

ARI's Strategic Vision— the Next Phase

A Message from ARI Executive
Director Yaron Brook



All of us who work at ARI joined the organization because of our commitment to its mission. We work here, thanks to your generous support, because we—quite literally—want to change the world.

“Changing the world,” to us, means seeing the rise of a culture that embraces reason and individualism, a culture in which one is free to pursue one’s rational and long-term self-interest, and therefore, one’s happiness. The world has never fully seen such a culture. It came closest around the time of the Enlightenment and America’s founding, but since then, our culture has drifted towards faith and collectivism on every front.

We did not get here overnight—it has taken decades for religion and statism to fully take hold. What we at ARI are committed to doing is restoring the best part of the Enlightenment and then going even further. We seek to do what the Founding Fathers could not: provide the moral defense of a culture based on individual rights, capitalism and reason.

Such a war of fundamental ideas will take many decades to win. So why do we at ARI insist on fighting this war? Because the work we do has real influence and entails the necessary first steps towards bringing about the ideal world we envision. Ayn Rand was the revolutionary philosopher who showed us that this kind of world is possible—we are the ones implementing her vision.

This is indeed a long-term war of fundamental ideas, in which the momentum, resources and majority are against us. Yet, we have made significant progress. For the past twenty-five years, ARI has been engaged in fighting numerous battles—we have brought Ayn Rand’s novels to millions of young people, we have spoken with moral certainty at critical times such as after 9/11 and during the recent financial crisis, we’ve educated many audiences about Objectivism and have had hundreds of crucial conversations with the people who influence this country’s intellectual direction.

Thanks to the unwavering support you have provided us, we have been able to create some counter-momentum of our own. That support has allowed us to reach a point where the public and its leaders—intellectual, business and political—now know Ayn Rand’s name and know that she fundamentally challenges the ideas that drive the culture’s activities and views.

It is now time for the next phase.

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Interview with *Why Businessmen Need Philosophy* Contributor Alex Epstein



The collection *Why Businessmen Need Philosophy: The Capitalist’s Guide to the Ideas Behind Ayn Rand’s “Atlas Shrugged”* was published earlier this spring. *Impact* had the chance to sit down with contributor Alex

Epstein to discuss his co-

authored essay with ARI executive director Dr. Yaron Brook, titled “*Why Conservatives Can’t Stop the Growth of the State*.” Mr. Epstein is a fellow at ARI, focusing on energy issues. He hosts a monthly podcast titled *Power Hour*, in which he examines current energy topics with experts in the industry. *Power Hour* can be heard at ARC-TV.com.

To place an order for the book or for more information about its content and promotional efforts, and to read more excerpts, visit whybusinessmenneedphilosophy.com.

Impact: Hi, Mr. Epstein. To start, what prompted you to write on this topic—the attempts by conservatives to stop the growth of government?

Alex Epstein: Over the years, Yaron and I have talked to countless conservatives who claim that capitalism must be advocated on altruistic grounds. They say that the way to sell capitalism is to argue that capitalism is good not because it enables each individual to pursue his self-interest and happiness but it leads to “the public interest” or some other altruist/collectivist goal. We thought that one effective way to dislodge this view would be to: (a) lay out the undeniable

failure of conservatives historically to reverse the growth of the state and (b) explain how their failure stems from their inability to challenge the liberals’ altruistic moral arguments for more government.

Impact: There are many types of “conservatives”—fiscal conservatives, social conservatives and neoconservatives just to name a few. Which kind are you addressing?

AE: I am addressing all of them, in the sense that all conservatives, in one form or another, claim that much of what they want to “conserve” is America’s tradition of limited government and free enterprise—and all of them, in one form or another, have failed to do that.

Impact: In the essay, you say there are two arguments conservatives are unable to answer—“the argument from greed” and the “argument from need.” Could you describe these two views and how, if left unanswered, they fuel the growth of government?

AE: Both of these arguments are used primarily by liberals but certainly also by conservatives for why more government is the solution to some real or perceived problem. The “argument from greed” is the argument that any given problem in society—the financial crisis, health care costs, joblessness—is the fault of humans’ (especially businessmen’s) allegedly “greedy,” short-sighted, exploitative nature that the government needs to curb. The argument from greed was the leading argument used to expand the government after the financial crisis.

The argument from need is the argument that ever-greater wealth-transfer programs are justified because various groups in society have

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Objectivist Academic Center Offers Newly Designed Program



Objectivist Academic Center

The Objectivist Academic Center (OAC)—ARI’s premier program of advanced instruction in Objectivism and in the nature of objective thought and communication—is excited to announce the launch of newly designed programs. The restructuring is a part of ongoing efforts to improve and refine OAC programs, tailoring them more closely to the educational needs of our students and to ARI’s mission to train future Objectivist intellectuals.

“The most significant change is that we’ll be introducing a new one-year Core Course focused on philosophical understanding and communication skills,” said OAC program officer Keith Lockitch. “Students in the new Core Course will interact much more with OAC instructors than incoming students have in the past, which will provide a better opportunity for them to learn more about ARI and for us to learn more about their goals.”

Students who complete the Core Course will

be eligible to apply to the Advanced Education Program. Explained Dr. Lockitch, “Our advanced students who are planning intellectual careers will now have the benefit of more focused attention. Our goal is to do more to help develop Objectivist intellectuals—especially young professors and policy commentators—and place them in positions where they can have an impact in their chosen field.”

The new program replaces the current four-year program, but students currently enrolled in the four-year Core Program will be unaffected by the changes, as that program will be phased out year-by-year.

The OAC is aimed at serious students of Ayn Rand’s ideas who are interested in learning Rand’s philosophy in depth and applying it in the intellectual arena. If you know a student who might be interested in the advanced instruction offered by the OAC, please send them to objectivistacademiccenter.org and encourage them to apply! This year’s application deadline is July 29, 2011.



Discovering

Ayn Rand's Philosophy

Altruism

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

Ayn Rand thought that “no doctrine could be more evil than” altruism (“Introduction” in *The Virtue of Selfishness*), a moral code she considered “the destroyer of man (and of reason, justice, morality, civilization).” (“An Untitled Letter” in *Philosophy: Who Needs It*)

“The basic principle of altruism,” she explained, “is that man has no right to exist for his own sake, that service to others is the only justification of his existence, and that self-sacrifice is his highest moral duty, virtue and value.” (“Faith and Force: The Destroyers of the Modern World” in *Philosophy: Who Needs It*)

“Do not hide,” she said, “behind such superficialities as whether you should or should not give a dime to a beggar. That is not the issue. The issue is whether you *do* or do *not* have the right to exist *without* giving him that dime. The issue is whether you must keep buying your life, dime by dime, from any beggar who might choose to approach you. The issue is whether the need of others is the first mortgage on your life and the moral purpose of your existence. The issue is whether man is to be regarded as a sacrificial animal. Any man of self-esteem will answer: ‘No.’ Altruism says: ‘Yes.’” (“Faith and Force: The Destroyers of the Modern World”)

Altruism in today’s world is commonly taken to mean simply kindness and generosity towards others. But Rand warned: “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.” (“Faith and Force: The Destroyers of the Modern World”)

“‘Sacrifice’ is the surrender of a greater value for the sake of a lesser one or of a nonvalue. Thus, altruism gauges a man’s virtue by the degree to which he surrenders, renounces or betrays his values (since help to a stranger or an enemy is regarded as more virtuous, less ‘selfish,’ than help to those one loves). The rational principle of conduct is the exact opposite: always act in accordance with the hierarchy of your values, and never sacrifice a greater value to a lesser one.” (“The Ethics of

Emergencies” in *The Virtue of Selfishness*)

“If you exchange a penny for a dollar, it is *not* a sacrifice; if you exchange a dollar for a penny, it *is*. If you achieve the career you wanted, after years of struggle, it is *not* a sacrifice; if you then renounce it for the sake of a rival, it *is*. If you own a bottle of milk and give it to your starving child, it is *not* a sacrifice; if you give it to your neighbor’s child and let your own die, it *is*.” (*Atlas Shrugged*)

“If you give money to help a friend, it is *not* a sacrifice; if you give it to a worthless stranger, it *is*. If you give your friend a sum you can afford, it is *not* a sacrifice; if you give him money at the cost of your own discomfort, it is only a partial value, according to this sort of moral standard; if you give him money at the cost of disaster to yourself—that is the virtue of sacrifice in full.” (*Atlas Shrugged*)

Of the many destructive consequences of altruism that Rand identified, one was the abandonment of the ideal of political freedom. “It was not the tycoons of big business,” she observed, “it was not the labor unions, it was not the working classes, it was the intellectuals who reversed the trend toward political freedom and revived the doctrines of the absolute State, of totalitarian government rule, of the government’s right to control the lives of the citizens in any manner it pleases. This time, it was not in the name of the ‘divine right of kings,’ but in the name of the divine right of the masses.” (“Faith and Force: The Destroyers of the Modern World”)

“The world crisis of today,” Rand wrote in 1961, “is a *moral* crisis—and nothing less than a moral revolution can resolve it.” (“For the New Intellectual” in *For the New Intellectual*) “If civilization is to survive, it is the altruist morality that men have to reject.” (“The Objectivist Ethics” in *The Virtue of Selfishness*)

Additional Commentary

Read

- “The Sanction of the Victims” by Ayn Rand in *Why Businessmen Need Philosophy* (aynrandbookstore.com; can also be watched on ARC-TV)
- “Atlas Shrugged and the Housing Crisis that Government Built” by Yaron Brook in *Fusion* (<http://bit.ly/1e19WS>)
- “No More Green Guilt” by Keith Lockitch in *Fusion* (<http://bit.ly/pEA8n4>)

Watch

- “The Virtue of Selfishness: Why Achieving Your Happiness Is Your Highest Moral Purpose” by Peter Schwartz (ARC-TV)
- “The Immorality of Government Medicine” by Yaron Brook (ARC-TV)
- “The Road to 9/11: How America’s Selfless Policies Unleashed the Jihadists” by Elan Journo (ARC-TV)

ARI's Strategic Vision—the Next Phase, continued from page 1

ARI has spent the last few months developing a new strategic vision and plan—a plan that concretizes how we will “change the world.” There is no how-to manual for this line of work, but thanks to the support of board member and contributor Carl Barney, we were introduced to a new conceptual planning process that helped us take our very abstract, very long-term goals and develop from them a clear, logical, well-defined fifteen-year strategy. This new strategy will guide our activities, program development, resource allocation and focus.

Going forward, ARI’s mission is: “To foster a growing awareness, understanding and acceptance of Ayn Rand’s revolutionary philosophy, Objectivism, in order to create a culture whose guiding principles are reason, rational self-interest, and laissez-faire capitalism—a culture in which individuals are free to pursue their own happiness.”

In a sense, our new strategy is exquisitely simple: introduce people to Ayn Rand, help educate them about her ideas and how they relate to other schools of thought, and convince those who are open-minded that these ideas are true. If we do this, the culture we now have will shift to one that embraces individualism and reason, meaning we will be free to pursue our own life, liberty and happiness.

But the reality is that ARI will be pursuing this mission with limited resources. Although we have much support behind us, for which we are thankful, our ideological opponents have resources that are unparalleled in comparison. What this means is that we must ensure we target our limited resources at the right centers of gravity, those few targets which, if impacted effectively, will most directly and widely change the culture, yielding the biggest results for us.

What this means is that we have to expose, educate and convince the *right* people about Ayn Rand and her ideas, and it means we have to have the *right* people doing the exposing, educating and convincing. These two crucial groups—who we need to impact and who should do the impacting—are at the crux of our new strategy.

We must focus our efforts on impacting the people in the following three systems: education (colleges and high schools), public policy (think tanks, politicians and activists) and business, the field that funds and influences the other two systems. The progress made in these three areas has a high impact on the state of the culture as a whole.

To influence educators, policymakers and businessmen, we need to have the right, qualified people represent our side of the debate—we need to develop more *Objectivist crusaders*. These are the individuals who will fight unabashedly for Ayn Rand’s philosophy,

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Recent PJTV and Other Media Appearances

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

- **June 27, 2011:** Yaron Brook on *The Daily Ticker* (Yahoo!® Finance; “The GOP’s Ayn Rand Problem: Politics and Religion Don’t Mix”)
- **June 25, 2011:** Don Watkins on *Front Page* (“Just Say No, to the War on Drugs?”)
- **June 24, 2011:** Don Watkins on *Front Page* (“New CBO Report Warns of Dire Debt Crisis”)
- **June 23, 2011:** Yaron Brook on *The Daily Ticker* (Yahoo!® Finance; “Debate: Is Govt. Spending Killing the Economy . . . or Saving It?”)
- **June 21, 2011:** Yaron Brook on *Freedom Watch* (Fox Business Network; video not yet available on ARC-TV)

- **June 18, 2011:** Yaron Brook on *Front Page* (“Is the U.S. Economy Actually in Worse Shape Than the Greek Economy?”)
- **June 17, 2011:** Yaron Brook on *Front Page* (“Obama’s bin Laden Bump Bites the Dust”; “Want a Bigger Slice of the Wealth Pie? Bake Your Own”; “Think You’re Going to Retire? Think Again”)
- **June 16, 2011:** Yaron Brook on *America’s Nightly Scoreboard* (Fox Business Network; video not yet available on ARC-TV)
- **June 11, 2011:** Yaron Brook on *Front Page* (“The Long Goodbye in Iraq: Does Iraq Still Need the Assistance of US Troops?”)
- **June 10, 2011:** Yaron Brook on *Front Page* (“Another Fine Mess: Job Creation Stalls, Unemployment Rises”; “Why Is Gary Johnson Being Shut Out of the Debate?”; “Speeding to Oblivion: L.A. Gives Up on Red Light Cameras”)

Interview with *Why Businessmen Need Philosophy* Contributor Alex Epstein,

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needs that are unmet—for health insurance, for a secure retirement, etc. The argument from need has been the leading argument for the government's gradual takeover of health care over the last fifty years, culminating with ObamaCare.

The common denominator underlying both these arguments is that they denigrate the morality of self-interest—they caricature self-interest as this short-range, exploitative phenomenon, and, relying on this caricature, they advocate the sacrifice of self-interest to the needs of others.

To the extent these arguments aren't countered, the government will continue to constrict our freedom, condemning "greed" and lionizing "need."

"To understand capitalism, as Rand identified, you need to have a certain view of human nature—that man is fundamentally a rational, productive individual—and of morality—that man's purpose is to pursue his own survival and happiness by his own thought and effort."

Impact: You go on to say in your essay that although conservatives pay lip service to the concept of a limited government, they not only are unable to stop the growth of government but also have often actively participated in its growth. Why do you think this is?

AE: Because ultimately they don't fully understand laissez-faire capitalism. To understand capitalism, as Rand identified, you need to have a certain view of human nature—that man is fundamentally a rational, productive individual—and of morality—that man's purpose is to pursue his own survival and happiness by his own thought and effort. Conservatives accept, in part or in whole, a depraved view of human nature and an altruistic view of morality—and while they may preach free markets in the abstract, when the rubber meets the road their premises lead them to believe that more govern-

ment is needed to curb human greed and serve human need.

It's worth noting that one reason Rand wrote a book called *Capitalism: The Unknown Ideal* with a lead essay titled "What Is Capitalism?" is that capitalism's true nature and justification are unknown, not just to liberals but also to conservatives.

Impact: Ayn Rand described businessmen as some of the most "hated, smeared, denounced" people in the culture. Why do so many people, including often conservatives, view businessmen so negatively and what effect does this view have on the size of government?

AE: While just about everyone in a capitalist society pursues profit in one form or another, businessmen do it most prominently and on the largest scale; because their profession involves efficiently combining the power of people, materials and machines, they can potentially make the most money. Thus, in a culture that frowns on self-interest and worries about "greed," they are the easiest targets for criticism and scapegoats for problems. And with that scapegoating comes more government programs to chain the scapegoats.

Impact: What does Ayn Rand uniquely have to offer to those interested in limiting the size and role of government?

AE: She has the best thing you could ask for—an airtight argument for how and why the government should be limited, one that integrates morality, politics and economics. Her essay "What Is Capitalism?" is an absolute masterpiece in this regard.

Impact: What message do you hope businessmen, in particular, take away from this essay?

AE: I hope they take away the message that the day-to-day arguments about policy that they deal with are very practically influenced by certain moral premises. The implication is that if they don't challenge the dominant moral premises in those arguments, which we argue are fundamentally anti-business, their lives will get worse. But on the positive side, if they understand a different set of moral premises, their ability to defend themselves and be proud of their work can be much better. The collection, as a whole, illustrates the practical power of philosophy and how it can significantly improve the lives of businessmen.



Forbes

New Content
at Forbes.com

ARC president Yaron Book and analyst Don Watkins write regularly at Forbes.com—under the title "The Objectivist." Visit <http://blogs.forbes.com/objectivist> to keep up with their writing. We encourage you to comment on, share and "follow" the column.

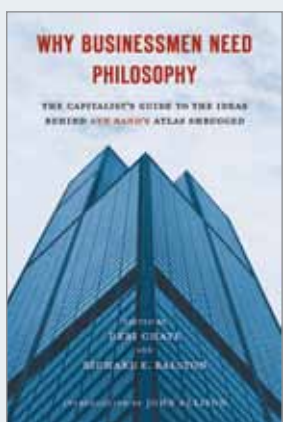
June 14, 2011: "When It Comes to Wealth, There Is No Pie"

Metaphors, to use an overused metaphor, are a double-edged sword: sometimes they clarify, sometimes they confuse. One metaphor responsible for a great deal of confusion is that of wealth as a pie—a metaphor that shows up again and again in debates over income inequality.

"No matter how you slice it, when it comes to income and wealth in America the rich get most of the pie and the rest get the leftovers," writes a critic of income inequality. "[T]he people who are in the top 1% today earn a larger share of the income pie than the people who were in the top 1% 25 years ago," notes economist Russ Roberts, a non-critic.

One implication of the pie metaphor is that wealth is a zero-sum game: there is a fixed amount of houses, cars, medicines, etc. to go around, and the more Steve Jobs gets the less is left for the rest of us. That may have had some plausibility 250 years ago when most wealth was in the form of land. But today, when an iPhone 3G verges on outdated technology, it's impossible to miss the fact that wealth grows. Roberts puts the point this way: "[T]he pie is not constant. So your well-being can grow even when your share of the pie falls if the pie is getting sufficiently larger."

Excerpt from "Why Conservatives Can't Stop the Growth of the State"



Pick an economic problem, any economic problem—the financial crisis, rising health care costs, or the leading story in today's newspaper. Now, answer the following questions: (1) What is the perceived cause of the problem? (2) What is the perceived solution? In almost every case, the answers will

boil down to: (1) greedy businessmen, and (2) more government controls to restrain them.

For example, why do we have a financial crisis? The headlines of popular publications tell the prevailing story: "Greed, Stupidity, Delusion—and Some More Greed"; "'Human Greed' to Blame for Financial Crisis"; "Pope: Greed, Selfishness Caused Crisis"; "The Dalai Lama Blames 'Greed' for Financial Crisis." The solution in each article was more government restraint of "greed."

The same pattern holds everywhere:

- Health care: "Consumers Believe Greed Is the Reason for Rising Health Care Costs"; "Health Insurance Industry Exposes Its Insatiable Greed"; "Greed Inflates Drug Prices, Democrats Say"
- Jobs: *Take This Job and Ship It: How Corporate*

Greed and Brain-Dead Politics Are Selling Out America; "Insurance Company Greed Kills Jobs"

- Gasoline prices: "Oil Company Greed Seen as Major Reason for High Gas Prices"
- Electricity prices: "Greed Fuels Energy Crisis"
- Food prices: "Deadly Greed: The Role of Speculators in the Global Food Crisis"

Read most history books and you'll see greed blamed for economic problems in America's past, from the Great Depression of the 1930s to the accounting scandals of the early 2000s.

Consider: What is "greed," exactly? In all of these cases, it refers not only to criminals' desire for loot but to the profit motive as such—the fundamental motivation of business. When commentators blame higher health care prices on "greed," they are not saying that a substantial portion of insurers, doctors, or hospitals literally stole money, committed fraud, or breached contracts; those would simply be reasons for enforcing basic criminal and civil laws. Instead, commentators are asking us to believe that the profit motive in the health care and health insurance market is inherently destructive—and therefore *forcible interference with voluntary trade*, in the form of government controls, is necessary.

Such controls operate in two basic ways: (1) They allow government to dictate business policies and practices, in opposition to the choices

of a business and its customers, and (2) they allow government to continually monitor and investigate businesses with no evidence of criminal behavior, on the grounds of *catching or preempting* the inevitable wrongs of the businessman—a complete reversal of the presumption of innocence.

To see both these features in action, just step into any elevator and notice the regulatory seal of approval issued by a government inspector. Why is it there? On the premise that greedy businesses cannot be trusted to make, buy, or maintain safe elevators—and but for government vigilance, elevators would be plummeting down shafts in building after building. This assumption leaves no room for the idea that if businessmen were left free to act on their own judgment, they would buy functional elevators from reputable manufacturers and have private agencies maintain, inspect, and certify their safety.

On the same premise by which government dictates elevator standards, it forces innocent businesses of many types to submit to regular inspections (i.e., investigations) to make sure they are not violating the law—as if without such inspections, greedy businessmen would be criminally negligent and avoid maintenance at all costs, even at the risk of their employees' lives.

To read the rest of this essay, order *Why Businessmen Need Philosophy* at whybusinessmenneedphilosophy.com.

uncompromising on the principles of Objectivism. They won't settle for vouchers in Medicare as a means to reforming our health care system—they will call for an end to any forcible redistribution of wealth to pay for other people's medical care. They won't support charter schools to fix our broken education system—they will fight for a complete separation of state and education. Whatever their area of focus, Objectivist crusaders will fight consistently for reason, rational self-interest and laissez-faire capitalism.

To be effective, our crusaders will need to produce the right, high-quality products. In education, we aim to continue exposing students to Ayn Rand's ideas through her books, cultivate and support promising students interested in pursuing intellectual fields, create new educational products that teach educators and students and identify and develop relationships with friendly educators, student leaders and influential educational organizations.

In public policy, we need to expose policymakers to Ayn Rand's ideas by offering them products that explain her views and how to apply them, write and speak in leading forums on the most important and influential issues, establish and cultivate relationships with think tanks and public intellectuals and provide policy content on our own forums to make them leading publications on issues.

And lastly, we need to impact business by creating more products and educational materials that encourage businessmen to be active in defending themselves, providing vocal and visible support for the defense of the morality of business, and convincing businessmen that Objectivist principles provide a competitive advantage to their work.

In addition, our marketing strategy will be crucial in determining the kind of impact we will have. We have the best ideas to offer, but to make the most impact, we need to market and distribute our content in a highly targeted

and effective way.

In summary, we at ARI now have a much sharper focus on where our efforts will be targeted—education, policy and business—and the kind of people we need to develop to make the most effective impact—our Objectivist crusaders. With the right people advocating our position, we need to develop more high-quality content and effectively market it so that it reaches the people who most directly and widely impact the state of the culture.

We will know we have succeeded if in fifteen years the world looks as described in the "ARI Future Picture" below. I hope I have your support in creating the world Ayn Rand and we at ARI envision.

Sincerely,



Yaron Brook
Executive Director



ARI FUTURE PICTURE

By 2026:

Objectivism is everywhere; it is mainstream.

Objectivism is everywhere—in classrooms, courtrooms, coffee shops, and Congress. The Objectivist views of reason, self-interest, individualism, and capitalism are instantly recognizable—people want to talk about Ayn Rand and her ideas—everywhere.

- **Effective ambassadors bring Objectivism to newcomers.**

Millions of newcomers worldwide are drawn to Ayn Rand and ARI through the efforts of enthusiastic and articulate ambassadors. They are drawn by a vision: a world accepting of Objectivist principles is a world they want to live in—a world where virtues are practiced consistently, where happiness on earth is achievable.

- **Ayn Rand is a standard classic in schools and universities.**

The fountainhead of our culture's ideas, the schools and universities, teach and treat Rand's ideas with the respect and centrality they deserve. Objectivism is in leading textbooks. It is the subject of scholarly articles and conversation. Leading intellectuals look to Rand's works when answering life's important questions, policymakers are putting those answers into practice.

- **Objectivism is a respected voice in the intellectual debate.**

Objectivist intellectuals have earned a seat at the table through the cogency and impact of their work—they are fighters on a critical mission. As intellectual crusaders, they are impacting the fundamental premises in their fields through effective scholarship. They are recognized by influential thinkers as credible opponents, sought by potential allies as partners. They are Objectivist intellectuals who are exemplars of Rand's philosophy in action. And they are heard.

- **ARI is leading a targeted assault on the Establishment.**

ARI is the energetic and confident leader of a growing movement. Our world class experts are impacting the participants in today's intellectual debate: the leading thinkers who set its terms; the influential academics and public intellectuals who shape it; the businessmen who fund it and live with its results; its active consumers; and its future participants, students.

There is a rebirth of Enlightenment ideals.

During the glorious period of the Enlightenment, the ideals of reason and individualism were championed. The creation of America was its legacy. America faltered, but its enemies are exposed and are losing their power. We are replacing the anti-life fundamental premises of our culture with those of Objectivism—the only philosophy that can lead to the triumph of reason and individualism. And the culture is listening.

Ayn Rand equipped us with the principles and tools necessary to win this ideological war.

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