


Maintaining an Ethical Posture with **Politically-Charged** Topics



Please share which **topics** come to mind?
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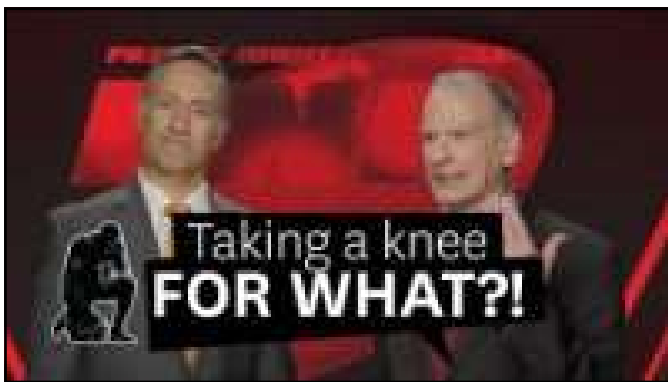
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Dr. **Andrew Graham**
Asbury Theological Seminary

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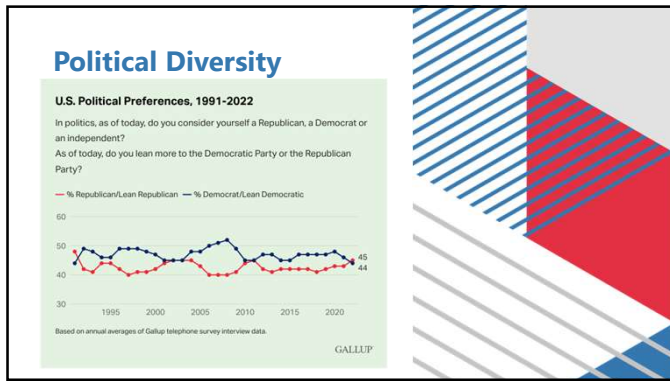
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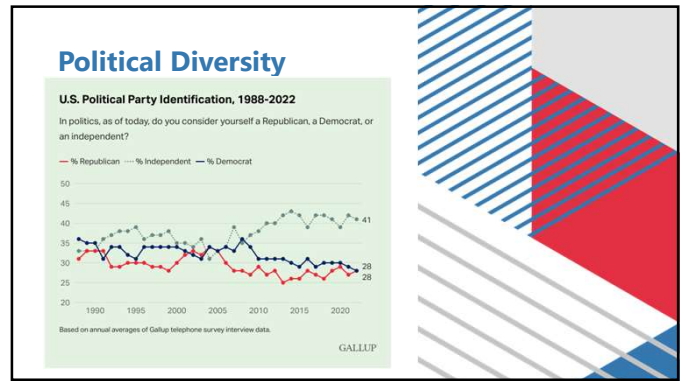


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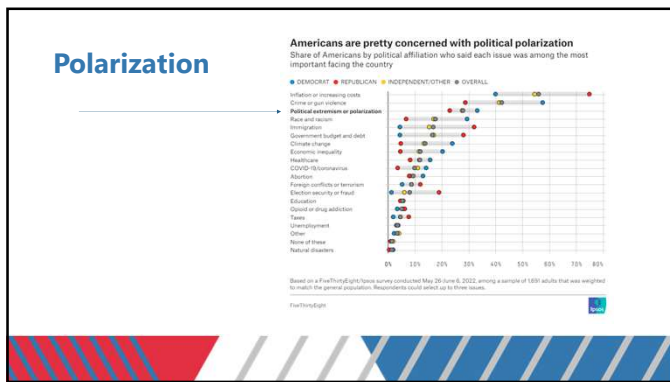
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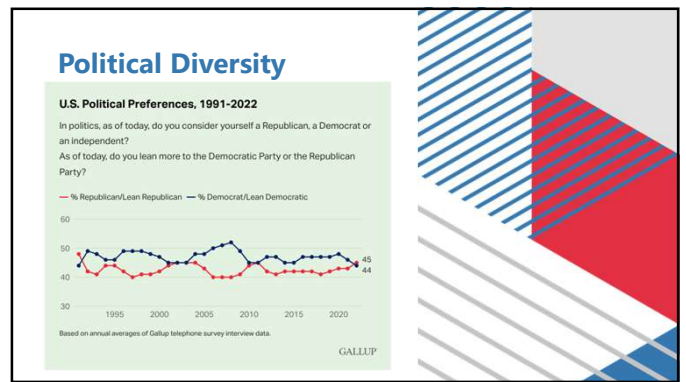
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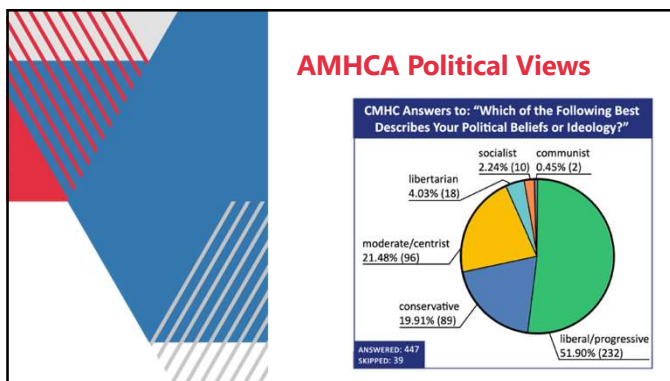
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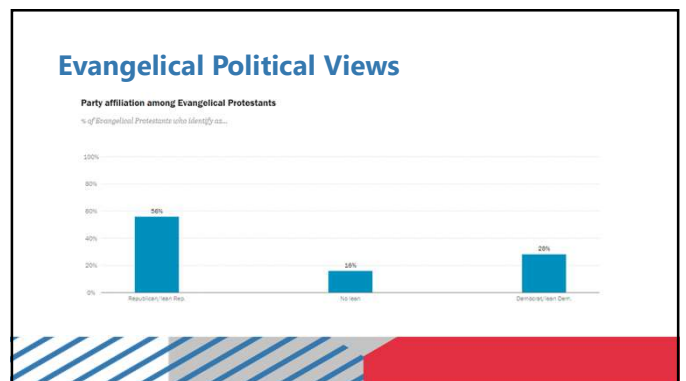
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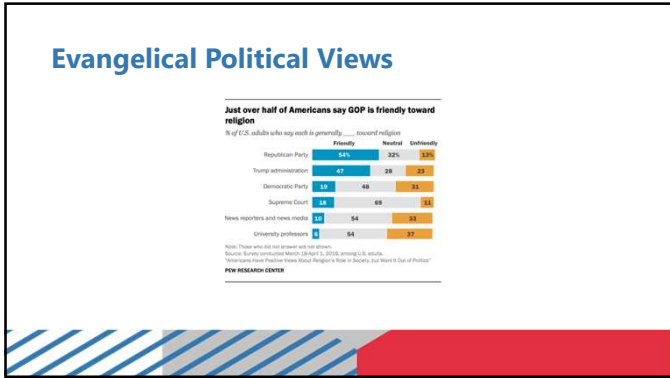
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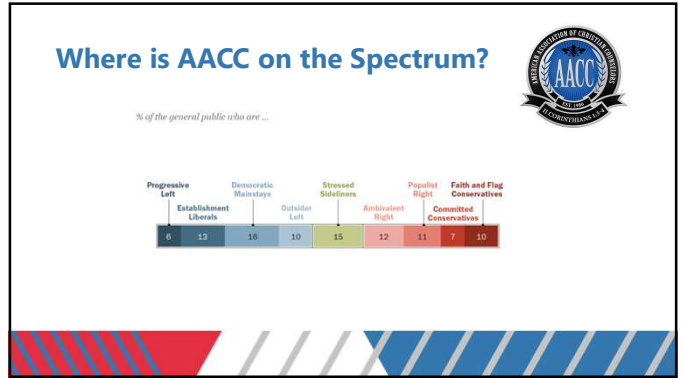
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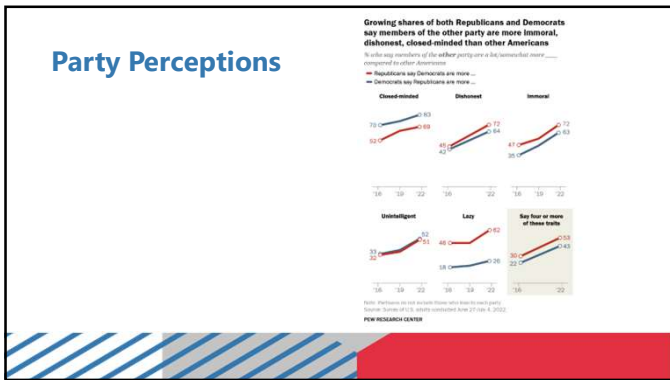
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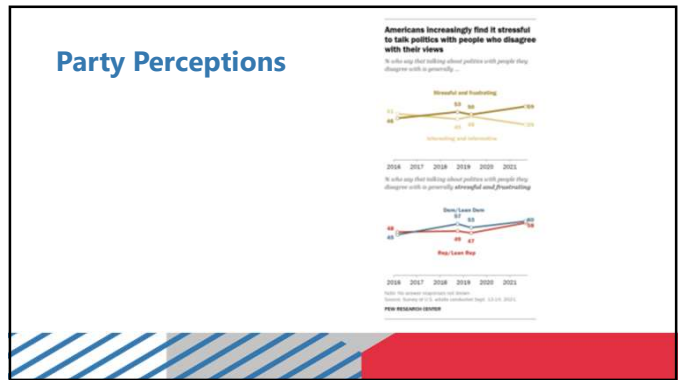
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Reflect and Respond

What politically-charged topics may come up in counseling?

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ACA (2014)

- A.4.b. Personal Values:

Counselors are aware of—and avoid imposing—their own values, attitudes, beliefs, and behaviors. Counselors respect the diversity of clients, trainees, and research participants and seek training in areas in which they are at risk of imposing their values onto clients, especially when the counselor's values are inconsistent with the client's goals or are discriminatory in nature.

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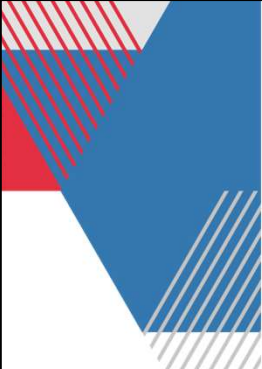


AMHCA (2020)

- 1.A.4.d.

Clinical Mental Health Counselors are aware of their own values, attitudes, beliefs and behaviors, as well as how these apply in a society with clients from diverse ethnic, social, cultural, religious, and economic backgrounds. Clinical Mental Health Counselors do not impose their personal values on clients.

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APA (2016)

- Principle A.

Because psychologists' scientific and professional judgments and actions may affect the lives of others, they are alert to and **guard against personal, financial, social, organizational, or political factors that might lead to misuse of their influence.**

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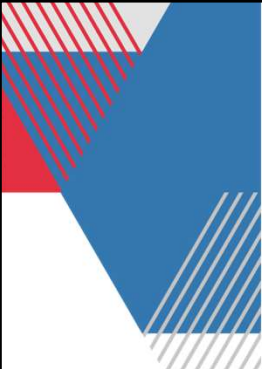


APA (2016)

- 2.01.b.

Where scientific or professional knowledge in the discipline of psychology establishes that an understanding of factors associated with age, gender, gender identity, race, ethnicity, culture, national origin, religion, sexual orientation, disability, language, or socioeconomic status is essential for effective implementation of their services or research, **psychologists have or obtain the training, experience, consultation, or supervision necessary to ensure the competence of their services,** or they make appropriate referrals.

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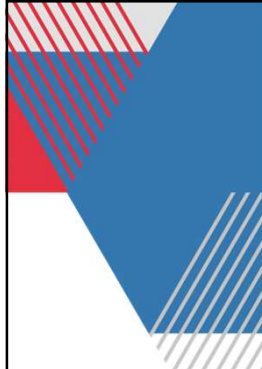


APA (2016)

- 3.01.

In their work-related activities, psychologists do not engage in unfair **discrimination** based on age, gender, gender identity, race, ethnicity, culture, national origin, religion, sexual orientation, disability, socioeconomic status, or any basis proscribed by law.

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CSWA (2016)

- II.5.a.

The social work profession has a strong commitment to social justice, anti-racist and decolonized clinical practice. As such, **clinical social workers shall strive to maintain culturally humble awareness, up to date knowledge, and skills.**

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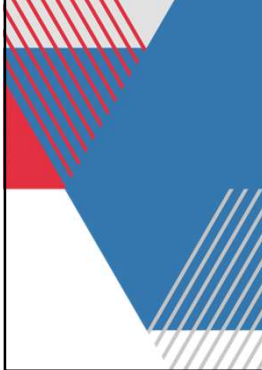


CSWA (2016)

- II.5.c.

Clinical social workers shall seek cultural humility and understand the effects of trauma caused by white supremacy, institutionalized and individual oppression with respect to race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital status, political belief, religion, immigration status, and mental or physical disability.

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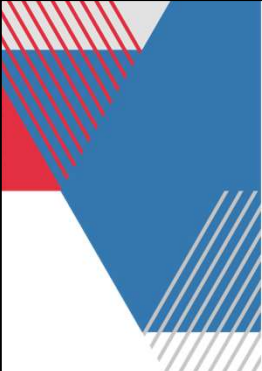


CSWA (2016)

- VI.a.

Clinical social workers do not, in any of their capacities, practice, condone, facilitate, or collaborate with any form of **discrimination** on the basis of race, religion, color, national origin, gender, sexual orientation, gender identity, gender expression, age, socioeconomic status, or physical or emotional disability.

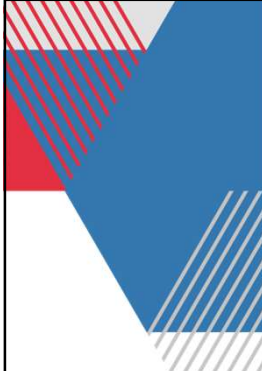
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AACC (2014)

- 1-110. Christian counselors proactively avoid every manner of harm, exploitation, and unjust discrimination in all client-congregant relations, and help ensure the overall safety and wellbeing of clients. Christian counselors are also aware of their psychosocial and spiritual influence and the inherent power imbalance of helping relationships—power dynamics that can harm others, even without harmful intent.
- Cultural, ethnic, and racial diversity are important factors for consideration in the delivery of counseling related services. Cultural competency signifies a minimal level of knowledge and awareness that represents such things as the values, norms, and traditions of another that influence perception, thoughts, attitudes, beliefs, identity, communication, relational dynamics, behaviors, life experiences, customs, spirituality and the understanding of the cause, symptomatology and remedy of human problems.

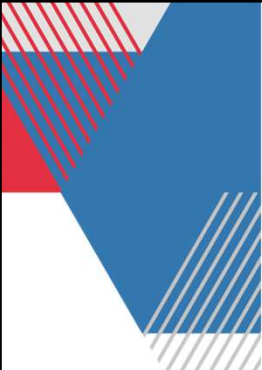
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AACC (2014)

- 1-510: **Affirming the Worth and Value of Others.** Christian counselors recognize and acknowledge that all people have been created in the image of a Holy God and therefore, all clients have an innate right to be valued and respected, to receive ethical care, and to be treated with the utmost dignity.
- 1-520: **Cultural Competency.** Christian counselors earnestly strive to develop and maintain culturally competent awareness and practices such as, but not limited to: (1) awareness of one's personal worldview and its impact on the counseling process; (2) knowledge of various cultural practices and worldviews, including those that may conflict with a Judeo-Christian worldview; and (3) cross-cultural sensitivity and skills that enhance the helping process.

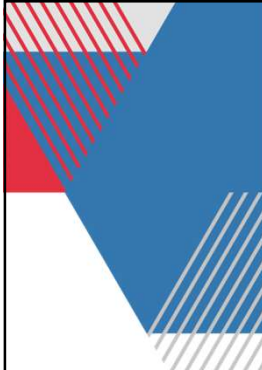
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AACC (2014)

- 1-530: **Working with Persons of Different Faiths, Religions, and Values.** Counselors work to understand the client's belief system, always maintain respect for the client and strive to understand when faith and values issues are important to the client and foster values-informed client decision-making in counseling. Counselors share their own faith orientation only as a function of legitimate self-disclosure and when appropriate to client need, always maintaining a posture of humility. Christian counselors do not withhold services to anyone of a different race, ethnic group, faith, religion, denomination, or value system.
- 1-530-a: **Not Imposing Values.** While Christian counselors may expose clients and/or the community at large to their faith orientation, they do not impose their religious beliefs or practices on clients.

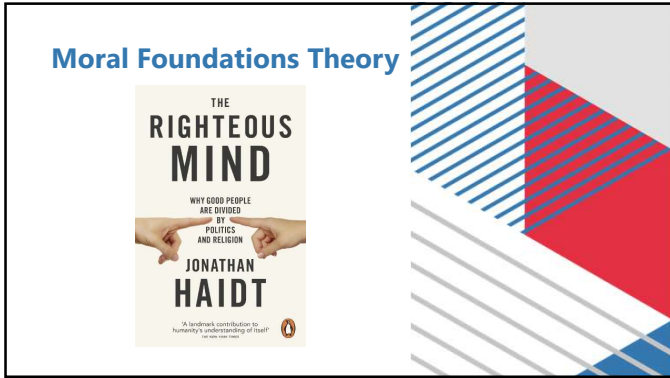
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AACC (2014)

- 1-540: **Cultural Sensitivity.** Christian counselors proactively communicate with clients in a culturally sensitive manner, especially when obtaining consent, defining the scope of care, during assessment and evaluation procedures (including instruments that are selected), and addressing any developmental and/or linguistic issues that may be present.
- 1-550: **Action if Value Differences Interfere with Counseling.** Christian counselors work to resolve problems—always in the client's best interest—when differences between counselor and client values become too great and adversely affect the counseling process. This may include: (1) discussion of the issue as a therapeutic matter; (2) renegotiation of the counseling agreement; (3) consultation with a supervisor or trusted colleague or, as a last resort (4) referral to another counselor if the differences cannot be reduced or bridged (and then only in compliance with applicable state and federal law and/or regulatory requirements).

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Moral Foundations Theory

Six key moral foundations

| | CARE/ HARM | FAIRNESS/ CHEATING | LOYALTY/ BETRAYAL | AUTHORITY/ SUBVERSION | SANCTITY/ DEGRADATION | LIBERTY/ OPPRESSION |
|---------------------------|--|---------------------------------------|-------------------------------------|---|--|---|
| Adaptive challenge | Protect and care for children | Reap benefits of two way partnerships | Form cohesive coalitions | Forge beneficial relationships within hierarchies | Avoid contaminants | Keeping dominant individuals in the group 'in check' |
| Original triggers | Distress or neediness expressed by child | Cheating, co-operation, deception | Threat of challenge to group | Signs of dominance and submission | Waste products, diseased people | Bullying and constraining others |
| Key emotions | Compassion | Anger, gratitude, guilt | Group pride, rage against traitors | Respect, fear | Disgust | Anger at oppression |
| Relevant virtues | Caring, kindness | Fairness, justice, trustworthiness | Loyalty, patriotism, self-sacrifice | Obedience, deference | Temperance, chastity, piety, cleanliness | Freedom and self-determination, protection of victims |

Source: Jonathan Haidt, The Righteous Mind

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Moral Foundations Theory

- Foster intellectual humility
- Practice moral pluralism
- Seek out diverse perspectives
- Engage in productive disagreement
- Build bridges across divides

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Fairness

- Focus on shared values
- Acknowledge and respect differences
- Emphasize the benefits of collaboration
- Find common ground
- Use inclusive language


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In-Session Suggestions

- Encourage clients to share the reasons for those beliefs

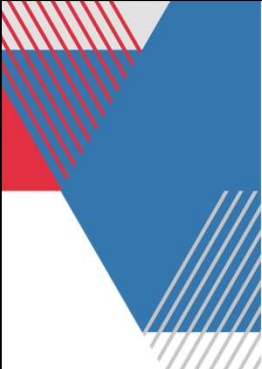
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In-Session Suggestions

- Encourage clients to share the reasons for those beliefs
- Model healthy engagement


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In-Session Suggestions

- Encourage clients to share the reasons for those beliefs
- Model healthy engagement
- Reduce the intensity of politically-charged emotions


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In-Session Suggestions

- Encourage clients to share the reasons for those beliefs
- Model healthy engagement
- Reduce the intensity of politically-charged emotions
- Avoid disclosing personal political views passively

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Reflect and Respond

What resources and strategies have you found helpful?

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To download slides:
<https://drandrewgraham.com/aacc2023>

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