn Rand, is "the lowest, most crudely primitive form of collectivism," and, like all types of determinism, "it invalidates the specific attribute which distinguishes man from all other living species: his rational faculty."

The spread of racism depends on destroying an individual's confidence in his own mind. Such an individual is then willing to merge himself into the collective, giving up his autonomy and his rights, allow-

ing his ethnic group to tell him what to think.

If a student today has really listened to his professors, he'll be more than willing to relinquish his mind and personal identity. In hundreds of classes across dozens of subjects, he's "learned" that there is no objective truth or facts, that logic and reason are arbitrary conventions, that emotions rule reason, that the opinions of the group are all-important. He's learned that he has no free will, that he's the product of factors beyond his control, that his personal life is insignificant.

Once a student rejects reason and free will, he is intellectually disarmed. He has no means to develop his independence. But since he still needs intellectual guidance, he turns to an obvious alternative: the group. Racial and ethnic heritage provide a ready-made solution to the problems of human identity, knowledge, and values.

Many students, unfortunately, have learned their lessons well. They have become truly "color conscious." These students act on the premise that evaluation on the basis of skin color is proper. This color consciousness is manifested in racial voting and racial riots, and it's reinforced by university programs that encourage the supposed virtue of judging others on the basis of race.

The only way to eradicate racism on campus is to scrap racist programs and the philosophic ideas that feed racism. Racism will become an ugly memory only when universities teach a proper concept of human nature: one based on the tenets that individual minds are competent, that the human intellect is efficacious, that we possess free will, that individuals are to be judged solely as individuals—and that deriving one's identity from one's race is a corruption appropriate to Nazi Germany but not to a nation based on freedom and independence. ■



(*Review, continued from p. 1*)

duction to Objectivism and ARI.

Our OpEd program began in 1988 and the first three articles have been published in major daily newspapers. Topics were animal "rights," the government takeover of California's insurance industry, and campus racism (see p.1).

In November, 1988, ARI held a special benefit premiere in Hollywood of *We the Living*, the 1942 Italian film (see inset). ARI is working with the distributor to promote the film nationwide.

1988 also witnessed the initial publication of "IMPACT," ARI's bimonthly report of Objectivist news and coming events, including schedules of taped lecture courses. "IMPACT" and our newsletter help keep ARI contributors informed of the spread of Objectivism.

With the help of our contributors, the Institute will be able to continue and expand its efforts to help Objectivism fill the intellectual vacuum in the culture. ■

## THE AYN RAND INSTITUTE

THE CENTER FOR THE ADVANCEMENT OF OBJECTIVISM

presents

AYN RAND'S  
**WE THE LIVING**



AN ANGELIKA FILMS RELEASE

NOVEMBER 19, 1988

Directors Guild of America

7950 Sunset Boulevard  
LOS ANGELES, CALIFORNIA

Proceeds benefit The Ayn Rand Institute

(Mann, continued from p. 2)

organizational meeting took place at The Jefferson School in 1987, and that gave rise to the formation of The Association for Objective Law, the officers of which are Sandy Franklin, Steve Plafker, Dee Tagliavia, and me. There are now over fifty-five members, most of them lawyers and law students.

**Q: What is the purpose of the organization?**

**A:** The main purpose is activism on legal issues. We hope we'll actually be able to influence court decisions and legislative action. We plan to do this through a number of different types of activities, such as writing OpEd articles for newspapers and submitting *amicus curiae* ["friend of the court"] briefs in appropriate pending cases. Eventually, we'd like to have an organization like the ACLU or the Pacific Legal Foundation, which employs a staff of lawyers and represents parties in suits in which important legal issues are at stake. The main idea right now is to let people know that there is an alternative out there

to the traditional left and right.

**Q: What projects has the group undertaken?**

**A:** We have begun to publish a quarterly newsletter with substantive articles as well as announcements. We are also working against mandatory *pro bono publico*. *Pro bono publico* is work that lawyers do for the "public good," generally without pay. It has been suggested by various bar organizations that every lawyer be forced to do a certain amount of *pro bono* work every year. This is being pressed very hard in a number of states. We are drafting a position paper for submission to state bar organizations or legislative committees considering mandatory *pro bono* which could also be reworked as an *amicus curiae* brief, should a case involving mandatory *pro bono* reach courts.

**Q: What other projects are planned?**

**A:** We recently wrote an OpEd article on *Roe v. Wade*, and with ARI's help submitted it to news-

papers around the country. We plan to do more such articles in the future. We are planning a membership meeting and a panel discussion on certain legal issues to take place at The Jefferson School this summer.

**Q: Objectivism obviously plays an important role in your professional life. How else has it affected your life?**

**A:** I was acutely aware, from a very young age, that I wanted to be "a certain kind of person." I had some strong feelings and some vague ideas about what that was. The first thing Objectivism did was to make much sharper the image of that person. I've never stopped thinking of Ayn Rand as a beloved teacher guiding me towards what is right, and what I want to be.

For more information on The Association for Objective Law, write to: TAFOL, P.O. Box 12314, Birmingham, MI 43012-2314. ■

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