



## CODE OF ETHICS FOR PRACTITIONERS, STUDENTS AND FACULTY 2019

1. As practitioners, teachers and students of Radical Aliveness, we follow the ethical guidelines of our trade association, the United States Association of Body Psychotherapy (USABP)
2. Radical Aliveness is a program that asks people to feel deeply and explore subtle levels of awareness. The use of drugs or alcohol during training modules is not permitted. To receive the full benefit of Radical Aliveness, we also recommend that both clients and practitioners refrain from using drugs or alcohol for 24 hours prior to and after an individual or group session.
3. As practitioners, we hold an awareness of the potential power differential both interpersonally and systemically in all interactions with other students and/or clients. We take responsibility to find out more about how our power may be perceived by and impact others and make agreements to not consciously use our power to do harm. (For example, power differentials may be experienced across a spectrum of age and experience as in the relationship between Year 4 and Year 1 students.)
4. RA Practitioners, practitioners-in-training and RAI faculty do not invite, project, respond to, or allow any sexual contact with our students or clients. All faculty, including teachers, Resident Faculty and Resident Faculty-in-Training are in positions of power and may not enter into intimate relationships with students. Year 3 and Year 4 student practitioners-in-training who have Year 1 and Year 2 students as practice clients may not enter into intimate relationships with those students or with any other practice clients.
5. All RAI students and personnel are respectful of the personal boundaries of others and do not engage in any uninvited or unwelcome physical or sexual behavior. Any behavior that is considered by a student to be inappropriate is to be reported to a faculty member immediately.
6. As students, faculty and practitioners of Radical Aliveness, we have an ethical obligation to always be learning about our perceptual filters, to use every opportunity to learn more about our own assumptions, baseline, ways of thinking, values, expression. This is a life-long commitment that leads to more awareness – the potential to catch ourselves when we are making assumptions and the ability to really embody the principle, “I know that I don't know.”
7. We need to get specific about understanding our own and others’ values and value priorities. (For instance, I: truth at all costs; We: harmony at all costs.)
8. We have an ethical obligation to do research. When we encounter people who bring us information that we are not familiar with, we need to do research to find out everything we can about them.



9. As professional practitioners and practitioners-in-training we have an ethical obligation to know what our limits are – what we can offer people – and to be able to say it clearly. And when people come to us who bring something that is beyond our training, we have an obligation to refer them to a professional who is trained to hold them. (And this is something we need to do before we even start practicing – we need to know where we can refer people who, for instance, are suicidal, or have problems that are beyond our training.)
10. We have an ethical responsibility to FEEL and learn to hold our own feelings and hurts and triggers so we can really develop a non-shaming attitude and not transmit our pain to others.
11. We have an ethical responsibility to understand that the people in front of us, whether students, clients or associates are already empowered human beings who have lived a life and gotten this far, and then to meet them from that awareness, working with them to empower them, not make them dependent on us.
12. We have an ethical responsibility to be willing to be changed. This means that we meet our fellow sojourners from a place of humility, knowing we don't know and knowing that they will widen our perceptual lens just as we hope to widen theirs.
13. We need to understand and get help with boundaries cross culturally. For example, what does it mean in a "We" culture when someone comes to you for help? (They most likely experience you as extended family and that is fine, but YOU need to know how to hold strong boundaries so that when they have expectations of you that go beyond what you are offering, that you can hold them, and hold whatever feelings they might have. This is about value priority.)
14. We have an ethical obligation to get professional supervision when we see clients.
15. We do not see family or friends in our work as practitioners and we minimize dual relationships to the best of our ability. Because of our emotional involvement with family and friends we do not work in this way with them. We can give advice and be a friend, but not do this work.
16. We have an ethical responsibility to keep confidentiality, not to share anything that happens in our work with anyone other than our supervisor unless we first receive permission from a client to share this information (for example to share information with other practitioners).