



# **Ethical code for members Sumak Kawsay Foundation - Iglesia del Buen Vivir**

This code is proposed as a guide model to manage relationships in this varied world, and encounters of different cultures, that the Sumak Kawsay church wants to bring together within itself and with its alliances.

The deontological and ethical code has to be observed and accompanied as a living being that does not lose its essence in the constant changes and transformations that life and times require and sometimes force us.

In order to be able to maintain the essence inherited from our ancestors and at the same time stay updated to the present that we live in all times, the ethical code is subject to the possibility of changes and permanent extensions. The Sumak Kawsay church community and board are open to confrontations among internal members, the community of professionals who serve, and the references of all beneficiaries.

The fundamental value of our lifestyle, vision, and work is Relationship. Relationships with ourselves and with others, relationships with our colleagues, with the people we serve, and, finally, with institutions and governments. We recognize that we come from a relationship, our father and our mother, we want to take care of them, and that we are the fruits of all the relationships that we weave in life and that is why we want to take care of our relationships.

The deontological and ethical rules contained in this Code are binding for all members of the Church of Sumak Kawasy, and all its order and hierarchies; non-compliance is sanctioned by the board of directors, taking into account the voluntary nature of the conduct, the seriousness and the possible repetition of it.

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## **General Principles**

### **Art.1 Culture of Good Living.**

The Yachay, Kuraka, and apprentices who belong to the church of Sumak Kawsay promote the culture of health, favoring healthy lifestyles for both the body and the environment around us, our nature, and those around us.

### **Art. 2 Education.**

All of us who work on behalf of the Sumak Kawsay Church consider putting our knowledge at the service of the growth of the human being as an individual, group, and community. The church board, and its various roles, work to share the ancestral teachings and knowledge that the church guards, actively involved in the education and professional training of apprentices, students, the insertion of new companions, and of all those who recognize themselves in this lifestyle. All tools and intervention techniques related to ecclesiastical cultural and ceremonial activities based on the application of principles, knowledge, and models of the Sumak Kawsay are specific to the professionals authorized by the Board of Directors of the Church. The teaching of these tools and techniques is reserved for students and learners.

### **Art. 3 Action.**

We are aware that our ceremonies and rituals can influence the lives of the people who participate and collaborate in them; therefore we have to pay attention to all the factors that influence the social and personal life of the participants, followers, and learners so that the actions do not have inappropriate purposes, and that the trust generated is not used for purposes other than the well-being of those who benefit from the Church's proposals.

The church professional engages in conduct that is not detrimental to those with whom he deals professionally, and does not use his role and professional tools to secure himself or other undue advantage. Yachay, Kuraka, and apprentices are responsible for their actions and their foreseeable consequences.

### **Art.4 Communication.**

Yachay, Kuraka, and apprentices represent the church with professionalism, dignity, and transparency. They maintain a communicative style that promotes decorum and a healthy image of their community of belonging. The communicative attitude is founded on truthfulness, respect, and transparency, both in verbal expressions and through the mass media, computer science, and social media. All forms of communication will be developed in search of a constructive dialogue. The church rejects and denounces all forms of communication that cause distance, the destruction of relationships, and all forms of discrimination.

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## **Relationships with users**

### **Art. 5 Confidentiality.**

Those who carry out actions on behalf of the church are strictly bound by professional secrecy. Therefore, it does not reveal news, facts, or information acquired as a result of its professional relationship, nor does it inform about the professional services performed or planned.

### **Art. 6 Compassion.**

All those who operate on behalf of the church are committed to treating the user based on empathy. During the preparations, and subsequent follow-ups of the finds

### **Art. 7 Information on the state of health.**

It is the right of all organizers and ministers to inform themselves about the health status of the participants at events, ceremonies, and church rituals. All those who participate in the ceremonial activities must provide the interested party or the person indicated by him as a reference, truthful, complete, and timely information about his state of health, shared with the care team, according to his needs, and culturally adequate.

### **Art. 8 Information privacy.**

The confidentiality of the relationship with the assisted person and the confidentiality of the data concerning him/her are guaranteed and protected throughout the process of preparing, carrying out, and monitoring the participants in ecclesiastical activities. Thus, data can be collected, analyzed, and used appropriately, limiting itself to what is necessary for the necessary care, in compliance with the rights of the person.

The secrecy of communications must also be protected through the custody and control of notes, writings, and recordings of any kind and in any form, relating to the professional relationship. The members of the Churches who collaborate in the establishment and use of the documentation systems strive to create guarantees for the protection of the interested parties.

### **Art. 9 Agreements and planning of actions.**

Participation in Church meetings, either individually or in groups, requires initial information about the rules that govern the different rituals and ceremonial activities. It is also required to commit, when necessary, the members of the group to respect the right of each person to privacy and cooperation to comply with the rules.

### **Art.10 All gatherings have a schedule.**

They are planned from beginning and end and are clearly and transparently communicated.

The minister and collaborators can evaluate and eventually propose to users the interruption of participation in activities when it is proven that he does not obtain any benefit from the proposal of this way of life. If the user so requests, they are provided with the necessary information to seek other professionals and affine groups through their allies for more appropriate interventions.

### **Art. 11 Compensation.**

Yachay, kuraka, apprentices, and eventual persons delegated to this task agree in the initial phase of the relationship on the eventual professional remuneration. In any case, the amount must be adapted to the importance of the work and activity carried out. This fee cannot be conditioned by the result or results of the professional intervention.

### **Art.12 Violation of ethical code.**

Trying to establish actions of a personal nature, in particular of an affective-sentimental and/or sexual nature during ceremonial, cultural professional, public, or private practices. Those who act on behalf of the Church are prohibited from any activity that, because of the professional relationship, may produce undue advantages, direct or indirect, of a patrimonial or non-patrimonial nature, except the agreed remuneration or a search for funds and clear donations for a specific community purpose. The Yachay and Kuraka do not exploit the professional position they assume towards the supervision of companions and apprentices, for purposes unrelated to the ecclesial relationship.

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## **Relationship between the members and professionals of the Church**

### **Art.13**

It is inspired by the principles of mutual respect, loyalty, and companionship. Whoever operates in the name of the Church supports colleagues who, in the context of their activity, whatever the nature of their employment relationship and their hierarchical position, see their autonomy and compliance with ethical standards compromised.

### **Art.14**

Yachay and Kuraka refrain from publicly issuing negative judgments between them about their activities related to the church and about the training of their apprentices, their competence, and the results obtained as a result of professional interventions, or in any case prejudicial judgments for their dignity and reputation. It is aggravating that these negative judgments are aimed at robbing beneficiaries of their activities.

## **Art.15**

If cases of professional misconduct are found that may result in harm to users or to the dignity of the Church, church members are obliged to immediately notify the Sumak Kawsay Board of Directors, which will activate their security measures to analyze the different cases, verify the veracity of the accusations and proceed accordingly.

## **Art.16**

Church professionals who detect a state of psychophysical alteration of a professional or other operator in their functions, at any level of responsibility, strive to protect and protect the beneficiaries, the profession, and the professional, also through the realization of the opportune reports.

## **Art.17**

Yachay and Kuraka undertake to support cooperation with professionals involved in the process of developing their ceremonial activities and the benefits they intend to provide, adopting a loyal and collaborative behavior with colleagues and other operators. Recognizes and values their specific contribution to the care process.

## **Art. 18**

Yachay, Kuraka, and apprentices in various roles are actively involved in the education and professional training of all those who wish to learn from the cultural tradition of Sumak Kawsay and in the insertion of new beneficiaries. The teaching of the use of tools and techniques applied in rituals and ceremonies is reserved for authorized professionals in the appropriate context, its disclosure to outsiders or applications out of context is considered an ethical violation. It is aggravatingly to endorse deceptive or abusive activities with one's professional work, contributing to the attribution of titles, certificates, or inducing to be considered authorized to carry out activities of the ministers of the Church.

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## **Investigation and development**

## **Art. 19**

The mission of being Yachay and Kuraka entails the awareness of being an apprentice until the last moment of our existence. For this reason, we are committed to contributing to the development of knowledge of all the resources used in the practice of the pertinent disciplines of the Sumak Kawsay culture. We also must communicate the progress of their knowledge and

techniques to the professional community, to promote their dissemination for human and social well-being.

## **Art. 20**

The Church and its members recognize that living in the present gives us the possibility of being a bridge between the values and teachings inherited from our old men and women of traditions and the new values and understandings proposed by modern scientific research and experimentation. The members of the Church are open and willing to develop, carry out, and participate in research paths in the medical, organizational, and educational fields, making the results available for the development of the community that we represent and care for.

The Church and its members work on the opening of knowledge with a disposition to alliances between peoples and their respective cultures. Alliances that can share lifestyles, understandings about the health care of their community, and work tools are welcome to join the work, culture, ceremonial, and research tables that the Sumak Kawsay Church proposes.