



Rethinking DEI for Organizations and Leaders: A Neo-Aristotelian Model

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This is an unpublished conference paper for the 12th Annual Jubilee Centre for Character and Virtues conference at Oriel & Magdalene Colleges, Oxford University, Thursday 4th – Saturday 6th January 2024.

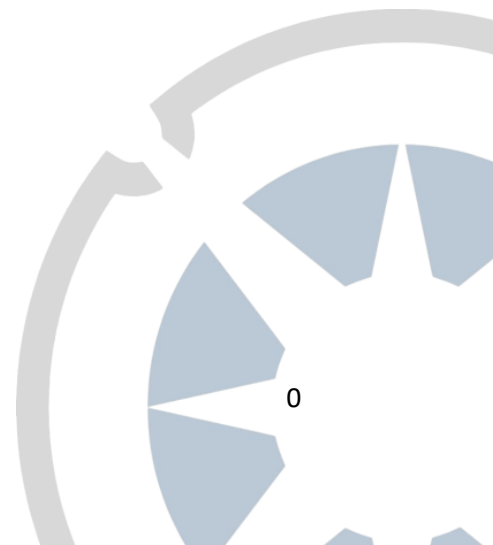
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Abstract

The theory and practices associated with diversity, equity, and inclusion (DEI) are increasingly controversial. Proponents argue that these qualities are essential to flourishing institutions; critics contend that the theories are incoherent and the practices harmful. In this paper, I defend a neo-Aristotelian model. Theoretically, DEI make better sense as organizational virtues in a framework that includes a robust organizational *telos*. Practically, conceptualizing DEI as organizational virtues enables us to leverage distinctions between virtues and practices and between individual and organizational traits. This model provides a coherent structure that is consistent with social science and that provides actionable guidance for leaders and researchers.

Author's Note: This paper does not reflect the official position of the United States Air Force, the Department of Defense, or the US Government.

Introduction

This essay is organized around three aims: first, to expose the inadequacies of our current paradigms for diversity, equity, and inclusion (DEI),¹ second, to defend a neo-Aristotelian alternative paradigm for DEI, and third, to provide a “how to” guide for leaders and researchers to use in implementing and assessing the neo-Aristotelian paradigm that I propose. I have written this essay mainly with these leaders and researchers in mind, focusing on the central threads of the discussion, avoiding technical jargon, and providing clear and actionable recommendations. Nevertheless, philosophers and other theoreticians will also find this essay useful, as I outline and interrogate the various paradigms of DEI that give rise to the present controversies.

Let us begin with idea of a paradigm.² A paradigm is a framework for interpreting concepts, experiences, and values. Consider a few examples:

- The periodic table of the elements is a paradigm for making sense of physical objects in the world. Whenever you see a physical object, you perceive it to be composed of these elements.
- The heliocentric model of the solar system is a paradigm for making sense of the night sky. Whenever you see the moon, you perceive it to be a smaller rocky sphere in orbit around the Earth, which is itself in orbit around the sun.
- The nuclear family is a paradigm that informs the structure of modern society and culture. Our systems of public schools, domestic architecture, taxation, and health insurance make sense only through the lens of the value and centrality of the nuclear family.

We employ paradigms to make our experiences intelligible—especially the complex experiences of our moral, social, and political life. These paradigms overlap and interconnect; rarely do we work from just one. At the same time, each of us employs different paradigms as well as different variations on the same paradigm. As a result, people often perceive the same event differently. Fortunately, our paradigms tend to overlap with the paradigms of others so that we can, through careful and deliberate communication, arrive at shared understandings of the events that we experience, the actions we take, and the values and principles by which we exercise moral and political judgment. Unfortunately, when we overlook the fact that we are using different paradigms, we can easily talk past each other, failing to achieve a shared understanding. At the same time, when we do not understand the paradigms that we and others are employing, it will be difficult to engage with their ideas charitably and critically.

¹ For the sake of brevity, I will employ the DEI acronym to refer to diversity, equity, and inclusion. For the sake of grammatical consistency, I will treat DEI as a plural subject, which they are.

² Here, I follow Thomas Kuhn, *The Structure of Scientific Revolutions, 3rd Edition* (Chicago: University of Chicago Press, 1996).

It seems to me that the values of diversity, equity, and inclusion are caught up in these types of confusions. Our use and criticism of these values often fails to attend to the paradigms through which we understand them, resulting in a wide variety of conceptual, critical, and practical problems. Our first task is therefore to identify, clarify, and evaluate the paradigms through which we perceive and employ DEI.

Part 1: Paradigms for DEI

Let me begin with the stipulation that there are three central paradigms for DEI: (a) critical theory, (b) cosmopolitanism, and (c) management. While there may be other candidates, it seems to me that these are most prominent paradigms in the conversation today and that the conflicts between them and the reactions to them are at the center of our present controversies. We will consider each in turn.

A. Critical Theory

“The only remedy to racist discrimination is antiracist discrimination.” -Ibram X. Kendi³

The critical theory paradigm (CT) begins with the history of groups. We notice throughout history that people sort and value one another according to their race, gender, class, ethnicity, religion, ability, and much else. At the same time, one’s mix of group identifications and valuations forms the basis of one’s social, economic, and political opportunities. These identifications and valuations are not just made by ourselves and others in the course of our interpersonal relationships, but also baked into the structures of social, economic, and political life. Some groups are centers of power and privilege; other groups are subject to oppression and domination. Identities at the intersections of various groups produce complex encounters with oppression and victimhood. Morally speaking, inequalities of social, economic, and political power are unjust; it therefore falls on those of us who recognize these injustices to rebuild our social, economic, and political structures to put an end to these injustices.

Key contributors to the critical theory perspective include Nietzsche, Marx and Engels (in the 19th century), Adorno, Marcuse, and the Frankfurt School (in the early 20th century), and Derrick Bell, Iris Marion Young, and Ibram X. Kendi (among many others) in recent times.⁴

On the CT paradigm, DEI initiatives are central to rebuilding our institutions to rectify and compensate for historical injustices. Diversity initiatives install people from oppressed or marginalized groups into positions of power. Equity initiatives attack the structures and procedures that systematically privilege some groups and marginalize others. Inclusion initiatives ensure that the democratization of power structures is not merely virtue signaling: people from oppressed groups who

³ Kendi, *How to be an Antiracist* (One World, 2019), p. 19

⁴ A starter set might include: Frederick Nietzsche, *Beyond Good and Evil* (Cambridge University Press, 2001), Karl Marx and Friedrich Engels, *The Communist Manifesto* (Penguin Classics, 2002), Stephen Bronner and Douglas Kellner, eds., *Critical Theory and Society: A Reader* (Routledge, 1990), Kimberlee Crenshaw, et al. eds., *Critical Race Theory* (The New Press, 1996), Iris Marion Young, *Justice and the Politics of Difference* (Princeton University Press, 1990), Ibram X. Kendi, *How to be an Antiracist* (One World, 2019).

are installed across social, economic, and political institutions must have genuine opportunities to wield that power and use it to dismantle systems of oppression and domination.

It seems to me that the main problem with the CT paradigm is that it is a logical and practical cul-de-sac. We learn from CT that groups aim to acquire power to advance their own interests at the expense of others. When these groups succeed, the result is unjust. But given that the only tool available in the CT paradigm to explain and rectify this injustice is power itself (every other moral category having been long unmasked as a mere instrument of the power of the priesthood, aristocracy, Enlightenment, bourgeoisie, neo-liberals, etc.), the only solution they can offer is to redistribute power to underpowered groups. But then as these groups acquire power, they will inevitably use it to advance their own interests at the expense of others. And so the cycle repeats.

A second problem with CT concerns its use of the concept of justice. The theories of justice deployed by proponents of the CT paradigm depend on assumptions developed in the intellectual institutions and traditions of privileged and advantaged groups. But according to the CT paradigm, the intellectual traditions of privileged and advantaged groups (i.e., their metaphysical, epistemological, moral, and political theories) are all empty façades: at bottom, they are simply tools for justifying oppression and domination. If this is the case, then there is no substantive value in these theories for CT to make use of, even if these tools were separated from the oppressors who built and employed them. As a result, CT cannot get its critical project off the ground.

Of course, neither of these problems are fatal to the CT paradigm or its approach to DEI. It certainly seems to be true that human history is full of oppression and domination based on group identity. Perhaps it is also true that DEI programs can contribute to dismantling oppressive social structures and rectifying historical injustice. But CT needs a theoretical foundation that is not self-refuting and avenues for progress that are not self-defeating. At the same time, other proponents of DEI are more interested in building fair and functional institutions and less interested in dismantling oppressive social structures and rectifying historical injustice. One sometimes gets the impression that the CT paradigm is fueled more by a form of resentment that seeks vengeance than by a recognition of injustice that calls for rectification. If we could find an alternative paradigm that tackles oppression and domination but that offers a better theoretical foundation and a richer set of practices for a positive program, this would be a better approach.

B. Cosmopolitanism

“I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character” -Martin Luther King, Jr.⁵

⁵ Martin Luther King, Jr., “I have a dream” speech (<http://news.bbc.co.uk/1/hi/world/americas/3170387.stm>).

The cosmopolitan paradigm (CM) begins with our shared humanity. There is far more that unites us as members of the human species than divides us along racial, ethnic, tribal, religious, social, and political lines. We can solve our problems if we draw upon our common natures, intuitions, ingenuity, and experiences. To be sure: CM recognizes that people also tend to be tribal and that our history contains a great deal of violence and oppression based on group identity. But proponents of CM argue that the trajectory of our shared moral judgment (i.e., King’s “arc of the moral universe”) has been moving toward respect for the common human dignity of each individual.

Prominent contributors to the CM paradigm include Immanuel Kant, Martin Luther King, Jr., Kwame Anthony Appiah, Martha Nussbaum, Amartya Sen, and Steven Pinker, among many others.⁶

On the CM paradigm, DEI are important virtues in organizations that accomplish the moral duty to respect the common dignity of each individual. Since humans are diverse by nature, we respect the common humanity of all by capturing that diversity in our organizational membership. To do otherwise would be to mistakenly prioritize group identity over common humanity. At the same time, in terms of equity, positions and opportunities should be available to all on the basis of their individual qualifications and merits. Justice on the CM paradigm applies to individuals, not to groups. Finally, organizations should be marked by inclusive practices that recognize and respond to our shared human dignity. Practices that discriminate on the basis of our group identity or group traits, e.g., the color of our skin, fail to respect the fullness of our humanity and violate our common human dignity.

As I write this essay, CM is out-of-favor among the paradigms for interpreting DEI, squeezed out by the power of resentment in the CT community and the allure of scientific authority in the management paradigm. More generally, it is hard these days to be a neo-liberal proponent of global citizenship, shared human values, and universal human rights. The culture seems to think that we should pick sides and demonize our opponents—approaches that CM resists. One indicator of CM’s marginalization is the way in which King’s colorblind ideal has fallen out of favor. In previous decades, the colorblind ideal was a model of resistance to racism. “I do not see color” was meant to indicate that a person tried to see others in terms of their individuality and humanity, and not in terms of racial prejudice or group stereotypes. But in a culture where the celebration of individuality has

⁶ A starter set might include Immanuel Kant, “Idea for a Universal History from a Cosmopolitan Perspective,” in *Toward Perpetual Peace and Other Writings*, edited by Pauline Kleingeld (Yale University Press, 2006), pp. 3-16, Martin Luther King, Jr., *A Testament of Hope: The Essential Writings and Speeches*, edited by James M. Washington (HarperOne, 2003), Kwame Anthony Appiah, *Cosmopolitanism: Ethics in a World of Strangers* (Norton, 2006), Amartya Sen, *Identity and Violence: The Illusion of Destiny* (Norton, 2006), Martha Nussbaum, *The Cosmopolitan Tradition: A Noble But Flawed Ideal* (Belknap, 2019), Steven Pinker, *Enlightenment Now: the Case for Reason, Science, Humanism, and Progress* (Penguin, 2018).

been overtaken by the demand to respect group identity, the colorblind ideal is now routinely dismissed as racist.⁷

But perhaps CM's current downgraded status is merely a fad; perhaps CM will gain new traction in the cultural conversation. In any event, it seems to me that CM paradigm has a serious problem. Everyday people are deeply connected to family, village, region, and even country. The idea that one would subordinate these substantive and central relationships to the world in general or the species-as-a-whole is inconsistent with basic anthropology, our most prominent faith traditions, and the teachings of respected moral philosophers. We are, by nature and design, dependent and groupish. Cosmopolitanism will only be attractive to those few who, by accident of birth, wealth, or tragedy, find themselves positioned to think differently.

Even so, there is an intuition at the heart of CM that seems to be central to the way that everyday persons think about DEI. Even if my immediate concerns and projects are preoccupied with my family and my village, I can still take kindness toward strangers to be a moral virtue. Caring for the people close to me does not entail that I must hate, belittle, reject, or oppress those who are different from me and my people. As a result, DEI in the culture and organizations that make up my village, together with a hospitable disposition toward those who are outsiders, might be a good way to proceed. If there is a paradigm that respects CM's moral commitment to humanity as a whole, together with the natural priority that we give to special relationships in the family and the village, this might be the better approach.

C. Management

"Diversity is powerful stuff..." -Scott Page⁸

The management paradigm (MG) is a complex interdisciplinary array of scholarship in behavioral science, leadership, and organizational management. The heart of MG is empirical research. Reformulating the intuitions of CT and CM into research questions, behavioral scientists have been conducting hundreds of studies on the impact of DEI on organizational performance for decades. Considered as a whole, the empirical evidence suggests that DEI provide substantial and measurable benefits to groups and organizations. More specifically, organizations that respect DEI tend to be more innovative, make better decisions, perform better at their core tasks, recruit and retain a more effective workforce, and cultivate better internal cultures.

⁷ For a recent example, see the dust up between the TED organization and Coleman Hughes. (<https://www.wsj.com/articles/shut-up-the-ted-talk-people-explained-politics-race-culture-education-d6a35fe1>)

⁸ Scott E. Page, *The Difference: How the Power of Diversity Creates Better Groups, Firms, Schools, and Societies* (Princeton University Press, 2007), pp. xx.

In the MG space today, Scott Page is among the most prominent contributors to the literature on diversity. His books, *The Difference* and *The Diversity Bonus*, describe in detail the research supporting organizational benefits for diversity and inclusion. His work is augmented by many others, including Lisa Nishii and her colleagues at School of Industrial and Labor Relations at Cornell University, whose influence has spread through a popular set of online certificate programs that cover a range of issues related to DEI.⁹

What does the MG model mean for DEI? As discussed by Page, Nishii, and others, social science research suggests that organizations perform better when they are diverse and inclusive. On the MG paradigm, a diverse organization is one with cognitive diversity: each person in the organization brings a different cognitive repertoire to bear, where an individual's cognitive repertoire refers to her particular knowledge base, talents, skills, and experiences. Organizations make use of inclusive practices and equitable policies to ensure that the variety of individuals in the organization are integrated into an effective team to accomplish the organization's mission. Organizations that do this effectively experience what Page calls a "diversity bonus." The organizations that see the biggest diversity bonuses are those that take on big and complicated tasks that require expertise from wide range of knowledge bases, talents, skills, and experiences. At the same time, the wealth of studies available also provide organization leaders with specific guidance on how to best identify, recruit, onboard, and integrate cognitive diversity so as to achieve the DEI benefits needed to achieve organizational objectives.¹⁰

What about demographic diversity under the MG paradigm? On the one hand, studies suggest correlations between demographic diversity and some dimensions of cognitive diversity. If so, it may be advantageous for organizations to cultivate demographic diversity as part of a package of policies designed to achieve cognitive diversity. At the same time, some organizations have missions that necessitate members with the characteristics associated with particular demographic groups. For example, some female patients strongly prefer to see female doctors—a preference that might guide institutional hiring practices. But on the other hand, as Page points out, these correlations between demographic diversity and cognitive diversity are somewhat tenuous and research shows only small bonuses, if any, for demographic diversity by itself. Moreover, most organizations are not pursuing missions that necessitate demographic diversity alongside cognitive diversity. Finally, it seems clear that organizations which tout the importance of cognitive diversity but enact policies focused on producing only demographic diversity are not likely to see significant diversity bonuses.

⁹ A starter set would include Scott Page, *The Difference: How the Power of Diversity Creates Better Groups, Firms, Schools, and Societies* (Princeton University Press, 2007), and *The Diversity Bonus: How Great Teams Pay Off in the Knowledge Economy* (Princeton University Press, 2019), Earl Lewis and Nancy Cantor, eds., *Our Compelling Interests: The Value of Diversity for Democracy and a Prosperous Society* (Princeton University Press, 2016).

¹⁰ Page contrasts the toolbox analogy with the portfolio analogy, arguing that the former is a much better intuitive description of the benefits of diversity.

Concerns about the MG Paradigm

The MG paradigm is, it seems to me, the dominant approach to DEI today. It has the badge of scientific respectability and the focus on measurable results, both of which are important to the elites of western culture. Nevertheless, I have three serious concerns about the MG paradigm.

First, as Alasdair MacIntyre points out in *After Virtue*, the deliverances of empirical social science are regularly treated with more reverence than both the studies and their methods justify.¹¹ The fact is that social science is not like physical science. Social science does not discover laws of human nature. The generalizations offered in social science lack universal quantifiers (i.e., it is difficult to generalize from the particular cases that are the focus of our studies), scope modifiers (i.e., we cannot say precisely what conditions must be met for these generalizations to hold), and counterfactual conditionals (i.e., there will always be counter-examples to social science generalizations and we cannot explain these counterfactuals inside the generalization). At the same time, generalizations in the social sciences are undercut by many other features of the human experience, including radical innovation, individual unpredictability, the game theoretic nature of human action, and pure contingency. To be sure: we have learned quite a bit about human nature, experience, and tendencies *in general* through social science. But these generalizations are all rough and tentative; we should be especially careful in attempting to apply them to individual organizations and particular people. For example, the fact that women in the aggregate tend to prefer professions that call upon sociability to professions that invite physical manipulation should never be used to argue that any particular woman is unsuited to be a mechanical engineer. As it stands, social scientists themselves tend to be cautious in applying the results of their studies. Unfortunately, when social media and the popular press chance upon these findings, they do not often treat them with the same care. Moreover, overreaches in application also creep in when popularizers in the leadership and management space write “how to” and “10 steps” books for everyday audiences.

Second, and perhaps a bit more darkly, investigation in the social sciences is susceptible to corruption. Sometimes this corruption comes in the form of ambition: researchers seeking positions, grants, and prestige massage or falsify data in order to obtain the results that they believe will help them achieve their individual goals. Other times this corruption comes in the form of granting agencies whose funding priorities are ideologically motivated: they fund studies with hypotheses that fit their narratives and refuse to fund studies that might challenge their ideology. This is institution-level confirmation bias. Worries about corruption and bias in research methods and the research agenda might sound like conspiracy theorist paranoia, were it not for the well documented crises of

¹¹ See Alasdair MacIntyre, *After Virtue, 3rd Edition* (Notre Dame University Press, 2007), pp. 88-108.

replication and retraction over the past decade.¹² Researchers have attempted, without avail, to replicate the results of landmark studies upon which some of the key claims of contemporary social science are grounded. At the same time, data analytics groups parsing data sets of studies with too-cute results have uncovered fraud and falsification. Unfortunately, given both importance of DEI in the social science research agenda, together with the ideological dimension of DEI, it seems to me that corruption should be of real concern to researchers and practitioners in the MG paradigm.

Of course, these initial worries are both methodological; they could be assuaged through improved research practices and higher quality journalism. My central concern with the MG paradigm was encapsulated in a recent exchange between U.S. Representative Matt Gaetz and USAFA Superintendent Major General Richard Clark during a congressional hearing on DEI at the US service academies in the summer of 2023.¹³ Citing a training slide from the US Air Force Academy, Rep. Gaetz asked whether Gen. Clark agreed with the statement that “A diverse and inclusive force is a warfighting imperative....” Gen. Clark, working out of the MG paradigm, admitted that he agreed with it. Mr. Gaetz then asked, “What about the Mongols?” The point of his question was to pose a counterexample to Gen Clark: “You say that diversity is essential for the military mission, but did not the Mongols (and the Vikings, and the Ukrainians, among many others) have great military success without diversity (let alone equity and inclusion)?” This is a fair question. Once the MG paradigm presents DEI as qualities that are of merely instrumental value to an organization, it will always be relevant to ask how valuable they really are. If Rep. Gaetz can provide examples of successful organizations that were marked by homogeneity, inequity, and exclusion (HIX) —or even worse, if researchers could provide studies that demonstrate productivity bonuses correlated with HIX, then we would be forced, on the MG paradigm, to advocate for HIX. We must follow the data.

Now perhaps we are blessed and fortunate. Perhaps the science is accurate and speaks in favor of DEI. But it seems to me that this would be too unstable an outcome. Among our core intuitions is that the value of DEI is more than just instrumental. Somehow or in some way, we believe that DEI also have intrinsic value. At the same time, the value of diversity must extend in a real sense beyond the cognitive sphere. We believe in the value of diverse communities across both cognitive and demographic dimensions, even if we cannot yet explain why. As useful as the social science may be in helping us build productive organizations, we think that a diverse and marginally less effective organization is morally superior to a homogeneous and marginally more effective organization.

¹² For a recent overview the crisis, together with a recipe for improvement, see Korbmacher, et al., “The Replication Crisis has led to Positive Structural, Procedural, and Community Changes,” *Communications Psychology* 1:3 (2023) (<https://doi.org/10.1038/s44271-023-00003-2>). For the darker analysis, see Ed Yong, “Psychology’s Replication Crisis is Running Out of Excuses,” *The Atlantic*, Nov. 19, 2018. For the concerns about fraud, check regularly at Uri Simonsohn, Leif Nelson, and Joe Simmon’s blog Data Colada (datacolada.org).

¹³ <https://www.youtube.com/watch?v=Y6z4xleikS8> (accessed 2 November 2023).

Organizational productivity is not the only value, nor is it the most important. Alas, the MG paradigm has no resources to identify or support the intrinsic value of DEI.

Nevertheless, as with our other paradigms, it would also be a mistake to reject the MG paradigm altogether. We do learn things from the social scientists. But we must be careful in describing what we have learned, in the confidence we attach to the results, and in attempting to build public policy around them. At the same time, insofar as there is a substantive moral dimension to DEI, social scientists tend to lack the qualifications needed to integrate moral theory with their empirical work.¹⁴ In other words, the MG paradigm offers important resources for thinking about DEI, but it lacks tools to build a morally and conceptually sophisticated approach.

¹⁴ For an insightful critique and engagement, see Martha Nussbaum, “Who is the Happy Warrior? Philosophy, Happiness Research, and Public Policy,” *International Review of Economics* (2012), 59: 335-361.

Part 2: The Neo-Aristotelian Alternative

Let us now turn to my proposed alternative, the neo-Aristotelian paradigm (AR). I recognize that there is something obscure and overly academic about the expression, “neo-Aristotelian.” Few people outside academia really know that much about Aristotle’s philosophy or why it would be important to distinguish Aristotle’s original thought from a “neo-” version of it. But the story here is important—especially when it comes to analyzing DEI. So we must begin with the expression itself.

A. Neo-Aristotelianism

Aristotle was an essentialist with respect to race, gender, and ethnicity. More specifically, he thought that your race, gender, ethnicity, and so on determined your physical, psychological, social, and political characteristics. It is likely that he also thought that your social identity could be used to make judgments about your moral character and the moral character of your group.

Of course, Aristotle was wrong. But the precise nature of his error needs to be unpacked. On the one hand, it is true that sex differences and ancestral population groups (loosely correlated to categorizations of race and ethnicity) are correlated with genotypes (genetic blueprints). And it is true that genotypes are correlated with both phenotypes (physical characteristics) and cognitive repertoires (your knowledge base, intellect, personality, and experiences). So, when considering race, gender, and ethnicity in the aggregate, we discover physical, psychological, and social trends that are not merely social constructions.¹⁵ Aristotle is not entirely wrong.

But on the other hand, it is also true that genotypical, phenotypical, and cognitive traits vary within groups more than they vary between groups. At the same time, many people fit into more than one group. And it is true that psychological, social, and political characteristics, together with the variety of ways in which genetic traits are expressed, are also influenced by environmental factors. Further, it is true that environmental and behavioral factors can change our genetic blueprints (i.e., epigenetics). Finally, it is always a mistake to make moral judgments that are grounded on dimensions of character that lie beyond a person’s control and especially problematic when we make these moral judgments about an entire group. Taken altogether, these considerations imply at least the following: (i) group differences are not stark, (ii) group boundaries are not precise, (iii) group characteristics do not always translate into individual traits, (iv) some group characteristics are influenced by social

¹⁵ For extended discussions see Steven Pinker, *The Blank Slate: The Modern Denial of Human Nature* (Penguin, 2003), Judith Rich Harris, *The Nurture Assumption: Why Children Turn Out the Way They Do, Updated Edition* (Free Press, 2009), and Charles Murray, *Human Diversity: The Biology of Gender, Race, and Class* (Twelve, 2020).

factors, and (v) no group differences should be grounds for moral judgment—either at the group level or the individual level. Insofar as Aristotle believed otherwise, he was in the wrong.

What is interesting about Aristotle’s moral philosophy, however, is that his errors are entirely matters of fact. Once we make the relevant corrections to his understanding of the facts, we can make use of the overall structure of his account, including his moral, social, and political framework. This is the approach that contemporary proponents of Aristotle have taken, most notably Philippa Foot, Alasdair MacIntyre, Martha Nussbaum, and Dan Russell, among many others.¹⁶ So what are the features of his paradigm—the features that persist once we have removed his factual errors? Aristotle’s moral philosophy begins with teleology, which is to say that he begins with a *telos*: an account of the excellent and flourishing person in her excellent and flourishing community. Expanded just a bit: Aristotle’s moral theory has three parts: our end goal (the *telos*), our starting point (humans as we find them), and practices and virtues (the things we do to get from the start to the finish).¹⁷ Once we clarify these elements, we can ask how this paradigm applies to modern institutions and how it makes sense of DEI.

Teleology

The first thing to identify in a project under the AR paradigm is the destination: a *telos* is the end, ultimate purpose, or full realization of a living thing. The *telos* of an acorn is the oak tree in the forest; the *telos* of the pup is the full-grown wolf in the pack. For the human being, the *telos* is a description of the characteristics of the fully mature person, having achieved her moral and social potential in the context of a flourishing community.

Both individuals and their communities have a *telos*. The *telos* of the individual includes the individual goods that that she aims to achieve or realize for herself as well as the common goods that she aims to achieve or realize for the community. The same goes for organizations. The *telos* of an organization includes the common good or set of common goods that the organization, institution, or enterprise aims to achieve as a whole. In other words, the relationship between members and their organizations is constitutive: the member identifies with and contributes to achieving the common goods that define the *telos* of the organization, while at the same time the organization establishes the conditions through which each member can both achieve her individual goods as well as contribute to the achievement of the common good. Consider a jigsaw puzzle. Each piece is unique and plays a distinctive role in the achievement of the overall good, which is the jigsaw puzzle as a whole.

¹⁶ For an explicit discussion, see Alasdair MacIntyre, *Ethics in the Conflicts of Modernity: An Essay on Desire, Practical Reasoning, and Narrative* (Cambridge University Press, 2016), pp. 24-30.

¹⁷ Cf. MacIntyre, *After Virtue*, pp. 51-61.

Once we have clearly identified the destination (where we are going), we then need to identify our starting point (where we are now). The starting point for a project under the AR paradigm is the world as we find it, typically in a state of disorganization, immaturity, and possibly corruption. In addition to identifying our end goal for institutions and their members, we must also obtain a clear understanding of the state that they are in at present. Knowing where we are going and where we are now will enable us to begin the task of determining how to get from point A to point B. It is at this stage that we draw upon the deliverances of empirical research. Behavioral science, together with our own experiences, can help us figure out how far we need to go in order to reach our end goals.

Practices and Virtues

Having identified a starting point and a destination, we must now identify and build the practices, activities, systems, and institutions that we need to achieve our goals. Of course, we want to do this well. In other words, we aim to cultivate the excellences specific to these practices, activities, systems, and institutions. These excellences are the virtues. Aristotle himself provides a list of ten moral virtues that correspond to cultural and practices of ancient Athens. Some of the virtues on his list, such as courage, temperance, and even-temperedness, will be applicable across cultures. Others, such as magnanimity, may not fit quite as well. But the neo-Aristotelian task is not primarily concerned with adapting Aristotle's list to our present circumstances as much as it is concerned with developing our own catalog out of our own list of practices, activities, systems, and institutions.

Consider some examples. If our enterprise builds houses, we not only aim to undertake the practice of carpentry, we also aim to become excellent carpenters. In other words, we aim to develop the virtues associated with excellence in carpentry: e.g., strength, dexterity, patience, attention to detail, aesthetic appreciation, and the like. If our institution is a military unit, then we aim not only to develop expertise in the use of weapons, but we also aim to cultivate the marshal virtues of fortitude, honor, and loyalty. If our organization aims to help the homeless, we need to build a team with ties to mental health services, social services, food banks, low-income housing, job training and placement, and much else. At the heart of these practices, when done well, are virtues including charity, friendliness, ingenuity, sympathy, and hope.

As you can see, Aristotle's paradigm is rich and complex. When we say that humans flourish in community, what we are saying is that humans pursue and achieve individual and common goods together with others in a community through the habitual exercise of practices designed to achieve these goods where each person's unique ensemble of knowledge, skills, and abilities are matched to appropriate practices and through which individuals cultivate the specific virtues associated with pursuing these goods and learning these practices. At the same time, when members of an organization are thriving and well-integrated, their individual efforts become integrated. The

organization itself takes on the appearance of a single agent: it undertakes practices and carries out activities that cannot be reduced in linear fashion to the practices and activities of its component members; it displays virtues that are properly reckoned to be virtues of the organization as a whole, rather than virtues of the members who compose it.

At the same time, Aristotle's paradigm is highly intuitive. Consider the following scenario. You join a large enterprise that builds a diverse array of complicated products. On day one, leadership explains what they build and why they build it—what goods the organization aims to achieve. Leadership then assesses your qualifications and matches you to a team that suits your abilities. Over the next few months, you acclimate to the work, honing your knowledge and skills, developing—with the help of the experienced people on your team—the practices that lead to success in contributing to the product. Over time, you become excellent at the practices in question—excellent in specific ways that you can identify, describe, and teach to the new members who are added to the team. As your product ships and customers buy it, you find that you enjoy the company's success as such and not merely because it reflects your contribution. Other company successes engender the same sense of enjoyment, even when you were not a direct contributor. Of course, not everyone has had experiences like this. But to the extent that you can imagine this scenario; its plausibility clarifies the Aristotelian paradigm and paves the way for applying it to the specific challenge of DEI.

B. TIDE

On the AR paradigm, diversity, equity, and inclusion are organizational virtues that emerge through practices that aim to achieve the organization's *telos*. In other words, an organizational approach to DEI must begin with a *telos*: the mission, vision, and values of the organization that together define the goods that the organization aims to achieve. So we start with a "T." Once we have identified what the organization aims to accomplish, we can then ask how to build an organization that accomplishes these goals. Of course, there will be many dimensions to this task, and it is not my aim to describe all of them here. Our focus is DEI.

That said, the central goal of any teleologically-oriented organization is to integrate each of the members into the overall project to accomplish the common goods of the organization. As a result, the Aristotelian next step will actually be the "I" in DEI. Once we have established integrative practices, the organizational virtue of inclusion will emerge. Next, Aristotelians will ask what citizens it will be appropriate to recruit as members of the organization. It is in this phase that diversity becomes important. Finally, Aristotelians will develop fair procedures for structuring relationships and rewards in the organization as well as adjudicating conflicts. It is here that equity becomes important. Taken in this order, the Aristotelian acronym would be TIDE, rather than DEI. TIDE has the advantage of being a word, but this disadvantage of suggesting that these four elements are the

whole picture when, as noted above, they are not. Nevertheless, it provides an easy way to denote a contrasting paradigm.

Before we consider the organizational virtues of inclusion, diversity, and equity, we need to say something more about the nature of the virtues in the Aristotelian paradigm. In Aristotle's scheme, virtues of character hit the mean between extremes of some qualitative dimension of the person. For example, bravery is an individual virtue, concerned with the human experience of fear, that hits the mean between too much fear (the vice of cowardliness) and too little fear (the vice of foolhardiness). Each of the ten virtues in Aristotle's own catalog fits this scheme, though many later thinkers (and neo-Aristotelians) argue that this scheme is overly restrictive. Their own catalogs of virtues often contain virtues that do not easily fit the model of the mean between extremes. That said, it strikes me that inclusion and diversity will satisfy this scheme.

Inclusion

An organization that has the virtue of inclusion is one in which each member is integrated into the whole, such that she identifies with the common good of the organization (she reckons organizational gains and losses as her own gains and losses) and she recognizes the organization's commitment to supporting her individual goods as well as supporting her growth and development in terms of her contributions to the organization's good. In this way, according to Aristotle's paradigm, an organization should respect the member both in virtue of her humanity (respecting the whole of who she is) as well as in virtue of her contribution (respecting her as a constituent contributor to the organization). In other words, on the Aristotelian paradigm, inclusion is defined in terms of integration and framed as a virtue of the organization, not a virtue of the individuals who compose it.

Inclusion, as an organizational virtue, is concerned with the cohesiveness of an organization. Framed on a continuum, an organization that is too cohesive assimilates members, suppressing their individual distinctives, undercutting their unique contributions, ultimately treating them merely as tools and not as individual agents worthy of dignity and respect as such. Such an organization might succeed in achieving its telos, but at the expense of the flourishing of its members as human beings. Assimilation is the vice of excess. On the other hand, an organization that is not cohesive enough elevates individual goods, emphasizes individual uniqueness, and makes no demands on members that might undercut their self-esteem. At the same time, by ingratiating itself to its members, this organization undercuts its ability to achieve its mission, vision, and values, as the achievement of the organizational telos will always be subordinate to the individual goods of the members of the organization. The result is a fragmented organization; fragmentation is the vice of deficiency.

Diversity

Diversity, on the AR paradigm, is an organizational virtue that adds to the flourishing of an organization across multiple dimensions. First, and most directly, organizations require diverse membership because organizations require a variety of knowledge-bases, talents, skills, education, training, and experience in order to achieve their goals. Part of this requirement is the obvious fact that organizations are composed of a variety of roles, each of which has different requirements in terms of knowledge, talent, skill, and the like. Another part of this requirement is Page's diversity "bonus," the empirically-supported fact that teams with cognitive diversity are more productive than teams that are cognitively homogeneous. A second way in which diversity marks an organizational virtue is connected to the CM paradigm. An organization that reflects the diversity of its candidate pool is one that is unincumbered by identity-based prejudice. If it were so encumbered, it would restrict its candidate pool beyond those who meet the requirements of the job. As a result, it would miss out on opportunities to hire better qualified candidates who happened to be from disfavored identity groups. As a further result, it would not be positioned to build the best group of members that it can in order to accomplish its purposes. In fact, the more encumbered the organization is by prejudice, the more restricted its candidate pool will be, and hence the worse positioned it will be to succeed.

Diversity as an organizational virtue concerns the degree to which the membership of an organization exhibits a variety of characteristics. But in an organization with the virtue of diversity, this variety is subordinate to the organizational telos. If an organization has less variety than is appropriate to achieving its telos, it will display the vice of homogeneity. Notice that this vice might emerge out of prejudice, e.g., hiring only candidates from dominant perspectives, or out of anti-prejudice, e.g., hiring only candidates from marginalized perspectives. On the other hand, if an organization has more variety than is appropriate to achieving its telos, it will display the vice of syncretism—the attempt to synthesize a greater variety of characteristics than the telos of the organization will bear. The virtue of organizational diversity is achieved when the variety of characteristics found in an organization's talent pool is well-matched to achieving the organizational telos. Moreover, since organizations have different teloi (i.e., different goods and goals), they will require different varieties of characteristics. As result, the organizational virtue of diversity will manifest differently in different organizations.

Equity

Equity is about justice. As Aristotle explains, justice has three dimensions: procedural (are the organization's policies and procedures impartial?), distributive (are organizational goods distributed fairly?), and rectificatory (does the organization have mechanisms for righting the wrongs that are

suffered by its members?). Organizations with the virtue of equity will therefore be those with impartial policies, fair distribution of goods, and mechanisms for righting wrongs. Unfortunately, we cannot specify the substantive nature of three dimensions for organizations in general. Each organization will specify these dimensions in accord with its own particular telos.

However, on the AR paradigm, we can ask a second-order question about the justice of an organization. How does the organization, with its telos, practices, and virtues, comport with the individual teloi of the members who compose it as well as with the other organizations and institutions in the community in which the organization is located? Even further, we can ask how well an organization's telos, practices, and virtues comport with our vision of flourishing humans in a flourishing society, in general. This form of critical evaluation is enabled by Aristotle's view that humans are ultimately "social animals," such that we can give a substantive moral, social, and political account of the human good. As a result, we can, on the AR paradigm, critique a Nazi organization. Even if a Nazi organization employs impartial policies for educating and promoting members, distributes organizational goods fairly, and has sound mechanisms for righting wrongs done by members against other members, we can still point out that its telos, focused on dominating and oppressing unfavored minorities, is unjust, when placed next to our substantive account of the human good.

Put another way, the organizational virtue of equity has two orders of application. Intra-organizational justice concerns impartiality, fairness, and rectification within the organization itself. Inter-organizational justice concerns an organization's fit within the broader human community, especially in comparison with our general account of the human good. Both dimensions feature in the application of the AR paradigm.

C. The Superiority of the AR Paradigm

With the AR paradigm in hand, we now turn to the alternatives that we considered in the beginning. In each case, the AR paradigm both captures the motivation behind the alternative and solves the central problem of that alternative. Let us consider each in turn.

AR vs. CT

The problems of domination and oppression, well-described in the CT paradigm, are real. Aristotle's account of inter-organizational justice creates conceptual terrain in which we can recognize these disturbing realities in our socio-political world and ask how they might be confronted. At the heart of this terrain is Aristotle's substantive and objective account of the socio-political good, an account that recognizes the way domination and oppression destroy the achievement of this good, both for those

who perpetrate these wrongs and for those who suffer under them. In answering these challenges, it seems to me that the AR paradigm is superior to CT in two ways.

First, the AR paradigm offers a more nuanced account of socio-political dynamics. On the CT paradigm, social goods tend to be contested and finite: groups fight for power; one group's gain is another group's loss. Groups that obtain power use it to their advantage, dominating and oppressing others. CT's best solution to this problem is democratization: we dilute concentrations of power as best we can (e.g., by means of DEI practices), eliminating the power asymmetries that catalyzes domination and oppression in the first place. But on the AR paradigm, we can do better than just a *modus vivendi* among competing groups. On Aristotle's view, power comes in many forms. Beyond the economic, social, and political dimensions, we also find power in knowledge, experience, talent, skills, personality, moral and intellectual virtue, and much else. Some of these forms of power are indeed zero-sum, but many are not. The power that we find in moral virtues such as courage, generosity, and temperance, for example, is often positive-sum: groups that exercise these virtues tend to encourage others to do the same. In fact, concentrations of moral virtue, especially generosity, can be exceedingly good, as we see in response to some examples of natural disasters. At the same time, the exercise of this kind of power can contribute to the achievement of common human goods, it need not always contribute to a dynamic of domination or resistance. More generally, the AR paradigm's concept of inter-organizational justice creates space for complementary and cooperative social structures that aim toward common goods at the societal level. The AR paradigm solution to domination and oppression is to leverage a defensible common socio-political telos to overcome the contest among social groups.

Second, the AR paradigm offers a clearer understanding of social groups themselves. Oppressed groups are not the same kind of things as organizations.¹⁸ In other words, there is no constitutive telos associated with the social identity groups of Blackness, Woman, Hispanic, etc. To be sure: people who have been marginalized or oppressed in virtue of phenotypical traits like skin color have, in the midst of their oppression, built communities, organizations, and institutions in order to resist oppression. But the goods of these organizations are not built around, e.g., Blackness as such, but instead around the project of liberating Blacks who are victims of oppression. CT is correct that the demographic categories that form the basis of oppression—especially but not exclusively the categories of race and ethnicity—are social constructions that do not reflect essential differences in terms of moral character, cognitive repertoires, or physical abilities. And CT recognizes and rightly celebrates organizations among the oppressed that have served the cause of deconstruction, resistance, and liberation. But CT tends to essentialize the categories of domination and oppression themselves, both limiting social identity to these broad categories as well as fixing psychological, moral, social,

¹⁸ Cf. Young, pp. 42-48.

and political traits to the people they identify with these groups. To be sure: CT recognizes that individuals' social identities are often formed at the intersection of social identity categories, occasionally noting that some individuals contend with identities that perpetrate domination (e.g., male) and others that suffer oppression (e.g., gay). Where the AR paradigm is superior is in its expansion of the dimensions through which we understand and develop our social identity. While recognizing that our social identities have dimensions through which we have perpetrated or suffered domination or oppression, Aristotle points out that we also have social identities through which we find happiness and flourishing. These include categories such as sibling, spouse, grandparent, neighbor, colleague, apprentice, citizen, and congregant. Each these social identity descriptors connect a person to a group or organization with a constitutive telos, a set of attendant practices, and a related set of virtues—precisely the elements that are missing in the case of the categories associated with domination and oppression.

AR vs. CM

The CM paradigm interprets DEI in terms of our common humanity, arguing that we must look past social identity groups in order to respect the common human dignity of each individual person. The AR paradigm accepts this approach as far as it goes, sharing with proponents of CM the view that CT distorts our understanding of humans and their goods when it frames the entire project in terms of social identity groups. But as noted above, the AR approach observes that focusing on the common dignity of the individual also distorts our understanding of our identities. We rightly recognize special obligations to our siblings, spouses, neighbors, and colleagues that give them priority over strangers. For example, my obligation to provide food for my family ordinarily trumps my obligation to provide food for the hungry in another city. The CM paradigm finds it difficult to account for this priority of obligations without reserving at least some criticism for my inaction with respect to the needy. But it is not the view of neo-Aristotelians that our special obligations are our only obligations. Under the virtue of hospitality, it is good for us (to the extent that we can) to provide for the immediate material needs of the sojourners and strangers in our communities out of a recognition of our shared account of common, basic, human goods: food, shelter, immediate medical care, and physical safety. But hospitality is typically subordinate to the virtues and practices associated with my more structured social commitments: family, friends, neighbors, colleagues, citizens, and the like. Of course, circumstances might occasionally demand more from us, as they do in the midst of wars and natural disasters that increase the influx of refugees and asylum-seekers, but these challenges are the sort that a neo-Aristotelian will argue require *phronesis*: practical wisdom that is sensitive to circumstances, resources, competing demands, and so on. In other words, the AR paradigm can accept CM's call that we respect the common dignity of each individual. It can also respect CM's critique of CT's preoccupation with social identity groups. But the AR paradigm is superior to CM in that it makes

room for the special obligations that we all recognize as attached to those dimensions of our social identity that are attached, by means of substantive and constitutive teloi, to our happiness and flourishing.

AR vs. MG

The MG paradigm focuses on the deliverances of empirical science, but tends to avoid questions about the validity of the science and cannot seem to avoid the charge of instrumentalizing DEI. As we saw in the initial description of AR paradigm, neo-Aristotelians are fans of science and welcome the results of empirical research. Organizations operating under the AR paradigm needs empirical science in order to establish our initial social starting point as well as to help assess the merits of the practices and principles that they adopt in order to make progress toward their teloi. Of course, proponents of the AR paradigm, presumably alongside proponents of MG, will want systems in place to ensure that the deliverances of empirical research are subject to confirmation and free of fraud. They will also want to ensure that the scientific agenda and its associated research dollars are not determined by ideologies with a preconceived notion of what the results should be.

The heart of the problem with the MG paradigm, as we saw above, is the instrumentalization of DEI. On the one hand, under the AR TIDE paradigm, inclusion and diversity are instruments by which an organization achieves its telos. It is certainly possible that some organizations will discover, through empirical research, that they would be better off with a more homogenous workforce, or at least with a workforce whose make-up might offend the sensibilities of the proponents of the CT paradigm. Rep. Gaetz's objection is to the point. On the other hand, on the AR paradigm, inclusion and diversity are subordinate to an organization's telos, which is itself subordinate to concerns about inter-organizational justice and societal flourishing. If empirical research discovers that a particular enterprise will work most effectively if it hires men exclusively, it is always open to us, in the AR paradigm, to evaluate the moral, social, and political merits of telos of this enterprise. It is also open to us to ask how this enterprise, with its particular telos, fits into the ensemble of similar organizations in a society and into the telos of the society taken as a whole. In some cases, e.g., single-sex colleges, we may decide that homogeneity contributes to the common good. In other cases, e.g., restaurants and hotels, we may decide that homogeneity undercuts the common good. The point here is that organizations need not be evaluated individually, in a vacuum. We can and should, under the AR paradigm, ask broader questions about the way organizations and their teloi fit into the larger scheme. Insofar as these are moral questions, they are not susceptible to modern empirical research. In other words, the AR paradigm is superior to the MG paradigm insofar as it has resources to solve central problem with MG that are unavailable to MG.

Part 3. TIDE: Leadership Through the Neo-Aristotelian Paradigm

In this final part, I turn to the task of adopting the AR paradigm, TIDE, and implementing it in contemporary organizations. In this task, we cannot help but reflect on the initiatives and character of organizational leaders. Much of what I have to say here will naturally derive from the discussion above. At the same time, given the importance, on the AR paradigm, of employing the virtue of phronesis to adapt general principles to the specific structure and circumstances of one's organization and socio-political context, there will be significant limits on the advice I can give. Leader readers have some homework.

Before we turn to specific advice, we need to draw two important distinctions. First, we must distinguish between individual traits and organizational traits. For example, as we have discussed above, inclusion, diversity, and equity are organizational virtues, not individual virtues. There is no such thing as an inclusive manager or a diverse job candidate. Instead, we say that a manager employs individual practices (e.g., learning everyone's name) and has individual virtues (e.g., friendliness) that contribute to the virtue of inclusion in an organization. Or we say that a job candidate increases the diversity of the applicant pool and has the potential to increase the diversity of the organization's membership. Clear thinking on the difference between individual traits and organizational traits will be important to ensuring that we actually achieve the relevant organizational virtues essential to achieving intra-organizational justice (i.e., equity).

Second, and also hinted at in the discussion above, we need to distinguish virtues from the practices, habits, and disciplines that contribute to their cultivation. Courage, for example, is excellence with respect to fear and confidence. I possess courage when I fear the right things, to the right degree, at the right time, etc. I cultivate courage through practices designed to calibrate my feelings of fear and confidence so that their expression accurately indicates the nature of the challenges and threats I currently face. This distinction is important for two reasons. First, it is much easier to assess the existence of the practices that contribute to the cultivation of the virtues than it is to assess the existence of the virtues themselves. This fact is important for accountability and empirical research. Second, leaders need to recognize that while their ultimate aim is to cultivate the relevant individual and organizational virtues in their organizations (e.g., inclusion and diversity), the levers that they have at their disposal are only the practices, habits, and disciplines that are linked to these virtues. This fact will be central to the development of practical programming, to which we now turn.

A. TIDE in Practice

What must leaders do to infuse their organizations with TIDE? Let us consider each of the elements in turn.

Telos

Leaders must build and promulgate an organizational telos. Members of the organization must have a clear sense of why it exists. At the same time, the telos must not be a dusty strategic planning document that has no impact on organizational structure and decisions. It must inform the way that company works. One key here, following the work of MacIntyre, is that a flourishing organization must be engaged in continual argument about its telos. A telos that is thick enough to be action-guiding will also be a telos thick enough to generate disagreement. Leaders and their organizations must embrace this disagreement. For example, new people are hired all the time. They must be reasoned with: they must come to see the goods of the organization as goods that they too are willing to pursue as members of the organization. At the same time, new economic, social, and political circumstances are always arising that challenge the organization's ability to achieve its mission. In a flourishing organization, leaders must be prepared not only to adapt the practices of the organization to meet these challenges, but also prepared to rethink the telos of the organization to meet these challenges. For example, the adoption of asphalt roads to accommodate automobiles meant more to the carriage business than improving horseshoes and wagon wheels. Leaders who recognize the importance of both the telos and the continuing argument about the telos will establish mechanisms through which this argument can be productively carried out. There's something like an Aristotelian golden mean evident here: too much argumentation and the organization will stop moving, too little and it will never change direction. The right amount, as in so many other things, will be a matter of considered judgment of the organization's leadership—the exercise of phronesis.

Inclusion

In recent years, the literature on inclusion has evolved into a focus on belongingness, an affective quality measured through climate surveys and employee retention data. On the AR paradigm, this affective approach puts the cart before the horse. My feeling that I belong to the organization will only be relevant if it is generated by my authentic integration into the organization. Feelings of belonging that are generated by organizational practices that pander to my individual desires and appetites will not be indicators of genuine inclusion.

Inclusion of the right sort (i.e., integration) requires what we might call two-handed leadership. With one hand, the leader points to the organizational telos. The associated practices here are the ones that we just described above: creating an organizational environment in which members recognize, adopt, and argue about the organization's telos. With the second hand, leaders wave members toward themselves. The associated practices here will include (i) providing the resources that members need to achieve organizational goods, (ii) rewarding productivity, (iii) establishing a climate of respect, cooperation, mutuality, and charity, (iv) providing advancement and development opportunities for members, (v) respecting members' pursuits of their individual goods, and (vi) cultivating the next generation of organizational leadership. In this way, members both see the organization as oriented toward a good that they have adopted for themselves and see the organization as an attractive and effective partnership for achieving that good.

Diversity

As we described above, diversity is important for organizational flourishing. The variety of jobs in an organization requires a variety of people to perform them. The regular use of teams to accomplish tasks an organization requires diversity on these teams to maximize their effectiveness. Further, given our discussion about the importance of the continuing argument about the organization's telos, we will need a diverse body of thought contributing to this argument in order for the argument to be productive. These dimensions of diversity are distinct, and they call on organizational leaders to be close students of their organizational structure and membership. To achieve the virtue of organizational diversity, they must attend to building diverse groups along each of these dimensions. For example, diversity of thought is valuable for the continuing argument about the telos, but less valuable if these diverse thinkers have precisely the same set of skills.

With an understanding of their organizations in hand, leadership must be intentional in shaping the diversity of its organization's members. There is no guarantee that the pool of candidates who apply for open positions will align with needs. Similarly, there is no obvious reason to aim simply for a workforce that matches the demographics of the nation, state, or region in which the organization operates; these demographics have nothing to do with the telos of the particular organization. Instead, leaders must build the diversity that their particular organization requires.

As noted above in our discussion of inter-organizational justice, this is not the end of the story. Leaders must also attend to their organization's place among other similar organizations and their organization's place in broader socio-political culture. Perhaps their organization plays a unique and critical role among similar organizations, such that they must shape the diversity of their membership in order to better play that role. Or perhaps their organization contributes in unique and important ways to specific goods in the nation-state, such that they must shape the diversity of their membership

in order to better secure these goods. In either case, leaders cannot operate with blinders, focused solely on their own organization at the expense of the context in which it operates. On the AR paradigm, individuals, organizations, and their related goods are interrelated; we distort and undercut the achievement of these goods if we pretend otherwise.

Equity

As one might expect, given the discussion above, leaders in the AR paradigm must attend to two dimensions of equity. First, with respect to intra-organizational justice, leaders must attend the rules, policies, procedures, systems, and mechanisms that together establish the activities and relationships of members in the organization. This structure must be impartial, at least in the sense that its operations accord with the accomplishment of the telos, undistorted by cultural prejudices that might bias its operation. At the same time, this structure should be transparent, such that members of the organization do not merely work in an impartial structure but know that they work in an impartial structure. In fact, it is the transparency of the structure that enables members to hold the organization accountable for impartiality. Like many other features of the organization, an impartial structure will depend on the substance of the organizational telos. Just as the telos should be subject to argument, so the policies designed to help the organization achieve the telos should be subject to argument. And in order for these arguments to be effective, members must understand the policies and recognize how they work in practice. In other words, part of the mechanism for ensuring the impartiality of the organizational structure is the continuing argument about the impartiality of the organizational structure. And the effectiveness of this argument turns on the transparency of the organizational structure.

Second, with respect to inter-organizational justice, leaders must attend to the group of similar organizations pursuing similar goods as well as the broader socio-political whole in which they are situated. Engagement with the first dimension provides leaders with points of comparison that allow them to evaluate the health and flourishing of their organization and contribute to the health and flourishing of other similar organizations. In the AR paradigm, all competition is friendly, given our overriding commitment to the common goods of the whole. Engagement with the second dimension helps leaders ensure that the contributions of their organization are consistent with the good of the whole. In the AR paradigm, the common good of the whole is always part of our understanding of our organizations and ourselves; to think and act otherwise would be to contradict our nature social animals living in dependent relationships with one another.

B. Action Items

I conclude with a brief set of action items, given the generalized practical considerations that I offered above.

Put the mission first...

The job of the leader is first to establish the telos, then build out the plan for inclusion and diversity (among other features) in keeping with the organizational telos. Of course, inclusion and diversity are virtues of a group, so leaders must cultivate these virtues rather than possess them.

Build leadership teams...

Individuals are not diverse, but groups can be. Diversity of thought in groups demonstrably improves the effectiveness of the group. In other words, a leadership team will typically be more effective than an individual leader. Whenever feasible, organizations should be managed by teams of leaders. Each team of leaders, in turn, should establish practices that cultivate the organizational virtue of inclusion. This might mean, for example, collaborative and deliberative decision-making processes. We might also protect equity through evidence-based assessment of outcomes, external accountability, ombuds-programs, and process-transparency.

Be a student of your organization...

As we have seen, leaders cannot cultivate inclusion, diversity, and equity unless they know their organization. But since organizations are always changing, leaders must build a continuing education program into work schedule.

Be a student of your broader culture...

As we have seen, inter-organization justice demands that leaders attune their organization to the broader culture. This requires that leaders engage intentionally with the broader culture; they must reserve time to be outside the office engaged with other organizations and community leaders.

Cultivate phronesis...

Borrowing from another context, we might say that leadership is the “continuous exercise of discretionary judgment.” In the AR paradigm, the effective exercise of discretionary judgment exhibits the virtue of phronesis. Like every virtue, phronesis is cultivated by engaging in the

appropriate practices. The four practices named above are, in my view, necessary for cultivating phronesis, the virtue that is essential for leadership. Phronesis is essential because organizations and their challenges are always changing. The way we did things yesterday may not work today, let alone tomorrow. We as leaders must be able to adapt to meet these changes. When we do this well, we demonstrate phronesis—the heart of the AR paradigm.

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