How Habits Make Us Virtuous

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The situationist attack on global traits is now well known. Less familiar, perhaps, is the “second wave” of their critique of virtue ethics. Here they argue that conflicts between conscious and nonconscious processing, specifically, the undermining of rational commitments by nonconscious factors operating unbeknownst to agents, unsettles the notion of strong personality integration needed for moral character on virtue ethical accounts. In this paper I explore three different models of habituation into virtue: habits of the “folk;” Annas’ model of habituation into “intelligent” virtue; and the cultivation of the Confucian *junzi*, or gentleman. Each displays a different blend of conscious and nonconscious processing, yet each is compatible with empirical psychology. All show that situationists are too quick to conclude that nonconscious processes undermine the prospects for character integration.