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Egoism and Altruism: the “Antagonists” or the “Brothers”?

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Abstract. The article under consideration deals with the theoretical analysis and the practical research of the ratio between the two notions: egoism and altruism. The author shows the inadequacy of the one-sided, morally loaded interpretations of both terms. The scores of two ESM-investigations mostly show the positive correlation between the “egoism” and the “altruism” scales in a person’s everyday activity. The results obtained give the opportunity to replace the inadequate view on egoism and altruism as opposites by a more appropriate metaphor of the older and the younger brother. Such an approach removes the idea of antagonism which is usually ascribed to the egoism-altruism interrelation.

Key words: egoism, altruism, meaning, happiness, personal uniqueness, positive psychology.

Person-oriented conception of happiness: introduction and the brief explanation. In the years 2006 – 2012 the author (Leonid Levit) elaborated a synthesizing conception of self-realization and happiness, which is based on the ideas of the systemic approach and combines biological, psychological, social and spiritual (the highest) levels of individual life and activity. The results of our seven-year work on the problem are summarized in five monographs (Levit, 2010; 2011a; 2011c; 2012 a; 2013 c) and articles (Levit, 2009; 2011 b, 2012 b, 2012 c; 2013 a; 2013 b; 2013 e; Levit, Radchikova, 2012 a).

Our Person-oriented conception of happiness (POCH) belongs to eudaimonic group of theories, which deal with a person's realization of her unique potential. It represents the interaction of two systems – «Personal Uniqueness» (PU) and «Egoism» (EG). The original design of the new theory was based on the necessity to discriminate between the concepts belonging to substantial issues of self-realization (e. g. the Ancient Greek concept of daimon, the Jungian Self, the Inner Self of C. Rogers etc.) and its more dynamic functional forces (the Maslowian self-actualization, Freud's sublimation etc.).

Moving bottom-up (see fig. 1) let us examine the main components of POCH. Each system consists of four levels. Both systems develop from one level to the higher one, thus changing the interaction of horizontally corresponding levels.

First of all let's briefly describe the Personal Uniqueness system (the left one). PU is somewhat analogous to daimon in its classical meaning or personal potential in humanistic comprehension. Personal Uniqueness represents a synthesis of individual talents, gifts and potentials ("U") with the personal components ("P") that facilitates its application in "appropriate" activity (assurance, persistence, etc.). The latter ("P") rarely has an inborn character and is associated with an adult personality compared to the former ("U").

At the first biological level it is represented by the letter «U» (Uniqueness), which implicates a kind of natural gift, the inherited disposition of individual. At the next, second level which is usually associated with person's youth, the disposition gradually changes into abilities and starts actualizing. At that very period, an individual usually has some difficulties due to the shortage of her

personal maturity and responsibility. The situation is gradually being corrected at the third stage, when the person acquires motivational components of self-regulation («P») which help to overcome the obstacles *inside* specific activity and persistently move towards the attainment of personal goals. At the fourth final stage (if it comes) we can see the mature Personal Uniqueness. Its realization provides all the effects, which were discussed in numerous works on eudaimonia [Ryan et al, 2008; Ryff, Singer, 2006; Waterman et al, 2008].

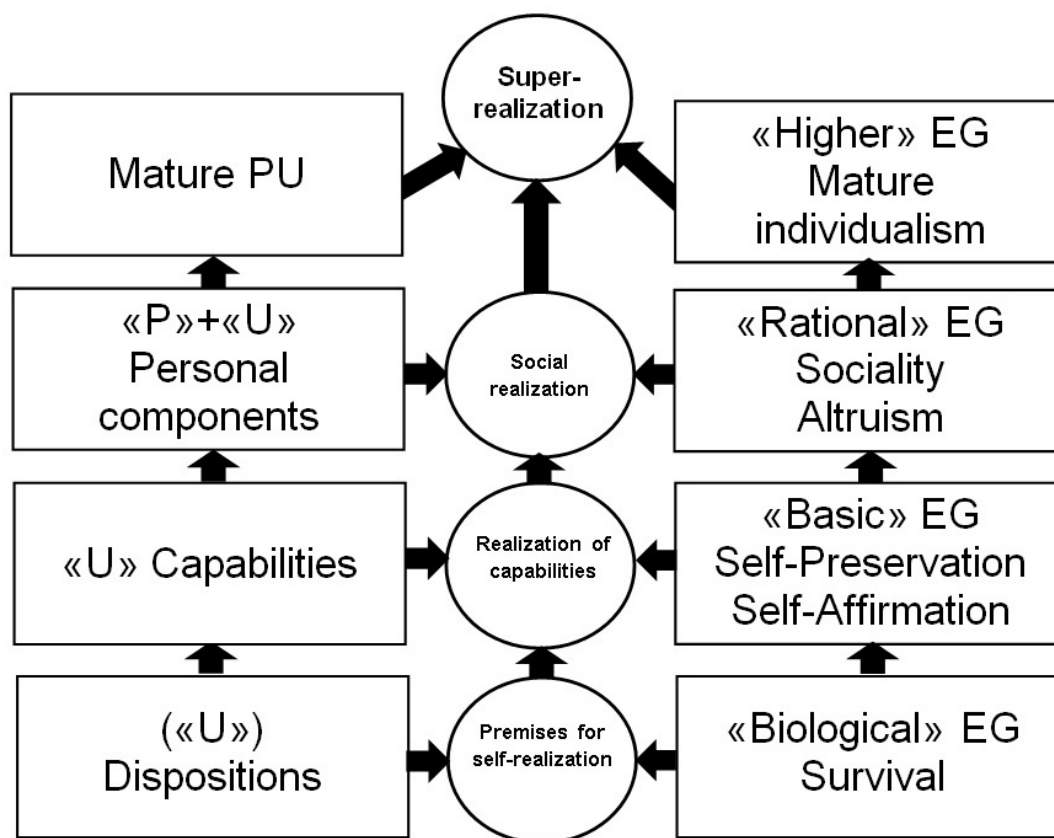


Fig.1 POCH

Now let's describe the «Egoism» (EG) system. The biological («body») level of our model (EG-1) is represented by the concept of Health, which we understand primarily as the absence of essential body problems in the course of psychological self-realization. The necessity of its inclusion is determined by the importance of biological, genetic premises of man's egoism. A number of works show beneficial effects of person's health on her self-realization and happiness achievement [Diener, Biswas-Diener, 2008; Myers, 2002; Waterman, 1984]. As for the concept of Basic Egoism (EG-2), the inborn property which is common to

humans and other living creatures we place it at Level 2. EG-2 is responsible for self-protection and survival of the species, along with satisfying two basic instincts (the need for food and sexuality), that bring fundamental pleasures to an individual [Kringelbach, Berridge, 2009, 2010].

Moving further up from L2 to L3, Basic EG gradually transforms into Rational Egoism (REG), that includes more intellectual, regulatory, and (if necessary) reflexive components. Until totally reoriented towards PU actualization REG is responsible for productive activity at the social level and “human” pleasures (artistic, altruistic, monetary etc.) [Kringelbach, Berridge, 2009, 2010].

Finally, the fourth level is associated with higher forms of egoism (mature individualism), when a person, having surmounted the three previous stages, makes the deliberate decision to devote his life to self-realization, taking his Personal Uniqueness as the highest value [Levit, 2013 c; Levit, Radchikova, 2012]. Here we can see the overcoming of the lower, Basic Egoism with its pleasure principle and serious reorientation of Rational Egoism. While REG organizes the social environment for an individual, his Higher Egoism of Level 4 creates the best conditions for PU actualization.

Thus, we argue that cohesive interaction of EG-4 and PU-4 brings self-realization, happiness and full-fledged human life. «Egoism» system at its higher levels is the best partner for «Personal Uniqueness» system since it accomplishes protective, intellectual and motivating functions in the process of her actualization, being on the outside of the PU activity. In the last years we have published quite a lot of articles as well as six monographs on the issue.

As far as the reader could notice, altruism belongs to the third, social level of the “Egoism” system in POCH. Why so?

Raising the problem. In the humanitarian sciences, the notions of “egoism” and “altruism” are usually treated as the opposites. But thorough theoretical study and experimental research of their interrelation in person’s everyday activity haven’t been done yet.

First of all let’s broadly define egoism as “the theory that one’s self is, or should be, the motivation and the goal of one’s own action” [Mosley, 2005, p.1]. In

her behavior, such a person tries to maximize perceived self-interest. She concentrates on one ultimate goal - her own welfare and pleasure [Egoism...]. While altruism is associated with the unselfish help to other people, person's ability to disregard her own interests and desires [Rachlin, 2002]. That's why an altruistic self-sacrifice for the common good is always treated as heroic action and is highly appreciated. The most classical examples are the lives of M. Gandhi, A. Schweitzer, Theresa and some others.

Therefore altruism has an untainted reputation while egoism is sometimes considered to be one of the "worst" scientific terms – at least in the Soviet and the Post-soviet psychology. As A. Waterman puts it, "the pursuit of self-interest is thought to yield a sense of *alienation* (all the italic in the text is mine – L.L.) through treating others as objects to be manipulated for personal ends" [Waterman, 1984, p. 8]. Importantly, such criticism is heard from both Marxist and existential philosophers. Even the individual self-realization can be interpreted as her egoism, "narcissistic self-spelunking and ego-diving" [Ryff, Singer, 2006].

Egoism: the white crow, the black sheep. The author hasn't come across a single work in the Russian (Post-soviet) academic psychology where the notion of egoism was considered positively or at least neutrally. Vice versa, this concept a priori carries the negative moral implications [Bozhovich, 2008; Dzhidaryan, 2000; Florenskaya, 1985], though experimentally it was studied only twice – actually from the negative point of view [Muzdubaev, 2000; Nehorosheva, 2013]. According to some scientists, the implied "meanness" of egoism should be balanced by the same low, moralistic level of its study and the one-sided, biased interpretation.

The only review of the "egoism" concept in the Russian science was made by the Marxist philosopher E. Petrov about half a century ago. He considered egoism to be the result of private property and class-divided society [Petrov, 1969]. According to L. Bozhovich, the famous Soviet psychologist, "the ingenuous child's egoism originating from the wrong upbringing" can gradually transform into the "much more dangerous adult egoism" [Bozhovich, 2008].

Alas, the modern science has numerous facts at its disposal, which prove that the inborn, biological, not the social origin of people's (and animal's) egoism is based on the individual desire to survive and assert oneself [Batson et al, 2001; Dawkins, 1993; Grinde, 2004 etc.]. In the evolution context, all the living creatures possess the inborn desire for adaptation to the environment in order to improve their living conditions. From the biological point of view, egoistic behavior means survival. That's why "each selfish decision is individually preferred to each altruistic decision" [Rachlin, 2002, p. 239]. As R. Trivers puts it, exactly the biology can offer the humanitarian sciences well-developed and experimentally founded theory of the personal interest priority [Trivers, 2011].

Contemporary Western psychology has a dual attitude towards egoism. In E. Fromm's opinion, the modern culture is pierced by the taboo on egoism. At the same time such a view comes in conflict with the daily life experience in which person's right to egoism is considered to be her strongest and the most reasonable desire. That's why, our wish for a person not to be an egoist is ambiguous: it may imply the directive not to be oneself and not to love oneself thus suppressing free personality development [Fromm, 1990].

The author of another work admits, that a person can benefit a lot if she holds to egoistic motivation, takes care primarily about herself. But from the other side, such a person should never tell other people about her selfish interests. Such a strategy of the behavior casts doubts on the moral impeccability of egoism [Van Ingen, 1994].

In her article, I. Rudzite compares egoism to a snake skin that demonstrates the same duality towards the given notion [Rudzite, 2006]. Thus it is acknowledged that egoism carries protective functions towards a person, but at the same time the metaphor of snake alludes to moral baseness of egoism.

S. Holmes admits that for centuries egoism "was conceived in *two* contrary ways: as one impulse vying with others and as the fundamental motor propelling all human effort" [Holmes, 1990, p. 286]. So, at least, the dual scientific interpretation of any phenomenon is better than one-sided biased approach.

Now it is clear that egoism has silently and successfully penetrated into the academic psychology. The authors of the detailed review on the subject

demonstrate the predominance of the egoism ideology in the conceptions of Freud, Neo-Freudians (Fromm, Horny, Sullivan), humanistic psychologists (Maslow, Rogers), in the theories of social learning (Bandura) and other contemporary schools in the psychology of personality, social psychology and psychotherapy [Wallach and Wallach, 1983].

Modern positive psychology which has been gaining popularity for the last two decades tries to disclaim any allusions existing between egoism and the pursuit of happiness though such an association is clear for any unprejudiced researcher in the field. Arthur Schopenhauer, the famous German philosopher, considered egoism to be the basis of a person's "will for life" which in its turn transforms into the tireless chase of happiness [Byhovsky, 1975, p. 109]. Z. Freud considered individual development to be the product of interference between the two tendencies: the egoistic will for happiness and the altruistic aspiration for living in community [Freud, 2010, p. 120].

Therefore, we can postulate the paradoxical situation: the suppression of the "egoism" notion out of egoistic incentives. Though positive psychologists, who study happiness, prefer not to mention egoism due to its negative implications, the egoism researchers having no financial risks, openly interpret the term as the means of happiness achievement.

Here are some examples to above said: "If all actions are motivated by a desire for this (pleasure and happiness – L.L.), then psychological egoism is indeed established" [Psychological Egoism, p. 3]. One of the latest reviews on happiness confirms, that the definition of this term taken as a synonym for well-being "concerns what *benefits* a person, is in her *interest*, is *good for* her, or makes her life *go well* for her" [Haybron, 2008, p. 1]. It can be clearly seen that all the above mentioned descriptions of happiness and well-being can be equally (or even to a greater degree) attributed to the notion of egoism.

The additional support of the propaganda of one's own interests' priority on the way to happiness comes from the popular psychology and numerous rather primitive trainings of assertive behavior, rising of self-esteem, "the art of being an egoist", "the ability to get everything from one's life" which connect narrow and straightforward selfishness with personal well-being achievement.

Being uncritically perceived, such ideas can be especially harmful during the transition period from the socialist collectivism to the capitalist individualistic mentality in the republics of the former USSR. From that point of view, a person's *duty* not only "to be oneself" but *to be happy* represents the version of concentrated egoism. As L. Sumner, the creator of authentic happiness theory puts it, "only what affects my happiness can *benefit* me" [Sumner, 1996]. Again we can see the link existing between egoism and happiness.

All the given conclusions can sting the researchers in positive psychology. But if happiness is considered to be the ultimate value and egoism serves as the best means for its achievement, then the scientists should openly recognize the existing regularities.

At the end of the issue let's briefly remind a reader of some positive features of egoism. The given notion possesses protective and motivational properties, thus giving a person the opportunity to withstand stress and external pressure in the process of goal achievement. That's why N. Machiavelli admired individual intensive work based on one's own egoism [Machiavelli, 1999]. J. Walker equates egoism with a person's ability to direct herself, to stand firmly on one's feet [Walker...]. According to J. Robinson, egoism "is the realization by the individual that they are an individual" [Robinson, 2005, p. 1].

Altruism: "pure" or "stained"? Most probably, altruism is inherited: animals as well as people show the corresponding behavior. The value of individual actions directed towards good of the others lies in their benefit for the whole community. An altruistic deed gets the highest appreciation if the subject doing it postpones the satisfaction of his own needs and desires. Altruistic behavior can be learned [Rachlin, 2002].

Nevertheless, the thorough study of the corresponding literature shows that altruism can't also pretend to be a "stainless" notion. Being highly valuable in the eyes of other people, altruism becomes quite attractive just for an egoist. The latter may propagate and demonstrate her ostentatious "altruism" (or, as a variant, show her strict adherence to social norms), at the same time keeping in mind her true egoistic motives. This is done because an egoist needs a certain respect from the others in order to pursue her own interests. A person will

consider the fulfillment of such public duties as her top priority which will bring the highest possible benefit to herself.

That's why any seemingly altruistic action may possess egoistic motives at its bottom. At least they improve the inner state of the actor. For example, if I give some money to a beggar, I make (seemingly) the altruistic *deed* which can possess high meaning for me. But since my spirit grows as a result of charity, my *motivation* is at least partially egoistic. Frankly speaking, I may "use" the beggar to feel better. Giving him the charity, I congratulate myself with my own happy life – in contrast to the loser nearby who is obliged to engage in degrading occupation and to depend on my fancy. This is a typical example of the so-called *hedonistic egoism* motivation [Levit, 2012 b; 2012 f]. As Internet Encyclopedia of Philosophy puts it, "psychological hedonism is considered to be a specific version of psychological egoism. It restricts the range of self-interested motivations to only pleasure and the avoidance of pain" [Psychological Egoism..., p. 1].

Discussing two different forms of selfishness, Wallach and Wallach put it in such a way: "the other person's relief from distress or the other person's happiness is itself what you want to achieve and what would make you *happy*" [Wallach&Wallach, 1983, p. 201]. It's easy to see, they talk about the hedonistic egoism since it improves the actor's inner state as the result of his altruistic activity. S. Kaplan and R. De Young mention that "Discussions of altruism routinely exclude from consideration any behavior from which the actor receives pleasure or other benefit". That's why, "...the enormously important topic of what motivates prosocial behavior tends to be neglected in favor of a focus on special and atypical cases" [Kaplan, Young, 2002, p.263].

The psychological egoism theories assert that *all* of the people's desires are egoistically motivated, while the altruistic alternative considers at least *some* of them to have the ultimate altruistic incentives [Psychological Egoism...; Wallach&Wallach, 1983]. But the latter variant has its own specific difficulties. Altruism in its most extreme forms, when person's actions are directed *against* her own interests, is treated discrepantly. As long as the scientists don't clearly see altruism's connection to the positive reinforcement for an individual, they may consider such actions to be dubious – also from the *moral* standing. There

exists a view in philosophy, according to which all the moral judgments should have a practical outcome (or its idea) and therefore should motivate those people who stick to them [Egoism...].

Here is a simple test on the egoistic/altruistic motivation contrived by the author which has appeared by the way, due to the positive psychology influence. If we ask for example an egoist and an altruist whether any of them wants to be happy, both will give the affirmative answer. Consequently, each of them wants happiness for *himself* – disregarding his (different) attitude towards others. As we know already, striving for happiness is closely linked to egoism. The altruist's *own desire* to become happier reveals that he is not altruistic “to the bone”.

Such an outcome again poses the question concerning the inner integrity and “moral authenticity” of an altruist. At the same time, taking the altruistic ideas to the extreme may lead to some strange conclusions. We can consider a person to be a “true” altruist only if she helps other people, being at the same time totally indifferent to her own needs, not willing to become happier. But the latter reminds us more of a *masochistic* personality (though masochists have their own small happiness).

In general, any person's attempt to improve her life may be rated as egoistic. In this connection, we can understand the Christian commandments concerning the negative attitude towards the materialistic world and its negotiation [Berdyayev, 1916]. As Martin Luther stated, “a saint is a person who understands the egoism in his every motive” [Hartung, 2002, p. 262].

It's hardly possible to imagine “genuine” altruist, who endlessly helps other people and pays no attention to herself. Such hypothetical idealist will die soon because she may regard food and sleep (perhaps, even breathing) as the evidence of her egoism. Meanwhile, any person who naturally strives for her own happiness can't be regarded as an “authentic” altruist.

That's why, speaking about the oddity of the excessive altruism, it's time to quote A. C. Ewing: “A society in which everybody spent his life sacrificing all his pleasures for others would be even more absurd than a society whose members all lived by taking in each other's washing. In a society of such completely unselfish people who would be prepared to accept and benefit by the

sacrifice? And the purposeless surrender of one's *happiness* is mere folly" [Ewing, 1934, p. 20]. The author of the paper could observe a lot of confirmations to the above said in Soviet reality.

As far as we can see, the "morally laden" idea of altruism as totally opposed to egoism, comes in conflict with real life situations. Egoism seems to be "useful" for a person but mostly "immoral" while altruism looks "noble" but potentially "harmful" for her.

At the same time, there exist the opinions, according to which, both opposite notions can be quite *compatible* with each other [Rachlin, 2002]. Here is an appropriate quotation: "I believe that virtually all helping behaviors are aimed at enhancing the welfare of both self and other" [Krebs, 2002, p. 138]. It stands to reason, the moral considerations should not be (at least temporarily) taken into account by the researcher. In such a case, we agree that "indeed, conceived with the appropriate abstractness, altruistic acts are a species of selfish acts. The moral sting that commonly accrues to "selfish" is thus removed... All acts are selfish, and their variety and the principles that govern them are the object of investigation. This is a significant theoretical gain... If all acts are selfish it can hardly reflect a vice to act selfishly... Acts that are altruistic typically are also acts that serve to enhance personal well-being" [Lacey, 2002, p. 267]. J. Robinson puts the same idea in a slightly different way: "The most profound egoist may be the most complete altruist; but she knows that her altruism is, at the bottom, nothing but self-indulgence" [Robinson, 2005, p.1].

The hypothesis. Thus we can put forward a hypothesis, according to which, egoism and altruism may be more connected in everyday activities than separated. Their so-called "opposition" to each other mostly belongs to the sphere of moral studies. Hedonistic egoism taken without its negative, sufficiently exaggerated implications and aimed at a person's inner state improvement, lies at the heart of most altruistic actions since "as we all recognize, feeling good (or bad) about oneself is an *extremely important feature of our internal life*" [Lewis, 2002, p. 268]. Consequently, the greater part of the so-called "altruistic" deeds represents a mixture of the both components – altruistic and egoistic (see the *Illustrating Example* below). And vice versa: most of the "egoistic" actions can be

(and usually are) valuable to the other. The notion of the altruistic egoism, advanced by H. Selye is a fine confirmation to the above said [Selye, 1982].

It goes without saying the cases of the egoism-altruism *dispersion* should also be delineated and studied. So it's time to proceed to the experiments – just because *nobody* (as far as we know) has performed them in the past.

The ESM methods. In order to examine the hypothesis about the possible link existing between egoism and altruism (as well as many other hypotheses which belong to the sphere of positive psychology) we have conducted several investigations in the years 2012 – 2013 with the help of the experience sampling methods (ESM). The technique is thoroughly described in the monograph [Hektner et al, 2007] as well as in our latest works [Levit, 2012 d; 2013 c, ch. 17; 2013 d; Levit, Radchikova, 2012 b]. This article deals with some results of two investigations – ESM-2 and ESM-3.

Besides other scales, the daily blank included the “egoism” scale (“good, benefit for oneself”) and the “altruism” scale (“good, benefit for others”). Eight persons (four men and four women, aged 25 – 52, higher education, no psychiatric disorders) took part in both investigations. Every participant had received oral and written instructions before the experiments began. In the course of two weeks, every two hours (when they didn't sleep) the participants were registering out the activities they were engaged in as well as their thoughts (in case the thoughts were not corresponding to what they were doing). They also evaluated (from 0 up to 10 points) each kind of activity according to 12 scales (including the “egoism” and the “altruism” scales) denoting the main concepts which are usually associated with the well-known theories of happiness and subjective well-being. One of the participants in ESM-2 decided to fill the curtailed form (excluding the “egoism” scale) that didn't change the general regularities discovered.

The data obtained were statistically processed. In the context of this article, we shall speak mainly about the two above mentioned scales.

The results. 1. The main result of two investigations is the following: only positive correlations are observed between the “egoism” and the “altruism” scales (table 1). Besides, most of them (5 out of 7) are statistically significant.

Table 1. The correlations between the “egoism” scale and the “altruism” scale for each participant

0.47	0.11	0.66	0.87	0.26	0.63	0.29
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Comment: the significant correlations are printed in boldface.

So, there was not a single testee who, receiving some good and benefit for herself in her daily activities, thought at the same time that she was bringing harm to other people. And vice versa: the activity for the benefit of other was usually associated with the good for oneself.

Thus we have obtained the results that confirm our own hypothesis (as well as our theoretical construction – POCH) and at the same time can change traditional, morally flavored but empirically unproved ideas, dealing with egoism and altruism as the opposites.

2. Quantitatively, the egoism scale surpasses its opponent in most cases (6 out of 7). The results obtained fit the biological theories of the inborn egoism as more important means of survival (table 2).

Table 2. The average scores of the “egoism” and the “altruism” scales for each participant

Egoism	5.8	6.2	5.6	5.1	4.0	7.0	7.0
Altruism	5.2	6.3	3.8	3.5	1.1	6.5	3.1

The only participant who’s “altruism” exceeded “egoism” (though only at 0,1) has confessed after ESM-2 that she was taking daily care of her dying mother at the given period. Such an activity, which was perceived by her as hard but *inevitable and temporary* measure, influenced her marks.

3. The ESM-2 investigation was also connected to the study of the flow states [Csikzentmihalyi, 1993]. As it has cleared up, the “egoism” scores in the flow activities grew for all the participants, while the altruism scores – only for one.

Table 3. The average scores of the “egoism” and the “altruism” scales (overall and in the flow in ESM-2)

Egoism (overall)	5.8	6.2	5.6
Egoism (the flow)	6.5	7.5	7.8
Altruism (overall)	5.2	6.3	3.8
Altruism (the flow)	5.1	6.3	6.0

As far as the flow activities are associated with happiness and studied by the positive psychology, we can see the forecasted growth of the egoistic components in the situations linked to psychological well-being. This particularly confirms the rightfulness of the “Egoism” system inclusion into our theoretical construction (see fig. 1).

4. The decrease of the correlations between the “egoism” and the “altruism” scales in the states of the flow for all the participants in ESM-2 can be interpreted as the corroboration of p. 3 (table 4).

Table 4. The correlations between the “egoism” and the “altruism” scales (overall and in the flow in ESM-2)

Overall	0.47	0.11	0.66
The flow	0.45	-0.02	0.53

5. All the participants had positive correlations between the “egoism” and the “meaning” scales. The latter sounded like “My own choice” in the ESM-2. In the ESM-3 investigation the “meaning” scale was given the more precise formulating: “Meets my values, has meaning for me”. We have also calculated the correlations between the “altruism” and the “meaning” scale (tab. 3).

Table 5. The correlations between the “egoism” – “meaning” and the “altruism” – “meaning” scales for each participant

Egoism - Meaning	0.45	0.49	0.04	0.75	0.52	0.93	0.86
Altruism - Meaning	0.16	0.04	-0.05	0.59	0.24	0.83	0.37

Comment: the significant correlations are printed in boldface.

As one can easily see from table 5, “egoism” has stronger connection with “meaning” than “altruism” for each person. Besides, most of the “egoism-meaning” correlations (6 out of 7) are statistically significant – unlike the “altruism-meaning” correlations (3 out of 7). Still the latter are mostly positive (excluding a woman who was taking care of her dying mother).

The scores obtained can hardly be explained with the help of the typical traditionalistic approaches (appreciated in the Soviet and the Post-soviet psychology) which equalize the possibility of meaning attainment exclusively with the altruistic help to other people – without any proofs. S. Maugham described such moralists in his narrative “The Summing Up”. Being fascinated by the egoism theory and at the same time being afraid of its consequences, they spend a lot of ink trying to prove that person’s destination is her self-sacrifice [Maugham, 1978, ch. 71].

6. The factor analysis also displayed that both scales (egoism and meaning) were related to one factor. This took place in the case of two as well as in the case of three factors allocation. In the latter variant (three factors), the “altruism” scale has always left the factor where egoism and meaning remained. As a joke, we even thought that the “meaning” scale of ESM-2 “My own choice” could be justly renamed into “My own *egoistic* choice”.

According to factor analysis and correlation analysis we also conclude that in the flow situations the overall “distance” between egoism and altruism as well as between meaning and altruism becomes “longer”, while between egoism and meaning it becomes “shorter”.

The discussion. The discovery of totally positive correlations between “egoism” and “altruism” breaks the “traditional” (and to some extent ideological) views, which prefer to consider both notions as opposites, having different

implications and value from the moralistic point of view. The real facts are not taken into account – despite A. Waterman's findings according to which, people with individualistic traits have a better *social* functioning and social attitudes including tolerance, helping, cooperation and non-manipulative acceptance of others [Waterman, 1984, pp. 153 - 157]. We should remind the reader that in POCH, the mature individualism is interpreted as the highest (the fourth) level of the “Egoism” system” (fig. 1).

From now on we argue that egoism and altruism are not only compatible but largely indissoluble in everyday life situations. Most of the helping behaviors make the actor stronger as well – especially when he finds an “egoistic” opportunity for his own self-development or at least his mental state amelioration. The psychologist's work may serve as a fine example to that. In the opposite case, when egoism does not fulfill its protective functions, the “altruistic” worker may get a quick burnout. And vice versa: person's activity directed at her own good (especially in the sphere of self-realization) usually brings value to other people – immediately or in future.

Our investigations show two main variants of a vivid divergence between egoism and altruism. The first is hedonism in its traditional, “sensual” meaning, which taken in big quantities, leads to laziness, senseless life and therefore doesn't contain any altruistic components. In the hedonistically colored situations (dinner, afternoon tea, evening TV, internet-surfing, listening to music etc.) there always exists a substantial severance between both scales. The “altruism” marks decrease sometimes almost to zero. In our opinion, such situations may be treated by a person exclusively as a means of (temporary) recreation, the way of “recharging batteries”.

The second variant of possible egoism-altruism divergence (in favor of the latter) was noticed by D. Brink. It reflects the idea that a “strong egoist” may see useless (and senseless) to cooperate with a more “weak” person, because the “strong” gets no good from such a cooperation. At the same time, the “strong” may get a lot of “harm” and therefore become “weaker”.

Nevertheless, the given example does not show the real egoism-altruism *opposition*. Normally the “strong” does not exploit the “weak” but simply refrains

from unnecessary and useless contacts. In this case, the energy is directed towards more meaningful (for oneself, not for the “weak”) goals. Thus, “egoism of the strong” diverges from altruism if the latter is treated as a *supreme* moral value, but not with morality in a more broad sense.

In the interviews given after the research, some of the participants defined such situations as *inevitable* and *temporary* – something that should be tolerated and fulfilled for a certain amount of time. The examples were as follows: taking daily care of the heavily ill relative, helping a colleague who fell behind, cleaning the flat after puppy’s mischief etc. Such an attitude may have more common features with a dependent labor, rather than with a spontaneous altruism expression which “leads to happiness”.

In general, the positive correlations between the “egoism” and the “altruism” scales, as well as the quantitative superiority of the former over the latter, make us turn down their interpretation as being the opposites and advance another metaphor – of two “brothers”, among which egoism is the older while altruism is the younger. That’s why in POCH, altruism represents the variation of the so called “Rational” (society-oriented) Egoism which belongs to the third, social level of our model. Such disposition is particularly concordant with the above mentioned “altruistic egoism” by H. Selye as well as some quotations cited above. What applies to the mature individualism, it belongs to the highest – the fourth level of the “Egoism” system in POCH.

Nevertheless, “brothers’ bond” becomes weaker in the flow situations, hedonically oriented activities during leisure time and some cases “forced” by another person (actually a relative or co-worker) who needs urgent help. Such cases occur not too often: they constitute about 20 percent of the overall activity.

The results obtained correspond well with the “theory of predominant egoism”, elaborated by G. Kavka. According to it, “self-interested motives tend to take precedence over non-self-interested motives in determining human actions. That is, non-self-interested motives usually give way to self-interested motives when there is a conflict. As a result, we may say that human action in general is *predominantly* motivated by self-interest” [Kavka, 1986, p. 64]. So, table 2

clearly demonstrates natural predominance of egoism over altruism in person's daily activities.

G. Kavka also mentions that "altruistic motives may inhibit or delay action, motivate a search for new alternatives that serve *both selfish and altruistic* ends of the agent..." [Kavka, 1986, p. 65]. As can be observed in table 1, the basic activities of healthy adult people with higher education already include both kinds of motivation – "good for oneself" and "good for others" in which connection the former usually surpasses in the latter. The Kavkian term "nonmaximizing egoism" also fits our results very well, because it leaves some place for altruism as well. The successful interaction of both components *maximizes* person's activity.

At the same time, since the "altruistic" scale almost never equals to zero, we should talk about the "pure", "isolated" egoism with great care – at least if we do not touch some leisure time "solo" activities or pathological cases.

Now we have a better opportunity to understand J. Mills' views, according to which, "the distinction between active and passive characters is much more fundamental than the distinction between egoistic and altruistic motives" [Holmes, 1990, p. 282]. As it becomes clear, an *energetic* person normally brings good for herself and for others (egoism *plus* altruism equates *total* good]. And vice versa, a lazy fellow does nothing but stigmatizes any successful laborer as an "egoist".

In J. Mill's opinion, Christian altruism is rather ambivalent since "devotion to the glory of God sometimes required neglect of others as well as neglect of self". Such an attitude, as D. Hume puts it, is contrary to *both* private advantage *and* the public good" [Holmes, 1990, p. 282].

The illustrating example. In the frame of the results obtained, let's analyze the key act and the motivation of a legendary Albert Schweitzer. Being the successful musician, the famous philosopher and theologian, A. Schweitzer suddenly changed his career. At the age of thirty he began studying medicine at the university and then left Europe for Africa (Gabon) where he had been working off and on until his death [Nosik, 1971]. His biography from the age of 35 is represented as the example of purely unselfish service for people in need.

The situation becomes more complicated if we take into account not only A. Schweitzer's actions but the underlying motivation as well. For example, I can be of benefit for other people if I want to raise my self-esteem and get the reciprocal good from them in future. In this case my "altruistic" activity is (at least partially) selfishly motivated.

In such a frame, A. Schweitzer's activity was far from being exclusively unselfish. First of all, his departure to Africa has deprived thousands of amateurs the possibility of listening to his music and studying his new scientific works. While at the beginning of his medical career, A. Schweitzer was an *inexperienced* doctor. He could have stayed and work in Europe, thus not leaving his wife with a small baby.

As A. Schweitzer declared, with the help of such an activity he wanted to actually prove his faith in God who lives *inside* human nature [Nosik, 1971, p. 113]. We can interpret this statement as his attempt to be godlike for the sick and uneducated Africans. It is clear such a position could not be demonstrated with the European patients who demanded only professionalism from a doctor.

Person's desire to be a "healing God" for his grateful patients can raise his opinion about himself to the height which is unattainable for others and can bring the feeling of one's own exclusiveness. There's nobody higher than God. It looks like Schweitzer's aspiration for an "isolating superiority" represented the example of egoistic motivation being at the core of his altruistic activity.

Searching and finding selfish motives in Schweitzer's biography in no way means that we want to denounce the value of his medical work. In the light of our ESM results, it looks only natural when egoistic and altruistic components are combined in one's actions – even if they look heroic. The hidden desire of A. Schweitzer to be "godlike" (at least for his African patients) reflects the idea of one's Personal Uniqueness – the extremely important component of the POCH model, determining person's designation and her destiny.

We should also notice that Schweitzer's motivation was not *totally* egoistic. It is well known that he had a pungent feeling of compassion for other people's misfortunes [Nosik, 1971, pp. 112 – 113]. It goes without saying, his activity as a doctor also represented some sort of altruism coupled with egoism.

In our opinion, Albert Schweitzer deserves maximal respect not for his exotic decision but for continuous self-realization through all his life. It looks like this man has revealed *all* the talents with which he was so generously endowed. The life of our hero represents a bright example of eudaimonic existence with the unique potential actualization being its highest value. It is clear for us that eudaimonia appears to be the most reliable means for a full-fledged life happiness achievement [Levit, 2013 d, ch. 3; 2013 e].

Having started his medical career in Africa from the zero point, Albert Schweitzer has accomplished an absolutely unique project. He became a big fish in his own pond. With his noble activity A. Schweitzer deserved great respect from his contemporaries and descendants.

Conclusions. The significant positive correlations revealed between the “egoism” and the “altruism” scales within *all* the participants of our ESM-investigations at least challenge (and at most refute) deeply rooted interpretation of the both notions as the opposites. As a rule, in daily activities of mentally healthy adult persons with higher education, egoism (“good, benefit for me”) and altruism (“good, benefit for others”) are closely connected.

If egoism accompanies almost all the human activities, it looks reasonable to do the following:

1. To remove its negative moral implications at least in most of the situations.
2. To explore the *level* of self-interests that are promoted with the help of egoism. Our Person-oriented conception with its multilevel systemic structure can prompt the right answer.

The substantial divergences between egoism and altruism take place just in the hedonic situations of passive leisure (high egoism, low altruism) [Veenhoven, 2003] or in the “imposed” activity dealing with an unexpected help for “weak” and “retarded” (low egoism, high altruism). Consequently, the *scope* of the problems solved by an individual becomes more important than its relation to egoism or altruism since, in accordance with our results, the egoistic components in person’s activity from now on predict its altruistic value for other people with great probability.

The quantitative preponderance of the “egoism” scores over the “altruism” in accordance with the positive correlations between both notions give the opportunity to change the “opposites” metaphor with a more adequate idea of two “brothers” – the senior (egoism) and the junior (altruism). The “older” brother protects the “younger”, while the latter creates the conditions suitable for both of them. That’s why in POCH, altruism represents the variation of the so called “Rational” (society-oriented) Egoism which belongs to the third, social level of our model.

More strong correlations between “egoism” and “meaning” than between “altruism” and “meaning” shatter the moralistic views (still very popular in the Post-soviet psychology), according to which the egoistic behavior leads to existential dead end, while altruism allegedly helps to achieve the sense of meaning in one’s life. The uncritical perception of such propaganda by unsophisticated people still makes them suitable objects for manipulation and straightforward exploitation.

Our results give the evidence of the opposite: just the unscrupulous altruism has more chances of bringing existential vacuum than the egoism dealing with a person’s self-realization. The given data witnessing the “egoism shadow” reflected by the meaning concept may seriously change the “terrain” in the sphere of existential psychology and psychotherapy.

The future adaptation of the elaborated methods with more people (including individuals with different mental and personality disorders) will give the opportunity to clarify the other, more pathological patterns of egoism-altruism relation in everyday activity. Thus the detected “norm” in which egoism and altruism do not oppose but finely supplement each other could be understood better.

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