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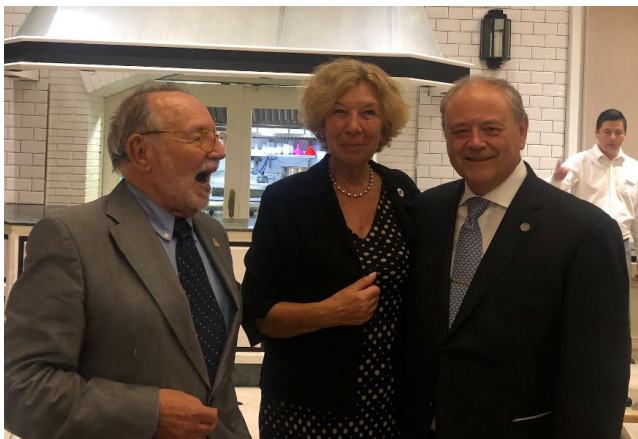
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Editorial

Pr. Dr. Christine Roland-Lévy, IAAP Past-President (2022-2026)

This issue of APAW is my first issue as Editor-in-Chief of Applied Psychology Around the World, one of the tasks I have as Past-President of IAAP.

This third issue of Volume 4 of APAW is dedicated to the **Ethics in Psychology** and in particular to the Universal Declaration of Ethical Principles for Psychologists, with an overview of its development and its international impact on Psychological Ethics.

This issue is a very stimulating one based on a key notion for all psychologists and researchers in Psychology as well for for IAAP.

We recently held our second edition of the **Early Career Marathon:** *24 hours of Applied Psychology from around the world*, which took place on 1st-2nd of October 2022, and we will devote the next Special Issue of APAW to the young generation of Psychologists, both practitioners and researchers, members of Division 15: Students and Early Career Psychologists. This second edition was a great success thanks to the wonderful hands of Pedro Neves, President-Elect of IAAP, Luminita Pătraş, Secretary General of IAAP,

Pedro Altungy-Labrador, the Past President of Division 15, and of mine. This time, the Early Career Marathon was also devoted to the two winners of the 2022 **IAAP's Distinguished Scientific Contributions Award**: Sonia Lippke (Germany) and Rolando Diaz-Loving (Mexico), who both delivered a very rich keynote. We also had Key-Notes from Lori Foster, our President, from Pedro Neves, our President-Elect, from Alfred Allan, on the topic of Ethichs, which is the theme of this special issue and Kurt Geisinger, our Treasurer on various aspects related to testing. Moreover, we had three special presentations and 17 presentations covering most Divisions' topics; each of these were commented by very interesting Discussants.

Before closing this Editorial, I wish to mention that there was recently an International Conference on Work and Organizational Psychology: In honor to the career of **Prof. Jose M. Peiró.** This event was organized as a tribute to Prof. Jose Maria Peiró, one of our Past-Presidents (2011-2014), and took place in Madrid on September 15-16. Please join me in congratulating him for an exceptional career!

With these words, let me close this Editorial of the third issue of Volume 4; I hope that you enjoy reading about **Ethics in Psychology**.

Jose Maria Peiró, Helio Carpintero and Christine Roland-Lévy 2022.09.16.
Photo taken by Victoria Carpintero

International Psychological Ethics and the Universal Declaration of Ethical Principles for Psychologists: Issue Introduction

Janel Gauthier, Laval University, Canada

Since its foundation in 1920, the International Association of Applied Psychology (IAAP) has been an effective and influential organization at the forefront of psychology and its applications, convening and uniting psychologists globally to promote the science and practice of psychology, introducing new ideas, pushing boundaries, and strengthening the impact and reputation of the field for the benefit of all persons and peoples around the world.

One of the IAAP's greatest and most significant accomplishments in the past century has been its leading role in the development and promotion of international psychological ethics.

As I demonstrated in a chapter published in the IAAP's Centennial Book in 2020, IAAP's interest in ethics may be relatively recent. However, its influence on the development of global ethical thinking has been exceptionally large and far-reaching. For further details, I refer you to my book chapter (https://onlinelibrary.wiley.com/doi/epdf/10.1002/9781119680673.ch16), which describes how the IAAP came to take a leading role in international psychological ethics, and how it has contributed to its advancement ever since.

The present issue of Applied Psychology Around the World (APAW) is about psychological ethics in general and, more specifically, the Universal Declaration of Ethical Principles for Psychologists, which was developed under the auspices of the IAAP and the International Union of Psychological Science (IUPsyS) and adopted unanimously by the members of the Board of Directors of the IAAP and the members of the General Assembly of the IUPsyS at their own respective business meetings in Berlin in 2008. The publication

Janel Gauthier in his hometown, Quebec City.

the present issue reflects the IAAP's commitment to the promotion and advancement of international psychological ethics around the world. We who belong to the IAAP know of its importance as an institutional actor with an extensive set of international ties; we understand the good it can do through the actions it takes, through the support it provides, and through the signals it sends with these actions and support.

From a global perspective, the development of the Universal Declaration of Ethical Principles for Psychologists (UDEPP, 2008) is arguably the single most important development in the history of psychological ethics. It was developed in response to the rapid globalization of the world to help psychologists around the world to behave and make decisions in accordance with the highest ethical standards, while

also honoring and understanding culture-specific differences. The contributions in this issue of APAW illustrate these different aspects of the engagement of the IAAP and its members with the challenges posed by globalization.

The first contribution comes from me and aims to provide a context for reading and appreciating the other contributions in this issue. I am a professor emeritus of psychology at Laval University in Canada, a former president of IAAP (2014-2018), and a former chair and a current member of the IAAP Ethics Committee. I also am the Chair the Committee on Ethics of the Canadian Psychological Association. In my contribution, I provide an overview of the development of the Universal Declaration of Ethical Principles for Psychologists (2008), a project that I instigated and led under the auspices of the IAAP and the IUPsyS in consultation with the International Association for Cross-Cultural psychology in 2002-2008 when I was Chair of the IAAP's Committee on Ethics. I also describe the structure and content of the Universal Declaration and what makes the document unique in the history of international psychological ethics. The last part of my contribution speaks about the influence of the Universal Declaration on global ethical thinking and the advancement of international psychological ethics since the document was adopted by the IAAP and the IUPsyS in 2008.

The second contribution comes from John Berry, a professor emeritus of psychology at Queen's University, Canada. John is a world-renowned cross-cultural and intercultural psychologist. In his contribution, he provides a cross-cultural psychology perspective on the Universal Declaration of Ethical Principles for Psychologists (2008) by making some observations on the universality of concepts in psychology in general, and on the universality of the ethical principles in the Universal Declaration specifically. He notes that, in cross-cultural psychology, the concept of universal recognizes the obvious variations in expressed behaviors across cultural groups, but considers that these variations are rooted in commonly shared

basic principles. He concludes from his analysis of the development of the Universal Declaration of Ethical Principles for Psychologists (2008) that the Universal Declaration qualifies as truly universal, in the sense elaborated by theory and empirical research in cross-cultural psychology.

The third contribution comes from Alfred Allan who is Professor Emeritus at Edith Cowan University in Western Australia, Chair of the Committee on Ethics of IAAP, and a past president of IAAP Division 10 – Psychology, Law and Ethics. He writes about the role the Universal Declaration of Ethical Principles for Psychologists played during the preparation of the 2007 Australian Psychological Society Code of Ethics. The Task Group undertaking the review of the Australian Code had two interconnected aims. The primary aim was to ensure that the Code would be useful to Australian psychologists working and serving clients in a globalized world and a multicultural country. The secondary aim was to specifically refer to Aboriginal and Torres Strait Island peoples. However, mentioning one group, even with the best of intentions, in the Code would contradict the central idea that psychologists should respect the humanity of every person without reference to other human constructs (e.g., race) or characteristics (physical or psychological). The Task Group received an early draft of the Universal Declaration. It noted that the document was still only a draft, but nevertheless decided to use it because it provided a rigorously developed benchmark reflecting the principles and thinking of psychologists from across the world. After comparing the draft Code and the draft Universal Declaration, the Task Group concluded that the Code provided guidance to psychologists delivering services to clients from other cultures and that it was appropriate to refrain from mentioning any specific group in the Code. Let it be noted that, being mindful of the need to be as inclusive as possible and acknowledge the collectivistic culture of the First Nations Australians (i.e., the Aboriginal and Torres Strait Islander peoples) in a way that was respectful of their culture, the Australian Psychological Society adopted the use of the

term "peoples" in its Code as proposed in the second draft of the Universal Declaration in June 2007 following nearly two years of broad international consultation. The Australian Psychological Society was not the first national psychology organization to use the term "peoples" in a code of ethics (the first one to do so was the New Zealand Psychological Society in 2002). However, it was the first national psychology organization to insert a definition of "peoples" in its Code, and one that included not only the Indigenous peoples, but also the non-Indigenous ones. The Canadian Psychological Society followed suit in the 4th edition of its code of ethics in 2017 when it decided to adopt the term "persons and peoples" in its Code.

The fourth contribution for this issue of APAW describes the work of the College of Psychologists of Guatemala, which was the very first psychology organization in the world to use the Universal Declaration of Ethical Principles for Psychologists (2008) as a template to create a national code of ethics for psychologists. It is written by Ana María Jurado, a licensed clinical psychologist at the Institute of Applied Psychology in Guatemala who chaired the group mandated to develop the Guatemalan Code of Ethics, and María del Pilar Grazioso, a licensed clinical psychologist at Aiglé Project Guatemala in Guatemala and also a former director of the doctoral program in applied psychology and the master's program in counseling psychology and community mental health at Universidad Del Valle De Guatemala, Guatemala. In their article, they describe how the Universal Declaration became the main document of reference for the development of the Guatemalan Code of Ethics and how the ethical principles described in the Universal Declaration were translated into ethical guidelines and standards of conduct. The Guatemalan Code of Ethics was revised in 2018, again using the Universal Declaration as a moral framework to address the ethical issues that had emerged since the adoption of its original version in 2011. This is a fascinating and inspiring story to read that provides an inside view of the challenges met by the College when developing and reviewing its Code of Ethics.

The fifth contribution for this issue of APAW comes from Andrea Ferrero, a professor at National University of San Luis in Argentina and a member of the IAAP Ethics Committee. In the first part of her article, she writes about the use of the Universal Declaration of Ethical Principles for Psychologists (2008) to develop ethical guidelines for undergraduate psychology students who are required to complete practica to prepare to work with real clients or patients upon graduation. In the second part, she describes how two provincial colleges of psychologists in Argentina used the Universal Declaration to review their ethics codes, and how a third local college of psychologists is currently engaging in the same process using the Universal Declaration as a guide. Her contribution offers evidence showing that the Universal Declaration of Ethical Principles for Psychologists (2008) can be used effectively to develop documents that provide ethical guidance to students in the context of their academic training in professional psychology as well as documents that provide ethical guidance to practicing psychologists in the context of their professional activities. In her article, she also provides evidence showing that the Universal Declaration is used not only to create or review national codes of ethics, but also to create or review local ones (in this instance, provincial codes of ethics). This may have implications for a national code. For example, Argentina has a national psychology ethics code, which was developed by the Federation of Psychologists of the Argentine Republic. Perhaps the Federation will be inspired by the work of some of the provinces in Argentina and consult the Universal Declaration when it reviews its own code of ethics.

The sixth contribution for this issue of APAW described the results of a study conducted by Mark Leach, a professor at University of Louisville in the United States and a member of the IAAP Ethics Committee. In this study, 36 ethics codes were evaluated to determine how many included 36 terms that comprise the Universal Declaration of Ethical Principles for Psychologists (2008). Doing so helps determine values consistent across different national

psychological association ethics codes in order to move toward global underlying values within the profession. Terms were organized by quartiles and were fairly evenly distributed. Results highlight principles and values that were commonly found as well as those stated in few codes. These results have implications toward common values across the profession. Let it be noted that Mark is the vice-chair of the American Psychological Association's Ethics Code Task Force, which is engaged in the process of drafting a "transformational new Ethics Code" (https://www.apa.org/ethics/task-force). The Task Force did consult the Universal Declaration, but this is not to say that it will have any impact on the drafting of the new Ethics Code because the Universal Declaration articulates ethical principles and values that are aspirational rather than prescriptive and the various editions of the APA's ethics code have typically emphasized enforceable standards over aspirational principles. Future will tell.

The seventh and last contribution for this issue of APAW comes from Carol Falender who is an adjunct faculty at Pepperdine University and a clinical professor at University of California, both in Los Angeles. Being a world-renowned expert in clinical supervision, her reputation precedes her. In her article, she notes that the sheer speed and magnitude of globalization coupled with increased mobility and diversity of clients, supervisees, and supervisors require new perspectives to address the diverse international worldviews in a way that is both culturally appropriate and ethically sound. She also notes that added complexity arises from the surge of telehealth and telesupervision. She presents evidence suggesting that international factors and complexity are either being overlooked in practice and in supervision or may clash. To frame the ethical issues in the training process and supervision, she considers several ethical aspects through an international lens, with a specific focus on their application to the supervisory process. Those ethical aspects include boundaries and dual

and multiple relationships, competence, confidentiality, and informed consent. Through a review of the strategic literature, current international and cultural perspectives on ethical practice and training are described, and strategies are provided for effective and ethical clinical supervision in this era of globalization. She considers that knowledge and understanding of the Universal Declaration of Ethical Principles for Psychologists (2008), attention to principles of ethics, and assisting supervisees in intersectional consideration of ethical dilemmas in cultural frames are all essential for effective and ethical clinical supervision in today's globalizing world.

Thanks

I approached Christine Roland-Lévy to discuss the idea of a special issue on international psychological ethics in APAW during the last year of her tenure as IAAP President when she also was the Editor of APAW. Not only did she welcome the idea, but she proposed also right away a date for the submission of the manuscripts. I would like to use this opportunity to express my gratitude to her for accepting my proposal with so much eagerness and enthusiasm. I also wish to thank the members of the IAAP's Committee on Ethics for backing the proposal and providing invaluable support to turn it into reality. Finally, and not the least, I want to express my special thanks to the colleagues who kindly accepted my invitation to contribute an article to the present issue. I greatly enjoyed reading their contributions and highly appreciated their collaboration during the review and editing of their manuscripts. Thanks to them, the IAAP is able to offer you a collection of articles that are truly informative and representative of the global and local influence of the Universal Declaration of Ethical Principles for Psychologists in the field of psychological ethics and its continuous relevance in an era of rapid globalization. I hope you find the reading enjoyable and rewarding.

The Universal Declaration of Ethical Principles for Psychologists: Overview of Its Development and Its International Impact on Psychological Ethics

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Abstract

In 2008, the International Union of Psychological Science and the International Association of Applied Psychology adopted the Universal Declaration of Ethical Principles for Psychologists as "a common moral framework that guides and inspires psychologists worldwide toward the highest ethical ideals in their professional and scientific work." (Universal Declaration, 2008, Preamble, para. 1). The purpose of this article is to: (i) provide an overview of the development of the Universal Declaration of Ethical Principles for Psychologists (2008); (ii) describe its content and main characteristics; and (iii) highlight its influence on global ethical thinking and the advancement of international psychological ethics since its adoption.

Keywords: universal declaration, ethics, ethical principles, ethical values, ethical thinking

From a global perspective, the development of the Universal Declaration of Ethical Principles for Psychologists (hereinafter also referred to as the Universal Declaration and the UD; 2008) is arguably the single most important development in the history of psychological ethics. The Universal Declaration was adopted unanimously by the General Assembly of the International Union of Psychological Science and the

Janel Gauthier at a meeting with the Chinese Psychological Society in Shanghai in January 2018.

Board of Directors of the International Association of Applied Psychology in 2008. It was the product of a six-year process involving original research, broad international consultation, and an international working group who was representative of a wide range of cultures and regions around the world (Gauthier & Pettifor, 2011; Leach & Gauthier, 2012; Prentice,

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Dobson & Gauthier, 2017).

The purpose of this article is to provide an overview of the development and content of the Universal Declaration of Ethical Principles for Psychologists (2008) and highlight ways in which it has impacted global ethical thinking and the advancement of international psychological ethics since its adoption in 2008.

Development of the Universal Declaration

Important to appreciating the distinctive contribution of the Universal Declaration to psychological ethics is how the Universal Declaration was developed to ensure maximum generalizability and acceptance.

Working Group

The Universal Declaration was developed by an international Ad Hoc Joint Committee working under the auspices of the International Union of Psychological Science and the International Association of Applied Psychology in consultation with the International Association for Cross-Cultural Psychology. Responding to concerns that previous ethical frameworks and codes had come primarily from Western philosophy and worldviews, members of the working group were drawn from the major cultures and regions of the world. It included members whose heritage was Eastern, Western, and Indigenous. Those members were (in alphabetical order): Rubén Ardila (Colombia), Lutz Eckensberger (Germany), Janel Gauthier, Chair (Canada), Nasrin Jazani (Iran), Hassan Kassim Khan (Yemen), Catherine Love (New Zealand), Elizabeth Nair (Singapore), Kwadzi Nyanungo (Zimbabwe), Paul B. Pederson (United States), Tuomo Tikkanen (Finland), Ann Watts (South Africa), and Kan Zhang (China) (Gauthier & Pettifor, 2012).

Research

The Universal Declaration was developed to provide a common moral framework containing a generic set of ethical principles based on shared human values

that guides and inspires psychologists worldwide in meeting the ethical challenges of rapid globalization in a manner that recognizes and addresses culture-specific differences, and striving to achieve the highest ethical ideals in their professional and scientific work.

To find the ethical principles that are the most universal in psychological ethics, the working group reviewed current psychology ethics codes from around the world to identify commonalities in their ethical principles (Gauthier, 2002, 2003, 2004, 2005). Then, using three different approaches, it went on to test the universality of the ethical principles having the strongest commonality across national and continental boundaries in psychology: (i) codes of ethics of other disciplines (e.g., sports, martial arts, medicine) were reviewed to identify the ethical principles and values espoused by other disciplines (Gauthier, 2005); (ii) internationally accepted documents such as the Universal Declaration of Human Rights (United Nations, 1948) and the Declaration Toward a Global Ethic (Parliament of the World's Religions, 1993) were reviewed to delineate their underlying moral principles (Gauthier, 2002, 2003, 2004); and (iii) ancient historical documents from Eastern countries and cultures (e.g., Babylon, China, Egypt, India, Japan, Persia) were reviewed to determine the extent to which the ethical principles and values considered for inclusion in the Universal Declaration had roots in ancient cultures and civilizations (Gauthier, 2006; Sinclair, 2005a, 2005b, 2005c, 2012). Together, the three avenues of research showed that the ethical principles found to be used most commonly to articulate codes of ethics in psychology were based on human values shared throughout human history, and across communities, disciplines, cultures and civilizations.

International Consultation

The research-based moral framework used to draft the Universal Declaration and the working drafts of the document were presented for review and discussion at many international and regional conferences in many parts of the world. They formed the basis

Universal Declaration of Ethical Principles cont.

of many symposia, focus-groups, and panel discussions. The main conferences and places where these activities were held included: International Congress of Applied Psychology, Singapore, 2002; European Congress of Psychology, Vienna, Austria, 2003; International Congress on Licensure, Certification and Credentialing of Psychologists, Montreal, Canada, 2004; International Congress of Psychology, Beijing, China, 2004; Interamerican Congress of Psychology, Buenos Aires, Argentina, 2005; European Congress of Psychology, Granada, Spain, 2005; International Congress of Cross-Cultural Psychology, Isle of Spetses, Greece, 2006; International Congress of Applied Psychology, Athens, Greece, 2006; Second Middle East and North Africa Regional Conference of Psychology, Amman, Jordan, 2007; European Congress of Psychology, Prague, Czech Republic, 2007; and International and National Conference of Indian Academy of Applied Psychology, Kolkata, India, 2008. Each consultation yielded important and useful feedback that was considered by the working group to address or clarify issues, and revise drafts of the Universal Declaration.

Table 1: Ethical Principles and Related Values Contained in the Universal Declaration of Ethical Principles for Psychologists (2008).

Principle I *Respect for the Dignity of Persons and Peoples*	Principle II *Competent Caring for the Well-Being of Persons and Peoples*	Principle III *Integrity*	Principle IV *Professional and Scientific Responsibilities to Society*
Values • Respect for worth and dignity of all human beings • Respect for diversity among persons and peoples • Respect for customs and beliefs of cultures • Free and informed consent • Privacy • Protection of confidentiality • Fairness and justice in the treatment of persons and peoples	**Values** • Active concern for well-being • Take care not to harm • Maximize benefits and minimize harm • Offset or correct harmful effects • Develop and maintain competence • Self-knowledge • Respect for ability of persons and peoples to care for themselves and others	**Values** • Honesty, truthfulness, openness, and accuracy in communications • Avoid incomplete disclosure of information • Maximize impartiality and minimize biases • No exploitation of persons or peoples for personal, professional, or financial gain • Avoid conflicts of interest and declare those that cannot be avoidedand others	**Values** • Increase scientific and professional knowledge for well-being of society • Use knowledge for benefits of society and protect knowledge from being misused, used incompetently, or made useless • Conduct affairs of discipline in ways that are ethical and consistent with well-being of society • Promote highest ethical ideals • Adequately train its members in their ethical responsibilities and required competencies • Develop discipline's ethical awareness and sensitivity

Universal Declaration of Ethical Principles cont.

In addition, national organizations from over 80 different countries having membership in the International Union of Psychological Science and psychologists from over 40 countries serving on the Board of Directors of the International Association of Applied Psychology had the opportunity to review progress reports and comment drafts of the Universal Declaration before it was considered for adoption.

Structure and Content of the Universal Declaration

The structure of the Universal Declaration of Ethical Principles for Psychologists, as adopted by IUPsyS and IAAP in 2008 (Universal Declaration, 2008) consists of a preamble followed by four sections, each relating to one of the four ethical principles described in the Universal Declaration and which are formally labelled as follows: I. Respect for the Dignity of Persons and Peoples; II. Competent Caring for Persons and Peoples; III. Integrity; and IV. Professional and Scientific Responsibilities to Society. Each section includes a statement defining the principle and listing ethical values associated with the principle. In accepting the principle, one also accepts the values associated with that principle.

The ethical principles and values contained in the Universal Declaration are presented in Table 1. Let it be noted that there is no hierarchy implied in the numbering of the principles (Gauthier & Pettifor, 2012). The ordering of the principles from I to IV is meant to facilitate reference to various parts of the content of the Universal Declaration. Although there is no hierarchy implied in the numbering of the principles, it is important to note that Principle I (Respect for the Dignity of Persons and Peoples) is described in the document as "the most fundamental and universally found ethical principle across geographical and cultural boundaries, and across professional disciplines" (Universal Declaration, 2008, Principle I, para. 1). In addition, it should be noted that the principles are interrelated and need to be considered together (Gauthier, 2020; Gauthier, 2021; Gauthier &

Pettifor, 2012).

It is important to point out that the Universal Declaration is not an international or a global code of ethics, and that it is not intended to act as a code (Gauthier, 2008; Gauthier & Pettifor, 2011, 2012). Unlike a code of ethics, the Universal Declaration does not provide specific behavioral expectations in terms of ethical conduct. As indicated in the Preamble of the Universal Declaration (Universal Declaration, 2008, Preamble, para. 4), it leaves this to the local organizations and institutions developing ethics codes. The rationale for not including behavioural expectations in the Universal Declaration is based on the awareness that behavioral expectations are frequently culture-laden, and that any ethical standards of conduct contending to be "universal" could potentially belie some cultures' norms, customs, beliefs, laws, or policies. However, as the document describes ethical principles and values shown through research to be commonly shared across cultures, it is also important to point out that those principles and values are expected to be included in any psychological ethics code, and to serve as the moral framework (Gauthier, 2018; Gauthier & Pettifor, 2011; Gauthier, Pettifor, & Ferrero, 2010; Sinclair, 2017). Of course, the Universal Declaration does not put any restriction on including additional principles and values in a code of ethics, and in creating related standards of behavior.

Objectives of the Universal Declaration

The objectives of the Universal Declaration of Ethical Principles for Psychologists (2008) are defined in the second paragraph of the Preamble of the document. They are to provide a moral framework and generic set of ethical principles for psychology organizations worldwide: (a) to evaluate the ethical and moral relevance of their codes of ethics; (b) to use as a template to guide the development or evolution of their codes of ethics; (c) to encourage global thinking about ethics, while also encouraging action that is sensitive and responsive to local needs and values; and (d) to speak with a collective voice on matters of ethical

concern.

The Universal Declaration of Ethical Principles for Psychologists is intended to influence the local and global ethical discourse and the development of ethics codes. However, the Universal Declaration has no mechanism of enforcement. Compliance with the ethical principles and related values articulated in the document is voluntary. Does this matter? How can these objectives be achieved in the absence of any mechanism of enforcement? This question was asked repeatedly when drafts of the Universal Declaration were released for consultation.

Although the Universal Declaration cannot be enforced, it has the potential to influence local and global ethical discourse through expectation, promotion, dissemination, teaching, education, adoption, endorsement, ratification, application, and so on. The mechanism whereby it can exercise this influence is described in the last paragraph of the document's Preamble (Universal Declaration, 2008, Preamble, para. 5), which reads as follows:

"The significance of the Universal Declaration depends on its recognition and promotion by psychology organizations at national, regional and international levels. Every psychology organization is encouraged to keep this Declaration in mind and, through teaching, education, and other measures, to promote respect for, and observance of, the Declaration's principles and related values in the various activities of its members."

This mechanism is the same as the one whereby the Universal Declaration of Human Rights (UDHR) (United Nations, 1948). Strictly speaking, the UDHR is not a legally binding document and, therefore, cannot be enforced. Still, it has influenced the worldwide development of laws, rules and regulations since it was adopted by the United Nations in 1948. As such, it has been a powerful instrument for the promotion and implementation of inalienable rights for all people, and it has left an abiding legacy for humankind.

Characteristics of the Universal Declaration

The Universal Declaration of Ethical Principles for Psychologists (2008) has several important characteristics that distinguish it from many other ethics documents. Let me highlight five of them (please note that the order of presentation does not imply any ordinal position in importance):

As demonstrated through original research and broad international consultations (Gauthier, 2020, 2021; Gauthier & Pettifor, 2012), the Universal Declaration describes ethical principles based on shared human values across cultures (see Universal Declaration, 2008, Preamble, para. 3) and, therefore, provides a universally acceptable moral framework to support and guide psychologists in conducting their professional and scientific activities anywhere in the world.

The Universal Declaration is about ethical principles and values, rather than ethical standards. It articulates principles that are general and aspirational rather than specific and prescriptive behavioral expectations or rules. However, it also acknowledges the need for the development of ethical standards or rules that are more specific and prescriptive (see Universal Declaration, 2008, Preamble, para. 3).

The Universal Declaration emphasizes respect and competent caring for peoples as well as persons. The aim of this is to address the balance between the individual and the communal (e.g., families, groups, communities, peoples), and allow for appropriate differences in the interpretation of such ethical concerns as informed consent, confidentiality, privacy, professional boundaries, and ethical decision-making across cultures. First incorporated into the New Zealand code of ethics for psychologists in 2002 (New Zealand Psychological Society, 2002), the concept of respect for the dignity of peoples as well as persons became part of the Universal Declaration primarily due to the contribution of a member of the working group who was a Maori psychologist from New Zealand. However, unlike the New Zealand code, the

concept of "peoples" in the Universal Declaration was extended to include both Indigenous and non-Indigenous peoples.

The Universal Declaration recognizes that differences exist in the way professional and scientific responsibilities to society are interpreted by psychologists in different cultures. It states, however, that these interpretations need to be considered in a way that is both culturally appropriate and consistent with the ethical principles and related values of the Universal Declaration (Universal Declaration, 2008, Principle IV, para. 2).

The Universal Declaration reaffirms the "commitment of the psychology community to help build a better world where peace, freedom, responsibility, justice, humanity, and morality prevail" (Universal Declaration, 2008, Preamble, para. 3). It does so by providing: (a) a global consensus on the fundamental attitude toward right and wrong, good and bad; (b) a generic set of ethical principles based on shared human values to identify harmful aspects of societal changes; (c) a moral framework to speak with a collective voice; (d) a tool to focus on ethics from both a global and a local perspective; and (e) a common moral framework to guide and inspire psychologists around the world toward the highest ethical ideals.

Impact of the Universal Declaration

Since the adoption of the Universal Declaration of Ethical Principles for Psychologists by the IUPsyS and the IAAP in 2008, there have been several developments, nine of which are highlighted here (once again, please note that the order in which they are listed does not reflect any ordinal position in importance):

The Universal Declaration has been endorsed, ratified, or adopted by several psychology organizations in addition to the ones that oversaw its development, namely, the Union of Psychological Science and the International Association of Applied Psychology. In 2008, for example, it was adopted by the

Psychological Society of South Africa and ratified by the Canadian Psychological Association. It also was adopted in 2008 by the Interamerican Society of Psychology, which took the extra step in 2009 to amend its Constitution to require its members to comply with the Universal Declaration. The International Association for Cross-Cultural Psychology adopted the Universal Declaration in 2010. So did the International Council of Psychologists in 2017.

A "culture-sensitive" model has been developed to assist psychology organizations that wish to use the Universal Declaration as a template for creating or reviewing a code of ethics (Gauthier et al., 2010). The first recommended step is to consider the reasons the psychology organization has for creating a code of ethics (e.g., for whom it is intended, why it is needed, how it will be used, whether there are unique or cultural aspects to be addressed). The second step is to consider what each of the four ethical principles means within the given culture and context. The third step is to define culture-specific standards or behaviors that are relevant to local objectives but that also reflect proposed universal ethical principles. Throughout the process, consultation with those individuals whose work will be most affected by the code of ethics is strongly encouraged. Their input is invaluable to creating a relevant document, and their support is key to the ultimate acceptance of the code of ethics.

National psychology organizations are using the Universal Declaration to develop or revise their codes of ethics. For example, the College of Psychologists of Guatemala used it to develop its very first code of ethics in 2008-2010 (Colegio de Psicológos de Guatemala, 2011) and review it in 2018 (Colegio de Psicológos de Guatemala, 2018). Actually, Guatemala was the first country in the world to use the Universal Declaration as a template to create an ethical code and the model proposed by Gauthier et al. (2010) as a guide to do so. The Australian Psychological Society used drafts of the Universal Declaration to revise its code of ethics between 2005 and 2007 (Australian

Universal Declaration of Ethical Principles cont.

Psychological Society, 2007). The Psychological Association of the Philippines revised its code in 2008-2009. The revised code, now called Code of Ethics for Philippines Psychologists (Psychological Association of the Philippines, 2009), includes the full text of the Universal Declaration of Ethical Principles for Psychologists (2008) in a section entitled "Declaration of Principles." Furthermore, psychologists in the Philippines are required by their code to adhere to the Universal Declaration. The International School Psychology Association consulted the Universal Declaration as part of revising its existing code in 2009-2011, and used it to inform the revision process (International School Psychology Association, 2011). In Argentina, between 2012 and 2016, two provincial colleges of psychologists have used the Universal Declaration as a moral framework to revise their codes of ethics (namely, the College of Psychologists of Mendoza and the College of Psychologists of Córdoba) (Ferrero, 2022). It was used by the Canadian Psychological Association to help revise the Canadian Code of Ethics for Psychologists (Canadian Psychological Association, 2017) in 2012-2017. The Universal Declaration is currently used by the Mexican Society of Psychology to revise its code (Sociedad Mexicana de Psicología, 2010). In 2018, American Psychological Association (APA) created a task force to evaluate its 2017 ethics code and recommend revisions as needed. In November 2018, the author of the present article was invited by the members the APA Ethics Code Task Force to answer questions about the Universal Declaration.

The Universal Declaration is influencing the development and revision of psychology ethics codes with respect to the way they recognize cultural diversity. For example, after consulting the Universal Declaration, some codes have explicitly incorporated the concept of respect for the dignity of persons and peoples to reflect the importance of balancing respect for the individual and the collective (e.g., families, groups, communities, peoples). First incorporated into the New Zealand code of ethics for psychologists in 2002 (New Zealand Psychological Society, 2002), the codes

from the following countries also have incorporated the concept: Australia (Australian Psychological Society, 2007), Canada (CPA, 2017), Guatemala (Colegio de Psicológos de Guatemala, 2011, 2018), the Philippines (Psychological Association of the Philippines, 2009), and the United Kingdom (British Psychological Society, 2018). Two of these codes provide a definition of the concept of "peoples," namely, the Australian and the Canadian codes. It is worth noting that these definitions both include Indigenous and non-Indigenous peoples, in that "peoples" is used to refer to any group of persons who are distinctly linked by a common identity, culture, history, and collective interest.

Researchers and practitioners are using the Universal Declaration as a framework to discuss ethical issues from an international perspective and to offer recommendations of global value. For example, Fitzgerald et al. (2010) examined ethical issues relating to the growing practice of internet-based psychotherapy, using the lens of the Universal Declaration. Based on their review and discussion, they make recommendations intended to guide mental health practitioners who are considering involvement in the provision of internet-based services. Furthermore, psychologists around the world are faced daily with ethical questions and dilemmas, and Sinclair (2012) demonstrated how the Universal Declaration can be used as a resource in ethical decision-making. Ferrero (2014) also used the Universal Declaration to develop a guide specifically designed to provide ethical guidance and promote ethical thinking among university students and supervisors who are involved in "pre-professional" training, and who have not yet studied professional ethics. More recently, Sinclair (2020) used the Universal Declaration as an ethical framework for identifying the ethical issues facing psychologists in end-of-life decision making and active euthanasia, reflecting on psychology's ethical responsibilities to society in that area.

The Universal Declaration has been used as a moral framework by other disciplines to develop ethical

guidelines for research. For example, the International Commission on Illumination has consulted the Universal Declaration to develop ethical standards for applied lighting research (Veitch, 2018; Veitch et al., 2019).

The Universal Declaration is now included in the professional psychology ethics curriculum in countries in many parts of the world (e.g., Africa, Asia, Central America, Europe, North America, Oceania, South America) to help understand ethics from an international perspective. It is also used as a guideline for psychologists working internationally (e.g., Leach & Oakland, 2010).

The Universal Declaration has been the focus of review and discussion in several articles and book chapters. Examples include Allan (2013), Ferrero (2014), Gauthier (2020, 2021), Gauthier & Pettifor (2011, 2012), Gauthier & Sinclair (2020), Pettifor & Ferrero (2012), Prentice et al. (2017), and Stevens (2010, 2012). In addition, a book chapter on internationalizing the professional ethics curriculum in the United States dedicated several pages to the Universal Declaration (Leach & Gauthier, 2012).

The Universal Declaration has been translated in a number of languages, including Spanish, French, Chinese, Vietnamese. Although none of these translations have been certified or validated, they reflect broad international interest in the document.

In summary, the Universal Declaration of Ethical Principles for Psychologists (2008) is still relatively new. However, the above uses indicate that it holds much promise for continuing to shape the development of global thinking about ethics in a way that is sensitive and responsive to local needs and values, as well as promotes adherence to the highest ethical ideals in psychology.

Significance of the Universal Declaration

Important to understanding the Universal Declaration and its development is the fact that the early 21st century brought rapid globalization. Advances in technology, increased ease of travel, economic developments, and political events resulted in international structures and collaborations, and large-scale migrations (both voluntary and involuntary) of persons and peoples to other parts of the world. A major intent of the Universal Declaration was to help psychologists see themselves as part of a global psychological community with a commitment to "help build a better world where peace, freedom, responsibility, justice, humanity, and morality prevail" (Universal Declaration, 2008, Preamble, para. 3).

The significance of the Universal Declaration depends on its recognition and promotion by psychology organizations at national, regional and international levels. To this effect, a paragraph was included in the Preamble of the document (Universal Declaration, 2008, Preamble, para. 5) to encourage every psychology organization to keep the Universal Declaration in mind and promote respect for, and observance of, the Declaration's principles and related values in the various activities of its members through teaching, education, and other measures.

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A Cross-Cultural Perspective on the Universal Declaration of Ethical Principles for Psychologists

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Abstract

This paper presents some observations on the universality of concepts in psychology in general, and on the universality of the ethical principles in the Universal Declaration of Ethical Principles for Psychologists (2008) specifically. Other social sciences have identified some universals features of human life, including in anthropology and sociology; and the biological and natural sciences have also clearly demonstrated that they also are rooted in some universal principles. Hence it is reasonable for psychology to also claim the there are some universal principles in our discipline. In cross-cultural psychology, the concept of universal recognises the obvious variations in expressed behaviours across cultural groups, but considers that these variations are rooted in commonly shared basic principles. Hence, psychological universals are defined as features of human life and behaviour that are found in all cultural populations, even though they may be developed and expressed in very different ways. In this paper, I apply this observation to support the claim of the universal status of the ethical principles for the Universal Declaration.

Keywords: ethics, universal ethics, universalism, ethical principles, universal declaration

Introduction

The purpose of this article is to examine the Universal Declaration of Ethical Principles for Psychologists (2008) in relation to the concept of universalism in the field of cross-cultural psychology. As noted in the preamble of the Universal Declaration, ethics is at the core of what we do as psychologists, and "speaks to the common moral framework that guides and inspires psychologists worldwide toward the highest ethical ideals in their professional and scientific work." Since the field of cross-cultural psychology is directed at an understanding of our common behaviours world-wide, it also shares this broad scope of interest.

The concept of universalism has been employed in many fields, not just psychology. For example, in cultural anthropology and sociology, some universal features of how we need to live successfully groups have been proposed. And of course, biological and other natural sciences lay claim to the universality of their knowledge. If these other disciplines can claim that their fields have a universal basis, then,

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psychology may also be in a position to make the same claim to be pan-human in scope and validity, and achieve a 'global psychology' (Berry, 2013).

Universalism in the Social Sciences

It is obvious that human societies exhibit large variations in how we carry out our lives around the world. So, it may appear strange that the social sciences do make claims for the universality of their disciplines. Two examples, one from anthropology and the other from sociology, provide evidence for this claim.

In anthropology, a set of cultural categories has been developed by Murdock in the Outline of Cultural Materials (Murdock, et al., 2008). It contains 79 topics that are considered to be a universal set of cultural categories that are found in all cultural groups. These have been arranged into eight broad categories by Barry (1980). These categories and some examples are:

I. General Characteristics: Geography, Human Biology; Demography, History, Language, Communication

II. Food and Clothing: Food Quest, Processing and Consumption; Drink, Drugs, Clothing, Adornment

III. Housing and Technology: Resource exploitation Activities, Basic Materials, Building and Construction, Settlements, Energy, Machines

IV. Economy and Transport: Property, Exchange, Marketing, Finance, Labour, Business, Industry, Travel, Transportation

V. Individual and Family Activities: Recreation, Fine Arts, Entertainment., Social Stratification, Interpersonal Relations, Marriage, Kinship

VI. Community and Government: Community, Territory, State, Government, Politics, Law, Offenses, Justice, War

VII. Welfare, Religion, and Science: Social Problems, Health and Welfare, Sickness, Death, Religion, Ecclesiastical Organization, Numbers and Measures, Ideas About Nature and Mankind

VIII. Sex and the Life Cycle: Sex, Reproduction, Infancy and Childhood, Socialization, Education, Adolescence, Adulthood, Old Age

In sociology, Aberle and his colleagues (Aberle, Cohen, Davis, Levy, & Sutton, 1950) have proposed a set of nine functional prerequisites of society, defined as "the things that must get done in any society if it is to continue as a going concern". They are those activities (in one form or another) that can be found in every society:

1. Provision of adequate relationships with the environment (both physical and social). This is needed to maintain a sufficient population to "carry" the society and culture.

2. The differentiation and assignment of roles. In any group, different things need to get done, and people have to somehow be assigned these roles (e.g., by heredity, or by achievement).

3. Communication. All groups need to have a shared, learned and symbolic mode of communication in order to maintain information flow and coordination within the group.

4. Shared cognitive orientation. Beliefs, knowledge and rules of logical thinking need to be held in common for people in a society to work together in mutual comprehension.

5. Shared articulated set of goals. Similarly, the directions for common striving need to be shared, in order to avoid individuals pulling in conflicting directions.

6. Normative regulation of means to these goals. Rules governing how these goals might be achieved need to be stated and accepted by the population.

7. Regulation of affective expression. Similarly,

emotions and feelings need to be brought under normative control. The expression of love and hate, for example, cannot be given free reign without serious disruptive consequences within the group.

8. Socialization. All new members must learn about the central and important features of group life. The way of life of the group needs to be communicated, learned, and to some extent, accepted by all individuals.

9. Control of disruptive behavior. If socialization and normative regulation fail, there needs to be some "backup" so that the group can require appropriate and acceptable behavior of its members.

Universalism in Psychology

It should be clear that these features of cultures and societies constitute widely-shared features of the way we, as human beings, have organised our lives. If this is the case, then the field of psychology may also be in a position to lay claim to some universal features of individual behaviour across these social systems around the world.

The field of cross-cultural psychology has been seeking evidence for such universality for many decades (Berry, Lonner, & Best, 2022). Somewhat paradoxically, this search for what is common to human behavior around the world requires the examination of behavioural diversity in many societies. In this view, psychological universals are features of human life that are found in all cultural populations, even though they may be expressed in very different ways. Concretely, the search for these universals requires ethnographic and psychological research in many societies, and then the use of the comparative method to assemble them into meaningful patterns.

The concept of universals is linked to the distinctions among three core features of psychological life: process; competence; and performance. Psychological

processes are posited to be shared features of all human beings. Competence is the outcome of psychological development rooted in these shared processes and is posited to be variable across individuals and cultures. Performance is the expression of competence in appropriate social and cultural contexts and settings, and is also posited to be variable across individuals and cultures.

More specifically, processes are those psychological capacities of individuals that are the fundamental ways in which people deal with their day-to-day experiences, such as perception, learning, categorization and memory. Cross-cultural psychology has discovered no process that exists in one society that has not also been found in all other societies.

Competencies are those features of individuals that develop with cultural experience, such as abilities, attitudes and values. They are developed on the basis of the interaction between the basic underlying processes and peoples' encounters with the outside world. These vary greatly in different cultural populations. Like processes, competencies cannot be observed directly, but only inferred from performances.

Performances are those activities of individuals that are expressed as behaviour. Performances are those expressions of competencies that are appropriate to, or are triggered by, the need to act in a suitable way in a particular social context. The actual performance will depend, not only on the process and competence, but also on a host of situational factors. These performances are usually the fist feature of a cultural group to be noticed by outsiders. They have also been the initial interest of psychologists when they first start cross-cultural work.

This sequence from process to competence to performance can be exemplified by the example of language. All individuals have the basic processes required to learn a language (or multiple languages). Which language(s) will be learned (competencies) depends on the cultural context in which the

individual develops. And in a situation where there is a choice of language, the performance will depend on the language of the interlocutor, and the requirement to speak a particular language in any specific social situation (such as at work, or in one's cultural community).

The universalist vision for psychology is supported by the existence of universals in other disciplines, such as in biology (e.g., basic needs such as sustenance, and reproduction), in anthropology (e.g., family and, norms), sociology (e.g., the nine functional prerequisites) and in linguistics (e.g., syntax and semantics). In these examples from biology, anthropology, sociology and linguistics, the discovery of these underlying commonalities was only possible after a wide-ranging study of variations across cultures and languages. Such a global achievement could only have followed the inclusion of a substantial number of local phenomena. Cross-cultural psychology accepts the existence of basic psychological communalities at a deep level of meaning. It also accepts the obvious fact that these basic processes are developed and displayed in different ways in different cultures.

In contrast to this universalist position, there are two other theoretical positions that have been advocated in psychology. Absolutism sees little need to consider cultural variations in experience or settings: "one size fits all". This position assumes that not only are there common underlying psychological processes, but also that evidence for such processes can be obtained by the use of 'culture free' instruments that ignore cultural context and differential development of competencies across cultures.

Relativism in sharp contrast, sees little worth in the postulate of there being shared, species-wide basic processes: there is no "psychic unity of mankind". This position assumes that all human behavior is so entwined with its cultural roots that there is no possibility of understanding it in other than its own cultural terms. Hence no comparisons are possible, nor would they serve as a valid way to attain a global

psychology.

The task of cross-cultural psychology has been to find culturally appropriate ways to elicit these expressions of the underlying processes and capacities. The concepts of etic and emic have been proposed (Berry, 1969, 1989) to distinguish the universal from culturally specific psychological phenomena. To start, an imposed etic is used to begin the research, with what we already know in our own culture. The emic research examines the local expressions of a phenomenon, often using ethnographic or community-based methods. For example, what is the indigenous meaning of a concept such as 'intelligence'? To achieve a 'derived etic', many emic approaches to the phenomenon need to be carried out across many cultures to assemble the range of variation in meanings. Then, comparisons of the many emic findings may provide evidence of some underlying common features to what it means to be intelligent in all the cultures examined. If this is the case, then a derived etic can be defined, which may qualify as a 'universal'. An examination of the information regarding the development of the Universal Declaration of Ethical Principles for Psychologists (e.g., Gauthier and Pettifor, 2012; Gauthier, 2020) suggests that this sequence of research from imposed etic to emics to derived etic has been followed in the course of identifying the universal principles of ethics that provided the ethical framework for drafting the Universal Declaration.

To illustrate this sequence, the initial assumption was made that such a universal conception of human behaviour was both valid and desirable. This assumption is an example of an imposed etic, and is supported by the information presented above regarding cultural and social universals. The emic phase was carried out by examining the codes in many societies in order to obtain many culturally-based points of view on ethics. The derived etic phase was pursued by making comparisons among these. For example, speaking directly to the research component of the Universal Declaration development process,

comparisons were made among existing codes of ethics for psychologists from around the world to identify commonalities in ethical principles and values; ethical principles and values espoused by other disciplines and communities also were examined; internationally accepted documents such as the Universal Declaration of Human Rights (United Nations, 1948) were reviewed to delineate their underlying moral imperatives; and Eastern and Western history of modern-day ethical principles and values were explored. Furthermore, speaking to the consultation component, the research-based framework and drafts of the document were presented for review and discussion over a six-year period at several international and regional conferences of psychology held in many parts of the world (e.g., Argentina, Austria, Canada, China, Czech Republic, Greece, India, Jordan, Singapore, Spain). Still further, speaking to the representation and inclusiveness component, the Universal Declaration was developed by a working group which included scientists and practitioners in psychology representing major regions and cultures of the world and which worked under the auspices of three large international organisations of psychology (namely, the International Association of Applied Psychology, the International Union of Psychological Science, and the International Association for Cross-Cultural Psychology), consulting with the membership or leadership of these organisations at different points in time throughout the process.

Cross-cultural psychology has provided substantial evidence for the universality of many psychological phenomena Lonner (1980). For example, all individuals have the basic processes needed to develop, learn, and perform speech, technology, role-playing and norm observance; they share common sensory, perceptual, and cognitive processes. We know of no studies that reveal the absence of any of these basic psychological process in any cultural group. However, despite the existence of these common processes, there are obviously vast group and individual differences in the development and the expression these shared underlying processes. Following are some examples of findings of psychological universals in a number of behavioural domains.

Research on human abilities (e.g., Irvine & Berry, 1988; Mishra & Berry, 2017) has shown that all basic abilities are found in all populations, but they vary in their development in ways that are often considered to be adaptive to the ecological demands of living in a particular ecosystem. These include categorization, memory, analysis/synthesis, and logical reasoning. Their development is often aided by various indigenous cultural socialisation practices during childhood.

Similarly, work on attitudes towards social change and 'modernization' (e.g., Berry, 1980) has shown that views regarding what is thought to be 'modern' exist in all populations, but that there is a very large variation in them, ranging from a positive orientation to changing their ways of living, to strong opposition in some other societies. The research on acculturation strategies and globalisation (Berry, 2005) may be seen as part of this tradition, in which individuals express their preferences about how they would like to live with the two or more cultures that they are in contact with. This research has generated some possibly common principles of acculturation on which intercultural relations may take place (Berry, 2017).

Research on personality has shown structural similarities across cultures, as well as the usual individual differences within societies. There is now substantial evidence for the universality of some core features of personality, particularly with respect to the 'Big Five' (Allik, Realo, & McCrae, 2013). or a 'Big Six' (Cheung, et al., 2001).

Research on motives (Grouzet, et al., 2005) has also shown structural similarities across societies. This is also the case for values in the work of Schwartz (2017) and of Inglehart and Welzel on the World Values Survey (World Values Survey Association, 2022). This latter shows two dimensions within which most societies can be situated: traditional/secular and

survival/self expression. Overall, the evidence shows that there are some basic similarities in the structure of human values across cultures.

In summary, there is now much evidence to claim that there are universals in many psychological domains. This psychological evidence, as well as that from anthropology, biology and sociology, provides a solid basis for developing and claiming universality for ethical principles.

Ethical Universalism

In my view, the Universal Declaration of Ethical Principles for Psychologists (2008) is very much consistent with the universalist perspective in cross-cultural psychology, as well as in anthropology and sociology:

- The statement accepts basic principles as common to all human interaction.

- It proposes that differential cultural experiences will generate variability in the development and expression of these principles. It accepts that the culturally-defined professional and research roles of psychologists will further differentiate the expression of these principles in the appropriate cultural settings.

- The statement provides a shared moral framework to guide psychologists worldwide, by articulating a generic set of moral principles to be used as a template, and universal standards of ethical principles and values.

- It also accepts that there are cultural variations in social and cultural contexts, and provides assistance to develop and revise country-specific codes and standards.

- Importantly, it respects diversity in all its forms, including the customs and beliefs of cultures, groups, communities and individuals. In terms of the alternative positions, the Universal Declaration avoids the twin dangers of over-prescribing or constraining ethical behavior (as in absolutism), or over-tolerating ethical variations in the world-wide practice of psychology (as in relativism).

Conclusion

I conclude that the Universal Declaration of Ethical Principles for Psychologists (2008) qualifies as truly universal, in the sense elaborated by theory and empirical research in cross-cultural psychology. It does not attempt to stipulate invariant practice, but takes the meanings and norms of cultural communities into account.

One remaining question is related to psychological research and practice in multicultural societies. The field of cross-cultural psychology is concerned with cultural and behavioral variation not only across, but also within societies. Can this universalist approach be applied to cultural variations within a society among different ethnocultural communities? How can these diverse communities seek to represent their cultural needs within a national psychological association and its codes of practice?

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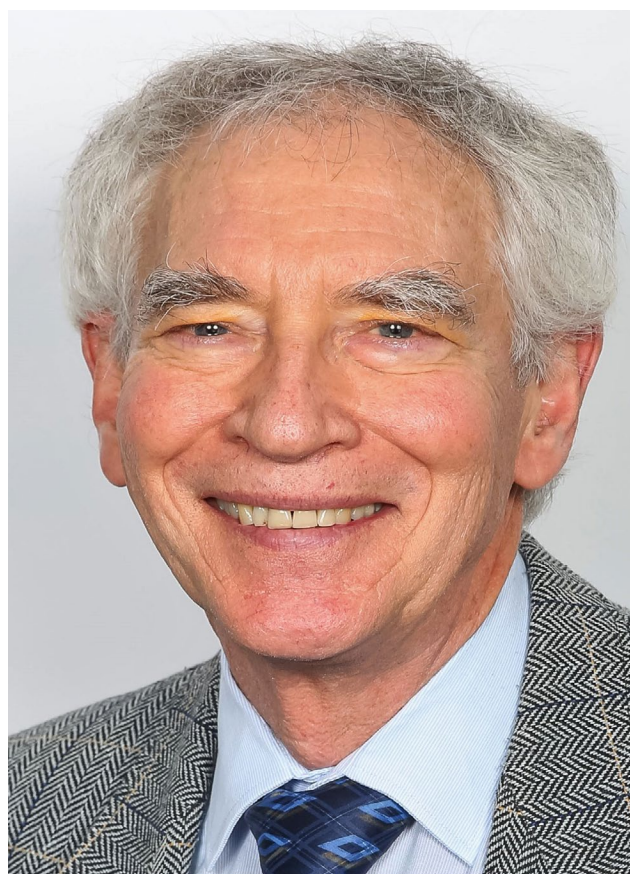
The Universal Declaration of Ethical Principles for Psychologists' Contribution During the Drafting of the Australian Psychological Society's Code of Ethics

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Abstract

This paper focuses on the role the Universal Declaration of Ethical Principles for Psychologists (Universal Declaration) played during the preparation of the 2007 Australian Psychological Society's Code of Ethics (Code). The Task Group (Group) undertaking the review had two interconnected aims that are relevant for this paper. The primary aim was to ensure that the Code would be useful to Australian psychologists working and serving clients in a globalized world and a multicultural country. The Group planned to address this by adopting Respect for humanity as one of the Code's general principles because it underlies respect for diversity in general, and culture specifically. Doing this, however, undermined the Group's efforts to achieve its secondary aim, which was to specifically refer to Aboriginal and Torres Strait Island people. Mentioning one group, even with the best of intentions, in the Code would contradict the central idea that psychologists should respect the humanity of every person without reference to other human constructs (e.g., race) or characteristics (physical or psychological). The Group received the draft Universal Declaration after it had made these decisions but nevertheless found the draft Universal Declaration useful as it provided it with a rigorously developed benchmark reflecting the principles and thinking of psychologists from across the world. After comparing the draft Code and the draft Universal Declaration, the Group concluded that the Code provided guidance to psychologists delivering services to clients from other cultures and that it was appropriate to refrain from mentioning any specific group in the Code.

Keywords: ethics, ethical code, universal declaration, ethical principles, psychological ethics

Australian Code of Ethics cont.

The events discussed in the paper took place around 2005, but to provide a context for the discussion I will provide a brief review of the development of the Code of Ethics of the Australian Psychological Society. The Australian Overseas Branch of the British Psychological Society (Branch) developed and published the first Australian Code of Ethics (Code) in 1949. The fledging Australian profession and psychologists were wrestling with specific ethical issues in the aftermath of the Second World War (Cooke, 2000) and the aim of the Branch was to provide ethical guidance to psychologists about how to deal with these specific issues (Allan, 2021). In contrast to their American counterparts (see Bixler & Seeman, 1946; Hobbs, 1948; Sargent, 1945; Sutich, 1944) and the American Psychological Association (APA, 1952), those drafting the Australian Code believed that the situation was so urgent that they did not consider what theory they would use or undertake research identifying ethical principles they would base the Code on. The Australians did consider a draft code of the Minnesota Society for Applied Psychology (Minnesota Society for Applied Psychology, 1947) had developed, but otherwise their approach was pragmatic and narrowly focused on guiding psychologists on how to address the specific ethical issues that had prompted the drafting of the Code (Allan, 2021). Those drafting this Code were literally thousands of kilometers apart and in several different time zones at a time when travel by train or boat were the most practical forms of inter-city travel. Meeting in person was therefore difficult especially in the austere post-war years and consequently most, if not all, communication took place by post (Cooke, 2000). The concept globalization would therefore have been beyond the contemplation of those drafting this code. Of note for this paper is that those who drafted the Code were, as far as I can establish, all people coming, or whose ancestors had come, from the United Kingdom and who had settled in Australia since the 18th century. The 1949 Code therefore reflected the mid-20th century Anglo-Saxon social and cultural views of the vast majority of Australians at the time and no regard was given to the reality that some psychologists and clients might not be Anglo-Saxon. Further no regard was given to the culture of Aboriginal and Torres Straits (Aboriginal) people who settled in Australia about 60 000 years ago. They form distinct family or language groups (Australian Bureau of Statistics, 2022) who despite being geographically separated and adhering to their own unique cultural obligations, nevertheless share common features (e.g., a strong connection with the country their ancestors come from and adherence to their traditional kinship structures, law, values and customs; Dudgeon et al., 2014).

The Branch realized that the 1949 Code had limitations and started discussing revising it in 1950, but it took until 1960 to publish a new code (Allan, 2021). One reason for this lapse of time was that those involved in drafting the 1960 Code were more reflective and consultative (including considering the Ethical Standards of the American Psychological Association (APA, 1959) and made a deliberate attempt to broaden the scope of the Code (Cooke, 2000). The 1960 Code was therefore vastly different from its predecessor. One of its prominent features was that it consisted of ten general principles of professional conduct and specific standards thereby establishing the format later Australian Codes would have (Allan, 2021).

Two events primarily led to the publication of the 1968 Code. First, the British Psychological Society relinquished control of the Branch at the end of 1965, and it became the Australian Psychological Society (APS) on 1 January 1966. The APS engaged in a process of developing its governance structure and this included reviewing the 1960 Code and drafting its own code. Second, the state of Victoria's government became the first Australian jurisdiction to pass legislation to regulate psychologists (Cooke, 2000; Mills, 1966). Australian psychologists in the wake of this development feared that they would lose regulatory control of the profession and the APS decided that the best way to manage this risk was to draft a code

that could be used by Victoria and other states to regulate psychologists (Nixon, 1968). The drafters of the Code deliberately used a format and drafting style that would make the Code attractive and functional for regulators and courts to use without compromising the values and needs of psychologists and their clients (Cooke, 2000). Drafters of all the subsequent Australian Codes followed this approach of their 1968 Code predecessors even though it made their Codes somewhat legalistic. The APS's strategy was, however, successful because in subsequent years several States gave their Psychologist Registration Boards the option of using the APS Code (e.g., section 21(5) of the Psychologists Registration Act [WA], 1976) to regulate psychologists. Courts furthermore acknowledged and enhanced the authority of the APS Codes by holding that the "APS code was binding, not by force of a statute, but because reputable psychologists chose to comply with it" (Psychologist Registration Board v Robinson, 2004, 35).

The reasons why the 1968 Code was only published two years after it was adopted in 1970 is unclear, but the delay most likely reflects APS members' dissatisfaction with it. Those who drafted the Code were primarily intent on producing a Code that would meet the needs of regulators and courts and it is essentially a reformulated shorter version of the 1960 Code aimed at covering all possible contingencies without being too restrictive (Cooke, 2000). It therefore reflected neither the changes in thinking in law and ethics nor the changes in the nature of psychological practice with more psychologists entering private practice (Allan, 2021). Individual members and groups of APS members therefore started a systematic process of preparing to draft a new code in 1972 by exploring and discussing fundamental legal and ethical issues during debates at annual conferences, publishing peer reviewed papers and comprehensive reviews of the literature, and undertaking a long and comprehensive consultation process (Allan, 2021). Allan (2021) refers to this as a period of consolidation because Australian psychologists during this time investigated and debated several fundamental

ethical issues for the profession, notably regarding autonomy and privacy in a range of settings (see Allan et al., 2018, for a review of some of these publications).

The 1986 Code was therefore well considered and forward looking in respect of these issues and provided a clear statement of the general principles that underlie the Code (i.e. Responsibility, Competence and Propriety). The mindset of the drafters was nevertheless still Anglo Saxon and therefore a limitation of the 1986 Code was that it failed to provide enough guidance to Australian psychologists who were becoming more aware of their social responsibility and the role of culture within psychology (see Davidson, 1988, 1995; Davidson & Sanson, 1995).

The most pressing need regarding culture at the time was the lack of Aboriginal and Torres Strait Island psychologists and lack of culturally safe psychological services to Aboriginal people. Exact data for the time are not available, but currently about 0.8% of psychologists identify themselves as Aboriginal people (Psychology Board of Australia, 2020) and about 3.26% of Australians identify themselves as descendants of Aboriginal people (ABS; Australian Bureau of Statistics, 2022). The APS responded to concerns about the lack of Aboriginal psychologists and appropriate services to them at several levels, including by developing and adopting an ethics document titled Guidelines for psychological research with Aboriginal and Torres Strait Islander People of Australia (Australian Psychological Society, 1995).

One of several factors that prodded the APS to undertake the review that led to the publication of the 1997 Code was psychologists' uncertainty about the relationship between these (and other) Guidelines and the Code (Allan, 2021). Other factors included the publication of the American Psychological Association's Ethical Principles of Psychologists and Code of Conduct (APA, 1992) and further changes to the governance structure of the APS. The review of the 1986 Code itself was limited and Allan (2021) describes the 1997 Code as "an editorial revision of

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the 1986 code" (p. 83), but it nevertheless introduced some significant changes. In the Preamble of the 1997 Code, the APS for instance made it clear that the ethical guidelines compliment the Code by clarifying and amplifying the application of the principles of the Code to facilitate their interpretation and that psychologists "acting inconsistently with the Guidelines will bear the burden of demonstrating that … [their] … professional conduct was not unethical (APS, 1997, p. iii). Allan (2021) reports that owing to mostly external developments the 1997 Code was reviewed by the Ethics Committee in 1999, 2002 and 2003 confusing psychologists and those who had to apply it and raising questions as to whether it was fit for its purpose.

Relevant Problems with the 1997 Code of Ethics

The 2004-2005 Ethics Committee debated the 1997 Code's face validity, relevance (see Garton, 2004; Sinclair et al., 1987) and functionality (see Louw, 1997, 1997b) at its meeting on 24 November 2004. The Committee chaired by the author identified several factors that limited the usefulness of the code in the 21st century, of which two partially overlapping issues are relevant for this article.

Firstly, the 1997 Code did not reflect the globalization taking place in the world and within the profession at the time (Allan, 2010). An important geopolitical feature of the early 21st century was that Australia was emphasizing global and regional collaboration and entering into agreements with other countries to put this into practice. National professional bodies in the signatory countries were encouraged, and sometimes compelled, to develop common standards (see Allan, 2010, for a more comprehensive discussion). Other developments independently led psychologists to realize the importance of identifying, and if necessary developing international ethical standards. Psychologists were for instance increasingly migrating or working overseas and technological developments were starting to make it possible for them to provide services across national boundaries.

Secondly, the 1997 Code appropriately reflected Australian law and social norms, which in turn were influenced by the majority group in the country (Allan, 2010, 2011). The 1997 Code and its predecessors have therefore consistently reflected the most prominent culture in Australia, which was Anglo-Saxon. The Australian Codes had therefore never reflected the Aboriginal culture or the cultures of migrants who had arrived from Africa, Asia, Europe and the Middle East since the Second World War and did not share this Anglo-Saxon cultural background. The Ethics Committee did not have exact data on the ancestry of Australian psychologists or their clients, but in the 2001 census 21.9% of respondents reported being born overseas (Australian Bureau of Statistics, 2001) and the anecdotal evidence indicated that nearly a half of the adult population had a parent born overseas. There was, and still is no clarity about the cultural breakdown of psychologists, but even in 2020 only 9.1% of psychologists had an initial qualification in psychology from outside Australia (Psychology Board of Australia, 2020). The Ethics Committee also received informal reports from psychologists working with immigrants telling them that many of those they were providing psychological services to were traumatized and/or displaced people coming from war torn regions. These clients posed unique therapeutic and ethical challenges to those providing a psychological service to them. The Ethics Committee concluded that whilst it was inevitable that the Australian Code would be grounded in Anglo-Saxon culture as long as it was the dominant culture, the justice principle nevertheless required the APS to ensure that its Code give appropriate guidance to psychologists working in a multicultural country to provide culturally fair and appropriate services to people from every cultural group, including those who identified as Aboriginal.

Upon completion of its discussion the Ethics Committee recommended to the APS Board of Directors that it should appoint a task group to undertake a comprehensive review of the Code and draft a new Code. The Board of Directors accordingly appointed

a Task Group (Group) with the author as chair in April 2005 (Allan & Symons, 2010).

Aims of the Task Group and its Preparatory Work

The Group aimed to draft a uniquely Australian and forward-oriented Code that would nevertheless remain true to its relevant and functional roots and specifically would preserve the principle-based approach of the previous version of the Code (Allan, 2013, 2015; Allan & Davidson, 2013). The primary aim of the Group that is relevant to this article was that it wanted to ensure that the new Code would provide guidance to Australian psychologists irrespective of where in the world they practiced and irrespective of the culture of their clients. The Group recognized that this required it adopting a pluralistic approach that accepted that both psychologists and their potential clients might hold a variety of different moral views about the acceptability of behavior (see Kekes, 2001; Kerridge et al., 2009; Wolf, 1992). A secondary aim of the group was to investigate whether it was possible to recognize the unique status of Aboriginal people as the first people in Australia within the new Code rather than by way of an Ethical Guideline.

The Group concluded during its preliminary discussions that in endeavoring to develop a code that would be functional in a global world and a multi-cultural society it could not adopt a relativistic approach. It was apparent that even if the Group could identify the cultural values of every psychologist and potential client any attempt to accommodate those differing values in one code would lead to a code that was so general that it would be meaningless and provide minimal guidance. The Group also concluded that the timeframe within which it was working prevented it from seeking points of agreement between the different values systems and trying to reconcile the differences (see Allan, 2016 for a discussion of the pluralistic approach). The Group furthermore found little direct guidance in the academic, professional and grey literature and ethical documents it consulted that was useful in understanding how it should go

about introducing globalization and multiculturalism in the Code. The Group nevertheless had access to an analysis (of which a revised version was later published in Allan, 2008) of the ethical principles common to the ethical codes and meta codes then available in English (see Table 1).

Table 1: Ethical Codes and Meta-Codes the Australian Psychological Society's Task Group Considered in 2006

Aotearoa/New Zealand Code of Ethics (2002)
British Psychological Society Code of Conduct, Ethical Principles and Guidelines (1993)
Canadian Code of Ethics for Psychologists (2000)
European Federation of Professional Psychologists Associations, Meta-Code of Ethics (1995)
South African Psychologist Board Ethical Code of Professional Conduct (2002)

This analysis led the Group to conclude it could solve its concern regarding the usefulness of the Code within a global and multicultural context by adopting Respect for humanity as one of the general principles of the Code as it underlies respect for diversity in general, and culture specifically (Davidson, 2010). This principle requires psychologists to respect the humanity of people without reference to their ancestry, culture, decent, ideology, religion or physical or psychological characteristics. The Group noted that the Respect for the humanity principle has a long history in psychology (for a discussion see Allan, 2013). The Group recognized that it was inevitable that different cultures would prioritize the sub-principles of the Respect for humanity ethical principle differently, but did not see this as a problem provided the Group formulated the general principle and its explanatory statement so that it allowed for such differences. The Group nevertheless wished to find a way to make it clear that psychologists should respect the heterogeneity of all cultural groups within Australia as well as the heterogeneity amongst Aboriginal people, and the method it used to do this will be discussed later.

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A consequence of the Group's decision to emphasize respect for humanity as a method of accommodating globalization and multiculturalism in the Code was that it became difficult to achieve its secondary aim namely, to recognize the unique status of Aboriginal people as the first people in Australia within the new Code. The Group after several lengthy debates reluctantly accepted that all things being equal, the soundest and therefore the best approach would be to refrain from mentioning any group, including Aboriginal people, in the Code. During its deliberations the group considered four points. First, the Respect for humanity principle required psychologists to respect the dignity of all people and therefore people of all cultural communities. Mentioning one group, even with the best of intentions, would contradict the central idea that psychologists should respect the humanity of every person without reference other human constructs (e.g., race) or characteristics (physical or psychological). Second, the Group could not rule out with certainty the possibility that singling out one specific group within the Code would not have unforeseen unintended negative consequences (see Galeotti & Zizzo, 2014; Tripodi, 2017) that it might not be able to manage. Third, other codes it reviewed did not mention specific groups and this was also true for the Canadian Psychological Association (CPA, 2000) who faced the same situation as the APS when it drafted its 2000 Code of Ethics for Psychologists. Finally, the approach of those drafting Australian Codes has since1968 been to prepare documents that would be useful to regulators and courts, and this required drafters to safeguard the clarity of the Code by defining key constructs and making it internally consistent. Focusing on a specific group would be difficult within the drafting constraints of a code, but possible within ethical guidelines based on that code (see Allan, 2011). As the APS had already published an ethical guideline for the provision of service to Aboriginal people (APS, 1995) that forms an integral part of the Code it appeared redundant, and even possibly patronizing, to refer to Aboriginal people within the Code as well.

The Group nevertheless wished to find a way to make it clear that psychologists should respect the rights of Aboriginal people as the original Australians, the heterogeneity of all cultural groups within Australia and specifically the heterogeneity of Aboriginal people. The Group therefore decided to replace the wording of the principle Respect for humanity to Respect for the rights and dignity of people and peoples in the final version of the Code (APS, 2007, p. 9). This formulation implicitly recognized the rights of Aboriginal people and the dignity of all humans.

The Universal Declaration

The Group nevertheless continued seeking confirmation that its approach to address globalization and multiculturalism in the Code was appropriate. It was therefore pleased when it received a draft version of the Universal Declaration of Ethical Principles for Psychologists (Universal Declaration) late in 2005 or early in 2006 – the first draft of the Universal Declaration was released for consultation by the Ad Hoc Joint Committee (Committee) for the Development of the Universal Declaration of Ethical Principles for Psychologists in June 2005 (see Gauthier, 2006, for complete text of first draft), which was followed by the release of a second and a third draft in June 2007 and May 2008, respectively (see Gauthier, 2008a, for complete text of second draft, and Gauthier, 2008b, for complete text of third draft). The Group noted that the document was still only a draft, and not a code of ethics as such, but nevertheless decided to use it for several reasons. First, the rigorous method the Committee used in developing the Universal Declaration included consulting psychologists from non-English speaking Western countries (see Gauthier, 2006). Second, several of the Committee's members were psychologists from non-English speaking Western countries and represented all five continents (Gauthier, 2006). Third, the aim of the Committee was to develop a generic set of moral principles that would serve two purposes. Working groups of psychological associations like ours could use it when they develop or revise their own codes of ethics. Further,

international psychology bodies such as the International Association of Applied Psychology and the International Union of Psychological Science could use it as a universal standard against which to evaluate the ethical and moral development of psychological services worldwide (Gauthier, 2006). Fourth, the Committee's aim to develop ethical standards that would be "relevant to local communities and indigenous values and to natural and cultural differences" (Gauthier, 2005, p. 12) was akin to what the Group was trying to achieve. Fifth, the Group in drafting the Code shared the Committee's ideal to develop a set of universal principles that "provides a moral framework of universally acceptable ethical principles based on shared human values across cultures" (Gauthier et al., 2010, p. 180). Finally, the Committee's aim in developing the Universal Declaration was to provide a moral framework that groups developing or revising codes of ethics could use to determine the appropriateness of the ethical principles in those codes (Gauthier, 2006).

Contribution of the Universal Declaration

The Group therefore used the Universal Declaration as a rigorously developed benchmark for it to establish whether the principles it intended using, and the thinking behind them, reflected the views of psychologists from across the world. The most direct contribution of the Universal Declaration was two-fold. First, it gave the Group insight into how a group of psychologists with knowledge of ethics from right across the world and who do not normally publish in English understand, and think, about the ethical principles of psychology. Second, it gave insight into the ethical principles that are acceptable to psychologists across cultures and the world. The Group was comfortable that the Committee's (Gauthier, 2006) formulation and explanation of the ethical principles reflected its own understanding of the ethical principles of the profession. This reassured the Group that Australian psychologists following the Code would be well-equipped to deal with ethical issues even when they provided psychological services outside Australia or to people whose culture differed from

their own within Australia. The Group was specifically reassured when it noted that principle I of the draft Universal Declaration was Respect for the dignity of all human beings (Gauthier, 2006) because it confirmed that its decision to make Respect for the rights and dignity of people and peoples a general principle was appropriate in a Code focused on globalization and multi-culturalism.

The second, and less direct influence of the Universal Declaration was related to the Groups' decision not to refer to or define the concept culture or refer to any specific culture, including Aboriginal culture, in the 2007 Code. The Group made this decision for the reasons set out above, however, it found support for its position in various sections of the Universal Declaration, especially in the preamble to the Respect for the dignity of all human beings principle. Phrases such as that this principle reflects the "inherent worth of all human beings, regardless of perceived or real differences in social status, ethnic origin, gender, capacities, or other such characteristics" (Gauthier, 2006, p. 3) and "includes moral consideration of and respect for cultural communities" (Gauthier, 2004, p. 3) strengthened the Group's view that it would be inappropriate to single out one specific group even though it understood the symbolic reasons put forward by those who argued for doing that.

Conclusion

The Group was already well advanced in deciding how it would meet the relevant aims it had for the new Australian Psychological Society' Code of Ethics (2007 Code) when it first became aware of the draft Universal Declaration. The Group nevertheless used the Universal Declaration as a benchmark to determine whether its draft Code would be useful to Australian psychologists working and serving clients in a globalized world and a multicultural country. This comparison reassured the Group that ethically knowledgeable psychologists from around the world used the same principles and reasoning it had used to ensure that the 2007 Code would be functional for Australian psychologists working in a globalized and a multi-cultural context.

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Code of Ethics of Guatemala Based on the Universal Declaration of Ethical Principles for Psychologists

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Abstract

This article provides an overview of the creation of the code of ethics of the College of Psychologists of Guatemala in 2011, which is a milestone in the development of the practice of psychology as a regulated profession in the country. Emphasis is placed on how the Universal Declaration of Principles for Psychologists (UD, 2008) became the main document of reference for the development of the Guatemalan Code of Ethics and how the ethical principles described in the UD were translated into ethical guidelines and standards of conduct. Guatemala was the first country in the world to use the UD as a template to create a national code of ethics for psychologists. The Code of Ethics of Guatemala has an aspirational character as the UD demands. It also responds to the need to be culturally sensitive. It is the product of collective participation, making it a valuable tool for the support of ethical conduct in the practice of the profession in the country. This paper also offers perspectives to continue advancing and developing the Code in such a way that it contributes to the different ethical dimensions of professional practice in the different fields of applied psychology, including training, practice, supervision, and research.

Keywords: psychology, ethics, code of ethics, universal declaration, Guatemala

Ana María Jurado

Historical and Cultural Context

To understand the relevance of developing a code of ethics for psychologists in Guatemala and the challenge of developing such a code, it is of the utmost importance to understand not only the multicultural, multiethnic and multilingual context of the country but also the historical and socio-political context in which psychology as a profession evolved and a

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national body legally mandated by the Government of the Republic of Guatemala to regulate the practice of psychology was created.

Training in professional psychology in Guatemala began as early as 1948 (Aguilar & Recinos, 1996; Jurado, 2021). However, the body legally responsible for the application of psychology as a profession in the country (i.e., the Colegio de Psicólogos de Guatemala – in English, College of Psychologists of Guatemala) was not created until 2007. The College was founded with the mission of "unionizing" (i.e., bringing under the same umbrella) all the professionals in the behavioral sciences to legitimize the practice of their profession, given that previously, psychologists had joined the College of Humanities (Jurado, 2021; Klie & Grazioso, 2020).

To establish the College of Psychologists of Guatemala was quite an achievement in that it took leading professionals committed to the task more than four years of teamwork to reach this goal. The establishment of the College provided psychology as a profession with the legal support needed to regulate the professional activities of psychologists in Guatemala. As such, it was a highly important and

significant development for psychology as a profession. In accordance with the law (i.e., the regulations that apply to all the professional associations of the Republic), the College has four bodies: (i) a General Assembly; (ii) a Board of Directors;(iii) a Court of Honor] (i.e., a committee on ethics); and (iv) an Electoral Court. The membership of each body is renewed every two years.

Development of the Code

Recognizing that there was no code of ethics at all to provide ethical guidance to practicing psychologists and that it was a serious gap in the practice and regulation of the profession, the first Board of Directors and Court of Honor undertook to develop a code of ethics. Previous efforts to create and implement a code had failed because none of them were legally supported (see Jurado, 2021, for an overview of those attempts). This time, however, the situation was quite different: the College of Psychologists of Guatemala had the legal backing needed to proceed and succeed.

The creation of a code of ethics for psychologists in Guatemala was a priority for the members of the first Court of Honor of the College. They assumed their new duties as members of the Court in January 2009 and they initiated the process of developing a code of ethics the following month (i.e., in February 2009). They first drafted a work plan that would be modified as needed throughout the process. Objectives and timelines were defined. Members of the Court began to review national ethics codes from other countries, including Chile, Colombia, Mexico, Dominican Republic, Costa Rica, El Salvador, Canada, New Zealand and the United States of America. During this process, communication was established with Dr. Andrea Ferrero of the University of San Luis, San Luis, Republic of Argentina for the purpose of obtaining guidance and advice. It was then that Dr. Ferrero shared with the members of the Court of Honor of the College the document titled Universal Declaration of Ethical Principles for psychologists and psychologists (hereinafter also referred to as the UD;

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2008) and recommended it adoption as moral framework for the elaboration of the Guatemala code. Dr. María del Pilar Grazioso de Rodríguez was the liaison between the Court of Honor of the College and Dr. Andrea Ferrero.

In June 2009, during the XXXII Interamerican Congress of Psychology held in Guatemala under the auspices of the Sociedad Interamericana de Psicología (SIP - Interamerican Society of Psychology), the leaders of the College of Psychologists of Guatemala and the members of the Court of Honor met with Dr. Ferrero and Dr. Janel Gauthier who had chaired the international working group that developed the UD. They were interested in obtaining their advice for the project. It was then that the College decided to adopt the ethical principles of the UD as a moral framework to draft its code of ethics. From this meeting, a work plan was elaborated and carefully followed. It began with the review of the UD and related documents.

The professional meeting held during the 2009 SIP congress provided the opportunity to learn about the UD (2008) and the culture sensitive model developed by Gauthier, Pettifor, & Ferrero (2010) for the application of the UD to the creation of a national code of ethics. It also motivated leaders of the Guatemalan College of Psychologists and the members of the Court of Honor to study the UD and consider it for adoption with the support of Gauthier and Ferrero. Following this initial exchange, the document was studied, reflected on and discussed. So was the document drafted by Gauthier et al. (2010) which provided a culture-sensitive model for the application of the UD in the development a culturally sensitive code of ethics. The team decided to use the Universal Declaration as a moral framework and initiated a process of reflection in which its content (i.e., the ethical principles and the associated ethical values) and the articulation of standards of conduct based on the moral framework of the UD were discussed.

Dr. Gauthier provided us with a draft version of the article titled "The Universal Declaration of Ethical Principles for Psychologists: A Model with Cultural

Sensitivity for the Creation and Review of a Code of Ethics", which was later published in Ethics & Behavior (Gauthier, et al., 2010). Questions to consider when creating or reviewing an ethics code presented in the draft article. Each one of them was addressed in order to identify and clarify the issues that would help develop a culturally sensitive code of ethics.

Members of the Court of Honor worked in groups of two. Each group reviewed and studied one of the four ethical principles described in the UD and presented their work to the whole Court. These presentations provided the Court with the opportunity to discuss the ethical principles and ethical values associated with each principle as described in the UD as well as their applicability to and relevance for Guatemala and the drafting of standards of conduct for psychologists who practice psychology in Guatemala. These reviews, presentations and discussions were conducted from September 2009 to February 2010. During the same time period, a survey conducted to obtain information about the ethical dilemmas faced by psychologists in Guatemala and get their comments about the UD. This survey was sent by email and delivered physically by conventional postal delivery services to all members of the College, along with a copy of the UD.

In January 2010, following suggestions made by Dr. Ferrero, a new work plan that included the following actions was delineated. First, newsletters were to be drafted and delivered electronically by email and physically by conventional postal delivery services to: (i) publicize the development of the Code of Ethics; (ii) provide information on key related issues that would allow a better understanding of the ethical principles used to draft the Code of Ethics; and (iii) raise awareness of this process. Second, workshops were to be organized in four regions of the country to publicize the progress on the elaboration of the Code of Ethics, as well as sensitize and obtain feedback about the development of the Code from professionals of different areas of practice in psychology in four regions of the country: (i) south central region in the Capital City of Guatemala, (ii) northern region

in the city of Cobán; (iii) western region in the city of Quetzaltenango; and (iv) northeastern region in the city of Chiquimula.

Guides providing guidance for running these workshops were developed to help workshop facilitators to obtain valuable feedback on a first draft of the Code. Specifically, feedback was sought to verify the clarity and relevance of the proposed standards of conduct and obtain suggestions about how to improve on the draft of the Code. The information gathered during these four workshops were presented at subsequent sessions (i.e., meetings) of the Court of Honor for analysis, consideration and decision about proposed changes. The foregoing led to corrections and revisions of the first draft the Code. Again, content was reviewed, discussed and new concerns were addressed.

In June 2010, Dr. Andrea Ferrero accepted an invitation from the Court of Honor to come to Guatemala to provide advice on the process being followed to develop the Code of Ethics. Various activities were conducted with different groups of professionals during her visit. Firstly, a meeting was held with the Court of Honor. During this meeting, an update on the work done up to that point was provided to Dr. Ferrero and guidelines for the following steps of the process were established. Secondly, two debate workshops were held under the direction of Dr. Ferrero. Professionals from various areas of practice in psychology were invited to attend these workshops. Thirdly, Dr. Ferrero gave a lecture titled "The impact of the Universal Declaration of Ethical Principles for Psychologists and psychologists in the Code of Ethics of Guatemala." The lecture was aimed at practitioners in psychology. Fourthly, a closing session designed to reflect on the work carried out with the consultant was held.

Once the external advisory phase of the process of developing the Code of Ethics was completed, a work plan for the final phase of the process was established. This included: (i) review and inclusion of the consultant's observations based on the follow-up

document, prepared and presented by her; (ii) reformulation of each of the principles, and contextualization based on the suggestions and reflections made during the process; (iii) presentation, background, procedure and preparation of the glossary; and (iv) proofreading the document (i.e., checking the text, correcting minor errors and inconsistencies in things such as punctuation and capitalization, checking for style and formatting issues) before it is submitted for consideration to the Assembly of the College of Psychologists of Guatemala.

A second draft of the Code was developed and submitted for feedback to various groups of psychologists located in different parts of the country (namely, the central, southern, northeastern, and western regions). This draft was further revised in light of the comments and suggestions received.

The final draft of the Code of Ethics of the College of Psychologists of Guatemala was approved at the extraordinary General Assembly held on October 25, 2010. It was published in 2011 (Colegio de Psicólogos de Guatemala, 2011). A grant from the Guatemalan Chapter of the Interamerican Society of Psychology to the College of Psychologists of Guatemala served to print the Code and disseminate it to all the members of the College.

The Code of Ethics of the College of Psychologists of Guatemala, as approved in 2010 and published in 2011, was organized around four ethical principles: I. Respect for the Dignity of Persons and Peoples; II. Competent Care for the Welfare of Others; III. Integrity in Relations; and IV. Professional and Scientific Responsibilities to Society. Each principle section began with a statement of those values that were included in and gave definition to the principle. Each values statement was then followed by a list of ethical standards that illustrated the application of the specific principle and values to the activities of psychologists. The standards range from minimal behavioral expectations to more idealized, but achievable, attitudinal and behavioral expectations. A translation of the Universal Declaration of Ethical Principles

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for Psychologists (2008) into Spanish was provided as supplementary material in an annex attached at the end of the Code.

Comment

It is important to highlight the fact that the participation of various groups in the community of psychology professionals was sought and obtained throughout the process used to create the Code. As such, the development of the Code was collective endeavor, and the Code became a product of it. Furthermore, the groups that worked on the development of the Guatemalan ethics code comprised professionals from various areas of psychology and from different parts of the country. The level of inclusiveness in the process used to develop the Code made it possible to obtain valuable contributions to the understanding of the ethical principles described in the UD in light of the complex Guatemalan society.

Guatemala is a multi-ethnic and multilingual country. It is divided into four "culture groups" – the Mayan, Ladina, Xinca (Xinka) and Garífuna – with 25 "ethnic groups". The UD (2008) was adopted as a moral framework to develop the Guatemalan Code of Ethics because it responded to the need to develop a code of ethics that is culturally sensitive and respectful of the cultural diversity existing in Guatemala. It is stated in the Preamble of the UD that "Application of the principles and values to the development of specific standards of conduct will vary across cultures, and must occur locally or regionally in order to ensure their relevance to local or regional cultures, customs, beliefs, and laws." (UD, 2008, Preamble, para. 4). The emphasis on respect for cultural differences and the need to consider those differences in the application of the principles and values to the development of specific standards of conduct made the UD a coherent and solid moral framework for elaborating the Code.

Another important characteristic of the approach used to develop the Guatemalan Code of Ethics was the use of steps (i.e., phases or stages). The adoption of a structured stepwise approach to the

development of the Code helped to produce an effective assessment of needs and a code that meets the identified needs in a way which is appropriate to the Guatemalan socio-cultural context.

Meetings with working groups in different parts of the country throughout the development process to discuss the ethical principles and values described in the UD, the proposed moral framework and structure for the Code, and the various drafts of the Code itself made it possible to develop a code that would provide Guatemalan psychologists with the ethical guidance that they were looking for and in a language that speaks to them.

The ethical principles described in the UD were thoroughly studied and analyzed not only from a cultural perspective, but also from a philosophical perspective, which led to a deeper understanding of the content of the UD before drafting the Code. Subsequently, considering the ethical principles and associated values described in the UD and the ethical standards found in ethics codes consulted prior to the drafting of the Code, professional behavioral standards that illustrated the application of the specific principle and values to the activities of psychologists were developed. It is stated in the UD that "The Universal Declaration articulates principles and associated values that are general and aspirational rather than specific and prescriptive" (UD, 2008, Preamble, para. 4). As such, the UD provided a structure and a wording that made it possible to contextualize the ethical standards of the Code and, thus, it did enrich the prescriptive perspective of the Code.

From the start, it was understood that the ethical principles and associated values described in the UD would serve as a basis for the development of specific standards of conduct that are relevant to and respectful of the different Guatemalan cultures, customs, and beliefs. This is how the Guatemalan ethics code and its respective ethical standards were developed.

Dissemination of the Code

Since the publication of the Code of Ethics of the College of Psychologists of Guatemala in 2011 (Colegio de Psicólogos de Guatemala, 2011), continued efforts have been made to promote the Code in different training and professional settings/contexts and make it known to all the individuals involved in professional training and practice in psychology. When psychologists join the College of Psychologists of Guatemala as new professionals, they receive a copy of the Code and are usually provided with an overview of the Code and given a lecture about it. In addition, lectures or workshops are given to groups interested in learning about the Code. It is also known that the Code is used in universities to teach professional ethics courses at the undergraduate level. However, no program has been developed and implemented to ensure the systematic dissemination of the Code to all registered psychologists. That said, it is important to note that, at the National Congress of Psychology held in July 2022, two professionals made a presentation titled "Proposal of a methodological manual for the implementation of the Code of Ethics of the College of Psychologists of Guatemala" (Asturias & Jury, 2022). Hopefully, this work will to contribute to the knowledge and appropriation of the Code and lead to the development of an implementation program that will insure the systematic implementation of the Code throughout Guatemala in all areas of practice in psychology.

Revision of the Code

It was explicitly suggested in the Code of Ethics of the College of Psychologists in Guatemala (Colegio de Psicólogos de Guatemala, 2011) that the Code be revised periodically in order to update and enrich it. In accordance with this suggestion, a revision of the Code of Ethics (Colegio de Psicólogos de Guatemala, 2011) was initiated in June 2018. The revised version, dated 2018, is available at https://www.colegiodepsicologos.org.gt/normativa/ (Colegio de Psicólogos de Guatemala, 2018).

In 2018, it had become increasingly clear over time that various aspects of the Code of Ethics adopted eight years earlier by the General Assembly of the College of Psychologists of Guatemala needed to be revised and updated. Hence the launching of the first revision of the Code in 2018. However, the plan was to have a code with the same moral framework as the original code because experience with the Code had shown that it constituted a valuable source of information for deontological interpretation. This meant that the revised code would be organized around the four following ethical principles: I. Respect for the Dignity of Persons and Peoples; II. Competent Care for the Welfare of Others; III. Integrity in Relations; and IV. Professional and Scientific Responsibilities to Society. As there was no plan to change the structure of the Code, it also meant that the Code would identify under each principle the ethical values associated to the principle (let it be noted that those values are called "guidelines" in the Code) and each values statement or guideline would be followed by a list of ethical standards that illustrate the application of the specific principle and guidelines (i.e., ethical values) to the various activities of the members of the psychological profession. Finally, like the original version, the revised code would be general and aspirational and at the same time specific and prescriptive.

Table 1 on the next page provides an illustration of how the standards in the Code are connected to values / guidelines and how values / guidelines are connected to principles. In this kind of integration, values / guidelines give definition and meaning to principles and ethical standards give definition and meaning to values / guidelines. The process of revising and updating the original edition of the Code of Ethics of the College of Psychologists of Guatemala (Colegio de Psicólogos de Guatemala, 2011) was led by the 2017-2019 Court of Honor with Dr. Andrea Ferrero as advisor. The methodology used to revise and update the Code was essentially the same as the one used earlier for developing the Code. Four working groups were formed. Each group was assigned one of the four sections of the Code corresponding to one of the four ethical principles providing the structure to the Code. Each group was coordinated by a

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Table 1: Code of Ethics of the College of Psychologists of Guatemala: Connecting ethical standards / rules to ethical values / guidelines and ethical values / guidelines to ethical principles.

Ethical Principles	Associated Ethical Values / Guidelines	Ethical Standards / Rules
Principle I: **Respect for the Dignity of Persons and Peoples**	**1.1. General responsibility**	1.1.1. Psychologists are respectful in their relationship with people and/or organizations with whom they work, without any distinction. They demonstrate respect for the knowledge, personal experiences, and areas of expertise of others.
	1.2. Sensitivity to diversity	1.2.1. Recognize and respect the differences in referred to age, culture, ethnicity, gender, sexual orientation, religion, education and socioeconomic status of all individuals and groups. They receive training, adequate, and pertinent information regarding these differences, and provide their services to individuals or entities organizations in communities that are not familiar to them. If they cannot help the person or the community, they must look for an alternative solution.
Principle II: **Competent Caring for the Well-Being of Others[1]**	**2.1. Promotion of well-being[2]**	2.1.1. Psychologists recognize that a basic ethical expectation of their profession is that their activities will not cause harm and will benefit members of society.
	2.2. Competence and self-knowledge	2.2.1. Psychologists seek to maintain awareness of how their own experiences, attitudes, culture, beliefs, values, social context, individual differences and external pressures influence their interactions with others and integrate this awareness (sensitivity) through all aspects of their work.

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1 The term used in the Universal Declaration of Ethical Principles for Psychologists is "Competent Caring for the Well-Being of Persons and Peoples." Consultation during the development of the Universal Declaration revealed that the term "Others" had a negative connotation in some parts of the world. This is why it was changed to "Persons and Peoples" in the final draft. In the Code, it was possible to change the term "Persons and Peoples" to "Others" because the word "Others" has no negative connotation in Guatemala.

2 This ethical value / guideline contains 58 ethical standards / rules that describe in detail the measures that must be taken to demonstrate compliance with Principle II and achieve Competent Caring for the Well-Being of Others.

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Ethical Principles	Associated Ethical Values / Guidelines	Ethical Standards / Rules
Principle III: **Integrity in relationships**	**3.1. Honesty/accuracy**	3.1.1. Psychologists represent their profession with dignity and appropriateness. They demonstrate honesty and probity in their conduct, do not engage in illicit activities, deception, fraud or distortion of information, speech and / or facts.
	3.2. Objectivity/lack of prejudice	3.2.1. Psychologists assess how their personal experiences, attitudes, values, social context, individual differences, external pressures and specific training, influence their activities and thoughts.
Principle IV: **Professional and Scientific Responsibilities to Society**	**4.1 Professional and Scientific Responsibilities to society**	4.1.1. Psychologists participate in research or studies that benefit and promote Bioethics, Human Rights and the Culture of Peace.
	4.2. Benefit and respect for society	4.2.1. Psychologists acquire and promote multicultural skills, relevant to the structures and customs of the communities where they perform their professional service. As well as ensuring that knowledge is applied for the purpose of developing social and political structures for the benefit of society.

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member of the Court of Honor and comprised recognized experts from the professional and academic psychological community of Guatemala. Each group met multiple times to carefully review the content their respective sections and submitted a report to the Court of Honor. After this work was completed, a "cross-check" was conducted to validate the observations and suggestions made by the working groups, by asking all the members of the Court of Honor to review in groups of two one the four sections of the Code that they had not been assigned to review earlier. The Code was revised in light of all the feedback and comments obtained during this review process. Finally, a document was produced which contained each article of the Code of Ethics from the original version and the revised version was presented in a matrix with columns that facilitated analysis and comparison (for further details concerning the revision of the Code, see Colegio de Psicólogos de Guatemala, 2018; Jurado, 2021; and Samayoa Azmitia, 2018).

The final draft of the revised version of the Code of Ethics of the College of Psychologists of Guatemala was approved at the extraordinary General Assembly held on July 30, 2018. It was published in the Diario Oficial (in English, Official Journal) on September 10, 2018 (Colegio de Psicólogos de Guatemala, 2018).

Basically, changes made to the original version of the Code were as follows: (i) ethical standards related to psychological assessment were formulated and included; (ii) the section related to research was enriched; (iii) a section devoted to providing ethical guidance in the use of the internet and technology in psychological practice and the use of electronic devices (e.g., laptops / computers, smartphones, tablets) was added; (iv) a form for submitting a complaint to the Court of Honor of the College was included in an annex attached at the end of the Code; (v) an informed consent model with instructions about how to use it was included in another annex attached at the end of the Code to help psychologists draft informed consents; and (vi) the glossary of terms used in the Code was enriched.

Comment

We take pride in being the first country in the world to have used the Universal Declaration of Ethical Principles for Psychologists (2008) a moral framework to develop and subsequently review a national code of ethics for psychologists. The fact that the structure of the Code of Ethics of the College of Psychologists of Guatemala (Colegio de Psicólogos de Guatemala, 2011, 2018) and its moral framework have been carried from the original version to the revised one demonstrates that the model used to develop the Code was robust and truly culturally sensitive. However, we must acknowledge that the structure of the Code was the focus of criticisms and complaints and that we encountered some pressure to change it so that it complies with the structure of more traditional codes that sanction behaviors that are unethical. Nonetheless, we continue to promote the aspirational framework of the Code and invite those who are opposing it to seek and increase their knowledge about the Code and psychological ethics to further advance the dialogue and make informed and contextualized decisions.

Currently, the second edition of the Code (Colegio de Psicólogos de Guatemala, 2018) is the one that is officially recognized by the College of Psychologists of Guatemala as the guiding ethical code for psychologists in Guatemala. The members of the Court of Honor often require a manual that allows them to sanction unethical behavior when they review complaints of alleged unethical behavior and come to the conclusion that a sanction is required. However, the Rules of Procedure of the Court of Honor of the College of Psychologists of Guatemala (Colegio de Psicólogos de Guatemala, 2018) includes a full chapter about sanctions. It also identifies the acts subject to sanctions. Thus, it is important to understand the complementarity between laws, professional practice regulations, rules of procedure for adjudicating complaints and sanctioning unethical behavior, and the Code of Ethics.

Given the wish for some to have a code that is based on rules rather than principles or values, it seems

very important to insist on the aspirational nature of the Code. When the benefits of having a code that is aspirational are understood, its ethical principles and associated values are more readily accepted. As it is well-known, codes of ethics in psychology are developed to respond to the need to provide ethical guidance to psychologists and regulate their ethical and professional conduct. The Code of Ethics of the College of Psychologists of Guatemala articulates ethical principles and associated values that that are general and aspirational in nature and ethical standards that specific and prescriptive in nature. Codes that are prescriptive in addition to being aspirational do not imply a heteronomous perspective, i.e., a perspective in which ethical and moral guidance is based on external controls and imposition such cultural or spiritual influences (an example of heteronomy may look like a scientist reasoning against a certain ethical decision based on past statistics).

As Ferrero points out (Ferrero, 2010), ethics codes are not cast in stone. They are living documents in that they are revised, edited, and updated. A reflective critical attitude towards the codes of ethics and openness to interpretations of codes must be encouraged and nurtured to ensure the relevance and adaptation of codes of ethics to changing conditions. Psychologists often encounter situations in which they are confronted with an ethical dilemma. To resolve it, they need to have a tool that invites them to reflect on the situation and that provides them with a valuable moral framework to help them make a decision or take an action that is ethically sound.

Future Implications

Guatemala has its own social, political, historical, and cultural characteristics. The implementation and application of the Code of Ethics in a country such as Guatemala is challenging. It requires continuous dissemination of the Code among those involved in training, teaching, and practice in different areas of psychology, including supervision research, evaluation, and intervention (Grazioso, Lubina, & Cóbar, 2021). Future reviews of the Code will undoubtedly continue to consider strategies to facilitate the application of the principles that ethically support psychological practice and also consider intergenerational work from a perspective that is culturally relevant and respectful of diversity.

Conclusion

For Guatemalan psychologists, it is a milestone and a source of pride to have a code of ethics that gets so much international attention for being a product of the application of the Universal Declaration of Ethical Principles for Psychologists.

The Code of Ethics of the College of Psychologists of Guatemala has an aspirational and culturally relevant character, and was collaboratively developed, revised and updated by psychologists who were representative of the cultural diversity of the country. This strengthens the ethical practice in the different areas of psychology. The development and review of the Code followed a process that is an example of the decolonization of knowledge and professional practice models. This is a work in progress that continues to move forward in order to provide ethical guidance in areas of practice of psychology where regulations and ethical standards are in early stage of development (e.g., supervision, research, use of technology for psychological practice).

In a country of approximately 18 million inhabitants, in which there are some 14 thousand registered psychologists, ethical implications that might strengthen the professional practice influencing public policies to give access to psychological services for the most vulnerable will continue to be a priority encouraging advances and continuous developments.

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Application of the Universal Declaration of Ethical Principles for Psychologists in Argentina

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Abstract

This article describes the use of the Universal Declaration of Ethical Principles for Psychologists in Argentina to develop ethics documents (e.g., ethics codes, ethical guidelines) for application in the academic and the professional contexts. The first part of the article explains how the Universal Declaration was used in an academic setting to develop an ethical commitment guideline for university undergraduate psychology students who complete practica to prepare to work with real patients after graduation. The second part of the article describes how two provincial colleges of psychologists in Argentina used the Universal Declaration to review their ethics codes, as well as how a third local college of psychologists is engaging in the same process using the Universal Declaration as a guide.

Keywords: ethics, psychology, universal declaration, ethics code, professional ethics, training, Argentina

Application in Academic Settings

Practicum (i.e., the supervised practical application of learned psychological knowledge or previously studied theory) is considered a main aspect of undergraduate training in psychology in Argentina. At the same time, the acquisition of practical knowledge and skills in this field is meant to be accompanied by the development of a solid understanding of ethical issues and obligations in order to provide future graduates with the training needed to exercise their scientific and professional role in society in a manner that is ethically sound.

All the undergraduate psychology programs in Argentina include at least one ethics course. These courses are mainly centered on the professional ethics of the practice of psychology. Part of the training provided through practica includes the analysis of professional ethics codes, both from Argentina and from other countries.

Psychology ethics codes in Argentina regulates first and foremost the ethical conduct of psychologists. They do not provide for students. In fact, students are not included in the scope of these legal instruments. This means that psychology undergraduate students who are enrolled in a practicum train and practice under the guidance of ethics codes that do

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not offer all the guidance they need as students. This situation usually presents difficulties when trying to determine students' obligations and the boundaries of their legal role within those practica. In fact, the only references to practicum in psychology ethics codes in Argentina are found in articles concerning ethical obligations of mentors and supervisors. These codes provide no ethical guidance whatsoever for students engaged in a practicum in psychology. So, it is reasonable to say that there was a lack of specific regulations, both ethical and legal, with reference to the ethical conduct of undergraduate psychology students enrolled in a practicum (Ferrero, 2015).

Although undergraduate students understood the terms of the local ethics code and completed practica under qualified supervision, it was not always easy to determine what to do ethically in some situations on the basis of the local professional ethics code. There were difficulties associated with trying to impose the use of a document primarily conceived to regulate the ethical conduct of trained professionals in a work situation as opposed to students involved in a practicum in an academic and educational setting. Considering the situation, the need to know about the conditions of ethical training and knowledge in the Psychology Program Practicum of the National University of San Luis, Argentina, became visible to the eye.

In 2010, a survey about ethical issues related to the practicum was conducted among third-year students of the Psychology Program who had not taken any ethics course yet, but who were already involved in a practicum. These students were completing a supervised practicum in which the Código de Ética de la Federación de Psicólogos de la República Argentina [Code of Ethics of the Federation of Psychologists of the Argentine Republic] (Federación de Psicólogos de la República Argentina – FePRA, 2013) was used as ethical guideline. The survey included 15 affirmations related to ethical behavior during practicum to be answered using a scale ranging from "Absolutely agree" to "Absolutely disagree". It also included four

vignettes related to ethical conflicts that students might face during their practica. The results of the survey, which aimed to find out how much students knew about the ethical issues related to their practicum activities, showed that only 35% of the answers were right. These results indicated that knowing and applying the ethics code were not enough to solve common ethical conflicts during practicum. Considering this fact, the idea of improving students' ethical knowledge and behavior by developing a guide aiming to provide specific ethical standards for undergraduate practica became relevant. Such a guide would not only enhance students' ethical training but would also help to protect the welfare of all the individuals involved in a practicum, whether they are clients, trainees, supervisors, or service providers.

In 2011, after spending one year consulting specific documents, faculty members, and students enrolled in the Psychology Undergraduate Program, a guideline was released. It was titled Guia de Compromiso Ético para Prácticas Preprofesionales en Psicología [in English, Ethical Commitment Guideline for Undergraduate Practica in Psychology] (Ferrero, 2012). Unlike professional ethics codes, this tool was specifically developed for academic settings to respond to needs of undergraduate students for ethical guidance when involved in a practicum.

The Ethical Commitment Guideline (Ferrero, 2012) was developed using the structure and the spirit of the Universal Declaration of Ethical Principles for Psychologists (hereinafter also referred to as the UD; 2008) [in Spanish, Declaración Universal de Principios Éticos para Psicólogas y Psicólogos – DU, 2008). So, like the UD, it presents ethical principles and associated ethical values and, unlike, the UD which is meant to be general and aspirational rather than specific and prescriptive, it also presents specific behavioral standards. In each instance, standards are linked to values and values are linked to principles. In this instance, three ethical principles were borrowed from the UD and included in the Guideline. Those are: (i) Respect for the Dignity and Rights of Persons

and Peoples (corresponding in the UD to Principle I – Respect for the Dignity of Persons and Peoples); (ii) Integrity (corresponding in the UD to Principle III – Integrity); and (iii) Academic and Scientific Responsibility (corresponding in the UD to Principle IV – Professional and Scientific Responsibilities to Society). Principle II of the UD – Competent Caring for Persons and Peoples was included in the guideline as a transversal content within the other three principles.

The Ethical Commitment Guideline for Undergraduate Practica in Psychology was circulated among faculty members and students and discussed at several workshops not only to ensure its mandatory use, but also to help promote a deep reflection on the ethical requirements for students involved in undergraduate practica (Ferrero, 2012).

In 2013, the same survey was administered to a similar group of third-year students of the San Luis Psychology Program who, like the first cohort, had not taken any ethics course and who, unlike the first cohort, had already read and used the Guideline as students enrolled in a practicum. This time, an examination of the results of the survey revealed that 82% of the answers were correct, which showed the positive effect of the Guideline on their level of knowledge and understanding of ethical obligations as students involved in undergraduate practica (Ferrero, 2015).

The Guideline went under two further reviews due to the introduction of new requirements by the National Ministry of Education with reference to training in psychology programs. Its name was slightly modified. It is now titled Guía de Compromiso Ético para Prácticas de Grado en la Facultad de Psicología [in English, Ethical Commitment Guideline for Undergraduate Practica in the Faculty of Psychology], but the objective has remained the same.

The current version of the Guideline was released in 2021 and has become a mandatory document for undergraduate practicum in the Psychology Program at the National University of San Luis (Facultad de Psicología, Universidad Nacional de San Luis, 2021).

This contributes to improve the ethical conditions of the practica and allows students to be trained in ethics before they take any specific ethics course. Professional behavioral standards have an underlying moral foundation that justifies their inclusion in professional ethics codes. Therefore, scientific and professional communities must not passively submit to the codes but should consider the moral principles that are used to articulate behavioral expectations. The same s applies to ethical standards for practicum. The dissemination of the Guideline among students and supervisors should be more than a mere academic requirement to fulfill. It should be used to promote a deep reflection on the ethical standards described in the Guideline and a deep understanding of the ethical issues addressed in in it. Finally, if the Ethical Commitment Guideline for undergraduate practica in psychology is to be adopted by other psychology programs in Latin America or countries located elsewhere in the world, it is strongly recommended to adapt it to the sociohistorical, legal, political, and academic local conditions. Speaking to this issue, it is stated in the Universal Declaration of Ethical Principles for Psychologists (UD, 2008, Preamble, para 4) that "Application of the principles and values to the development of specific standards of conduct will vary across cultures, and must occur locally or regionally in order to ensure their relevance to local or regional cultures, customs, beliefs, and laws."

Application to Professional Practice and Review of Local Ethics Codes

Argentina has a national psychology ethics code developed by the Federation of Psychologists of the Argentine Republic (Federación de Psicólogos de la República Argentina, FePRA, 2013), and, in addition, the 23 provinces in the country each have its own professional associations and ethics codes. The national code serves as a global guidance for ethical conduct, and the provincial ones provide information about the legal requirements for the professional practice of psychology within each province. Provincial associations called colegios in Spanish

regulate the practice of psychology within their own province and issue licenses to practice psychology in their jurisdiction. Compliance with the provincial ethics code is mandatory in each province.

Since the UD was formally adopted in 2008 (see Gauthier 2020, for details regarding the development and adoption of the UD), some provincial psychology ethics codes were reviewed in Argentina using the UD as a guide. Unfortunately, this document was not consulted when the national ethics code was revised in 2013 (FePRA, 2013) and, consequently, the former structure of the code was maintained in that the ethical principles and the standards of conduct are presented in two separate sections of the ethics code without connecting the ethical standards to the ethical principles. That said, it is important to note that the Code of Ethics of the Federation of Psychologists of the Argentine Republic is based on the General Principles agreed by the member countries and Mercosur partners in the city of Santiago, Chile, in November 1997 (FePRA, 2013). These principles are: (i) Respect for the Dignity and Rights of Persons; (ii) Competence; (iii) Professional and Scientific Commitment; (iv) Integrity; and (v) Social Responsibility. It is reasonable to suggest that the changes that have slowly begun to take place in provinces will probably impact the next review of the national ethics code. However, as mentioned earlier, only provincial ethics codes can be legally enforced in Argentina.

The Code of Ethics of Mendoza

The UD was first used to review a provincial psychology ethics code in Argentina in the Province of Mendoza. In 2012, the local psychologists´ association, the Colegio Profesional de Psicólogos de Mendoza [in English, the Professional College of Psychologists of Mendoza], decided to review its code and apply the model provided by Gauthier, Pettifor, and Ferrero (2010) for using the UD to create and review psychology ethics codes. The Ethics Committee of the College started by analyzing and comparing ethics codes from other Argentine psychologists' associations which included the national psychology ethics

code, and codes from other countries in America and Europe. They specially considered the Guatemalan psychology ethics code (Colegio de Psicológos de Guatemala, 2011), as it was the first one worldwide to be developed using the UD as a template. They also had the advice of colleagues who had been involved in the use of the UD as a template for reviewing national psychology ethics codes in in other countries. This resulted in the first draft of the revised code. This draft was shared with the members of the College at several meetings and ethics workshops to get their suggestions and advice The Ethics Committee revised the first draft of the revised document in light of the members' feedback and produced a second draft which was shared with the members of the College and finally approved by an assembly of the College in December 2013.

The revised Code of Ethics of the Professional College of Psychologists of Mendoza (Colegio Profesional de Psicólogos de Mendoza, 2013) includes the same four ethical principles as the UD, namely: (i) Respect for the Dignity of Persons and Peoples; (ii) Competent Caring for the Well-Being of Persons and Peoples; (iii) Integrity; and (iv) Professional and Scientific Commitment and Responsibility to Society.

The revised version of the Mendoza ethics code (Colegio Profesional de Psicólogos de Mendoza, 2013) has the peculiarity of being the first psychology ethics code in Argentina to use nondiscriminatory language to refer to female psychologists. As in a number of other languages (e.g., French), Spanish nouns have a male or female gender. Traditionally, the plural noun only takes the masculine form. So, when referring to a group that includes female psychologists (in Spanish, psicólogas) and male psychologists (in Spanish, psicólogos) only the male noun "psicólogos" is used. This has brought up serious linguistic and ideological debates during the last decade. Conservative perspectives defend the traditional use of nouns claiming that women are obviously included in masculine plural nouns and that there is no need to make any changes. On the other hand, progressive

perspectives point out the clear discrimination that this traditional use of the language promotes. The Code of Ethics of the Professional Colege of Psychologists of Mendoza (Colegio Profesional de Psicólogos de Mendoza, 2013) was the first psychology ethics code in Argentina to use the expression "psicólogas y psicólogos" as a way of including both female and male psychologists when referring to psychologists. There was a precedent to this situation. In the translation of the Universal Declaration of Ethical Principles for Psychologists in Spanish by Rubén Ardila and Andrea Ferrero (see Declaración Universal de Principios Éticos para Psicólogas y Psicólogos, 2008 for the translation), the expression "psicólogas y psicólogos" was used to translate the word "psychologists" in Spanish. Regarding this situation, it worth pointing out here that most psychologists´associations in Argentina, traditionally named "Colegio de Psicólogos," are changing their names to "Colegio de Psicólogas y Psicólogos."

The Code of Ethics of Córdoba

The second experience in using the UD as a reference to review psychology ethics codes in Argentina took place in the Province of Córdoba. In 2013, the recently elected authorities of the Colegio de Psicólogos de Córdoba [in English, College of Psychologists of Córdoba] decided to review its code, dated 1987. During an assembly that took place in April 2014, a decision was made to create an ad hoc committee to lead the task. The committee included members of the College working in all areas of psychology both in public and private settings, ethics in psychology professors, actual and former ethics committee members, and legal advisors. From 2014 until the beginning of 2015, this extended committee analyzed the UD, reviewed reading materials (journal articles, book chapters, reports) related to the UD and its use, looked at other psychology ethics codes, and checked national and provincial laws governing patients' rights. Two online surveys were sent to the members of the College about their daily ethical challenges within their practice, and, like the Professional College of Psychologists of Mendoza did, they also considered the advice

of colleagues with former experience in using the UD and the model put forward by Gauthier et al. (2010) to create or review psychology ethics codes. During this period, following a suggestion made by the ad hoc committee, the College also organized two meetings about ethics for its members. In November 2015, a first draft of the revised version of the code was submitted for consultation to all the members of the College as well as members of the community (i.e., members of the public). In 2016, the comments and suggestions received as a result of the consultation were reviewed and discussed by the members of the ad hoc committee and representatives across the province at several meetings held throughout the year, and a second draft of the revised version of the code was submitted to all the members of the College for further consultation. After considering the feedback on the second draft, a final draft of the revised version of the Ethics Code of the College of Psychologists of the Province of Córdoba was produced and approved by an assembly of the College in November 2016 (Colegio de Psicólogos de la Provincia de Córdoba, 2016).

The revised version of the Córdoba ethics code (Colegio de Psicólogos de la Provincia de Córdoba, 2016) includes five ethical principles: (i) Respect for the Dignity of Persons and Peoples; (ii) Competent Caring; (iii) Integrity; (iv) Professional and Scientific Responsibilities; and (v) Social Responsibility. The first four principles are the same as those described in the UD (2008).

The nondiscriminatory language adopted in the Cordoba ethics code (Colegio de Psicólogos de la Provincia de Córdoba, 2016) has its own peculiarity. In fact, it uses the word "psicólogxs" instead of "psicólogos y psicólogas" or "psícologos/as" to refer to both female and male psychologists. As there is still neither an agreement nor a rule about how to apply nondiscriminatory language in Spanish (not only in the context of psychology, but also in everyday situations), there are currently different options that are used in daily language when using plural nouns that involve

female and male genders.

The Code of Ethics of San Luis

The third experience with the application of the UD in the review of a psychology ethics code in Argentina is taking place in the Province of San Luis as this is written. The main difference between this experience and the ones described earlier in this article is that the interest in reviewing the ethics code firstly emerged from an academic setting. In fact, in March 2019, some faculty members of the Psychology Department of the National University of San Luis specialized in ethics contacted the Ethics Committee of the Colegio de Psicólogos de la Provincia de San Luis [in English, College of Psychologists of the Province of San Luis] to consider the possibility of reviewing the College's ethics code. The Ethics Committee was pleased with the idea as the current ethics code was very old. In fact, it was so old and outdated that the members of the College were using the ethics code developed by the Federation of Psychologists of the Argentine Republic (Federación de Psicólogos de la República Argentina, FePRA, 2013) for ethical guidance in their professional practice (Colegio de Psicólogos de San Luis, 2019). Consequently, an extended ad hoc committee was created to carry out this task. The committee includes members of the College (some of them also serve on the Ethics Committee of the College), psychology faculty members specialized in ethics, psychology students, community members (i.e., members of the public). The faculty members who used the UD to review the Mendoza and Córdoba psychology ethics codes are also involved in the review of the San Luis code as advisors.

In August 2019, the extended committee developed a work plan that involved comparing codes of ethics developed using the UD as a template and reviewing reading materials related to the application of the UD in the creation or review of ethics codes. the committee also drafted and conducted a first survey asking members of the College to identify the ethical issues that they most commonly encounter in the context of their professional and scientific activities as psychologists. The results of this survey were used at the end of the year to draft a second survey designed to explore specific ethical issues related to informed consent, confidentiality, social responsibility, and legal issues related to practice. Despite the COVID-19 pandemic that suddenly changed life for the whole world when it arrived in 2020, forcing people to socially isolate themselves for their own health protection and placing millions of them in lockdown, the results of the second survey were analyzed during the course of 2020. In 2021, working activities slowly began to resume and the extended committee organized several meetings and conferences about ethics in psychology.

During the first semester of 2022, taking into consideration the materials consulted earlier (articles, book chapters, ethics codes) and the results of both surveys, the committee started working on a first draft of the new ethics code. In due time and as it was done earlier in similar experiences, this draft will be shared with the members of the College who will be asked to provide feedback on the draft. Then, the draft will be revised in light of the feedback. This process will be repeated as often as needed to obtain a final draft (in previous instances, the draft was revised once or twice). Finally, the final draft will be submitted for approval at an assembly of the College.

Conclusion

Although there are differences between these three experiences, there are many similarities. For example, in each instance: the review process involved the following: (i) consulting relevant materials (articles, book chapters, ethics codes, etc.); considering previous similar experiences; (iii) collectively discussing the draft of a new or newly revised ethics code; (iv) revising drafts in light of discussion and feedback; and (v) seeking further feedback on revised drafts until a draft is seen the members of a committee and those of a College good or satisfactory enough to be submitted for approval to a general assembly.

Finally, this article demonstrates that the UD provides a useful moral framework to develop professional ethics codes or review existing ones and that it can also provide a solid moral and ethical foundation

to develop effective ethical guidelines for practicum students in academic settings.

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The Universal Declaration of Ethical Principles for Psychologists: Common Value Terms Found Within National Ethics Codes

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Abstract

The Universal Declaration of Ethical Principles for Psychologists (UDEPP) is arguably one of the most influential ethics documents developed to assist individual psychologists, psychological ethics codes, and the psychology profession. It includes principles and underlying values that form the foundation that the profession holds. In this study, 36 ethics codes were evaluated to determine how many included 36 terms that comprise the UDEPP. Doing so helps determine values consistent across different national psychological association ethics codes in order to move toward global underlying values within the profession. Terms were organized by quartiles and were fairly evenly distributed. Results highlight principles and values that were commonly found as well as those stated in few codes. These results have implications toward common values across the profession.

Keywords: universal declaration, ethics codes, ethical principles, ethical values, ethics

The Universal Declaration of Ethical Principles for Psychologists (hereinafter also referred to as the UDEPP; 2008) is arguably considered one of the most important ethics documents to be developed in the psychology profession, particularly when considering international psychology. The document was developed as a result of a multi-year examination determining common ethical principles found in global cultures and provides a moral framework for worldwide national psychological organizations.

Within psychological ethics, principles act as both the foundation and the aspiration of behavior within the field. They form the foundation in that they are expectations of values that the profession holds, while simultaneously striving toward. They also form a moral framework, and are action guides that differ from legal statutes, etiquette norms, and religious rules (Gauthier & Pettifor, 2012).

There is no universal agreement among moral philosophers but it is generally accepted that principles must include the following five traits or qualities: (1) Prescriptivity, or the action-guiding component of morality (e.g., do no unnecessary harm); (2) Universalizability, meaning that it should apply to everyone

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in similar situations (e.g., do unto others what you would have them do unto you); (3) Overridingness, or the idea of having controlling authority; (4) Publicity, or the notion that in order to be action-guiding they must also be public; and (5) Practicability, meaning that the moral system must be workable (Pojman & Fieser, 2017). The UDEPP principles appear to fit each of these categories.

The UDEPP was developed to ensure that psychology as a profession acknowledges and promotes essential ethical principles. It guides psychologists by articulating an ethical duty (Sinclair, 2012). It is not a code of ethics in that it does not prescribe or proscribe ethical behaviors but is offered as a vehicle to develop or consider in the redevelopment of ethics codes, as well as guide psychologists' behaviors. Prescribing and proscribing ethical standards of behavior are based on specific cultural, social, and political ideas, and the UDEPP was instead developed to establish a means for the profession to show consistency regardless of these ideas (Gauthier, et al., 2010). Thus, the UDEPP includes principles and related values that are aspirational rather than prescriptive. It has an empirical basis in that it was developed through the analyses of both historical and contemporary ethics documents to determine underlying principles based on common human values across cultures (Gauthier & Pettifor, 2012). The UDEPP has not been without detractors regarding its cross-cultural applicability (e.g., Tassell & Lock, 2012). These authors indicated that values may not be universally accepted, and terms such as respect can have different meanings and interpretations depending on culture. We must consider the idea of universal acceptance and the cultural interpretations of these values. There is substantial evidence of universality of psychological constructs (Berry, 2022). For example, every culture values respect, yet it may be interpreted differently depending on culture. Even foundational ethics values such as appropriate disclosures have been found to be common across countries (Leach & Harbin, 1997), yet the extent of the disclosure based on cultural and professional norms has yet to be determined.

Simply because a value or construct is not expressed in the same manner does not preclude it from being universal. The extent to which these interpretations occur within universal values of the UDEPP give rise to continued research in order to determine the full extent of the UDEPP's cross-cultural relevance.

The UDEPP is comprised of a preamble and four principles: (1) Respect for the Dignity of Persons and Peoples, (2) Competent Caring for the Well-Being of Persons and Peoples, (3) Integrity, and (4) Professionalism and Scientific Responsibilities to Society. Within these five sections are terms that capture the essence of the UDEPP and identify the primary characteristics that comprise the principles. Some of these terms can be considered ethical standards or principles (e.g., maintaining confidentiality), principles only (e.g., Integrity), or values (e.g., contributing knowledge to society, honesty, truthfulness, diversity, well-being) as well as other terms (e.g., peoples).

In order to provide a general framework from which to guide the current study, previous research on the assessment of common ethical standards found in different national psychological ethics codes was reviewed. Codes have different formats, emphases, and values (Leach, 1997). For example, some codes present an introduction, followed by ethical principles and standards, the latter of which prescribe and proscribe ethical behaviors. However, including enforceable standards assumes that there is an oversight body that can enforce these standards should psychologists stray away from them. While standards are found in most psychological ethics codes internationally, the degree to which they are enforceable has yet to be determined. Some codes have large numbers of standards (e.g., Germany, South Africa), others that are primarily principled and shorter (e.g., Estonia), and others that allow for greater contextual or cultural considerations (e.g., Australia, Canada, New Zealand). Guatemala was the first national psychological organization to use the UDEPP as the foundation from which to develop their code, largely due to consultations with Canadian psychologists

influential in the development or promulgation of the UDEPP. Regardless of their structures, national psychological ethics codes include values of the profession. Since these codes express values and the UDEPP includes values foundational to psychology, it would make sense to examine the extent to which national psychological associations incorporate primary UDEPP value terms into their codes of ethics.

No previous study has examined the principles and the values associated with the UDEPP principles across national psychological ethics codes. However, previous research has examined specific ethical standards found within national codes of ethics. Leach and colleagues have completed the majority of research in this area, searching for the extent to which ethical standards are commonly found across ethics codes in areas such as assessment (Leach & Oakland, 2007), research standards (Leach, et al., 2012), duty to protect (Leach, 2009), competency (Kuo & Leach, 2017), and broader studies (Leach & Harbin, 1997). Each of these studies have highlighted common standards, or expected behaviors, found within ethics codes to determine professional behavior consistencies across cultures and countries. An examination of common ethical principles and their foundational values will also offer insights into consistencies across codes within the psychological profession. Thus, the purpose of the study was to determine the extent to which the four principles, and value terms embedded within the UDEPP, were found within national psychological ethics codes. Doing so will help solidify what the profession as a whole values and offer considerations for psychological associations during the development or redevelopment of their national ethics codes.

Method

A total of 36 ethics codes (see Table 1) were evaluated (representing 40 countries, as Nordic countries share a code) to assess the inclusion of principles and terms in order to determine overlap of the UDEPP.

Table 1: National Psychological Ethics Codes Assessed*

Australia (2007)	Great Britain (2018)	Latvia (n.d.)	Philippines (2009)
Austria (2018)	Guatemala (2011)	Lithuania (2017)	Poland (2019)
Bulgaria (2005)	Hong Kong (2012)	Malaysia (2015)	Romania (n.d.)
Canada (2017)	Hungary (2004)	Malta (n.d.)	Russia (2012)
China (2018)	Iran (n.d.)	Netherlands (2015)	Serbia (2000)
Colombia (2000)	Ireland (2019)	New Zealand (2012)	Slovenia (n.d.)
Costa Rica (2016)	Japan (n.d.)	Nordic Countries (1998)	South Africa (2007)
Cyprus (n.d.)	Japan (n.d.)	Paraguay (n.d.)	Taiwan (2013)
Czech-Moravia (2017)	Kyrgyzstan (2013)	Peru (2017)	Turkey (2004)

*Note: It was discovered as this manuscript was prepared that Latvia and Israel revised their codes in 2017/2018 but the earlier version was included here. Japan's recent code is online and undated. It should be noted that codes without official English translations were translated by bilingual speakers though should not be considered the version of formally verified or certified translations.

A total of 36 value terms (four specific to principles and 32 values) were extracted from the UDEPP and are included in Table 2. In order to offer some flexibility due to language nuance, synonym terms were also included infrequently (e.g., Quality of Life for Well-Being). For example, the term "bias" is found in the UDEPP but "unbiased" was found in Colombian code. As another example, though the full name of the UDEPP principles was likely not included in the majority of codes, their primary word was included, and these will be presented. For example, if a principle of Respect was included in a code, then the full UDEPP title of Respect for the Dignity of Persons and

Peoples was not necessary to be considered consistent with the "Respect" principle. A content analysis was conducted, examining that number of national codes that included the principles and values found in the UDEPP.

Table 2: Universal Declaration of Ethical Principles for Psychologists Terms Found in National Ethics Codes by Quartile

75-100%	50-74%	25-49%	<25%
Respect	Confidentiality	Diversity	Social Context
Open communication/ Disclosure	Privacy	Truthfulness	Public Confidence
Responsibility	Integrity	Fairness	Contribute to Knowledge
Competence	Multiple Relationships	Self-Knowledge	Policies to Help People
Informed Consent	Honesty	Moral	Ethical Training
Conflict of Interests/ Exploitation	Dignity	Values	Humanity
Scientific Psychology	Communities/ Society	Freedom	Peace
Beneficence/ No Harm	Self-Determination/ Autonomy	Bias	
	Rights	Justice	
	Well-Being		

It should be noted that some of the following terms were found in more than one UDEPP principle, but these terms were reviewed:

- Preamble: Moral, Social Context, Community/Society, Values, Freedom, Peace, Justice, Humanity;
- Respect for the Dignity of Persons and Peoples: Respect, Dignity, Diversity, Persons and Peoples, Informed Consent, Communities, Privacy, Confidentiality, Fairness;
- Competent Caring for the Well-Being of Persons and Peoples: Well-Being, Benefit, Harm, Self-Knowledge, Competence, Self-Determination/Autonomy;
- Integrity: Public Confidence, Honesty, Truthfulness, Open Communication/Disclosure, Bias, Multiple Relationships, Conflicts of Interest/Exploitation, Boundaries; and
- Professional and Scientific Responsibilities to Society: Scientific, Contributing Knowledge, Policies to Help People, Responsibility, Ethical Training.

Results

Principles: First, the extent to which the four UDEPP principles were included in national ethics codes was determined. Results indicated that Respect (for the Dignity of Persons and Peoples) was found in 81% of codes, Competence (Competent Caring for the Well-Being of Persons and Peoples) was found in 78% of codes, Integrity was found in 67% of codes, and Responsibility (Professional and Scientific Responsibility to Society) was found in 81% of codes (see also Parsonson, 2021).

Terms: Table 1 includes percentages for UDEPP terms found in 36 national psychological ethics codes. In addition to three of the four broad terms constituting the UDEPP principles above, Open Communication/Disclosure, Informed Consent, Conflict of Interest/Exploitation, Scientific Psychology, and Beneficence/Nonmaleficence were the others found above the 75th percentile and could be considered common across codes of ethics. The remaining terms were fairly evenly split among the remaining categories.

Discussion

The psychological profession is global, though it manifests itself differently depending on culture, nationality, politics, law, economics, and other contexts (Stevens, 2012). Ethics is at the core of the profession and is influenced by globalization (Gauthier, 2021). The Universal Declaration of Ethical Principles for Psychologists was developed to provide a moral framework based on shared human values that

could guide psychology and psychologists given the rapidly changing global landscape. The UDEPP was developed by examining principles in multiple document types (e.g., other disciplines, international declarations, ancient texts) in order to highlight consistencies of principles. In order to get an initial assessment of value terms within national codes of ethics also found in the UD, the purpose of this study was to assess the degree to which 36 national psychological ethics codes incorporated the principles and terms found within the Universal Declaration of Ethical Principles for Psychologists. Determining which value terms are associated with the UDEPP will help the psychology profession move toward solidifying and unifying its foundation and share common values internationally. A total of four principles and value 32 terms were considered and delineated into quartiles based on the number of national codes that included the terms. Though this discussion section will not address each term, there are multiple value terms that deserve further attention.

1st Quartile

In addition to three of the four principles found in the UDEPP, five terms were considered significant enough to be included in over 75% of the national codes of ethics that were surveyed. Each of these five terms will be briefly addressed. Informed Consent was found in all of the codes assessed and psychology as a Scientifically based profession was found in 97% of codes, the two highest percentages of all terms surveyed. The Japanese code does not specifically mention psychology as a science, but it does mention engaging in research and could be interpreted as supporting the scientific foundation of psychology. It is clear that informed consent and psychology as a science are seen as foundational to the profession.

Open Communication and Disclosure were combined due to what was perceived to be language issues across the codes. Different countries highlighted communication differently though they had similar meanings, which is the rationale for combining the terms. Open communication can be interpreted as openly communicating with patients, family members, and other parties about broader areas, while Disclosure can be interpreted as being specific to disclosing confidential information. In some cases, it was difficult to determine whether national codes were highlighting general or specific information, so they were combined as one value. An interesting research idea would be to determine how communication is culturally interpreted in each country.

Harm (do no harm; nonmaleficence) and beneficence (do good) were combined when assessing codes and fell into the top quartile, though most ethicists argue that these terms are not two sides of the same coin. They are, in fact, distinct concepts because doing no harm is not the same thing as doing good or vice versa. Additionally, psychologists engaging in intentional harm is not the same as perceived harm due to the consequences of actions. For example, some psychologists make child custody determinations, and one party is often not happy with the determination and may feel harmed. However, the psychologist did not inflict intentional harm and the perceived harm is a result of the process associated with a custody evaluation. Regardless of this nuance, many codes and psychologists include both as two sides of the same coin. The UDEPP presents "maximizing benefits," "minimizing potential harm," and "do no harm." Though technically both terms could have been separated, and though some codes include one and not the other, the terms were combined for the sake of this paper. Future researchers can focus more on their separation or exclusion within codes.

As one might expect, Conflict of Interest (COI) was found in over 75% of the codes, because it is often related to doing no harm. The term Conflict of Interest is one of a few terms found within the UD that highlight means to exploit individuals. "Exploitation" was a term found within some codes that appeared to be related to COI, so the terms were combined for this paper. Again, future researchers can delve

further into how these terms are used within codes and parse out differences.

2nd Quartile

In contrast, there are a few terms in this quartile that could have been combined but were left separated. For example, Confidentiality and Privacy. In many western cultures, confidentiality is minimally in regard to information shared with a professional whereas privacy concerns the freedom from intrusion into personal matters. Unfortunately, these terms are often mistakenly used interchangeably in the psychology profession and actually may be defined differently depending on country. They were maintained separately for this study as most codes included both terms. Because of the use of both terms, for those codes that included either confidentiality or privacy, even if combined would still have been included in this quartile. Thus, though there are differences regarding the meaning of the two terms the majority of codes included both terms.

Multiple Relationships (MR) and Boundaries could have been combined and doing so would have placed them into the first quartile. However, Boundaries is a broader term. When considering boundary issues many psychologists would likely consider MR as an example. However, they could also rightfully consider COI as an example, a term already included in the first quartile. Boundary issues are directly related to cultural assumptions, as crossing a boundary is embedded in cultures. However, MRs are not always easily determined within cultures because of the situational nuances associated with clients and organizations, for example. Though much has been written on constructs related to communalism and individualism on an international level (e.g., Schwartz, 1994) and an enticing and rich research area could be deconstructing MR and COI interpretations and their practical outcomes by applied psychologists that are found across cultural groups. For example, how are multiple relationships considered in Middle Eastern vs East Asian vs. European countries?

3rd Quartile

By definition, terms falling within this quartile are those that fall below the 50th percentile and specifically, these terms are included in 25-49% of the ethics codes. Anecdotal evidence of recently revised codes (e.g., Australia, Canada, New Zealand) shows an increased use of on the terms "Persons and Peoples" in national codes of ethics. For example, the codes from the following countries have incorporated the concept: Australia (Australian Psychological Society, 2007), Canada (CPA, 2017), Guatemala (Colegio de Psicológos de Guatemala, 2011/2018), the Philippines (Psychological Association of the Philippines, 2009), and the United Kingdom (British Psychological Society, 2018). Two of these codes provide a definition of the concept of "peoples," namely, the Australian and the Canadian codes. It is worth noting that these definitions both include Indigenous and non-Indigenous peoples, in that the term "peoples" is used to refer to any group of persons who are distinctly linked by a common identity, culture, history, and collective interest. In the present study, the terms "peoples","" "people," "all people," or "persons" were all included for the sake of simplicity under the heading of "Peoples." It should be noted that the UDEPP includes the term "Persons and Peoples" to emphasize the need to address ethical issues from both the individual and the collective perspectives and that the actual term "peoples" as used in the UDEPP was included in only three of the codes reviewed in the present study – Australia, Canada, New Zealand, though an additional 13 codes included some combination of "all people,", "people," or "persons." There has been increased interest for psychological ethics to reflect an increase in its focus on groups, systems, and organizations instead of solely emphasizing individuals, and use of these terms reflect that interest. It is expected that future iterations of ethics codes will specifically show broader group inclusivity. That said, it is also expected that a greater group inclusivity will occur among national codes that tend to focus on individualism, as other cultures may make contextual or group assumptions that are merely understood

and not needed to be specified in their codes. It is clear that the intersection of cultural interpretations and ethics principles, standards, and values has almost unlimited possibilities.

The UDEPP presents principles as having moral and value-based foundations, yet these two specific terms were included in fewer than half of the national codes. Of course, not including these terms in national codes does not imply that the codes are not based on morals and values, but that they are simply not included or transparently emphasized. Morals and values have different meanings depending on culture, and the definitions of morality and ethics are often intertwined and at the very least, complex. Justice fell into this category, and it should be noted that the author included social justice and avoiding injustice as comparable terms. Technically, social justice and justice could be considered separate terms but given that social justice is a component of justice it was accepted. Readers can review the remaining terms in this quartile, including minimizing bias, truthfulness, and fairness. The term diversity was not included in the majority of codes yet there is some seeming overlap between it and other terms such as promoting communities and society. Other researchers may want to consider their combination in the future. It was surprising to find terms such as truthfulness, fairness, and justice in under half of the codes, as they are often discussed as foundational to psychology. Though simply a hypothesis, perhaps other terms or phrases were used that imply one or all of the values and were simply not obvious to the researcher. Another hypothesis is that fairness and justice may not be considered in some countries in the same vein as in other countries due to political or social norms. The notion of truthfulness included in this quartile is a bit of a mystery, though perhaps truthfulness is implied in open communication and disclosure found in the first quartile. If so, then truthfulness should be included in the first quartile.

4th Quartile

Terms in this quartile were found in fewer than 25% of national codes surveyed. Some terms might be expected to fall into this category such as the need for ethical training or creating policies to help people, as these have not been highlighted within most ethics documents (see Leach, 1997). Broad terms such as humanity and peace are also found infrequently in general psychological ethics documents. Terms such as Social Context, Public Confidence, Contributing Knowledge, Policies, and Ethical Training constitute five of the seven terms found in this category. These terms are broad in their scope and highlight reasons for good ethical practices, but while many codes had brief introductions, they did not include multiple purposes for these practices. Overall, while important components of the psychology profession and perhaps included in other documents, few ethics codes included these terms.

Limitations

It is especially noteworthy to discuss limitations of the study given its cross-cultural nature. First, some codes found online did not include dates and others may have been updated but could not be found. Overall, the majority of codes have been confirmed to be the latest version. The decision to maintain codes with no dates or potentially older versions was intentional but not without deliberation. In order to have greater geographic representation, it was decided that ecological validity was more meaningful for this study than experimental validity. This study is the first of its type. A few codes were previously translated, and updated, untranslated versions were not found. It was determined that including a potentially older version of the code, one that helped represent a particular geographic region, was more meaningful for this and future studies. Without their inclusion then regions of the world would not be represented, and the study would be skewed toward western countries. It is reasonable to assume that

overlap occurs among editions of ethics code, and though some codes could not be confirmed for recency, it does not mean that there is no value into examining their content. It should be noted that an additional seven non-dated codes were not included in this study since there were other codes that could represent the geographic region. After comparison with and without these seven codes, the removal of these seven codes did not change the quartile results at all.

Second, many national associations included English translations, though others did not and had to be translated. This translation cannot be considered the official version, though for the purposes of this study unofficial translations were considered sufficient. It is recommended that national associations include development or revision dates on their ethics codes in order to help determine consistency over time.

Limitations aside, this study was the first to examine the extent to which ethics codes included UDEPP values and principles. Efforts are underway to delve further into non-English language codes to ensure code recency. Future research can then more fully investigate the relationship of UDEPP values found within national ethics codes.

Summary

The UDEPP was developed with cultural differences in mind, and the influence of culture on ethical principles, values, and particularly standards cannot be overlooked. The terms assessed in this study have cultural connotations embedded within them, meaning that even though the terms are found among different codes of ethics their interpretations likely differ depending on culture. For example, multiple relationships were found in between 50-74% of the codes but interpreting how multiple relationships are defined is based on cultural and contextual expectations. Areas such as individualism-collectivism, hierarchical power structures, and other factors all contribute to what are considered multiple relationships. Similarly, commonly found terms such as confidentiality, competence, and fairness, for example, can be interpreted differently based on the context in which psychologists are situated. Determining how the terms are interpreted is a next step in assessing their consistency across codes and their relationship to the foundational UDEPP. While the number of assessed terms across quartiles were fairly consistent, they generally fell within the expected areas. This finding was particularly true for the top half quartiles and the bottom quartile. Overall, though the value terms were fairly evenly dispersed across the quartiles they still highlight the importance of the UDEPP as a moral foundation within the psychology profession. Some value terms were expected to be more prominent than others and the UDEPP can be seen as a document that inspires countries to reconsider their ethics code to incorporate a broader number of value terms in order to show increased common features regardless of country and culture.

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Ethics and Clinical Supervision in an Era of Globalization

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Abstract

The sheer speed and magnitude of globalization coupled with increased mobility and diversity of clients, supervisees, and supervisors require new perspectives to address the diverse international worldviews. Added complexity arises from the surge of telehealth and telesupervision. Evidence suggests that international factors and complexity are either being overlooked in practice and in supervision or may clash. Through a review of the strategic literature, current international and cultural perspectives on ethical practice and training are described, and strategies are provided for effective and ethical clinical supervision in this era of globalization.

Keywords: clinical supervision; ethics; ethical clinical supervision; supervision; international supervision

The sheer speed and magnitude of globalization coupled with increased mobility and diversity of clients, supervisees, and supervisors require new perspectives to address the diverse international worldviews. Added complexity arises from psychological services provided through telehealth and telesupervision. Evidence suggests that international factors and complexity are regularly overlooked both in practice and supervision or if addressed, may clash. Through a review of the strategic literature, current international and cultural perspectives on ethical practice and training are described, and strategies are provided for effective and ethical clinical supervision in this era of globalization.

Although ethics is a pillar of clinical practice and clinical supervision, and there is international agreement that it is a cardinal supervision competency (Watkins, 2013), universal agreement does not exist on specific ethical codes (Leach & Harbin, 1997). It appears that ethical standards are far less likely to approach universal agreement than ethical principles, which could explain why universal agreement does not exist on specific ethical codes that describe standards of conduct. In a comparison of codes of ethics from 19 countries to the United States (U.S.) using the American Psychological Association's (APA) Ethical Principles of Psychologists and Code of Conduct (APA, 1992), Leach and Harbin (1997) found that the percentage of nations including each U.S. general standards

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ranged from 0 to 89% with a mean of 39.0%, whereas the percentage of nations including each APA ethical principle (namely, Principle A: Competence; Principle B: Integrity; Principle C: Professional & Scientific Responsibility; Principle D: Respect for People's Rights and Dignity; Principle E: Concern for Others' Welfare; and Principle F: Social Responsibility) ranged from 68 to 79% with a mean of 69.5%. It is posited that the future of psychological ethics will be grounded in an international framework (Leach, 2016) grounded in common, shared ethical principles.

Addressing ethics in clinical supervision through the lens of globalization requires harmonizing existing ethical rules or standards with professional ideals in the frame of cultural diversity (Kim & Park, 2007). Recognition of international ethical principles is imperative. Attitudes of cultural humility, openness and self-awareness, and other-orientation manifesting respect and curiosity, provide both structure and guidance for supervisors and supervisees (Falicov, 2014).

Guidance is provided in the framework provided by Kim and Park (2007) who described two types of globalization. At one extreme is a lens of enlightened globalization, associated with understanding, dialogue, and respectful supervisory practice that strives to serve the interests and perspectives of all peoples and persons. In contrast, unilateral globalization refers to a strong belief in the superiority of one's own culture, values and ideals, thus imposing a single valuative worldview on all cultures as a standard. While unilateral globalization is a modern form of oppressive colonialism imposing advantage of some over others; enlightened globalization provides the frame for respect, and recognition of the different values, beliefs, worldviews, and resources of the various cultures (Kim & Park, 2007).

Applied to supervision, one end of the spectrum is the unilateral imposition of behavioral expectations ("rules"), an assumption that these are equally valid to persons of all cultures. A supervisor using this method would not be open to feedback or perspectives

from the supervisee or client or reflection on the cultural context of the client(s) and perspectives of each. In contrast, an enlightened approach first and foremost considers the ideals and ethical principles of the profession, and incorporates cultural worldviews of client(s), supervisees, and supervisors with openness, welcoming cultural discussion and proactive inclusion (Pettifor, Sinclair, & Falender, 2014). A likely result of unilateral globalization in supervision may be both therapeutic and supervisory alliance ruptures and harm, resulting from supervisees not feeling they have the power to address perceived ethical or practice infractions and multicultural intersections and thus not doing so. This result is reflected in significant numbers of reports by supervisees of inadequate or harmful supervision (e.g., Bautista-Biddle, Pereira, & Williams, 2021; Ellis et al., 2015; Hendricks and Cartwright, 2018), many with ethical and multicultural intersections.

Ethics codes began to be developed shortly after World War II. Currently, almost 60 countries have national ethics codes for their psychologists, but few efforts had been made prior to the Universal Declaration of Ethical Principles for Psychologists (2008) to develop ethics documents that reach beyond national boundaries. An example of the first of those was the Meta-Code of Ethics, a principle-based document developed by the European Federation of Psychologists' Associations (EFPA, 1995/2005) the aim of identifying what ethical principles and values each national Member Association should address in their codes of ethics, leaving to the Member Associations the responsibility to articulate those principles and values into the behavioral standards that would be included in their own specific codes. Another example is the Protocolo de Acuerdo Marco de Principios Éticos para el Ejercicio Profesional de los Psicólogos en el Mercosur y Paises Asociados [Protocol of the Framework Agreement of Ethical Principles for the Professional Practice of Psychology in the Mercosur and Associated Countries] (1997) developed as a regional declaration of ethical principles by the Comité Coordinador de Psicólogos del Mercosur y Paises

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Asociados [Coordinating Committee of Psychologists of the Mercosur and Associated Countries] in South America. It was signed in 1997 by six southeast countries of South America that had formed in 1991 a common market called "Mercado Común del Sur" or "Mercosur": Argentina, Brazil, Paraguay and Uruguay as full members, with Chile and Bolivia as associated countries (see Gauthier, 2021 for an overview of the evolution of national, regional, and international ethics documents in psychology).

The Universal Declaration of Ethical Principles for Psychologists (hereinafter also referred to as the "Universal Declaration" and the "UD") (2008), developed with the collaboration and support of the global community of psychologists, is the product of a six-year process involving original research and broad international consultation led by an Ad Hoc Joint Committee working under the auspices of the International Union of Psychological Science and the International Association of Applied Psychology and in consultation with the International Association for Cross-Cultural Psychology . Based upon shared human values across culture (see Gauthier, 2020 for an overview of the development of the document), it provides a prototypic moral framework and a generic set of ethical principles that can be used as a foundation of psychological ethics to help psychologists worldwide to meet the ethical challenges of globalization. The structure and content of the document provide a conceptual frame for the four Universal Declaration principles.

The Universal Declaration of Ethical Principles for Psychologists (2008), includes a preamble followed by four sections, each relating to one of the following four ethical principles, formally labelled: (i) Principle I: Respect for the Dignity of Persons and Peoples; (ii) Principle II: Competent Caring for the Well-Being of Persons and Peoples; (iii) Principle III: Integrity; and (iv) Principle IV: Professional and Scientific Responsibilities to Society. Each section includes a statement defining the principle and outlining ethical values associated with the principle. In accepting the principle, psychologists also accept the values associated with that principle.

The stated purpose of the Universal Declaration (2008), as described in the second paragraph of the Preamble to the document, was to ensure psychology's universal recognition and the promotion of fundamental, shared, aspirational ethical principles grounded within common human values. Designed as a global template, it also provides guidance for development or revision of local codes of ethics factoring in ethical principles, definitions, and their related values, to identify standards of behavior. Rather than being prescriptive, it was designed to promote global understanding and cooperation, respecting cultural differences (Gauthier, Pettifor & Ferrero, 2010, p. 180).

The Universal Declaration (2008) purposefully avoided prescriptions of specific standards of conduct due to sensitivity to significant cultural variation in how principles are addressed. Evidence exists for the necessity for such guidance as supervisees perceive some supervisors to be functioning through the lens of unilateral globalization (e.g., Ellis et al., 2014; Pettifor et al., 2014).

Gauthier et al. (2010) caution that differences in meaning across cultures exist and identifying and addressing those is not always obvious or easy. Attitudes of cultural humility are in keeping with enlightened globalization, manifest in open, nondefensive, thoughtful and reflective approaches (Falicov, 2014; Hook et al., 2016). In response to culturally loaded queries or topics, supervisors and supervisees would show respectful curiosity, ability to question their own assumptions and beliefs in a cultural frame, while also attending to relational safety.

Supervisors should be mindful that the development of ethics of supervisees occurs through a process of integration of personal values and ethical positions with professional ethics, an intentional, systematic process; supported through supervision, to enhance their metacompetence (i.e., knowing what one

knows and doesn't know).

Agreement exists internationally on fundamental areas of ethical competence, including knowledge and skills in identifying and attending to matters of ethics relevant to the supervision endeavor (Watkins, 2013). Historically, common origin of all ethics principles and values exists deriving from the struggle to identify "right" behavior for professionals (Sinclair, 2012). However, codes of various countries vary. For example, countries that may be influenced by Confucian traditions (e.g., China and South Korea) value filial piety and attention to hierarchy and promoting harmony and saving face (Bang & Park, 2009; Quek & Storm, 2012) over Western valued collaborative practice. In most of Latin American, a more authoritative and patriarchal value system contrasts with collaboration (Fernandez-Alvarez et al., 2020).

In a comparison of ethics codes from 19 countries with APA's Ethical Principles of Psychologists and Code of Conduct (APA, 1992), Leach and Harbin (1997) found a relatively high level of agreement on a number of ethical principles and standards critical to clinical supervision. Sixty-eight percent of nations included the aspirational ethical principle of competence in their code; 68%, guidance about multiple relationships; 79%, informed consent for therapy; and 95%, maintaining confidentiality. Overall, ten specific standards were presented in common, occurring in more than 75% of the codes. At least 11 more countries had substantial ethical standards relating to supervision in their general code. Significant cultural issues arise internationally concerning the overlap between professional and nonprofessional relationships, including the normative values of interdependence of community and family, and individualistic versus collectivist values.

A sea change in supervisory practice, and the magnitude of the change toward a competency-based framework, have caught many supervisors by surprise (Gonsalvez & Calvert, 2014). Specific ethical supervisory practices (Barnett & Molson, 2014; Falender & Shafranske, 2014, 2021; Pettifor, McCarron,

Schoepp, Stark, & Stewart, 2011) have been described. However, clinical supervision is generally not the subject of extended formal coursework during a psychologist's training nor is international practice or ethics attended to. Supervisors who have lesser formal training may supervise the same way they were supervised, through a process of osmosis or absorption of the practices of their supervisors. This process is fraught with peril for both ethics and practice. Furthermore, lesser value may be attached to the importance of clinical supervision by individuals who lack formal supervisory training (Rings, Genuchi, Hall, Angelo, & Cornish, 2009), and by training directors, who even urged that supervision instruction be eliminated from the training process (Stedman, Schoenfeld, & O'Donnell, 2013).

When supervisory training is offered, it may be through a psychotherapy-based or developmental model, which may not be systematic or include all the multiple components and dimensions of supervision (Falender, 2018; Falender & Shafranske, 2010). Specifically, psychotherapy models may not systematically address the supervisee's ethical knowledge and application, emotional reactivity, or multicultural diversity.

Contrary to the assumption that all supervisors meet the ethical standard of competence, supervisees report significant levels of less than adequate supervision, and training in clinical supervision is uneven (U.S., Falender, 2018; South Africa, Hendricks, Cartwright, and Cowden, 2021). Consensus exists across disciplines and international venues about what constitutes effective versus inadequate or harmful supervision. Harmful supervision has been defined as "the supervisor's actions or inactions resulting in psychological, emotional, or physical harm to the supervisee" (Ellis et al., 2014, p. 7), with implicit risk to the client(s). Inadequate supervision may not reach criteria as harmful, but poses significant risk, as it is characterized by failure to meet legal and ethical standards (e.g., competency, time, consistency, attention, multiculturally respectful behavior); supervisory

disinterest; lack of investment; failure to provide accurate and timely feedback and evaluation of supervisee competencies; or disrespect or disregard of supervisee input.

Studies in multiple countries also identify the incidence of inadequate and harmful supervisory practice: in the United States, Ellis et al. (2014, 2017) and Ladany, Mori & Mehr (2013); in Ireland, Ellis, Creaner, Hutman, & Timulak (2015); South Africa, Hendricks & Cartwright (2017); Australia, Lovell (2007); and South Korea, Bang & Goodyear (2014). Ladany and colleagues (Ladany, Lehrman-Waterman, Molinaro, & Wolgast, 1999) and studies conducted by our Pepperdine University research group (Hansell, 2018; Wall, 2009) found supervisees perception of ethical misconduct by their supervisors was associated with lower alliance ratings by supervisees with their supervisors. When supervisors allow use of treatment methods of which they have limited knowledge, or schedule supervision on an as-needed basis rather than providing regular supervision sessions, the consequences affect the alliance as well as the integrity of supervision, and ultimately the quality of client care. Both inadequate and harmful supervision constitute ethical breaches with significant impact upon both client and supervisee wellbeing.

Other studies identify ethical errors that supervisees perceive their supervisors to have committed. In a study of 151 beginning- to intern-level supervisees, 51% reported at least one ethical violation by their supervisors. Among the most frequently reported infractions were failure to provide supervisees with adequate performance evaluations, violating supervisee confidentiality, not working with alternative perspectives, disregard for session boundaries, and disrespectful behavior (Ladany, Lehrman-Waterman, Molinaro, & Wolgast, 1999).

To enhance ethical clinical supervision, a number of perspectives and objectives are required: (1) general parameters of ethical clinical supervsion; (2) international guidelines and codes for clinical supervision and ethics; (3) ethical standards importance in clinical supervision internationally; (4) cultural variants of ethical codes and particular aspects of ethics; (5) the trajectory of supervisee ethical development;and (6) summary discussion of ethical competence for supervisors provided.

Parameters of Ethical Clinical Supervision

There is significant international agreement on the ethical aspects of clinical supervision. The following are some of the premises:

1. Do no harm; act with beneficence.

2. Identify and attend to cultural identities and worldviews of client(s), supervisee, supervisor and to intersectional identities as they directly impact client assessment, diagnosis, and treatment as well as supervision.

3. Respect the Dignity of Persons and Peoples.

4. Clinical supervision does not include personal (supervisee) psychotherapy. That is, an individual who is providing clinical supervision holds power over the future of the supervisee. It is not appropriate for such an individual, the supervisor, to also conduct therapy with that supervisee.

5. Competence. Supervisors need to be competent both in the clinical services the supervisee renders and in the practice of clinical supervision. If either the clinical presentation or the supervision are beyond the competence of the supervisor, the supervisor is responsible for determining a course of action to ensure adequate supervision.

6. Informed consent. An informed consent agreement should cover expectations for the supervisee and the supervisory processes; contingencies in case of emergencies or cancellations; limits to the confidentiality of supervisee disclosures; jurisdictional legal and reporting regulations; recordkeeping; and specific information relevant to the entire setting. A written supervision contract formalizes the aspects and expectations for performance and successful completion of the supervisory sequence.

7. Boundaries and multiple relationships. Establishment of clear boundaries to allow both supervisor and supervisee to maintain objectivity is imperative. Some aspects of boundaries may be culturally variable (e.g., gift giving, aspects of multiple relationships). Given the power of the supervisor and the vulnerability of the supervisee, clarity of boundaries and a thoughtful approach to boundary crossings is essential.

8. Evaluation. Supervisors are responsible for providing ongoing feedback that is respectful, monitoring of client care and outcomes, and ensuring the progressive, strength-based growth of the supervisee. Feedback should be normative, ongoing, and frequent, ideally linked to behavior observed, or if that is not possible, through supervisee report. Direct observation is highly desirable to address the question of metacompetence, or whether the supervisee knows what he/she does not know or observe. Gatekeeping, present when a regulatory process exists, aims to ensure no unsuitable, less qualified individuals enter the profession or practice.

International Guidelines for Clinical Supervision and the Ethics of Clinical Supervision

Multiple countries and jurisdictions have developed guidelines for clinical supervision and/or the ethics of clinical supervision. Among those are: the APA's Guidelines for Clinical Supervision of Health Service Psychologists (APA, 2014, 2015); the Canadian Psychological Association's (CPA) Ethical Guidelines for Supervision in Psychology: Teaching, Research, Practice, and Administration (CPA, 2009/2017); the European Federation of Psychologists' Associations' (EFPA) Ethical Guidelines for Psychologists in the Role of Trainers, Supervisors and Teachers of Psychologists (EFPA, 2019); the Association of State and Provincial Psychology Boards' (ASPPB) Supervision Guidelines for Education and Training leading to Licensure as a Health Service Provider (ASPPB, 2015); the Australian Psychological Society's (APS) Ethical Guidelines on Supervision (APS, 2020); and the New

Zealand Psychologists Board's Guidelines on Supervision (New Zealand Psychologists Board, 2021). The Universal Declaration of Ethical Principles for Psychologists (2008) also provides a common moral framework and ethical principles for psychologists.

There is a confluence of competencies (knowledge, skills, and attitudes) across many international venues, which share the following themes although specifics vary: (1) knowledge of the profession and areas under supervision; (2) ongoing behavioral assessment and feedback; (3) multicultural diversity – infusing diversity and worldview perspective of all participants; (4) reflective and respectful practice; (5) ethical and legal codes and standards; (6) supervisory relationship processes, including addressing emotional reactivity, strains, and ruptures; (7) ongoing assessment and feedback; and (8) ongoing attending to client progress (adapted from Falender & Shafranske, 2021; Watkins, 2013).

Specific Ethical Standards and Their Importance in Supervision Internationally

To frame the ethical issues in the training process and supervision, the following section considers several ethical aspects through an international lens, with a specific focus on their application to the supervisory process.

Boundaries and Dual and Multiple Relationships
There has been increasing attention directed to multiple relationships, including the inevitability of some, and the significant impact of culture upon the ethical standards. Many ethical codes state that not all multiple relationships are unethical, specifically, for example, in cases when they would not "reasonably be expected to cause impairment or risk exploitation or harm" (APA, 2017, 3.05 (a)). In some cultural contexts, avoiding dual relationships is actually considered disrespectful and insensitive. In the United States, Zur (2017) advocates a loosening of the standard, suggesting that multiple relationships may be an asset and enhance therapeutic acuity and outcome. Thus, supervisor and supervisee mindfulness

is encouraged of dimensions of autonomy and self-determination, community and family interdependence, and connections between persons that are highly valued in non-Western societies (Pettifor & Ferrero, 2012).

In clinical supervision, the power differential generally is significant, since the supervisor may serve as a gatekeeper (but not in all contexts; Falender et al., 2021), determining whether the supervisee may move into independent practice. The potential for strain and rupture in the supervisory relationship is great when the supervisor and supervisee slide into a quasi-friendship relationship that reverts to an evaluative one. Furthermore, due to the power differential, the supervisee generally cannot refuse a supervisor's request, even if the request is something that the supervisee is not comfortable with. Many ethics code indicate that multiple relationships of supervision by a spouse or other family members are inherently problematic.

Attentiveness to the potential for abuse of power, exploitation, and conflicts of interest are a supervisory responsibility. However, high value may be attached to seeking out therapy and supervision with someone known personally and respected due to the interdependence of community and family. Avoidance of dual relationships is sometimes actually viewed as disrespectful and insensitive (Deng et al., 2016). These issues may introduce ethical and worldview conflicts among supervisors, supervisees, and clients. Thomas (2014) concluded that it is difficult, and even undesirable, to have no connections or multiple relationships with supervisees, and that a thoughtful process is required in supervisor-supervisee relationships as well as in therapist-client ones. Ethical problem-solving is an effective tool (Gottlieb, Robinson, & Younggren, 2007).

Competence
Clinical supervision is a means for establishing and ensuring the competence of the supervisee. Maintaining competence generally is an international principle (Leach, 2016). In some countries supervisors are required to receive supervision training. In several jurisdictions, receiving supervision is a requirement throughout the professional trajectory (i.e., U.K. and Australia), and in Australia, the competence of supervisors is formally evaluated at intervals.

An essential aspect of enhancing and ensuring a psychologist's competence is feedback from the supervisor to the supervisee. That is, when supervisors perceive problems in the knowledge, skills, and/or attitudes of their supervisees, it is imperative they provide feedback, monitor the supervisee's practice, and ensure the protection of the client. Furthermore, supervisors bear responsibility for competence in all the areas they supervise. Particular aspects of supervisory practice such as feedback may not be culturally syntonic. For example, feedback is essential to the Western style of supervision and competency tracking – but the feedback may impact relationship, face, and be viewed as disrespectful, and thus be difficult to give in some non-Western cultures. However, there is some agreement on the necessity for competence, as shown, for example, by interest in the document, Competencies Benchmarks (Fouad et al., 2009), which has been translated in Taiwan and China.

The ability of the supervisee to give feedback and collaborate with the supervisor is also essential.

Multicultural discussions may not occur in clinical supervision. Multicultural competence requires consideration and discussion of the intersectional identities of the client, supervisee/therapist, and supervisor, their resultant worldviews, and the impact of all of those on the therapeutic relationship, assessment, and treatment (Falender, Shafranske, & Falicov, 2014). Resources which provide multicultural guidelines include An Ecological Approach to Context, Identity, and Intersectionality (APA, 2017).

These factors are of critical importance, and even more so in light of the half-life of psychological knowledge, i.e., the time it would take, in the absence of new learning, to become approximately

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half as knowledgeable, which is generally a function of the development of new knowledge (Neimeyer, Taylor, Rozensky, & Cox, 2014). Average half-lives of knowledge in professional psychology are projected to decrease within the next decade from nearly nine years to just over seven years. The range of half-lives is currently from 19 years (psychoanalytic psychology) to 4.36 (clinical neuropsychology) to 3.63 (psychopharmacology).

Confidentiality

Since the time of Hippocrates, confidentiality has been considered a cornerstone of ethics in patient care. However, concepts of autonomy and individuality, collectivism, and family interdependence are relevant to such considerations. Clarity about the confidentiality of personal disclosures by supervisees is limited. Supervisees often assume confidentiality, but the supervisory responsibilities of protection for the client, and abiding by institutional, ethical, and legal regulations, gatekeeping, as well as duty to educational institutions, limit confidentiality (Falender & Shafranske, 2021).

Confidentiality issues in therapy may create ethical dilemmas in some countries. Exceptions to confidentiality – mandatory reporting laws for child abuse, for example – exist in some jurisdictions, although some are voluntary (Liu & Vaughn, 2019). Issues of privacy, family responsibility and loyalty, worldviews, and cultural factors all intersect with confidentiality exceptions and may be additional elephants in the supervision and therapy rooms (Pettifor et al., 2014).

Informed Consent

Articulated in many ethics codes and supervisory guidelines is the necessity for informed consent and clarity of expectations for clinical supervision. Also, the ethical imperative may exist that clients have informed consent that their therapist is a supervisee under supervision, and that all client sessions and data will be disclosed to and directed by the supervisor who holds responsibility for the clinical work. If audio or video recording is to occur (an increasingly common practice in some venues and required by

accredited programs in the U.S.), informed consent from the client must also be obtained, with clarity about the use, storage, confidentiality, and process for erasure of the recordings.

Use of a written supervision contract such as one outlined in the APA's Guidelines for Clinical Supervision in Health Service Psychology (APA, 2014, 2015) is useful. It may include:

a. Content, method, and context of supervision – logistics, roles, and processes.

b. Clarity about the highest duties of the supervisor: protection of the client(s) and gatekeeping for the profession, while enhancing supervisee development and competence.

c. Roles and expectations of the supervisee and the supervisor, supervisee goals and tasks.

d. Criteria for successful completion and processes of evaluation.

e. Processes and procedures when the supervisee does not meet performance criteria, or reference to such if they exist in other documents.

f. Expectations for supervisee preparation for supervision sessions (e.g., video review, case notes, agenda preparation) and informing the supervisor of clinical work and risk situations.

g. Use of a multicultural frame that is internationalized to address identities, worldviews, and impact on client(s), supervisees, and supervisors.

h. Limits of confidentiality of supervisee disclosures, behavior necessary to meet ethical and legal requirements for client/patient protection, and methods of communicating with training programs regarding supervisee performance.

i. Expectations for supervisee disclosures, including personal factors and emotional reactivity, or countertransference and worldviews.

Ethical and legal parameters and compliance, such as informed consent, multiple relationships, limits of confidentiality, duty to protect and warn, and

procedures for emergency situations.

Processes for ethical problem-solving in the case of ethical dilemmas (e.g., boundaries, multiple relationships) (Adapted from APA, 2014, p. 24-25)

Supervisee Development and Ethical Acculturation

Understanding supervisee socialization and acculturation into ethical practice is essential. In some ethics acculturation models (Handelsman et al., 2005; Knapp, Vandecreek, & Fingerhut, 2017)), supervisors are cognizant of how supervisees progress developmentally to integrate their own personal ethics with professional ones. The four resultant quadrants of ethical behavior are: (1) marginalized, which is characterized by low personal and professional standards, and therefore potentially exploitative; (2) separated, which involves having adopted professional standards but lacking compassion, which makes the standards potentially rigid or legalistic; (3) assimilated, i.e., personal compassion is not restrained by professional ethics so there exists potential for over-involvement; and (4) integrated with professionally informed practice and modulated by personal compassion. One supervisory task is to move the supervisee towards integrated ethical behavior, the highest level of development, and to monitor supervisee maintenance of objectivity in their clinical work.

Another supervisory responsibility for ethial practice is to be aware of metacompetence, both personally and for the supervisee. Metacompetence refers to awareness of what one knows and what one does not know. The latter is challenging to define, as we do not know what we do not know (Falender & Shafranske, 2007). A possible consequence of problems with a supervisee's metacompetence is he or she not recognizing their own behavior as deviating from their usual patterns, which may result in nondisclosure to their supervisor of their own countertransference or of clinical errors (although there are other reasons for nondisclosure, including an insecure supervisory relationship) (Ladany, Hill, Corbett, & Nutt, 1996; Wall, 2009).

Supervisors generally rely on supervisee self-disclosure rather than live or video observation and review of what transpired in a clinical session. However, supervisees may not know to identify clinically significant aspects of the client session or process, the ethical issues that arise, or general facilitators or impediments to treatment. Revised regulations for accreditation (APA CoA, 2018) in the United States directly addressed this by requiring each supervisor to conduct direct observation – live, video, or audio – to more effectively provide training and guide client care.

Ethical and Effective Supervision

Recognition that ethical supervision is a distinct professional practice that requires training is an essential first step. Supervisors hold responsibility for both client care and for their supervisees, and for understanding and integrating the worldviews and belief structures of the client(s), supervisees, and themselves. The supervisor models ethical behavior, thus providing a hidden curriculum that is supported by multiculturally competent ethical practice. Supervisors should self-assess their own supervisor knowledge, skills, and attitudes. Generally, the supervisor should be competent in the areas under his/her supervision, including understanding multicultural factors, modeling metacompetence, or considering what one does not know, and creating an environment in which communication and the supervisory and therapeutic relationships are facilitated. Knowledge and understanding of the Universal Declaration of Ethical Principles for Psychologists (2008), attention to principles of ethics, and assisting supervisees in intersectional consideration of ethical dilemmas in cultural frames are all essential. Acknowledging the limits of a supervisor's own competence and requisite ethical steps to address those limits are critical.

The supervisor provides informed consent to the supervisee regarding the multiple aspects of the supervisory relationship, expectations, and evaluation; this is codified in a supervision contract. Establishment of the supervisory relationship requires a respectful

process and collaboration in the competence assessment of the supervisee, as well as in the setting of goals and tasks. An emotional bond is developed, inviting trust, supervisee self-reflection and self-assessment, and reinforcing metacompetence. Developing an environment that enhances communication supports a supervisory working alliance while establishing and supporting clear boundaries that are articulated for the specific setting.

The supervisor's reflective process allows for monitoring and addressing the impact of relational dynamics and parallel processes, as well as the supervisee's emotional responses, reactivity, and countertransference, thus ensuring that the focus remains on the impact on the client and does not cross a line into personal psychotherapy with the supervisee. Ethical problem solving is an effective tool for assisting supervisees in identifying and determining action when supervisory and clinical dilemmas arise. Supervisors will find that supervisees' ethics training may have been focused primarily on risk avoidance and on ethics knowledge, sometimes rote knowledge of the ethics code, but not necessarily identifying ethical dilemmas within the expanse of the clinical presentation and setting. Supervisors must model positive ethics, ensuring that supervisees understand and promote the highest ethical conduct and aspirational principles.

The supervisors' ethical knowledge, skills, attitudes, and competence should be strong and continuously accrued. Supervisors model adherence to ethical principles and codes, as well as reflective practice. Supervisors are challenged to infuse recognition and attention to global and multicultural ethical aspects of clinical presentations and supervisee-client as well as supervisee-supervisor interactions, and to provide a respectful process that attends to the various approaches and problem-solving needed to ensure that supervisees learn and provide the best care, protecting and enhancing the outcomes for the clients they serve.

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