

УДК 159.9: 174

Derpoliuk Olena

Postgraduate Student of the Department of Psychology and Social Work,
Volodymyr Vynnychenko Central Ukrainian State University,
<https://orcid.org/0009-0002-4562-2877>

DOI <https://doi.org/10.35619/praprv.v1i21.356>

ETHICAL PRINCIPLES OF CONDUCTING THE PSYCHO-CORRECTIONAL PROCESS AS AN EXAMPLE OF THE ANALYSIS OF THE ETHICAL CODES OF UKRAINE AND CANADA

Abstract. *In Ukraine, the practice of providing psychological and coaching services in social networks has become widespread and these services occurred and continue to occur with violations of the rules of ethics of psychological counseling. In fact, in the current conditions when many different counseling services are available, the line between professional psychological help and “personal growth schools” is blurring. Those schools do not so much help as harm a person, without solving his/her problem at a deep level.*

Therefore, the goal of our research is to actualize the need to modernize the practice of applying ethical norms by Ukrainian psychologists and improve it by borrowing international experience from the world psychological community and comparing ethical approaches in Canada and Ukraine. The research presents the author’s practical experience of working with clients (taking into account all confidentiality rules). During the research, a mini-survey was conducted on social networks, which shows a certain trend that the ethical principles of psychologists’ work aren’t a high priority for their clients. It becomes obvious, that such low demand from society for ethical norms creates a corresponding supply of services that neglect generally accepted rules of professional activity. By analyzing some aspects of the Canadian and Ukrainian Ethical Codes, the author considers it necessary to draw attention to the need for quick and decisive actions to change the general paradigm in the services of Ukrainian psychologists with an emphasis on strengthening the ethical component and increasing the responsibility for violations of rules recognized by state institutions and public associations.

Key words: *professional ethics, psychologist-consultant, content of professional ethics of psychologist.*

Problem’s statement. Significant and influential social changes, the catalyst of which was the full-scale invasion of the RF into Ukraine, have led to an increase in the number of people who need qualified psychological help.

On the other hand, even before the full-scale invasion, the practice of providing psychological services and coaching consultations in social networks (and beyond them in the form of various seminars, trainings, schools, and intensives) became widespread in Ukraine, where violations of the rules of ethics of psychological counseling occurred and continue to occur. In fact, in current conditions of wide availability of various services, the line between professional psychological help and numerous “schools of personal growth” is blurring, which do not help so much as harm a person, without solving his/her problems at a deep level.

Analysis of recent researches and publications. The issues of ethics in the professional activities of Ukrainian psychologists-consultants were touched upon at different times by Horbunova V. (2005; 2008), Hordiienko K. (2015), Klymchuk V. (2005), Yablonska T. (2019) and others. At the same time, there is a lack of works that would take into account the ethical norms of

professional activities created by the present, associated with the rapid digitalization of all spheres of human existence.

The purpose of the article. The new stage of the development of psychological counseling is characterized by the widespread use of the latest technologies, the use of popular social networks, and easy access to the client. Therefore, the purpose of our study is to actualize the need to modernize the practice of applying ethical norms by Ukrainian psychologists and improve it by borrowing international experience from the world psychological community and comparing ethical approaches in Canada and Ukraine. The study presents the author's practical experience of working with clients (taking into account all confidentiality rules).

The results of the research and their discussion. Professional psychological counseling requires the psychologist-consultant to adhere to specific moral and ethical norms, without which such activities cannot be ecological – work that does not harm primarily clients, as well as psychologists-consultants. This means that it is absolutely necessary to take into account the professional ethics of the psychologist-consultant, as well as the ethics of psychological counseling. Each country has got its own requirements and rules, compliance with which is mandatory for a psychologist-consultant. Their implementation or ignoring largely determines the effectiveness of their activities. Professional ethics refers to the understanding and awareness of the system of moral values and principles of activities, which serves as an internal regulator of behavior and relationships in the community of professionals.

After all, knowledge of professional standards and compliance with professional ethics is what can ensure the provision of qualified psychological services, as well as protect the interests of both the psychologist himself/herself and his/her client. However, whatever ethical standards psychologists and therapists can follow in their work, they are primarily based on the moral principles of a specialist: respect for a person and his/her rights, respect for freedom of choice and invaluable judgment, benevolence, and non-violent communication, as well as the desire to work on benefit of the client.

It is important to remember that adherence to ethical principles and adherence to internal values forms the conditions under which the professionalism of a psychologist-consultant crystallizes. After all, people seek psychological help in order to improve the quality of their lives and reveal the potential of their own personality. Also, clients want to self-realize their own personality in the process and/or after the consultation. If we describe this process in the language of action, it can be manifested in the fact that a person is better aware of his/her emotions, feelings, and states, and this awareness, in turn, helps to choose a reaction to events that happen to a person. In this case, the main principle of the psychologist-consultant's work is not to harm the person who has dared to seek psychological help.

It is not essential what form and method of professional activities the specialist has chosen. It is only important that the psychological impact should not be psychologically traumatic for the client or somehow should worsen his/her condition. This approach is not always able to be implemented in practice by some psychologists-consultants and numerous practitioners in the field of coaching, the approach which is not supported by educational and theoretical training. Therefore, clients continue to suffer from such ignorance. And it is good if, having an unsuccessful experience of communicating with a poorly qualified psychologist, a person will not stop looking for another specialist. But retraumatization often happens and a person no longer dares to ask for help, being left alone with his/her experiences.

Neglect of ethical norms and/or lack of knowledge in general, about any norms, may indicate insufficient coverage of this topic among students-psychologists and among experienced practicing psychologists-consultants. We are sure that the study of the topic of morality and ethics in professional activities is a constant and permanent process that accompanies the activities of a psychologist. At the same time, we believe that under the conditions of the transformation of society, its rapid digitalization, the spread of various platforms for psychological counseling, the emergence

of new forms and methods of work of a psychologist with a client, a new understanding of the ethics of the psychologist's professional activities is extremely important.

There is a science that substantiates the "ideal model" of relationships in the psychologist–client system – this is deontology. Deontology is closely related to human relations because where there are relations between people, there cannot be avoided difficulties in communication. Especially when it concerns such cases of professional activities as pedagogy, law, medicine, psychology has been no exception.

The author V. Kylymchuk (2005) mentions in the book that "the separation of psychological deontology into a separate section is not accidental, as it reveals the peculiarities of psychologists' obligations to clients, patients, and society, determines their responsibility for actions that can harm others" (Kylymchuk, 2005, p. 3). As for psychological deontology, this field needs detailed analysis and research and strongly recommends a serious revision of some norms not only of psychological responsibility but also of ethical and deontological foundations.

Horbunova V. (2005) in her article examines the activities of deontologists in more detail, analyzes their basic moral and ethical principles of practical activities, looks for ways to solve ethical dilemmas, analyzes specific cases for their compliance with the norms of professional ethics, offers various schemes of such analysis. The author outlines the general principles of the activities of deontologists, drawing readers' attention to the leading role of the state and society, "Norms are set by social requirements, state policy, professional ethics and, of course, personal parameters – values, beliefs, and sometimes stereotypes".

In psychology, the connection between deontology and ethics is no less close than in the areas mentioned above. And this may seem quite logical and natural, because justice, honor, conscience, the idea of good and evil, happiness, and ultimately the meaning of life are ethical categories. It should not be underestimated the consequences of the intervention of a practical psychologist-consultant in the life and inner world of another person. Especially at a time when information technologies are developing at a crazy speed and one can find a psychologist in the search engine and/or in social networks, which in turn leads to massive non-compliance with the rules of deontology and ethical norms. This, of course, has a significant impact on the specialists themselves and clients seeking psychological help.

Therefore, the issue of development, adaptation, and application of ethical norms and rules in the activities of psychological counseling acquires special acuteness and importance. The issue of the ethics of psychological counseling is extremely important, both in the professional activities of specialists and in the establishment of standards for the provision of psychological assistance to those who need it, and determines certain mechanisms of control in this area.

Horbunova V. (2005) mentions in her article that "Psychological deontology in Ukraine is only beginning to develop". The author of the article presented completely agrees with this statement. It should be noted that this problem is exacerbated during a full-scale intrusion, because of the price of the mistake of a "social network psychologist", who does not have a professional education, disregards ethical standards, does not undergo his/her own therapy, and does not have interaction with a supervisor, increases.

Sometimes, a psychologist's non-compliance with ethical standards can have tragic consequences. We would like to share the story of a client (complying to all confidentiality rules), which has prompted us to think about the topic of ethical norms in the work of a psychologist and to write this article.

The client: is a young woman, 29 years old, a manager in an IT company, there is an elder sister and a younger brother, her parents are alive, not married, and in relationships (Derpoliuk, 2023).

The question: she wants to get pregnant, but she is very afraid to take this step. She is aware of her qualities: responsibility, ability to structure time, be able to bear responsibility for the team and her decisions. The issue of pregnancy became relevant when her partner and she started to talk

about something more than living together. In her words, "...when I heard the word "baby", my body began to shake and at night after talking with my partner, I felt a high temperature without signs of a viral disease; at that moment I realized that I could not forget those terrible events, although I tried very hard not to think about them all these years" (Derpoliuk, 2023).

In the anamnesis, during work with the client, the following story was revealed. When she was a teenager, at the age of 17, she had a relationship with a boy from whom she soon became pregnant. The topic of sex education at home was taboo. So, the first studies on the topic of sexuality had consequences in the form of teenage pregnancy. The girl had an artificial termination of pregnancy, without the permission and knowledge of her parents, which significantly affected her psycho-emotional state. She was afraid to talk about it with her parents to avoid condemnation and punishment. Therefore, she turned to her school psychologist for psychological help/support. Later, the school psychologist reported this incident to the director, a meeting of teachers was convened, and the parents learned about this incident even later. In her words, "...because of this shame, I wanted to change my school, because my classmates also learned about this case from the teachers. My parents said that I am to blame for everything and must bear the punishment for this" (Derpoliuk, 2023).

The client also said "... most of all, in those days, I wanted to disappear/die. In the evening, when I was alone at home, I went to the balcony and wanted to bend down so that I would never again feel this terrible pressure on me, it pressed on me like a concrete slab. Many of my classmates stopped talking to me, they just looked at me and this disgusting feeling only grew, I felt "dirty" and not needed by anyone, not even myself". The girl was saved from committing suicide by her grandmother, who came home in time. After this incident, she changed schools, where no one knew anything about her story, but the consequences of the traumatic experience had a significant impact on her (Derpoliuk, 2023).

This story illustrates how a gross violation of ethical standards on the part of the psychologist and the school administration could cause the patient's psychological trauma.

Such a situation is difficult for a specialist, parents, school administration, and first of all – for a teenager. One can see that the circumstances are complicated, as many persons with conflicting interests are involved. In the transactional analysis, such a concept as "multilateral contract" is used – it is concluded when there are three persons or an organization and there is a high probability of a conflict situation. In the author's opinion, this situation became an ethical dilemma for the specialist, because it became obvious that only one ethical principle related to the need to inform the parents of the minor child's problems was implemented, while this decision endangered another ethical principle – confidentiality.

It can be assumed that a tripartite contract was not concluded before the start of the consultation, and the girl was not informed about the further actions of the psychologist. Yes, this situation is not easy, because a minor girl, school, and parents are involved here. Actually, that is why the problem arises so acutely about knowledge and understanding of the code of ethics. In our opinion, it would be good if there were an Ethics Commission in Ukraine, to which a psychologist could turn in a similar, difficult situation for her.

The authors Derek Truscott, & Kenneth H. Crook (2021) write in their book "Ethics for the Practice of Psychology in Canada, Third Edition" that "...in important aspects in working with people, we bear a greater responsibility than, for example, someone who sells a specific material product. Because the services of a psychologist cannot be grasped in the material world, they cannot be weighed on scales or measured" (p. 35). And, in this case, what should be the responsibility of the specialist? How can a client protect himself/herself in the event of a violation of ethical standards? And how can a psychologist-consultant protect himself/herself, finding himself/herself in an ambiguous ethical situation? These questions remain open.

This example clearly demonstrates that the country needs significant changes at the legislative level, taking into account modern technological trends that young people use in their

communication. In the author of the article's opinion, V. Horbunova's point of view should be considered correct (2005). She emphasizes that "...there is a lack of normative regulators of activities: the system of codes of professional ethics and commissions for the investigation of ethical violations has not been worked out; there is almost no practice of licensing and certification of the activities of specialists in the field of psychological assistance" (p. 19).

And it is difficult to disagree with this thesis because if we pay attention to how "psychologists in social networks" conduct their activities, we shall see that this significantly affects the image of practicing psychologists who adhere to the rules of professional ethics and provide effective help to clients. The author of the article's personal observations and concerns are related to the fact that a person would rather write to a popular blogger (this can be observed almost every day). People ask bloggers how to cope with depression, how to dare to divorce, etc. People experience a wide range of emotions and are often unaware of them. They need professional help but they turn to those people they see every day on their gadgets.

The author of the article conducted a mini-survey on social media and asked the audience what criteria they would use to choose a psychologist/therapist. The author received about 360 responses. The author arranged the answers from the most popular to the least popular: "I choose a psychologist based on feelings", "I choose a psychologist based on a recommendation", "I choose a psychologist based on his/her work experience", "I choose a psychologist based on his/her level of education", "I choose a psychologist based on the cost consultations", and "I choose a psychologist who works within the limits of the code of ethics" (Derpoliuk, 2023). As can be seen, although the author's survey is not representative, it informs about a certain trend that indicates that ethical issues are not a priority among clients. None of the potential clients pay attention to the importance of the criterion of compliance with the code of ethics by the psychologist-consultant. It is obvious that such a low demand in society gives rise to a corresponding supply of services that disregard generally accepted rules of professional activities.

To inform and emphasize the importance of knowledge and compliance with ethical standards by psychologists-consultants in working with people, the author would like to draw attention, having some practical experience, to the existing differences in the rules of ethics of a psychologist-consultant, which are valid in Ukraine and Canada.

In Canada, which is a federation of cantons-lands, there is no rigid and unified vertical that regulates the provision of psychological counseling. In certain cantons (New Brunswick, Nova Scotia, Prince Edward Island, etc.), there is a ban on providing appropriate assistance without a license and a PhD degree. Before obtaining a license, there are clear educational and qualification requirements, and there is effective control over their compliance. In some cantons (Manitoba, Saskatchewan, etc.), this process is significantly simplified, there one will not see any strict requirements and restrictions on conducting practical activities, and obtaining a license is significantly simplified (Canadian Counseling and Psychotherapy Association, 2023).

At the same time, the entire territory of the Canadian Federation is subject to the requirement that psychologists-consultants observe uniform standards of professional ethics, supervision meetings, and mandatory therapy by psychologists themselves. The author of the article believes that it should be so, because, as the authors Derek Truscott, & Kenneth H. Crook (2021) note in their book "...ethical behavior is the product of decisions made by a psychologist acting in conjunction with his/her professional practice" (p. 34). It should be noted that it would be good if the specialist were aware of the nature of his/her decisions, therefore the presence of such rules and their observance were quite appropriate not only on the territory of Canada.

Thus, in Canada, there is a single normative act – the "Code of Ethics" (hereinafter the CE), which is universal for various types of psychological assistance, therapy, and treatment. The search database links to the Canadian Counseling and Psychotherapy Association (CSRA) (2023), the website for the "Code of Ethics" (2020) and "Standards of Practice" (2021).

That is, in these documents, the psychologist, the therapist, the client, and the public can familiarize themselves with the standards specified in the Canadian Counseling and Psychotherapy Association (2023). It takes a person less than a minute to get to the association's website where all the information, the CE and "Standards of Practice" are available. It is also convenient that a single code regulates the requirements for psychologists-consultants and psychotherapists, in contrast to the Ukrainian practice – the absence of a single unified act regulating the activities of psychologists.

It is worth noting that Ukraine has got a tradition of creating numerous independent professional associations, which create their own separate ethics commissions, and ethical codes, there is no single unified institution to which novice and/or long-time practitioners could turn concerning ethical issues. On the one hand, the lack of unification and centralization of licensing and control promotes creative freedom and professional diversity, and in Ukrainian realities reduces the corruption component, and, on the other hand, leads to many negative phenomena described in the article presented. Today, the activities of Ukrainian specialists in the field of psychological counseling regarding ethical issues are regulated by many professional associations operating on a public basis: the Society of Psychologists of Ukraine; the Club of Psychologists of Ukraine; the Ukrainian Union of Psychotherapists; the National Psychological Association of Ukraine; the Association of psychological counseling and trauma therapy, etc. Each of them adopts its standards of professional ethics, creates ethical commissions, or works without them. Unlike Canada, Ukraine does not have a single CE that would regulate the professional activities of psychologists. The CE analysis of numerous Ukrainian psychological associations shows their similarity, but they also contain some significant features that take into account activities in a certain field of psychology. It is worth noting that the very first CE on the territory of Ukraine was adopted on December 20, 1990, in the city of Kyiv at the 1st Constituent Congress of the Society of Psychologists of Ukraine (1990). The Code of Ethics acts as "a guarantor of the highly professional, humane, highly moral activity of Ukrainian psychologists, carried out depending on their specialization and the field of their interests... It is a set of ethical norms and rules of conduct that have developed in the psychological community and regulate its life activities".

Today, one of the most influential and numerous in Ukraine is the National Psychological Association of Ukraine (NPAU). Thus, the main task of the Code of Ethics of this Association "...is to give priority to the ethical dimensions of behavior and social responsibility of the NPAU community and each member of the NPAU in particular" (2021).

Working out the ethical norms and requirements regarding the professional activities of practicing psychologists, the author of the article has noticed that not all registered associations of psychologists of Ukraine have adopted their own CE, and almost no relevant regulations are posted on their resources. In the author's opinion, this is evidence of the real attitude of the management of such associations to the problems of professional ethics, to the introduction and control of compliance with high professional standards.

It more clearly formulates the role, place, and tasks of the CE regulatory document. "This Code of Ethics expresses the ethical principles and values of the Canadian Counseling and Psychotherapy Association and serves as a guide for the professional conduct of all its members. The CE is a source of information, for the public, including those served by psychologists and therapists, about the standards of ethical behavior that Association members are required to adhere to and for which they are responsible" (2020).

At the same time, the authors, Derek Truscott, & Kenneth H. Crook (2021) write in their book "Ethics for the Practice of Psychology in Canada, Third Edition" about the following "... it is worth remembering that no one has to adhere to a standard of perfection, but there is an expectation from a specialist that he/she will be prudent in making his/her decisions" (p. 34).

Instead, the Code of Ethics of Ukraine contains very general and vague wording, while the Canadian version contains specific wordings about the responsibility that professionals should bear

in case of non-compliance with the Code. What is more, it clearly and concretely makes it clear that the specialist is obliged to follow the rules specified in the Code of Ethics.

Also, there is an important point that the author of the article would like to single out in the CE – “The Code is a source of information for the public, which is served by psychologists-consultants and therapists” (2021). This means that every person (both a psychologist and a client) can refer to the document in case of an ambiguous situation in the consultation and clarify the key points for himself/herself. Which in turn allows protecting both the specialist and the client.

Next, it is very important to draw readers’ attention to the ethical principles specified in the ethical codes of Ukraine and Canada. But first of all, it is worth clarifying what is exactly meant by the phrase “ethical principles”.

Ethical principles are obligations with specific expectations regarding the ethical behavior of a psychologist-consultant, which are specified in the Code of Ethics and are the basis for the behavior of a psychologist-consultant and/or therapist in working with a client.

The website of the National Psychological Association of Ukraine (2021) states the four key ethical principles:

- Respect for human rights and dignity.
- Competence.
- Responsibility.
- Virtue.

In the Code of Ethics of the Psychologist of the Society of Psychologists of Ukraine (1990), the four basic ethical principles in the activities of a psychologist-consultant are also indicated:

- Responsibility.
- Competence.
- Protection of the client’s interests.
- Confidentiality.

The CE outlines the six key points (2020):

- Charity.
- Loyalty (Fidelity).
- Non-violence (Harmlessness).
- Autonomy.
- Justice.
- Public interest.

In some ways, this list of the principles to be followed by Ukrainian and Canadian psychologists resonates. Special attention should be paid to the principle of confidentiality. In the examples from practice that the author presents in the given article, it becomes clear that on the territory of Ukraine, the problem is related to non-compliance with the norms on confidentiality – it is quite widespread on the territory of Ukraine. Conversely, in Canada, a psychologist may be held legally liable for non-compliance with confidentiality rules. In Canada, the legal regulation of the profession of a psychologist/therapist is a provincial matter, and each province deals with this task in its own way.

A special place in the CE is occupied by the part responsible for the “Ethical decision-making process” (2020). It should be noted that the Ukrainian codes do not clarify this issue at all. In the author’s opinion, this part is extremely important for understanding the general algorithm of ethical principles, using them in practical activities, outlining approaches to the process of making ethical decisions, and developing optimal ways in the activities of consultants/therapists when they are faced with making ethical decisions and solving ethical dilemmas.

There are several examples of how samples of the application of basic ethical principles, which are based on open questions, are explained in the CE. It is expected that these questions should be asked by a psychologist and/or therapist when faced with an ethical dilemma and a specific decision needs to be made.

Step One: What is key in this situation?

Step two: What ethical articles of the CCPA Code are relevant to this situation? Are there statutes, case law, regulations, by-laws, or other related articles that apply to this situation?

Step Three: Which of the six ethical principles are most important in this situation? This step also involves obtaining additional information, consulting with knowledgeable colleagues or the CCPA Ethics Committee, and exploring the likely outcomes of different courses of action.

Step Four: How can the relevant ethical articles be applied in this situation? How can any conflict between ethical principles be resolved? What are the potential risks and benefits of this program and solution?

Step Five: What are my feelings and intuition telling me about this situation? (See also Virtue-Based Ethical Decision-Making).

Step Six: What action plan would be most helpful in this situation? Follow-up to assess the appropriateness, adequacy, and effectiveness of the actions taken. Identify any adjustments needed to optimize the result (Klymchuk, 2005).

Why is this important? When a psychologist/therapist in Canada is faced with an ethical problem, he/she has the opportunity to use open-ended questions as a self-help tool, which are already indicated in the CE (2020), on the website of the Canadian Counseling and Psychotherapy Association (2023). Open questions stimulate the thinking process and help to analyze the situation that has developed, less emotionally and more carefully. Marking open questions in the CE helps to analyze the situation, remember all the specified information resources, helps to crystallize requests, and if necessary, there is an opportunity to ask for help from the ethics commission.

Conclusions and perspectives of further researches. Having analyzed some aspects of the Canadian and Ukrainian ethical codes, it is considered necessary to draw attention to the need for quick and decisive actions to change the general paradigm in the activities of Ukrainian psychologists with an emphasis on strengthening the ethical component and increasing responsibility for violations of rules recognized by state institutions and public associations:

- Most of the ethical codes adopted and in force in Ukraine, which regulate the activities of psychologists, were adopted at the end of the last century and need significant modernization;
- It is believed that Ukraine should borrow the Canadian experience and adopt a single code of ethics that would regulate the activities of all consultants/therapists;
- The regulatory policy of the state in the field of limiting access to clients of persons, who do not have the appropriate qualifications, needs to be strengthened. It is believed that the introduction of state licensing can increase the corruption component. Therefore, perhaps this process should be given to self-governing public associations, which would act on the basis of a special law adopted by the Verkhovna Rada. The work of ethical commissions should become mandatory in the activities of such associations;
- Administrative and, in some cases, criminal liability should be introduced for violation of the fundamental ethical principle of confidentiality;
- It is advisory to strengthen the study of psychological deontology by students-psychologists. It is in the student environment that respect and understanding of the importance of ethical principles in professional activities should be established. Students should become the first communicators between professional specialists and the public, and actively promote the principles of their future activities in available social networks.

The speed of adoption of legislative norms in the profession of a psychologist cannot be influenced by the author of the article. The specialists can already find available communication

tools with beginners and long-time practicing psychologists-consultants about the responsibility that goes along with freedom and will contribute to the formation of a transparent, understandable, and acceptable professional environment in the activities of psychologists-consultants.

REFERENCES

- Horbunova, V. V. (2005). Etychni ta pravovi aspekty psykholohichnykh doslidzhen [Ethical and legal aspects of psychological research]. *Praktychna psykholohiia sotsialna robota [Practical Psychology and Social Work]*. Vol. 3. P. 18–23. Retrieved from <http://eprints.zu.edu.ua/4027/1/9.pdf>.
- Horbunova, V. V. (2008). Etychni dylemy u praktytsi psykholohichnoi dopomohy [Ethical dilemmas in the practice of psychological assistance]. *Praktychna psykholohiia ta sotsialna robota [Practical Psychology and Social Work]*. Vol. 8. P. 3–5. Retrieved from <https://core.ac.uk/download/pdf/12084053.pdf>.
- Hordiienko, K. O. (2015). Zakhyst prav liudyny u diialnosti psykholoha [Protection of human rights in the activities of a psychologist]. *Stan dotrymannia prav liudyny v umovakh suchasnosti: teoretychni ta praktychni aspekty [State of compliance to human rights in modern conditions: theoretical and practical aspects]*. Kyiv: Nats. akad. vnutr. sprav. P. 223–224.
- Derpoliuk, O. (2023). *Zibrana baza danykh praktychnoho konsultuvannia avtora [Collected database of the author's practical counseling]*.
- Derpoliuk, O. (2023). *Opytuvannia provedene avtorom u sotsialnykh merezhakh (Telegram, Viber, Instagram) – lystopad (2023). U opytuvanni vzialy uchast 360 osib, yaki obyraly kryterii, shcho vplyvaiut na vybir psykholoha-konsultanta [Author's survey in social networks (Telegram, Viber, Instagram), November 2023. 360 people took part in the survey, who chose the criteria affecting the choice of a psychologist-consultant]*.
- Etychnyi kodeks psykholohiv-konsultantiv [Code of Ethics of Psychologists-Consultants]. (2022). Retrieved from <https://www.npa-ua.org/ethics>
- Klymchuk, V. O. (2005). *Psykholohichna deontolohiia: etychni kodeksy: Khrestomatiia [Psychological deontology: ethical codes: Anthology]*. Kyiv: MAUP.
- Klymchuk, V. O. (2005). Tsinnisni zasady pobudovy systemy psykholohichnoi etyky [Value principles of building a system of psychological ethics]. *Naukovi zapysky Instytutu psykholohii imeni H. S. Kostiuka APN Ukrainy [Scientific Papers of the Institute of Psychology named after H. S. Kostiuk of the APN of Ukraine]*. Iss. 26. Vol. 2. P. 278–281. Academician S. D. Maksymenko (Ed.). Kyiv: Hlavnuk.
- Klub psykholohiv Ukrainy. *Kodeks profesiinoi etyky psykholoha [Club of psychologists of Ukraine. Code of Professional Ethics of a Psychologist]*. (2016). Retrieved from <https://psy4you.org/i-oth-code.html>
- Natsionalna psykholohichna asotsiatsiia [National Psychological Association]. (2022). Retrieved from <https://www.npa-ua.org/idea>
- Tovarystvo psykholohiv Ukrainy [Society of Psychologists of Ukraine] (1990). *Etychnyi kodeks psykholoha [Code of Ethics of a Psychologist]*. Kyiv: I Ustanovchyi zizd Tovarystva psykholohiv Ukrainy [Kyiv: I Founding Congress of the Society of Psychologists of Ukraine]. Retrieved from <http://surl.li/ooacw>
- Tovarystvo psykholohiv Ukrainy [Society of Psychologists of Ukraine] (2021). *Etychnyi kodeks psykholoha [Code of Ethics of a Psychologist]*. Retrieved from <http://surl.li/ooacw>
- Ukrainska spilka psykhoterapevtiv [Ukrainian Union of Psychotherapists]. *Etychnyi kodeks Ukrainskoi Spilky psykhoterapevtiv [Code of Ethics of the Ukrainian Union of Psychotherapists]*. Retrieved from <http://surl.li/frcnn>
- Yablonska, T. M. (2019). Pytannia profesiinoi etyky u pidhotovtsi maibutnikh psykholohiv [Issues of professional ethics in the training of future psychologists]. *Teoriia i praktyka suchasnoi psykholohii: realii y perspektyvy: zb. Materialiv Mizhnarodnoi nauk.-prakt. konf., Kyiv, 31*

- zhovtnia 2019 r. [Theory and Practice of Modern Psychology: Realities and Prospects: Proceedings of the Materials of the International Science-Pract. Conference, Kyiv, October 31, 2019]. P. 144–148. Kyiv: Milenium.
- Code of Ethics. (2020). Canadian Counselling and Psychotherapy Association. Ottawa (Ontario, Canada): Canadian Counselling and Psychotherapy Association. Retrieved from <http://surl.li/ooadm>
- Standards of Practice. 6th Edition. (2021). Canadian Counselling and Psychotherapy Association. Ottawa (Ontario, Canada): Canadian Counselling and Psychotherapy Association. Retrieved from <https://www.ccpa-accp.ca/wp-content/uploads/2021/10/CCPA-Standards-of-Practice-ENG-Sept-29-Web-file.pdf>.
- Truscott, D., & Crook, K. H. (2021). *Ethics for the Practice of Psychology in Canada, Third Edition*. Edmonton (Alberta, Canada): University of Alberta Press. Retrieved from <https://www.amazon.ca/Ethics-Practice-Psychology-Canada-Third/dp/1772125423>

ЕТИЧНІ ПРИНЦИПИ ВЕДЕННЯ ПСИХОКОРЕКЦІЙНОГО ПРОЦЕСУ НА ПРИКЛАДІ АНАЛІЗУ ЕТИЧНИХ КОДЕКСІВ УКРАЇНИ І КАНАДИ

Дерполок Олена

здобувач ступеня PhD кафедри психології та соціальної роботи
Центральноукраїнського державного університету
імені Володимира Винниченка,
<https://orcid.org/0009-0002-4562-2877>

DOI <https://doi.org/10.35619/praprv.v1i21.356>

Анотація. В Україні набула поширення практика надання психологічних послуг і коучингових консультацій у соціальних мережах де траплялись і продовжують траплятися порушення правил етики психологічного консультування. Фактично, в сучасних умовах широкої доступності різних послуг, стирається межа між професійною психологічною допомогою і численними «школами особистісного зростання», які не стільки допомагають, скільки шкодять людині, не вирішуючи на глибинному рівні її проблеми.

Відтак, метою нашого дослідження стала актуалізація потреби модернізації практики застосування етичних норм українськими психологами та її удосконалення через запозичення міжнародного досвіду надбань світової психологічної спільноти, співставлення етичних підходів у Канаді й в Україні. У дослідженні представлено практичний досвід роботи автора з клієнтами (з урахуванням усіх правил конфіденційності). Під час написання статті було реалізовано міні опитування у соціальних мережах, яке засвідчило про певну тенденцію, що етичні питання в діяльності не є пріоритетом серед клієнтів. Стає очевидним, що такий низький запит суспільства породжує й відповідну пропозицію послуг, що нехтують загальноприйнятими правилами професійної діяльності. Проаналізувавши деякі аспекти канадських і українських етичних кодексів, вважаємо за потрібне звернути увагу на необхідність швидких і рішучих дій для зміни загальної парадигми в діяльності українських психологів з акцентом на посилення етичної складової та посилення відповідальності за порушення визнаних державними інституціями і громадськими асоціаціями правил.

Ключові слова: професійна етика, психолог-консультант, зміст професійної етики психолога.

Стаття надійшла до редакції 10.10.2023 р