Heroes Of Ayn Rand And Friedrich Wilhelm Nietzsche

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INTRODUCTION

Throughout time people have held the idea that a super person, overperson or a heroic being does exist. Different philosophers have created different doctrines around these glorified beings. Two of these philosophers are Friedrich Wilhelm Nietzsche and Ayn Rand. Both of these philosophers have purposely created an ideology for people who believe in the heroic figure so that they can strive to become one of these heroic figures. However, these philosophers use different techniques to delineate these people. This essay will discuss and analyze the respective philosophies of Friedrich Wilhelm Nietzsche and Ayn Rand.

The relationship between these two philosophers is evident. On the one hand, Rand was explicitly influenced by Nietzsche. As a young adult and living in Russia, Rand read Thus Spoke Zarathustra and thought she discovered an intellectual mate.

Here was a writer "who felt as I did about a man, who saw and wanted the heroic man; here was a writer who believed that a man should have a great purpose, a purpose which is for his own sake, for his own happiness and his own selfish motives. Here was a writer who revered the heroic in man, who defended individualism and despised altruism."

(Branden 45)

Rand's subsequent heroic being is significantly similar to Nietzsche's overperson. On the other hand, Rand realized difficulties in Nietzsche's overperson -- his 'will to power', for
example. For Nietzsche the overperson would have power over other people and Rand detested this thought. For Rand, a person is an individual, and should be controlled by no one. Other conflicts between Rand's and Nietzsche's philosophies are the existence of the heroic figure and individual versus society. Due to these conflicts, Rand disengaged herself from Nietzsche's philosophy. She lost her intellectual mate.

These conflicts as well as criticisms of each individual argument will be discussed later in the essay.

EXPOSITION

NIETZSCHE'S VIEW

Nietzsche, unlike Rand, never develops the philosophy of the super person completely. Of Nietzsche's works, Thus Spoke Zarathustra, most elaborates the ideas of the super figure; however, Nietzsche does discuss the super figure somewhat in other works such as in Birth and Tragedy. Still, there is not a complete archetype concerning the super figure, and details must be gathered throughout his works. Slater discusses that there is not enough information in the sciences to perceive how the super figure would come about. People need to gather and discover more information. (402) However, some philosophers think Nietzsche, like Zarathustra, will "teach you the superman" (Kaufmann 124).

Nietzsche's heroic figure or as he calls it - 'Ubersmensch' (overperson or super person) - is characterized by will to power and a caste system.

First of all, the purpose of the overperson is 'will to
power’. For Nietzsche this concept means that the overperson will control his/her environment. This includes the physical surroundings as well as the social ones. The overperson will be characterized by his/her strength and completeness of his/her mind which will lead the overperson to be in control of his/her work and surroundings. The person will control and contribute to the world which will lead to the further development of human beings. Therefore, the overperson will have to have physical and intellectual power.

The person has to use force because "man’s mastery of physical forces will be the basis of future progress: 'When power is won over nature, then one can use this power in order freely to develop oneself further: will to power as self-enhancement and strengthening'" (Morgan 123). Also, a person must desire more in order to keep growing towards the overperson. If a person achieves some power but does not work and keep it, he/she will not be able to become the overperson. Therefore, the person must continually exert force over the environment in order to be in control. Power gives the person more freedom to move and do what is desired and this will result in future progress of his/her goals. If the person does not have force and conflict, he/she can not be the overman because he/she is missing an essential element in growth.

When discussing will to power, Nietzsche discusses a war of conceptions or ideas. According to Slater, "The great war may come, the war for an idea, for rule and organization of the earth (since willing compliance with the idea on the part of all concerned cannot be taken for granted) - and to this, if it comes,
I am a tool for coordinating the superfluous. "Karl Popper" (63) human beings will never be able to attain the overperson. Nietzsche's "Thus Spoke Zarathustra," Man is a tool, created between beast and overman. "Karl Popper" (63), human beings have been selected through their characteristics and power.

The highest of human beings will rule because they have controlled in order for the super person to be able to do his/her work. The highest of human beings will rule because they have few at the expense of many." Morgan (63-70), humanity has to be suppressed and mean that life can raise higher only by favoring a greatly in value and right. Evolution through competition and the art of value judgment the principle of gradation - that man very clearly has to be an aristocracy. "Nietzsche" (63) power elite.

However, in an ultimate civilization Nietzsche believes that above the general race, there has not happened in society yet. Individuals to rule will occur because they assure themselves people can be in control. Therefore, selection of the strongest the use of force and his/her intellectual mind. Only the best because the stronger is the one who has control of the civilization by a caste of a type of aristocracy. The overperson will rule another quality of the overperson is that it will be able to

(44) (44)
has searched through history to find the overperson but can not seem to discover one. The great individuals of history have some of the same attributes of the super person but something always fails, such as not using force properly. (Salter 400) When a person almost reaches the high point in life of the super person, he/she slips and descends down the mountain. Then the person has to start the climb all over again. Nietzsche's super person will never be reached, because another force, such as man, will stop him/her by having more strength or more intellectually power. However, the super person gives people a goal to strive for and adds significance to their lives.

RAND'S VIEW

Rand's philosophy focuses essentially on the 'heroic figure'. "My [Rand’s] philosophy, in essence, is the concept of man as a heroic being, with his own happiness as the moral purpose of his life, with productive achievement as his noblest activity, and reason as his only absolute" (Brander 52). Her philosophy of the heroic figure can be broken down to three components: reason, purpose and self-esteem. If the person does not emphasize these components, he/she will not be and could not be the supreme being he/she is capable of being. The elements are entwined to make the person an end to himself/herself. The being will not sacrifice himself/herself or anything for others. As John Galt said in Atlas Shrugged, "I swear by my life and love of it that I will never live for the sake of another man, nor ask another man to live for mine" (731). The heroic figure has a code of ethics by which to live and for which fight: and the
The heroic figure must have the characteristics of reason, purpose, and self-esteem.

Reason is one component of the heroic being for Rand. Reason is needed, because "reason is man's tool of knowledge, the faculty that enables him to perceive the facts of reality. To act rationally means to act in accordance with the facts of reality" (Rand, Interview 6). This is important because the person has to perceive the facts in order to obtain the best solution or possibility. A person must use his/her mind in a rational way to survive and to stay alive. However, Rand does not mean "that a man may arbitrarily or blindly declare to be rational. It is the province of morality of the science of ethics, to define for men what is a rational standard and what are the rational values to pursue" (Rand, Interview 8). The province of 'morality of the science of ethics' is living for oneself and having a purpose to do the best in one's field. For Rand, this person has only two choices to make on this subject: to be rational or not to be rational.

The heroic figure will choose to be rational, because he/she is an individual. For Rand, the person alone is the rational creature, because he/she is the one who thinks. "Thought is a process performed not by men, but by man -- in the singular. No society, committee or 'organic' group can do it" (Feikoff 6). Rand's philosophy is based on the individual because the individual is the one who makes the choices to be rational by using his/her mind. This way the individual is able to adapt to his/her surroundings, to do his/her work and to be happy. The individual lives life for himself/herself by being rational.
However, when reason is not integrated into a person’s life, he/she would lose his/her sense of purpose, or be mislead or just exist. For instance, if a person acts upon feelings of tradition when deciding on how to manufacture a product, he/she is not acting upon reason. Therefore, the person is acting wrongly. He/she is not deciding rationally on the correct action to take. The person is using unimaginative and lazy ideas based on the past instead of facts that will achieve better results. Also, emotions should not be the cause of decisions. If a man is "guided by his emotions and uses his mind only to rationalize or justify them somehow -- then he is acting immorally, he is condemning himself to misery, failure, defeat and he will achieve nothing but destruction -- his own and that of others" (Rand, Interview 7). Rand believes emotions can not be the premises of a decision, but instead emotions are for enjoying life and pleasures.

Another aspect of Rand's heroic figure is that he/she must have a purpose to his/her life. Purpose gives meaning and depth to what a person does. It is a goal which the person sets and achieves for himself/herself. He/she does not live for others; he/she is an individual. Purpose encompasses the heroic figure's work and the heroic figure is an end unto himself/herself. Rand believes that "the most depraved type of human being" is "the man without a purpose" (Rand, Interview 5). The heroic figure's purpose is to passionately and individually work towards and accomplish his/her goals.

In work, the heroic figure will do the best that is possi-
ble. The individual will be uncompromising in work so he/she will receive the best result. In order to complete the job, the individual will use reason and his/her mind to create. The reason why the person will be uncompromising is because he/she alone knows what is best for his/her work. Other people may try to tell the individual what to do but this will not do. For instance, if a group tries to work on a project together, each person will end up compromising themselves to complete the project. It is a single mind that creates the best result. "The man of reason is always an individualist, shunning society's values, following only the urging of his own mind" (Baker 97). When doing his/her work, the individual will undergo hardships to do what is best for his/her work and himself/herself. For instance, in The Fountainhead, Rand's heroic figure, Howard Roark, is an architect who goes through poverty, different jobs, ridicule and criticism to be able to design his buildings to his standards. However, Roark had a purpose -- to design buildings. Through his determination and his individualistic ethics he succeeded in accomplishing superior aesthetic and functions. The purpose in an heroic figure's life is his/her passion to accomplish his/her work properly.

Another attribute of the heroic figure is self-esteem. A person will have a high regard for himself/herself, because the person is an end in himself/herself. "A man of self-esteem [is] a man in love with himself and with life" (Rand, Virtue 66). The heroic figure has self-esteem, and he/she will not sacrifice himself/herself for anything that will compromise his life. The person's life and happiness is the most important value to
him/her and it can not be risked or lost for something irrelevant to him/her. Self-esteem "can be maintained only so long as one is engaged in a process of growth, on so long as one is committed to the task of increasing one's efficacy" (Rand, Virtue 122). Self-esteem can be achieved through the individual's work and life, but he/she must always maintain it.

Also, Rand does not believe in an altruistic society which cares only for others. Instead, the society should have individuals with high self-esteem doing what is best for his/her own self-interest, because the individual has high regard for his/her life. Self-esteem will lead the individual to accomplish his/her work and to live life completely.

Rand believes that the heroic figure actually exists in our society. When she completed Atlas Shrugged she wrote: "I trust that no one will tell me that men such as I wrote about don't exist. That this book has been written - and published - is my proof that they do" (Rand, Atlas 1085). Baker explains, "this is Rand's ontological argument for the existence of heroes... since she could conceive of men greater than ordinary men, they must exist" (100). Also, Rand believed that the heroic figure exists, because people purchased her books. The heroic figure is real to Ayn Rand and she centers her philosophy around the individual. She knows that the individual exists in our world by having the attributes of reason, purpose and egoism. To Ayn Rand the heroic figure will save and create a proper world to live and prosper in.
Both Nietzsche and Rand have a concept of the super person. However, their thoughts vary on the following issues: the existence of the super person, the concept of power and the individual versus society. Before these concepts are discussed, the individual arguments of Nietzsche and Rand need to be questioned. Are they assuming the right principles to begin with?

NIETZSCHE'S ARGUMENT

The overperson's purpose of will to power is to be in control and the master of his/her environment. This includes his/her work, himself/herself and other people. No person can be so much in control. There will be events which happen that the person could not have prepared for or prevented. For instance, an earthquake takes place and destroys a city. The overperson has no control over this aspect of his/her environment. The person will not be in control of the disaster and this will cause him/her to lose control of other aspects of his/her life. No person is able to be in complete control of his/her world because unexpected events will arise.

Also, if the overperson has to be in control of his/her environment, this will not leave him/her much time to develop himself/herself. The person would always have to be watching, controlling the things around him/her, and this would lead him/her not to grow as an individual. For instance, during pre-historic age, the person was constantly concerned with controlling survival needs — food, shelter and self-protection. He/she did not create and explore new and different things often.
If the overperson was always controlling things, he/she would not be able to create and develop better qualities.

However, some people will argue that a person can always develop a proper attitude. For instance, Frankl describes prisoners in concentration camps who always have a good attitude even when the conditions were bad. "The sort of person the prisoner became was the result of inner decision, and not the result of camp influences alone. Fundamentally, therefore, any man can . . . decide what shall become of him" (Frankl 37). Some of the prisoners were able to keep their attitude throughout their camp life.

There is a difference between Frankl's and Nietzsche's view, however. First of all, in the concentration camp the prisoners were not in control but being control. In order for the prisoners to stay alive, they needed to develop an attitude of personhood. The prisoners needed to believe that their life is valuable and that they are important. However, the overperson is in control of the environment and this will limit his/her time for development. The overperson will be worried about minor daily events more than the prisoners will be, because the prisoners are stripped down to the very basic essentials of life and are not concerned with non-trivial matters of daily living.

However, the overperson has to be concerned with these trivial matters because he/she is in control and needs to be aware of all situations around him/her. Also, the prisoners may have a proper attitude, but they did not develop into a technical community. In the camp the prisoners were involved with just staying alive;
therefore, they did not develop science, math and advanced art form. Though, they did have some art and music but in primitive forms. The prisoners did not have the time to develop these forms, because they were being controlled. The overman, also, will not develop these forms, because he/she is controlling the environment and will not have time to dedicate to the sciences and arts. The overperson will be concerned with controlling the environment and society and will not be able to create and develop better qualities.

Furthermore, the overperson can use physical and intellectual power to control his/her environment. Any use of physical power to control will be destructive to the environment, however. For instance, if people get into a war and destroy and kill each other, they may be destroying an overperson. This overperson might have been a child when the war was being fought. But he/she was killed, and therefore, could not save the world. The point is that physical force destroys and it may destroy the future as well. Having physical power does not make using it correct and maybe the overperson should not use it.

It is possible that a real overperson would realize that physical power destroys; and therefore, he/she would use it scarcely and only when absolutely necessary. Instead, the overperson would use his/her intellectual power first. Since there has not been a real overperson, the use of physical power may have prevailed in practice, because real individuals have to compensate the lack of intellectual power with physical power. After all, the person who uses physical power effectively does not necessarily have intellectual power. For instance, a bully
in grade school will use force to get someone’s lunch money. Usually the bully who uses force is not the most intellectually inclined. If the bully was more intelligent, he/she might realize that he/she could make money in a more efficient way and then he/she would not threaten society. Physical force can solve some problems more rapidly and effortlessly than can intellectual force. However, results of physical force might not be the most efficient result for the future and they can cause problems in how the society functions.

Nietzsche claims that the greatest war would be over concepts or ideas. However, how does the person know which concept to fight over? Concepts worth fighting for may differ among different people. Also, during war a person might fight for his/her own individual concept instead of the concept of the whole. During the recent war in the Middle East this certainly seemed true. The countries and individuals involved were fighting for different reasons and concepts. For example, some believed they were fighting for oil, while others believed they were fighting for the liberation of Kuwait. Still others were fighting because of their friendship towards Kuwait. These reasons are different. Which of them is correct for the overperson? Maybe the overperson is holding the wrong view.

Nietzsche’s overperson also has to have the characteristic of belonging to a type of aristocracy. In this aristocracy the overperson will be in control because he/she asserts himself/herself above the human race. When the overperson asserts himself/herself upon the human race, he/she might stifle the civili-
ization because the civilization will not be free to choose its productive and creative effort. The human race will not be able to be free, because of the will to power of the overperson. For instance, if the overperson is fighting for his/her cause, the whole civilization will take part because the overperson is in control. The human race may not believe or be interested in the cause even though they will still have to take part in it. The human race might have a different cause which is the one that should be fought for. The overperson’s position of control does not entail his/her fighting for the right cause.

Furthermore, there would be difficulty in an aristocracy of overpeople, because the overperson always have to have a will to power. In will to power, the overperson must always be fighting and keeping his/her defenses raised. However, if there were more than one overperson, they would have to fight and try to get control of each other. This is so, because the first overperson would not want the other overpeople to get ahead or to become more dominant than himself/herself. The overpeople would be constantly fight each other in the aristocracy class of overpeople, because the overperson wants to be in control. But, the overperson would not be able to further the development of mankind if they are always fighting among themselves.

Nietzsche would believe that the overpeople would not fight amongst themselves. Instead, a coalition of the overpeople would be formed in order to assure that their objectives were being meet. The overpeople’s purpose is to control the society and they would work together to achieve this goal. Also, if there is a group controlling, the organization of the society may be
better and this will lead to harmony with the overpeople. Nietzsche's aristocracy would form a coalition that would work together and perform the duties of the overpeople such as will to power. However, it is still possible that one of the overpeople will try to overcome the others even if there is a coalition formed. A person's self-interest could destroy the coalition and fighting among the overpeople could occur.

Also, Nietzsche's overperson is not able to exist. Man will try to become the overperson but he/she will always fail to achieve it. What, then, is the motivation for a person to work towards the goal? Often, in order for a person to strive towards something, he/she wants a reward or satisfaction. The person striving to become the overperson will never gain satisfaction because he/she is never able to reach his/her goal. After a time, a person will become discouraged and give up because he/she reaps no benefit. For example, Zarathustra becomes frustrated in teaching about the overperson, because he sees no results in his efforts. Therefore, he retreats back to his cave in the mountains and then descends later to try again. Zarathustra tries again but he may not always keep trying. A person may try to achieve the goal of overperson, but he/she may stop after being rejected many times. A person wants to achieve the goals he/she sets and if he/she realizes that the goal cannot be met, the person may stop striving towards it.

However, it might be argued that a person tries to become the overperson for the pure sake of itself. The person is not looking at the outcome or satisfaction, but instead the person is
looking at the act itself. Aristotle argues that action with a self-contained goal can be done purely for the sake of itself. "Excellence of activity, he [Aristotle] says, is what we seek as our end, not pleasure" (Frankena 86). However, after failure after failure of not attaining the overperson, would a person strive towards the overperson repeatedly? Satisfaction or some reward needs to be experienced in order to keep the search alive. Frankena believes that "an experience or activity is not good in itself unless it is pleasant or satisfactory, or, in other words, that some kind of satisfactoriness is a necessary condition of something's being intrinsically good" (91). If the person who is trying to achieve the overperson gets an award or some satisfaction out of it, then the person will keep striving towards the overperson. However, with Nietzsche’s overperson, no reward will be given because it can never be attained. The person would be fighting a never-ending battle.

**RAND’S ARGUMENT**

Rand holds that the heroic being will always be completely rational on every issue. However, how can a person do this? There will be instances when he/she will be persuaded to do something that is not logically rational. For example, a person walks past a new born baby and smiles instantly at it. Smiling at the baby has no rationale behind it. Smiling will not benefit the person or lead him/her to perceive facts more efficiently. Every person does irrational things. Would the heroic figure not smile at the baby or is he/she sufficiently in control of his/her body and emotions that he/she recognizes this as irrational?
Also, Rand believes that an individual will always be rational. Rationality is "the recognition and acceptance of reason as one's source of knowledge, one's only guide to action. It means one's total commitment to a state of full, conscious awareness, to the maintenance of a full mental focus in all issues" (Rand, Virtue 25). For Rand the individual is the only one that can be rational because he/she bases decisions on himself/herself. The individual is the only one that knows what is best for him/her. However, an individual's reason will not always be correct because he/she may have false premises or conclusions. For instance, a person might believe A is equivalent to X when really A is equivalent to B. However, the person thought he/she came up with the correct answer by using his/her mind in a rational way. The person did not see a certain angle to the problem or he/she left an essential element out and this is why he/she came up with the incorrect answer. Rationality sometimes can go astray if the premises or conclusions are incorrect. Rand believes that the heroic figures will not make these mistakes in their work, because of their stringent use of rationality. However, rationality does not entail that mistakes will not happen. The heroic figure is not above mistakes because he/she is just human.

Furthermore, heroic figures are not the only people who can be rational. For instance, a coward or altruist can be just as rational as a heroic figure. For example, the coward might choose not to fight, because the opponent is twice as big as he/she is. The coward is rational about the decision because he/she takes the facts of the situation and does what is best for
himself/herself. Also, the altruist will make rational decisions even though the decision may not benefit himself/herself. For example, the altruist will go about saving a drowning victim in a logical or rational manner. A heroic figure is not the only person who can be rational; other people can also be rational.

Also, Rand believes that the heroic figure must have a purpose to exist. The heroic figure's purpose is his/her work and his/her life. When dealing with his/her work, the individual will be uncompromising; and therefore, his/her best work will be produced. However, being uncompromising does not necessarily entail that the individual will do his/her best work. For instance, a dictator is planning a military invasion and he/she will not listen to his/her military advisor's ideas. The dictator does his/her work uncompromisingly and, consequently, inefficiently. He/she could have taken the suggestion of the military advisors and won the battle. Instead the dictator used his/her faulty reasoning and lost. It may not always be effective to be uncompromising. It depends on the situation and the issues. A person does need to discover and be uncompromising in some situations but not in all of them.

Furthermore, Rand says that a person must be an individual and work alone in his/her work in order to do his/her best work. Rand's point can be summed up with the old adage that a giraffe is a horse designed by a committee. However, not everything can be done by individuals alone. At times, individuals need the knowledge and support of his/her fellow workers. He/she may not be able to see all the angles of a problem or he/she may get
stuck at a certain point. For example, some groups or teams have
done outstanding works in the field of medicine. For instance,
it takes a team of highly skilled doctors and nurses to perform a
transplant operation. During the operation there will be
surgeons, nurses, an anesthesiologist, and other specialists that
must take part in the operation in order for it to succeed. An
individual by himself/herself can not perform the transplant
operation successfully. Groups are needed and have added to the
knowledge, understanding and advancement of life in society. An
individual can achieve success by working with groups as well as
by working by alone.

Self-esteem is the final attribute of Rand’s heroic being. In
order for the heroic being to exist, he/she must have high
regard for his/her life. The person will not sacrifice
himself/herself for anything that does not have great importance
to him/her. For example, if the heroic figure sees a stranger
drowning in a lake, he/she will not save the stranger’s life if
there is any danger to his/her own life. The figure is very
selfish and only does what is best for him/her. If the indi-
vidual sees a person drowning, does he/she really stop and think
"I should not save this stranger’s life, because the stranger’s
life is not as worthy to me as my mine." Instead, most people
will try to rescue the stranger or get help. Helping does not
make the person have any less self-esteem than the heroic being.
The person who is willing to help may have high regard for
his/her life, but he/she also has regard for life itself. Having
high regard for oneself does not mean that one can not help
others.
Another problem that Rand faces is that she believes that if one is able to conceive the heroic figure then he/she does exist. However, conceiving does not mean that something will exist. For instance, one can conceive of an extraterrestrial being. The being would have a purpose of just existing. The being’s looks and actions can be conceived in a person’s mind. In particular, one can conceive the same attributes for the extraterrestrial as for the heroic figure. For example, the being reached its purpose of arriving at the earth which the being had worked passionately to achieve. However, this argument does not prove that there is an extraterrestrial being. In order to believe this argument about the extraterrestrial being, one must conceive that the being does exists. This is also true about Rand’s heroic figure. One has to conceive that the heroic figure does exist. The conception of an idea does not prove that something exists. More evidence is needed to prove the existence of the heroic being.

Also, can Rand find historic examples to prove that a heroic being does exist? If the heroic being does exist, Rand should be able to give real examples in addition to the fictitious ones that she writes about in The Fountainhead and Atlas Shrugged, Howard Roark, John Galt and Hank Rearden. The heroic figure may never be able to exist, because people may not be able to fully achieve the features Rand attributes to the figure.

CONFLICTS BETWEEN RAND’S AND NIETZSCHE’S PHILOSOPHIES

First of all, Rand and Nietzsche disagree on the issue of
whether the super person exists. Rand believes that the heroic figure does exist, because one is able to conceive of the figures, plus the public has read her literature about the heroic figure. On the other hand, Nietzsche believes that the over-person can never exist — it can only be worked towards. For Nietzsche, a person will always fail to become the overperson, because a force, such as a stronger person, will stop him/her.

However, neither of these philosophers have created a workable doctrine for the heroic figure or overperson to exist. Rand's heroic figure can not be proven to exist, because there is no real examples of the figures. Also, Nietzsche's overperson can never be attained, so people will not be motivated to achieve this goal. A combination of some of Nietzsche's and Rand's attributes of the overperson and the heroic figure needs to be developed in order for a higher being to exist. The combination of the two philosophies will be discussed in the epilogue.

Another conflict in Rand's and Nietzsche's philosophy is the concept of 'will to power'. Nietzsche believes that the over-person has to have the will to power and to be in control of his/her environment which will include his/her work, people and surroundings. However, Rand rejects the concept of will to power completely. Rand believes the individual has no right to use force and control over other people. Leonard Peikoff, an heir of Rand, states "man's life, as required by his nature, is not the life of a mindless brute, of a looting thug or a mooching mystic, but the life of a thinking being and not life by means of force or fraud, but life by means of achievement -- not survival at any price" (6). Rand's heroic figure is not driven by power, but
instead he/she is driven by the will to do his/her work and productivity.

However, Rand does have an element of will to power in her philosophy. Her philosophy does not condone controlling someone for the sake of being in power. However, if someone is in the way of the heroic being and is stopping him/her from achieving his/her purpose, the heroic being must fight against it. The figure must be uncompromising in doing his/her work and do anything to accomplish it. For instance, in Atlas Shrugged, Hank Rearden, has an aspect of will to power in his character. Rearden uses the will to power to be able to produce a better steel product. He wages a war of concepts against his family, government and the society as a whole. He wants to be able to manufacture his steel the best way and to charge the price he wants for it. He fights and rejects his family, government and society, each of whom tries to stop him from producing his steel. Rearden does not compromise and does what it takes to produce the steel. This heroic figure, Rearden, has an aspect of will to power in his character. If the heroic person’s concepts are being suppressed, he/she must fight against the suppressor. Therefore, Rand does have a sense of will to power in her dogma. If the person’s purpose in life is being sacrificed, power must be used.

Another point that Rand and Nietzsche disagree on is the role of the heroic person or the overperson in society. Outwardly, Rand’s philosophy encompasses the individual while Nietzsche’s philosophy encompasses the society. Rand believes
that the heroic person is an individual that exists and produces only for himself/herself. On the other hand, Nietzsche believes that the overperson exists to be in control of the environment and society by using physical and intellectual power. However, both philosophies have elements of individualism and society built into them. For instance, when a person is an individual and works towards a goal of production, he/she will benefit the society once the goal is accomplished. The individual has produced something for the society even though he/she does it for himself/herself first. It will be seen in the following paragraphs that Rand and Nietzsche have both individualism and society built into their philosophies indirectly.

Rand’s heroic figure exists for himself/herself and is an end in himself/herself. For instance, Howard Roark, an architect in The Fountainhead, exists for himself because he wants to create his own buildings. However, the heroic being would contribute much to society, because he/she would be producing better products. For instance, when Howard Roark constructs his buildings, he is contributing to the society by creating buildings that are excessive to the people’s needs.

On the other hand, Nietzsche’s overperson exists for himself/herself in some degree, because he/she must be an individual in order to have the attributes of the overperson. However, the overperson is also contributing to the society by controlling the society. The overperson will make society better by using the will to power. The heroic figure and the overperson have characteristics that will both benefit himself/herself and the society as a whole. However, the two philosophies emphasize
the individual and society differently.

EPilogue

In society, people have held the view that the overperson or the heroic figure does exist. Each person has his/her own perception of a heroic creature. Some people hold their idea to be true because it gives them a sense of hope that this type of figure does exist. If the heroic figure does exist, then there is the chance the world could improve and be a better place to live.

Ayn Rand and Friedrich Wilhelm Nietzsche give hope that there is an heroic person or overperson. Each of these philosophers has created a doctrine of these persons so that all of us can strive to become the 'person'. However, these philosophers take a different view when describing the heroic person or overperson. For instance, Rand believes that the heroic figure emphasize the attributes of reason, purpose and self-esteem. On the other hand, Nietzsche emphasizes will to power and aristocracy. There are weaknesses within the doctrines of each philosophy that must be viewed. Also, the different attributes of the heroic person and the overperson conflict at certain points. Three main areas of conflicts are the following: the existence of the being, the concept of will to power and individual versus society. The conflicts must be studied in order to develop fully the concept of the heroic person and overperson.

A combination of attributes from Rand's heroic person and Nietzsche's overperson will lead to a more capable figure that can exist in society. This figure needs to have a purpose to
give him/her direction and a goal to strive towards. Also, the person needs to be committed to the purpose and use of intellectual power to achieve the goal. Intellectual power will let the person decide if it would be better to work with a group or by himself/herself. Furthermore, the person must want to accomplish the goal for himself/herself. An example of this type of figure might be seen in the film Chariots of Fire. The film is based upon British athletes who prepare and play in the 1924 Olympic Games. One athlete, Harold Abrahams, exemplifies these attributes. Abrahams’ purpose is to win the one hundred meter race and to be the fastest runner. He uses his intellectual power to accomplish his goals. For instance, in order to improve his running skills, Abraham hires a professional trainer because he cannot improve his running skills by himself. Also, he goes against his university’s motto of amateur athletes by hiring the professional trainer, because he knows the trainer will help him achieve his goals. Also, Abrahams uses his intellectual power to achieve his purpose of winning the race by working with a trainer, because he wants to win for himself and prove that he can do it. Abrahams exemplifies some of the characteristics of Rand’s and Nietzsche’s higher figure.

Rand’s and Nietzsche’s heroic person and superperson is above and beyond what can be achieved. Therefore, flexibility and a mixture of both philosophies needs to be incorporated into the concept of the super person.

Rand and Nietzsche demand rigorous attributes for their superperson. Also, they are uncompromising in that the super-
person must hold all the attributes. When someone is uncompromising he/she may miss opportunities and not grow as an individual. The person will not grow, because he/she is limiting his/her choices. If the attributes of the heroic person and overperson were more flexible and more mixed, then the person could choose the best method to attain his/her goals. For example, the super person could decide to work alone or with a group. The person would decide on the way that would allow him/her to successfully achieve the goal. In order for the super person to exist, flexibility in the attributes must be possible. The super person must choose his/her path in order to reach his/her goals. A person may choose some of Rand’s heroic figure and some of Nietzsche’s overmen characteristics to achieve the higher figure.
Works Cited


