

**MARCH 4 2022 2:01 PM ZULFIKAR MOINUDDIN AHMED  
RETURNS TO NATURAL SCIENCE OF MAN**

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Yesterday I looked at two beautiful exponential distributions from measured data in World Values Survey. They are Q1 and Q5 of the 2017-2020 wave [1]. The importance of family and work in life are both almost universal.

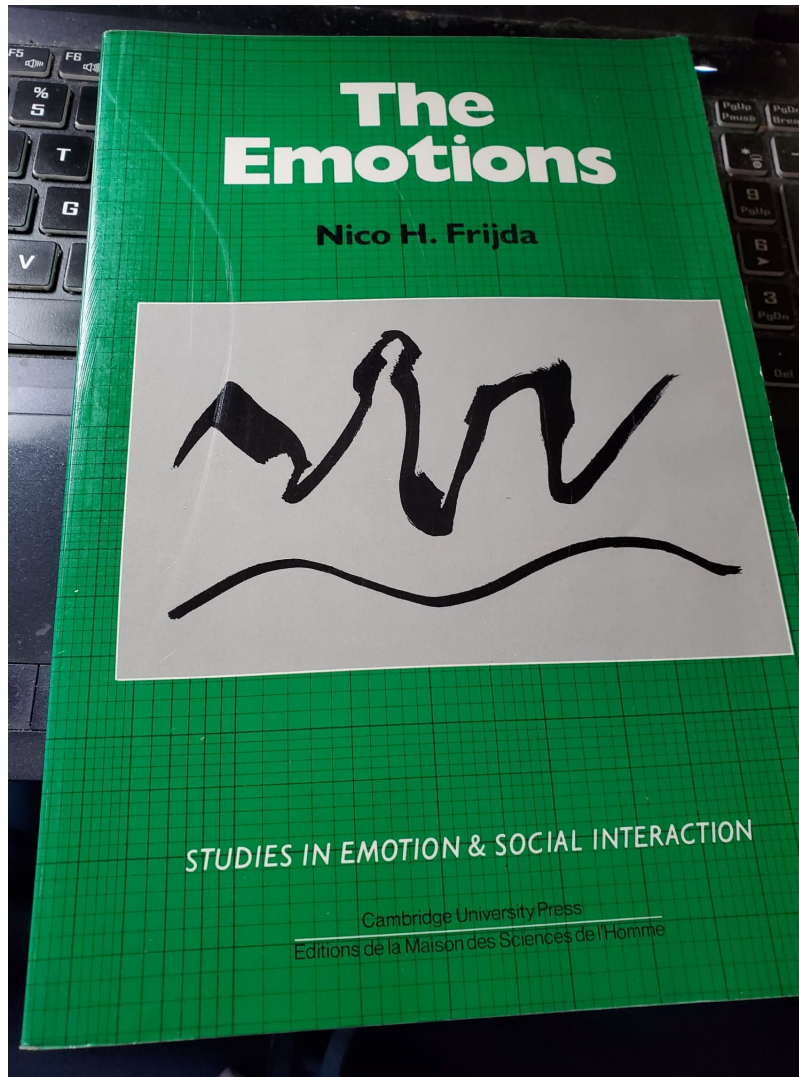
I also looked at the wonderful work of Romero-Villar-Luengo-Fraguera who had provided correlations of Strivings with big five personality traits as well as with Life Satisfaction [?].

I am still being cut up by Bill Gates in horrible ways, so I will simply take small steps from here. I am interested in a Natural Science of Man, a unified natural science. I had been considering Habituation as the key universal variable that ought to provide a link between biological details and the statistical macroscopic system of human race.

The beautiful regularity and concentration of importance of family and work that is universal is, for me, indicative that a unified natural science of Man that has fidelity with nature is feasible, and might not be extraordinarily complex.

I already have settled on Panksepp and Davis-Panksepp Emotion-Personality factors settled. A few days ago I discovered some human race laws of Emotions. That is when I had switched to the problem of Habituation, for action.

## 1. MARCH 4 2022 3:15 PM FRIJDA'S EMOTIONS BOOK ARRIVES

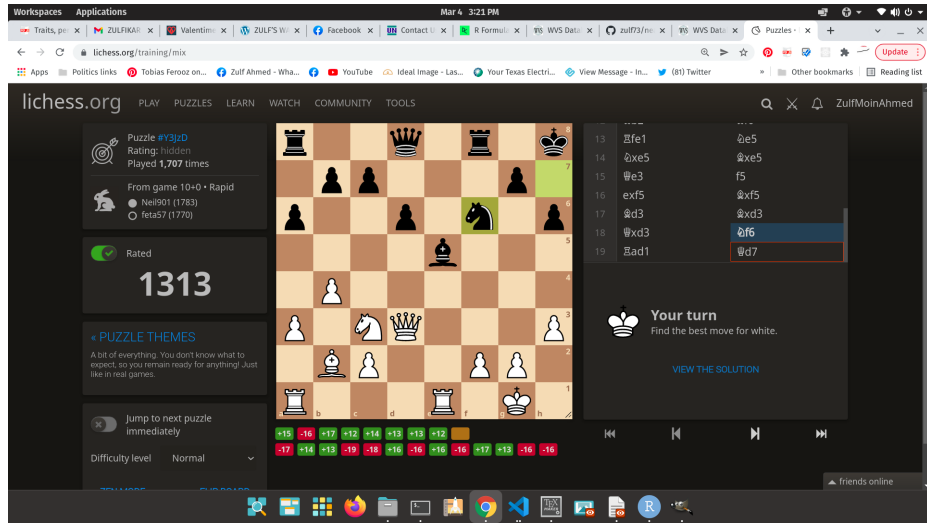


I am at the moment attempting to understand actions and strivings as I have a reasonable grasp of emotions. But I will circle around to emotions and personality again.

## 2. MY CHESS RATING REACHES 1313

Lichess is not the authoritative ELO rating but it should be reasonable. I expect my Chess rating to reach 1700-1750 eventually but slowly.

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### 3. HUMAN BEHAVIOUR IN ACTION

Strivings that matter should be those directly affective Life Satisfaction. I sub-selected the strivings that affect Life Satisfaction and created a smaller table with only E, C, A big five traits.

	Striving	LS	E	A	C
1	Past Attainment	33	24	17	23
2	Prob. Success	23	30	9	19
3	Env. Opportunity	13	5	2	15
4	Effort	-15	2	-1	1
5	Difficulty	-13	-16	-4	2
6	Soc. Des.	14	0	12	7
7	Clarity	11	4	4	11
8	Progress	37	21	8	28
9	Support	16	5	14	23

#### 4. CHESS RATING REACHES 1336



As I have said before, I am not actually an aficionado of chess. But I have theories of *habitation* aligned with Aristotle's ideas of excellence of Character arises from it.

I want to point out that Aristotle's *phronesis* was not understood at all for 2400 years before I realised that it means habituation by *repeated practice* and it is not a cogitative process, but depends on our inner biological changes that produce higher Virtues. In other words *practical wisdom* is a bad English translation for *phronesis*. *Phronesis* is akin to soccer or chess practice. Practice invokes habituation by producing an new equilibrium.

This *habitation* is the most important concept in all of Psychology that has not been examined sharply enough. It is the *most important* concept and the idea that *human behaviour is purpose driven* is totally misguided.

#### 5. CLAIM TO ORIGINALITY FOR HABITUATION DRIVEN HUMAN NATURE VERSUS PURPOSE OR GOAL-DRIVEN

Today is March 4 2022, 5:19 PM Allen Texas time.



This is me sitting on second floor of 915 Meadowgate Drive Allen Texas 75002.

#### 6. PRIORITY FOR HABITUATION FROM JANUARY 7 2021: LETTER A

ON THE NON-COGNITIVE NATURE OF PHRONESIS Inbox

zulfikar.ahmed@gmail.com jzulfikar.ahmed@gmail.com; Wed, Jan 27, 2021, 4:02 PM

Ladies and Gentlemen,

Thanks to JONATHAN HAIDT'S 2001 Intuitionist Moral Judgment model, I, ZULFIKAR MOINUDDIN AHMED, am able to give the world the first correct understanding of PHRONESIS.

I just took a look at this: <https://en.wikipedia.org/wiki/Phronesis>

It is perfectly clear now that PHRONESIS has never been understood after Renaissance at all and I am the first to point out that it is not "Mindfulness" and it is not any type of intelligence at all, but rather something entirely different. It is, rather, a configuration of the psyche where the natural emotions and intuitions have been transformed by habits so that natural reactions react differently. It is mostly

non-cognitive in Nature. No one since Renaissance had been able to understand this precise NON-COGNITIVE aspect of Phronesis.

Thank you, ZULFIKAR MOINUDDIN AHMED

## 7. PRIORITY FOR HABITUATION FROM JANUARY 27 2021: LETTER B

ARISTOTLE IS NOT EASY FOR MODERN WESTERN MAN TO UNDERSTAND

zulfikar.ahmed@gmail.com [zulfikar.ahmed@gmail.com], Wed, Jan 27, 2021, 2:08 PM

Ladies and Gentlemen,

Plato and Aristotle have been mentioned repeatedly in Europe since the Renaissance. What people do not fully appreciate often is that there was a gap of maybe three or four centuries when Plato and Aristotle and Homer were lost to Europe. In these centuries, Muslims had worked through the Ancient Greeks and transmitted this through Byzantium to Western Europe. The corollary of this well-known part of history is that post-Renaissance Europe was already quite distant from Ancient Greece and the mentality was not easy to reconstruct. Aristotle was studied and the European Universities began appearing in roughly 1000 AD. Today, Aristotle is ubiquitous in curricula and I have some of his works in my library. But Aristotle is not actually simple to understand for modern man. So when we consider PHRONESIS or 'practical wisdom' we do not fully understand what it means exactly. I will be quite honest and say that I had misunderstood what it means myself as some sort of popular idea of morality, some sort of non-scholarly idea, like common sense morality. It is only in the past day examining Jonathan Haidt's 2001 Intuitionist Model of moral judgment when I suddenly grasped that "Ah, phronesis is the cultivation of some non-cognitive part of the individual that leads to action that is moral or not moral as actual events unfold." This is a deep and original understanding of PHRONESIS whose meaning is not natural to modern man of 2021 because we did not have a clarity of understanding that there are non-cognitive features in moral judgment at all. Aristotle was not a rationalist at all; he was a naturalist in his thought, and so he did not promote the idea that reason was employed at every moral juncture before action. Instead, he suggested something different, that cultivation of certain types of HABITS lead to some transformations of the Soul that led to Virtue, and this is not an operation of cognitive faculties during moments of moral judgment. The new Intuitionist model is not in contrast to Aristotle's views but are in contrast to the rationalist conceptions of moral judgment, such as reasoning through the moral issues at the spot.

Now the HABITS could include examination of a rational system of morality but Aristotle's genius is evident that he mentioned habits of ACTION. What we can do now that is new is to hypothesize the natural corollary, that habits transform some non-cognitive part of the brain such that they affect the MORAL INTUITIONS that then express themselves in action. J. Haidt is correct in positing that certain rationalist theories of Reasoning before action are not true in actual moral action. But Aristotle is not culled by this conclusion of J. Haidt.

I don't know yet if Aristotelian Virtue theory is correct, but I am fairly confident that PHRONESIS being something non-cognitive is the correct interpretation of Aristotle.

So this is a genuinely new understanding of PHRENOSIS. This is productive work. Let's go back to Bill Gates. He does nothing productive at all and so he plans Racial Orders and commits criminal activities to block \$120 million owed to me. Where is his code? What does he not understand about new understanding of PHRONESIS being productive work? He does not do any productive work. I do.

Thank you, ZULFIKAR MOINUDDIN AHMED

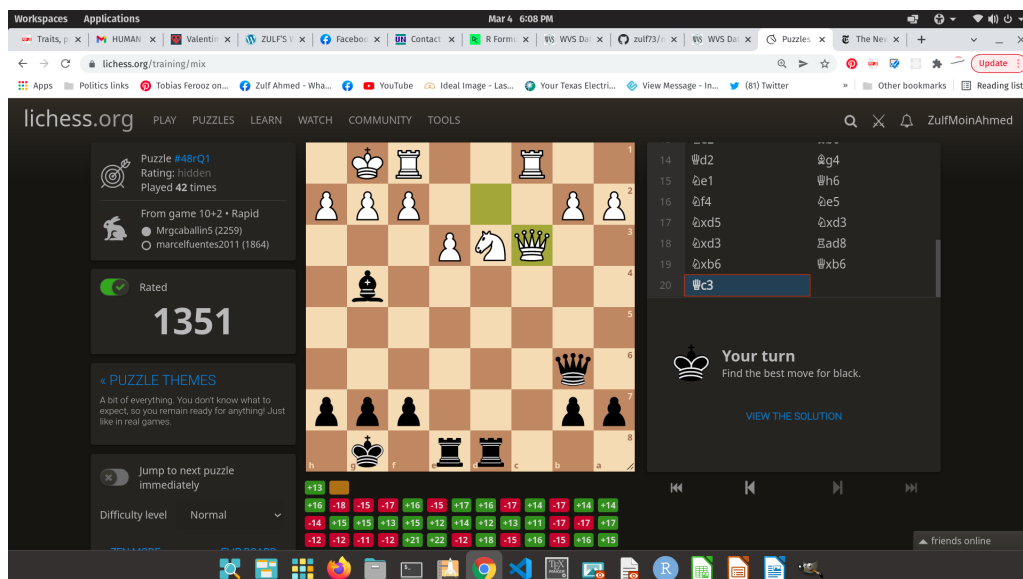
## 8. SPECULATIONS ON BASIS OF RELIGIONS

In the modern era, people like Richard Dawkins have been promoting various anti-religious tracts. I was Atheist between 1979–2008 most of my adult life, and I was sympathetic to a scientific viewpoint. But I had turned to faith myself in time, my own faith rather than Christianity or Islam.

My parents are Muslims, but I dislike people assuming that I am. Now the origin of religions are clearer to me. You see, the biological theories of neurobiological systems for habituation, reduced responses from repeated exposure, the Pavlov sort of thing is extremely superficial. The Human Psyche transforms and orients itself by habituation of thought, action, feeling in unison with practice, and that the deeper layer, and that is the formation of the man and the woman. Those who dwell only on superficial world of the intellect only without striving for the unison with practice do not gain the effects deep within the psyche that transforms human beings. The 'habit biology' in the modern West is frivolous, concerned with issues of food and spending money and such things. The machinery's fundamental potential was explored better in the practice of religion, and is a deeper matter of the individual's psyche. This is the Aristotelian phronesis. Various equilibrium is reached in the process in the psyche and those have strong basis in the biology of the homo sapiens, they rely on mechanisms that are still mysterious today. Faith is stronger by far than intellectual belief; the convictions that form within the human psyche are not exchangeable with others. They are far more governed by practice and habituation than by intellectual exercises.

## 9. CHESS RATING REACHES 1351

I put the screenshots from Lichess as evidence of objective measures.



This is not really "rapid progress" since I expect that my natural level is a bit higher, maybe 1450-1500 but I actually expect to reach some level 1700-1750 within six months to a year. So this is really a experiment in habituation.

## 10. ROBERT A. EMMON'S 2003 CHAPTER

I am reading [3]. He is a great psychologist and I have already conferred on him Heaven's Gratitude. I had some plans to produce a eight-billion people service for quantitative positive psychology but the Demon *Bill Gates* is unfortunately quite obsessed with murdering me which presented an inconvenience, and neither Stanford nor Harvard Universities had been able to overcome his blockades for tenure.

Now the thing my dear reader has to understand is that there are some new subtleties I am introducing on the issues of *human behaviour*. And let us not forget that I don't think these psychologists will get anywhere at all without fully appreciating Albert Camus and Robert Musil. I am quite pleased myself with the project of optimising Life Satisfaction for eight billion people, that is my proposal that was quite effective in cajoling Madam Christine Lagarde into giving me a gift of \$500 million.

Fine, fine, I promised that she would be remembered as the Wisest Woman in Europe and then I was charming and took advantage of her maternal instincts since she's about my mother's age, and one thing led to another, and even though I am not a French Jew, I convinced her to pass on some dough to me. Satisfied?

**10.1. Notions of Virtues Are Wrong In Psychology.** Robert A. Emmons in 2003 writes "Several theorists have brought the ancient Greek notion of *arête* into the 21st century, defining virtues as any psychological process that consistently enables a person to think and act so as to yield benefits for him- or herself and society (McCullough & Snyder, 2000, p. 3)"

These sorts of definitions of Virtues are wrong. Virtues are developed by habituation and practice and they are neither ordinary purpose-driven action, nor are



they psychological processes. They are the end result of a long period of habituation to practicing Virtuous thoughts, feelings, and action. Aristotle's account of Virtues is the right one, and modern adaptations considering them to be cognitive or psychological processes or behaviour is wrong. These modern notions are not the right way to understand habituation towards Virtues.

**10.2. Virtues Have Been Under Debris For A Long Time.** Charles Baudelaire was not the first to shun Virtues in Europe. By the Modernist period the crisis of Virtues and the disintegration of religious faith in Europe was so strong that great literary geniuses like Robert Musil and Albert Camus totally devoted themselves to a world desolate without any regard at all for classical – i.e. Ancient Greek – notions of Virtues.

By the way, the integration of Virtues with Theology was done for Islam by Averroes in Muslim Persia first, 980–1037, and then his work was massaged by Thomas Aquinas 1225–1274 so the Christian unity of Virtue and Theology is literally copied from the Muslim version. I have shown that Muslim and Christian moral values are very similar to each other with a minor exceptions in previous work. I am neither Muslim nor Christian, but I do expect people to know basic facts of history if they want to be considered moderately educated.

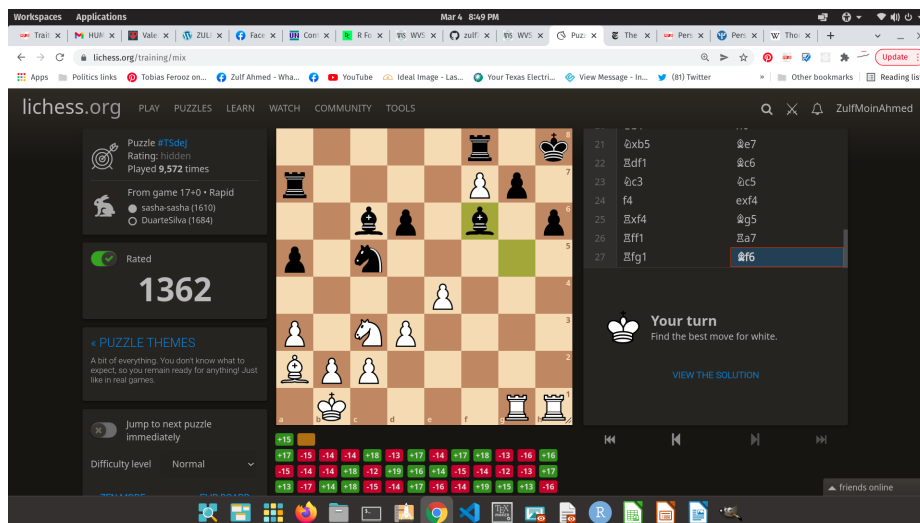
## 11. QUICK HISTORY OF VIRTUES

Most people in the sciences do not generally know some of these things, and I myself had to spend some time learning about them. So Virtues do not originate with Ancient Greeks. Both in Asia before Aristotle's time and also in 1300 BC Virtues were understood. So the 1300 BC source I learned from Jonathan Haidt's Book *The Happiness Hypothesis*. I think it was called *Book of Amenomope*. Ancient Greeks acquired knowledge of Virtues from Ancient Egyptians who had a developed Civilisation before rise of Hellenistic Greece.

Then Ancient Greek knowledge was lost to West for some centuries after the Fall of Rome, and Muslims had been working from them roughly 700-1200 AD, and then Ancient Greeks became prominent in Europe in the Renaissance period. Thomas Aquinas came just before flowering of Renaissance 1225–1274.

I am not going to go too much into history but I am fairly confident that habituation is far deeper an issue in terms of biology, neurobiology. genetic adaptations, and the development of the full human being and Virtues are matters of habituation. The evolutionary viewpoint is necessary but far from sufficient to provide us with a natural science of Man because we are just vastly more complicated than bonobos and chimpanzees in ways we are unaware.

## 12. CHESS RATING REACHES 1362



## 13. CHESS RATING REACHES 1380



I believe that I will find my equilibrium in a few months, and it ought to be a bit higher than 1380. Without practice what happens are bad habits in mistakes that require patience.

## 14. WESTERN INTELLECTUAL TRADITION WENT OFF THE RAIL FROM TRUTH

Consider Nietzsche and Sartre's thoughts about 'creation of values' as their inner freedom; consider then Robert Musil's *The Man Without Qualities* and Albert Camus' *The Stranger*. These are vastly far from the truth about morals and human nature. I am personally responsible for proving with empirical data from around the world Aristotle's Virtue-Eudaimonia Theory with positive correlations of high moral values with high life satisfaction.

The various intellectual rebels had not found any positive freedom but simply destabilised knowledge of our biological requirements for Life Satisfaction by their theories that gained great prominence in the Western Civilisation. Then it was left to myself, Zulfikar Moinuddin Ahmed, to salvage it from shipwreck.

The fundamental reason for why higher life satisfaction results from higher moral values is because the human biology and psychology is in concordance to higher virtues. A team of Japanese neuroscientists in 2008 had discovered neural correlates of moral judgment. These are part of our genetic heritage, and full extent of this heritage will be clarified soon enough.

What is very clear is that we could defy our natural endowed systems and seek to create our own values, but the risk is great that life satisfaction will suffer. Thinkers like Friedrich Nietzsche and Jean-Paul Sartre were not knowledgeable sufficiently about the risks of various sorts of radical freedoms in values and proposed ideas that have risks attached to them.

I am not a Conservative Christian or Muslim, so my point of view is not anti-liberal at all. Rather I am compelled by my own work that Virtues are natural paths to Life Satisfaction for human beings.

There is a vast gap between Personality and Character, something psychology has not yet confronted. And Habituation to Virtues is the missing link. Personality and Character are not identical at all. Big Five Personality models is a pre-Character measurement. One needs habituation measures to say more.

## 15. MY CHESS RATING REACHES 1407

## 16. CHESS RATING REACHES 1407-1460





These numbers fluctuate. I expect to reach roughly 1750 in some months. Lichess ratings are automatically determined in practice. So I reached Class C around 72nd percentile. Let us see if I am right. Expert starts at 2000. I do not believe that I will reach Expert in less than six months.

## 17. MY CHESS RATING GOES DOWN TO 1277



March 5 2022 1:02 AM. I am not too worried. I think that these fluctuations do not actually matter. My goal for the extended period is to get my rating to 2000 expert level in some years. I think this is quite realistic. But there is no rush. I think playing chess does have some good side-effects as I start noticing that I am sloppy in various ways in not paying attention.

# 18. A VISIT TO ROBERT A. EMMON'S MEANINGS TO GOALS VIEWPOINT

Goals are essential components of a person's experience of his or her life as meaningful and contribute to the process by which people construct their lives as meaningful or worthwhile. For example, a generative goal to "teach my son to make a difference in his community" lends meaning and direction to the role of parenthood. The goals construct has given form and substance to the amorphous concept of "meaning in life" that humanistic psychology has long understood as a key element of human functioning. Some have argued that the construct of "meaning" has no meaning outside of a person's goals and purposes—that is, what a person is trying to do. Goals are signals that orient a person to what is valuable, meaningful, and purposeful. This is not to say, however, that all goals provide meaning or even contribute to a sense of meaning. Many goals are trivial or shallow and, although necessary for daily functioning, have little capacity to contribute to a sense that life is meaningful. Psychologists are beginning to warm to the concept of personal meaning (Wong & Fry, 1998) and are gradually recognizing that despite its somewhat vague and boundless nature, the topic can be seriously and fruitfully investigated (Debats, 1996; Ryff, 1989; Wong & Fry, 1998)."

I like work of Robert A. Emmons. But I do think it worthwhile to try to make sense of the solidity of this viewpoint still. The question is whether this is right in a deep sense.

Let me show you something. I can't find my copy of the book about Albert Camus.

I will instead do something simpler. I will just take a statement about him from an elementary video.

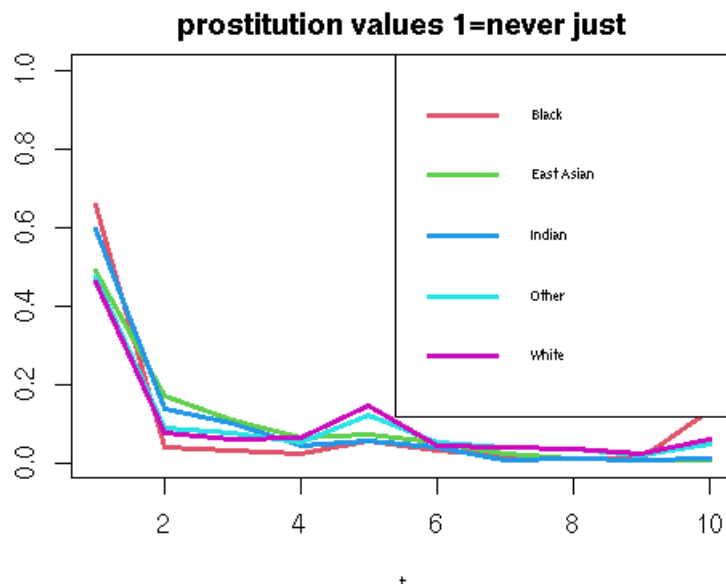
"Albert Camus concluded that the only honest observation about the world is that it is *meaningless*. There are no universal values, there is no divine plan, and everything happens randomly."

Please forgive me for writing from an arbitrary commentary about a literary genius, but that is what I will do.

I want to first point out that the issues of *divine plan* is not something that we will be able to settle. However, I have shown using the World Values Survey that that there is a strong sense in which universal moral values exist empirically. Albert Camus wrote *The Myth Of Sisyphus* in 1942. So we can safely conclude that he was just not aware of the truth. Let me show you a couple of distributions so that you do not make this into a competition of authority. He is a great literary genius and won the Nobel Prize in Literature in 1957. And I am not a Nobel Prize winner – at least yet.

But this does not matter, because he's wrong about 'there are no universal values' and my empirical evidence is very clear.

Let's consider whether prostitution is justified.



You see, not only is this an almost universal value, but it is not due to any indoctrination or religious faith. It is global and quite human. It is a universal value.

Albert Camus simply did not have knowledge before his death of measurement data of this type, and so he did speculate honestly and come to his own conclusion that there are no universal values.

I will not comment now on what substance he had in his work about meaninglessness of existence.

Here I want to point out several things. The evidence presented here is natural scientific rather than based on theology. Prostitution (I mean rejection of prostitution is the value) is not the only moral value that is empirically universal in this sort of sense that the distribution is strongly against it across the globe.

I am not myself an Absurdist, but I think it is worth being extraordinarily careful about examining issues of meaning that is universally valid because he, and he stood in an illustrious tradition, was not a shallow thinker. He was friends with Jean-Paul Sartre, and his predecessors included Friedrich Nietzsche and they are substantial men and care must be taken to ensure that their criticisms about morals and meaning are addressed.

## 19. ROBERT A. EMMONS THIS IS MY WAR

I ask that Robert A. Emmons step aside. Taking down the nihilistic intellectual tradition in the West, Baudelaire, Nietzsche, Sartre, Camus, is my War, not yours. Please step aside.

Hold on. Let me consult with my friend the Lady of the Lake.



What a beauty, after all these years.

## 20. MY POLITICAL STRIPE

My political stripe is a bit unorthodox. On one hand, in public sphere I believe in libertarian political positions, modulo natural rights security of all people. For example, if someone really wants to love and marry a goat, let them do so. The reasoning is that people have one life to live, and their happiness is not going to be guaranteed by anyone in the short life. Therefore state and coercive powers should not be applied. If their adventures leave them unfulfilled then it is their own problem.

On the other hand, I am quite conservative in my own private life, and dislike things that are not classical noble virtues oriented. I don't like ignoble knaves and unscrupulous people in my own private circle. I detest liars and am disgusted by them. But I don't believe that my conservatism is right for others. They are my own fancy and I am proud of my classical orientation towards Virtues.

I do advocate by recommendation that others will benefit by adopting classical Virtues, but it's not right to do this by coercion. That never actually yields positive results.

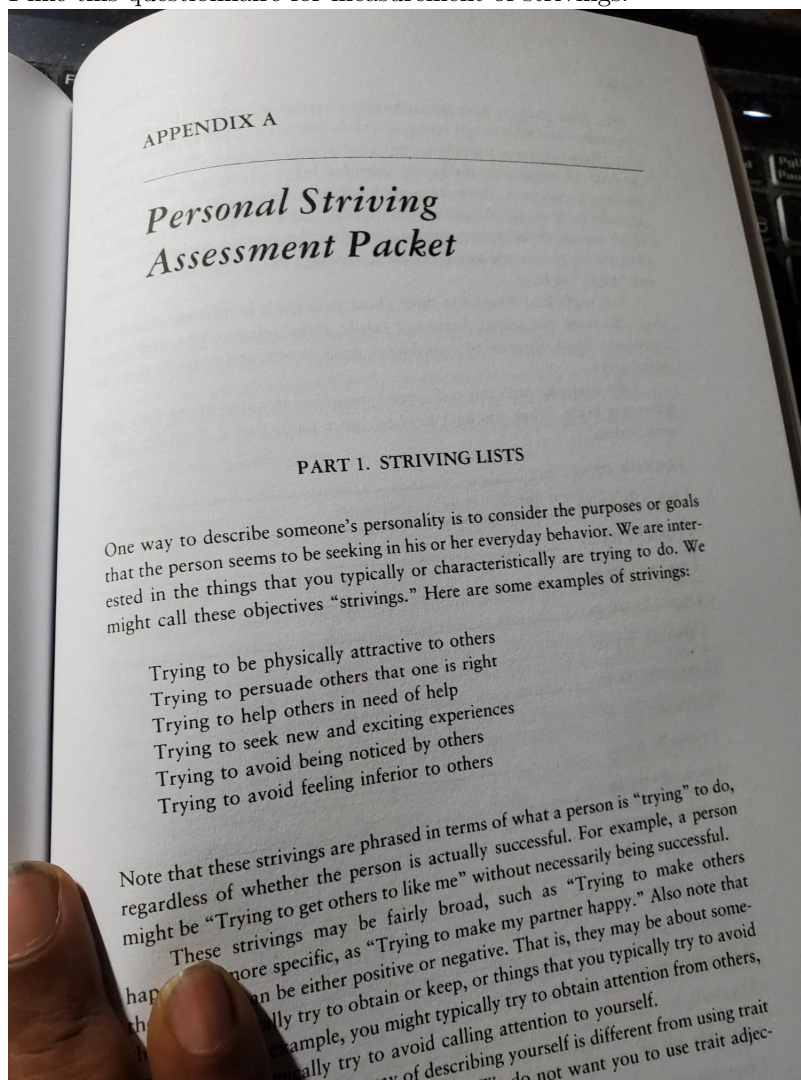


In summary, I divide the world into *public political sphere* where I advocate libertarianism on morality not directly tied to natural rights security, and *private sphere* where I am extremely oriented towards Virtue and classical generally. I feel no contradiction and guilt and inconsistency at all.

It's not the state's goddam business what people do in their private lives. State and other powers ought to butt out of people's private lives permanently.

## 21. ROBERT A. EMMONS PERSONAL STRIVINGS ASSESSMENT PACKET

I like this questionnaire for measurement of strivings.



Now I am interested in the actual strivings of people rather than the assessment of unknown strivings. I want a model of the human race.

Recall that I want a model of grammar of thoughts, feelings, and actions. We need to get a list of strivings of the entire human race obviously.



Ah yes, the picture is from Robert A. Emmons' 1999 book *The Psychology Of Ultimate Concerns* and I show you a snapshot of my own copy of the book. People appreciate the fact that I have my own copy of some of these so they feel that I am a serious man and have some familiarity with the literature.

Little do they know that I just skim over parts that assist in my own agenda and play some chess and distract myself in other ways from carefully reading the books. I mean, I do read sometimes, and I am not like *Bill Gates* of course who does not actually read any of the books looking pretty in his gigantic library with a lot of for-show books for his "image". I could do an infinitely better "image" than this podunk hick tasteless peasant-born charlatan in my sleep.

## 22. ANARCHY IN HUMAN MOTIVATION SPACE

Psychology of human motivation has no unified sharp theory at all. I was hoping to find some canonical theory that was consensus. It's like the goddam flea market of vintage clothes. You can shop around and find an enormous colourful set of theories of motivation these days.

I found one site that spoke about twenty most popular human motivation theories. This is worse than theories of electromagnetism in the eighteenth century.

Why don't psychologists get a consensus satisfactory unified theory here and call it the Standard Model of Human Motivation?

Thankfully Richard M. Ryan, Emma Bradshaw and Edward L. Deci have written a nice history of human motivation theories.

Are you serious, Psychologists? You're going to just let Anarchy reign without any Unified Human Science at all? This is a total disaster. How do Psychologists convince anyone to trust them with this state of affairs?

I suggest you fix these things really soon. It's totally dreadful. Non-psychologists are burdened with keeping track of who is in what school of theories and that's too much.

## REFERENCES

- [1] <https://www.worldvaluessurvey.org/>
- [2] Romero, Paula Villar, M. Angeles Luengo, Gomez-Fraguela, Traits, personal strivings and well-being, *Journal of Research in Personality* 43 (2009) 535–546
- [3] Robert A. Emmons, Personal goals, life meaning, and virtue: Wellsprings of a positive life. In C. L. M. Keyes & J. Haidt (Eds.), *Flourishing: Positive psychology and the life well-lived*, 2003 (pp. 105–128).