



Chumir Ethics Forum



Sheldon M. Chumir Foundation for Ethics in Leadership

Phone: (403) 244-6666

chumirethicsfoundation.ca

Fax: (403) 244-5596

President's Message

Martin Levin, writing in *The Globe and Mail* about a recent book on biological warfare, says this of the views expressed by some scientists and government officials: "What is most shocking – though it shouldn't be to anyone at all acquainted with the murderous 20th century is the casualness of the respect for human life. Or should I say the disregard, the separation of human value from the value of the holy mission or, more prosaically, the task at hand."

Probably it will be a long time still before we are able to engage in any significant public discourse without some reference to the profoundly distressing events of September 11, and what they might mean for our lives and those of our families, friends and neighbours. We have all heard stories about people who have been moved to re-evaluate their way of life and to make dramatic changes to reflect their "new" priorities.

And even though most of us have not done anything drastic, nearly everyone has felt a need to be connected with friends, and some sense that we need to be more involved in our communities. Reports from the news media have been more central to most of our lives. And there has been an enormous burst of philanthropic giving, particularly in the USA, in response to the devastation in New York and Washington; in total, American charities have raised 1.3 billion dollars specifically for relief after the terrorist attacks.

Cynical observers may reject this new attitude of reflection and public involvement as fleeting and self-serving. Are we demonstrating "real" community-mindedness at all? they ask. Perhaps we are

simply motivated by a selfish desire to cling together in a time of novel and unfamiliar fear. We know that some Muslims in the West have been treated appallingly by their frightened, intolerant non-Muslim neighbours. Further, perhaps the wave of philanthropic giving is most realistically interpreted as both nationalistic and exclusionary. While it took only two weeks after September 11 for the American Red Cross to raise 211 million dollars for relief in Washington and New York, it has taken more than two months to raise even one million dollars for the victims of war in Afghanistan. And finally, without in any way minimizing the compelling importance of the tragedies of September 11, it is not unreasonable to think that there are dangers in focusing on them to the exclusion of so many other problems that need to be addressed in our communities, and, indeed, in the world.

The cynic's point of view is, of course, one that must be taken seriously. However, to dwell on it too heavily is to risk missing an unparalleled opportunity. The current social climate is an incubator in which communities can focus on the public good, and in which individuals may acquire a taste for being more concerned and involved. An important aspect of the Chumir Foundation's mandate is to encourage people to think in more community-minded ways, and that appears to be just what we are seeing in the wake of recent world events. Further, whatever the motivation for this community-mindedness, perhaps it is less important than the fact that we are seeing engagement, commitment and action to a degree that has been absent from our communal lives for some time.

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Sheldon M. Chumir



Founder

President's Message, continued...

Admittedly, it is difficult to untangle world events, and it would be naïve to suggest that there is a single right way of reacting to them. However, it is at least clear that tolerance, awareness, generosity, careful thinking and informed discussion are appropriate places to begin. It seems to me that the extent to which we have been able to exercise these qualities already is positive, and I hope you will agree that we need to continue on this path toward increased connection and expressions of shared community values. As Jonathan Glover puts it in *Humanity: A Moral History of the Twentieth Century* (p.409), "There are features of our time which make it particularly important to build up moral defences against barbarism...The best hope of this is to work with the grain of human nature, making use of the resources of moral identity and the human responses."

On behalf of the Foundation, I send to each of you our very best wishes for the holiday season – for time for reflection and regeneration together with those who are most important to you.

- Marsha Hanen. President of the Sheldon Chumir Foundation

LOOKING FORWARD

Symposium: April 26-28, 2002

We are currently planning a major public event for Calgary next spring. The symposium, called *Community Values in an Age of Globalization*, will bring together a group of excellent, high-profile speakers who will discuss relationships between the concepts of community, globalization, and democracy.

You can expect to hear more exciting details about the Symposium in our next newsletter.

New Board member Aritha van Herk

The Sheldon M. Chumir Foundation is pleased to announce that **Aritha van Herk** has joined its Board of Directors. Professor van Herk is a well known Calgary-based writer, teacher, editor, and public intellectual.

Her award-winning novels, articles, and essays have been praised throughout North America and Europe. Her fiction works include *Judith*; *No Fixed Address*; *The Tent Peg*, *Places Far From Ellesmere*, and *Restlessness*. Her critical and non-fiction works, *A Frozen Tongue* and *In Visible Ink*, address urgent questions of reading and writing as a way of life. She has just completed an irreverent history of Alberta, *Mavericks*, which will appear in December of 2001.

A member of the Royal Society of Canada, and of the English Faculty at the University of Calgary, Professor van Herk joins board members Joel Bell, Dr. Betty Flagler, Ron Gitter, Q.C., and Cliff O'Brien, Q.C.



Participants in the August weekend on Ethics in Leadership for immigrant youth, organized by Jewish Family Services and sponsored by the Foundation

New Research Associate Alex Barber



On November 1, the Foundation appointed **Alex Barber** as a Research Associate. He will be based in Victoria, and will be with the Foundation for a period of one year. Alex has a B.A. from Trent and a Master's from the University of Toronto, specializing in Canadian and American politics.

So far Alex has been assisting the Foundation with preparing the first Chumir Foundation Annual Volume, which will include the speeches from our various events in 2000-2001; contributors include Alan Borovoy, Peter Desbarats, Maureen Maloney, and Bob Ray, as well as the Foundation's former Intern Lindsay Gluck. The Annual Volume will be ready in early 2002. Alex also anticipates assisting with developing the Foundation's role in public commentary, and in focusing on community outreach strategies.

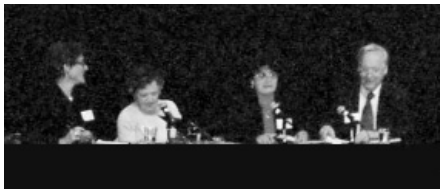
Announcements: What we've been doing

Two public forums in Calgary

This fall the Foundation organized two public forums to facilitate debate about current ethical issues.

The first, held on October 3, asked whether there is room in the **public education** system for a wide array of choice in school programming. Thanks to an enthusiastic audience and a strong panel (Rita Dempsey, Gary Duthler, and Lynn Bosetti), the forum generated productive, energetic discussion.

Our second forum, held on November 19, considered how best to balance **civil liberties and security**. It was well-attended, and panellists included David Bercuson, director of the Centre for Military and Strategic Studies at the University of Calgary; Stephen Jenuth, President of the Alberta Civil Liberties Association; and Christine Silverberg, retired Calgary Chief of Police.



At our Forum on Public Education. L-R: Lynn Bosetti, Rita Dempsey, Marsha Hanen, and Garry Duthler.

Join our e-mailing list!

We'd like to use email to tell you about future forums and symposiums, and even to send you this newsletter if you wish. To join, contact Elaine: elaineyq@cadvision.com.

Government and Public Service Fellow



Alison Jeffrey

Alison has experience writing and working in the areas of intergovernmental affairs, international trade policy, and energy policy. This year she received her MBA from the University of Alberta, where she specialized in international business, and in September she began her fellowship with the Foundation.

Since then, Alison has been working on a project entitled *Seeking the Common Ground: The Convergence of People, Politics, and Profit*, which she discusses in her article on p. 5.

Current Intern David Hughes



David started his Internship in September, and since then he has energetically expanded the Foundation's network in Calgary. He has been working with leaders in various cultural communities, and on November 12 he brought many of them together for a round table meeting on improving cross-cultural awareness. See his interview with Teresa Woo Paw - one of the community leaders who participated - on p. 4.

David has also initiated a discussion among Calgary educators who are interested in cultural understanding; he hopes that this will eventually result in a travelling educational program to teach school children across Alberta about aboriginal cultures.

Finally, David was responsible for organizing the Foundation's public forums (see the left-hand column).

Media Fellow Jennifer Williams



Jennifer is a Vancouver-based journalist. She is currently teaching writing at Kwantlen College, and is looking forward to beginning her Fellowship in January.

Her project will look at how whistleblowing is affected by institutionalized codes of ethics. Jennifer hopes to interview both whistleblowers and ethics officers, and welcomes input from any readers who may have acted in either capacity. She can be reached at wbresearchca@yahoo.ca.

Current Intern Jess Hadley



Since our last newsletter came out, the Foundation has appointed Jess Hadley as a second Intern. Jess is now in her third year at the UVic Faculty of Law, and has taken a term off school to work for the Foundation.

In addition to preparing this newsletter, she has helped plan classroom materials that link current ethical issues to high school history and social studies curricula. She has also enjoyed working with Pearson College, an international high school near Victoria, to develop a program in which Pearson students visit local classrooms to facilitate discussions about real-life ethical dilemmas. The Pearson program has already received enthusiastic feedback from educators and academics. (See Jess's discussion with Pearson students about world events on p. 6). Jess's time with the Foundation will end in December, but she looks forward to being involved in a consultative role in the future.

Community Leader Interview: Teresa Woo Paw

by David Hughes, Intern

Teresa Woo Paw is currently President of the Calgary Chinese Community Services Association. She is also a member of the City of Calgary Cultural and Racial Diversity Task Force, and a founding member of the Ethno-Cultural Council. She was also a key participant in the round table community discussion we held in Calgary on November 12th. Earlier that month, I met with her to learn about her perspective on leadership and ethics.

Q. How did you become a leader in the Calgary community?

It was not a chosen path. My desire to get involved developed in response to some of the inequalities I saw. I have been involved since the late 1970s, around the time Vietnamese boat people started arriving in Calgary.

Q. What are some of the challenges that face you?

The main challenges from my perspective are to ensure equal and equitable access to opportunities and participation for all Calgarians. It is also important to try and break down some of the systemic barriers facing minority groups such as access to employment, education and social and political participation.

Q. How can this be achieved?

Different levels of government have done a good job, in recent years, of educating people about the importance of diversity. The task now is to make sure that teachers who are involved in doing this are better supported; otherwise they risk becoming burned out. Institutionally, they are not well supported. There is a lack of coherent policies, procedures and structures for dealing with diversity issues. Some of this is seen in the responses (or lack thereof) to the events of September 11th in many schools.

Q. What are some of the ethical issues that arise in your work in the community?

To achieve support (both financial and institutional), there is both the desire and necessity to become part of the larger group, but leaders of minority groups are often marginalized within the larger community and seen as being a 'special interest group'. Often minority leaders have to create a 'front' to fit in. There is a pressure to have the trappings of 'leaders,' for example, to play

golf and have a title such as President. I think it is problematic that many members of visible minorities are not perceived as leaders by Calgarians at large. Often minority leaders are forced to change to fit in, which leads to poor compromises. Many times the means needed to achieve support don't justify the end.

Q. Why do you not see yourself as representing a special interest group?

Because diversity issues affect us all. It is problematic to separate diversity from issues like health care and education. Multiculturalism is about all people feeling like they belong; like they are a part of the whole. It is about having a just and inclusive society, and this doesn't just apply to members of a visible minority.

Q. What characterizes an ethical leader?

An ethical leader is someone who is committed to fairness, equality, justice and freedom.

I think that there needs to be a greater focus on natural leaders in our society – people who can bring people together and make things happen, regardless of their title, position, physical and linguistic abilities. It is important to recognize and encourage leadership not only among people who come from a visible minority but also, for example, among people who are disabled or economically disadvantaged and consequently are often neglected by society at large.

Q. What are some of the things needed to make Calgary a more ethical city?

Respect for diversity has to be more than mere tokenism. Institutions need to make changes to accommodate people from diverse backgrounds. It

is not enough to simply employ more visible minorities - there needs to be a real effort made to achieve a greater level of understanding. Having said that, integration is a two way street, and minorities must also make a similar effort to engage with the dominant culture.

Q. How do you see an organization like the Chumir Foundation helping to make Calgary a more ethical city?

Firstly by exhibiting ethical leadership and leading by example. The Foundation is well positioned to try and involve different sectors of the Calgary community to examine how to better accommodate diversity. It is important that cultural diversity is seen not as an 'add-on,' but as something inherent in the fabric of social life in Calgary, as well as in our schools and our organizations. Through its community work and forums the Foundation can provide opportunities for civic participation. Through partnerships and support it can build the capacity of different groups to participate in public dialogue on ethical issues.



"It is important that cultural diversity is seen not as an 'add-on,' but as something inherent in the fabric of social life in Calgary."

People, profit, and politics: the impact of September 11th

by Alison Jeffrey, Government and Public Service Fellow

I recently reread the proposal that I submitted to the Chumir Foundation last April, for its Government and Public Policy Fellowship.

My project, entitled “Seeking the Common Ground: The Convergence of People, Profit, and Politics”, seemed meaningful at the time. It reflected my growing interest in the interplay among civil society, the state, and the market, and the commensurate balancing of roles and responsibilities. I sought to examine the influence that individuals – as consumers and shareholders – were wielding over corporate behaviour. I even hoped to argue that these forces could act to offset the diminishing role of ‘individual as citizen’ given the perceived co-opting of the state by global corporate powers.

Back in April, the big news stories included the Quebec City FTAA protests, the Canadian Alliance leadership saga, and the looming energy crisis. The World Trade Centres were still standing, Afghanistan was just another country in Central Asia, and the slowing economy seemed certain to rebound.

It is tempting to view the period prior to September 11th with nostalgia. However, the economic and political challenges we felt before that tragic day were not only real and significant, but were also contributing to global inequity and instability. In a personal attempt to connect the worlds of September 10th and September 12th, I turned to Anne Michaels’ concept of the seamless gradual instant. Michaels’ instant, like September 11th, resonates most profoundly in the context of that which came before and that which shall come afterwards.

And so the focus of my research – the interactions among the state, the citizen, and the market – seems at least as important as it did back in April.

In addition to looking at these issues



Protests at the WTO meeting in Qatar (Nov 9-15) and at the G-20 in Ottawa (Nov 17-18). Photos provided by www.indymedia.org.

from a theoretical perspective, I have undertaken a case study of Canada’s oil and gas sector and the pace at which it is embracing the principles of social and environmental responsibility. In the initial stage of this case study, I have interviewed representatives from the Canadian Association of Petroleum Producers, Nexen Inc., West Coast Energy, Alberta Energy Company, Canadian Hunter, and Canadian Natural Resources. I am also learning a tremendous amount from reading the academic literature and talking with people from social and environmental non-governmental organizations about their experiences with, and expectations of, the oil and gas sector.

Hardly a day goes by when issues related to corporate responsibility are not covered in the mainstream media. In the last week alone, I have read about the \$1 billion lawsuit waged against Talisman Energy over its operations in Sudan; the ongoing boycott of corporations doing business in Burma; and the growth in ethical fund investment. Clearly, public calls for greater corporate accountability and government monitoring are intensifying. Companies that are seen to be acting unethically are facing harsh criticism in law courts, retail outlets, and capital markets alike.

It will be interesting to see whether this pressure on corporations will intensify or

weaken should the current economic downturn turn into a recession. Like Maslow’s hierarchy of needs, will investing in ethical funds and shopping with a conscience become the equivalent of self-actualization, accessible only to those with secure jobs and low-interest mortgages?

Or has there been a shift in our collective consciousness that has reconfigured our priorities? Are we willing to let ourselves see the connection between the benefits we gain from our vigorous pursuit of global markets and production, and the price that is paid – primarily by the developing world – for those benefits?



These are some of the bigger questions I ponder as I continue my Fellowship with the Chumir Foundation. It is proving to be a most challenging and exciting opportunity. I look forward to presenting my findings and sharing my views in future Foundation publications and in other venues for public debate and discourse. I also welcome any comments or suggestions that you may have and can be reached at alisonleejeffrey@hotmail.com.



World affairs: international perspectives from Canada's United World College

by Jess Hadley, Intern

Lester B. Pearson College is an amazing place to attend high school. Nestled in the coastal rainforest of southern Vancouver Island, the College sits on land that's been blessed by Coast Salish elders, and dedicated to the furthering of international understanding and peace. Each year, 200 young people from over 85 countries live and study there. The students, aged 16-19, are chosen on merit, regardless of race, creed, colour, background, or financial ability. Pearson is part of a worldwide network of ten international schools: the United World Colleges (UWCs). The UWCs are currently led by Queen Noor of Jordan, and former South African President Nelson Mandela, among other respected world figures.



*Since September 2001, the Chumir Foundation has been working with the **Pearson Ethics Initiative**, a program designed to promote the discussion of ethics among young people. As part of this project, I met with six students to canvass their reactions to world events since the terror attacks.*

Jess: How did Pearson students first respond when they heard about the attacks?

Salla (Finland): The lecture theatre was full of students watching the news. The first reaction was the same from everyone: shock.

Munaf (Botswana): We all shunned terrorism as a means of solving world issues.

Adil (New Zealand): I suppose none of us said that terrorism is a great thing. But sometimes there's a sense that the only way to resolve some things - to bring them into the open - is by violence. It's not a sentiment I subscribe to, but I understand a lot of people feel that way.

Munaf: I saw a headline recently, something like "The War Coming Home." I guess the idea was that the US was already at war with a lot of other elements, and that the war has simply come home as a result of the attacks.

John (Canada): Some people feel violence is the only way of making the States actually take notice - otherwise, no matter how brutal the US gets in its foreign policies, it can still stand back and look at its own country and say how successful and peaceful it is at home. I don't condone

what happened - but I do understand that it may be a means of getting the United States to take notice. There's this sense in the States that, "We can handle it for ourselves, we don't need to hear from anyone else."

Stig (Norway): What scared me most was not the terror attacks themselves, but the reaction from the American people. The first thing they said was, "We need to punish those who committed these crimes." On September 12, Americans were 80% in favour of going to war against someone - before they even knew who! And before they could even have the faintest idea why "they" did it. It's scary, it's such short-term thinking.

Salla: For me it's incredibly sad how people make the same mistakes generation after generation. We start war right away without thinking about solutions. We don't gain anything from revenge and we don't learn anything from it either!

John: Eventually, someone needs to rise up and say, "This is not the way of doing it!"

Stig: Attacking Afghanistan seems to me just like trying to shout, "You're wrong!" louder. And you don't win that way. There has to be some sort of communication, where we actually explain our differ-

ent points of view. It's fascinating how that is absolutely nonexistent.

Adil: I think it would be more morally defensible for the US to go in there if it said it had some problem with the way Afghanistan treated its women. But they haven't said that's their reason! If they did, at least we could try to understand what they were doing. Because now it's based only on speculation and revenge. And I think that's very wrong.

Philip (Hong Kong): I think it may be understandable for citizens of the States to say, "we want to go to war." Because everyone will be irrational if [their] country is being attacked. As Stig said, 80% of people in the States wanted to go to war right after the attacks - but after a week or so the percentage went down to half wanting to go to war.

Adil: I think the 80% who wanted to go to war on September 12 are less dangerous than the 50% who want to go to war a week later. Because the 50% consider that war is really a solution - it's not just a knee-jerk reaction for them.

Jess: We're talking a lot about revenge being the motive for attacks on Afghanistan and so on. But isn't the US hoping to prevent future atrocities?

John: I don't think it's possible to prevent them. Killing Bin Laden or even his entire network isn't going to get rid of terrorism. Terrorism isn't a movement where we can say, "This is Terrorism. They are going to drop a bomb on us." No matter what we do in Afghanistan or in the Middle East, we're not going to dismantle terrorism.

Stig: And it's my sense that terrorists must already feel like they are struggling against a greater power. And if suddenly the whole world is against them? I don't think it'll make them feel less frustrated or change their mind in any way!

Munaf: The US responding aggressively is not going to deter anyone, it's just going to anger people. When you try to hit this kind of abstract target - you're going to hit innocent people.

Jess: There must be students at Pearson who have a lot of experience with terrorism at home. Do they think the US is making too big a deal of this?

John: Actually, it's more like, "Here we go again." The States bombing a foreign country isn't exactly a new headline! The US is responding in this extreme way just because the terrorism happened in their own country. The American public can't distance themselves anymore.

Munaf: And they're influenced by the US media. As those first strikes hit Afghanistan, CNN was reporting that American national guards were on the alert, all the borders closed. But no one explicitly draws the conclusion on cable TV that what America has been doing [in Afghanistan] is going to cause more retaliation! The attitude is that any further retaliation would be wrong, because we're right!

Adil: We've said a lot about how suppressing terrorism can cause more terrorism. On the other hand, there's obviously a reason why terrorism exists in the first place. Why does a terrorist blow up a building? I think you've got to look at their convictions and say, "Are these convictions that we can work to help sort

out?" Rather than just saying, "You're wrong. And every time you try to express your convictions we're just going to make it worse for you."

Stig: To some extent the terrorists must feel they're being treated unfairly and whatever they do there's no way they can get their message through. And this frustration won't quit if you kill half of them. They're used to being suppressed, and that's why they do what they do. It's interesting to see what Bin Laden says: that now people in the States can't feel safe, because people in Palestine, and Afghani people, don't feel safe. By making terrorists feel more unsafe, we're not going to stop them.

Jess: What if there are people who want security, but whose values are in direct conflict with ours? With the Taliban, which oppresses its citizens in a way that offends our values, it's difficult for us to say, "Whatever security you want, just have it."

John: That's it. Ideologies clash. What we think of as safety and freedom isn't necessarily what others think of as safety and freedom. And that's why it's difficult for us to think of possible solutions to these problems.

Jess: People come to Pearson from all sorts of countries where different values are important - and everyone here seems to get on OK. Yet at the same time we're

"We don't gain anything from revenge, and we don't learn anything from it either." - Salla, 18

talking about these different ideologies that just can't be reconciled. How does that work?

John: Everyone that comes here acknowledges that this isn't going to be exactly like home, that we're going to have to compromise. I take a bit of what I'm used to and accept a bit of what someone else is used to, so that we can all coexist.

Stig: I think one of the most important things is communication. Instead of saying, "I think you're wrong," say, "Why do you think so?" By understanding, you increase the level of tolerance.

Salla: Yeah. We all have our own values based on our different cultures. But still we all come here with the attitude that we want to learn about other cultures and understand them. I think that's the basis - people who just want to understand.

Jess: But there are plenty of people who don't want to understand.

Stig: I don't think it's necessarily that people don't want to understand - I think it's more that people find it easier to just say, "Go bomb the other side" than to try to understand.

Jess: Do you think the media has some role to play in enabling people to understand? It often perpetuates a single-minded view of events, doesn't it?

John: Oh, man. The media!

Stig: It's interesting to see how the media has been censored. That's another reaction that I find scary. Bush said the terrorism was an attack on democracy -but the question is, what kind of democracy is left? The media should be allowed to be critical, presenting opposite points of view, so that people can make a decision that's not just based on one-sided information.

Adil: I agree. I think that censoring an opinion is always wrong. But to say that the state of the media is entirely to blame for one-track thinking isn't quite true. I think a lot depends on how much value people place on finding out the truth. As long as opinions are out there, people just have to search to find the truth.

Phil: But if you want to know something, there has to be a source where you can find it out - and it's sometimes almost impossible in a world where business is actually media, and media is a business!

Salla: There's no such thing as objective media!
Continued...

Jess: Do the American students at Pearson feel comfortable here these days? You guys are quite critical of the American government. What about the students whose families back home are at risk of getting bombed right now in Afghanistan - would they feel like they could talk to American students?

Salla: For sure. Here at Pearson it's easy to see these conflicts aren't between individuals, they're between nations. The student from Afghanistan and the students from USA don't have anything against each other; they get along very well. Pearson teaches people to communicate. And it teaches people not just to be aware of things going on in the world, but also to feel them. It means much more to watch the news if you actually know people who live in other parts of the world.

Phil: Stig mentioned that communication between people can help to solve this type of problem. Well, yeah, it does work on a small scale, even when it's a problem on a large scale.

Jess: Can the small scale have any impact on the large scale, or are they two separate realms?

Stig: Even though improving things on the small scale won't make things perfect, I do think it could help this go in a different direction. I know a lot of people graduating from Pearson choose to go into international type of jobs. Politics, international relations. Maybe that's because of Pearson's culture. I don't think the question should be "Is it possible to live together?" It has to be possible. The question should be "How can we do it?" We have to make it possible.



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If you are an Internet user, we would prefer to keep you up to date on our forums, and on our annual symposium, via email.

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Please send a note to Elaine Wojtkiw at elaineyq@cadvision.com and join our e-mailing list. We can also send you this **newsletter** electronically, if you like.

Profile of Elaine Wojtkiw Face of the Foundation



When you phone the Chumir Foundation's Calgary office, it's Elaine Wojtkiw's warm, competent voice that you'll hear at the other end of the line.

Elaine has a wealth of experience in office management and accounting. She assisted with administering Sheldon's oil and gas interests during the last months of his life, and was responsible for the Foundation's accounts in its early, incubatory years. Today, she is responsible for public relations, administration and accounting, and she has also helped to organize all of our events, notably the inaugural dinner last autumn.

Born in North Battleford, Saskatchewan, Elaine moved to Calgary when she was nine. She met John Wojtkiw at a church dance when she was 16, and they have now been married for thirty years. The Wojtkiws have three children: Jeremy, 28, is at chiropractic college in Toronto; Chris, 23, is soon to graduate with a business degree from the University of Calgary; and Alison, 18, is starting at Mount Royal College this year. When you hear Elaine talking about her family, it's apparent that she derives ongoing satisfaction and joy from caring for them.

This same attitude of care for others infuses Elaine's work for the Foundation. Her kind, positive approach is well known to everyone who has dealt with her. She enjoys getting to know those she works with and assisting members of the community; she also takes pleasure from the chance to play a central role in the development of the Foundation.

According to the Foundation's president Marsha Hanen, "Elaine has a thoughtful, helpful approach, and her work is always careful and well-organized. Her pleasant manner and her excellent judgement are invaluable assets." And as the Foundation's only permanent staff member, Elaine plays a crucial part in providing continuity and direction.

Comments? Suggestions?

We would like the Chumir Ethics Forum to be entertaining and informative. If there are particular issues you'd like us to cover, community leaders you'd like to see profiled, or ethics-related activities you'd like us to look into, please contact us. Our email address is info@chumirethicsfoundation.ca, and you can phone us at (403) 244-6666. Thank you for your interest!