

*About Kindness, Altruism and
Modern Altruism-the Good, the
Bad and the Ugly.*

ALTRUISM: The Good, the Bad and the Ugly

by Valdemar Malin

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ALTRUISM



THE GOOD, THE BAD
AND THE UGLY

VALDEMAR MALIN

Altruism, the Good, the Bad and the Ugly

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ABOUT THE AUTHOR

Dr. Valdemar Malin, an internationally recognized engineer and scientist, was born in the former USSR. He spent the first half of his life living behind the Iron Curtain until he immigrated to the US. Since then, he worked in private industry and academia on numerous projects sponsored by industry and the U.S. Government agencies. During his distinguished career in the US, Dr. Malin has published more than 50 scientific articles and books. He has also received numerous national and international awards for his advanced research and technological innovations. Dr. Malin is a Fellow of the American Welding Society.

In this book, Dr. Malin reveals inconvenient truth about altruism and its hidden, treacherous agenda. He exposes its unnatural demands to live and sacrifice for others and its ambiguous and deceiving appeal to selflessness and kindness. As his previous book “Nature vs. Man,” this book is a siren to alert people, this time to a hidden danger of altruism that is creeping into our life—unnoticed, uninvited and destructive.

TABLE OF CONTENTS

PREFACE	5
Original Altruism: Mind vs. Lungs	5
The Imposter	10
What a Mess!	14
Guide, Format and Objectives	17
PART I—COMTE’S ORIGINAL ALTRUISM.....	21
Chapter 1 - HOW PIGLET BECAME ALTRUIST	21
Winnie the Pooh Opens the Debate on Altruism	21
Nature: What the Hell Are You Doing, Piglet?	25
My Own Scenario of Disney’s Episode (with Finale)	27
Chapter 2 - MAN WHO LIVED FOR OTHERS	33
Who Was George R. Price?	33
Why George Price Was in Oblivion for So Long	37
Why George Price Is Not a Hero, But Piglet Is	39
Real Legacy of George Price	42
Chapter 3 - TERRA INCOGNITO “ALTRUISM”	45
Big Hearts	45
What It Means to Help Others	49
Milestones of Live-For-Others (LFO) Altruism	53
Were Mussolini, Hitler, Stalin and Mao LFO Altruists? ..	58
Chapter 4 - ALTRUISM: LIVING FOR OTHERS.....	63
Comte’s Altruistic Doctrine	63
The 1 st Comte’s Altruistic Concept: Live for Others	67
USSR: the First Tryout of Comte’s Altruism	71
What Does It Mean to Live for Others?	82
Chapter 5 - COMTE’S ALTRUISTIC SOCIETY	85
USSR: Life in Comte’s Altruistic Society	85
LFO Altruism: How It Affects Your Life	90
From Altruism to Economic Equality, to Socialism	98
Altruistic Society: Reality or Fantasy?	100
Chapter 6 - HOW LION VANISHED FROM CAGE ..	107
How Lion Disappeared from a Cage.....	107

Caroline, You've Spilled the Beans!	110
Nature: Caterpillars and Butterflies	115
PART II—MODERN ALTRUISM.....	119
Chapter 7 - WHAT IS MODERN ALTRUISM?	119
Yashka, My Unlikely Teacher	119
What Is Modern Altruism?	123
Nature: More for Less or Less for More?	127
Does Modern Altruism Help Others?	130
Modern Altruism: Egoism in Disguise	133
Chapter 8 - THE TROJAN HORSE	137
Modern Altruism: Unanswered Questions	137
How Kindness Was Converted into Altruism	142
How Modern Altruism Morphs into Comte's Altruism ..	149
Modern Altruism Is the Trojan Horse	151
Chapter 9 - EFFECTIVE ALTRUISM.....	155
What Is Effective Altruism (EA)?	155
Was Michael Jackson an Effective Altruist?	160
Critique of EA: Barking Up the Wrong Tree	164
Comte's Roots of Effective Altruism	169
Effective Altruism, Comte and Globalism	171
Chapter 10 - PATHOLOGICAL ALTRUISM	177
What Is Pathological Altruism (PA)?	177
Is Pathological Altruism a New Trend?	181
Interview with Barbara Oakley	185
Chapter 11 – ALTRUISM VS. EGOISM	193
The 2nd Comte's Concept: Eradicate Egoism	193
Truth about Biological Altruism	196
Learned Altruism vs. Inborn Egoism	198
Breeding Altruists.....	202
Nature: Heredity and Altruism	207
Altruistic Gene: Was It Really Found?	211
Chapter 12 - CAN ANIMALS BE ALTRUISTS?	217
Debate on the Plane	217
Nature: Blackie, the Cat, and the Lazy Bums	220
Can Living Beings Be Altruists Like People?	223

TABLE OF CONTENTS

Slimy Mold in Love	228
SUMMARY	237
ADDENDA: NATURE VS. ALTRUISM	247
ADDENDUM A: ACKNOWLEDGEMENT TO NATURE.....	249
Why did I Seek Advice from Nature?.....	249
Wisdom and Ingenuity: Nature vs Man	252
How Nature Manages Life	253
Nature and Organization of Society	255
ADDENDUM B: NATURE AND ITS APPEAL	259
Nature, Man and Altruism	259
Appeal to Nature: What Is Natural?.....	262
Why Appeal to Nature Is So Politically Charged	267
ADDENDUM C: HUMAN NATURE.....	271
Miraculous Transformation of Billy Ray Valentine	271
Does Human Nature Exist?.....	273
Biology: Human Nature vs. Altruism	275
Human Nature: Politics and Ideology	279
Altruism and “Is-Ought” Debate.....	281
REFERENCES	287

Chapter 8 THE TROJAN HORSE

This chapter will address unanswered questions: how and when Comte's altruism morphed into modern altruism; what modern altruism is needed for, and who needs it. It explains how altruism became an impersonator of kindness and selflessness; and what are the differences between these three unlikely friends. And finally, it reveals that modern altruism is used as the Trojan horse to cover for, preserve and revive Comte's LFO altruism.

Modern Altruism: Unanswered Questions

Auguste Comte invented the original altruism far back in the 19th century as an alternative to egoism. Then when, how and why was it replaced with modern altruism of selflessness and kindness that claims to be an alternative to egoism too? If genuine selflessness and kindness have been serving humanity for a long, long time before altruism, why do we need modern altruism that claims to be selflessness and kindness? Why do we need such duplicity and who is the beneficiary of it? These and other similar questions are still unanswered, even today.

The purpose of this book is to answer these and many other unanswered questions. Not easy questions, though, there is so much confusion when it comes to interpretation of altruism. Therefore, before I throw my hat into the ring, let's hear what the proponents of altruism have to say about it, first. Oh, here they come again ready for a debate! Let's listen to their explanations.

"So, what was the reason for replacing the definition and meaning of Comte's altruism with those of modern ('real') altruism that emerged not long ago?"

"The reason is that Comte's altruism is not attractive any longer, it is too extreme. Therefore, it was replaced with more attractive version—real altruism. The old Comte's altruism is not currently in use because it may give the new good altruism a bad name by association."

“New version? If the “real” altruism is just another *version* of altruism, it should still have some relation to the unattractive Comte’s altruistic doctrine.”

“Not at all. The real altruism has nothing to do with Comte’s altruism. It is an absolutely different concept. It came naturally as gradual evolution of an aged idea.”

“Strange. If Comte’s altruism evolved naturally into “real” altruism, if it has nothing to do with the latter, why was the original term “altruism,” the symbol of Comte’s altruistic doctrine, still preserved even after it was discredited? Dinosaurs evolved into birds also, but no one calls birds real dinosaurs?”

“Altruism was a convenient term to describe a family of good human traits and behaviors, such as kindness, selflessness, benevolence, compassion, generosity, charity and others. All these noble terms describing helping behavior are combined and substituted for a single term—the real altruism.”

“Are you saying that this diverse family of terms known to and used by humanity for millennia were simply pushed aside by the new, unknown term altruism? A stranger raids their family home and ejects all of them without their consent. He announces that he is a new owner now. And from now on, he will help others personally and at his discretion. Doesn’t it look like a hostile takeover?”

“Of course, not. It was done for the sake of simplicity, only. The definition encompasses all these noble acts because the real altruism has a noble goal—to help not just individuals, but rather the *entire society or the world*.”

“Wait a minute! Comte’s altruism claims to have the same goal. Then why was it removed from the public sight?”

“It was not removed. It is still there as a footnote in history of altruism, and it is called *moralistic* or *ethical* altruism now.”

“Thank you so much for your insight!”

You see, folks! Moralistic, ethical altruism! Give me a break! What a blasphemy to give such honorable commendation to the bloody Comte’s doctrine. It’s just like praising the Butcher of Uganda Idi Amin for his moral and ethical animal-rights activism.

(Well, didn't he try to alleviate hunger among poor crocodilian families by feeding them his...critics)?

So, when and how did it really happen? How did the original Comte's altruism morph into modern altruism of kindness and selflessness? This is a subject of debates and one of the reasons for the existing confusion about altruism. Let me shed some light on this issue.

Of course, this morph did not happen naturally as a result of evolution. Evolution, as designed by Nature, is a gradual and spontaneous process. This is not the case with Comte's altruism. Although there were many attempts to revise it in the past, its transformation into "real" altruism of kindness and selflessness was swift and sudden (on historical time scale). And it was not accidental.

According to Robert L. Campbell,¹ erosion of the meaning of Comte's altruism started not long after Comte introduced his altruistic doctrine in the mid of 19th century. It is not surprising because the idea was so radical that it probably disturbed many Comte's contemporaries. Two prominent English philosophers, John Stuart Mill and Herbert Spencer, were the first who started the process of "watering it down."

Mill disagreed that Comte's idea (to sacrifice and live for others) must be applied to everyone, rather than to those who are close to us (children, parents, friends, colleagues or neighbors). He was against the eradication of egoism too. He believed that egoism was a part of natural human behavior. However, Mill did not reject Comte's altruism. He thought that it could be a "good thing" if its original strong and harsh meaning is modified to make it weaker and softer. Thus, Mill set the door slightly open for moderation of the radical Comte's altruism.

Spencer did the same. Although his definition of altruism was close to that of Comte's definition, he often used the term altruism in applications, which would have never met Comte's approval. By giving it much broader and softer meanings, he applied it to both family matters and social life. Being a staunch supporter of Darwin's theory of evolution, Spencer applied altruism to Nature also. He

linked behaviors of non-human living things to altruism. Even the reproductive division of single-cell organisms was called by Spencer the “physical altruism of the lowest kind,” according to Robert Campbell.¹ Such connection had serious implications for science of biology—Spencer inadvertently opened a debate on so-called biological altruism (to be discussed later).

Over the years, the meaning of Comte’s altruism was subjected to numerous revisions by various interpreters. There were attempts to subjectively reduce it from the original, extreme Comte’s idea of “living for others” to the moderate Biblical commandment “love your neighbors as yourself;” to water down it to giving money for the poor (selflessness and charity); to sympathetically feeling someone’s pain (empathy and compassion); to helping others (kindness and benevolence); among other interpretations.

However, it did not prevent the original non-molested Comte’s altruism from spreading around the world as a dominant social doctrine in the 20th century. Then suddenly, in the 60s of the 20th century, Comte’s altruism disappeared, and the interpretation of altruism as selflessness, kindness and helping behavior became the official and mandatory definition of altruism, as was shown earlier (Chapter 6, Caroline, You’ve Spilled the Beans!).

Why did it happen and who is the beneficiary? Ironically, the same people, who are the fierce proponents of diversity in other social domains, are the fierce opponents of diversity when it comes to modern altruism. They insist on replacing the diverse family of terms related to helping others (kindness, selflessness, benevolence, generosity, charity, etc.) with a single generic term altruism.

Strange and confusing, isn’t it? The original and genuine meaning of altruism is to live for others. The history proved that Comte’s altruism had nothing to do with noble acts of helping others. Even the proponents of the LFO altruism recognized these obvious facts, now. Then, why are they still desperately clinging to the term altruism, which has always been the original name and ID of the destructive Comte’s altruistic doctrine? Would you turn the ideology

of Nazism into one that advocates friendship between people and nations and grace it with a name, such as *real Nazism*?

In fact, kindness, selflessness, benevolence, charity, giving, donating and alike have been practiced by people for ages to make life easier for those who are sick, too old to work or temporarily down on their luck. People do not coerce each other to give—it is their individual choice. They do it voluntarily and have no obligations. No one tells them how much to give, and no one asks for their motives.

Of course, it looks like a random, chaotic process. But it works great, as everything else chaotic in Nature. Only in 2016, for example, Americans donated to charities, without coercion and fanfares, more than...\$370 billion, most of it coming from individuals (as will be discussed in the next chapter).

Metaphorically speaking, helping behavior is not a small show-off river boat of goodwill, it is a mighty ocean-going cruise ship of charity. It has always been steered in one direction—to help others. Then, what are modern altruists doing on the deck of that gigantic charity ship? They pretend that they run this ship. They are trying to convince everyone that they have a monopoly on helping behavior and the exclusive moral rights to help others.

The intentional confusion in interpretation of altruism allowed altruism to be covertly exploited for achieving social, political and ideological goals. And this is exactly what modern altruism adds to kindness or selflessness? Ideology! Any act of helping others acquires an ideological overtone if it is done in the name of altruism. Instead of being a *local* charity, it becomes an agenda-driven *community* with the goal to “*make the world a better place*”—the password of progressive left and socialists.

And finally, we have come to the moment of truth—why Comte’s altruism was replaced by modern altruism; why modern altruism pretends to be selflessness; and why the term altruism was preserved after the catastrophic demise of Comte’s altruism. Semantics or convenience is a bogus explanation. There should be much stronger and more practical reason for it.

There is a reason. If you give not out of your free will, but out of fear for your life; if you are forced to do so by others—by organized groups or a government—then the selfless modern altruism morphs smoothly and unnoticeably back into...the vicious Comte's live-for-others altruism without a catch. *That is what modern altruism is needed for! That is why it retains the name altruism and pretends to be selflessness!*

And here is where the danger lies! A zone between voluntary self-compulsion in selflessness and coercion by others in altruism is what largely separates modern altruism from Comte's altruism. It is a narrow zone. You may not even be aware that you have crossed its borders.

Be aware, folks! The crossing has already begun. Comte's altruism is knocking at your door! Knock, knock.

"Who is there? Is this Sir. Kindness?"

"No, this is Modern Altruism. I came on behalf of Mr. Selflessness!

"Where are Sir Kindness and Mr. Selflessness?"

"Sorry, they are not with the company anymore."

How Kindness Was Converted into Altruism

If you ask people in the street about *altruism*, most of them will equate it with *kindness* or *selflessness*. Why is that? The original (Comte's) altruism is not about voluntary kindness or selflessness, it is about duty and obligations imposed on you by coercion. How did it happen that kindness, selflessness and altruism appeared in the same company?

Do they have something in common? They claim they have the same goal—to reach out to others. But this claim does not explain everything in their entangled relationship. What has the well-mannered *Kindness* to do with the strong-willed Selflessness? How did the decisive *Selflessness* allow the conniving *Modern Altruism* to assume its identity? And why was the honest *Kindness* converted into the deceitful *Modern Altruism*?

There is something strange and sinister going on between these three unlikely friends. It looks like there is an attempt to present them as siblings or at least as close relatives with a suspicious intention to make them interchangeable. Does the whole thing look like a scheme? It does to me. Let's do our detective work to find out how this sinister scheme works and who is behind it.

I will ask you to trust me and accept two assumptions: **K**indness is **S**elflessness, and **S**elflessness is **A**ltruism. If you do, I can claim that **K**indness is **A**ltruism too. To make it simpler, here is the math: if $K=S$ and $S=A$, then $K=A$.

This is exactly how this scheme is supposed to work. Let's me show what kind of game the proponents of altruism are playing with these three characters, which look alike as chalk and cheese; how they are trying to prove that modern altruism is a legitimate substitute for selflessness and kindness; and who is the mysterious fourth character they prefer not to talk about.

The first step is to convince everyone that *Kindness is Selflessness* ($K=S$). But there is a problem—their meanings are not the same. They may belong to the same noble family of helping behavior, but so are a pussy cat and a lion that belong to the same Feline family. Let's look up two of the most reputable reference sources that reflect not only traditions, but the modern trends also—the Merriam-Webster's Collegiate Thesaurus² and Dictionary.³ We are comparing the words “kind” and “selfless.” Surprise! They are not synonyms. They are not even related.

Obviously, this fact did not prevent the proponents of altruism from using kindness and selflessness interchangeably, as if these two words are synonyms or closely related. They were doing it methodically and relentlessly until the public accepted this falsehood as a fact and used it in everyday language.

This tactics worked! Today, ask anyone about altruism, and they will relate altruism to selflessness and or kindness meaning that the latter two terms are related or synonyms. Even mature authors writing about altruism perpetuate this falsehood. Just look at the

headings in the recent publications—“...Origin of *kindness*” or “...*selflessness* doesn’t exist.” They refer to the same thing—*altruism*, as we described earlier (Chapter 3, Who Was George R. Price?).

Thus, the notion that kindness means selflessness is based on falsehood. Take a note of it.

The next step is to establish that Selflessness is a synonym of Altruism (S=A). A big stretch there too! Again, look up the Merriam-Webster’s Collegiate Thesaurus or Dictionary for the word “selfless.” Another surprise! The term “altruistic” is nowhere to be found—neither among synonyms, nor among related words. They are not the same, again!

So what? The proponents of altruism simply appointed altruism to be a synonym of selflessness and followed the same tactics. It worked too. Just look up any dictionary for the definition of altruism, and you will find that altruism is arbitrarily equated to *selflessness* (or unselfishness) everywhere. Another false assumption!

So, what do we have here? **K**indness is not **S**elflessness, and **S**elflessness is not **A**ltruism. Then how can **K**indness be **A**ltruism?” To make it visual, let’s resort to math again: if **5** is not = **4**; and **4** is not = **3**, how can **5** be = **3**? In other words, how can anyone conclude that Altruism is Kindness if this conclusion is based on two false assumptions?

So, altruism is neither selflessness, nor kindness. Just think about it. If modern altruism is selflessness, then what is altruism needed for, at all? If modern altruism is kindness, then why is kindness not even mentioned in its official definition? The narrative that altruism is selflessness or kindness is one big, fat falsehood and a scheme.

Yet, if you look up the word “kind” in the Merriam-Webster’s Collegiate Thesaurus, you will find that the word “altruistic” is right there. They are not synonyms, but they are related. Unbelievable! The term “modern altruism” is an infant in comparison with the word “kindness.” It was born less than a century ago, while kindness is

millennia old! It was quoted in the Bible, for God's sake? It means that altruism is a pretender. It was simply *appointed* to be kindness contrary to logic and math! It means that 5 is equal 3! No surprise there—ideology is logic-blind! What a scheme! Let's look closer at the roles kindness and selflessness are playing in that altruistic scheme.

What is genuine kindness? It is reaching out to others. It is a spontaneous desire, gentle gesture or act of goodwill. Kindness does not expect rewards. If it does, if it gives you the “helper's high” (satisfaction or enjoyment) in return, then it is not genuine kindness. Kindness does not require much sacrifice too. You smile at a stranger; assist a blind guy to cross the street; help an elderly lady at a grocery store—this kind of things.

What is genuine selflessness? It is not only to reach out to others, but to touch someone also. It requires not only the desire, gesture or act of goodwill, but a meaningful act of real help at your expense. That's why selflessness (unselfishness) means much more for the proponents of altruism than kindness. Selflessness means that you have little or no concern for yourself; that you are willing to deprive yourself of something substantial in favor of others. In the process, unselfishness has to struggle against selfishness (egoism). Egoism is your natural defensive instinct. It resists and warns you—reach out to yourself, first. Take care of yourself, then help others if you wish so. Therefore, you need *self-compulsion*; you have to force your selfish instinct to subordinate to selflessness (to put the interests of others above your own). You *compel* yourself to *give* to and to make *sacrifices* for others, but *voluntarily*.

Modern altruism is drawn to selflessness. It is the inherent *compulsion* that attracts it to selflessness. It is the potential for *sacrifice* that induces it to pretend to be selflessness. However, these qualities are not the only ones that are of interest to modern altruism. The potential to *appeal to the entire society* is a big factor too.

In fact, your giving is not selfless if you don't count money; if you have so much that you do not know how much you have. Selflessness comes when you do not have much to give, but you force yourself to do it anyway, voluntary. Who counts money? Most of us do. This means that a potential pool for selflessness is enormous in any society. Modern altruism exploits this potential and taps from this pool!

But there is a big task in front of modern altruism—only portion of this pool is active. The pool consists of individuals who act selflessly, but chaotically, as volunteers always do. This is not sufficient for modern altruism, it needs more. It must bring *order* to this chaotic process, and it must *persuade and compel the entire society to be selfless*, every single member of it!

That is what distinguishes modern altruism from voluntary, genuine selflessness. If organizers of a traditional charity act in the name of altruism (like in the case of effective altruism, for example), they make a statement—the entire society, a continent or the entire world is the domain for their activities.

So, selflessness is a perfect fit for modern altruism, and this is the reason why modern altruism claims to be selflessness and becomes a skillful pretender. This is the role selflessness is playing in that elaborate altruistic scheme.

Then what is kindness doing in that scheme? Kindness is not of great practical interest to altruism—it is too soft and gentle; it is not sufficiently sacrificial; and it is too individualistic. But kindness has an enormous potential for public relation (PR)—it is one of the most reputable and cherished human traits in Judeo-Christian Western civilization. It has a great appeal in people, and it can effectively influence masses. Modern altruism skillfully utilizes this potential by employing kindness as an eloquent spokesman, and kindness makes it look good and appealing.

So, it is not a coincidence that the Merriam-Webster's Collegiate Thesaurus considers the words "kind" and "altruistic" to be related. That's what people see first—these words are standing next to each other holding hands. Great PR!

That's how innocent and gentle kindness is turned into practical and strong-willed selflessness, and selflessness—into the deceitful and conniving modern altruism. The result is that modern altruism is now posing as and became the theory of kindness, by association. Remember the title of one of the most comprehensive and influential book on altruism by Oren Harman—*Price of Altruism* and *Search for Origin of Kindness* described earlier (Chapter 2, Who Was George R. Price)?

Let me summarize the discussion about the intricate relationships between kindness, selflessness, and modern altruism.

Genuine kindness is a gesture of good will toward others (typically individuals of your choice). It motivates you to act—to help that person voluntarily at little or no sacrifice for yourself. Kind persons may help a blind man to cross the street, but they may not necessarily open their valets wide for him.

Genuine selflessness is not only concern for others (typically for individuals, groups or causes of your choice)—it is voluntary actions to help others at an *affordable* sacrifice. A selfless person will not only help a blind to cross the street, but will donate to charity organizations that help many blind persons.

Modern altruism is not kindness. It is not selflessness either. It just claims to have selfless concern for others. It just pretends to be selflessness. Although it does not always call for actions and does not ask for sacrifice, in reality, in a long run, it may drag you into actions you did not anticipate, and it may compel you to make involuntary and unaffordable sacrifices for others, anyway.

It is not your choice what kind of actions you will be involved in. And it is not up to you to decide who those “others” you have to sacrifice for will be. Also, how much you have to sacrifice is determined by others too. The goal is to make the whole society, even the entire world a “better place to live.” However, the judgement on whether the new place is really better will be made by others, not by you.

To help a blind is not the intention of modern altruism. The intention is to persuade (dupe, brainwash or shame) everyone to open

their valets wide for others (for charities, ideological groups, political parties or governments) who advocate *progressive* ideas and actions in society.

We described the intricate relationships between three unlikely friends—kindness, selflessness and modern altruism. We defined the roles they are playing in the altruistic scheme. But there is the fourth friend we did not talk about, yet. It prefers to be anonymous, but it is the main beneficiary of that scheme.

Comte's altruism. It hides in the background behind modern altruism that pretends to be selflessness. Its relationship with the three unlikely friends is inconspicuous and not advertised, especially its closeness to selflessness. Do you remember the distinguishable features of selflessness?

Self-compulsion, sacrifice, appeal to the entire society! Does these features ring a bell? They sound like slogans, very familiar ones. Where did we hear similar slogans from? Oh, from the next-door neighbor of selflessness—the dormant Comte's LFO altruism!

Modern altruism is a secret admirer of Comte's altruism. Like the betrothed Prince Phillip (from *Sleeping Beauty*), guided by the good fairies (progressive left), modern altruism has to kiss and wake up Comte's altruism from its involuntary sleep and bring it back to life. This is the covert mission of modern altruism in the altruistic scheme!

Let's resort to an allegory again to explain the role Comte's altruism is playing. Genuine selflessness has its limits (because human nature said so). It goes voluntary but only as far as it can afford to give. It stops at an invisible border where it begins to hurt. How many do you think will cross this border voluntarily? Very few.

The intention of modern altruism is to bring you very close to that border by appealing to your kindness, selflessness and morals; to persuade you to cross the border promising that the "better place to live" is on the other side of it. But when you step in due to the persuasion, carelessness, ignorance or a mistake, you are dragged inside against your will. Your valet is taken away without your consent, and you are ordered to subordinate all your existence to

others. The next things you notice around you are burb wire fences, observation towers, armed guards and bright red warning signs:

“RESTRICTED AREA. UNAUTHORISED **EXIT** IS PROHIBITED. DEADLY FORCE IS AUTHORIZED!

To your horror, you realize that this is a camp where live-for-others altruists are concentrated; that this is the promised “better place to live” where voluntary selflessness becomes involuntary and is carried to the extremes by subordination and coercion—the inerasable markers of Comte’s LFO altruism.

How Modern Altruism Morphs into Comte’s Altruism

Has the process of transformation of modern altruism back into Comte’s altruism already begun? Yes, it has, according to Caroline Golub (Chapter 6, *Caroline, You’ve Spilled the Beans!*). As a reminder, here is what she said in the conclusions of her research on the history of altruism published just recently in 2014, “We have not quite arrived at *Comte grand vision* of a government enforced altruistic societal code (read Comte’s LFO altruism)...Yet, we are *moving closer* toward it—toward a society where an individual becomes *subordinate* to society’s needs.”⁴

According to Golub, Comte’s altruism is currently emerging out of its cocoon after having gone through multi-phase transformation (as was allegorically described earlier in Chapter 6, *Nature: Caterpillars and Butterflies*). Forensic evidence of this ongoing process is a similar transformation of the definition of the term “altruism.” The changes in the definition are coming in small increments camouflaged by the ambiguous, academic language. They target mainly the terms of the deal between givers and receivers, which was described earlier (Chapter 7, *Modern Altruism: Egoism in Disguise*). Let’s trace these changes.

We will start with the definition of the original Comte’s altruism, as a bench mark for comparison. It says that you *must live and sacrifice for others, not for yourself*. And if you hesitate, you will be *forced* to do so. This definition says that a deal between two

parties is altruistic only at one condition—the givers *must* give away everything to the receivers, even the giver's life. It was obvious from the very inception of Comte's altruism that the bar for being a member of the Comte's altruistic society was set extremely high due to unnatural, impractical and unrealistic demands. Therefore, coercion was needed to corral the hesitant, doubtful or unwilling members into that society. No wonder Comte's altruism ended up in a catastrophic failure everywhere it was implemented.

This failure prompted modern proponents of altruism to rush into the polar extreme. They rolled back the scary meaning of Comte's altruism and replaced it with the seemingly innocent one of modern altruism. Here is a definition of modern altruism from the Merriam-Webster's Collegiate Dictionary, "Altruism is the *unselfish regard or devotion* to the welfare of others." This definition only encourages the givers to give, but it does not obligate them to do so. You are an altruist if you think so or feel so; if you are willing or intend to be one.

It does not mean that the idea of Comte's altruistic society was abandoned. As Golub said, "we are moving closer toward it." And this movement is reflected in a creeping but steady reverse transformation of the definition of modern altruism. In fact, this definition is so flexible that it can be pushed back in the direction of the "Comte's grand vision" even at the slightest turn of the wheel.

Here is an example of an intermediate phase of this transformation—a definition from the Cambridge Dictionary.⁵ Altruism is "*the willingness* to help or bring advantages to others even if it results in *disadvantage* for yourself." This definition still does not obligate you to give. It just encourages you to give, but not everything. A giver can get some benefits, but less than a recipient.

And finally, a significant leap forward—the definition from the Philosophical Dictionary,⁶ "Altruism is the belief that an agent's (giver's) moral decision *should* be guided by consideration for the interest and well-being of other people *rather* than by merely self-interest." This definition obligates you to give. It says that a giver should not get any benefits, but a recipient should. This definition is

fairly close to that of Comte's LFO altruism, but it hides under cover of a general term altruism.

Did you find it strange that, despite different meanings and definitions, all these concepts use the term altruism, which is the original term invented by Auguste Comte? No wonder it is so confusing and hard to understand what modern altruism really is, and what the users of this term really mean. This is also a part of the agenda—to provide cover up for Comte's altruism, which we will discuss later (Chapter 9, Effective Altruism).

Modern Altruism Is the Trojan Horse

There is a concerted effort to make modern altruism the only legitimate concept describing helping behavior, such as kindness, selflessness, benevolence, charitableness and others. Nowadays, all individual actions of humans (and animals) aimed at helping others are associated with and called simply altruism. Any related concept, motivation or behavior is broadly described as altruistic, from the bird's warning calls to justification of the welfare state. Modern altruism became an exclusive representative of all concepts describing helping behavior. It virtually hijacked and usurped the very meaning of these noble concepts.

At the first glance, to dump all the terms describing helping behaviors into a single term altruism looks rather innocent. It is hard to suspect that this is a deceptive scheme and an intricate fallacy. This fallacy is intentionally spread around to pursue a sinister agenda—exonerate Comte's LFO altruism and to make it look respectable again.

In order to do that, it is necessary to plant a notion in your mind unnoticeably that both versions of altruism are related like brothers. Well, both of them have the same last name Altruism, don't they? It is like you ask a person you just met,

“Did you say your name was Johnson? Are you related, by any chance, to my dear friend Sam Johnson who helped me during difficult times?”

“Yes, he is my brother.” And a feeling of warm sympathy toward that unknown person and the desire to embrace him fills your heart, right away.

Today, as was discussed earlier, we are witnessing the result of this prolong and relentless indoctrination—most of us see no difference between mandatory, government-enforced LFO altruistic acts and voluntary, noble acts of helping others. We call it just altruism. We are encouraged to live for others. This is not academic issue any more. It is sobering reality—the vicious concept of living for others is unconsciously associated in your mind with the noble concept of helping others.

The more I think about how the LFO altruism is sneaking into the public discourse without being noticed, the more it reminds me a fascinating story about the Trojan horse. You heard it at school if you did not shirk from classes on ancient Greek history. This is a story about how the ancient Greeks thought up a deceptive strategy that allowed them to manipulate the city of Troy into accepting a poisonous gift from their enemy. It goes like this.

The Greek invaders besieged the city of Troy. They were trying to break into this heavily fortified fortress for a very long time (for 10-years, for curious). But they failed.

Then they thought up a treacherous manipulation strategy to infiltrate the city by the GRAND DECEIT—they built a huge wooden horse. The naïve Trojans thought that the innocent-looking and beautiful horse was a piece of art, not a perfidious instrument of war. But it was, in fact, a hollow war decoy that hid the Greek’s elite force inside.

Why a horse, not a bull? The “Bull of Minos” was a popular symbol of ancient Greece. No, the Greeks were too clever for their enemy’s good—a horse was a beloved symbol of Troy. Smart, hah?

The defeated Greek army pretended to give up the siege and sailed away, but not far. And as expected, the Trojans pulled the beloved horse in behind the walls of the city. They accepted it as a

trophy with intention to keep it as a part of their cultural heritage (something like the Triumphal Arch in Paris, I guess).

Don't think that all Trojans were so naive. Some of them suspected that this spectacle might be some kind of a dangerous plot. No one listened to them.

Meanwhile, the clock of the Grand Deceit was ticking—the elite force was sitting silently inside waiting until the Trojans get used to and comfortable with the decoy. Then they crept out of it, opened the gates and allowed the invading Greek army, which came back under the cover of night, to enter the city. And the city of Troy was destroyed!

Believe it or not, the same Trojan-horse manipulation strategy invented by the ancient Greeks more than 3,000 years ago was replicated (virtually cloned) today in striking details, only on a bigger scale of the entire nation.

I do not have to change anything in the Trojan story above. I need just to substitute the main characters, such as the Greek invaders—for the ideas of socialism; Greek's elite force inside the horse—for Comte's LFO altruism; and the Trojan horse—for the "real" altruism, respectively. That's all. Let me demonstrate this breathtaking metamorphosis. Just be attentive to details and compare two stories.

The invaders (the ideas of socialism peddled by the progressive left, academia, media, etc.) besieged the heavily fortified fortress of free-market capitalism and free society. They have been trying to break into the fortress for a very long time (decades, for curious). But they failed.

Then they thought up a treacherous manipulation strategy to infiltrate the fortress by the Grand Deceit—they concocted modern altruism, a theory of selflessness, kindness and concern for others.

To naïve Americans, modern altruism looked like a fairly innocent and noble idea. In fact, it was a perfidious instrument of ideological warfare—a hollow decoy that hid the LFO altruism, the elite force of socialist ideology.

Why was kindness and selflessness selected for modern altruism? Because kindness and selflessness are the beloved symbols of the Judeo-Christian Western civilization. Smart, hah?

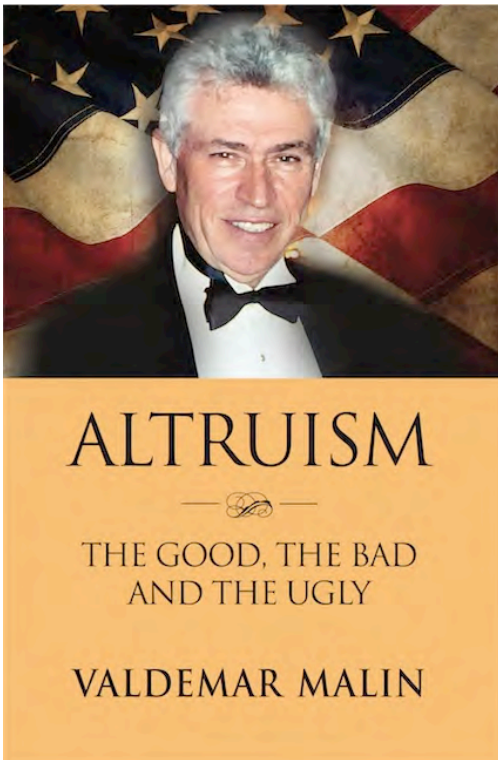
Then the liberal establishment pretended to give up the siege (they seemingly abandoned the LFO altruism) and sailed away, but not far. And as expected, the free society was gradually getting used to the beloved theory of kindness and accepting it as a part of their cultural life.

Don't think that all Americans were so naive. Some of them (like Ayn Rand and others) figured out the dangerous plot. But no one listened to them.

And the deception was on. The elite force of socialist ideology (the LFO altruism) was sitting silently behind the decoy (modern altruism), while the progressive establishment was covering it up to prevent it from being detected. The elite warriors are patiently waiting for the right time to act. They will be in hiding until the society is ready; until it gets used to and comfortable with the decoy (until it is not able to tell the difference between the two versions of altruism).

The waiting game is coming to an end—the society is almost ready. The LFO altruism is creeping out of the Trojan horse under the cover provided by the liberal establishment. When it comes out of the decoy, it will open the gates of the nation to the invading army of socialist ideology. And the free society will be destroyed!

This is one of the main points of this book, folks! Like the Trojan horse, modern altruism helps a small elite group to manipulate masses of people into believing again in the failed Comte's altruistic doctrine; into living and sacrificing yourself for others. They are one step from opening the gates of the nation to the invading army of socialist ideology, which will destroy capitalism. Skeptical? Read the next chapter.



*About Kindness, Altruism and
Modern Altruism-the Good, the
Bad and the Ugly.*

ALTRUISM: The Good, the Bad and the Ugly

by Valdemar Malin

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