

SITUATIONIST THEORIES ARE TOTALLY IRRELEVANT FOR VIRTUE ETHICS

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The absolutely key *prerequisite* for any Virtue in Aristotle's Virtue theory is *habituation*. Habituation is the core of Virtue theory. There is no Virtue Ethics without habituation to particular virtues.

Situationists create a straw man. Then they shoot it down. Then they declare victory. They do experiments on whether random sample of people conform to Virtue Ethics. They don't ask them "Well, have you habituated to such and such Virtue for ten years?" So all of their experiments are irrelevant to Virtue Ethics.

I am absolutely certain that Virtue Ethics is right. I know this even from playing Starcraft. I practice more Starcraft II and I improve slowly quite naturally. Habituation to Virtues is the same. A man who is sleepwalking through life and does not deliberately habituate to Virtues or justice or truth or perseverance or patience or endurance may exhibit some of these randomly, but does not actually fall in the domain of Virtue Ethics at all. And so all the Situationist experiments prove that random people who are not habituated with deliberate effort towards particular Virtues wobble by situation. What does this prove? It proves that there are some theories of situation dependence that occur if we take random samples of people about whom we have no idea to what Virtues they had habituated. That's interesting, but that has nothing whatsoever to do with Virtue Ethics. Aristotle's elementary first words were that virtues do not arise from nature but by habit.

1. I ADVOCATE HABITUATION OF VIRTUES GLOBALLY

My results vindicating Aristotle's Virtue-Eudaimonia theory make clear that Virtues are good for Life Satisfaction. My universal Human Moral Nature that is Ethnicity-independent show that there is a universal genetic basis for them at all.

What is the connection? Well, it is indeed the same genetic universal heritage that allows us to have certain *potentials* for developing Virtues by habituation. But without the actual practice there is no Virtuous Character nevertheless. Advocacy for Virtue habituation across the globe is rational because Virtue is now known to produce higher life satisfaction.