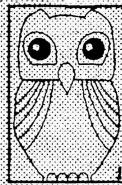


SECOND RENAISSANCE/
LYCEUM CONFERENCES



"IDEAS FOR THE
RATIONAL MIND V"

A PHILOSOPHICAL CONFERENCE

JULY 7 TO JULY 19, 2001

THE DOUBLETREE HOTEL
ANAHEIM/ORANGE, CALIFORNIA

PROGRAM

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GENERAL SESSIONS

INTEGRATION AS THE ESSENCE OF PERSONAL IDENTITY

Leonard Peikoff

Dr. Peikoff's presence at this conference should not be taken to imply his agreement with the content of any other lectures or courses given here.

These two lectures are based on an excerpt from the book Dr. Peikoff is currently writing, *The One in the Many: How to Create It and Why*. The book offers a new angle from which to identify complex human products and systems, whether separate sciences (e.g., philosophy, physics, history), or broadly cultural manifestations (art, politics, law, education, etc.).

Dr. Peikoff defines a new trichotomy based on the nature of men's approach to the process of integration. The three possibilities in any given area are: principled, reality-based integration; principled, non-reality-based integration; or the rejection of principled integration as such – for short, Integration, Misintegration, Disintegration (I, M, D). The two

lectures are taken from a late Chapter, "The Whole Man," which applies the book's thesis to psychology, and specifically to the concept of "self." The lectures describe three essentially different types of individual: the I man, the M man, and the D man. Only the first of these can have a non-contradictory answer to the question: "Who am I?"—i.e., only the first can have a full sense of personal identity.

Some of the material on the I man is taken from Ayn Rand's concepts of the "stylized universe" and the "anti-Breaking the Sound Barrier" premise," which she first discussed with Dr. Peikoff in the 1950s. Neither of these concepts has yet been presented in Objectivist writings.

2 Lectures: Thu. A.M., July 12/Sun. A.M., July 15.

HEALTHY COGNITION VS. RELIGION

Edwin A. Locke

This talk shows how religious belief is incompatible with and undermines every aspect of a healthy thinking process. In its metaphysics, religion advocates the primacy of consciousness and upholds an invalid view of free will. In its epistemology, it makes knowledge, including proper concept-formation, impossible. In its ethics, it negates all the virtues that make human life possible, including rationality, independence, justice, and pride. And psycho-epistemologically, religion encourages passivity, evasion, and non-integration. In addition to demonstrating the harmful effects of religion, Dr. Locke addresses the question of why many religionists appear to be happy and to live successful lives.

1 Lecture: Sun. A.M., July 8.

THE MIND VS. COLLECTIVISM IN AYN RAND'S NOVELS

Andrew Bernstein

Ayn Rand's novels pit independent heroes against the forces of collectivism. In *We the Living*, three passionate valuers are crushed by a totalitarian state. *Anthem* shows a thinker clashing with a society that has extirpated all individualistic concepts. *The Fountainhead* depicts an innovator struggling against a pervasive second-handedness. *Atlas Shrugged* features the men of the mind on strike against an incipient collectivist dictatorship. Why does Ayn Rand repeatedly present this issue? What are the principles underlying her varying formulations? How does each book represent a deeper understanding of this most virulent enemy of the mind? This talk answers these questions.

1 Lecture: Sun. P.M., July 9.

ART, REASON, AND REALITY

Mary Ann Sures

A painter works on a two-dimensional surface; the projection of the third dimension has to be achieved deliberately—both in the representation of single objects and in the representation of several objects in a spatial relationship. The choice a painter makes regarding the issues of space and three-dimensionality has both metaphysical and epistemological significance. Mrs. Sures presents the history of painting from the standpoint of these fundamental issues. Using examples from ancient Egypt to the present, she explains how and why painting consistently reflects the predominant philosophy of an age. (Includes material from a book Mrs. Sures is writing.)

2 Lectures: Sun. A.M., July 8/Mon. A.M., July 9.

THE APPEAL OF ALTRUISM

Peter Schwartz

Altruism is the prevailing morality throughout the world. But what explains its philosophical persuasiveness? Although it is practiced inconsistently, the doctrine that self-sacrifice is good and self-interest evil, is accepted as *true* by virtually everyone. Yet no argument—even a semi-plausible one—has ever been offered to justify the status of man as a sacrificial animal. Why then is it so difficult to convince people of the baselessness of this doctrine? This talk examines the means by which the proponents of altruism make their case—and discusses what the proponents of egoism need to do to change the culture.

1 Lecture: Tue. A.M., July 10.

FACETS OF AYN RAND

Mary Ann Sures

Mary Ann Sures will discuss and answer questions about the (forthcoming) book—*Facets of Ayn Rand*—she wrote with her (late) husband, Charles. Their memoirs are based on their long, personal relationships with Miss Rand.

1 Lecture: Tue. P.M., July 10.

PRESENTATIONS BY THE AYN RAND INSTITUTE

The first presentation is a description of current and future programs designed to gain business support for Objectivism. The second is a reception and update from the Executive Director, Yaron Brook.

Wed. P.M., July 11/Mon. P.M., July 16.

GENERAL SESSIONS (CONTINUED)

MONEY-LENDING: Its History and Philosophy

Yaron Brook

From ancient Greece to the Middle Ages, the practice of charging interest on loans was branded unproductive and immoral. It was condemned as "usury"—a word that connotes wickedness—and money-lenders throughout history have been viewed as parasites and villains. Although the ancient prohibitions on money-lending have been relaxed since the Middle Ages, they continue to affect public policy, and people's view of finance, even today. Dr. Brook discusses the historical and philosophical context for the condemnations of money-lending, and reveals the substantial consequences of those condemnations. He demonstrates both the economic importance and the moral desirability of money-lending.

1 Lecture: Wed. A.M., July 11.

THE STATE OF OBJECTIVISM *Yaron Brook*

Drawing on his experiences in academia, in business and in his capacity as executive director of the Ayn Rand Institute, Dr. Brook discusses the state of Objectivism today and its prospects for shaping our culture. In this wide-ranging talk, he looks at the current trends in schools, academia, the media, and politics. He analyzes Objectivism's present influence—and explores the impact Objectivism might have in those areas in the future.

1 Lecture: Fri. P.M., July 13.

PIANO RECITAL *Stephen Siek, Pianist*

Sonata in E-flat, op. 31, no. 3	Beethoven
Waldscenen, op. 82 (8 Forest Scenes)	Schumann
Valses Impromptu	Liszt
Waldesrauschen (Forest Murmurs)	Liszt
Gnomesreigen (Dance of the Gnomes)	Liszt

INTERMISSION

Sonata no. 2 in d minor, op. 14	Prokofiev
3 Etudes-Tableaux	Rachmaninoff

Tue. P.M., July 12.

REASON AND SELFISHNESS

Darryl Wright

Ayn Rand not only defended rational selfishness and rejected the ethics of sacrifice; she held a revolutionary view of the essential nature of selfishness. "The most selfish of all things," she wrote, "is the independent mind that recognizes no authority higher than its own and no value higher than its judgment of truth." This lecture explores the relationship between reason and selfishness in her ethics. It shows that reason does not merely prescribe selfishness; rather, a commitment to reason is the *essence* of selfishness. Dr. Wright also presents a new perspective on the difference between an objective and an intrinsic theory of value.

1 Lecture: Sat. A.M., July 14.

ARISTOTLE AND THE RENAISSANCE

Robert Mayhew

Ayn Rand wrote: "The Aristotelian revival in the thirteenth century brought men to the Renaissance." These lectures—which cover 500 years, from the rediscovery of Aristotle, to the end of the Renaissance—demonstrate the truth of this statement. Questions to be answered include: How could Aristotle's ideas take hold in a hostile culture? Did they take hold fully? What was Aquinas's contribution? What effect did Aristotle's ideas have on Renaissance philosophy? Who were the major Renaissance

Aristotelians? Dr. Mayhew concludes with a consideration of the lessons Aristotle's influence on the Renaissance has for modern Aristotelians fighting, in a hostile culture, for Objectivism.

2 Lectures: Sat. A.M., July 14/Mon. A.M., July 16.

RECOLLECTIONS OF AYN RAND, PART 2:

From the Ayn Rand Oral History Program

Scott McConnell

Mr. McConnell reads extracts and plays audio and video excerpts from interviews selected from the more than 160 he has conducted with Ayn Rand's friends, family, and associates. The interviews reveal Ayn Rand in a variety of relationships and contexts. Interviewees include a famous photographer, West Point professors, media interviewers, a publishing-house editor, and friends from the later part of her life. All material is new.

1 Lecture: Tue. P.M., July 17.

LONG-TERM ECONOMIC TRENDS AND THEIR PHILOSOPHIC FOUNDATIONS

John Allison

The U.S. has been experiencing the longest period of economic growth in its history. We are in the ninth year of an expansion that has substantially increased wealth and well-being throughout America and the industrialized world. Why and how has this happened? And what does this imply for the future? In answering these questions, Mr. Allison examines not only the structural, economic factors, but also the philosophical principles that fundamentally shape the economy. He discusses the ideas that underlay past economic growth and that will ultimately determine whether we will face a future of economic progress or of economic decline.

1 Lecture: Sun. P.M., July 15.

METAPHORS: The Mirage of Reason

Gary Hull

People routinely use metaphors instead of employing the principles of logic. For example, Alan Greenspan compares the economy to a speeding boat that needs to be eased into the dock to avoid a crash. Love is described as a "magnetic attraction," and freedom as a barefoot walk on the beach. Modern philosophers attempt to negate axioms by asserting that we are stuck in a "web of belief." This lecture explains the meaning and the proper use of metaphors. It shows the error of using them as a crutch for thinking, and identifies the harm that results from such misuse.

1 Lecture: Tue. A.M., July 17.

THE REPUDIATION OF THE ENLIGHTENMENT

John Ridpath

Given the scope and success of the eighteenth century Enlightenment, it seems inconceivable that it would come under attack, let alone suffer almost total philosophical repudiation. Yet that is what is happening today—and this lecture explains why. Dr. Ridpath looks at the seeds of this change in some of the Enlightenment figures themselves, and then discusses the overt repudiation led by thinkers like Rousseau, Schopenhauer, and Nietzsche. This lecture provides a better understanding of the evolution of our own paradoxical age, where embattled islands of Enlightenment thought flourish, while surrounded by a rising tide of anti-Enlightenment nihilism.

1 Lecture: Wed. A.M., July 18.

OPTIONAL COURSES

Each six-hour course (with a course number ending in "6") consists of five 75-minute classes; each five-hour course (with a course number ending in "5") consists of either four 75-minute classes (in the morning) or five 60-minute classes (in the afternoon); the four-hour course (with a course number ending in "4") consists of four 60-minute classes. All courses are presented twice; the "B" section is a repeat of the "A" section. Registration is on a first-come, first-served basis. Courses with insufficient registration may be cancelled.

THE ARTS

Arts
16A & 16B
(6 hours)

THE BIRTH OF MUSICAL ROMANTICISM *Stephen Siek*

Ayn Rand described Romanticism as the category of art which recognizes the principle that man has volition. The nature of Romantic music, along with the source of its emotional power, is less apparent than that of other art forms. Although this course does not offer a comprehensive theory of musical esthetics, it does selectively examine works by Beethoven, Schubert, Mendelssohn, Berlioz, Schumann, and Liszt, to identify the major distinctions between Classical and Romantic music. Special attention is also paid to the Enlightenment, with its underlying pro-reason philosophy, as a necessary precondition of Classicism and precursor to Romanticism. (The classes presume no musical background.)

Arts
24A & 24B
(4 hours)

THE HEROIC IN SCULPTURE: Its Nature and Rational Foundation *Sandra Shaw*

This course examines the nature of the heroic ideal as it is embodied in sculpture. What makes a sculpture heroic? How do you distinguish truly heroic sculpture from work that only simulates grandeur, such as propaganda "art"? This class answers these questions with examples of sculpture from across the ages. The extensive slide presentation shows key sculptural elements that project an objective ideal of human greatness. Dramatically contrasting examples, such as the Greek Classical heroes versus Nazi "superman" statues, offer students the opportunity to concretize more thoroughly man's crucial need for a consistently rational heroic ideal—in art, and in life.

THE LAW

Law
15A & 15B
(5 hours)

A CELEBRATION OF AMERICAN LAW *Thomas A. Bowden*

This is a course in law appreciation. Using real-life illustrations, these lectures examine the many ingenious, interlocking legal mechanisms whose objectivity makes possible the achievements of an advanced civilization—laser beams and Lexus cars, power plants and Broadway plays, fair trials and philosophical conferences. By stressing the virtues of the American legal system rather than its vices, this course offers a refreshing perspective. It provides a respite for the advocates of individual rights, who—battered by a seemingly endless onslaught of non-objective laws—risk losing sight of just how strong a foundation *already* exists for them to build upon.

Law
26A & 26B
(6 hours)

THE PHILOSOPHIC FOUNDATIONS OF THE "RIGHT TO PRIVACY" *Amy Peikoff*

Liberals and conservatives alike claim that there exists a right to privacy. They see it as a benign addition to the Bill of Rights, as an essentially individualistic principle that supplements the rights to life, liberty, and the pursuit of happiness. When these latter are properly construed, however, no such supplement is necessary—or proper. What, then, is the (unstated) purpose and premise behind "the right to privacy"? And what are its effects on American law and on man's life? By examining privacy cases, as well as the 1890 article that started the modern trend, this course answers the above questions.

LITERATURE

Literature
16A & 16B
(6 hours)

THE EMOTIONAL POWER OF AYN RAND'S NOVELS *Dina Garmonj*

Ayn Rand's novels are regularly reread by her admirers as a source of spiritual fuel. But what gives her fiction its tremendous emotional power? In answer, this course examines passages from her fiction that illustrate crucial philosophical and psychological issues, such as the mind/body integration, egoism, independence, the spiritual value of other people, masculinity and femininity, the root of evasion, and the life-or-death importance of ideas. By showing how she concretizes these abstractions, the course teaches you how to distill the principles that point to the source of her novels' emotional power—and thus how to extract even greater enjoyment from her works.

Literature
26A & 26B
(6 hours)

HOMER AND THE RISE OF GREECE *Steven Jolivet*

Historians correctly regard Homer's *Iliad* as one of the greatest books of Western civilization. Besides its greatness as literature, it was enormously influential in the rise of Greek civilization. But most people understandably have little knowledge or appreciation of this work. This course sets the historical context for the *Iliad* (by explaining the key role of "Heroic Age" barbarian invaders of Greece); it closely examines the story and elucidates key aspects of it (for example, the presentation of the heroes as honorable and the gods as ridiculous); and it explains Homer's historical meaning and influence.

Literature
35A & 35B
(5 hours)

REASON IN ANCIENT GREEK DRAMA *Robert Mayhew*

This course examines plays from the four great ancient Greek dramatists, all exploring the role of reason in human life: Aeschylus' *Oresteia* (a trilogy consisting of the *Agamemnon*, *Libation Bearers*, and *Eumenides*), Sophocles' *Oedipus the King*, Aristophanes' *Clouds*, and Euripides' *Bacchae*. Dr. Mayhew discusses these plays in the context of the rise and fall of the Classical Greek period. He begins with Aeschylus' optimistic, pro-reason trilogy, when so much seemed possible to the Greeks, and ends with Euripides' irrationalist prelude to the end of the Greek Enlightenment and to man's withdrawal from reason and this world.

Literature
45A & 45B
(5 hours)

VICTOR HUGO'S NINETY-THREE *Shoshana Milgram*

The theme of Hugo's *Ninety-Three*, according to Ayn Rand, is "man's loyalty to values." This theme, she says, is brilliantly integrated with the novel's plot: "Every event is an instance of man's violent, tortured, agonized, yet triumphant dedication to his values." This course examines Hugo's integration of plot and theme, his techniques of characterization and style, and his excision of the extraneous. *Ninety-Three*, the shortest of his major novels, is the most purely "Hugo-esque." In it, he presents a spiritual universe in which exalted human beings compete in heroic struggles, and in which nobility is not the exception, but the glorious norm. (Reading the novel in advance is recommended, but not required.)

	9 - 10 am	2 - 3:15 pm	3:25 - 4:25 pm	4:35 - 5:50 pm
Optional Course Schedule	Arts 24A/B Law 15A/B Phil. 35A/B Phil.45A/B	Arts 16A/B Law 26A/B Phil. 26A/B Psych.16A/B	Hist. 25A/B Lit. 35A/B Lit. 45A/B Phil. 15A/B	Hist. 16A/B Lit.16A/B Lit. 26A/B Writ. 16A/B

OPTIONAL COURSES

HISTORY

**History
16A & 16B
(6 hours)**

THE INVENTIVE AGE IN AMERICAN HISTORY *Eric Daniels*

Americans in the nineteenth century enjoyed tremendous freedom and held a positive, efficacious sense of life. One of the most profound consequences of that unique century was its astonishing record of American inventiveness. This course investigates the history of American inventors and their relationship to the growth of capitalism and big business. Though many historians characterize the post-Civil War period as the Gilded Age, it is better understood as the Inventive Age—the high point of American ingenuity and life-improving advancement. In addition to discussing America's leading inventors, the course examines the philosophical and political prerequisites for these achievements.

**History
25A & 25B
(5 hours)**

GENERAL ELECTRIC: A Corporation without Peer *Edwin A. Locke*

Since Jack Welch became CEO of General Electric in the early 1980s, the company has created more stockholder wealth than virtually any corporation in history. This course explores the rise of this extraordinary company over the past 20 years—and identifies exactly what made it possible. The primary focus of the course is on Jack Welch in his role as a leader. Dr. Locke discusses: Welch's personal traits and his philosophy; the internal mechanisms GE uses to enhance its effectiveness—such as "Work-out" and Six Sigma; GE's competitive strategies; and the critics of GE.

PHILOSOPHY

**Philosophy
15A & 15B
(5 hours)**

VIEWS OF HAPPINESS

Onkar Ghate

Happiness is now a "hot" topic, with authors like Laura Schlessinger, John Gray, and even the Dalai Lama writing "self-help" books on it. Dr. Ghate shows that such advice, while offering some useful suggestions, is typically plagued by a false dichotomy: happiness as other-worldly vs. happiness as mindless. He traces this dichotomy to the theories of happiness expounded by Plato, Augustine, and Hume. He then integrates this dichotomy with its epistemological roots in intrinsicism and subjectivism. Finally, in sharp contrast, Dr. Ghate presents Ayn Rand's view of happiness, particularly her Benevolent Universe premise. (This is a revision of a 1996 course.)

**Philosophy
26A & 26B
(6 hours)**

THE UNITY OF VIRTUE

Andrew Lewis

A unique feature of the Objectivist virtues is their complete interdependence. To be virtuous, according to Ayn Rand, requires adherence to all aspects of the primary virtue, rationality. This course examines, in theory and in practice, how each of the virtues requires and supports all the others. It shows how Ayn Rand's revolutionary approach offers Man, for the first time, a comprehensive, graspable and non-contradictory method by which to choose his actions. It also contrasts Objectivism with other ethical systems that not only violate the principle of unity but actually require inconsistency—and immorality—on the part of their adherents.

**Philosophy
35A & 35B
(5 hours)**

CAPITALISM'S PSEUDO-DEFENDERS

Robert Garmong

Too often, those who claim to defend capitalism are in fact its worst enemies. This course examines the views of such alleged pro-capitalists—from conservatives/religionists, to utilitarians and social Darwinians, to modern-day libertarians. It shows how these advocates were inevitably led by their philosophical premises to betray capitalism. While covering such people as Mill, Bentham, and Spencer, Mr. Garmong focuses particularly on twentieth century figures like Hayek. The failures of these pseudo-defenders, who sought to uphold capitalism while repudiating its intellectual foundation, underscores the uniqueness of the one philosophy that provides a consistent, moral defense of capitalism: Objectivism.

**Philosophy
45A & 45B
(5 hours)**

THE PHILOSOPHIC ROOTS OF NATURAL SCIENCE IN ANCIENT GREECE *Travis Norsen*

This course explains how the philosophic ideas of ancient Greece influenced the development of the natural sciences. It shows how rational ideas in metaphysics and epistemology establish a fertile context for scientific thinking, and, conversely, how irrational philosophy undermines scientific methodology. Mr. Norsen presents the respective influences of Thales, Pythagoras, Plato, and Aristotle on diverse scientific fields from physics to biology. Specific topics include: the metaphysics underlying Thales' rejection of religion; proper and improper roles of mathematics in physics; the false dichotomy of chaos vs. creationism; and the light-shedding relevance of Greek science to the problems in contemporary physics.

VARIOUS

**Psychology
16A & 16B
(6 hours)**

PSYCHOLOGICAL SELF-DEFENSE: Avoiding the "Sanction of the Victim" Trap *Ellen Kenner*

Whether dealing with an underhanded brother, a deviously critical mother, a deliberately incomprehensible professor, or an envious co-worker, how do you resist the tendency to "keep the peace"—to "forgive" them, to make excuses for them, to apologize for the good within you? How do you remain morally true to yourself? How do you avoid granting them the "sanction of the victim"? Dr. Kenner provides a how-to course on interacting with intentionally manipulative people. She explains the subtle methods by which they gain psychological footholds. And she teaches you how to maintain your integrity, pursue your happiness, and navigate safely through their traps.

**Writing
16A & 16B
(6 hours)**

OBJECTIVITY IN WRITING

Robert W. Tracinski

A war of ideas is won by the side that is most clear, forceful, and eloquent in defending its views. In this battle, fortunately, advocates of Objectivism have an invaluable advantage: the philosophy of Objectivism itself. This course explains how understanding and applying the epistemological principle of objectivity can improve the persuasiveness of one's writing. The lectures focus on four key aspects of objectivity in writing—context, motivation, unit-reduction, and the creative role of grammar—and feature new material developed for Mr. Tracinski's "Introduction to Writing" course for the Ayn Rand Institute.

FACULTY

JOHN ALLISON M.S., *Management, 1974; Duke University.*

Mr. Allison is chairman and chief executive officer of BB&T Corporation, a \$57.5 billion bank holding company. Mr. Allison serves as chairman of the Board of Trustees of Appalachian State University and on the Board of Visitors at the Fuqua School of Business at Duke University.

ANDREW BERNSTEIN Ph.D., *Philosophy, 1986; City Univ. of New York.*

Dr. Bernstein teaches philosophy at Pace University, and lectures at colleges around the country for the Ayn Rand Institute. He is the author of the CliffsNotes for *Anthem*, *The Fountainhead*, and *Atlas Shrugged*.

THOMAS A. BOWDEN J.D., 1987; *University of Maryland.*

A trial lawyer and former adjunct professor at the University of Baltimore School of Law, Mr. Bowden has lectured at Objectivist conferences and written law-related op-eds for the Ayn Rand Institute.

YARON BROOK Ph.D., *Finance, 1994; University of Texas at Austin.*

Dr. Brook is the Executive Director of the Ayn Rand Institute. For seven years he was a Professor of Finance at Santa Clara University. Dr. Brook was a co-founder of Lyceum International and is a Managing Partner and founder of BH Equity Research.

ERIC DANIELS Ph.D., *Amer. Hist., 2001; Univ. of Wisconsin.*

Dr. Daniels has taught American History at the Univ. of Wisconsin and Duke Univ. He has lectured at summer conferences and to numerous Objectivist community groups. In addition, he is a student at ARI's Objectivist Graduate Center. He is currently working on a book discussing how moral ideas have shaped the course of American political life.

DINA GARMONG B.S., *Computer Science, 1990; Stanford University.*

Miss Garmong is a Ph.D. candidate in philosophy at the University of Texas at Austin and a graduate of the Objectivist Graduate Center of the Ayn Rand Institute. She has lectured at Objectivist conferences on ethics and on Ayn Rand's life and has been published in *The Intellectual Activist*.

ROBERT GARMONG B.A., *Polit. Sci. and Econ., 1991; Univ. of Chicago.*

Mr. Garmong is a doctoral candidate in philosophy at the University of Texas at Austin. He has taught philosophy at numerous colleges and universities.

ONKAR GHATE Ph.D., *Philosophy, 1998; University of Calgary.*

Dr. Ghate is a resident fellow at the Ayn Rand Institute, where he teaches in the Institute's Objectivist Academic Center. He has lectured on philosophy and Objectivism at a number of past Objectivist summer conferences.

GARY HULL Ph.D., *Philosophy, 1993; Claremont Graduate School.*

Dr. Hull is Director of the Program on Values and Ethics in the Marketplace at Duke University. Dr. Hull is the author of *A Study Guide to Leonard Peikoff's book Objectivism: the Philosophy of Ayn Rand*, and is co-editor of *The Ayn Rand Reader*, a collection of fiction and non-fiction writings of Ayn Rand.

STEVEN JOLIVETTE Ph.D., *History, 1994; University of California, Irvine.*

Dr. Jolivet has lectured at Objectivist conferences on the political thought of America's Founding Fathers. He is currently writing a book on the rise of Greece.

ELLEN KENNER Ph.D., *Clinical Psychology, 1992; University of Rhode Island.*

A licensed clinical psychologist in private practice, Dr. Kenner has taught university courses in psychology. She hosts a syndicated call-in radio talk-show, "The Rational Basis of Happiness."

ANDREW LEWIS B.Ed., 1988; *University of Melbourne.*

Mr. Lewis hosts a weekly radio show that brings Objectivism to bear on news and cultural trends. He has taught at both high school and college levels. He is a Senior Writer for the Ayn Rand Institute, and his articles have been published by the *Los Angeles Times* and *The Intellectual Activist*.

EDWIN A. LOCKE Ph.D., *Industrial Organizational Psych., 1964; Cornell Univ.*

Dr. Locke is Dean's Professor of Leadership and Motivation at the Univ. of Maryland. Internationally known in his field, Dr. Locke is the author of *The Prime Movers: Traits of the Great Wealth Creators and Study Methods and Motivation*. He is a writer for the Ayn Rand Institute and a frequent speaker at Objectivist conferences.

ROBERT MAYHEW Ph.D., *Philosophy, 1991; Georgetown University.*

Dr. Mayhew is Associate Professor of Philosophy at Seton Hall University. He is the editor of *Ayn Rand's Marginalia* and of Ayn Rand's *The Art of Nonfiction*. He has translated Aristophanes' *Assembly of Women*, and is the author of *Aristotle's Criticism of Plato's Republic* and of numerous articles and reviews on Aristotle.

SCOTT MCCONNELL B.A., *Behavioral Sci., 1992; MacQuarie Univ. (Australia).*

Mr. McConnell works as a researcher in the Ayn Rand Archive of the Ayn Rand Institute, where he is currently compiling the first comprehensive oral history of Ayn Rand.

SHOSHANA MILGRAM Ph.D., *Comparative Lit., 1978; Stanford University.*

Dr. Milgram is Associate Professor of English at Virginia Tech. She has taught Ayn Rand's novels in a variety of graduate and undergraduate courses, at academic meetings, and at the Smithsonian Institution.

TRAVIS NORSEN M.S., *Physics, 1998; Univ. of Washington.*

Mr. Norsen is a Ph.D. candidate in theoretical physics at the University of Washington, where he held a Graduate Research Fellowship from the National Science Foundation. He also is a student at the Objectivist Graduate Center.

AMY PEIKOFF J.D., 1998; *University of California, Los Angeles, Law School.*

Mrs. Peikoff is a graduate student of philosophy at the University of Southern California. She has written for *The Intellectual Activist* and has lectured for Objectivist organizations in California and Texas. She is currently teaching an introductory logic course for the Ayn Rand Institute.

LEONARD PEIKOFF Ph.D., *Philosophy, 1964; New York University.*

Dr. Peikoff, Ayn Rand's associate for over 30 years and her legal and intellectual heir, is the leading Objectivist philosopher. He is the author of *Objectivism: The Philosophy of Ayn Rand*, the first systematic presentation of Ayn Rand's philosophy, and of *The Ominous Parallels*, and is the editor of several Objectivist anthologies. Dr. Peikoff taught philosophy at New York Univ., Long Island Univ., Hunter College, the Univ. of Denver, and the Polytechnic Institute of Brooklyn. He is currently at work on a new book, *The One in the Many: How to Create It and Why*.

JOHN RIDPATH Ph.D., *Economics, 1974; University of Virginia.*

Dr. Ridpath is Associate Professor of Economics and Intellectual History at York University in Toronto, Canada, and is a member of the Board of Directors of the Ayn Rand Institute. He was nominated by his university for Canadian Teacher of the Year in 1998.

PETER SCHWARTZ M.A., *Journalism, 1973; Syracuse University.*

Mr. Schwartz is chairman of the Board of Directors of the Ayn Rand Institute and president of Second Renaissance Books. He teaches writing at the Objectivist Graduate Center, and was the founding editor and publisher of *The Intellectual Activist*.

SANDRA SHAW M.A., *Philosophy, 1992; University of Toronto.*

Miss Shaw has been a professional sculptor for 20 years, specializing since 1985 in bronze figurative sculpture. She studied sculpture and life drawing at the National Academy School of Fine Art in New York City. Miss Shaw authored the introduction to *Great Art to the Grotesque* by Kenneth Forbes.

STEPHEN SIEK Ph.D., *Musicology, 1991; University of Cincinnati.*

Dr. Siek is Associate Professor of Music at Wittenberg University. He has extensive concert experience, including performances at Lincoln Center in New York, and in London.

MARY ANN SURES M.A., *Art History, 1966; Hunter College.*

Mrs. Sures taught art history at New York University and Hunter College. She is co-author with her (late) husband, Charles, of the forthcoming book *Facets of Ayn Rand* (published by the Ayn Rand Institute). Currently, she is writing a book on art and reason which will integrate art history, philosophy, and principles of Objectivist esthetics.

ROBERT W. TRACINSKI B.A., *Philosophy, 1991; University of Chicago.*

Mr. Tracinski is the editor of *The Intellectual Activist* and he writes a weekly column for Creators Syndicate, a national newspaper syndication service. He is a Fellow with the Ayn Rand Institute, where he teaches an introductory writing course. He has studied at the Ayn Rand Institute's Objectivist Graduate Center.

DARRYL WRIGHT Ph.D., *Philosophy, 1991; University of Michigan.*

Dr. Wright is Associate Professor of Philosophy at Harvey Mudd College (at the Claremont Colleges). His main teaching and research interests are in moral and political philosophy. Dr. Wright has lectured for the Objectivist Academic Center and at numerous Objectivist conferences.