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SPRING 2013

management ethics



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Report of the Chair

BY GEORGES DESSAULLES

Dear members and recipients of our newsletter,

It is my pleasure as Chairman to provide you with a brief summary of some of the activities that have taken place over the last few months.

Beginning with our lunch events, in June we co-sponsored an event with the McMaster University De Groote School of Business on ethical issues in the work environment through personal experiences. The speakers, Ms. Chantel Broten and Mr. James Peters, shared their experience with ethical issues that arose in their work environment and helped shape their careers. The event attracted more than 50 students and several representatives of the Centre.

On October 3, the Centre launched the fourth edition of the book *Ethics & Governance – Developing and Maintaining an Ethical Corporate Culture*. The authors, Professor Leonard Brooks and Mr. David Selley, highlighted the most significant changes that were made since the third edition including an analysis of the ethical issues raised by the global financial crisis.

On November 1, the Centre and Transparency International (TI) Canada co-sponsored a luncheon featuring Lawrence Cockcroft, a founding member of TI and author of the book *Global Corruption: Money, Power and Ethics in the Modern World*, which was released in September 2012. He addressed the question of why corruption remains such a serious problem both within and between countries, discussed the progress made in fighting corruption over the last 15 years, and examined the underlying problems which make real progress so difficult.

On November 7, a dinner event co-sponsored by Deloitte & Touche LLP and Fasken Martineau DuMoulin LLP took place in Ottawa. A 3-person panel, moderated by Ms. Penny Collenette, offered their perspectives on the topic Business and Human Rights – Can These Two Partners Dance?

On February 5, 2013, Mr. David Anderson, a well-regarded advisor to corporate boards of directors, spoke about *Governance and Ethics: Reflections of a Board Advisor.*

In addition, we have hosted several successful breakfast events at Toronto law firms, which were attended by members, non-members and university students. These provided a more intimate environment that allowed for more networking and discussion.

More details on all past events can be found on the Centre's website, www.ethicscentre.ca, which I would encourage you to consult. The Centre has a committee that has been working very hard on making us more social media friendly and I invite you to find us and follow us on Twitter and LinkedIn.

We have a number of very interesting upcoming events including the Annual General Meeting of members in May which will feature retired Justice of the Supreme Court of Canada Ian Binnie who is sure to share some interesting reflections with the audience.

A new series of articles on the topic of enterprise risk management (ERM) is being prepared. The first of these articles will be published on the website in the next few weeks. I am also pleased to announce that the Centre has selected this year's scholarship winner. Details of the winner and his research are provided elsewhere in this newsletter.

I encourage you to attend our events and to provide us with any input as to how we could improve our offerings, making them more meaningful to members and other interested parties. In the meantime, I look forward to meeting you at our future events.

GEORGES DESSAULLES, CHAIR

Income Inequality and Economic Disparity



In considering the closely-related contemporary issues of income inequality and economic disparity, I shall focus at the outset on the U.S. This is because the problem there is both advanced and well documented. Here in Canada, the problem is considerably milder, though growing in severity.

As an extreme example of Oscar Wilde's "Nothing succeeds like excess" in our southern neighbor, consider the startling fact that, in 2007, just before the initial onslaught of the Great Recession, seven members of Wall Street's private equity industry each earned or, more accurately, were each paid at least two billion dollars. This sort of thing helps to explain why the U.S. is home, at last count, to 424 of the world's billionaires. These are either individuals operating in the increasingly arcane world of high finance, or who founded highly successful enterprises.

Incidentally, a couple of generations ago, observers of the wealthy referred more to millionaires, defined as those with net assets of at least a million dollars, excluding a principal residence. Billionaires were almost non-existent. Is this explained by inflation? Only partly. Millionaires today are almost (not quite) a dime a dozen. There are approximately 5.1 million of them in the U.S. alone.

Not only are executive incomes on the rise, but the C-suite appears to be increasingly focussed on profit over other pillars of corporate responsibility. Allow me to quote a few more statistics that help to put the broader issue into

focus. Consider a poll conducted in 2012 in 23 countries by an American firm, Edelman, and reported in that magisterial magazine, *The Economist*. In response to this statement: "The social responsibility of business is to increase its profits", 56% of respondents agreed. Canadian respondents averaged a somewhat lower 50%. Neither number is a ringing endorsement of corporate social responsibility (CSR).

Then there are these unsettling statistics about U.S. income distribution in 2007, the last year in which the economic bubble was largely intact:

- 50% of pre-tax income went to the richest 10% of households.
- 23% went to the richest 1%.
- And a minimum of $2 million went to the richest .1%, with both average and maximum incomes soaring into the stratosphere.

Finally, consider the all-in compensation of a large-company U.S. CEO as a multiple of that earned by his or her lowest-paid full-time employee. That number rose from about 60 in the sixties and early seventies to as high as 450 in the years immediately prior to the current and still-lingering massive recession. Today that ratio hovers around 400.

In Japan, admittedly not the best economic model to emulate these days, the ratio averages a much more modest 40. But this same ratio also applied in Japan's glory days before government mismanagement, including too much Hayek, not enough Keynes or Krugman. That is, too much economic suppression trumped too little economic stimulus and pushed Japan into a long and sorry period of stagnation that, two decades later, persists.

Consider now the Occupy Wall Street movement that rather quickly expanded to Occupy Anywhere. But the movement stalled early in the game. Why? Because its spokespeople were largely unable to articulate a clear actionable message about its goals.

Sure, it was the 99% protesting against the 1%. In theory at least, that is a formidable ratio in a democratic society. But this overwhelming advantage was dissipated in vague generalities. As a consequence, even the broadly sympathetic media lost interest. A clear focus never really crystallized. Furthermore, the movement was infiltrated over time by chronic malcontents and sh-t disturbers who revel in protest but come up short when it comes to reasonable and practical proposals for constructive change. And, at a much more pedestrian level, perhaps tents and winter aren't comfortable bedfellows.

It seems to me that what the 99% were really protesting about, even though they didn't articulate it well, was an implacable movement, especially in the U.S. over the past couple of generations, to plutocracy.

This is, of course, vehemently denied by those elites who insist that the word denotes class warfare and is despicable. It's captured in unattributed lines like, "It's unworthy of our fundamental American values. Our society is upwardly mobile, fair and equitable to all, especially to those with ambition, with gumption". Perhaps.

Others, however, view the rapidly widening gap between the 1% and the 99% as a form of reversion to the Gilded Age that characterized America in the years around the dawn of the twentieth century. They view it as government of, by, and for the 1%, in sharp contrast to Lincoln's Gettysburg Address and government of the people, by the people, and for the people.

"IT SEEMS TO ME THAT WHAT THE 99% WERE REALLY PROTESTING ABOUT, EVEN THOUGH THEY DIDN'T ARTICULATE IT WELL, WAS AN IMPLACABLE MOVEMENT, ESPECIALLY IN THE U.S. OVER THE PAST COUPLE OF GENERATIONS, TO PLUTOCRACY."

The Obama presidency tried to slow the tide in his first term and will certainly try to do so in his second term. But the results to date have been largely ineffective, or marginal at best.

With the House of Representatives and the Supreme Court to the right of centre and with the Senate and the White House to the left of centre, the unsurprising result is a broken political system, stalemate, and angry frustration at how little is getting done.

And all the while, the footprint of plutocracy deepens. In a free-enterprise democracy, the "animal spirits" of John Maynard Keynes tend to overwhelm any tendency on the part of a liberal national administration, currently elected by only 52% of U.S. voters, to change the calculus, except marginally.

Despite the many powerful vested interests and obstacles to reducing the worst effects of a plutocracy, its downsides are many and serious. They can be characterized as economic, political, and moral. Here are a few thoughts on each of these three ways to describe the problem.

ECONOMIC

In America, it is conventional wisdom that the economic system works best when left alone and unfettered by government regulation, beyond some broadly-agreed minimum. However, despite serious ongoing efforts to persuade the non-plutocratic majority, the 99%, that, with hard work and diligence and the old-time American virtues, almost anyone can enter the Promised Land and join the chosen few, all is not well. The operative word is "few" and many skeptical Americans are convinced that the few will become fewer.

Today, those without the post-secondary education now seen as essential to individual economic success are starkly aware that upward mobility for them is declining sharply. It is closer to myth ("lies breathed through a silver trumpet") than reality, though a myth that serves plutocracy well.

Is there hard evidence that the all-in level of wealth and productivity is lower in plutocracies than in economies where wealth is somewhat more widely distributed?

I don't believe so, if only because it's a complicated multi-variable question. However, the record of many economies in South America and elsewhere suggests that too narrow wealth distribution leads to lower incentives and a lower work ethic for many members of the 99% majority in a 1% plutocracy.

POLITICAL

An established plutocracy has considerable staying power. The popular media convince all but the most skeptical and those sunk in cynicism that things could be a lot worse (as, of course, they could be) and that the status quo is preferable to any "hare-brained" alternatives (as, of course, it is).

As already noted, the 99%, as demonstrated so vividly over the past couple of years, are more likely to express grievances than to promote specific and practical remedies. Theirs is more a "cri du coeur" than a learned economic prescription.

That many white males from the so-called working class voted in the U.S. on November 6th for traditional Republican values is cited by some observers as an example of voting against self-interest. Though well over a century old, perhaps the reassuring Horatio Alger stories in which virtue and hard work are always rewarded, regardless of status, continue to resonate.

However, over the past twenty or more years, many manual jobs have either been exported or replaced by modern technology. As a consequence, and to repeat, those lacking a decent post-secondary education are being left behind. And while income inequality results mostly from wild excess at the top, it is compounded by a diminishing supply of jobs well down the ladder.

Does the export of jobs help to explain why Obama defeated Romney on November 6th? Certainly it didn't help the challenger that, in a previous incarnation at Bain Capital, he supported the export of jobs overseas.

In his second term, will President Obama improve at least marginally the income inequality issue? Perhaps. But when politics and economic reality are at odds, it's safer to bet on reality.

MORAL

The majority of thoughtful observers agree that reasonable measures to reduce economic inequality are moral absolutes in a caring society. Such measures include progressive taxation, government-provided services like primary and secondary education, and government-subsidized services like health care and post-secondary education.

Reasonable people can debate the details, where the devil resides. But, in an enlightened democracy, some level of redistribution is acceptable to all but those sunk in the regressive ideology of the Tea Party variety.

One of the more appealing features of the Canadian polity is that, while left and right debate and disagree about specific measures to redress inequality and, more specifically, about their costs and about how they will be paid for and by whom, there is broad agreement – not universal, but widespread – with a principle. It is that the higher our income and net worth, the more we are expected to pay for the privilege of being Canadian.

- I recognize that the world of communications is changing rapidly as the internet, clever phones with many apps, and digital media in general, transform communications.



WILLIAM A. DIMMA

Chairman of the Board and Member of Corporate Governance Committee, Great Canadian Gaming Corp.

Mr. Dimma is a pioneer in the field of corporate governance, with over 40 years of experience having sat on 57 corporate and 40 not-for-profit boards. He has won numerous awards for corporate leadership, and has had several books published on corporate governance, including Excellence in the Boardroom, published in 2002, and Tougher Boards for Tougher Times, published in 2006. He is widely respected as a leading spokesman for continuing evolution in Canada towards more effective corporate governance. Among his honours are the Order of Canada and the Order of Ontario.

Building a Stronger City – for us all



Over a decade ago, United Way Toronto started asking questions about the relative vitality of our city. A question that could be asked of any Canadian city — how strong are our communities?

We wanted a clearer understanding of what was happening across Toronto in order to effectively target investments and resources to ensure they reached those who needed it the most.

What we found was troubling. Poverty was not only growing, it was becoming more concentrated in inner suburban neighbourhoods that surround Toronto's downtown core. That's why we've worked hard to bring attention to this issue through innovative reports like, *Decade of Decline, Poverty by Postal Code, Losing Ground and Vertical Poverty* — a series of research that laid the groundwork for concentrated investment in under-served neighbourhoods in Toronto. And it is why we continue to take action to create opportunities for a better life for everyone.

The increasing concentration of poverty in our city remains an important issue for United Way. However there is also now a rising concern about the growth of income inequality. People are engaging us in conversation about what they see as the growing challenge of inequality in our community. To be clear, the difference between poverty and inequality is subtle but significant. Poverty focuses attention on one segment of the population — those living below a particular income threshold. In contrast, the various measures of income inequality describe the distribution of income across the entire population.

Looking at poverty through the lens of income inequality presents an opportunity to enable us to think about how our city works as a whole and how we can all contribute to making it a better place to live.

We already know that over time neighbourhoods in Toronto have grown further apart economically. From 1980 – 2005, the growth of income inequality between neighbourhoods was characterized by stagnating family income at the bottom of the income spectrum, while incomes in the richest neighbourhoods increased significantly. In addition, from 1970 – 2005, the number of middle-income areas shrank and the number of low-income areas rose substantially. As described by researcher David Hulchanski, the city is in effect splitting into 'three cities': an economically improving city based in already wealthy and gentrifying neighbourhoods, a stable city of middle incomes, and an economically declining city located in inner suburban neighbourhoods surrounding the Toronto area — a trend that is consistent from 1970 – 2005.

"THERE IS ALSO MOUNTING EVIDENCE FROM DEVELOPED COUNTRIES AROUND THE WORLD THAT HIGHER RATES OF INCOME INEQUALITY RESULT IN POORER HEALTH OUTCOMES AND HIGHER RATES OF SOCIAL DYSFUNCTION — NOT JUST FOR THE POOR, BUT FOR ALL INCOME LEVELS."

There is also mounting evidence from developed countries around the world that higher rates of income inequality result in poorer health outcomes and higher rates of social dysfunction — not just for the poor, but for all income levels. The correlation is laid out in the 2009 best-selling book, *The Spirit Level; Why Equality is Better for Everyone*, by Richard Wilkinson and Kate Pickett. The Spirit Level draws on international evidence to show that in countries with high levels of income inequality: levels of trust and social mobility are lower; rates of violence and imprisonment are higher; and rates of mental illness, substance abuse and obesity are higher.

Income inequality matters for the social and economic well-being of all Canadians. It dampens our economic growth, hinders our prosperity and challenges our social cohesion. As Nobel Prize-winning economist Joseph Stiglitz wrote, "Widely unequal societies do not function efficiently, and their economies are neither stable nor sustainable in the long term." Amongst these inefficiencies, widely unequal societies experience a reduction in the supply of skilled workers, higher tax burdens associated with poverty, and more social disorder — all of which combine to make jurisdictions less attractive for businesses to locate, invest, and expand.

In addition, when less income is located at the bottom and middle of society, spending by these individuals is constrained, reducing this group's overall purchasing power and the economic prospects of local communities. This results in increasing household debt, as those at the bottom and in the middle-class increasingly rely on credit to maintain a reasonable standard of living. University of Chicago economists found that communities with higher income inequality see higher spending, bankruptcy and self-reported financial distress, all of which act as building blocks for broader economic instability.

Income inequality hinders our prosperity because middle- and low-income individuals — whose share of the economic pie has not grown over time — have increasingly limited means to invest in their personal human capital through education and health, where costs continue to rise. This is an important point, as Canadian employers are finding it increasingly difficult to get the skilled employees they need.

Equally important is that income inequality can undermine social cohesion by creating isolation and social exclusion among people in our community. This can result in increased resentment, disaffection, social conflict, violence and crime. And given the current environment of worldwide economic uncertainty it is critical, now more than ever, that we work together to support a strong and healthy community.

For these reasons, United Way has embarked on a 2-year research initiative to examine more deeply what inequality means for Toronto. We are analyzing the current income distribution in our city and looking at how this changes for different groups. We are exploring Torontonian's day-to-day experiences of inequality and how it might be impacting access to opportunity in our city. We are also looking at what steps we can take as a community to help stem the rising tide of income inequality, along with what positive contributions people can make to foster our shared prosperity.

All this as we continue to invest in a strategy that commits to strengthening communities, because we know that providing support to people through our network of community agencies is one way we can act to address growing gaps in our city. However, we also know that we cannot address this challenge alone. That is why

we are committed to better understanding this issue and engaging our whole community to be part of the solution.

Over the last few years, we have started to see results from this community engagement process. Our Building Strong Neighbourhoods Strategy has successfully brought services to communities where there were little to none before. Through resident engagement and grants we have been able to connect with residents and support them in leading change from within. In addition, we have made strides in bringing governments and the private sector to the table to address complex challenges facing our city.

We are making progress. We are building Community Hubs in eight neighbourhoods — Crescent Town, Eglinton East/Kennedy Park, Victoria Village, Weston, Mount Dennis, Rexdale, Dorset Park, Bathurst-Finch and Steeles – L'Amoreaux — to provide much-needed support to under-served neighbourhoods. We are also funding important initiatives aimed at youth leadership, such as the Youth Challenge Fund, and educational attainment, such as Bridge to Success and Pathways to Education. Working with our partners — member agencies, donors, labour, the private sector and government — we have been able to make strategic and targeted investments to areas where the need is greatest.

Together, we have been able to accomplish many things — but there is still more work ahead. The challenges of poverty and income inequality are complex and multi-faceted. They cannot be fixed overnight and require a shared recognition that this is an issue that impacts us all.

One of the powerful lessons that research has taught us about income inequality is that it isn't just vulnerable members of society who are negatively impacted – all of us are worse off. We need to act now. All of us must be engaged in finding solutions and if we work together we will build a stronger, healthier community.



SUSAN McISAAC
PRESIDENT AND CEO, UNITED WAY TORONTO

New EthicsCentre Members

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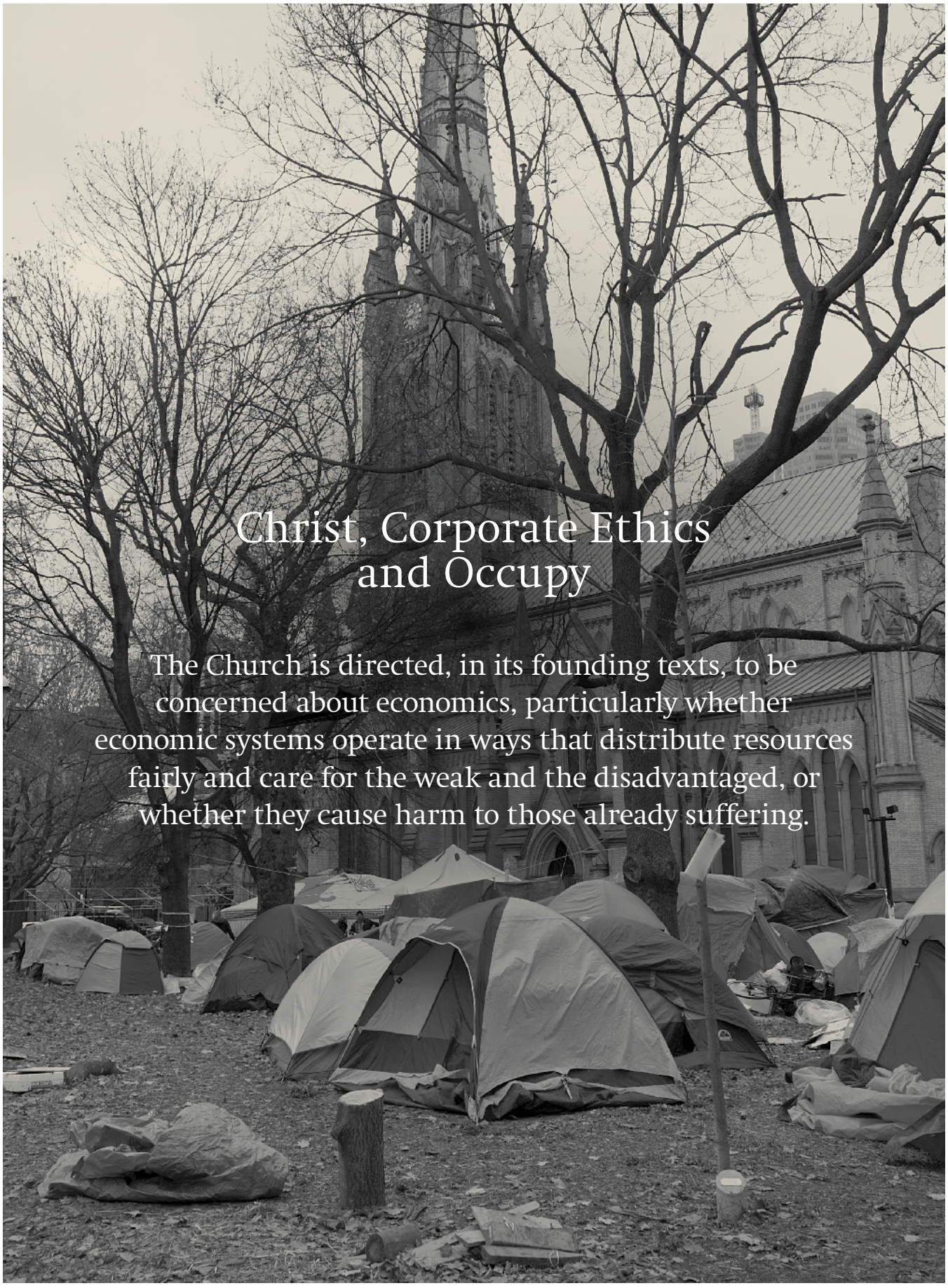
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Borden Ladner Gervais LLP (BLG) is one of the largest national law firms in Canada. Our Not-for-Profit Group has considerable experience working with hundreds of not-for-profit organizations and charities. We can provide a full range of legal services spanning corporate, employment, real estate, tax, IP and litigation. BLG is also proud to be a strong corporate citizen. Our firm has national and local programs that support causes involving children, literacy, cancer and agencies supporting those less fortunate.

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Christ, Corporate Ethics and Occupy

The Church is directed, in its founding texts, to be concerned about economics, particularly whether economic systems operate in ways that distribute resources fairly and care for the weak and the disadvantaged, or whether they cause harm to those already suffering.

The legal code of the ancient Israelites is remarkable in part because it is the earliest written document to lay out the equivalent of corporate ethics for the time and culture—directions to landowners to leave the edges of their crops un-reaped so that the poor and the migrants could gather from them, to pay tithes toward the welfare of the poor, and to forgive debts in a seven-year cycle. Throughout the Old Testament, it is made clear that the moral health of a society is measured by its treatment of the most vulnerable, exiles and widows and orphans.

The New Testament, too, is strikingly forthright about ethics and economics. Mary, upon hearing that her child will be the Messiah, declares this a sign that God "has filled the hungry with good things, and sent the rich away empty." Jesus tells a "rich young man" that he must sell all his possessions and give the money to the poor. The Epistle of James castigates Christian communities for favouring the wealthy, and the First Epistle of John tells us that the love of God can only be expressed by serving and giving to those in need. A fundamental metaphor that underlies Christian thinking is that of the body. We are, according to our scriptures, all members of one body, which is, ultimately, Christ's body—and so, no one of us can be whole or healthy or saved alone. We exist in relationship, and can only thrive when all the body's members are well; harm to any member of the body is harm to each one of us, and to Christ's own self. Economic inequality, poverty, homelessness, exclusion—these are wounds on Christ's body, and on our own.

In recent Canadian history, the Anglican Church of Canada has acted out of this belief when, for instance, we were one of the early voices calling for corporate disinvestment from the apartheid regime in South Africa, or when we played a part in founding the Taskforce on the Churches and Corporate Responsibility in 1975. The Anglican Diocese of Toronto has been active in advocacy on issues relating to poverty and economic inequality, working together with other faith communities and with secular groups; we have met with MPPs and provincial cabinet ministers on housing policy, fair taxation and social assistance rates. We have submitted a brief to the Social Assistance Review Commission and taken part in Toronto's municipal budget debate.

We have immediate reasons to be concerned about these issues, because our churches see the cost of poverty every day. Men and women come to us for help when they can't think of where else to turn. They come for grocery vouchers or subway tokens, for soap and shampoo, a sandwich or a cup of soup, a pair of mittens in the winter—basic, simple needs. Nearly every parish in Toronto is now involved in providing food for hungry people, whether through food banks, community meals, "deacon's pantries" or other initiatives. Many also provide emergency shelter. Our congregations include vulnerable seniors, single parents, new Canadians and people with disabilities. People tell us about how they cannot afford dental care or clothing for job interviews, about how they "ration" their medications by taking them half as often as prescribed. People who are working long hours at low-wage jobs come between shifts for a hot meal, so they can stretch their paycheques through a bit more of the month. People who are unable to work because of severe, permanent disabilities sometimes sleep on our floors in the winter because they can't find appropriate affordable housing. We see the wounded body, daily.

"BY NOONTIME ON JANUARY 3, 2012, THE FIRST OFFICIAL WORKING DAY OF THE YEAR, CANADA'S TOP 100 ELITE HAD EARNED $44,366—THE SALARY THAT AN AVERAGE CANADIAN WORKING FULL-TIME EARNS OVER THE COURSE OF A WHOLE YEAR."

Our anecdotal sense that the situation is becoming increasingly serious is borne out by statistical evidence. Income disparity is now growing much more quickly in Canada than in the United States, according to researchers at Ryerson University. A report released by the Canadian Centre for Policy Alternatives in January 2012 revealed that Canada's top 100 highest paid CEOs now earn 189 times more than the average Canadian. By noontime on January 3, 2012, the first official working day of the year, Canada's top 100 elite had earned $44,366—the salary that an average Canadian working full-time earns over the course of a whole year. And, of course, the gap between the elite and those working for minimum wage, or living on social assistance, is far greater. We are increasingly becoming a society of sharply divided income classes, with fewer and fewer in the middle.

Many minimum-wage workers live well below the poverty line. In 2008, one-third of all Ontario children living in poverty (as defined by the federal Low Income Cut-Off Before Tax measurement) were in families with full-time, full-year hours of work. Statistics Canada reports that Ontario's

poverty rate had risen to 13.1% by 2009, and that poverty increased most sharply among single adults and seniors. All social assistance recipients in Ontario live far below the poverty line.

Economic inequality costs society at large; societies with higher levels of economic inequality pay for it in higher levels of infant mortality, a deterioration in overall health, higher rates of crime and incarceration—all of which carry heavy costs, both socially and economically. But we need to seek greater equality not only because it is in our own interests, but because it is morally and ethically right to do so. For those of us who are Christians, it is also a theological imperative.

So when Occupy came to camp in the yard of St. James' Cathedral in Toronto, many of us recognized them as conversation partners, as people with whom we shared common aims and dreams. There were devout Christians who lived in the Occupy camp, and many others who spent days or nights there, came to talk or to pray or to bring food and blankets to the Occupiers.

The most common criticism of Occupy, of course, is that it didn't propose practical measures to reduce or eliminate the economic inequality it was protesting. This is only partially true. It may be more true to say that there were so many different ideas that none were able to emerge clearly in the public discourse. It is also true that Occupy was about big dreams, great visions. A society in which all are equally valued, in which resources are shared so that no one is disadvantaged, no one hungry or unsheltered, is very far from our grasp right now.

And yet, it is something which we can all have a share in creating. Occupy has, among other things, opened up space to talk about taxation policy, and to question whether our current tax system is in fact working to ensure the health and well-being of all Canadians. Indeed, an OECD report from last year agreed with Occupy on this point, and recommended that the Canadian government consider revising the tax system so that "wealthier individuals" are paying more of their "fair share." We, too, agree with this. In a recent brief to the Government of Ontario, we suggested a number of incremental steps towards fairness, including indexing social assistance rates to inflation, introducing a housing benefit and increasing the minimum wage, while at the same time bringing in modest increases in personal income tax for those in the highest income brackets, eliminating the tax break on stock options, and freezing corporate income tax. If corporations were willing to lend their support to such measures, and to express to governments their willingness to behave as responsible parties in society by paying their fair share in taxes, this would be a powerful statement of social solidarity. Corporations should also consider their own pay rates, refrain from paying excessively high salaries to CEOs, and look at what their lowest-paid employees are earning and whether it is possible for them to live a dignified life; they should examine the increasingly common, and damaging, practice of hiring on contract, without benefits or security, for far too many, mostly low-paid, positions. These are not big dreams; these measures will not take us all the way towards a society of justice and compassion. But they are a beginning at least, and it is our hope that we can all work together to create a society in which, as our scriptures insist, the well-being of those now poor and vulnerable is made the measure of our collective health.

"IT IS ALSO TRUE THAT OCCUPY WAS ABOUT BIG DREAMS, GREAT VISIONS. A SOCIETY IN WHICH ALL ARE EQUALLY VALUED, IN WHICH RESOURCES ARE SHARED SO THAT NO ONE IS DISADVANTAGED, NO ONE HUNGRY OR UNSHELTERED, IS VERY FAR FROM OUR GRASP RIGHT NOW."



REV. MAGGIE HELWIG

The Reverend Maggie Helwig is the chair of the Anglican Diocese of Toronto's social justice and advocacy committee and the assistant curate of St. Timothy's, North Toronto.

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YOU CAN REACH US AT:

One Yonge Street, Suite 1801,
Toronto, Ontario M5E 1W7

Phone: 416-368-7525
Fax: 416-369-0515
E-mail: editor@ethicscentre.ca
Web site: www.ethicscentre.ca
LinkedIn: ethicscentre
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CALENDAR OF EVENTS

BREAKFAST EVENT

Thursday, April, 25, 2013
7:45 A.M. to 9:15 A.M.
McCarthy Tétrault , Suite 5300, TD Bank Tower, Toronto Dominion Centre, 66 Wellington Street West
Members: Complimentary
(Subject to space availability)

Institutions, Ethics and Social Media: How is social media impacting the ethics of our institutions?
Julia M. Satov, Critical thinking and Transformative Learning Facilitator

LUNCHEON EVENTS

Tuesday, May 14, 2013
12:00 Noon
The Albany Club
91 King Street East, Toronto

Human Rights and Corporate Behaviour
The Honourable Ian Binnie, Retired Justice of the Supreme Court of Canada

Wednesday, September 25, 2013
12:00 Noon
The Albany Club
91 King Street East, Toronto

The Business Case for Sustainability in the Global Mining Sector
Richard Ross, Former Chair and CEO, Inmet Mining Corporation, and the Mining Association of Canada

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McMaster Student Receives Business Ethics Scholarship

Raymond B. Chiu, a Doctor of Business Administration student in the DeGroote School of Business, McMaster University, has been awarded the 2012 scholarship in applied business ethics for his project "The Morally Good Employee: Transforming Organizations through Personnel Selection". The project will consist of a comprehensive literature review and framework development, a review of current job analysis and personnel selection methods (e.g., integrity tests), followed by an agenda for future research. Mr. Chiu earned a B.A.Sc. (Civil Engineering) from the University of Toronto and an M.B.A. from the Schulich School of Business, York University.