



**PACCC**

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## **PROFESSIONAL CODE OF ETHICS**

### **PREAMBLE:**

#### **A. Introduction**

The Professional Association of Canadian Christian Counsellors (PACCC) recognizes its responsibility to participate in the assurance of ethical behavior on the part of professional Christian counsellors. This responsibility is to society in general, to members of the society who become involved in the service and the teaching activities of Christian counselling, to the profession of Christian counselling and to the members of PACCC.

Assuring ethical behavior includes the articulation of ethical principles, values and standards, promoting those principles, values and standards through education, peer modeling and consultation; developing and implementing methods to help Christian counsellors to monitor their ethical behavior; adjudicating complaints of unethical behavior; and, pursuing corrective action when such action is warranted.

This code outlines ethical principles, values and standards to guide all members of the Professional Association of Canadian Christian Counsellors.

#### **B. Structure and Derivation of the Code:**

Structure: The following PACCC Code of Ethics has been divided into four ethical principles. Each principle is followed by a statement of those values which are included in and give definition to the principle. Each values statement is followed by a list of ethical standards which illustrate the application of the specific principle and values to the activities of professional Christian counsellor.

Derivation: The values statements and standards have been derived mainly from the Canadian Code Of Ethics For Psychologists.

#### **C. When Principles Are In Conflict:**

All four principles are to be taken into account and balanced in ethical decision making. However, there are circumstances in which ethical principles will conflict and it will not be possible to give each principle equal weight.

The complexity of ethical conflicts precludes a firm ordering of the principles. However, the four principles have been ordered according to the weight each generally should be given when they conflict, namely:

**Principle I. Respect for the Dignity of Persons.**

This principle, with its emphasis on moral rights generally should be given the highest weight, except in circumstances in which there is a clear and imminent danger to the physical safety of any known or unknown individual.

**Principle II. Responsible Caring.**

This principle generally should be given the second highest weight. Responsible caring requires competence and should be carried out only in ways that respect the dignity of persons.

**Principle III. Integrity in Relationships.**

This principle generally should be given the third highest weight. Christian Counsellors are expected to demonstrate the highest integrity in all of their relationships. However, in rare circumstances, values such as openness and straightforwardness may need to be tempered by the values contained in the Principles of Respect for the Dignity of Persons and Responsible Caring.

**Principle IV. Responsibility to society.**

This principle generally should be given the lowest weight of the four principles when it conflicts with one or more of them. Although it is necessary and important to consider responsibility to society in every ethical decision, adherence to this principle must be subject to and guided by Respect for the Dignity of Persons, Responsible Caring, and Integrity in Relationships. When individual welfare appears to conflict with benefits to society, it is often possible to find ways of working for the benefit of society which do not violate respect and responsible caring for individuals. However if this is not possible, then greater weight must be given to individual welfare.

Even with the above ordering of the principles, Christian counsellors will be faced with ethical dilemmas which are difficult to resolve. In these circumstances, Christian counsellors are expected to engage in an ethical decision-making process that is explicit enough to bear public scrutiny. In some cases, resolution may be a matter of personal conscience. However, decisions of personal conscience are also expected to be the result of a decision-making process which is based on a reasonably coherent set of ethical principles which can bear public scrutiny. If the Christian counsellor can demonstrate that every reasonable effort was made to apply the ethical principles of this Code and resolution of the conflict has had to depend on the personal conscience of the Christian counsellor, such a Christian counsellor would be deemed to have followed this Code.

**D. The Ethical Decision-Making Process**

The ethical decision-making process may occur very rapidly, leading to an easy resolution of an ethical issue. This is particularly true of issues for which clear-cut guidelines or standards exist and for which there is no conflict between principles. On the other hand, some ethical issues (particularly those in which ethical principles conflict) are not easily resolved and might require time-consuming deliberation.

The following basic steps typify approaches to ethical decision making:

1. Identification of ethically relevant issues and practices.

2. Development of alternative courses of action.
3. Analyses of likely short-term, ongoing, and long-term risks and benefits of each course of action on the individual(s) / group(s) involved or likely to be affected (e.g. client, client's family or employees, employing institution, students, research participants, colleagues, the profession, society, self).
4. Choice of course of action after conscientious application of existing principles, values and standards.
5. Action, with a commitment to assume responsibility for the consequences of the action.
6. Evaluation of the results of the course of action.
7. Assumption of responsibility for consequences of action, including correction of negative consequences, if any, or re-engaging in the decision-making process if the ethical issue is not resolved.

Christian counsellors engaged in time-consuming deliberation are encouraged and expected to consult with colleagues and/or advisory bodies when such persons can add knowledge and/or objectivity to the decision-making process. Although the decision for action remains with the individual Christian counsellor, the seeking and consideration of such assistance reflects an ethical approach to ethical decision-making.

#### **E. Uses of the Code**

This Code is intended to guide Christian counsellors in their everyday conduct, thinking and planning, and in the resolution of ethical dilemmas; that is, it advocates the practice of both proactive and reactive ethics.

This Code is also intended to serve as an umbrella document for the development of codes of conduct or other more specific codes. For example, the Code could be used as an ethical framework for the identification of behaviors which would be considered enforceable in a certain jurisdiction, the violation of which would constitute misconduct; and/or, certain jurisdictions could identify those standards in the Code that would be considered of a more serious nature and therefore, reportable and subject to possible discipline. Also, the principles and values could be used to help specialty areas develop standards which are more specific to those areas.

A third use of the Code is to assist in the adjudication of complaints against Christian counsellors. A body charged with this responsibility is required to investigate allegations, judge whether unacceptable behavior has occurred, and determine what corrective action should be taken.

1. If there is sufficient reason to believe a Christian colleague in PACCC has been practicing or ministering in a way that is damaging to the client or helping ministries, it is the individual responsibility of the member who becomes aware of this to confront him or her while letting the executive director or board chairman know of the situation and action he/she is taking. The principles and procedures

specified in Matthew 18:15-17 will be followed in confronting the person who appears to be behaving unethically.

2. In addition to the confrontation procedures based on Scriptural guidance, civil law will be followed if relevant or applicable.
3. If the PACCC Board becomes aware that a member has been accused of unethical conduct, the Ethics Committee (either standing or ad hoc) will investigate the situation and recommend ethical discipline, including expulsion from membership, if appropriate.
4. If a person has been expelled from membership for a breach in ethics, there will be no refund of membership dues. However, the ethics committee will maintain loving and concerned interaction with the person or persons involved.
5. The Ethics Committee of the PACCC will serve as a resource in regards to ethical issues for its membership where applicable.

In determining corrective action, one of the judgments the adjudicating body needs to make is whether an individual conscientiously engaged in an ethical decision-making process and acted in good faith, or whether there was a negligent or willful disregard of ethical principles. The articulation of the ethical decision-making process contained in this Code provides guidance for making such judgments.

#### **F. Responsibility of the Individual Christian Counsellor**

Responsibility for ethical action by Christian counsellors depends foremost on the integrity of each individual Christian counsellor; that is, on each Christian counsellor's commitment to behave as ethically as possible in every situation. This commitment is essential to the fulfillment of any profession's contract with society. Acceptance to membership in the Professional Association of Canadian Christian Counsellors commits members:

1. To adhere to the Doctrinal Statement and Ethical Code adopted by the association.
2. To assess and discuss ethical issues and practices with colleagues on a regular basis.
3. To bring concerns about possible unethical action by a Christian counsellor directly to the Christian counsellor, when appropriate, and attempt to reach an agreement on the issue and, if needed, on the appropriate action to be taken.
4. To consider seriously others' concerns about one's own possibly unethical actions and attempt to reach an agreement on the issue and, if needed, take appropriate action.
5. To cooperate with duly constituted committees of the PACCC which are concerned with ethics and ethical conduct.
6. To bring to the attention of the PACCC ethical issues which require clarification

or the development of new guidelines or standards.

### **G. Relationship of Code to Personal Behavior**

This Code is intended to guide and regulate only those activities a counsellor engages in by virtue of being a counsellor. Personal behavior becomes a concern of this profession only if it is of such a nature that it undermines public trust in the profession as a whole or if it raises questions about the counsellor's ability to carry out appropriately his/her responsibilities as a Christian counsellor.

### **H. Relationship of Code to Provincial Regulatory Bodies**

In exercising its responsibility to articulate ethical principles, values, and standards for those who wish to become and remain members in good standing, the Professional Association of Canadian Christian Counsellors recognizes the multiple membership that some Christian counsellors have (both regulatory and voluntary). The Code has attempted to encompass and incorporate those ethical principles most prevalent in the profession as a whole, thereby minimizing the possibility of variance with provincial regulations and guidelines. Christian counsellors are expected to respect the requirements of their provincial regulatory bodies. Such requirements may define particular behaviors which constitute misconduct, are reportable to the regulatory body, and/or which are subject to discipline.

### **I. Definitions of Terms**

For the purposes of this Code:

- a) "Christian counsellor" means any person who is a Supervisor, Certified Member, Associate Member, Student or Affiliate Member of the Professional Association of Canadian Christian Counsellors. The uniqueness of a Christian counsellor is that he/she has made a personal commitment as follows:
  - i) To agree with the basis of the PACCC statement of beliefs and purposes.
  - ii) To commit their service, whether professional or layperson, to God as a special calling.
  - iii) To incorporate the Christian faith into their personal life as well as the daily practice of counselling.
  - iv) To foster harmony and unity among Christians in counselling and guidance professions regardless of specific denominational affiliation.
  - v) To provide mutual spiritual support and to fellowship together in the Christian faith to honor Christ the Savior.
- b) "Client" means a person, family, or group (including an organization, church, industry or community) receiving service from a Christian counsellor.
- c) Clients, research participants, students and any other persons with whom

Christian counsellors come in contact in the course of their work, are "independent" if they can independently contract or give informed consent. Such persons are "Partially dependent" if the decision to contract or give informed consent is shared between two or more parties (e.g. parents and school boards, workers and Workers Compensation Boards, adult members of a family). Such persons are considered to be "fully dependent" if they have little or no choice about whether or not to receive service or participate in an activity (e.g. patients who have been involuntarily committed to a psychiatric facility, or very young children involved in a research project).

- d) "Others" means any individual or group with whom Christian counsellors come in contact in the course of their work. It may include, but is not limited to: research participants, clients seeking help with personal, family, organizational, industrial or community issues; students; supervisees; employees; colleagues; employers; third party payers; and members of the general public.
- e) "Legal or civil rights" means those rights protected under laws and statutes recognized by the province and Christian organizations/churches in which the Christian counsellor is working.
- f) "Moral rights" means fundamental and inalienable human rights which may or may not be fully protected by existing laws and statutes. Of particular significance to Christian counsellors, for example are rights to: equal justice; fairness and due process; and, developmentally appropriate privacy, self-determination, and personal liberty. Protection of some aspects of these rights may involve practices which are not contained or controlled within current laws and statutes. Moral rights are not limited to those mentioned in this definition.
- g) "Unjust discrimination" or "unjustly discriminatory" means activities which are prejudicial or promote prejudice to clients because of their culture, nationality, ethnicity, color, race, religion, gender, marital status, sexual orientation, physical or mental abilities, age, socioeconomic status, and/or any other preference or personal characteristic, condition, or status.
- h) "Sexual harassment" includes either or both of the following:
  - i) The use of power or authority in an attempt to coerce another person to engage in or tolerate sexual activity. Such uses include explicit or implicit threats of reprisal for noncompliance or promises of reward for compliance.
  - ii) Engaging in deliberate and/or repeated unsolicited sexually oriented comments, anecdotes, gestures or touching, if such behaviors: are offensive and unwelcome; create an offensive, hostile or intimidating working environment; or, can be expected to be harmful to the recipient.
- i) The "profession of Christian counselling" refers to the scientific, psychological and applied methods and knowledge of biblical, Christian counselling, and to

the structures and procedures used by its members for conducting their work in relationship to society, to members of the public, to students, and to each other.

- j) "Dual Relationships" will be considered as unethical when the coexistence of a professional counselling relationship and any other relationship where the Christian Counsellor may become biased or influenced in their professional judgment while providing counselling services to the client.
- k) "Informed Consent" is defined as a simple consent form presented to a prospective client outlining information as described in I.18 for the client's approval.

## **J. Review Schedule**

In order to maintain the relevance and responsiveness of this Code, it will be reviewed by the PACCC Board of Directors in three years, and revised as needed. Members are invited to forward comments and suggestions, at any time, to the PACCC office. In addition to Christian counsellors, this invitation is extended to all readers, including members of other disciplines and the public.

## **PRINCIPLE I: RESPECT FOR THE DIGNITY OF PERSONS**

### **Values Statement**

In the course of their work as practitioners, Christian counsellors come into contact with many different individuals and groups including: research participants, clients seeking help with personal, family, organizational, industrial or community issues; students; supervisees; employees; colleagues; employers; third party payers; Christian organizations; and the general public.

In these contacts Christian counsellors accept as fundamental the principle of respect for the dignity of persons; that is, the belief that each person should be treated with inherent worth as an image bearer of God, not as an object or a means to an end. In so doing, Christian counsellors acknowledge that all persons have an innate worth as human beings and that his/her worth is not enhanced or reduced by their culture, nationality, ethnicity, color, race religion, gender, marital status, sexual orientation, physical or mental abilities, age, socioeconomic status, and/or any other preference or personal characteristic, condition, or status.

Although Christian counsellors have a responsibility to respect the dignity of all persons with whom they come in contact in their role as Christian counsellors, the nature of their conduct with society demands that their greatest responsibility be to those persons directly receiving or involved in the Christian counsellor's activities and therefore, normally in a more vulnerable position (e.g., research participants, clients, students). This responsibility is almost always greater than their responsibility to those indirectly involved (e.g., employers, third party payers, the general public).

Adherence to the concept of moral rights is an essential component of respect for the dignity of persons. Rights to privacy, self-determination, personal liberty, and natural

justice are of particular importance to Christian counsellors, and they have the responsibility to protect and promote these rights in all of their activities. As such, Christian counsellors have a responsibility to develop and follow procedures for informed consent, confidentiality, fair treatment and due process that are consistent with those rights. As individual rights exist within the context of the rights of others and of responsible caring (see Principle II) there may be circumstances in which the possibility of serious detrimental consequences to themselves or others, a diminished capacity to be autonomous, or a court order, might disallow some aspects of the rights to privacy, self-determination, and personal liberty. Indeed, such circumstances might be serious enough to create a duty to warn others (see Standards I.40 and II.36). However, Christian counsellors still have a responsibility to respect the rights of the person(s) involved to the greatest extent possible under the circumstances, and to do what is necessary and reasonable to reduce the need for future disallowances.

In addition, Christian counsellors recognize that as individual, family, group, or community vulnerabilities increase and/or as the power of persons to control their environment or their lives decreases, Christian counsellors have an increasing responsibility to seek ethical advice and to establish safeguards to protect the rights of the persons involved. For this reason, Christian counsellors consider it their responsibility to increase safeguards to protect and promote the rights of persons involved in their activities proportioned to the degree of dependency and the lack of voluntary initiation. For example, this would mean that there would be more safeguards to protect and promote the rights of fully dependent persons than partially dependent persons, and more safeguards for partially dependent than independent persons.

Respect for the dignity of persons also includes the concept of equal justice. With respect to Christian counsellors, this concept implies that all persons are entitled to benefit equally from the contribution of counselling and to equal quality in the processes, procedures, and services being conducted by Christian counsellors. Although individual Christian counsellors might specialize and direct their activities to particular populations, Christian counsellors must not exclude persons on a capricious or unjustly discriminatory basis.

## **Ethical Standards**

In adhering to the Principle of Respect for the Dignity of Persons, Christian counsellors, in accordance with biblical principles would:

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| <b>General Respect</b> | I.1 | Demonstrate appropriate respect for the knowledge insight, experience, and areas of expertise of others.   |
|                        | I.2 | Not engage publicly (e.g., in public statements, presentations, research reports or with clients) in demeaning descriptions of others, including jokes based on culture, nationality, ethnicity, color, race, religion, gender, etc., or other remarks which reflect adversely on the dignity of others. |
|                        | I.3 | Use language that conveys respect for the dignity of others in all written or verbal communication.  |

- I.4 Abstain from all forms of harassment, including sexual harassment.
  - I.5 Avoid or refuse to participate in practices disrespectful of the legal, civil, or moral rights of others.
  - I.6 Refuse to advise, train or supply information to anyone who, in the Christian counsellor's judgment, will use the knowledge or skills to infringe on human rights.
  - I.7 Make every reasonable effort to ensure that counselling and psychological knowledge is not misused, intentionally or unintentionally, to infringe on human rights.
  - I.8 Respect the right of the recipients of service, research participants, employees, supervisees, students, and others, to safeguard their own dignity.
- Non-discrimination**
- I.9 Not practice, condone, facilitate, or collaborate with any form of unjust discrimination.
  - I.10 Act to prevent or correct practices that are unjustly discriminatory.
- Informed Consent**
- I.11 Seek as full and active a participation as possible from others in decisions which affect them.
  - I.12 Respect and integrate as much as possible the opinions and wishes of others regarding decisions which affect them.
  - I.13 Obtain informed consent from all independent and partially dependent persons for any counselling services provided to them except in circumstances of urgent need (e.g., suicidal gesture). In such circumstances, Christian counsellors would proceed with the assent of such persons, but fully informed consent would be obtained as soon as possible. (Also see Standard I.22.)
  - I.14 Obtain informed consent for all research activities which involve obtrusive measures, invasion into the private lives of research participants, risks to the participant, or any attempt to change the behavior of research participants.
  - I.15 Establish and use signed consent forms which specify the dimensions of informed consent or which acknowledge that such dimensions have been explained and are understood if such forms may be desired by the Christian counsellor, the person(s) giving consent, or the organization for whom the Christian counsellor works.

- I.16 Recognize that informed consent is the result of a process of reaching an agreement to work collaboratively, rather than of simply having a consent signed.
- I.17 Provide, in obtaining informed consent, as much information as a reasonable prudent person, family, group, or community would want to know before making a decision or consenting to an activity. The Christian counsellor would relay this information in language which the persons understood (including providing translation into another language if necessary) and would take whatever reasonable steps are necessary to assure that the information was, in fact, understood.
- I.18 Assure, in the process of obtaining informed consent, that at least the following points are understood: purpose and nature of the activity; mutual responsibilities; likely benefits and risks; alternatives; likely consequences of non-action; the option to refuse or withdraw at any time, without prejudice; over what period of time the consent applies; and, how, to rescind consent if desired.
- I.19 Clarify the nature of multiple relationships to all concerned parties before obtaining consent, if providing services to or conducting research with individual, families, groups, or communities at the request of or for the use of third parties. This would include, but not be limited to: the use that will be made of information collected; and, the limits on confidentiality. Third parties may include schools, courts, government agencies, insurances companies, police, and special funding bodies.
- I.20 Take all reasonable steps to ensure that consent is not given under conditions of coercion or undue pressure. (Also see Standard III.31.)
- I.21 Not proceed with any research activity, if consent is given under any condition of coercion or undue pressure. (Also see Standard III.31.)
- I.22 Take all reasonable steps to confirm or re-establish freedom of consent, if consent for service is given under conditions of duress or conditions of extreme need.
- I.23 Respect the right of individuals to discontinue participation or service at any time, and be responsive to non-verbal indications of a desire to discontinue if the individual has difficulty with verbally communicating such a desire (e.g., young children, verbally disabled persons).

**Freedom of Consent**

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| <b>Fair Treatment</b>  | I.24 | Work and act in a spirit of fair treatment to others.   |
| <b>Due Process</b>     | I.25 | Help to establish and abide by due process or other natural justice procedures for employment, evaluation, adjudication, editorial, and peer review activities.   |
|                        | I.26 | Compensate others justly for the use of their time, energy, and intelligence, unless such compensation is refused in advance.   |
| <b>Vulnerabilities</b> | I.27 | Seek an independent and adequate ethical review of human rights issues and protections for any research involving vulnerable groups and/or persons of diminished capacity to give consent, before making a decision to proceed.   |
|                        | I.28 | Not use persons of diminished capacity to give informed consent in research studies, if the research involved might equally well be carried out with persons who have a fuller capacity to give informed consent.   |
|                        | I.29 | Carry out informed consent process with those persons who are legally responsible or appointed to give informed consent on behalf of individuals who are not competent to consent on their own behalf.  |
|                        | I.30 | Seek willing and adequately informed participation from any person of diminished capacity to give informed consent, and proceed without the assent only if the service or research activity is considered to be of direct benefit to that person.   |
|                        | I.31 | Be particularly cautious in establishing the freedom of consent of any individual who is in a dependent relationship to the Christian counsellor (e.g., student, employee). This may include, but is not limited to, offering that person an alternative activity to fulfill their educational or employment goals, or offering a range of research studies or experience opportunities from which the person can select. |
| <b>Privacy</b>         | I.32 | Explore and collect only that information which is germane to the purpose(s) for which consent has been obtained.   |
|                        | I.33 | Take care not to infringe, in research or service activities, on the personally or culturally defined private space of individuals or groups unless clear permission is granted to do so.   |
|                        | I.34 | Record only that private information necessary for the provision of continuous, coordinated service, or for the   |

goals of the particular research study being conducted, or which is required by law (See Standards IV.15, and IV.16).

- I.35 Respect the right of employees, supervisees, students, or Christian counsellors interning to reasonable personal privacy.
- I.36 Store, handle, and transfer all records, both written and unwritten (e.g., computer files, facsimiles, video-tapes), in a way that attends to the needs for privacy and security. This would include having adequate plans for records in circumstances of one's own serious illness or death.
- I.37 Take all reasonable steps to ensure that records over which they have control remain personally identifiable only as long as is necessary in the interests of those to whom they refer and/or to the research project for which they were collected, or as required by law, and render anonymous or destroy any records under their control that no longer need to be personally identifiable.

**Confidentiality**

- I.38 Be careful not to relay information which they have gained about colleagues, colleagues' clients, students, and members of organization gained in the process of their activities as Christian counsellors and which the Christian counsellor has reason to believe is considered confidential by those persons, except as required or justified by law (see Standards IV.15 and IV.16)
- I.39 Clarify what measures will be taken to protect confidentiality, that there are limits to confidentiality and what responsibilities family, group, and community members have for the protection of each other's confidentiality, when engaged in services to or research with individuals, families, groups, or communities.
- I.40 Share confidential information with others only with the informed consent of those involved, or in a manner that the individuals involved cannot be identified, except as required or justified by law, or in circumstances of actual or possible serious physical harm or death (see Standard II.36).

**Extended  
Responsibility**

- I.41 Encourage others, if appropriate to respect the dignity of persons and to expect respect for their own dignity.
- I.42 Assume overall responsibility for the scientific and professional activities of their assistants, students, supervisees, and employees with regard to Respect for the Dignity of Persons, all of whom, however, incur similar

obligations.

## **PRINCIPLE II: RESPONSIBLE CARING**

### **Values Statement**

A basic ethical expectation of any profession is that its activities will benefit members of society or, at least, do no harm. Therefore, Christian counsellors demonstrate an active concern for the welfare of any individual, family, group, or community with whom they relate in their role as Christian counsellors. This concern includes both those directly involved and those indirectly involved in their activities. However, as with Principle I, a Christian counsellor's greatest responsibility is to protect the welfare of those directly involved in their activities and therefore, normally in a more vulnerable position (e.g., research participants, clients, students). Their responsibility to those indirectly involved (e.g., employers, third party payers, Christian organizations, the general public) is secondary.

As individuals are usually concerned about their own welfare, obtaining informed consent (see Principle I) is one of the best methods for ensuring that their welfare will be protected. However, it is only when informed consent is combined with the responsible ethical caring of the Christian counsellor that there is considerable protection of the welfare of the person(s) involved.

Responsible caring leads Christian counsellors to "take care" to discern the potential harm and benefits involved, to predict the likelihood of their occurrence, to proceed only if the potential benefits outweigh the potential harms, to develop and use methods that will minimize harms and maximize benefits, and to take responsibility for correcting any harmful effects that have occurred as a result of their activities.

In order to carry out these steps, Christian counsellors recognize the need for competence and self-knowledge. They consider incompetent action to be unethical per se, as it is unlikely to be of benefit and likely to be harmful.

They engage only in those activities in which they have competence, and they perform their activities as competently as possible. They acquire, contribute to, and use the existing knowledge most relevant to the best interest of those concerned. They also engage in self-reflection regarding how their own values, attitudes, experiences, and social context (e.g., culture, ethnicity, colour, religion, gender, sexual orientation, physical and mental ability level, age, and socioeconomic status) influence their actions, interpretations, choices and recommendations. This is done with the intent of increasing the probability that their activities will benefit and not harm the individuals, families, groups, and communities to whom they relate in their role as Christian counsellors.

Christian counsellors define harm and benefit in terms of emotional, physical, spiritual, and psychological dimensions. They are concerned about such factors as feelings of self-worth, fear, humiliation, interpersonal trust, cynicism, self-knowledge and general knowledge as well as such factors as physical safety, comfort, pain, and injury. They are concerned about immediate, short-term, and long-term effect.

Responsible caring recognizes and acknowledges (e.g., through obtaining informed

consent) the ability of individuals, families, groups, and communities to care for themselves and each other. It does not replace or undermine such ability. However, Christian counsellors recognize that as vulnerabilities increase and/or as power to control one's own life decreases, they have an increasing responsibility to protect the well-being of the individual, family, group, or community involved. For this reason, as in Principle I, Christian counsellors consider it their responsibility to increase safeguards proportionate to the degree of dependency and the lack of voluntary initiation on the part of the persons involved. However, for Principle II, the safeguards are for the well-being of persons rather than for the rights of persons.

## **Ethical Standards**

In adhering to the Principle of Responsible Caring, and in accordance with biblical principles Christian counsellors would:

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| <b>General Caring</b>                | II.1 | Protect and promote the welfare of clients, students, research participants, colleagues and others.  |
|                                      | II.2 | Avoid doing harm to clients, students, research participants, colleagues, and others.  |
|                                      | II.3 | Accept responsibility for the consequences of their actions.   |
|                                      | II.4 | Refuse to advise, train or supply information to anyone who, in the Christian counsellor's judgment, will use the knowledge or skills to harm others.  |
|                                      | II.5 | Make every reasonable effort to ensure that counselling and psychological knowledge is not misused, intentionally or unintentionally to harm others.   |
| <b>Competence and Self-Knowledge</b> | II.6 | Offer or carry out (without supervision) only those activities for which they have established their competence to carry them out to the benefit of others.  |
|                                      | II.7 | Not delegate activities to persons not competent to carry them out to the benefit of others.   |
|                                      | II.8 | Take immediate steps to obtain consultation or to refer a client to a colleague or other appropriate professional, whichever is more likely to result in providing the client with competent service, if it becomes apparent that a client's problems are beyond their competence.             |
|                                      | II.9 | Keep themselves up to date with relevant knowledge, research methods, and techniques, through the reading of relevant literature, peer consultation, and continuing education activities, in order that their service or research activities and conclusions will benefit and not harm others. |

- II.10 Evaluate how their own experiences, attitudes, culture, beliefs, values, social context, individual differences, and stresses influence their interactions with others, and integrate this awareness into all efforts to benefit and not harm others.
- II.11 Seek appropriate help and/or discontinue scientific or professional activity for an appropriate period of time, if an emotional, physical, spiritual or psychological condition reduces their ability to benefit and not harm others.
- II.12 Engage in self-care activities which help avoid conditions (e.g., burnout, addictions) which could result in impaired judgment and interfere with their ability to benefit and not harm others.
- II.13 Assess the individuals, families, groups and communities involved in their activities adequately enough to ensure that they will be able to discern what will benefit and not harm those persons.
- II.14 Be sufficiently sensitive to and knowledgeable about individual differences and vulnerabilities to discern what will benefit and not harm persons involved in their activities.
- II.15 Carry out studies to determine the effects of all new procedures and techniques which might carry some risks, before considering their uses on a broader scale.
- II.16 Seek an independent and adequate ethical review of the balance of risks and potential benefits of all research which involves procedures of unknown consequence, or where pain, discomfort, or harm are possible, before making a decision to proceed.
- II.17 Not carry out any scientific or professional activity unless the probable benefit is proportionately greater than the risk involved.

**Risk/Benefit Analysis**

**Maximize Benefit**

- II.18 Provide services which are coordinated over time and coordinated with other service providers, in order to avoid duplication or working at cross purposes. Such coordination would be promoted by the maintenance of adequate records and communication with other service providers.
- II.19 Make themselves aware of the knowledge and skills of other disciplines (e.g., law, medicine) and advise the use of such knowledge and skills, where relevant to the

benefit of others.

- II.20 Strive to obtain the best possible service for those needing and seeking counselling service. This includes recommending professionals other than Christian counsellors, when appropriate.
- II.21 Monitor and evaluate the effect of their activities, record their findings, and when appropriate, communicate new knowledge to others in the field.
- II.22 Debrief research participants in such a way that the participants' knowledge is enhanced and the participants have a sense of contribution to knowledge.
- II.23 Perform their teaching duties on the basis of careful preparation, so that their instruction is current and scholarly.
- II.24 Act on their obligation to facilitate the professional and scientific development of their students, trainees, employees and supervisees by assuring that these persons understand the values and ethical prescriptions of the profession, and by providing or arranging for adequate working conditions, timely evaluations, and constructive consultation and experience opportunities.
- II.25 Encourage and assist students in publication of worthy student papers.
- Minimize Harm** II.26 Be acutely aware of the power relationship in therapy and, therefore, not encourage or engage in any romantic/sexual intimacy with therapy clients, neither during therapy, nor for that period of time following therapy during which the power relationship reasonably could be expected to influence the client's personal decision making.
- II.27 Be careful not to engage in activities in a way that could place incidentally involved individuals at risk.
- II.28 Be acutely aware of the need for discretion in the recording and communication of information, in order that the information not be interpreted or used to the detriment of others. This includes, but is not limited to: not recording information which could lead to misinterpretation and misuse; avoiding conjecture; clearly labelling opinion; and communicating information in language that can be understood clearly by the particular recipient of the information.

- II.29 Give reasonable assistance to secure needed counselling services or activities, if personally unable to meet requests for needed counselling services or activities.
- II.30 Maintain appropriate contact, support, and responsibility for caring until a colleague or other professional begins service, if referring a client to a colleague or other professional.
- II.31 Apart from exceptional circumstances beyond the counsellor's control, give reasonable notice and be reasonably assured that discontinuation will cause no harm to the client, before discontinuing services.
- II.32 Screen appropriate research participants and select those not likely to be harmed if risk or harm to some research participants is possible.
- II.33 Act to minimize the impact of their research activities on research participants' personality or their physical or mental integrity.
- II.34 Terminate any activity when it is clear that the activity is more harmful than beneficial, or when the activity is no longer needed.
- II.35 Refuse to help individuals, families, groups, or communities to carry out or submit to activities which according to current knowledge and/or legal and professional guidelines, would cause serious emotional, physical, spiritual or psychological harm to themselves or others.
- II.36 Do everything reasonably possible to stop or offset the consequences of actions by others when these actions are likely to cause serious physical harm or death. This may include reporting to appropriate authorities (e.g., the police) or an intended victim, and would be done even when a confidential relationship is involved. (see Standard I.40)
- II.37 Act to stop or offset the consequences of clearly harmful activities being carried out by another Christian counsellor or member of another discipline, when these activities have come to their attention outside of a confidential client relationship with that Christian counsellor or member of another discipline. Depending on the nature of the harmful activities, this may include talking informally with the Christian counsellor or member of the other disciplines, obtaining objective information and, if possible, the assurance that the harm will discontinue and be corrected.

**Offset/Correct  
Harm**

However, if the harm is serious and/or continues to persist, the situation would be reported to the appropriate regulatory body, authority, and/or committee for action.

- II.38 Not place an individual, family, group or community needing services at a serious disadvantage by offering them no service over an unreasonable period of time in order to fulfill the conditions of a control condition in a research study and where resources allow, offer such person(s) the service found to be the most effective after the research study is completed.
- II.39 Debrief research participants in such a way that any harm caused can be discerned, and act to correct any resultant harm.
- II.40 Encourage others, if appropriate, to care responsibly.
- II.41 Assume overall responsibility for the scientific and professional activities of their assistants, students, supervisees, and employees with regard to the Principle of Responsible Caring, all of whom, however, incur similar obligations.

**Extended  
Responsibility**

### **PRINCIPLE III. INTEGRITY IN RELATIONSHIPS**

#### **Value Statement**

The relationships formed by Christian counsellors in the course of their work embody explicit and implicit mutual expectations of integrity that are vital to the advancement of professional knowledge and to maintenance of public confidence in the profession of Christian counselling. These expectations include: accuracy and honesty; fairness and impartiality; straight-forwardness and openness; avoidance of misrepresentation and the provision of accurate information; and, avoidance of conflicts of interest. Christian counsellors have responsibility to meet these expectations and to encourage reciprocity.

In addition to accuracy, honesty, and the obvious prohibitions of fraud or misrepresentation, meeting expectations of integrity is enhanced by self-knowledge and the use of critical analysis. Although it can be argued that science is value-free, scientists are not. Personal values can affect the questions Christian counsellors ask, how they ask those questions, what assumptions they make, their selection of methods, what they observe and what they fail to observe, and how they interpret their data. Christian counsellors are not expected to be value-free in conducting their activities. However, they are expected to understand how their backgrounds and values interact with their activities, to be open and honest about the influence of such factors, and to be as objective and unbiased as possible under the circumstances.

The values of openness and straightforwardness exist within the context of Respect for the Dignity of Persons (Principle I) and Responsible Caring (Principle II). As such, there

will be circumstances in which openness and straight-forwardness will need to be tempered. Full disclosure may not be needed or desired by others and in some circumstances, may be a risk to their dignity or well-being. In such circumstances, however, Christian counsellors have a responsibility to ensure that their decision not to be fully open or straightforward is justified by higher-order values.

Of special concern to Christian counsellors is the use of deception in research or service activity, or the use of any technique (e.g., temporary withholding of information) which could be interpreted as deception by research participants or clients. Although research which uses such techniques can lead to knowledge which is beneficial, and service which uses techniques which might be interpreted as deception can lead to beneficial changes for the client, such benefits must be weighed against the individual's rights to self-determination and the importance of public and individual trust in Christian counselling. Christian counsellors have a serious obligation never to use deception in service activities, and to avoid as much as possible the use of deception in research or the use of any technique which could be interpreted as deception in either research or service activities. They also have a serious obligation to consider the need for, the possible consequences of, and their responsibility to correct any resulting mistrust or other harmful effects from the use of such techniques.

As public trust in the profession of Christian counselling includes trusting that Christian counsellors will act in the best interests of members of the public, situations which present real or potential conflicts of interest are of concern to Christian counsellors. Conflict-of-interest situations can readily motivate Christian counsellors to act in ways which meet their own personal, political, or business interests at the expense of the best interests of members of the public. Although avoidance of all situations which present a conflict of interest is not possible and when such situations cannot be avoided, to ensure that the best interests of members of the public are protected.

Integrity in relationship implies that Christian counsellors, as a matter of honesty, have a responsibility to maintain competence in any specialty area for which they declare competence, whether or not they are currently practicing in that area. It also requires the Christian counsellors, in as much as they present themselves as members and representatives of a specific profession, have a responsibility to actively rely on and be guided by that professional community and its guidelines and requirements.

## **Ethical Standards**

In adhering to the Principle of Integrity in relationships, and in accordance with biblical principals Christian counsellors would:

- |                         |       |  |
|-------------------------|-------|--|
| <b>Accuracy/Honesty</b> | III.1 | Not participate in, condone, or be associated with dishonesty, fraud, or misrepresentation.  |
|                         | III.2 | Accurately represent their own and their associates' qualifications, education, experience, competence, and affiliations, in all spoken, written, or printed communications, being careful not to use descriptions or information which could be misinterpreted. |

- III.3 Carefully protect their own and their associates' credentials from being misrepresented by others, and act quickly to correct any such misrepresentation.
- III.4 Maintain competence in their declared area(s) of Counselling competence, as well as in their current area(s) of activity. (See Standard II.9.)
- III.5 Accurately represent their activities, functions, and likely or actual outcomes of their work, in all spoken, written, or printed communication. This includes, but is not limited to: advertisements of services; course and workshop descriptions; academic grading requirements; and research reports.
- III.6 Ensure that their activities, functions, and likely or actual outcomes of their activities are not misrepresented by others, and act quickly to correct any such misrepresentation.
- III.7 Take credit only for work and ideas that they have actually done or generated, and give credit for work done or ideas contributed by others (including students) in proportion to their contribution.
- III.8 Acknowledge limitations of their knowledge, methods, findings, interventions, and views.
- III.9 Not suppress disconfirming evidence of their findings and view, acknowledging alternative hypothesis and explanations.

**Objectivity/Lack of Bias**

- III.10 Evaluate how their personal experiences, attitudes, values, social context, individual differences, and stresses influence their activities and thinking, integrating this awareness into all attempts to be objective and unbiased in their research, service and other activities.
- III.11 Take care to communicate as completely and objectively as possible, and to clearly differentiate facts, opinions, theories, hypotheses, and ideas, if communicating their knowledge, findings and views.
- III.12 Present instructional information accurately, avoiding bias in the selection and presentation of information, and publicly acknowledge any personal values or bias which influence the selection and presentation of information.
- III.13 Act quickly to clarify any distortion by a sponsor, client, or other persons, of the findings of their research.

**Straight-for-wardness/Openness**

- III.14 Be clear and straightforward about all information needed to establish informed consent or any other valid written or unwritten agreement (for example: fees; concerns; mutual responsibilities of Christian counsellors; purpose and nature of the relationship; alternatives; likely experiences; possible conflicts; possible outcomes; and expectations for processing, using, and sharing information generated).
- III.15 Provide suitable information about the results of assessments, evaluations, or research findings to the persons involved, if appropriate and/or asked. This information would be communicated in understandable language.
- III.16 Fully explain reasons for their actions to persons who have been affected by their actions, if appropriate and/or if asked.
- III.17 Honor all promises and commitments included in any written or verbal agreement unless serious and unexpected circumstances (e.g., illness) intervene. If such circumstances occur, then the Christian counsellor would make a full and honest explanation to other parties involved.
- III.18 Make clear whether they are acting as private citizens, as members of specific organizations or groups, or as representatives of the profession of Christian counselling, when making statements or when involved in public activities.
- III.19 Conduct research in a way that is consistent with a commitment to honest, open inquiry, and to clear communication of any research aims, sponsorship, social context, personal values, or financial interests that may affect or appear to affect their research.
- III.20 Submit their research in some accurate form and within the limits of confidentiality, to independent colleagues with expertise in the research area, for their comments and evaluations.
- III.21 Encourage the free exchange of ideas between themselves and their students.
- III.22 Make no attempt to conceal the status of a trainee.
- III.23 Not engage in deception in any service activity.

**Avoidance of Deception**

- III.24 Not engage in deception in research or the use of techniques which might be interpreted as deception in research or service activities, if there are alternative procedures available and/or if the negative effects cannot be predicted or offset.
- III.25 Not engage in deception in research or the use of techniques which might be interpreted as deception in research or service activities, if it would interfere with the individual's understanding of facts which clearly might influence a decision to give informed consent.
- III.26 Use the minimum necessary deception in research or techniques which might be interpreted as deception in research, or service activities.
- III.27 Provide research participants, during debriefing, with a clarification of the nature of the study, if deception or the use of techniques which could be interpreted as deception has occurred. In such circumstances, Christian counsellors would seek to remove any misconceptions which might have arisen and to re-establish any trust which might have been lost, assuring the participant during debriefing that the real or apparent deception was neither arbitrary nor capricious. (Also, see Standard II.22.)
- III.28 Act to re-establish with clients any trust which might have been lost due to the use of techniques which might have been interpreted as deception.
- III.29 Seek an independent and adequate ethical review of the risks to public or individual trust and of safeguards to protect such trust for any research which uses deception or techniques which might be interpreted as deception, before making a decision to proceed.
- III.30 Not exploit any relationship established as a Christian counsellor to further personal, political, or business interests at the expense of the best interests of their clients, research participants, students, employer, or others. This includes, but is not limited to: soliciting clients of one's employing agency for private practice; taking advantage of trust or dependency to engage in sexual activities or to frighten clients into receiving services; appropriating students ideas, research or work; using the resources of one's employing institution for purposes not agreed to; securing or accepting significant financial or material benefit for activities which are already awarded by salary or other compensation; and prejudicing others against a colleague for reasons of personal gain.

**Avoidance of  
Conflict of  
Interest**

- III.31 Not offer rewards sufficient to motivate an individual or group to participate in an activity that has possible or known risks to themselves or others. (See Standards I.20; I.21; and II.2.)
  - III.32 Avoid dual relationships (e.g., with students, employees, or clients) and other situations which would present a conflict of interest or which might reduce their ability to be objective and unbiased in their determinations of which might be in the best interests of others.
  - III.33 Inform all parties, if real or potential conflict of interest arises, of the need to resolve the situation in a manner that is consistent with Respect for the Dignity of Persons (Principle I) and Responsible Caring (Principle II) and take all reasonable steps to resolve the issue in such a manner.
- Reliance on the Discipline**
- III.34 Familiarize themselves with their profession's rules and regulations, and abide by them, unless abiding by them would be seriously detrimental to the rights and well being of others as demonstrated in the Principles of Respect for the Dignity of Persons or Responsible Caring. (see Standard IV.16 for guidelines regarding the resolution of such conflicts.)
  - III.35 Familiarize themselves with and demonstrate a commitment to maintaining the standards of their profession.
  - III.36 Seek consultation from colleagues and/or appropriate groups and committees, and give due regard to their advice in arriving at a reasonable decision, if faced with difficult situations.
- Extended Responsibility**
- III.37 Encourage others, if appropriate, to relate with integrity.
  - III.38 Assume overall responsibility for the scientific and professional activities of their assistants, students, supervisees, and employees with regard to the Principle of Integrity in relationships, all of whom, however, incur similar obligations.

## **PRINCIPLE IV: RESPONSIBILITY TO SOCIETY**

### **Value Statement**

Christian counselling functions as a profession within the context of human society. Christian counsellors, both in their work and as private citizens, have responsibilities to

the societies in which they live and work, such as the neighborhood or city, to the Christian communities and to the welfare of all human beings in those societies.

Two of the legitimate expectations of Christian counselling as a science and a profession are that it will increase knowledge and that it will conduct its affairs in such ways that it will promote the welfare of all individuals.

In the context of society, the above expectations imply that professional advancement will be balanced by professional responsibility; that is, Christian counsellors will actively increase knowledge only through the use of activities and methods that are consistent with ethical requirements, and be willing to demonstrate that such requirements have been met.

The expectations also imply that Christian counsellors will do whatever they can to ensure that counselling and psychological knowledge, when used in the development of social structures and policies, will be used for beneficial purposes, and that the profession's own structures and policies will support those beneficial purposes. Within the context of this document, social structures and policies which have beneficial purposes are defined as those which more readily support and reflect respect for the dignity of persons, responsible caring, integrity in relationships, and responsibility to society. If Christian counselling knowledge or structures are used against these purposes, Christian counsellors have an ethical responsibility to try to draw attention to and correct the misuse. Although this is a collective responsibility, those Christian counsellors having direct involvement in the structures of the profession, in social development, and/or in the theoretical or research data base that is being used (e.g., through research, expert testimony, or policy advice) have the greatest responsibility to act. Other Christian counsellors must decide for themselves the most appropriate and beneficial use of their time and talents to help meet this collective responsibility within the societies that they live and work.

In carrying out their work, Christian counsellors acknowledge that many social structures have evolved slowly over time in response to human need, are valued by society, and are primarily beneficial. In such circumstances, Christian counsellors convey respect for these social structures and avoid unwarranted or unnecessary disruption. Suggestions for and action toward changes or enhancement of such structures are carried out only through processes which seek to achieve a consensus within society through democratic means.

On the other hand, if structures or policies seriously ignore or oppose the principles of respect for the dignity of the person, responsible caring, integrity in relationships, or responsibility to society, Christian counsellors involved have a responsibility to be critical and advocate for change to occur as quickly as possible.

In order to be responsible to society and to contribute constructively to its ongoing evolution, Christian counsellors need to be self-reflective about the place of the profession of Christian counselling in society. They need to engage in even-tempered observation and interpretation of the effects of societal structures and policies, and their process of change, developing the ability of Christian counsellors to increase the beneficial use of Christian counselling and psychological knowledge and structures, and to avoid their misuse. The profession needs to be willing to set high standards for its members, to do what it can to assure that such standards are met, and to support its

members in their attempt to maintain the standards. Once again, individual Christian counsellors must decide for themselves the most appropriate and beneficial use of their time and talents in helping to meet these collective responsibilities within the societies that they live and work.

### **Ethical Standards**

In adhering to the Principle of Responsibility to Society and in accordance with biblical principles, Christian counsellors would:

- |                                 |      |   |
|---------------------------------|------|---|
| <b>Development of Knowledge</b> | IV.1 | Contribute to the profession of Christian counselling and of society's understanding of itself and human beings generally, through a free pursuit and sharing of knowledge, unless such activity conflicts with other basic ethical or biblical principles.   |
|                                 | IV.2 | Keep informed of progress in their area(s) of counselling activity, take this progress into account in their work, and try to make their own contributions to this progress.  |
| <b>Beneficial Activities</b>    | IV.3 | Participate and contribute to continuing education and the professional and scientific growth of self and colleagues.   |
|                                 | IV.4 | Assist in the development of those who enter the profession of Christian counselling by helping them to acquire a full understanding of the ethics, responsibilities, and needed competencies of their chosen area(s), including an understanding of critical analysis and of the variations, uses, and possible misuses of the discipline. |
|                                 | IV.5 | Participate in the process of critical self-evaluation of the profession's place in society and in the development and implementation of structures and procedures which help the discipline to contribute to beneficial societal functioning and changes.  |
|                                 | IV.6 | Engage in regular monitoring, assessment, and reporting (e.g. through peer review, and in program reviews, case management reviews, and reports of one's own research) of their ethical practices and safeguards.   |
|                                 | IV.7 | Help develop, promote and participate in accountability processes and procedures related to their work.   |
|                                 | IV.8 | Uphold the profession's responsibility to society by promoting and maintaining the highest standards of the profession.   |
|                                 | IV.9 | Protect the skills, knowledge, and interpretations of Christian counselling from being misused, used  |

incompetently, or made useless (e.g., unqualified use) by others.

- IV.10 Contribute to the general welfare of society (e.g., improving accessibility of services) and/or the general welfare of their profession by offering a portion of their time to work for which they receive little or no financial return.
- IV.11 Uphold the profession's responsibility to society by bringing incompetent or unethical behavior, including misuses of counselling knowledge and techniques, to the attention of appropriate regulatory bodies, authorities, and/or committee, in a manner consistent with the ethical principles of this Code, if informal resolution or correction of the situation is not appropriate or possible.
- IV.12 Only enter into agreements or contracts which allow them to act in accordance with the ethical principles and standard of this Code.

**Respect for Society**

- IV.13 Acquire an adequate knowledge of the culture, social structure, and customs of a community before beginning Society and major work there.
- IV.14 Convey respect for prevailing community mores, social customs, and cultural expectations in all professional activities, provided that this does not contravene respect for the dignity of persons, responsible caring, integrity in relationships and biblical guidelines.
- IV.15 Abide by the laws of the society in which they work. If those laws seriously conflict with the ethical and biblical principles, Christian counsellors would do whatever they could to uphold the ethical and biblical principles. If upholding the ethical and biblical principles could result in serious personal consequences (e.g., jail or physical harm), decision for final action would be considered a matter of personal conscience.
- IV.16 Consult with colleagues, if faced with an apparent conflict between keeping a law and following an ethical and/or biblical principle, unless in a emergency, and seek consensus as to the most ethical course of action and the most responsible, knowledgeable, effective, and respectful way to carry it out.

**Development of Society**

- IV.17 Act to change those aspects of the profession which detract from beneficial societal changes, where appropriate and possible.

- IV.18 Be sensitive to the needs, current issues, and problems of society, if determining research questions to be asked, services to be developed, information to be collected, or in the interpretation of results or findings.
- IV.19 Be especially careful to keep well informed, through relevant reading, peer consultation and continuing education, if their work is related to societal issues.
- IV.20 Speak out, in a manner consistent with the four principles of this Code, when they possess expert knowledge that bears on important societal issues being studied or discussed.
- IV.21 Provide thorough discussion of the limits of their data, if their work touches on social policy and structure.
- IV.22 Make themselves aware of the current social and political climate and of previous and possible future societal misuses of counselling knowledge, and exercise due discretion in communicating counseling information (e.g., research results, theoretical knowledge) in order to discourage any further misuse.
- IV.23 Exercise particular care when reporting the results of any work regarding vulnerable groups, ensuring that results are not likely to be misinterpreted or misused in the development of social policy, attitudes, and practices (e.g., encouraging manipulation of vulnerable persons or reinforcing discriminations against any specific population).
- IV.24 Not contribute to nor engage in research or any other activity which promotes or is intended for use in the torture of persons, the development of prohibited weapons, destruction of the environment, or any other act which contravenes international law.
- IV.25 Provide the public with any counselling knowledge relevant to the public's informed participation in the shaping of social policies and structures, if involved in public policy issues.
- IV.26 Speak out and/or act, in a manner consistent with the four principles of this Code, if the policies, practices or regulations of the social structure ignore or oppose any of the principles of this Code.
- IV.27 Encourage others, if appropriate, to exercise responsibility to society.

**Extended  
Responsibility**

- IV.28 Assume overall responsibility for the scientific and professional activities of their assistants, students, supervisees, and employees with regard to the Principle of Responsibility to Society, all of whom, however, incur similar obligations.

#### **REVIEW AND REVISION OF THE ETHICAL STATEMENT**

The ethical statement is a guideline that of necessity must be consistently reviewed to reflect current concerns. The ethics committee shall review the ethical statement every 5 years and present their findings to the PACCC annual meeting. Changes to the ethical statement may be made at any PACCC meeting by vote of the membership in accordance with correct procedural practices.