

**MARCH 14 10:02 AM ZULFIKAR MOINUDDIN AHMED
ATTEMPTS TO PUT TOGETHER THE GREAT PUZZLE OF
UNIVERSAL HUMAN PSYCHOLOGY**

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1. MOTIVATED HABITUATION AND INTUITION ARE THE CORE OF UNIVERSAL
HUMAN PSYCHOLOGY

I have been thinking about Psychology and Neurobiology in my general efforts for a Natural Science of Man for some years now. I began with Personality Psychology and one of my first great results were the discovery of thousands of Personality Types from public data on Big Five (Five Factor Personality Model) perhaps in 2019. This was a great breakthrough, as Northwestern University Psychologists had announced in 2018 with great fanfare four or five Personality types and I had discovered thousands. In data.

In the past several weeks I had been engaged in attempting to gain some handle "in the large" of the crucial elements for a minimal but complete natural science of Man.

From my point of view, Psychology needs a sort of *holistic simplicity* in order to succeed as natural science. It is sufficiently far from fundamental physics that psychology faces impossibly difficult problem of *variable selection* that physics, being simpler and clearer in phenomena, does not face.

It was my own pioneering innovation that gave the strongest foundation for a natural science of Man by repeated emphasis on the basis for why a natural science ought to exist based on G_c , the genetic code in common, being 99.9% of every human being, past, present, and future, present being 7.8 billion living people around the world.

Let me get to the punchline for Universal Human Behaviour. *It is Habituated Motivation and Intuition that are the central core of Universal Human Behaviour.* This is something that it took in some years of thought to reach, and it is one of the deepest insights in the entire history of Psychology.

2. EXPLANATION FOR BILL GATES AND OTHERS ABOUT WHY WHITE PEOPLE
DON'T HAVE MY INSIGHTS

White people have many great works and insights. Now white people are not Zulf. Zulf has Zulf's insights and white people have their insights. In order for white people to have Zulf's insights, they would need to be brown for 50 years, have Zulf's brown experiences in America, think Zulf's thoughts, feel Zulf's joys and sorrows, and they'll have Zulf's insights. I don't understand why Bill Gates

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thinks white people can have Zulf's insights without all the various preconditions that make Zulf's insights unique to Zulf?

What seems to be the major malfunction with Bill Gates? Zulf does not have any envy for anything that Bill Gates has done. I don't think he's very good. Why is he burning with envy at Zulf's work?

White people can't take credit for Zulf's original insights and work.

3. RICHARD F. THOMPSON AND WILLIAM A. SPENCER'S WORK 1966

I am perusing the 1966 work of Richard F. Thompson and William A. Spencer [1]. I am a relative novice on these topics, but what is more important is that on my mind is an intuition, an idea that has great promise for the future of Universal Human Psychology. This idea is that although we human beings are 'purpose-driven' in a certain way, in fact we are dominated by these habituation substrates. All our actions are dominated by *those actions to which we habituate*. We cannot behave in any way that we choose at all.

In other words, no matter how much we are sure of a given 'purpose' we cannot actually execute all such cognitive decisions. Some, we can understand rationally are not realistic. We might have the purpose of eliminating all injustice in the world. This we recognise is rationally not possible to fulfill in totality. But there is a second and psychologically more important constraint. We will need *habituation* to a lot of small and large actions in order to fulfill such purposes. And so habituation mechanisms are the dominant factor in human behaviour. Our capabilities to deliver on arbitrary purposes are both *enabled* and *limited* by our physiological resources for habituation to a large number of actions.

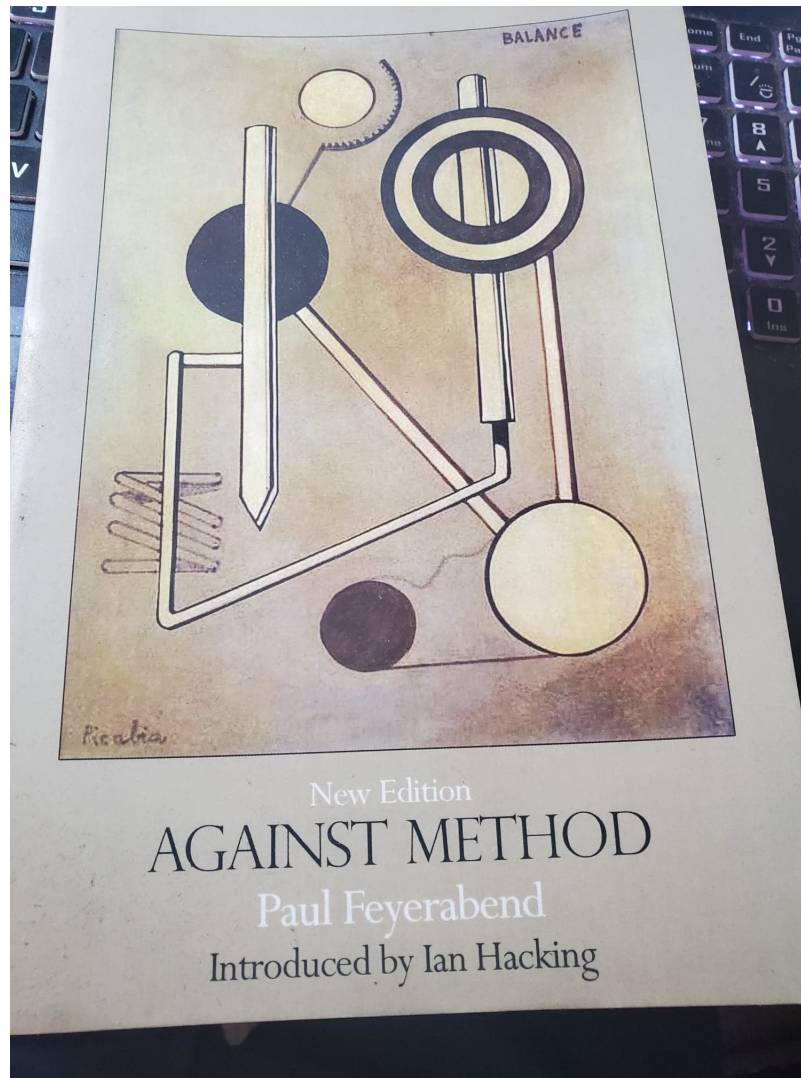
This is the central concept of psychology that has not been fully grasped by the history of psychology and related fields in more than a century clearly. I realise that the sort of habituation Thompson and Spencer are examining is quite low-level, but this is an ingredient to the habituation of the type that forms the core of human behaviour, slightly more complex processes, more macroscopic.

What gives us solace is that human beings do not engage in arbitrary habituations even in the more complex scale, and *that* is what will make a natural science possible for Universal Human Behaviour.

4. A STORY OF ANARCHY AND CHAOS OF PSYCHOLOGY

Let me tell you a story that will help the reader understand something about Psychology as a natural science. This is not a common story. I have a tremendous amount of experience with *philosophy of Science*. Years ago, when I was doing some graduate research work with Daniel Stroeck, the Probability Theorist at MIT, I befriended *Alessio Caldarera* and we became close friends. He introduced to a curious character, Paul K. Feyerabend and I fell in love with his work. This was roughly 1999-2000.

Let me show you something. You're supposed to hear John Coltranes' *Some of My Favourite Things* in the background here.



I have read and re-read this book now over two decades, and the major theme of this book is that Science does not develop as a smooth accumulation of facts and knowledge methodically but in anarchy. First of all this is true, and I implore Psychologists to expand your cultivation by reading this book. I have other works of Feyerabend that I had studied as well.

Psychology has two forces that had produced anarchy and chaos throughout the twentieth century. It barely existed before. One is this natural anarchy of all natural sciences.

The second is deep. I have the most successful fundamental physics theory in the history of the entire human race, my Four-Sphere Theory. It is the final theory of mathematical physics above $\delta = 10^{-15}$ cm.

The *distance* between fundamental physics and psychology is beset by complexity. But we *want* a natural science regardless for Man. What variables will we consider for Psychology? The complexity of individual human beings is overwhelming,

and on top of this you have eight billion people alive. There is, therefore, the combinatorial complexity in choice of variables. In this vast complexity we have to choose a finite set of variables for scientific theories. In psychology variable selection itself is an overwhelmingly difficult problem, one that fuelled anarchy and chaos. For example John B. Watson and behaviourists attempted to eliminate latent variables of thoughts and feelings in the 1920s.

You can see my efforts at recentring Psychology on Motivated Habituation and Intuition as the central core of Universal Psychological Behaviour as another revolution in variable selection in Psychology.

I will propose that the Anarchy was inevitable part of the ambition of Psychology. Nature is unkind and does not always tell us what variables is important for understanding external reality. And so the challenges to Psychology will not disappear. We have to take concrete steps to consciously address the difficulties with as much honesty as we can.

5. HISTORY OF MY INTERESTS

I had won third place in the national Westinghouse Science Talent Search in high school. And I had gotten 5 on Physics BC, Calculus C, and Chemistry AP examinations before 1991. So there was no doubt that I had natural talents in natural science. At Princeton 1991-1995, I had veered away from natural science to Mathematics and Literature as I was naturally drawn to cerebral work. Then in 1995 I worked in Fixed Income Research at Lehman, and later in 2002 I was a Scientist at a Biotech – Biospect/Predicant reaching Ph.D. level Scientist II. I pursued scientific thought independently for many years working on Four-Sphere Theory in isolation without compensation in Allen Texas and succeeded.

I turned to Natural Science of Man afterward naturally. This is the story of past five or six years. I was strongly influenced by English Romantic thought and so the division of Man and Nature that I have intuitively is closer to those from the Romantic Era.

I was never trained specifically in Psychology but I worked with so much Economic and Financial empirical data in my professional career that I had developed some ideas and I began focus on interest in psychology. I see Psychology as having constraints from two directions. One is from Universal Human Biology inheritance and the second from global information from massive global polls. Both are necessary (but insufficient) to produce a refined Natural Science of Man.

I have discovered Universal Human Moral Nature, and began studying some aspects of evolution theory of Man, and I vindicated Aristotle's Virtue-Eudaimonia theory on empirical data and extended it to Virtues of Romantic Love. I was very impressed by Aristotle's habituation theory for Virtues and the current effort is to reframe Universal Human Behaviour in terms of Motivated Habituation.

6. IN WHAT WAY IS ARISTOTLE'S UNDERSTANDING SUPERIOR TO MODERN SCIENTIFIC PARADIGM?

You see modern scientific paradigm I understand well for *physics* more than other sciences. It is strongly biased towards *mechanistic principles*. In *Beyond Good And Evil* Friedrich Nietzsche had some valid criticisms which I won't bother to quote here. Aristotle was much more aware of latent changes in the psyche due to habituation, that he theorised as the method for reaching a virtuous soul.

Modern scientific paradigm had not been equipped to understand this at all for many centuries because it had strong difficulties with the concepts. In Psychology, Sigmund Freud and also Carl Gustav Jung began promoting *Unconscious* as an almost *mechanistic black box* that was not strong enough to recapture what *phronesis* was for Aristotle. And this is the tip of the iceberg for Universal Human Psychology in my viewpoint. Mechanistic philosophy will face enormous difficulties to reach accurate mirror of Nature for this because enormous numbers of neural systems jointly produce transformations of the psyche in habituation to nontrivial human behavioural action, and it is foolish to attempt to produce the science of the mechanistic details. And yet this is the core of Universal Human Psychology.

Aristotle's concepts are not backward at all to modern scientific notions in this case. I am not advocating any blind following of a cult of Aristotle, but putting things in perspective. It is wrong to consider modern scientific concepts as having *obsoleted Aristotle in this case*. In physics, yes, Aristotle has been obsoleted. In psychology, no.

7. ARISTOTLE'S GENIUS ON VIRTUE-EUDAIMONIA IS REMARKABLE

You see I did empirical tests of high moral values versus Life Satisfaction with World Values Survey data and found high correlation. Modern thinkers and scientists have been confused about this for centuries in Europe. But Aristotle was not confused. His Virtue-Eudaimonia theory is right. That is remarkable genius about *natural world* because most of the eight billion people in the world are not Aristotelian by and large.

I respect truth where I find it. Aristotle was right and so he is a great scientific genius on Virtue-Eudaimonia in my book. Johathan Haidt and Joshua Greene have an intuitionist theory of moral judgment from 2001. I examined it and then I had the epiphany that this is Aristotelian habituation in action. This was some years ago.

Now Aristotle did not invent Virtue-Eudaimonia. Virtue was important in Ancient Egypt in 1300 BC and Haidt's book *The Happiness Hypothesis* mentions this. But Aristotle was right.

Later Western thinkers in Europe were obsessed with Reason as the highest faculty and they were unable to appreciate the nature of how virtues form. My own point of view did not develop till my results on Aristotle's Virtue-Eudaimonia. I worked to extend them following Avicenna to Virtues of Romantic Love. Then I considered Habituation and Intuition as core to Universal Human Psychology as a parsimonious hypothesis. There is nothing mystical in my steps.

8. THE ONLY CANONICAL SCIENCE POSSIBLE FOR PSYCHOLOGY WILL BE HOLISTIC

I will make the bold proclamation, based on my judgment that Psychology as a Science will not survive unless the *right macroscopic variables* are found and they are used to shore up a natural science. The analytical and mechanistic influences of physics and chemistry *will only succeed in psychology* when the variables are right and otherwise the science will continue to face chaos and anarchy. Analytical tradition is inadequate for this task, that much is clear because some of the right variables will be holistic in the sense that a large number of neural circuits will be involved in them.

I have proposed Motivated Habituation and Intuition as honing closer to the right concepts for psychology and there will be others. The variable selection is a central and major challenge for Psychology, and ought to be pursued with care.

The consequences for improper selection of variables is lack of accuracy in prediction.

9. PART OF THE PUZZLE OF HUMAN BEHAVIOR: WORK OF MARIA DE LUCA

"Primary motivational states, both positive and negative, are often ruled by the activity of dopamine (DA) neurons in the ventral tegmental area (VTA) and their terminal targets, such as the nucleus accumbens (NAc) and the medial prefrontal cortex (mPFC). In these terminal regions, DA responds to appetitive or aversive stimuli differently depending on specific factors such as stimulus valence, stimulus sensory modality, specific DA neuron subpopulations, different terminal areas studied, and the techniques used for the detection of DA" [2]

From this work we learn some specific things, but I like to think broadly and infer from it that there are neurobiological effects in habituation that are detectable in dopamine receptors. This is just *part* of the story in all the various behaviours in which human beings habituate. It's the part of the story that tells us that there is *physiological substance* to my habituation thesis, and also that *changes in intuition* also have biological mechanisms. And obviously these are not directly necessarily detectable in the levels of conscious deliberate cognitive processes.

You see when we have a situation where cognition may be involved, where emotions might be involved, where physiology is affected, then it is not wise to attempt to say "this is primarily a cognitive process" or "this is primarily an affective process" or this is a physiological process. Universal Human Behaviour involves all of these, but I will still champion their results in habituation and change in intuition as the characteristic that makes certain behaviours valid elements in Universal Human Psychology. I believe that they do not reduce nicely to a fundamentally affective, fundamentally cognitive, fundamentally 'reflexive' responses but are components of human behaviour at a strictly higher hierarchical level than these.

10. ANALYTICAL ACTIVITIES NECESSARY FOR PSYCHOLOGY AND SOCIAL SCIENCE

I don't like the fad word 'integrative'. It is a buzz word that does not give any sense to the nontrivial and essential nature of the task that I am about to tell you about. Consider a nice abstraction \mathcal{B}_H of all human behaviours. It's a mathematical symbol that we use as a symbol to include every single behaviour of 8 billion people throughout the lifetime. We don't throw up our hands and say "Well, Zulf," with a condescending smile, "that's intractable of course." That's not the right answer.

The right answer is that \mathcal{B}_H is the legitimate object of our study in Science of Man. Now it does Psychology and Sociology or Social Sciences no good to say "It's intractable". It's not intractable. It's a *problem* and an *open challenge* to tame it.

Taming it involves finding some *tree* that covers it, finding the intermediate concepts between "Oh my god, you upped my dopamine receptors in the ventral tegmental area! You pig!" and "Take a look at the vast ocean of our beloved people with a mental picture like this:"



It will require some formal mathematical effort to find isomorphism classes of universal composite elements that are universally valid and analysis of the grammar of \mathcal{B}_H after one learns how to *see through cultures and languages and removes all the prejudices to become true scientists*.

11. MESSAGE TO STANFORD UNIVERSITY

My friend Waheed Hussein died this January, and my friend Shahab Ahmed in 2015. My sister committed suicide in 2017. My uncle died in 2018. I am not immortal. If you take another comfortable *century* to offer obvious tenure for whatever reasons you will not be the favourite institution in the world.

I expect a full professorship right away with money in my bank. Life is fragile. If I were immortal, things would be different. Why are you sabotaging the last productive years of my life for no good reason. Ignore Bill Gates. Send me a tenure offer and give me money in my bank immediately.

12. WOOD-QUINN-KASHY HABITUAL VERSUS NONHABITUAL BEHAVIOUR PROPORTIONS

Table 1
Means and Standard Deviations of Variables Assessed in Study 1

Variable	<i>M</i>	<i>SD</i>
Number of hourly diary entries per participant	9.58	3.12
On the basis of the experimenter's rating, the proportion of behaviors classified as:		
habitual (performed almost daily, usually in same location)	.35	.19
corresponding with thoughts	.61	.19
On the basis of participants' ratings of each behavior, the proportion of behaviors in which:		
other people were involved	.49	.18
any emotions were caused by actions	.43	.24
any emotions were caused by thoughts	.35	.21
pride was experienced	.20	.22
shame was experienced	.03	.06
Participants' ratings of:		
frequency of past performance	2.23	0.36
stability of context	2.55	0.34
intensity of emotions	1.86	0.42

Note. Proportions were computed for each participant and the mean value that is reported in the table was calculated across participants in the sample. Ratings of frequency of past performance and stability of context were obtained on scales ranging from 1 to 3, with higher numbers indicating greater frequency or stability. Emotional intensity ratings are reported on a scale ranging from 1 (*no change in emotion from baseline for the day*) to 3 (*much more negative or positive than baseline*).

First of all, I love Wendy Wood, Jeffrey Quinn, and Deborah Kashy. They are delightful psychologists. I love the situation where the charming and delightful psychologists do all sorts of hard work and I just quote their results and do minor amounts of lifting finger and obtain immortal glory. That is the way it was meant to be! [3]

Now they report that 31% percent of daily life behaviours were purely habitual. The other category they said were associated with thought, in their analysis 'nonhabitual'. But this is where Zulf will insist that those were also habitual in a broader sense.

You see, nothing that people do even when the habit is not strong in the sense of same location and same time sort of thing, is still habitual in the broader sense. We insist that things that we do with minor thought *have occurred before with minor variation* and therefore habitual in the broader sense. That's strong habitual 31% and broad habitual 65% which made for 96% of daily behaviour. And that is what is important for our new view of Universal Human Behaviour.

13. POSITIVE PSYCHOLOGY CONNECTION

One of the corollaries of my view of Universal Human Behaviour is that everyone in the world can have a large improvement in their well-being, happiness, and life satisfaction by a simple analysis of mild changes in their daily habits more appropriate to their individual personality, Character, values. Power law determines actual changes in motivated habituation. This alone could transform the world for the better.

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