The pursuit of happiness through a virtuous life: Ayn Rand and Aristotle

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THE PURSUIT OF HAPPINESS THROUGH A VIRTUOUS LIFE:
AYN RAND AND ARISTOTLE

A Project
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
Secondary Education:
English Option

by
Dawn Marie Coleman
September 1997
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Approved by:

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ABSTRACT

This project analyzed Ayn Rand's novel *Atlas Shrugged* in order to explore Aristotle's influence on both Rand's rhetoric and her Objectivist philosophy. Four areas were addressed using excerpts from the novel, however, more focus was given to the speech given by John Galt in Book III of the novel. The speech shows how Rand adhered to Aristotle's three kinds of proof that a speaker must follow in a speaking situation: logos (subject), ethos (speaker), and pathos (emotional appeal). Rand establishes Galt's credibility as a speaker at the beginning of his radio address by having him appeal directly to the national audiences' emotions. This is established though Galt's curt statements of the reality of the national crisis caused by leaders implementing their own altruist beliefs and practices on society. During Galt's radio address, Rand follows Aristotle's five part format necessary to deliver a successful speech: the introduction; the narration, or statement of the point at issue; the confirmation, or proof of one's case; the refutation; and the conclusion. A third area discussed throughout the project is Rand's use of repetitive rhetorical devices to persuade the reader, and in the novel the radio listeners, to subscribe to the Objectivist philosophy. The project shows how Rand's use of repetitive phrases and syntax can be powerful means of persuasion but also become tedious and mundane by the end of the novel. The fourth area analyzed the Objectivist
philosophy in pursuing a happy life in comparison with Aristotle's ethics concerning happiness. The project concludes that both Rand and Aristotle argue that happiness is achieved by living a life of reason, led by the intellect while participating actively in obtaining individual goals. Happiness to Rand as well as Aristotle is the success one has achieved during a virtuous life which may result in wealth, friendship, health, personal excellence, and good fortune. Both believe that successful human living is the integration of reason while actively achieving the goals one establishes for himself or herself. The project shows the similarity between Rand and Aristotle in that both believe happiness is the ultimate goal of successful human living.
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INTRODUCTION

"By the grace of reality and the nature of life, man--every man--is an end in himself, he exists for his own sake, and the achievement of his own happiness is his highest moral purpose" (Rand, 1957, 932). This statement was made by John Galt in Ayn Rand’s novel, Atlas Shrugged. Anyone familiar with Rand’s work acknowledges the fact that Galt, being the fictional rhetor, advocates Rand’s voice on Objectivism. Aristotle defined rhetoric as the branch of discourse which concerns persuasion (Corbett, 1996, 1). Galt’s statement conveys Rand’s philosophy on happiness from the Objectivist philosophy, and it also attempts to persuade others to aspire to live by its code. The statement also reflects Aristotle’s theory on living a happy life. To Aristotle, the pursuit of happiness is a search for a moral and virtuous life. We may ask, so what exactly is happiness? What constitutes a happy life? Rand credits some of her Objectivist ideas to Aristotle. Likewise, in the novel Rand adheres to Aristotle’s three kinds of proof that a speaker must follow when in a rhetorical situation: logos, ethos, and pathos. In addition, Rand applies the five part format necessary to deliver a successful speech as defined by Aristotle. I will address these structural elements utilizing specific excerpts from the text and the radio address given by John Galt to the nation in Book III of the text, as well as Rand’s use of rhetorical devices. Ultimately, I will show how traces of
Aristotle's theory on happiness, that certain people can actually achieve perfect happiness by living a virtuous life, are espoused through Rand's/Galt's voice in the novel.
Chapter 1  WHO IS JOHN GALT?

"Who is John Galt?" (Rand, 1957, 1) is the first line in the novel. Rand utilizes this phrase not to question the identity of a person, but to question the survival of a societal system upon the verge of destruction and despair. The phrase is used repeatedly throughout the novel in response to situations that have hopelessness as the only response. For example, Dagny runs into an old diner for warmth after abandoning her brother. She refused her brother’s plea to debate the question “Is Rearden Metal a lethal product of greed?” (166) to the New York Business Council. Dagny is frustrated about the irrational decisions being made in regards to industry and business. An old bum engages her in a conversation about morality and how it is lost. He tells Dagny that there is not any human spirit left in the world and that there is no morality in industry. She asks the bum to define morality. He states, “Judgment to distinguish right and wrong, vision to see the truth, courage to act upon it, dedication to that which is good, integrity to stand by the good at any price. But where does one find it?” (168) A young boy interjects, “Who is John Galt?” (168) There is no answer to the bum’s question, only another unanswerable question. This question, and it is used repeatedly throughout the first two Books in the novel, symbolizes lost hope.

While some may consider Rand’s repetitiveness to be
somewhat condescending to the reader, she is merely trying to make her point; living a moral life for one’s own wants and needs is a rational and moral lifestyle. It is the means to happiness, the end goal for any man’s life. Her repetitiveness in using the question “Who is John Galt” strengthens the abject hopelessness and shamelessness of the populous in their lack of love for their own lives. The use of the statement over and over again also instills a sense of suspense within the reader as to its “real” meaning. Who is John Galt and will the reader ever find out? It is interesting to note that Rand omitted the use of conjunctions in the bum’s response on morality, referred to as the rhetorical device called asyndeton (Quinn, 1982, 7). She utilizes this technique to show the unity of all the traits, and how they are all embedded into the whole of morality. This relates to Aristotle. Aristotle believed that the integration of virtues, morality, and reason were to be aspired for in order to live a happy and fulfilling life (Saint Andre, 1996, 1). (For a definition of Aristotle’s philosophy on Happiness see Appendix B.) Furthermore, the use of asyndeton creates a slight pause between each thought in the statement to strengthen the truth behind the bum’s meaning of morality, if not for the speaker himself then for the reader. Yet, regardless of the bum’s definition of reality and the fact that it corresponds to Aristotle’s theory on happiness, the old bum does not hear a favorable
answer. Rather, the response he gains is another futile question.

It is not until Book III in the novel that the reader realizes that John Galt, the man, does exist. Galt no longer is a mythical figure of an oppressed society; he is the voice of reason. He is the living entity in the text of the values that the people sacrificed in their lives: reason, purpose, and self-esteem. He is also the embodiment of the Objective philosophy and the pillar of its virtues: rationality, independence, integrity, honesty, justice, productiveness, and pride. He is the volition of human life that society lost. (For a definition of the Objectivist philosophy see Appendix A.) He stopped the motor of the world in the text by depriving it of the greatest minds. Galt foresaw the end destruction of the world when he realized that the bureaucrats and socialists in the private and public sectors were trying to create a society based on collectivism and/or altruism. Those in power criticized the great minds and all of their wealth as did the working class of society. They believed that they were entitled to the great minds’ wealth and power as well, without working productively for it or earning it on their own. Galt lives his life by objectivist codes that may be summarized in his statement, “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” (984). For those who chose to live by the collective code of
the anti-mind, Galt addresses them in his radio speech to show them that the world they created by their standards and their codes is now in a moral crisis. His radio speech is a powerful rhetorical tool used to persuade the national listeners in the text, as well as the readers, to conform and accept the objectivist philosophy into their minds.
Chapter 2 THIS IS JOHN GALT SPEAKING

For twelve years, you have been asking: Who is John Galt? This is John Galt speaking. I am the man who loves his life. I am the man who does not sacrifice his love or his values. I am the man who has deprived you of victims and thus has destroyed your world, and if you wish to know why you are perishing—you who dread knowledge—I am the man who will now tell you. (928)

Rand appeals to the people of the nation through Galt’s voice. All of the great minds of industry, manufacturing, banking, agriculture, automobiles, oil, and so on have disappeared. Galt has recruited them to his safe haven, Atlantis. Galt does so because he knew that the only way the nation would see the ineffectiveness in a collectivist-run society was to allow the theory to run its natural course towards doom. He contributed to the moral crisis now faced by society by taking away the great minds of the world; the minds who actually created jobs for the people and knew how to solve problems. He took away the men who loved to use their minds, who loved to think, who loved life. In doing so, capitalism’s opposite was created; a mindless and hopeless society lost in its own demise. No one left knew how to think. The people were conditioned to have others think for them, or they were afraid to think for fear of making a mistake and having to take the blame. The people began recanting, “Who am I to know? Who am I to think?” This related to the “Who is John Galt?” question in that it ends a person’s train of thought; the person does not genuinely wish
Galt addresses himself to the nation in Book III through a radio address. At this point in the novel all means of survival are failing, and those in charge, the altruists, do not have the minds to create the answers that would solve society's problems. Agriculture, railroads, the steel industry, and all the other businesses needed to run a thriving economy are failing or have failed. The public lacks jobs, money, and even food due to the problems transportation has in distributing the food to where it needs to go. Disasters were occurring across the nation, from a railroad tunnel collapsing upon a passenger train, to a lack of gasoline to power automobiles, and even to a lack of heat in most buildings. Everyone was experiencing formidable misfortunes; everyone except the altruists who had hoarded as much money and capital as possible from the unfortunates.

Mr. Thompson was going to calm the public's fears and hysteria in a national radio address. It is interesting to note that Rand does not mention the official title of Mr. Thompson in the text. She implies that he is some high ranking government official, possibly even the President. Thompson's specific position is unimportant. He is merely a universal symbol of power, an archetype. Thompson was merely going to calm the public and tell them that everything was under control. He and the country's other leaders crave all the wealth while the public, poverty stricken, are obliged to
spend their lives in the service of the elite. Thompson intends to keep the status quo even though he declares his motives are "for the good of society." He is so removed from society that he fails to see the reality of the moral crisis. He is oblivious to the fact that the collective theory is literally collapsing the nation. Much to Thompson's and his supporters' surprise, Galt interferes and dominates the air waves for three hours.

Galt establishes himself as a reliable and confident speaker, known by Aristotle's term of "ethos," by acknowledging the state of moral crisis in the nation and by stating that he helped create the moral crisis. He speaks of victims, but not society's victims who are perishing from the drought of the economy; rather those intellectuals who once created a thriving economy only to be exploited by Thompson and his supporters. The radio audience aligned themselves with the term "victim" because they take comfort in being victims. They want to listen to Galt because he speaks the voice of reason by stating the truth, that they are perishing. The audience wants to listen to the truth; they want answers and a means to repair their moral crisis. Galt is the first person to confront the listeners with the truth. He gains their ears, and hopefully their minds, by appealing to their feelings through his radio address. To Aristotle, this is considered "pathos," because Galt is appealing successfully to their emotions. As for the ideas in the
speech, "logos," Galt tells them that he will explain why they are perishing and how they can regain control of their own lives again. Galt intends to persuade the audience to listen to the voice of reason, his voice, and that by doing so they will be able to redeem themselves, their morals, their lives, their minds, and their world.
Chapter 3 GALT CAPTIVATES THE AUDIENCE BY TRUTH

Galt begins his speech by describing the moral crisis of the nation. The crisis was caused by the people’s forgetting the meaning of what it means to be happy. He states:

You have heard it said that this is an age of moral crisis. You have said it yourself, half in fear, half in hope that the words had no meaning. You have cried that man’s sins are destroying the world and you have cursed human nature for its unwillingness to practice the virtues you demanded. Since virtue, to you, consists of sacrifice, you have demanded more sacrifice at every successive disaster. In the name of a return to morality, you have sacrificed all those evils which you held as the cause of you plight. You have sacrificed justice to mercy. You have sacrificed independence to unity. You have sacrificed reason to faith. You have sacrificed wealth to need. You have sacrificed self-esteem to self-denial. You have sacrificed happiness to duty. (928)

Galt is criticizing the moral code that defines altruism. In living their lives following the collectivism code, where other people’s lives come before one’s own, people lose sight of what is important to them. Galt reminds them of their once held virtues of justice, independence, reason, self-esteem, and aspiring for wealth. He criticizes them for their irrational decision to replace them with what he calls “evil” virtues: mercy, unity, faith, denial, and need. The people, in accepting this new code, lost their sense of identity. They became overly concerned with everyone else’s welfare, so much so, that sacrificing what they once held desirable and good to others became the norm. In doing so,
they devalued their own lives and sacrificed their own happiness for a life of self-denial and suffering. Galt places the blame where it belongs, and that is on the people themselves. They allowed themselves to become robots of despair. They allowed themselves to stop thinking and to stop questioning the irrational. They continued to live by their new noble codes, and they forgot the standard of striving for a virtuous life of happiness. Happiness became null and void.

Rand repeats phrases often in the beginning of sentences and within sentences, as in the above quote with "You have." The use of anaphora in the speech benefits the rhetor in that the listeners will remember what Galt is saying. In this sense, it is a powerful rhetorical tool that almost mesmerizes the listeners. Galt presents his issues in a structured and repetitive manner spellbinding the audience. While this format is typical for radio broadcasts, it is also a typical style for Rand. Rand hopes to captivate the reader with this rhetorical device as we see her use it continually throughout the speech.

Rand makes contrasts between the values in Galt's statements to further convey the strength in his message; that the people allowed themselves to become persuaded into following the improper moral code. The statements themselves are crisp and concise as in "independence to unity," and "happiness to duty." These curt statements are like powerful
punches of reality to the listeners. Rand uses this form of repetition, of repeating the same grammatical forms one after the other, to make the punch a knockout. At this point, Galt is allowing the listeners to comprehend the seriousness of his accusations. He was won their attention.

Yet, he becomes more abrasive as his speech continues. In fact, he becomes increasingly angry as he describes how they subscribed to the "anti-mind" philosophy and accepted the "anti-life" code of standards (930). His angry emotional appeal revives the audience. Galt hopes that it stimulates their thought process as well. He gains their confidence through his emotional oration and establishes his credibility as a man of reason. Rand then uses a strong metaphorical contrast to show Galt’s anger by the irrationality in the "anti-life" philosophy when he calls them, "You moral cannibals" (929). This catachresis was chosen for its inappropriateness to shock the listeners; this further arouses their emotions. "Moral" is defined as "relating to, dealing with, or capable of making the distinction between right and wrong in conduct" (Guralnic, 925). Rand is making the comparison between cannibals eating flesh as being evil, to cannibals eating their own values and righteousness as being just as evil or even more evil. The people are no longer able to distinguish between right and wrong. They have consumed their morality, and soon will devour each other.
Rand seems to like to use the isocolon as a means of making her point. Her copiousness in Galt's speech is needed so that all of the different types of nationwide listeners can relate to him. It is important that all understand Galt's sermon against altruism, since he is addressing varying levels of intelligence at the same time. An effective method to help others retain information is through repetition. Rand continues Galt's speech by him giving examples, or maxims, of how the general public has been living, as in the following:

Through centuries of scourges and disasters, brought about by your code of morality, you have cried that your code had been broken, that the scourges were punishment for breaking it, that men were too weak and too selfish to spill all the blood it required. You damned man, you damned existence, you damned this earth, but never dared to question your code. (929)

Rand again engages in anaphora with the phrase "You damned..." Here one can almost hear Galt's tone while he is saying this over the radio. These phrases are powerful and succinct. At the same time, Galt condemns their behavior. He tells the people how they felt and why they felt the way they did; that all of life's existence was worthless because they were not sacrificing enough. He confirms their own feelings, that a life of no existence was a justifiable means of punishment for lack of a strict adherence to the collective code. Then he tells them that they failed to see that their code of sacrifice caused all of the disasters and
atrocities. Galt gains their confidence by validating their feelings and affirming their inner thoughts of damnation. Their unspeakable thoughts were brought finally to the surface. Galt understands them. They trust Galt. Through Galt’s language he was able to “convey some incorporeal or intangible state in terms of the corporeal or tangible” (Burke, 1945, 506). He gains their trust in his identity by speaking to “the heart” rather than “the emotions” (506). We can infer that the listeners begin to accept their situation in a more realistic and objective fashion rather than a subjective one. Clearly, from the speech thus far, we can appreciate Rand’s adept writing skills in her commanding and persuasive words, tone, and style.

Galt’s indignation continues as he tells the listening ears about their need to rediscover morality in order to regain their lives. He continues:

Yes, this is an age of moral crisis. Yes, you are bearing punishment for your evil. But it is not man who is now on trial and it is not human nature that will take the blame. It is your moral code that’s through, this time. Your moral code has reached its climax, the blind alley at the end of its course. And if you wish to go on living, what you now need is not to return to morality—you who never known any-- but to discover it. (930)

Again the anaphora is used. Rand’s style does not change. Galt repeats key phrases to keep the audience attentive to his speech. However, so much repetition at this point almost jeopardizes Galt’s key focus on how to obtain happiness. The
use of the metaphor above is a deviation from repetition, and a welcome deviation at that. The metaphor of the blind alley not only illuminates the bleak end of their current lives, but also signifies the imminent call to return to a life of happiness. He prepares the audience for his own definition of morality. He wants them to rediscover what he assumes some may have once known as morality or ethics; for those who were misguided since birth, then they will learn the true definition of a happy life. The metaphor usage recaptivates the audience's attention. He guides them through his working definition of what an ethical life entails. Through Galt's voice of reason, the Objectivist ethics is the means to a happy life.
Chapter 4 THE PURSUIT OF HAPPINESS
THROUGH THE VOICE OF REASON

So how does the society discover morality? According to Galt, they rediscover morality by thinking and by acting. Instead of ascribing to the anti-life and the anti-mind as is supported by those against self-interest and individualism, the public must think to remain alive. "Man's mind is the basic tool of survival. Life is given to him, survival is not... To remain alive, he must act, and before he can act he must know the nature and purpose of his action... To remain alive, he must think" (930). Aristotle supports this belief. Aristotle asserts that happiness is exercised in the activity of the highest virtue, which is reason. "There remains, then, the life of action of a being who has reason. Of that which has reason, (a) one part has reason in the sense that it may obey reason, (b) the other part has it in the sense that it possesses reason or in the sense that it is thinking" (Apostle & Gerson, 1982, 427). Rand and Aristotle seem to agree that one must actively participate in thinking and in acting to create a life of happiness. One must act according to the dictates of reason and not act from any other form of motivation to live happily. Contemplation, ie. reason, is the highest virtue according to Aristotle and Rand. They also assert that in living a virtuous life, and therefore a happy life, that one must also live and act in accordance to proper principles.
Galt states that to live well and to act well one needs a code of values. He states that each person should place his/her life as one's only purpose. Each man must choose his actions and values. "by the standard of that which is proper to man--for the purpose of preserving, fulfilling and enjoying the irreplaceable value which is your life" (Rand, 1957, 932). Aristotle agrees. To achieve happiness, Aristotle affirms that man must lead a virtuous life. While men act with reason and may have many virtues, then the good of a man is the activity that he does best and most completely. While some virtuous acts may be at opposite extremes, Aristotle believes the best virtues are those that are not in excess, but rather at the mean. Furthermore, Aristotle states, "...so in life it is those who act rightly who become the winners of good and noble things. Moreover, these men lead the kind of life which is by its nature pleasant" (Apostle & Gerson, 1982, 430). Happiness, therefore, is the highest good if one follows life ascribing to the proper and just values for himself. Aristotle would consider these acts noble, being virtuous acts that please a man. Noble and just acts will create a happy life.

Galt's listeners have forgotten what they value. He helps them rediscover their own values again by defining what constitutes being a value, a virtue, and a moral code.

'Value' is that which one acts to gain and keep, 'virtue' is the action by which one gains and keeps it. ... 'Value presupposed a standard, a
purpose and the necessity of action in the face of an alternative. Where there are no alternatives, no values are possible. (Rand, 1957, 930–31)

Man has to be man—by choice; he has to hold his life as a value—by choice; he has to learn to sustain it—by choice; he has to discover the values it requires and practice his virtues—by choice.

A code of values accepted by choice is a code of morality.

Whoever you are, you who are hearing me now, I am speaking to whatever living remnant is left uncorrupted within you, to the remnant of the human, to your mind, and I say: There is a morality proper to man, and Man’s Life is its standard of value. (932)

Rand utilizes the rhetorical device referred to as auxesis in this portion of Galt’s speech. Galt moves from values, to virtues, to a code of morality, and then to the most important value of all, man’s life. Since Galt is speaking to the audience over the air waves, it is important for him to speak concisely and in a structured manner. If he does not, then he risks confusing the listeners and possibly losing his chance to further persuade them to follow his voice of reason in order to regain their lives as well as regain their happiness. Galt/Rand utilizes and maintains Aristotle’s enthymeme, or rhetorical syllogism, at this point in the speech. Reasoning and logic are paramount to Aristotle’s and Rand’s philosophy. They must be conveyed in speaking situations so as to support their theories.

Rand defines “value” as that which one acts to gain
and/or keep. If one values his life, he spends a majority of his life-span investing in everything he values. It appears that one finds enjoyment from these values and therefore from living. Enjoyment from living also includes obtaining material objects, if they make a person happy. Aristotle believes that goods of the soul are the most good, yet, if a man lives well and acts well and acquires external objects in the process that he finds pleasant, then his happiness is well earned (Apostle & Gerson, 1982, 430). The beliefs of Rand and Aristotle are the exact opposite of the altruists, those against whom Galt is speaking. They believe that happiness does not require extra goods or activities. Self-sacrifice for the welfare of the community is the priority and what one must value. Doing without extra pleasantries should make people happy since their sacrifice benefits the whole of society.

The values man chooses to live by during his lifetime help create happiness for that individual. Morality, as asserted by Rand, is to teach man to enjoy himself and to live life to the fullest extent possible within ethical and reasonable means. The underlying value behind happiness, to Rand, is reason. The use of the auxesis involves reason and logic. In regards to human life and happiness, Aristotle also agrees. Aristotle in the Nicomachean Ethics talks about the ergon (the "function") of man, which is man's "job" or "work" or characteristic activity in life (Saint Andre, 1996,
5). Aristotle argues that the characteristic human activity is reason. Reason should be actively applied to all functions in life. Happiness is a way to life, to Aristotle, that includes reason in all activities or man’s functions; in doing so wealth, friends, knowledge, esteem, and any other value will be maintained to have a life of pleasure. If one does not think or use reason in any activity and merely behaves like a robot, to Rand and Aristotle, this is deadly. Thus Aristotle maintains that there is a characteristic human way of living, and that it consists in acting in accordance with reason to achieve perfect happiness.

To Galt, happiness is the successful achievement of one’s values; happiness is a successful state of life. He tells the public that to achieve happiness the need to follow the morality of reason.

My morality, the morality of reason, is contained in a single axiom: existence exists—and in a single choice: to live. To live, man must hold three things as the supreme and ruling values of his life: Reason—Purpose—Self-esteem. Reason, as his only tool of knowledge—Purpose, as his choice of the happiness which that tool must proceed to achieve—Self-esteem, as his inviolate certainty that his mind is competent to think and his person is worthy of happiness, which means: is worthy of living. These three values imply and require all of man’s virtues, and all his virtues pertain to the relation of existence and consciousness: rationality, independence, integrity, honesty, justice, productiveness, pride. (936)

Galt then defines each of the virtues according to the philosophy of Objectivism. The definitions are universal,
however a key theme underlies selfishness in Galt’s definition. One must apply these virtues based on his/her own life and own means of survival based on rationality. Aristotle and Rand agree that man must act in accordance with that which is good, and not that which is bad. If the above mentioned virtues and values are inherently believed and followed, and if one achieves specific goals established for a successful life and has obtained a good reputation along with external goods, then happiness is the result. Aristotle stated the following: “What should prevent us, then, from saying that a man is happy when he acts in accordance with complete virtue and is sufficiently furnished with external goods, not for some chance period but during his entire life?” (Apostle & Gerson, 1982, 434) and also “... Happiness we assume to be in every way an end and complete. And, if this be so, we shall call them among the living happy who have and will have the things specified, but happy as Men” (Grolier, 1996, 2). While Aristotle may not advocate the selfishness aspect in the Objectivist philosophy, he does support the belief that one must think and act during one’s lifetime for his own good and thus for the good of his society.
Chapter 5 THE BATTLE CRY OF REASON

Galt's speech continues with more of the same rhetoric. He gives more examples of the immorality of self-sacrifice. The altruist belief system, Galt states, causes more destruction and death of the living soul. The end result of collectivism is death, not happiness, as the public has been lead to believe. That is how Rand continues to emulate Aristotle's format of a five part speech. His refutation, or undermining the argument of opposition to his Objectivist philosophy, is the altruist philosophy. He continues to show how this way of life does not work. Rand's use of repetition to hammer slogans and key issues is utilized throughout the text, but more explicitly in Galt's speech. His speech turns into a powerful sermon as he commandeered the air waves to persuade the listeners to release their guilt for creating the disasters and for following the wrong leaders. Galt gives the listeners the proof of his case, that a life of reason, purpose, and self-esteem does work for one's own concept of happiness because he and his friends of the mind are successful in Atlantis. When the thinkers were removed from the world, the looter's perished because of the absence of their own minds' capabilities and the lack of their own ingenuity. Galt established a new world where the men of the mind could be appreciated. They are happy working for the standard of their lives, which is the love of their lives.

In Galt's conclusion, he makes a plea to the people to
not give up. He addresses those who are held as prisoners now, but can escape.

In the name of the best within you, do not sacrifice this world to those who are its worse. In the name of the values that keep you alive, do not let your vision of man be destroyed by the ugly, the cowardly, the mindless in those who have never achieved his title. . . Do not let the hero in your soul perish, in lonely frustration for the life you deserved, but have never been able to reach. Check your road and the nature of your battle. The world you desired can be won, it exists, it is real, it is possible, it’s yours. (983)

Galt completes the circle he started and with more repetition. Yet, he builds the people’s confidence up by the use of negation, by what they should not do. He calls them heroes to build up their self-confidence. They can survive and they will survive. He then engages them in the battle of their lives, in the battle to win their true life of happiness in the last segment of his speech.

But to win it requires your total dedication and a total break with the world of your past, with the doctrine that man is a sacrificial animal who exists for the pleasure of others. Fight for the value of your person. Fight for the virtue of your pride. Fight for the essence of that which is man: for his sovereign rational mind. Fight with the reliant certainty and the absolute rectitude of knowing that yours is the Morality of Life and that yours is the battle for any achievement, any value, any grandeur, any goodness, and joy that has ever existed on this earth. (983-4)

Even in his final statements he repeats the virtues and values that he has spoken about in depth for the entire speech. Rand’s use of anaphora, the repeated “any,” in the final statements complete the sermon, however, at this point
it has become rather tiresome and tedious. Summarizing is the key job of the conclusion, and Galt does that while at the same time firing up the audience’s emotions by making the analogy that they are fighting to get their own lives back and for their ultimate happiness. His confident voice and pride affirms within the audience and the reader that they do have the power to succeed. His sermon is successful. Galt is a powerful and persuasive orator.

Galt’s speech is a small capsule of the entire novel. Even though Rand develops Galt’s speech along the format originated by Aristotle, his repetition of the values and the virtues tends to be overdone and detracts from the rest of the novel. Rand’s novel is very powerful and the story itself keeps one engrossed for well over one-thousand pages. The theme behind the novel, that the self is paramount because it is the product of reason and hard work and that morality begins with the recognition of the self’s primacy, causes one to ponder one’s own ethics. Even so, Rand does advocate her Objectivist way of life throughout the text and through Galt’s voice, albeit copiously, that a life of selfishness is the path to happiness.
Rand's outlook on pursuing a happy life is similar in principle to that of Aristotle's beliefs. Both believe in the premise that a happy person employs action and reason in all aspects of his or her life. Both argue that a person must make a commitment in choosing values to follow during one's life time. Each person must follow the true interests of one's soul for ultimate happiness in life. To achieve happiness one must follow the soul's ambition and create a life worth living. If material wants and needs are obtained along the way, and if these objects make one happy, then they are well deserved. Maintaining an active and virtuous life while aspiring for higher achievements makes a happy life possible. Each person creates his or her own existence, and the values one chooses to help achieve specific goals determines one's view of what happiness means. No two people have the same idea of what constitutes a happy life. Happiness, therefore, is individualistic.

Rand and Aristotle believe that living a virtuous life and pursuing a life of happiness are to be integrated. Good living and an integrated life, for Aristotle, includes a life of reason and being active. Through an active life one obtains wealth, goods, good fortune, friends, self-esteem, health, personal excellence, knowledge, and a pleasure in living. Aristotle believes that successful human living is happiness. To Rand, an integrated life is defined in the
The maintenance of life and the pursuit of happiness are not two separate issues. To hold one’s life as one’s ultimate value, and one’s happiness as one’s highest purpose, are two aspects of the same achievement. Existentially, the activity of pursuing rational goals is the activity of maintaining one’s life; psychologically, its result, reward, and concomitant is an emotional state of happiness. It is by experiencing happiness that one lives one life, in any hour, year or the whole of it. And when one experiences the kind of pure happiness that is an end in itself - the kind that makes one think: "This is worth living for" - what one is greeting and affirming in emotional terms is the metaphysical fact that life is an end in itself. (Rand, 1964, 32)

Some have criticized Rand for being extreme in her Objectivist views on the grounds that selfishness is not a sound principle for good living. Those critics misinterpret Rand’s ethics. Rand is not unlike Aristotle. Happiness is the ultimate goal of living, as both state. Although Aristotle does not blatantly advocate the virtue of selfishness as a means of achieving happiness, it is clearly described in his *Nicomachean Ethics*, especially Book I. 5-7. Aristotle states basically that one can aspire for prestigious offices and also obtain material wealth through living a virtuous life. Perhaps the problem with Rand is that she uses the word selfishness, which automatically creates anger in readers. Rand states that each individual can be selfish in life in order to obtain and achieve happiness. The selfishness Rand speaks of, however, may be termed moral individualism. Her belief, based on individual
goals, is grounded on values while seeking happiness and living in harmony with others. Clearly, Rand is no different from Aristotle, except, perhaps, in syntax. The pursuit of a happy life advocated by Rand and Aristotle includes thinking, evaluating, acting, and feeling. If all these are integrated in a virtuous manner, joy can be achieved for the individual seeking a happy life. Happiness is the measure of a person's success in a lifetime based on contributions to his or her own life and pleasure. Life is the ultimate value for Rand, where as good living is the ultimate value for Aristotle. For both, happiness is the ultimate goal for living.
Appendix A  DEFINITION OF OBJECTIVISM

Objectivism is a philosophy based on reason. Rand believes that reason is the only way to obtain knowledge about reality and the means for man’s survival. Reason is the process of thinking. Conscious thinking involves logic, which is defined by Rand as “the rules of thought” in the essay “The Objectivist Ethics” (Rand, 1964, 23). Every man and woman have the power of choice, the power to use or to not use his or her mind. According to Rand, living in an unconscious state of mind floating through reality is the greatest evil. This is irrational. Thinking with reason and rationality are the means of living a conscious and productive life. Every person should use his or her mind to its fullest potential.

Objectivism states that every person needs to have goals and values, or more simplistically, a code of ethics. Rand states that Objectivist ethics “... Holds man’s life as the standard of value--and his own life as the ethical purpose of every individual man” (27). Each person has the right to make rational or irrational decisions. Rand believes that making rational judgments is the only way to live a productive and happy life. In doing so, every individual can enjoy the ultimate value, which is his or her own life.

According to Objectivists, there are three values that when put together are the means to and the realization of one’s ultimate value, one’s own life. These three values are
Reason, Purpose, and Self-Esteem. These three values also have three corresponding virtues which are Rationality, Productiveness, and Pride. As a whole, in order to pursue and live a happy life, a person must adhere to these ethical codes and place his or her life and the achievement of his or her happiness as the highest moral purpose.

The Objectivist ethics holds that each person should live his or her own life, and not for the life of others. Individuals should not sacrifice their own lives, actions, goals, or values for the life of another; nor should others for him or her. This is considered rational self-interest. To Rand, rational self-interest is not bad but good. In order to be a good person one should not be required to make sacrifices. Rational self-interest is the means of survival "man qua man," which means the values required for human survival produced through rational thinking (34).

Therefore, in order for man to survive qua man he or she must think. These conscious thoughts should be rational thoughts that obtain knowledge about reality and how to pursue his or her life of happiness. Happiness, according to Rand, is a state of consciousness which proceeds from the achievement of one's values. These values, while adhering to the code of ethics for Objectivism, also include other values that are individualistic and relative to each person. To be idle and not strive to obtain or reach individual goals in one's lifetime is destructive and irrational to the
Objectivists. To be active and rational while obtaining and reaching individual goals defines a happy state of mind. This involves reason, productivity, and self-confidence. These values are necessary to sustaining life as well as living by and upholding rationality and morality according to Objectivists. Happiness is the measure of a person's lifetime success based on one's contributions to his or her own life, to his or her own pleasure. Life is the ultimate value for Objectivists; happiness is the highest purpose for that life.
Appendix B  ARISTOTLE’S THEORY ON HAPPINESS

Aristotle’s philosophical discussion of happiness can be found in the *Nicomachean Ethics*. Aristotle begins in “Book I” by stating that everything a man does qua man is recognized as being done for some good. These activities will either be for some productive good or some intellectual good. Regardless of the result, be it knowledge or the result and end product of physical action, “… Products are by nature better than the corresponding activities” (apostle & Gerson, 1982, 419). Aristotle believed in active participation in life to achieve any kind of goal. Although Aristotle was speaking generally to the educated populous of the political realm, I will generalize his philosophy to that of all men.

Aristotle states that the good that all men desire by the end of their lives is happiness. However, he admits that there is little agreement on what actually constitutes happiness. Aristotle believes that men should be virtuous and that this will result in happiness; however, the man must be active, not passive, in a virtuous life. He states that happiness is dynamic because life is always changing.

Some feel that happiness is in wealth, friendship, or health. Aristotle believes that happiness involves all of these values in an integrated life style. Aristotle believes that all men are good at some function and need to discover this good. “It must be the precise function of his
intellectual nature either in itself or as directing his other activities, that is, the life itself of exercising reason. Human happiness will consist in an exercise of vital powers in accordance with the best and most complete virtue" (Kiernan, 1962, 124). Even though man may excel at one virtue, reasonable thinking and excelling in good character are necessary to happy living as well.

Aristotle continues to discuss external or material goods as a symbol of happiness. He states that if man has lived and acted nobly to obtain such pleasant things to make him happy, then he maintains it to also contribute to happiness as being good fortune. "What should prevent us from saying that a man is happy when he acts in accordance with complete virtue and is sufficiently furnished with external goods, not for some chance period but during his entire life" (Apostle & Gerson, 1982, 434). If a man has good character and earns external goods, and if these goods are pleasant, then the end result is happiness.

Aristotle admits that there are rational thinkers and irrational thinkers. He admires the rational thinker. He states that for one to live a virtuous life, in essence, a happy and fulfilling life, that a man must know what he is doing, he must choose it for himself, and the act must be the expression of a formed and stable character (Kiernan, 1962, 126). In addition to virtuous acts, Aristotle also discusses moral virtue as being one of habit and not of the soul.
Moral virtues are described as a mean between actions and passions. To be considered happy then, a man must aspire for the mean; to be in excess either way is a vice (127). Aristotle then discusses intellectual virtue and the need again for wisdom and prudence to obtain the mean as opposed to the extremes. Intellectual virtue applies reason in decision making in what is to be done or avoided. The powers of this virtue include reason, sense, and desire as means of grasping at the truth through action (133). All of these virtues come into play when happiness is man’s goal.

In summary, Aristotle asserts that "... Happiness is the exercise of the highest virtues, the exercise of the best part which is reason" (142). Happiness is the integration of several activities: through the intellectual virtue of reason and rational thinking obtained through the accumulation of knowledge and contemplation which is man in his truest sense; through the exercise of moral virtues to gain happiness for the whole of man that may include the accumulation of health, wealth, friendship, personal excellence, good fortune; happiness is achieved through living an active life by choice. Aristotle believes that "happiness is successful human living" (Saint Andre, 1996, 1).
REFERENCES


