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The professional status of business

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Item Type	Preprint
Authors	Ardagh, David
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Download date	2026-11-02 20:03:51
Link to Item	http://hdl.handle.net/20.500.12424/173971

The Professional Status of Business: A Fair Way to Go.

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Abstract

Professions, professionals, and professional organisations can be broadly located within a "state-welfare-capitalist"(SWC) system (Shaw and Barry 2001) in Neo-Aristotelian ethical terms by reference to the fact that the professional provides some public human good or normatively warranted human need-satisfier in a distinctive virtuous way. Twenty-plus further marks of this "way" are canvassed. The question is posed whether, given the identified marks, business practice is, could be, or should be professionalised. Despite claims to the contrary,(Solomon1993), business as a practice, business people, and business organisations are not now professional (s), in the normative sense identified here.

It is argued, however, using Dine's so-called "dual concession theory" of corporations (Dine,2000) that, provided certain radical policy reforms in identifying economic units within corporate groups were made, based on European Council Directives requiring proper structures of corporate self-governance, and reflected at global level in treaties, then businesses could be made to acquire many of the missing essential marks of "self-governance," except monopoly rights

The Professional Status of Business: a Fair Way to Go [i]

The Professional Ideal

An essential mark of a professional group is a self-enforced ethical code governing their need-satisfaction activities, applied by their peak institution. Such a code is recognised as essential in any normative account of professions as a practice.[ii] The normative account of professions and professional ethics must take account of the sociological facts, concerning their fragmentation, power struggles with rivals, and loss of autonomy to bureaucracy, and of their explanations. But it should not be confused with them, or discarded as utopian because professions are sometimes emasculated in bureaucratic contexts, commodified, or dishonoured by particular professionals. Although variously institutionalised into different roles in different organisational settings, their core values should be preserved. Professional practices can be conducted through a business, or in business organisations, provided they preserve their own normative identity through their professional institutions. The question here is: Can business itself be or become a professional practice, institution, occupation, or organisation? The prior question is: what is the professional ideal?

Before describing and defending the integrity of the professional ideal, it is worth recalling that the first professions arose in the wake of the first comprehensive account of the nature of knowledge, practice, politics, and critical ethics in the West, due to Plato and Aristotle. They first distinguished permissible goods from capacity/virtue-required goods (normative needs). The idea of basing ethics on the notion of capacity-actualisation and perfection through virtue was developed in the next few centuries in Athens, Alexandria and Rome, and common in the West by medieval times through its development by Arab philosophy and Scholasticism. It is preserved today in Neo-Thomism and there are strong analogues of the view in contemporary writers like P. Foot, (1978) P.Geach, (1978) M. Nussbaum and A. Sen (1993); the Neo-Marxist J.McMurtry (2002) and the Peace Studies academic J.Galtung (1994). Galtung has drawn attention to the connection of potential and need, and I will here follow others who have linked need-satisfaction to professions.(Alexandra and Miller1996;Oakley and Cocking 2001)

A note on the Neo-Aristotelian justification for the existence of normative human needs is attached as Appendix I. It is based the ascription to all humans of an inescapable natural wish for wellbeing in the will, and an analysis of object/ends of human powers. From these, together with a set of marks of wellbeing, it is possible to recover a neglected sense of need in which a need is seen as a state of absence of the "perfecting object of power," of what is required for normal operation of capacity, through privation, or lack of due sustenance, or some sort of disorder, voluntary or involuntary. A sick person needs health and medical attention; an illiterate person needs basic literacy education. In this sense one does not 'need' just anything one urgently wants e.g. what is pleasant and exciting, but toxic or addictive. One needs the minimal conditions to operate one's powers to normal threshold levels within an order and context.[iii]

On any model of the Ethics-Politics relation emerging from Neo-Aristotelian teleological considerations, the need–satisfiers for these human good(s) ought to be made provision for in the political and the organisational domain in each of the sectors, such as public, professional, and private (business and voluntary association). This should be done through leadership groups applying the rules of practical moral reason. The complex social conditions for capacity–need satisfaction, like security, just law, and education, must be politically and organisationally constructed, and suspended from ethics.[iv] Since the advent of modernity, in the West and elsewhere, the main ethico-political arrangements of states operate within the constitutional institutions of variants of "State welfare capitalism"(SWC for short), Shaw and Barry (2001). Neo-Aristotelians long ago pressed Aristotle's own definition of "human" against him to grant franchise to women and abolish slavery, and most SWC states have some form of representative democracy. The state ideally provides social conditions of need-satisfaction, like security and law, by its public sector using resources generated through tax by business and voluntary institutions, while professionals attend to need-satisfaction of individuals/organisations.

In linking needs-satisfaction to professions, recall that in the West, it was Plato, Aristotle, and their professional academic followers in the Academy, Lyceum, Alexandrian and Stoic schools- who first gave the West a rational account of the basic concepts and distinctions needed to define a profession. It was they who first needed to hand on a body of systematic knowledge to later generations in a period of continuous social disruption and war. They first made distinctions between disciplines (metaphysics, theology, physics; psychology, and ethics); kinds and stages of knowledge; theory and practice; skill,

virtue;types of justice-distributive, retributive, and interchange; and types of logical reasoning, including our ability to extrapolate to and describe abstract entities by distinguishing between levels of abstraction, and different but analogous senses of the same term.[v] The ancients in question lived around the time of a scientific explosion associated with Euclid of Alexandria, Pythagoras, Archimedes, and Galen. New knowledge of universal mathematical and natural laws increased, at first always by an elite few. This explosion first posed for science and academic practitioners /teachers the problem of practical social transmission of knowledge, from the discovering elite to the public, and inter-generationally. In a time of almost continuous civil and external war, the problem seems likely to have created the first self-governing group of scholars in these schools, and later doctors, whose identity was consolidated by the Hippocratic oath. They were embryonic forms of academic and medical profession devised in part as a deliberate ethical response, taking these other distinctions,(theory/practice, skill/virtue, etc) into account. [vi]

Transfer of new knowledge from a discovering elite to the public across generations, virtuous application of expert theory in ethical/practical judgement in particular cases where tacit knowledge is needed and rules are silent; ethics and fairness; sanctions for malpractice; and reciprocity, are all notions indispensable to contemporary discourse about professions.[vii] And arguably they have always been.

This brief "archaeological dig" into pre-capitalist forms of profession suggests the core ideas of a professional from the first were:

(A) *Professionals had love of knowledge, and faith in submission to, science and its methods*, *in a specific field.* For early professionals at the Schools mentioned, intellect "ruled," and knowledge of nature and human good was thought of as itself an object of wonder. New knowledge is a human discovery to be passed on and applied practically and ethically for public good.

(B) *Professionals hoped to apply the peer-attested cognitive and practical expertise*, *conscious of its limits, in accord with ethical norm of moral integrity, and impartial service, to meet some human need or normatively warranted want in a skilled and virtuous way*. This means that they exercised self-governing virtue in relation to an individual and/or social need, applied via a code in practically wise particular judgement..

(C) This activity of the practitioner presupposed for its survival some *social grant of positional authority/autonomy* in an organised socio-political system. Some monopolising of function in a hybrid sector was needed to assure consolidation and social transmission of expertise to the public across generations. Professionals hoped to empower clients and descendants to meet their own needs within a just political system

Specific Marks of the Ideal

Discarding uses of 'professional' where it means simply doing something for a living/money; or doing it very skilfully, and so "professionally," there is a sense, captured by this Neo-Aristotelian approach, but increasing overlooked, in which a professional ideally is one who can be described by (A)–(C) above. I would claim that the first 17 marks listed below, culled from the contemporary literature, still apply to and are verified by paradigm cases of professionals/professions such as medicine and law. These should set the standard for "graduation" as a profession. The letters a,b,c etc after a number indicate the points are informally related to the sense of the heading number, eg 9c. In the first 17 cases, (A), (B) or (C) are put before the code to indicate relevance of that consideration to the mark concerned.

1a. Professionals are *called to meet a specific, profession-defining, normatively defined need of the client*. Examples are health, justice, and verification for doctors, lawyers, and accountants respectively.
1b. In acquiring the skills and virtues, professionals take up a specific *calling*, *career or vocation*-the provision of a specific means of satisfying a specific public good or human need understood normatively in Neo-Aristotelian terms as wants which are morally warranted, not merely urgent wants. (See also 9c below). (B);(C) Code Need/Voc

2. Professionals *apply an ever-growing body or store of systematic, specialised theoretical/empirically tested or normatively required knowledge and associated norms* to cases involving contact with individuals; or to organisational cases via their officers. As suggested above from ancient days, a spirituality of intellectual following of ethical principle, scientific method, and letting the evidence speak for itself existed.(A);(B) Code:SpTK

3a. Given 2, professional institutions require for entry *an extensive multi-year mandatory training period.* Besides theory, this involves apprenticeship, a transition from the status of novice to that of master.3b.There is a taxonomy of many types of case/syndrome, principles and precedents, and one imitates the master's diagnosis, prognosis and therapy, using the distinctive *mode of practical reasoning called casuistry* applied to judgements in particular cases. Despite growing useful computer software support, *no deductive algorithm for a diagnosis/prescription exists*. 3c.Normally diagnosis is *guided by client identification/report of an issue/problem*.[viii] This length of training ties in with the vocational aspect noted above.(A);(B) Code: TrCa

4a. Since the technical nature of the work, expense, and training precludes every citizen's training, some degree of *social trust in a ruling expert sub-group,* the institutionalised professional body, is necessary, to administer their grant of authority as society's representatives.4b.This authoritative self–governing body is drawn from practitioner ranks, to form the peak body which *self-administers a grant of authority/licence/right* to practitioners.4c.The inducted practitioners *thereafter become authoritative /autonomous experts.* Once inducted, professionals are credited *with* authority to speak on relevant social matters of importance.(Windt et al.(1989)).4d. This ties in with 6 below-there is *indirect social government cooperation and oversight of numbers admitted and duty compliance*.(C);Code: Selfad/Auth

5. The grant of authority or required *licence* is conditional on a *public test of expertise /exam* of some sort. Because few have personal potential for costly training, professionals do their own peer assessment. (A);(C) Code: Exam

6. Professions have *power to limit the number of trainees.* Unlicensed competition is discouraged. Government through 4d above may come in to assure this, through funding and immigration policy. Professions are 'democratic brother/sister-hoods" *socially approved as quasi-monopolies* or quasi-guilds/solidarities.[ixxxi] (C) Code: App/Monop

7. Practitioners retire and die, taking their knowledge to the grave. The grant confers the *social gift* of the systematic body of *socially conserved tradition/* knowledge /skills in 1 above, which is targeted on attaining an ultimate human good, one to be *passed down*. (Latin-traditio). One is expected to share the gift made possible by specialisation, and ethical *inter-generational succession planning.* (A);(C); Code: Trad

8. A *code of ethics and conduct* for all individual practitioners/role incumbents is promulgated by the licensing body to ensure *trustworthiness of the professional pledge of service reflected in the code* in 4 for members. (A);(B);(C);Code: EthCode

9a. Professions have C*odes of conduct, suspended from the code of ethics, specify certain privileges and duties* (of eg. of confidentiality, informed consent or truthful disclosure in a sector/domain/context. Informed consent is always vital. 9b Professionals must maintain *disclosure or silence to select inquirers* (often listed by an authoritative body mediating the conducting of the contract or grant of authority from society/the state to the patient/client). 9c.The rules and subjects of such privilege of disclosure/silence are crafted by and within the system relative to, and with an eye on, *the patient or client's welfare*, not that of the provider[xii] 9d.A grant of authority to practice is often given (point 4-6) following an *oath of professional altruism*. 9e.There is often an ordination /induction ceremony, and sometimes a form of *attire/uniform worn either on (*doctor/barrister*) or even both on and off the job* e.g soldier/priest, signifying *a duty/right to do what others must/ may not*.[xiii] (B),(C) Code: Spec/Pledge.

10a. Codes in 8-9 provide *group identity/culture,* and language.10b.This is reinforced through *gazetted enforcement of a range of sanctions* including de-registering/or financial or other punishment for malpractice. Not showing the expertise required, and violations of the no–harm principle and of reciprocity and interchange justice attract retributive justice. A professional can be sued. (B),(C) Code: Group/Expel

11 Given points1and 2, 4and5, c*ontinuing education in the expertise is mandatory.* (A) (B) (C) Code :Contin/ed

12. They provide service on the basis of *unequal knowledge by the client*, thus requiring trust and a *fiduciary relationship*, with some paternalistic features, in tension with the idea of client autonomy. [xiv](B) Code: Fiduciary

13. *Professional detachment*/disinterest of a peculiar kind from the individual client/patient is needed, combined with proper attention to their lives as a whole. Peculiar satisfaction attends mediating ultimate goods to persons, but does not require liking them, or emotional attachment to them.(B);
Code: Detachment

14a. The goods which paradigmatic professionals mediate are matters in which access to the good by the client is a matter of *distributive social or economic justice*, not their personal desert, and not ability to pay. [xv] Goods are authorised for *delivery as a right to any applicant who is a citizen* without discrimination and ideally without excessive monetary charge.(C) Code: Distjus

15. *Right to appear/advocate/practice on behalf of all including the needy within an institutionalised public system.*[xvi] The clearest case is a public hospital doctor or lawyer appearing for a client in court. The state often provides a "floor" for minimal care of the indigent eg Legal Aid or Medicar.(C)
Code: PubCitclaim

16. The Sociology literature mentioned shows there is always *a strong possibility that they will be in conflict with their managers in any employing organisation* of state welfare capitalism (SWC), eg over poor funding of quality services, especially in for-profit organisations. [xvii]-(A);(B)Code: Whistleblower

17 As pledged to uphold and balance claims in *"the public interest"* in each of several senses, (See endnote xv. There is an expectation of noblesse oblige, provision for *pro bono* service and *on call* requirements. (C) Code: Pro Bono

18. A variable *fee for service structure is common, but not essential* and where present is not driven only by market price but provided on an autonomously crafted and variable schedule, often taking ability to pay into account, not a one size fits all basis. Tax funds for Medicare and Legal Aid are common SWC responses to this point. *Remuneration is usually substantial*. Code: Variable fee/Floor

19. Professionals initially apply their diagnostic/remedial helping knowledge to a client/patient by appointment on a one-to-one basis in a *designated public facility or private chamber/clinic* usually with a shingle for identification and support staff suitable for the role. Code: Shingle

20a. Under the implicit social contract, they enjoy *high social status* as professionals qua being engaged in non-manual work; 20b *autonomy in the setting of their work conditions*, and 20c they are usually *well remunerated*. Code : Status

Given the earlier analysis of the three master features (A)-(C) above, professionalising a practice would require most of these features to be put in place. As the spreadsheet entry in Appendix II below for medicine and law shows, every one of these marks fits the paradigm cases of medicine and law, and no analysis can proceed that does not capture these as uncontested candidates and describe them. [xviiixix]

Business as a Candidate: The Case for Business being a Profession

"Business" can be thought of as denoting a practice of individuals, or a type of organisation/enterprise with specific businesses as sub-types for each product or service, headed by top managers, or as a set of social institutions. On the face of it, business as a practice has characteristic (and some noble) purposes. Such are value creation, e.g. prosperity/wealth (profit and wages); creation of quality goods and services, meaningful work and social need-satisfaction, e.g in the form of trust and friendship. Not for profit organisations with commercial arms provide services and wages, even if only secondarily businesses. Business organisations contribute some research, training and empowerment; direct investment in developing new inventions; and indirect support though generating tax revenue for states to pay for social goods, although transnationals (TNCs) less clearly do so. Confusion over the identity of and relations of parents to subsidiary firms, cross holdings, resource shifting, and conflict of laws allow tax evasion, as Dine (2000) and others listed below note.

This aside, business' professional aspirants are leaders who are top managers and who ideally share these noble goals, and its institutions include stock exchanges, trade associations, and business round tables whose members adopt all or some of these goals. Thus in principle, if not in fact, business practice, leaders, institutions, organisations and other persons are capable of meeting the normative needs condition (B) above. If professionalism is a matter of degree at least regarding points 17-20 above, how

well does business broadly meet the whole set of criteria? Let us review the case for business point by point.

1. Although legitimate business can serve any permissible wants, and only contingently serves normatively warranted needs eg. for food, shelter, leisure, or knowledge, often distributing rather than making the relevant product or service, it does meet this *needs-satisfaction* test in these cases, and there are many. Also, wealth /prosperity in profits and wages enable general need-satisfaction, eg leisure. Top managers can meet this test in principle, though not all will. (B), Code Need/Voc

2. Theoretical education and training in the practice is not usually provided to high levels by business institutions or organisations, or even required always for entry, and learning can be self-directed and piecemeal in a way unlike the typical professional education.[xx] There are useful *cognitive and practical skills* passed on via Business Studies tertiary curriculum, and vocational and on the job training, which top managers will often, but need not have. (A), Code:SpTK

3a. Multi-year long business training is not a *mandatory* condition of entry into most business enterprises, nor most business roles below senior management level.3b casuistry can be involved;3b client identification of a problem can exist, eg consulting business, but not in all cases. Code: TrCaVoc

4. Only in some business occupations, such as CFAs, which have many professional features is there a peer group with a grant of authority to exclusively issue a licence to practice following a test overseen by government, and exclusivity varies by country/state. Code: Selfad/Auth

5. There is no general test for all business persons, even top managers. Code: Exam

6. Monopoly is actively discouraged for business enterprises in SWC regimes in the way it is permitted and protected for professions to monopolise admissions. But professional businesses can compete. If 2 and 3a were restricted through unified curriculum, senior managers numbers might be controlled. Code: App/Monop

7. There are some inheritable skills eg. marketing, negotiating and record-keeping, as 2 above suggests, which can be *handed on to successors* without the formal education in 2 above. Code: Trad

8. Many business institutions and organisations have codes of ethics for members. Code: EthCode

9. Many national and SME domestic business organisations have enforced codes of conduct. MNCs and some TNCs also have their own organisational code of ethical conduct. But enforcement is patchy, and national jurisdictions conflict. As Braithwaite,(2000) Dine (2000), Treather (2004) and Jain et alia (1997) have suggested, much more 'enforced self-regulation' at corporate and global level remains to be done. International codes like CAUX, CERES and the UN Draft Code do exist, but tax evasion, transfer pricing, abuse of powerful lobbies, and use of tax havens on a massive scale is the norm for TNCs. Their professional staff members are less clearly professional than other professionals. Code: Spec/Cond.

10. There is little in the way of gazetted de-registering and expulsion, but Braithwaite Grossman and others have suggested this as an ultimate or last resort solution i.e the corporate equivalent of capital punishment, for top managers and corporations Code: Expel

11. No continuing education is mandatory for all business people. Code :Contin/ed

12.Unequal knowledge, fiduciary relations, and trust are present in many business practices, and within business organisations Boards are explicitly charged with trust required to protect the interests of the members. Trust is widely praised and cultivated as desirable, even where it is betrayed. Code: Fiduciary

13. Caring, plus professional-type "detachment", can be present and necessary in some commercial service provision contexts, eg funeral businesses, at SME level. But caveat emptor cuts across this feature, and at TNC level some doubt it is exhibited much at all. Code: Detachment

14. Some goods marketed or produced by business enterprises, which attract a human or social right in virtue of coming under the heading of consumer protection rights, just or fair exchange, or under *some form of distributive justice* entitlement, are regulated by government eg. foods, pharmaceutical's and medical suppliers; and at work many employee rights are routinely upheld in the West eg. occupational health & safety provisions. Code: Distjus

15. The closest analogues of an internal institution related to the practice, one before which a business person or enterprise may appear as an 'advocate' for the business, are trade associations, fair trade tribunals, and the Stock Exchanges. Code: PubCitclaim

16. Individual business managers and employees in SMEs are not likely to be whisteblowers on their own business organisational practice by reference to the presently indefinite and un-codified business ethos itself, but employees might by reference to their own organisation's code, or a future enforced corporate business professional code. Code: Whistleblower

17. Public interest expectations and pro bono work for less developed businesses is not common. Code: Pro Bono

18 .Flexibility in price setting to different customers is practised, allowable, and even encouraged in some communities, but not the norm. Code: Variable fee/Floor

18. 19.Transactions can be both face-to-face in a dedicated site, and impersonal. Code: Shingle

20. Social status and autonomy in work setting is variable with positional power Code: Status

We can we conclude that business practice and business organisations are like professions in some part or all of the following features:
1. Leisure is just one of many needs which we noted above business practices and organisations do enable through wealth (profits and wages). Business are not so confined to satisfying normative needs in the way professions are
2&3 Businesses and business people acquire, use and pass on formal and informal knowledge, education, and training. Business is more of a consumer than a direct provider, and only some business types and roles at top level are seen as theoretically complex enough to require credentials.
7 Business organisations pass on skill, requiring casuistry, without necessarily using a formal curriculum;
8 & 9 Businesses can, and in specific cases do, adopt and enforce a trade area or organisational code of ethics and conduct. But many business types, organisations and roles are exempt from any required compliance, and there is not even required self-enforcement for corporate entities in some fields.
12 In practice, trust is valued; although concern for the vulnerability of the customer varies given the caveat emptor principle.
13.Caveat emptor cuts against detachment but is analogically predicable of, and can be necessary to some business practices, and be cultivated by some business persons.
14 Some goods, exchanged for profit, are designed to satisfy just demands, and must be provided by law in just organisational settings. But business has no general duty to provide for individual customer product or service needs within a just institutional system.
15 Although most businesses are not listed, Stock Exchanges are rule-governed institutions and non-listed businesses require rule-governed supporting institutions like law courts and police for contract enforcement, and fair trade/consumer tribunals.
17 Price setting can be flexible and fair, especially if policed by the state, but monopoly is forbidden;
18 Businesses can help each other without charge; charitable donation is a pro bono analogue
19 & 20 Transactions can be face-to-face, at a dedicated site; exhibit/respect for autonomy; and confer status.

But despite claims to the contrary by Solomon (1993)[xxi] at present business as a practice apparently does not meet many of the key criteria for a profession, and a business will not have these professional marks. Given that clauses (A)-(C) above express fitting criteria, the most deficient areas are around clauses (A) and (C). There is no peak institutional body or association with a legally required education and/or and enforced curriculum or code of ethics for all engaged in the practice or occupation of business, or for all business organisations, or business managers, one monitoring self-governing peer-attested business virtue, cognitive and moral, at entry and thereafter. Some business practitioners, like CFAs, must conform if they wish to be peer-licensed, but the licence is not everywhere State-required.[xxii] Business as practice and firm will fail re 4-6 which cover tests and monopoly status. Enforced codes of conduct, 8-9, exist only in a few areas of business practice; few are peer-enforced and gazetted in the professional way with expulsions, fines etc. There is no a social grant of positional authority/autonomy within an organised quasi-monopoly social system in return for (ideally) universal and just quality-provision of an entitlement to a specific need-satisfier. People do not enjoy rights to business products and services as such, within an institutionalised system; and as Enron shows there is not much analogue of mark16, whistle-blowing, by top business leadership itself, especially at TNC level.

But some of these missing marks could be provided given radical policy changes. Under the "dual concession" model of corporations (Bottomley 1990;Dine 2000), a corporation is in part a social institution, granted perpetuity, leave to use the corporate form, and limited liability by the state, to pursue its own purposes. But it is expected to conform to community norms of fairness as they press from the "bottom up." Corporations are a-temporal, legally responsible, socially sanctioned entities, with purposes,

their own moral integrity, procedures, and some rights, even against their own present executive leaders, role-incumbents, shareholders, or the state. This quasi-person operates, as many have urged (French,1979 Donaldson, 1982), through a specific corporate internal decision-making structure (CIDS) and turns on the making of an "inside-outside" distinction. The insiders direct and/or do the work-directors, managers, staff. Owner /investors, customers, regulators, suppliers, and local communities make the work possible. Ideally leaders are focussed on the above listed goods, like quality services, meaningful work, and wealth, not wealth alone. Corporations are actors ideally run by leaders with collective purposes congruent with these values. It will operate in a community which should have some say in its governance. Shareholder sovereignty would be replaced by Board authority, fiduciary duties, duties of skill and care, for the best interests of the whole firm, including workers, and communal input.

If directors and top managers have fiduciary duties through boards to implement worthy goals, respect hypernorms and relevant community norms (Taylor,1989,Donaldson and Dunfee,1999),to institute and follow proper transparent decision-making procedures, consult workers and other non-shareholders, and monitor enforced ethical and legal self-regulation, then senior business leaders and managers might then institutionalise a unified educational and admission regime requiring corporate ethics exams on codes and sanctions, gazetted expulsion for malpractice etc. Other missing professional marks might follow.[xxiiii]
If mandatory business education and training of top managers in the agreed features of corporate identity and governance were required of all practitioners, the missing marks based on condition (A) could begin to be put in place. Such a differently conducted business education, would be based on the idea that a business entity must be congruent with the noble goals listed above, monitor its own decisions ethically and can be morally responsible primarily through its officers. If codes of business/corporate management/governance practice were more systematically coordinated and enforced, together with reforms in corporate law at national, and even international level, then the case for professional status could be made stronger. A more critical reflection on effects of national competition policy and user pays on social justice policy, based on citizenship need, not only their merit or worth or contribution, might also lead to sweeping reform of economic settings in the light of social justice in many SWC regimes. This might permit business to meet justice condition (C) above, through setting and meeting moral social justice goals in accord with codes.

At present, as noted above, there are rampant tax evasion practices in place, especially by TNCs and MNCs, including use of tax havens, trading on the massive confusions surrounding the identity and relations of corporate groups detailed in Dine's book, Chapter 2,3 and 5. According to Amnesty International the huge international arms business, including nuclear weapons, is not subject to any effective controls. According to Oxfam and UNDP Development Report 2003, the terms of trade between First and Third worlds are unfairly hurting poor countries. And one could list many other infirmities. Space prohibits more than a gesture to those who have laboured in the field of radical reform required of business education, and of world and corporate governance reforms in the last few decades, such as Goodpaster's work on CAUX principles. Given that any change in business education direction would have to reflect acceptance of the need for reform of corporate governance, governance is really the more important key to such a change. At the corporate governance reform level, Braithwaite's work, and that of J. Dine, J. Gates, J. Elkington, S. Turnbull, and R.Monks and N.Minow, and T.Donaldson and T.Dunfee all sketch possible new corporate forms which allow more room for employee "voice" including stock option plans, worker councils, and other industrial democracy forms such as cooperatives. They go beyond the usual sovereignty of the impersonal shareholder-owner concept of the firm, and demand a consultative voice for community and other stakeholders like creditors and suppliers. These changes could be via such devices as two tier boards, public interest (eg. environmental) group representation; representatives of other stakeholders such as local communities; and more frequent measuring of corporate leadership performance in "triple bottom line" accounting terms. This move is premised on treating the firm as having an integrity and interest separate from that of the current owners and managers alone. Some of the relevant literature on reform is listed in Appendix III.[xxiv]At the 'World Governance' level are works building on or sympathetic to the UN Global Governance Commission Report Our Global Neighbourhood Oxford (1995) advocating a Economic Security Council with enforcement "teeth," funded by a Tobin Tax; the UNDP Millenium Development Report 2003 proposals; and the work of writers like J.Stiglitz, R.Falk, H.Henderson, W. Grieder, G. Monbiot, D.Korten, J. Galtung, J. Braithwaite, T. Donalson and T.Dunfee,and J. McMurtry. These authors all push in different ways and for different reasons towards greater 'voice' for presently disenfranchised constituencies in the world governance field. Till this agenda is furthered there is a fair way to go for professionalising of business to be attained, but it is at the same time desirable, possible, and a fair way to go.

Appendix I

In such a post-Aristotelian philosophical anthropology, the perfecting object/end of any capacity qualifies as a master-good. Intellect e.g. has knowledge and truth as its enhancing end and object; intelligibility (including non-contradictoriness) as formal object/necessary condition; associated inclinations like wonder and curiosity; and a virtue to enhance it: wisdom. [xxv] Will's ideal object/end is wellbeing, abstractly conceived as "living and acting well" or eudemonia, and attainment of specific constituent good ends and needs of wellbeing, like friendship and knowledge. Following out this power/end/object notion, the "folk psychology" associated with this approach connects concepts like digestion, hunger, food, and temperance; perceived danger to the body, fear, and the absence of feared objects/states and courage.[xxvi] Good states of physical capacities can be described, and their attainment enhanced within limits by correlative virtuous action, following principles and rules where appropriate.[xxvii] The ingredient goods of wellbeing are drawn from the list of best goods attainable by the use of the capacities. A sub-set of these goods exhibit certain more specific marks of well being than "living or acting well. These marks are not known to all, but help the wise to pick out the more specific ingredient ends of virtuous well being and their social conditions.[xxviii]

The further marks of wellbeing are: (a) the ingredient goods of wellbeing include the "highest/best" objects of human powers, those apprehended and assimilated by our "highest" human powers, intellect and will. Our powers are hierarchically ordered, under the "rule" of intellect/will;(b) ingredient goods of wellbeing exercise perfect and enhance the immanent capacities of the human agent; (c) goods to be graduated are those capable of being desired for their own sakes not merely as extrinsic means;. (d) such goods have a cumulative, relatively permanent and continuous nature;(e) they are goods which express/enhance a person or group's human self-sufficiency/autonomy, decrease unwanted dependency on luck or scarce external material resources, and presuppose some degree of leisure;(f) goods which meet (a)-(e) manifest enjoyment/deep satisfaction.
The defining ends/objects of such powers as intellect, will, perception, sensation, emotion, mobility, reproduction, growth and internal autonomic systems, all graduate easily onto the list of wellbeing's ingredient ends via the marks (a)-(e) above.

Appendix II

	1. NeedVoc	2. SpTK	3. TrCaCID	4. Selfad-Grant	5. Exam	6.Monop	7.Trad	8. EthCode	9. Spec/cond	10.Expel	11.Cont ed	12. Fiduciary	13. Detachment	14. Distjus	15. PubCitClaim	16.Whistle B	17. Variable fee	18. Probono	19. Shingle	20. Status
Medicine	X	x	X	X	x	X	X	X	X	X	X	X	x	x	x	x	x	x	x	x
Law	X	x	X	X	x	X	X	X	X	X	X	X	x	x	x	x	x	x	x	x
Clergy	X	?	X	X	?	?	X	X	X	X	?	X	x	?	x	x	NA	NA	NA	x
Military	X	x	X	X	?	X	X	X	X	X	X	?	x	x	NA	x	NA	NA	NA	x
Academics	X	x	X	X	x	?	X	X	?	?	?	?	x	?	?	x	NA	NA	NA	x
Architects	X	x	X	X	x	X	X	X	?	?	?	NA	x	?	NA	x	x	x	x	x
Engineers	X	x	X	X	x	X	X	X	?	?	?	NA	X	x	NA	x	x	x	x	x
Accountants	X	x	X	X	x	X	X	X	?	?	X	X	X	x	?	x	?	x	x	x
Psychiatrists	X	x	X	X	x	X	x	X	X	X	X	X	X	x	x	x	x	x	x	x
Dentists	X	x	X	X	x	X	x	X	?	?	?	X	X	x	x	?	x	x	x	x
Natural Scientists	?	x	?	X	x	X	x	?	?	?	?	NA	X	x	NA	x	NA	NA	NA	x
Nurses	X	x	X	X	x	?	x	X	X	X	x	X	X	x	x	x	NA	x	NA	x
Journalists	X	?	?	?	?	?	x	X	?	?	?	X	X	?	x	x	x	?	NA	x
Computer Specialists	X	x	X	?	?	?	x	X	?	?	?	X	X	?	?	x	?	?	x	x
Pharmacists	X	x	?	X	x	?	x	X	?	?	?	X	?	x	?	?	?	x	?	x
Radiographers	X	x	?	X	x	?	x	X	?	?	?	X	X	x	?	x	x	?	?	x
Librarians	X	x	X	X	x	?	x	X	?	?	?	?	X	x	?	x	x	?	?	x
Veterinarians	X	x	X	X	x	X	x	X	X	X	?	?		x	?	x	NA	NA	x	x
Teachers	X	x	X	X	x	?	x	X	?	X	x	?	X	x	x	x	?	?	?	x
Social Workers	X	x	X	X	x	?	x	X	?	?	?	X	X	x	x	x	NA	NA	?	x
Bankers	?	x	X	?	?	?	x	?	?	?	?	X	X	x	?	?	NA	NA	?	x
Police	X	x	?	X	?	?	x	?	?	X	?	?	X	x	x	x	NA	NA	x	?
Financial Planners	?	?	?	?	?	?	x	?	?	?	?	?	X	?	?	?	NA	NA	?	?
Realtors	?	?	?	X	X	?	?	?	?	X	?	?	?	?	?	?	?	?	x	?
HRM	X	x	X	?	?	?	?	X	X	?	?	X	X	x	x	x	NA	NA	?	?

Appendix III

Corporate Governance

Area I: Structure of Corporations

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[i] This paper was made possible in part by assistance from A.R.C. Special Centre for Applied Philosophy and Public Ethics,

[ii] M. Bayles 1989; J. Callahan 1988; D. Koehn 1994; J.Lawrence 1999; D. Wueste 1994; P. Windt 1989. and J.Oakley and D. Cocking 2001. It is recognised as an attribute to be acquired by rising expert groups in the descriptive sociology of professions (Wilensky 1965; Barber, 1965;Hughes, 1965, MacDonald, 1995) and in historical or explanatory/ecological accounts of the institutionalised forms which professions take(Abbott 1988;Reed 1996.

[iii] Wants incline to action. They are greater in number than needs; and they can include playful and inappropriate wants. For this reason, needs may occasion no individual action because not recognised as necessary for wellbeing. A person may not want what they need in this normative sense, nor consequently what the professional recommends as a need-satisfier.

[iv] The case for this Neo-Aristotelian model is made elsewhere (Ardagh 1999; 2001a).

[v] The body of technical knowledge in law or ministry is the object of social, not natural science, cast in imperatives, not indicatives. It is a body of complex practical knowledge seen as indispensable to social life. It was the ancients, and especially Aristotle (Nichomachean Ethics, III-VI; De Anima, III), who first explicitly noted the linkage between truth of an asserted proposition, and the goodness or satisfactoriness of a norm, plan or action based on it, now better understood in Imperative Logic and Speech Act Theory (Kenny, 1974;Searle 1987).

[vi] Neither the state not the family alone would have seemed suitable as transmitting institutions, although making cognitive and bodily need-satisfaction socially possible would from the first have required seeking some state protection.

[vii] The body of technical knowledge in law or ministry is the object of social, not natural science, cast in imperatives, not indicatives. It is a body of complex practical knowledge seen as indispensable to social life. It was the ancients, and especially Aristotle (Nichomachean Ethics, III-VI; De Anima, III), who first explicitly noted the linkage between truth of an asserted proposition, and the goodness or satisfactoriness of a norm, plan or action based on it, now better understood in Imperative Logic and Speech Act Theory (Kenny, 1974; Searle 1987).

[viii] In emergency care this is set aside, but application of scientific truth in normal consultations cannot start till the patient/client tells the professional what the issue/problem is, and/or where it hurts.

[ix] Flexner & Greenwood in Lawrence, pp.72-73 make this point strongly.

[xi] The charges against them of being "closed shops" designed to drive up costs and wield power can be met to the extent that there is a case for limiting the accessibility of costly professional training on a personal capacity/suitability/social cost basis. Permission to engage in the professional practice in the relevant system (which will vary by reference to variable national settings) is seen as grounded in the right/duty of the public to receive the knowledge given in 1 above by a public grant of authority, 4a.

[xii] By reference to point 3d, a profession is a vocation, involving social trust and care of normatively defined needs, not only a money/wealth creation device. Koehn agrees that such codes form the basis of an informal expectation/contract, but holds that contract is posterior to the *trustworthiness of the professional pledge of service reflected in the code.* Contracts often betoken lack of trust. The intent of codes is to segregate professionals from commercial inducements to corrupt practice, and from conflicts of interest, eroding of trust. Oakley and Cocking think this is not done on the basis of broader, general social considerations. Koehn thinks that it is done on that basis. There is a related problem here which would take us well beyond the scope of this account: What happens when the professional client is an organisation or the state? The judge or prosecutor is still a professional, and the client (state) must be served altruistically. But the individual criminal convicted will be punished, not benefited, unless punishment is for rehabilitation. It may be that police, military and prison officers fail here to "do no harm" even though they do a public service, thereby compromising their professional status.

[xiii] Expertise must be applied to all in the client base, *even to unsavoury clients* at least if accepted as clients. Where there is a uniform, there is often also a line and staff command structure as in church, police or military contexts. This arguably rules out professional discretion for all but senior clerics and superior officers.

[xiv] Suddenly severely sick patients with eg heart attacks or strokes depend on their doctors, and cannot always "shop" as consumers of care as they would for clothes. Clients often consult professionals at a stage of *strong vulnerability, including to the professional herself.* The client must trust the professional as point 8 noted. The relation is one of inequality in this sense, although the client must be honest about their condition.

[xv] Tax funded Medicare and Legal Aid reflect this. The need of the client is continuous and their *right to need satisfiers is a standing one* recognised for the system to work fairly.14b

[xvi] For a fuller discussion of four senses of "public", see Koehn pp155-181.The first is the sum of the goods of individuals; the second, the structure for effective citizen action; third, the system for balancing of individual's competing goods against state and corporate power; and fourth, for balancing actual and potential client claims.

[xvii] They may be ordered to "dumb-down" their expertise through over specialisation merely for the sake of increased profitable thru-put. Whistle blowers are often professionals working in large public corporations. Other problems surround intellectual property in science, often co-developed by professionals, but controlled by bureaucrats or business managers. Professionals often have to whistle blow on their employing organisation because their codes of ethics and the sort of systemic social justice condition captured in 14 and 15 is not met by their employing organisation

[xviii] While some could be broken down into sub-points, which would expand the list to 30+ some might be subsumed under others, and this would shorten the list (e.g 3a-b;4a-d, 14a-d; 9a.-e).Many of these marks cluster logically under the overarching themes of (A)-(C

[xix] Many are presupposed or informally entailed by each other eg 2-3; 4-11, 14-16. Nobody would want to trust a surgeon, as 8 suggests, who had not met a test of expertise of some sort as 5 requires and kept up with continuing education (mark11). Some seem to be "quasi-essential" to professional status, or at least of greater importance than others, if we stick to medicine and law as paradigms. The core set is 1-11, but I suggest 10-16 are hard to subtract given 1-11. This would mean the typical practice seeking to be recognised as a profession ("professionalisation"), such as HRM, must meet 1-11 and should meet 1-16.[xix.] While some could be broken down into sub-points which would expand the list to 30+ (e.g 2a-c; 3a-b;4a-d, 14a-d; 9a.-e), some might be subsumed under others, and this would shorten the list As sociologists assert, their work- setting autonomy, 20, is indeed being eroded as they become employees of larger, multinational organisations. Few are unionised. Their class status is contested. But this attribute is complex: 20b and 20c are not true of all professionals.

[xx] A recent example of a structured curriculum for a business professional expert group is the story of the evolution in the US of the Chartered Financial Analyst program since 1963, which follows the stages or benchmarks Wilensky sets out as typical of professionalisation to a remarkable degree: becoming a full time occupation; first training school; first associated university course; professional association; national coverage; state licence; code of ethics.

[xxi] Ethics and Excellence , Ch 15,P 137. Solomon lists only my 2and 3, and the notion of tradition, initiating of novices ; 9c on altruism, and admission tests.

[xxii] See Wilensky's benchmarks for a profession

[xxiii] If, as Aristotles theory óf predication suggests, organisations, are like persons with less than individual unity, but stable identity can exist, act, be personal, good or bad, and be moral agents (qua being the artefacts or effects of moral agents, and giving effect to the will of moral agents), then theoretically a business organisation as enterprise can be moral in an analogical sense. Businesses are quasi-persons in virtue of their leadership role incumbents being collectively responsible, as quasi intellects /wills, for causing personal action on behalf of worthy (at least permissible) goals through role incumbents following procedures. The insiders bear the prime ethical/professional burden. If a business, through its leaders, and CIDS, can be professional so can an institution and its practitioners.

[xxiv] See Appendix for a more comprehensive list of relevant literature.

[xxv] This sort of talk is about conceptual matters, or criteria of successful operation is not offered as a causal, physical explanation "from below". It is just the analytic, criteria-stating tautology it seems to be (Searle 1992).

[xxvi]Austin 1967; Ardagh 1979[xxvi] For a classic account see Aquinas' Summa Theologiae Part I, QQ 75-89. For a recent independent suggestion on parallel lines see Searle (1992)). The moral virtues govern feeling and action to this end. Feelings too have constitutive objects, eg fear's object is that something bad may happen and its "end" is that this feared evil should not happen. Courage is a virtue dealing with how much fear to feel and when.

[xxvii] The areas of basic/worthwhile good and need are suggested by the literature on individual basic goods (Finnis (1982); Brown (1991); Bok (1995); Alkire (2000); Nussbaum and Sen, (1993), Walzer, (1994)); and on needs (Brock (1998).

[xxviii] These marks are summarised by Aquinas at Summa Theologiae, Pars I-IIae, Questions 2,4-;5,3-4 and Q.182,