



Chumir Ethics Forum



Sheldon Chumir Foundation for Ethics in Leadership

Phone: (403) 244-6666

www.chumirethicsfoundation.ca

Fax (403) 244-5596

Some Thoughts on Ethical International Leadership

Since September 11, 2001, I have been struck, as you probably have as well, by the number of times political and social commentators have quoted the famous lines from W.B. Yeats' "The Second Coming":

Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and
everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.

The last two lines particularly have appeared in connection with commentary about the events surrounding the war in Iraq, always with the implication that who are the best and who the worst is clear to all of us; and yet we have seen major disagreement not only about what course of action is right in particular circumstances, and about how that course of action should be determined, but also about how nations that have been traditional allies should deal with their current conflicts.

One manifestation of all this is the amount of attention garnered by Robert Kagan's recent book *Of Paradise and Power: America and Europe in the New World Order*. Indeed, Matthew Clark and Paul Frazer, writing from Washington, tell us in a recent op ed piece in *The Globe and Mail* that Kagan's book is "the talk of the town." "Americans are from Mars and Europeans are from Venus" according to Kagan, a contrast which, on the face of it, seems as much too sharply drawn as the same planetary attributions when applied to men and women; and like much in the book and in the views of those so enamoured of its analysis, it seems dangerously simplistic and polarizing. Kagan argues that Europeans see them-

selves as living in a kind of "Kantian" paradise based on rules, negotiation, compromise and a commitment to international institutions and multilateralism. By contrast, Americans see the world as a dangerous "Hobbesian" conglomeration of interests and conflicts which require unilateral armed power to resolve. Allegedly, the American view flows both from the profound sense of vulnerability arising from 9/11 and from the fact of being the only power with global military capability.

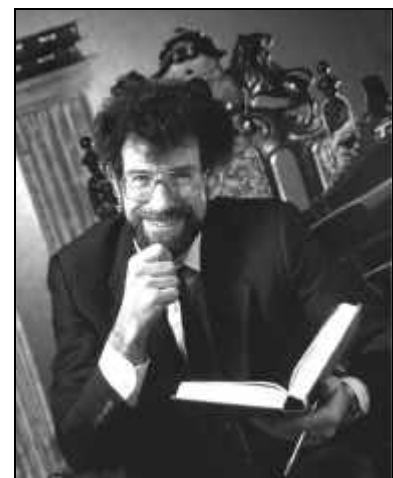
Clark and Frazer argue that Canada is seen by the U.S. as embracing the European model but that, being dependent on the United States for both security and economic growth, Canada needs to acknowledge the centrality of the issue of security in our North American relationship and the value to us of having the U.S. as the global superpower.

But even if we grant this (and it is, for many, a large if), does it mean that Canada should turn its back on issues of human security and building effective international institutions? Why should these approaches be seen as incompatible? Might it not even be that enhancing global governance will help to enhance North American security? How should we view our obligations to one another, both nationally and internationally? And more generally, must the dichotomies and oppositions that we so easily fall into necessarily govern our ways of thinking about each other and the very messy world in which we live and which we all believe we are trying to improve?

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Sheldon M. Chumir

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These and other questions will be central to the discussion at the Foundation's upcoming foreign policy forum, "Is There An Ethical Way Forward?" Please see the announcement on page 8 of this newsletter (and, for more detail, see our website) and join us on April 29 for this significant event. Amidst the pressures of considerations of security and prosperity, it is important that ethical principles be seen as fundamental to foreign policy, and we will, accordingly, be transmitting the material raised at this forum to Minister of Foreign Affairs Bill Graham as part of his consultation on foreign policy.

Marsha Hanen, President
Sheldon Chumir Foundation for Ethics in Leadership

The "Injustices of Justice" in Kenya



"...The reason why I am still fighting is because I once lived in a country where the police and the community were actually good friends; where the public could walk across to the police just for a mere chat... that is what I want for this country; a situation where the police are not just cops but are the friends of the people..."

Mikewa Ogada, activist
Kenya Human Rights Commission

The Injustices of Justice - A Case of Torture and Police Brutality in Kenya, a research paper I prepared with the assistance of the Sheldon Chumir Foundation, was conceived at a critical time - after thirty-nine years of totalitarian rule in Kenya. Frequently disingenuous human rights abuse investigations by law enforcement officials had become as tedious as transparent. But the legacy of corruption is itself an impediment to reform and, at the time of writing, even as the new government (barely a month old) promised to curtail human rights violations, the conduct of the police force, judiciary and prisons still showed little evidence of improvement.

A limitation underlying Kenya's human rights record is a flawed leadership - the tacit acceptance of misconduct as it undermines the rule of law. Kenya and other Third World countries share symptoms of all discordant democracies: poverty, disease, corruption and ailing economies. Consequent confusion conceals a law enforcement mechanism involving police, local administration and the prison department that perpetrates human rights violations. It is up to the media to expose these injustices to the international community. A journalist from a developing country like Kenya is faced with a myriad of obstacles when attempting to explore the causes of bad governance and human rights abuses. Owing to past totalitarian governance that denied access to vital information in establishing human rights issues, *The Injustices of Justice* was dogged by agents of censorship. In some cases, bureaucratic bottlenecks made information unavailable and facts obscured. Lack of resources and support contributes to the impunity with which rights are violated in tyrannical regimes.

Research, encompassing Kenya's three main cities - Nairobi, Mombasa and Kisumu - confirms the existence of extensive human rights abuses within the police force. *The Injustices of Justice* documents both torture and police brutality. Innocent civilians continue to suffer at the hands of a police force widely regarded as a travesty of

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CANADIAN COUNCIL ON AFRICA,
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**CORPORATE SOCIAL RESPONSIBILITY &
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**Co-Sponsors: Nexen Inc. &
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**Sunday June 22nd - Monday June 23rd
Calgary, Alberta**

Background: One year after Alberta hosted the historic G8 Summit that focused global attention on Africa and its NEPAD initiative, Canadian Council on Africa, Commonwealth Business Council, and Africa Direct West propose a follow-up to Kananaskis: a high-level business conference focused on Africa designed to maintain the momentum of the G8 Summit.



President Marsha Hanen (l), Dr. Reg Whitaker, and Ms. Larissa Ashdown at the Winnipeg forum

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law enforcement, if not a threat to personal safety. *The Injustices of Justice* attempts to quantify the degree of torture and police brutality in targeted areas. Human rights organizations including the Kenya Human Rights Commission (KHRC), People Against Torture (PAT), Amnesty International, the Independent Medical Legal Unit (IMLU) and the U.S. State Department Counsel have also documented reports of police brutality and torture. According to the Kenya Human Rights Commission, the year 2001 saw 241 people killed by police in “extra judicial killings” while 49 suspects died while in custody and/or detention. The numbers have risen since, along with government rhetoric on its commitment to deal with torture. Yet police brutality remains the most visible form of state perpetrated violence against Kenyans, and until recently¹ there have been no solid policy changes on the part of the police department or government to improve the situation. Organizations have repeatedly sought to introduce human rights education to the force, without success - torture and brutality continued undeterred.

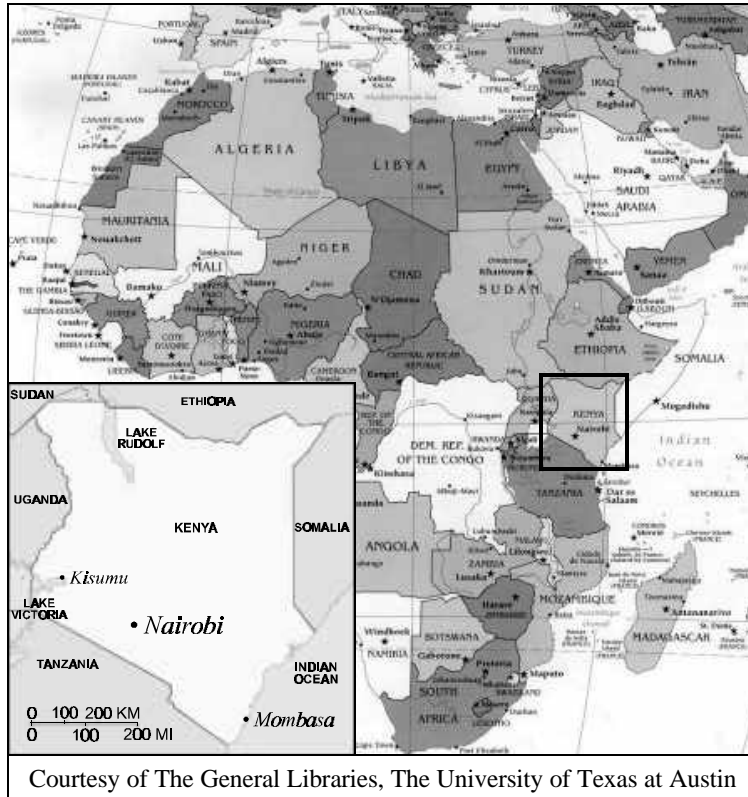
Even more telling than “official” cases are those incidents which occur in remote or rural areas, where the public spotlight does not penetrate. *The Injustices of Justice* polls the sentiments of these people through questionnaires. Confidence and trust in the law enforcement mechanism is at an historical low; the mood is hostile. While the fears of Kenyans are confirmed by their contempt, police and prison wardens voice their disillusionment with a system that has condemned them to a life of squalor. For years, poor remuneration, pathetic housing and deteriorating working conditions have been a bone of contention. It has been said that in some prisons, conditions are so bad for the wardens that there is virtually no difference between them and the inmates. Perhaps the only major difference is that at least the prison warden can wander in and out of the prison compound at will...

This exposé deconstructs the myth that all is well in Kenya since independence in 1963, and that human rights violations are a figment of the Western imagination. However, *The Injustices of Justice* also holds that Kenyans nonetheless recognize a need for law enforcement, and appreciate integrity, wherever it exists, within the system. Any allegations and accusations levelled at the police and the prison wardens also make note of ethical exceptions. In the spirit of reform, *The Injustices of Justice* pays respect to those in the system whose human rights records remain clean. *The Injustices of Justice* is an expression of my commitment to the elevation of human rights as a means to the liberation of Kenya from a pattern of despotic leadership; the Foundation has truly partnered in democracy and human rights development.

Mildred Ngesa
International
Correspondent, Kenya

Editor’s Note: Ms. Ngesa observes that since her investigations, “There seems to have been some kind of revolution down here. The government has moved to correct the justice system, and prisons have been the main focus: government ministers have

visited various places, existing torture chambers of the past government have been exposed, and there are intensive calls for justice for the victims of the chambers...suddenly all the things we have been writing about for years seem to be happening quickly. We are truly pleased.”



Courtesy of The General Libraries, The University of Texas at Austin



Dr. Brenda O’Neill and Dr. Allen Mills

The Ethics of Sting Journalism



March 13, 2001 will probably go down as a milestone in the history of journalism in the Indian subcontinent, if not in much of the developing world. It was on that day that a maverick Indian website, *tehelka.com*, went public with a four-and-a-half hour video documentary, titled “Operation West End”, an incontestable exposé of individual, military and governmental corruption in multibillion dollar arma-

ments procurement. The story led to the courts martial of a number of military officers clandestinely videotaped (using “spycams”) accepting bribes from two *Tehelka* staffers posing as representatives of an armaments organisation (fictitious) and hawking military spec night-vision glasses, and the resignations (soon extra-legally rescinded) of the Indian Defence Minister and the bribe-taking president of the major party in the ruling coalition.

The dark side of the sting was that *Tehelka* procured commercial sex workers – demanded as bribes – for some of the senior military officers. The Indian government, desperate for a straw to cling to, grabbed at the sex workers episode, leveraging it to badger *Tehelka* off the moral high ground, a ploy to divert public scrutiny which worked rather better than the website admitted.

The story kickstarted a debate in large parts of the developing world about the role of government in information access and clampdown, constitutional rights and information access, the explicit and hidden agendas of media corporatism, the government-media nexus, journalism versus the enigmatic exigencies of military needs, media mandates versus national security, the role of galloping state-of-the-art technologies in journalistic enterprise and, by far the most critical and enduring of the issues, the methodologies and the ethics of “sting” journalism.

It is the last of these issues that concerns my project: “The Ethics of Sting Journalism in Developing Nations”. It’s an issue that will gain in significance and urgency as the world’s developing nations (roughly two-thirds – and growing – of the global total of 192 countries) jockey for position. At the heart of the matter are the ethical values and legal systems shared by societies in developmental transition, who tend to carve out ethical systems dictated more by the demands of the moment than by rock-steady philosophical imperatives.

I found that the one issue that continues to dog developing nations journalists is how to rationalize methodological descents into sub-ethical practices and instruments with the

cardinal tenets of good journalism – fairness, balance, accuracy, timeliness, objectivity, stewardship, justice and humaneness. I found a plethora of media codes of ethics (every nation makes at least a paper commitment to one), most in agreement about basics – and almost all concerned *only* with basics. What I didn’t find were parallel compilations of comprehensive information on media “stings”. Every code of ethics I examined addressed the cardinal dilemmas that confront journalists – bribery, conditioned and cultivated prejudices, plausible sourcing, source anonymity, funding, etc – but not one, alas, even acknowledged the kind of borderline legality and (inadvertent) improbity that brought *Tehelka*’s methodology into question.

It seems self-evident that the ethical issues that confront journalists are specific to peoples, politics and circumstance. An energetic and entirely irony-free debate took place more than a month ago among the members of SPJ-Ethics, an open group set up in the US in the mid-1990s by the Society of Professional Journalists (SPJ) in order “to focus and stimulate debate about the proposed changes to the SPJ Code of Ethics”. The deliberations were on the advisability of carving codes of ethics in stone, not because such ethics already exist but because lawyers might be tempted to interpret them to deny journalists the fundamental freedoms they must have to do their jobs well. Journalists from developing nations not threatened by the spectre of manic litigation would have regarded the debate as extraordinary; it would seem to them strange that some of their compatriots could actually question the wisdom of setting down codes of ethics – for fear of legal persecution.

Do the developing nations operate within a corruption paradigm different from that in the developed nations? If yes, should journalistic ethics in the developing nations be different – ethics customised, as it were, to the especial circumstances of the societies they are embedded in? Does, and should, a nation’s standing in the corruption, development, political constitution and affiliations, and constitutional freedoms indices define the ethics of journalistic investigative conduct?

A recent World Bank study of 97 nations said that the world’s governments control 30 per cent of the leading five newspapers and 60 per cent of the biggest television stations. They also own 72 per cent of the leading radio stations. According to the same World Bank survey, the governments of 21 developing nations have monopolies over daily newspapers; the governments of 40 developing nations of a total of 43 nations surveyed have monopolies over television stations that broadcast local news

(re: **Darunee Hirunruk**, *Dean of the Faculty of Communication Arts of the University of the Thai Chamber of Commerce and Director of ASEAN Mass Communication Studies and Research Centre*).

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Should the ethics of sting journalism be moulded according to the various dispensations of governments and governance? Or is it possible to have a common global ethical charter that cuts across politics, economics and culture? In either case, should they face a crunch, how far should journalists be within their rights in pushing the ethical envelope, legally and ethically? How extensively should investigative journalists adopt the cutting-edge surveillance technologies that most governments use, usually through legislative diktat – surveillance technologies that often exist at the edge of criminality and moral ambivalence? As the years have gone by, surveillance and information traffic devices have become smaller, more powerful, cheaper and more readily acquirable, and their virtual invisibility gives their user, governmental and otherwise, a frequently unjustifiable omniscience. When is it all right for investigative journalists to fight fire with fire? (One old saw, beloved of many journalists, that did the rounds after Operation West End was, “To fight muck, you have to step into the muck.” The problem, as Tehelka realised, is cleaning up afterwards.).

Is it then necessary for every nation, developed and developing, to have a law of entrapment that applies as rigorously to its media as to its executively more empowered conventional investigative agencies? Furthermore, should the right to freedom of expression and the right to information be subservient to a law of entrapment?

In many developing nations and developing regions, the tools of the trade define methodology so thoroughly that there is no getting away from the tyrannizing destitution of low technology. Many journalists in the developing nations still use “hard metal” technology – typewriters, telexes, teleprinters, sometimes even snailmail – to get their stories through to headquarters. Between information source or event and information dissemination is a chasm where technological inadequacy abounds in such rusty plenitude that governmental interventions are not only easy, they are certain. In the field, where 90 per cent of the world’s stories are born and burgeon, typewriters run out of paper, hard copy disappears (or “is disappeared”), teleprinters become instruments for establishmentarian stonewalling as electricity fails – or “is failed” – and postmen go on sudden furlough.

Essential to my project is also an examination of a law in America that has its voluble supporters and detractors in roughly equal measure – the law of entrapment which, had it existed in India, would have brought Operation West End to a foetal demise and a groundbreaking “sting” would have never have seen the light of day. Is it then necessary for every nation, developed and developing, to have a law of entrapment that applies as rigorously to its media as to its executively more empowered conventional investigative agencies? Furthermore, should the right to freedom of expression and the right to information be subservient to a law of entrapment?

In journalism, one troubling question almost always leads to another: given that the two highest journalistic hurdles are self-righteousness and a crusading obsessiveness, must journalistic ethics rise above the hurly-burly of social, economic and political exigencies and operate from an absolutist, irreproachable moral pedestal? Or is it condonable, in extraordinary cases, for those values to be compromised for the greater good? Often enough, journalists end up walking the borders of the criminality that they seek to expose.

As a representative case in sting journalism of questionable methodology and ethics, Operation West End has no compeers. It has split, right down the middle, the journalistic community in India – and, as I went on to network with journalists in other developing nations, the community abroad. The lines of separation are marked by gender (women journalists – 379 out of 385 – almost unanimously condemn Tehelka’s procurement of sex workers, notwithstanding the justification; of the 544 male journalists who reverted to my questionnaire, 510 stood by Tehelka); by class (the developing world’s diverse vernacular press is more condemnatory than the inordinately influential English press); and age (journalists below 35 – 438 out of 929 surveyed – are more inclined to hustle – not always to the extent of procuring sex workers or similar infractions – than those over 35).

Nonetheless, most journalists I spoke to had no answer when they were told of Tehelka’s explanation for why it agreed to procure the sex workers – that if it hadn’t, the resulting suspicion on the part of those being bribed would have sunk the sting an inch from shore. Would they prefer a hobbled media to an amoral media? Would it be better for a nation in transition to have a questionable media or one that would pursue the ends regardless of the means?

East Timor is an example of a first-step democracy dealing with a traditional media just waking to a new dawn. The media’s primary concern in this brutalised nation is that of survivability, even till the next morning – and ethics seems to be a distant luxury. In the local media, before this fledgling nation broke with its past, the media was beholden for its upkeep to government and private interests, handouts were published as unquestionable news, and opinions had more grace space than facts. Journalists will be watching East Timor’s transition into the complexities of full nationhood with inordinate interest, because East Timor is a goldfish bowl of the gamut of problems that afflict the media in the developing nations.

Kajal Basu
International Correspondent
New Delhi, India

Re-engaging Citizen Participation



The Foundation has been much involved in activities relating to citizen participation vis-a-vis democracy over the past few months. Successful forums on the theme "Escape from Politics" have now been convened in Victoria on 21 November 2002, Edmonton on 26 March 2003 and Winnipeg on 27 March 2003.

The President's Message in our last newsletter mentioned our involvement with a non-partisan event in Calgary on February 11, 2003 entitled "Taking Action: Attacking Voter Apathy II". This was a follow up to an event held in April 2002, in response to the alarming decline in voter turnout for the 2000 federal and 2001 provincial and civic elections.

The objective for this second event was to unite a network of concerned and committed Calgarians around three action focused initiatives chosen by the group via a consensus building and democratic process. Many ideas for initiatives were generated prior to, and throughout the evening, under four broad themes – Public Leadership, Citizen Engagement, Youth Involvement, and Electoral System Change. The initiatives ultimately chosen as key launching points to stimulate participation in democratic institutions and processes came from the first three of these themes.

The Foundation's main contribution to citizen participation and democracy related to Public Leadership. I worked with Leadership Calgary and Winning Women to create a process which would provide participants with an opportunity to share ideas and insights on this theme. The goal was the identification of specific, practical actions for: increasing citizen confidence and participation in government and governance processes; and for fostering a culture that encourages ethical, enlightened and principled leadership based on integrity, trust and accountability.

The level of commitment and engagement of the individuals involved in organising the event, and of the 250 or so people who participated that evening, was inspiring. It was but one example of the capacity of citizens to play a leadership role in shaping the nature and direction of public governance. It also demonstrated the continuing need for opportunities for active and meaningful citizen involvement in the ongoing development of an inclusive and "civil" society. It is the capacity of individuals to put forth their best efforts in the interests of the common good, ahead of private interest or short term advantage, that embodies those qualities consistent with the principles of a true democracy.

Alison Dempsey, Program Director
Sheldon Chumir Foundation for Ethics in Leadership

What Makes a Good City?

From the 23rd through the 27th March, Calgary had the privilege to host Her Excellency the Right Honourable Adrienne Clarkson, Governor General of Canada, and His Excellency John Ralston Saul on the first visit of their urban project.

The theme of these urban visits is "What Makes a Good City?" This theme, and Their Excellencies' desire to learn about the ideas and innovations which build communities and create an inclusive and civil society, provided an opportunity for all Calgarians to reflect on the positive and negative attributes of this city and the opportunities, as well as the challenges, for making it a better place for all to live in. The theme has tremendous resonance with the Foundation's stated vision of "an active, involved citizenry in a society characterized by principled and trustworthy leadership"

One of the biggest threats to the creation of inclusive, learning communities, and to realising the vision of our urban centres as so-called good cities, is indifference. The speed of social, political, economic and technological change is so fast that people are challenged just to keep pace, let alone to seek to influence these forces. This can lead to a reduced level of engagement, a more narrowly defined sphere of interest and, ultimately, an increasing isolation. These responses run counter to all that is needed to sustain and increase those values and qualities which are fundamental to a civil and democratic society.

Institutionalised systems and processes of governance are not sufficient to create or sustain a good city. These alone can achieve, at best, a properly *functioning* community. It is in the human dynamic that there is the potential to stimulate the qualities and the vision necessary to elevate cities to their creative and vital potential. The extent to which we fully recognise, include and learn from the diverse perspectives and depth of experience and talent possessed by the members of our communities will, in part, determine whether this potential is realised in the face of the many challenges confronting our urban centres.

This calls for a new spirit of civic development in which all citizens can experience self determination and personal growth while contributing to the creation of cities around them to which they want to belong. The capacity of citizens to play a leadership role in shaping the nature and direction of their communities must be acknowledged, and there must continue to be opportunities for them to be actively and meaningfully involved in the ongoing development of an inclusive, vibrant "civil society".

Forums "On the Road"



On November 21, 2002 the Foundation held its first forum outside of Calgary, entitled *Escape from Politics*. The forum, held in Victoria, was developed by Alex Barber, the Foundation's 2001-2002 Research Associate. The forum was based on an article by Dr. Reg Whitaker published in the journal *Inroads* entitled "The Flight From Politics: Why Neither the Left or

Right play the game anymore". Dr. Whitaker is Distinguished Research Professor Emeritus, York University and Adjunct Professor of Political Science, University of Victoria. As a result of the forum's success, it was taken "on the road" on March 25th and 26th to both Edmonton and Winnipeg.

Dr. Whitaker's piece examines disillusionment with the Canadian political process which, he argues, is rooted in the respective pursuits of the Left and the Right in the Canadian political system: the Left focuses on the "rights issue" while the Right focuses on integrating the Canadian economy into the global market. This has polarized the political landscape to such a degree that the majority can no longer identify with, and therefore does not engage in, the political system and discourse of the day. Although he argues this has a negative ef-

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As the Governor General's visit progressed and then culminated in a public roundtable discussion with the Governor General and John Ralston Saul on the 27th March at the EPCOR Centre for the Performing Arts, it was clear that, despite the rapid increase in size and diversity of its population, many Calgarians have common aspirations for their city. There exists in Calgary a shared desire for a place in which it is good both to live and to work. Many Calgarians appear to agree that they want a city that is inclusive, embodies trust, respect, and tolerance and one where individuals understand their duties and responsibilities as well as their rights and entitlements as Calgarians, as Albertans and as Canadians. This is no easy thing to achieve - there is no formula that can be applied. Each city must find its own way, and in this lies the greatest challenge and the greatest opportunity.

Alison Dempsey, BA. Hon., LL.B, LL.M,
Program Director, Sheldon Chumir Foundation
for Ethics in Leadership

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fect on Canadian politics, he concludes that the political climate, with respect to engagement, is in a position to transform itself. The full text of Dr. Whitaker's article is available at:

[www.chumirethicsfoundation.ca/
downloads/pub/flightfrompolitics.html](http://www.chumirethicsfoundation.ca/downloads/pub/flightfrompolitics.html)

On March 25th, 125 interested people gathered with Dr. Whitaker and a panel of discussants on the University of Alberta campus in Edmonton to explore this topic. Dr. Gordon Laxer, Professor of Sociology at the University of Alberta and Director and Founder of Parkland Institute chaired the discussion. Commentators were Dr. Lois Harder, Assistant Professor in the Department of Political Science; Dr. David Kahane, Assistant Professor in the Department of Philosophy; and Ms. Elizabeth Panasiuk, a Ph.D. student in the Department of Philosophy. The forum was co-sponsored by the Faculty of Arts, the Department of Philosophy, the Parkland Institute, and the Social and Political Thought Network at the University of Alberta.

On the following evening in Winnipeg, another group gathered with Dr. Whitaker in Eckhardt-Grammatté Hall at the University of Winnipeg to discuss the same issue. The Chairperson for the event was the Chumir Foundation's President, Dr. Marsha Hanen; and commentators were Dr. Allen Mills, Professor and Chair of Political Science at the University of Winnipeg; Dr. Brenda O'Neill Associate Professor of Political Science at the University of Manitoba; and Ms. Larissa Ashdown, President of the University of Winnipeg Students' Association. The forum was co-sponsored by the University of Winnipeg. Selected commentaries from these forums will be published in due course on our website:

www.chumirethicsfoundation.ca

Discussion at these three forums highlighted concerns with civic engagement in democratic politics and ways to enhance it, and connected also with issues raised at "Taking Action: Attacking Voter Apathy II" held in Calgary in February 2003. The Foundation will be co-sponsoring, with the Law Commission of Canada and the Canada West Foundation, a related consultation on electoral reform. Please see the announcement on page 8.



Dr. Reg Whitaker

DJ Guzda
2002 - 2003 Intern

Foreign Policy Forum

The Sheldon Chumir Foundation for Ethics in Leadership



is pleased to present



Is There An Ethical Way Forward?

Tuesday April 29th 7:30 - 9:45 p.m.

John Dutton Theatre, 2nd Floor - WR Castell Library
616 MacLeod Trail SE, Calgary Alberta

Ethical considerations associated with Canada's role internationally are of great importance to many Canadians. This event is an opportunity to hear from experts involved in different aspects of Foreign Policy. Their perspectives on the ethical dimensions of Foreign Policy in an increasingly complex international arena will provide insights into the opportunities and challenges for Canada to chart an ethical course without losing sight of fundamental Canadian principles and values.

INTRODUCTORY ADDRESS:

Mr. John Harker 2002 - 2003 Sheldon Chumir Foundation Public Policy Fellow

PANELISTS:

Prof. Wesley Cragg Gardiner Professor in Business Ethics, York University; Chair, Transparency International Canada

Dr. John R. Ferris Professor, Department of History, University of Calgary

Mr. Ross Howard Journalist; Associate - Institute for Media, Policy and Civil Society (IMPACS)

Mr. William T. Warden Former Ambassador and High Commissioner, Government of Canada; Former Executive Director, International Centre, University of Calgary

MODERATOR:

Dr. Stephen J. Randall Dean of Social Sciences, University of Calgary

The forum is free. Everyone is welcome. For information please call the Foundation office at (403) 244-6666 or see the Foundation website for further details

Also in April

The Law Commission of Canada
in partnership with

The Sheldon Chumir Foundation for Ethics in Leadership
and The Canada West Foundation

is pleased to present a public consultation

Renewing Democracy: Debating Electoral Reform in Canada

Wednesday April 30th 7:00 - 9:00 p.m.

John Dutton Theatre, 2nd Floor - WR Castell Library
616 MacLeod Trail SE, Calgary Alberta

For details, please see the discussion paper at
www.lcc.gc.ca

Dr. Betty Flagler

Elizabeth Ann (Betty) Flagler's clinical practice in obstetrics and gynecology influenced the lives of hundreds of women and babies. Active in establishing and developing the Colposcopy Clinic at the Southern Alberta Centre, she served on many committees at both the Grace and Foot-hills Hospitals and was passionately involved with medical ethics. Associate Professor, Department of Obstetrics and Gynecology, with a cross appointment in the Office of Medical Bioethics at the University of Calgary, she was elected councillor of the College and Surgeons of Alberta, serving as its President in 1997. She contributed to a variety of provincial and national committees, and contributed generously to communities and lives nationally, provincially, locally, and personally.

Betty was a founding Board member of the Sheldon Chumir Foundation for Ethics in Leadership, and a tireless supporter of all our programs and activities up until her death last May. It is with great respect and affection that we dedicate this lecture to her memory.

INAUGURAL ELIZABETH FLAGLER

2003 Speaker: Dr. Françoise Baylis

Professor of Medicine and Philosophy
Dalhousie University

*"Stem Cell Research In Canada:
Embryos, Clones and Chimeras"*

MEMORIAL LECTURE

**Sheraton Suites Eau Claire
Calgary, Alberta**

Friday, June 20th 2003, 8 p.m.

For further information, please call
the Foundation office at (403) 244-6666

SHELDON M. CHUMIR FOUNDATION FOR ETHICS IN LEADERSHIP

Suite 970, 1202 Centre Street S,
Calgary, Alberta T2G 5A5

Tel: (403) 244-6666

Fax: (403) 244-5596

email: info@chumirethicsfoundation.ca
website: www.chumirethicsfoundation.ca

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