

Ayn Rand's Edifice of Dramatic Characters in *We the Living*

Rehena. Sk

Department of Freshman Engineering, P.V.P Siddhartha Institute of Technology, Vijayawada, A.P. India

Santha kumari. K

P. B. Siddhartha College of Arts and Science, Vijayawada, India

Mani Bacchu

St. Peter's Engineering College, Hyderabad, A.P. India

Afsha Jamal

English Department, College of Arts & Sciences for Girls, Prince Sattam bin Abdulaziz University, Wadi Aldwasir, KSA

Nidhi Mishra

H & S Department (English), CMR Technical Campus, Hyderabad, India

Hari kumar. B

K.L.E.F, Vijayawada, A.P. India

Rama Devi. A

K.L.E.F, Vijayawada, A.P. India

Abstract—Ayn Rand's philosophy of Objectivism sparked a lot of interest and inclination among her readers, and even inspired them to form the Atlas Society in the United States. Her bestselling books *The Fountainhead*, *We the Living*, and *Atlas Shrugged* made history under the banner of American literature and enjoyed tremendous economic success as well. This study analyzes her autobiography *We the Living*, where she describes the hardships that aristocrats and business people endured and the brutality of communists. She implied that those in positions of leadership ought to have compassion while using their authority. Otherwise, no law can bring equal rights or peace to the people. Ayn Rand claimed that the narrative edifices the dramatic characters and the conflict between the individual and the state. This article recounts the tale of *We the Living* and the author's own impressions.

Index Terms—leadership, equal rights, brutality, compassion, conflict

I. INTRODUCTION

Ayn Rand, a Russian-American author, published her first book, *We the Living*, in 1936. Set in post-revolutionary Russia, *We the Living* is largely an autobiographical story that tells the tale of those who were oppressed by certain revolutionary people. Not only was it Rand's first book, but it was also the first piece of fiction written by a Russian that challenges both the communist ideology and the pre-civil war way of life in Russia. As a result, like *The Fountainhead* and *Atlas Shrugged*, two of Rand's later works, *We the Living* generated a lot of debate when it was first published. Still, it is this book that helps us most understand the origins of Rand's ideas and philosophical outlook that led her to be known as "The Russian Radical".

The main theme of *We the Living* is anti-communism and how communism stifles success - a theme similar to many of Rand's writings. The themes of family and the resilience of the human spirit are also covered. The events that take place in the book are real the characters and the plot are fictional. Moreover, though it is not one of Rand's most well-known books, it garnered generally favorable reviews upon publication and was acclaimed for its in-depth portrayal of Soviet politics. Still, reactions varied greatly depending on the reviewer's political beliefs.

II. CHARACTERIZATION

Ayn Rand's *We the Living* (1936) focuses on Kira Argounova, the young daughter of a wealthy family whose comfortable life is upended when the revolution deprives them of their fortune and pushes them into a struggle for survival.

The story opens with a packed train carrying a large number of passengers from Crimea to Petrograd. During the Russian Civil War, a great number of families lost their homes and jobs and were forced to relocate. One family that had traveled to Crimea four years before but now wished to return to Petrograd where they had left their home, textile factory, and other possessions was the Argounova family.

Along with his wife, Galina Petrovna, and their daughters Lydia and Kira, Alexander Dimitrievitch Argounova was traveling back home to Petrograd which was, incidentally, also the home of red-flag-free capitalism. The Civil War had ended in 1922, and the remaining remnants of the White Army had been drained. The country was now mostly controlled by the Red Army, while the White Army still held on in the south.

Kira noticed two posters hanging at the exit door when the Argounovs arrived in Petrograd. One bore a husky worker and the words, "Comrades! We are the builders of a new life." The other presented a huge white louse on a black background with red letters reading "Lice Spread Disease! Citizens, Unite on the Anti-Typhus Front!" (p. 31). Up to then, Petrograd had seen five years of revolution.

Maria, Galina Petrovna's sister, lived in Petrograd. They traveled to Maria's home to spend a few days there. Before the revolution, Maria's husband Vasili Ivanovitch Dunaev ran a successful fur business. He led a comfortable life with his wife, daughters Irina and Asia, and his son Victor. However, the government nationalized both their home and their business during the revolution.

Maria only halfheartedly extended an invitation to her sister's family because she was concerned about her family's food supply. Only students and employees of the Soviet Union received ration cards. Victor was a student of engineering, as was 18-year-old Irina. However, Asia was only eight.

Vasili became a househusband while Maria worked outside the home because he believed that the communist regime would eventually come to an end, and he could go back to his fur business. He would rather have died than served in the Soviet government. As a result, the entire family was dependent on the two ration cards they had, and Maria found it very difficult to feed her sister's family, too. Purchasing anything in a private store is incredibly pricey. They billed ten times more than the cooperatives that provided rations.

One day while they were eating, Irina asked about the fresh fruit in Crimea.

"Kira! Did you eat fresh fruit in Crimea?"

"Yes. Some," Kira answered.

"I've been dreaming, yearning and dying for grapes. Don't you like grapes?" (p. 36).

This was the harsh reality for those living in Petrograd.

They talked about the kids' studies after their supper. Lydia wasn't interested in continuing her education, and in opposition to the wishes of her family, Kira aspired to enroll in an engineering program. It was against their policy to serve in the Red Army and Communist Russia, and according to her cousin Victor, if she had chosen an engineering course, she would have served the country and built bridges, offices, and other things for the country.

Victor, Kira's cousin, adored her and took a special interest in her. He took her away one evening to show her the city. He confessed his love for her that night in the city's Summer Garden Park. However, Kira asked him to leave the area after admitting that she had never felt love for anyone. Alone, she later encountered a tall man who mistook her for a streetwalker as she neared him in the dark. They chatted for a while and Kira learned his name was Leo, and that he was a counterrevolutionary. Following their talk, they agreed to meet again at the same location in one month.

Kira showed a great deal of enthusiasm for her studies, but she had never shown any interest in her meals. Galina Petrovna felt sorry for her disinterest in getting rations because the entire family had been dependent on her student ration.

While attending her university, Kira encountered some students holding party meetings where there were motivational speeches on the party's values given by chosen party leaders and members. At one of these gatherings, Kira met Victor Dunaev, Comrade Sonia, and Comrade Pavel Syerov, among others. She also encountered a man who was quite tall, had a scar on his right temple and was wearing a leather jacket and a cap. His slow, self-assured gait resembled that of a soldier (p. 75). He was Comrade Andrei Taganov, a trustworthy and loyal G.P.U. member.

In the meantime, Leo kept his promise to meet Kira at the same location after a month, and she spoke with him for a while and left. Leo once visited Kira at her workplace and took her with him to the place where they would often meet. Kira also met with Taganov frequently at the institute and invited him to her house which made her family nervous because he was a communist.

One day Leo came to Kira's institute and brought her to their meeting place. However, some party members at her institute recognized Leo and soon called Kira to the party office and insisted she tell them all the details she knew about Leo because they knew he was an anti-communist and the G.P.U. was searching for him. Pavel Syerov even threatened Kira, but Taganov saved her from that malicious situation.

After a few days, Leo met Kira and announced that he would leave for Germany via a smuggled boat. If the G.P.U. or the military men caught them, they would be ready to accept their punishment. Kira told Leo she wanted to go with him. However, their plans quickly went awry because when they were sailing, they were caught by a cop named General Timoshenko.

Timoshenko arrested Leo and sent Kira to her family's home. After three days Leo was acquitted and released because Leo's father was Kovalensky, a great White leader who always fought against the Red Army. Andrei Taganov

met Kovalesky in the battle of Perekop. However, when Kovalensky had observed the Red Army's flag in a nearby village, he blew his brains out.

Leo went to Kira's house after his release and took her to his father's three-room house. When Kira returned home the next day, however, her parents asked her to leave. As a result, Kira went back to Leo's house and settled there with Leo doing his university course while Kira attended her institute.

Kira often met Andrei at her institute but didn't say anything about Leo, though she did tell Leo about her communist friend Andrei. One day Vava, the girlfriend of Victor, invited Kira and Leo to a party. Kira asked Andrei to accompany her to the party. She planned to introduce Leo and Andrei to one another. Though Andrei was a communist and not interested in parties, he accepted Kira's invitation. However, Andrei showed no interest in meeting Leo, so Kira did not dare introduce Leo as her lover.

One day Leo received an order from the communist office that it was ridiculous to have three rooms for two people and thus, he must vacate one room for another person. They vacated one room and arranged their furniture in two rooms. Later Victor came to their house full of envious comments about having two rooms for two persons. As a result, a lady named Marisha Lavrova moved into the second room the next day. Kira and Leo took the case to the people's court, but the verdict nevertheless favored Lavrova because her father was a factory worker and her mother was a peasant. Thus, Leo and Kira now had only one room.

Again, because Leo and Kira were students, they had their ration cards. One day when Kira was fetching her ration, Irina met her and told her about her parents' stark poverty. Immediately Kira gave her ration to Irina and requested her to give that ration to her parents. At night, while Leo slept, she cooked food and never let on that she was tired when he was awake. Instead, she went about her studies at the institute.

A few days later, Leo was suffering from a severe cough, but they did not have enough money to visit a private doctor. Meanwhile, Kira observed the awful death of Maria, her aunt and became more and more scared about the drastic health condition of Leo. She remembered the last words of Maria "Kira! I want to live! I want to live!" (p. 188). She asked Andrei, "Andrei, why doesn't your Party believe in the right to live while one is not killed?"

"In our fight Kira, there is no neutrality".

"You may claim the right to kill, as all fighters do. But no one before you has ever thought of forbidding life to those still living".

"When one can stand any suffering, one can also see others suffer. This is martial law. Our time is dawn. There is a new sun rising. We are in the path of its first rays and they will wipe out decades of future sorrow for every minute of ours". (p. 189)

Nonetheless, after their conversation, Andrei was moved by Kira's pitiful condition and gave her a roll of cash and recommended her for a job where she would start immediately. As a result, Kira lost her seat at the institute. She would later meet Andrei and say, "It's alright, Andrei. I know you couldn't help it." He answered, "I'd give you my place – if I could" (p. 212). Leo also lost his seat at his university. Victor, however, lost nothing because he joined the All-Union Communist Party with the help of sponsors he had selected to vouch for his proletarian spirit. Kira started her job and Leo also had found a job for Sunday; working with a group of street repairmen, he broke the wooden bricks of pavements. Unfortunately, his health deteriorated day after day. Kira insisted that he go to a doctor who told her that Leo was suffering from incipient tuberculosis and that putting him in a sanatorium would be best for him.

They went to State Hospital where the official in charge told her that there were private sanatoriums in Crimea which cost money. She asked Vava's father and was rejected. She was ready to sell her body to get money but made one last plea to the state. Meanwhile, Kira also went to Andrei after not seeing each other for nearly two months. Andrei expressed his love for her and she accepted his love and slept with him that night. She met Andrei frequently afterward, and in their conversations, she mentioned her starving family. She did not even have to ask as Andrei gave her every cent of his monthly salary. With that money, she sent Leo to the private sanatorium in Yalta, lying to Leo and telling him she had an uncle in Europe who agreed to send money to her.

After a few months, Leo came back with recuperated health. Shortly after, Kira arrived home one day to find Leo talking to a woman. Leo introduced her as Antonina Pavlovna - a neighbor in the sanatorium. A few days later, another person, Karp Morozov, showed up at Kira's house discussing business with Antonina and Leo.

Kira was introduced to Morozov, an assistant manager of the Food Trust run by the State Food Trust of the Union of Socialist Soviet Union. Kira understood that they would invest some money in an illegal business in which Leo was the main member. They assured Leo that if there was any danger, they knew a young communist friend who had good connections in the G.P.U. and would be his protector. Of course, they would not dare to mention his name. Kira warned Leo that while the others were investing money, he was investing his life. Unthwarted, Leo said, "I'm glad to find some use for it" (p. 284).

Though Kira begged him not to have any part in the scheme, Leo ignored her pleas. He didn't want to spend his whole life under the shackles of Communist principles. He started his business with Morozov and Antonina and was ready to face risks. The mastermind behind their illegal business was Pavel Syerov, a famous communist party member.

Victor's sister Irina had an affair with a man named Sasha who was up to his neck in counterrevolutionary plots. As a result, Victor was against his sister's relationship with Sasha and informed the G.P.U. about Sasha. Soon after, the officials arrived at Victor's house and arrested both Sasha and Irina. Sasha was sentenced to ten years in a Siberian

prison for counter-revolutionary activity, and Irina was sentenced to ten years in a Siberian prison for assisting a counter-revolutionary. Before they were sent away, however, Irina asked permission to marry Sasha. The wedding was performed in a bare hall of the G.P.U. and Vasili and Kira were the witnesses. Afterward, Sasha and Irina were sent to different places in Siberia.

One day comrade Timoshenko, by then booted out of the G.P.U. for being unreliable and not revolutionary enough came to Andrei's home. He immediately started complaining about how hard it was to get a convenient house for the great soldier Andrei but how easy it was for the backbiter Syerov to do so. He said, "It wouldn't be hard for any bastard that uses a Party card as a butcher knife.

One day Kira received a phone call from Morozov telling her to come get Leo and take him home. Leo has gotten himself into some trouble after he and Antonina had a party the previous day where Leo had thrown money at the waiters and paid ten rubles for every cheap glass he had broken. Morozov asked Leo where he got the money he seemed to be so freely throwing around. Leo told him that Antonina had given the money to him. Morozov then asked Antonina about the money and she replied she got the money from his package. Morozov became very worried because he had to give that money to Syerov. If he did not, Syerov would kill him. He cursed at Antonina.

At that same moment, Syerov had promised a bracelet to a whore, but didn't have enough money to pay for it. He phoned Morozov and the Food Trust. Morozov did not answer. Instead, he hid in the darkness of his house. Eventually, Syerov went to Morozov's house and rang the doorbell in vain. When no one answered the door, Syerov wrote him a note: "Morozov You God-Damn Bastard! If you don't come across with what's due me before tomorrow morning, you'll eat breakfast at the G.P.U. and you know what that means. Affectionately, Pavel Syerov" (p. 366).

He dropped the slip under the door and left. After fifteen minutes Morozov picked up the slip of paper, read it and crammed it in his pocket. He reproached Antonina bitterly and went to the European roof garden to arrange money for Syerov. He whispered confidentially into the different ears of five corpulent men. At the end of two hours, he had the money in his wallet. There, comrade Timoshenko stopped him and talked to him about the party and the treacherous deeds of party members. When Morozov took out his handkerchief to swab his forehead, the crumpled paper fell to the floor. He kicked the paper with his foot and it rolled under an empty table. After Morozov's departure, Timoshenko picked up the paper, read it and wrote a letter to Andrei (p. 379):

Dear Friend Andrei,

I promised to say goodbye and here it is. It's not quite what I promised, but I guess you'll forgive me. I'm sick of seeing what I see and I can't stand to see it any longer. To you – as my only legacy – I'm leaving the letter you'll find enclosed. It's a hard legacy, I know. I only hope that you won't follow me too soon.

Your Friend,
Stephen Timoshenko

Andrei, wanting to take action against the situation, submitted the letter to a higher party official. However, the crafty Syerov deceived the higher authorities who ordered Andrei to check Leo's house and, if necessary, be ready to arrest him. Andrei, along with four soldiers, went to search Leo's house. In the closets, noticing the dresses of Kira and the smell of a French perfume that Andrei once presented her, he asked Leo, "Whose are these?"

"My mistress" Leo answered (p. 398).

When Kira entered the house soon after, Andrei's face was expressionless. He arrested Leo. Later Kira went to Andrei and expressed her deep suffering and struggle under the Red Flag's rule. She told him that she spent time with him only for money like a prostitute to save the life of Leo and now he himself carried Leo's life. Then she explained how much trouble she faced when putting Leo in the sanatorium. She told him about what the government doctor said and how the party commissar treated Leo and questioned him. "Why should one aristocrat die for the country, blemished by iniquitous proletariats?" She added, "You (party people) came and you forbade life to the living. You've driven us all into an iron cellar and you've closed all doors, and you've locked us, airtight till the blood vessels of our spirits burst!" (p. 404).

Andrei understood her anguish and said, "You've done me a great favor by coming here and telling me what you've told" (p. 405). He dropped her back off at Leo's house and assured her not to worry about Leo. He went to Syerov and persuaded him to liberate Leo from the party office by any means. He intimidated Syerov, telling him that if he did not try to set Leo free, he would give the Photostat copies of his letter to all the party members. Under Andrei's pressure, Syerov released Leo. Later, Andrei told Leo and Kira that if they faced any trouble with Syerov in the future, they would threaten him with the Photostats.

"And....the Photostats?" Kira whispered. "Where are they actually?"

"There are no Photostats", said Andrei.

She asked, "Andrei, why did you want to tell us about Syerov's letter?"

"So that you'd know in case . . . in case anything happened to me."

"What is going to happen to you, Andrei?"

"Nothing . . . Nothing that I know of". (p. 421)

When Andrei was leaving their house, Leo asked, "Just why did you do all this? Just what is Kira to you?" Andrei looked at Kira. She stood silent, erect, looking at them. She was leaving it up to him. He turned to Leo and answered: "Just a friend" (p. 422).

Andrei was transferred from G.P.U. because of a questionable speech he made at the next party meeting. He asked the party officials and members so many questions which, though reasonable, were considered not in line with the party's ideals. He asked why they should slay counter-revolutionaries so mercilessly. They also had the complete right to live in their country. Why should they tear husband and wife, father and children, lovers and send them to prison? They could not enslave man's mind. He said, "Do we want to feed a starved humanity in order to let it live? Or do we want to strangle its life in order to free it?" (p. 409).

Thus, he was transferred to another office as a librarian until one day when he could no longer bear his inner torment and committed suicide.

All the papers published news of his death. His funeral was a rather large one with all the workers of Leningrad marching behind his red coffin.

Kira also attended his funeral and questioned whether it was her who had killed him, the revolution or both.

When she returned home, Leo asked Kira about her relationship with Andrei, "Were you Taganov's mistress? Were you? Yes or no?"

"Yes."

"All the time I was away?"

"Yes."

"And all the time since I came back?"

"Yes" (p. 440).

Leo said that Syerov had told him that information. Until that time he felt that she was his last hold on his self-esteem, and he was afraid to face her and hurt her. He had decided to go abroad three days before with Antonina but hesitated to tell Kira because of her love and fidelity to him. Now, however, he had no feelings and no restraints in this country and was ready to go abroad. Kira went back to her parents. It was unbearable for her to leave Leo and spend her remaining life without him in this country. She applied for a passport to travel abroad, but it was declined. On her last attempt to leave the country, she was shot dead by the border guard Ivan Ivanov. Even in the last moments of her death, she was thinking about Leo. She remained loyal in her love for Leo, made clear in her own words: "When a person dies, one does not stop loving him, does one? (p. 443). She was swindled by the egotistical human Leo, and this was the end result of her struggle.

What is perhaps most unique about this novel is Ayn Rand never mentions the name of God or religion. Conversely, without mentioning religion, she has illuminated the concepts of loyalty, empathy, values, and so on. However, in countries like India, people believe that their religious stories and their culture teach them values and morals.

Most of the time, religion teaches us all of our morals and values through the use of mythological fables. After a certain age, we outgrow the dogmatic aspects of organized religion and other cultural conditions, despite the fact that they are unavoidably very important in developing a child's character. This is crucial since failing to do so would only result in the retention of stereotypes and other unconscious prejudices engendered by the culture and its variations. People in the modern world frequently experience life moments where they pause and reflect on their own existence, asking questions about the meaning of life and why they are here. Many people at various phases of life are struck by this point.

This query lights a fire in the minds of all philosophers that will not go out until they pass away. Normal individuals may have this subject on their minds, but they usually do not pursue it because doing so would require them to examine their own views and the personal prejudices that go along with them. Some individuals simply never ask. They simply exist and pass away. It is up to each person to reflect on and analyze their own values and beliefs. Our ideals change as we advance in human development.

When people claim to be looking for a purpose in life, they actually mean that they are trying to locate the ideas and behaviors within themselves that they have never before questioned and are prepared to stretch their minds beyond limitations and the bounds of convention. Because it takes a lot of patience to correct our ideals through the trial and error of our actual acts, this is frequently an existential struggle and a difficult journey. This initial discomfort of blindly adhering to social norms and expectations has had a significant influence on how some fans of Ayn Rand began their exploration of philosophy in general.

This is not because they neglect the concept of God or religion; rather it is because they never question the unquestionable in dogmatic viewpoints and frequently fail to grasp the big picture. Humankind can only advance as people by constantly asking "Why?" Then, they can discover that religion and God are concepts that humans created in an effort to create a feeling of community and order in life and avoid the chaos that follows from their irrational animalistic urges for survival by asking questions.

In order to ensure his survival throughout human history, man has evolved not as an individual but as a member of the pack. A man who is expelled from a pack is unable to survive on his own. The innate human desire to be a part of something larger than ourselves such as a group or society offers us a sense of security, and this sense of security is nothing more than a survival instinct that our ancestors had when they first roamed the African plains. Indeed, all ideas that have developed from human cognition have deeper origins in the instincts that have developed to maintain survival.

III. ANALYSIS OF THE IDEOLOGY

Defining these ideas objectively and highlighting the crucial idea that people interpret facts and ideas in various ways that lead to various philosophies that they apply to their daily lives, religion is merely a philosophy that describes a particular way of living. Some people have spent their entire lives searching for the true meanings of various notions, including the idea of life. They often discovered the answers in philosophy.

A complete understanding of who we are and how we came to be is what philosophy is. It offers us a way of life with clear concepts and values to uphold. Furthermore, metaphysics is the most significant area of philosophy since it provides an answer to the question of existence and its purpose. Out of metaphysics comes epistemology where the origins and nature of knowledge are the focus. After this comes ethics which creates morals and values based on this knowledge and helps us guide our decisions through our actions. Finally, we move on to politics and aesthetics, which are just modern-day applications of philosophy.

Overall, philosophy affects our thinking so profoundly that we are unable to fight it. Everyone has their own philosophy of life, even if they aren't consciously aware of it. Everything we go through in life, particularly in our early years, is encoded in our subconscious. Our instincts are a reflection of our subconscious mind. Consequently, we should never dismiss our instincts with a simple sigh. Instead, we should challenge our instincts because doing so reveals much more about us, especially any hidden prejudices we may have.

Concerning Ayn Rand and her writings, it all begins when we understand the readers who have read *The Fountainhead* and experienced the kind of feeling that freed them from the guilt they had been carrying around for years for being different, for holding opinions that were contrary to the norm, for being open about their own thoughts and ideas, and generally for just being non-conformists. However, if we look at all of the historical advances in science, technology, and philosophy, nearly all were brought about by individuals who were free from the constraints of conventional thinking. Using that logic, Ayn Rand's book was a tribute to all the individualists who challenge conventional wisdom to pursue their aspirations.

The most significant idea in the book—rational self-interest—was examined because it forms the basis of Ayn's philosophy. Every living thing on this planet has a survival instinct built into it. Throughout the course of human evolution, every instinct we have developed has been focused on maintaining our survival. To put it simply, this is selfishness. However, being egotistical is necessary for our existence. To assure the survival of the progeny, every creature that reproduced throughout the ages acted selfishly. Dr. Richard Dawkins delves considerably more into this in his well-known book, "The Selfish Gene". Rand was referring to survival as a means to your own purposes when she spoke of rational self-interest.

The reverse of this is nothing more than living off of people as a means to your own purposes, leeching like a parasite. If success is attained via your own efforts, rational self-interest eliminates all the guilt connected with it. The protagonist of *The Fountainhead*, an architect who does not compromise his morals and pursues success despite all the conventions held in the architecture industry that prevent innovation, investigates this. The dynamics of those who endure rejection and social expectations in order to ultimately succeed against all odds by making sacrifices and having faith in their own ability are explored.

Her magnum opus *Atlas Shrugged* is the ultimate reflection of her philosophy of Objectivism. John Galt's speech from the book is Ayn Rand speaking indirectly to the whole world about the importance of philosophy and how it guides us through life. How important it is to never compromise your values and grovel to any adversities in any shape or form that stops you from chasing your goals.

Atlas Shrugged, her most famous work, represents the pinnacle of her Objectivist philosophy. Ayn Rand is subtly conveying to the entire world the significance of philosophy in life and how it helps us to navigate it in John Galt's speech from the book. How crucial it is to never compromise your morals and submit to any difficulties that prevent you from pursuing your objectives. Ayn Rand's capacity to define the ideas we hold dear is what the researchers find most fascinating about her. Her understanding of how the mind works, starting with the fundamentals of acquiring letters and words and connecting them to create concepts with meaning, is immeasurable. Her examination of the psychological significance of philosophy and the human mind is a hallmark of her intelligence.

Her capacity to provide unbiased definitions of ideas like love, friendship, and so on makes readers think in a unique way. For instance, everyone has a different definition of love. Some people claim that love is unselfish, unconditional, and so forth. These meanings are highly individualized since they develop throughout the course of your own life. However, one needs to consider in terms of higher abstractions in order to define love objectively. Love, according to Ayn Rand, is an emotional reaction to the virtues we perceive in others. There is no definition that can compare to this one. Everyone will experience this—people with compatible values will fall in love. The values in this situation can be substantial or terribly shallow. Because of how well their ideals align, two shallow individuals might also fall in love with one another.

Because they are a reflection of your ideals, the person you fall in love with might help you learn more about yourself. Furthermore, the concept of unconditional love is a myth. Love is the deepest form of selfishness because it makes you want the other person for yourself and teaches you to be unselfish via your actions.

Ayn Rand is a genius in both literary and psychological terms because of her deeper examination of human psychology on a subconscious level to challenge all of the emotions we feel and look into the causes of the origins of emotions. She strictly adhered to her morals throughout her life. She carried the torch for individualism in a more

general way. Her personal philosophy of life is evident in the fervor with which she lived her life. Everything dates back to her early years in the Soviet Union. Her family was still financially secure during the communist era, but she abhorred every facet of communism since it restrains human intellect and slows down progress.

Early in her life, Ayn was exposed to short stories that praised human potential and the power of nature's transformation. This idea of appreciating life and the human mind germinated, took shape, and developed into a tree that eventually became the most significant life philosophy - Objectivism. Greek literature served as her gateway into Western philosophy, and the impact of philosophers of the Enlightenment helped her to set the meaning of life into stone. She found herself a misfit in the Soviet Union while studying philosophy in college and was ostracized as an outcast for not adhering to the prevalent ideologies of communism.

As a result of being introduced to American Motion Pictures, she learned about the genuine potential of people and how it was honored without guilt-tripping viewers into achieving their goals and accomplishments. She then made the decision to permanently leave the Soviet Union. She traveled to the US and began her career in Hollywood as an extra. Being from a theatrical family since her undergraduate days, she initially pursued performing but later aspired to compose plays for the movies. She soon met her true love and married an American on one of these Hollywood film sets.

Rand's endeavor to fulfill her childhood dream of becoming a writer started at this point. She finished her novels while doing odd jobs to make ends meet. After first being turned down by a few publishers, her book *The Fountainhead* was eventually published to great success. It gave so many young people who were struggling with self-doubt and looking for a direction in life inspiration to follow their ambitions guilt-free. She quickly gained notoriety for her unreserved endorsement of capitalism and her primary philosophical tenet, which is rational self-interest. Even today, her Objectivism concept continues to influence countless people all over the world.

Her response to the most crucial branch of philosophy, metaphysics, is the primary factor in her philosophy's success. Any philosophy, whether it is one based on religion or one based on another "ism", must have a metaphysical foundation. Any religion you might examine has one thing in common with the others, namely a philosophy that emphasizes the primacy of consciousness.

Rand clarifies this by arguing that existence exists in her metaphysics. She simply accepted existence as something that exists in response to this vexing question of existence. A is A. Identity law. Without question, her epistemology, which establishes metaphysics, holds that the best method for acquiring and evaluating knowledge is logical reasoning and that the human senses are the primary source for understanding reality. This clarity of the underlying principles of her philosophy inspired her to develop impartial definitions for every subject in existence. The metaphysics of objectivism is "existence exists", and the epistemology of the human senses is applied to ethics as logical justification for morals and values.

Despite being an atheist, it is a great irony that Conservatives revere Ayn Rand as the leader of their respective groups. However, Rand outright dismissed these religious right-wing revolutionaries as crazy people. She was never interested in having any connection to them. She was pro-choice from the beginning and remained so to the end. In numerous news pieces, she expressed her opinions on a variety of national issues, including the Vietnam War, feminism, and abortion. She vehemently disagreed with Ronald Reagan's policies, which she said were driven by religious sentiments, and she foresaw the country's impending demise.

A trademark of an intellectual is the ability to foresee the future using logical reasoning based on an understanding of people's psychology and philosophy, in addition to analyzing and opining about the cultural and political milieu of a nation. According to her definition of art, reality is selectively recreated depending on metaphysical value judgments. A society's cultural attitudes are reflected in its art. You only need to look at a community's most well-known works of art to study its society or culture. The most widely recognized artwork represents the mindset of the majority because art is subjective. She foresaw the contemporary Western world's principles falling apart morally.

The ideology of Ayn Rand and its effects on the populace are revealed in the lengthy, intricate speeches of Howard Roark and John Galt. Nevertheless, if *We the Living* was the only thing she ever wrote, Rand would undoubtedly now be praised as one of the lesser 20th-century descendants of Dostoyevsky. The personalities of Andrei Taganov and Timoshenko, Pavel Syerov, Morozov, and Victor, Kira and Irina, Vava, Vasili, and Maria represent idealistic communism, cynical communism, defiant individualism, and hopeless individualism, respectively. However, she did write more, authoring *The Fountainhead* and *Atlas Shrugged*, which are significantly superior by the standards of the Russian intellectual tradition and with greater intensity. The individuals' beliefs are more intriguing, the storyline more effectively pits them against one another, and the epiphanies at the end are more profoundly compelling.

Victor, a devout nobleman, is compelled to change his mindset in order to live a peaceful life free from stress. Although he harbors aristocratic beliefs, he covertly suppresses them and appears to act in a communist manner for his personal gain. He lacks the courage to confront the difficulties and anxiety brought on by the Russian government. Galina Petrovna, Kira's mother, is initially a fierce aristocrat as well, but she gradually changes her opinion and turns proletarian. She takes pleasure in her job as a teacher. Andrei Taganov, a moral idealist who supported the communist cause during the revolution, valiantly repudiates it and even stops the death of the useless Kovanlensky. At the very end, Timoshenko goes against communist ideas by killing himself in an effort to end peonage. He has contributed greatly to

the party and taken part in the revolution, but after some time he becomes frustrated by the actions of communist leaders.

When we come to Ayn Rand's three great novels, *We the Living*, *The Fountainhead*, and *The Atlas Shrugged*, out of five protagonists, three are women and two are men. However, the great preponderance of her other characters, major and minor, are male. Her main female characters share certain characteristics. They have slender physiques, defiant stances, and inner calm. Rand's creation of women is different from others. It is a little bit eccentric and preposterous. In *We the Living*, though Kira Argounova has never seen Leo Kovalensky before, she is willing to let him believe she is a prostitute rather than let him go out of her life. Without asking her parent's permission she is ready to elope with Leo. She loves Leo dearly. She becomes Andrei's mistress in order to obtain the funds necessary to send him to a sanatorium in Crimea because she places such a high value on his health. She has already put herself in danger by trying to leave with Leo, even though she doesn't even know his name. To preserve Leo's life and honor, Kira tells lies to both Andrei and Leo. She lies to Leo about where she obtains her money and lies as a lover to Andrei in order to obtain cash.

In Valerie Loiret Prunet's opinion, "Rand has created in Kira an emotionally powerful monument to the feminist concern for synthesis. In the style and substance of *We the Living* more directly has than in her other works of fiction, Rand has provided with a model of integrated female hero, who seeks a triumph over dualities and who yearns for human synthesis that ultimately transcends gender." She has made the decision not to go back to Russia for these causes. She uses her novels to communicate her anti-communist ideas through monitoring the unrest among the populace.

IV. CONCLUSION

In *We the Living*, the government workers and communist party officials stand in for the proletariat. Everywhere we look, we see nobles with distressed faces and party members with charming features. By their unintentional behavior, party members like Syerov and offspring of the proletariat like Marisha obstruct the chambers of aristocrats. Therefore they represent the bourgeoisie and engage in oppressive practices and subversive behavior. Children of powerful families who amassed fortune through ardor and hard work under imperial control, Kira and Leo are battling to free themselves from the oppressive system. Although Andrei Taganov is a party employee, he also exemplifies the bourgeoisie because he offers Kira money to feed her family and finds her a job right away. Aristocrats who lost their properties and businesses are leading a humiliating life while other communist leaders are living an exhilarating life thanks to their positions and party cash. The anguish of the proletariat is represented through Kira's voice and Irina's agony.

Rand's women characters are very strapping and dominating. When discussing the role of women in literature, there is one important change we must consider in the existence of women. "The representation of women in literature, then, was felt to be one of the most important forms of 'socialization', since it provided the role models which indicated to women, and men, what constituted acceptable versions of the 'feminine' and legitimate feminine goals and aspirations" (*Beginning Theory*, p. 122). Despite the fact that many people were unable to comprehend Rand's beliefs and philosophy, they were nonetheless impressed by her brilliance, literary prowess, objectivism, multifaceted personality, etc. She is indeed a gift for the writing community and a foundation rock for readers who are driven. She has reshaped writing culture and left an enduring imprint on literature.

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Sk. Rehena received B.A., M.A., M.Phil and Ph.D degrees from Acharya Nagarjuna University, Guntur. She has two Patent published in her name. She has been working in P.V.P. Siddhartha Institute of Technology as an Assistant Professor of English in the Department of Freshman Engineering since 2008. She has published over 23 articles in international journals of repute. She has published five articles as book chapters with ISBN. She has participated and presented research papers on 52 diverse topics in both national and international seminars and conferences across the country. She has also attended 15 workshops and 25 training programs as well.



K Santha Kumari is working as an Assistant Professor in English in P. B. Siddhartha College of Arts and Science. She received best student award for her Masters Degree in English. Some of her papers received best paper award. She received an award from Department of Language and culture on International Women's Day for her contributions in the field of literature. She completed her junior research fellowship from Ministry of Culture, CCRT, and New Delhi. She has got 2 translations to her credit. Barber, the King and Wandering Clouds are the titles of those dramas which are originally written by Dr. D. Vizai Bhaskar, a former CEO, Department of language and culture, Andhra Pradesh.



Mani N Bacchu has been working as an Assistant Professor of English at St. Peter's Engineering College since June 2022. She has nine years of experience teaching UG and PG students. Moreover, Dr. Bacchu has published four papers in highly reputable journals.



Afsha Jamal is an Assistant Professor at the Department of English Language and Literature in Wadi Aldwasir. Presently she works in Prince Sattam bin Abdulaziz University. She has published 27 research papers in International Journals and 3 in National Journals. A scientific research project entitled Action Research to Enhance Speaking Skills among Female Graduates of Arts @ PSAU at the College of Arts & Science for Girls was successfully completed in 2018.



Nidhi Mishra has been working as an Assistant Professor in CMR Technical Campus, Hyderabad - H&S Department (English) since 2017. She has three Patent published in her name. She has written a voluminous work of Hindi - Hindi English Dictionary (Enlarged Edition) for M.I. Publications. She has been a Session Chair for International Conference on English Language, Literature, Communication Skills and Soft Skills (ELLCS). She has been a subject expert of Board of studies for MRIET & CMR IT Hyderabad. She is also a Chairperson of Board of Studies for CMR Technical Campus.



Hari kumar. B started his career as lecturer. He feels blessed to become a part of MVGR College of Engineering in the year 2011 and continuing his services. During his services he presented 10 papers at various national and international seminars. He published 10 papers in various journals like ELTAI, IJOES as well as 2 papers in web of sciences to his credit. He posted 40 poems in storymirror.com an open platform for poets and story writers.



Rama Devi. A has been working as an English teacher since 2006. She has worked as an Asst. Professor at MVR Engineering College and GDMM Engineering College, Vijayawada for 10 years. Additionally, Dr. Amara has been an Assistant Professor at Koneru Lakshmaiah Educational Foundation for five years. Moreover, she has attended 30 national and international conferences and presented papers. Her articles (eight international and two national journals) were published in international and UGC-recognized journals.