

INAYATIYYA

A SUFI PATH OF SPIRITUAL LIBERTY

INTRODUCTION

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The moral principle of the mystic is the love principle. – Hazrat Inayat Khan, Volume X, Sufi
Mysticism

Ethics is at the heart of the Inayatiyya. Thus ethical conduct upholds the honour and integrity of our work together and calls upon us to bring our most conscientious self to all Inayatiyya activities. The ethical principles and Code of Conduct outlined in this document provide the foundation for our community to behave in a manner that promotes the Sufi Message of Hazrat Inayat Khan.

The Inayatiyya is an International organisation and as such, each national organisation must work within the laws of their nation, the United Nations Universal Declaration of Human Rights and the United Nations Declaration of the Rights of the Child.

These Ethical Principles and the Code of Conduct apply to the entire International Inayatiyya. However, it is open to National Boards to augment them in line with their particular concerns and circumstance, providing the International Ethics Committee with details so that a note can be taken of these variations.

Where National Boards within the Inayatiyya exist, and there are sufficient numbers of people to form one, it is suggested that an Ethics Committee (EC) is created which will be responsible for disseminating and providing guidance on the Ethical Principles and Code of Conduct. Appendix 3 describes this in more detail. Where there is no National Board or equivalent body or there are too few members within a country to have one, the Inayatiyya International Ethics Committee (to be established) will be responsible for disseminating and providing guidance on the Ethical Principles and Code of Conduct.

Each Ethics Committee will need to establish a group of designated responders who can be called upon to assess and respond to specific concerns that are raised by individuals. Each Board can choose its terminology for this group but in this guidance, we will refer to the Ethics Response Team (ERT)

The purpose of the Ethics Committee will be to provide guidance for Leaders and Participants when ethical dilemmas arise and ensure complaints are managed in line with the Inayatiyya Complaints and Grievance Process. The Ethics Response Teams will be responsible for carrying out the actions required in responding to complaints.

Given the Inayatiyya is a relatively small organisation, National Boards may wish to consider creating ERTs which are able to respond to complaints from a group of countries or a region (possibly with a common language).

This document is divided into three sections: Ethical Principles and the Code of Conduct which explains how the principles are to be applied in practice and a Complaints and Grievance Process. It is designed not only for Leaders as defined below, but with all participants in Inayatiyya activities committing to abide by the guidance it sets out. Additional ethical responsibilities are given to Leaders in their leadership roles to ensure the highest standards of care and well-being for those participating in Inayatiyya activities. These are made clear in the Code of Conduct.

Definitions

As used in the Code of Conduct

1. Leader

A 'Leader' is anyone who has been officially authorised by the Inayatiyya to function in a leadership role within any of the Inayatiyya seven activities – the Inner School, the Healing Activity, Kinship, Universal Worship, Zira'at, the Knighthood of Purity and Music. Leaders may serve Participants by giving teachings, spiritual guidance, encouragement, support and inspiration. For clarity, the term Leader specifically includes the role of Spiritual Guide.

Leaders also carry out roles away from direct teaching activity and may be asked to design materials, give talks, take decisions, manage finances etc. As such, the term Leader includes members of Inayatiyya Boards and related organisations.

2. Participant

The term 'Participant' used throughout this document covers the following:

- an initiate of the Inner School known as a Murid,
- someone who has received the blessing as an Ashiq
- someone who is interested in and who resonates with the Sufi Message of Hazrat Inayat Khan but who is not initiated yet, or who is not interested in being initiated, or is not yet ready to take initiation known as an Ashiq,
- a member of any of the Activities of the Inayatiyya,
- any participant in a class, seminar, retreat or other event offered by the Inayatiyya, whether the participation is in-person or through electronic media, including online forums sponsored by the Inayatiyya. Participants new to Inayatiyya events and activities will be guided to behave in a manner that is respectful, courteous and considerate of others.

3. Ethics Committee

Each National Board needs to appoint an Ethics Committee to be responsible for ensuring there is adequate ERT advice and support in the event of ethical concerns. The Committee is also responsible for ensuring the process of responding to such concerns is fit for purpose.

4. Ethics Response Team (ERT)

Each National Board will also need to recruit and support and an Ethics Response Team (ERT) who will be tasked with responding to queries and undertaking mediation and formal grievance procedures set out in Section 3.

Smaller countries and those without National Boards may wish to partner across national boundaries and form regional Ethics Committees and ERTs.

Further details of these organisational aspects are set out in Appendix 3.

Section 1

ETHICAL PRINCIPLES OF THE INAYATIYYA

1. We uphold the integrity of the Inayatiyya
2. We treat others with respect and consideration
3. We are inclusive
4. We avoid conflicts of interest
5. We protect the vulnerable

Section 2

CODE OF CONDUCT

1. Upholding the Integrity of the Inayatiyya

1.1 Leaders and Participants alike bear an ethical duty to uphold the integrity of the Inayatiyya. There are additional expectations of Leaders given the sacred trust that has been placed upon them. To this end, Leaders and Participants are responsible for upholding the Inayatiyya Ethical Principles and the Code of Conduct and for being familiar with the Complaints and Grievance Process.

1.2 Leaders may only represent themselves as Leaders of the Inayatiyya if they are authorized to do so.

1.3. As the Inayatiyya recognizes and honours all of the great wisdom traditions of the world, Leaders sometimes invoke teachings and practices from other traditions. When doing so, the Leader should identify the source of those practices and teachings.

1.4 Leaders should inform each Participant that all communication between the Participant and Leader arising during the course of spiritual guidance when personal information might be shared is confidential. Leaders maintain that confidentiality unless a specific agreement to share certain information is made with the Participant (e.g. a person training as a retreat guide shares details of their guidance of retreats with a mentor for a few years). Exceptions to this confidentiality requirement include when:

- a Leader learns something that requires disclosure in order to protect the Participant or identified others from serious and foreseeable harm
- there are legal requirements e.g. for disclosure
- disclosure is consistent with the need to investigate fairly and correct any alleged violations of this policy as per the complaints process described later in this document.

1.5 Within the specific context of Spiritual Guide and Murid relationship, if a Guide is unable to function effectively with a Murid, due to factors such as personality conflicts or other conflicts of interest, the Guide brings to closure the relationship. If closure is indicated, it is handled sensitively and cautiously due to potential relational issues between both parties. A Murid is always free to choose to transfer to another Spiritual Guide at any time.

1.6 Leaders need to commit to self-care so that they can ensure effective functioning in the roles they assume. In circumstances such as illness, financial problems, burnout, substance abuse or if personal problems arise, then Leaders are encouraged to consult with the national or regional leadership level of their activities before taking a sabbatical or discontinuing their role within the organisation.

1.7 A Leader who identifies what appears to be concerning behaviour of another Leader in the Inayatiyya, such as showing signs of substance abuse, psychological impairment, conflicts of interest or persistent failure to follow the Ethical Principles and Code of Conduct, they should follow the guidelines as set out in the Complaints and Grievance Process.

1.8 To be consistent with the upholding of our ethical principles there needs to be careful consideration of confidentiality in these circumstances. Clearly, it is beneficial to all involved that the names and details of the situation that has arisen is kept confidential. However, a situation cannot be completely confidential if it carries detriment to those involved (if resolution is not achieved) and to others. In some circumstances it may be a legal requirement for the protection of participants in Inayatiyya activities to share information on a strictly need to know basis. Further guidance on confidentiality will be developed as part of the implementation of this policy.

1.9 A Leader or a Participant who takes on financial or administrative functions within the Inayatiyya has a particular responsibility to act with care and probity.

1.10 All transactions made from Inayatiyya funds, must be transparently recorded in the accounts. This includes any payments made to Leaders.

2. Treating others with respect and consideration

2.1 Leaders and Participants are honest.

2.2 Leaders and Participants commit to treating each other with respect and consideration. This includes restraining from disparaging remarks and gossip. Leaders and Participants also commit to listening attentively, non-defensively and with empathy to each other when differences and conflicts arise. Respect and consideration apply to all forms of life.

2.3 Leaders and Participants commit to non-exploitative behaviour of each other and the environment. Harassment is any unwelcome, offensive or inappropriate behaviour. It is unacceptable.

Behaviours towards each other that can cause harm and create a hostile environment that is perceived as harassment include but are not limited to the following:

- Sexual solicitation or sexual behaviours of any kind that are unwelcome and offensive;
- Financially pressuring or making financial demands;
- Soliciting personal favours or services.

A single incident can amount to harassment. More detailed exploration of harassment will form part of the training for Leaders in implementing this policy.

2.4 A Leader respects the rights of a Participant to make a complaint regarding an ethics violation and does not engage in any behaviour or take any action that is retaliatory or discriminatory toward that Participant.

2.5 Leaders acknowledge and use the authority and power invested in them by their role in the Inayatiyya wisely to promote the well-being of Participants. They are aware that the misuse of power such as bullying can cause serious harm. Bullying is defined as offensive, intimidating, malicious or insulting behaviour involving the misuse of power that can make a person feel vulnerable, upset, humiliated, undermined or threatened. Power does not always mean being in a position of authority, but can include both personal strength and the power to coerce through fear or intimidation.

2.6 Leaders respect the autonomy of Participants and do not require that they commit to doing any spiritual practices, follow specific guidance or engage in any spiritual activities that their Leader might suggest.

2.7 Leaders exercise exemplary restraint when a Participant has sexual feelings towards them. Acting upon romantic or sexual feelings goes beyond the appropriate boundaries of the relationship. Should such feelings arise, the Leader consults with a more senior leader within his/her/their activity, or a member of the Ethics Response Team, and if indicated, brings the relationship with the Participant to a close.

3. Inclusivity

3.1 Leaders commit to the Inclusion Statement of the Inayatiyya namely:

“The Inayatiyya welcomes people of all colours, ancestries, ethnicities, cultures, genders, sexual orientations, abilities, financial conditions, and religious and wisdom traditions. We affirm the oneness of humanity and of all beings. Toward our embodiment of this fundamental unity, we dedicate ourselves to the healing of the wounds in our shared humanity and to the fearless inquiry that this requires of us. We affirm this statement as being in deep alignment with our ideals of a living spiritual transformation.”

3.2 In committing to this statement, Leaders will not engage in any behaviour or taking any action that creates barriers for any individual or particular social group based on gender, gender identification, age, neurodiversity (variation in the human brain regarding sociability, learning, attention, mood and other mental functions), sexual orientation, race, ethnicity, culture, national origin, disability, socioeconomic status, political views, or religious preference. An exception may be made for specific classes or events which are specifically targeted to the needs of an identified group.

3.3 Leaders and Participants will be sensitive to all communities and cultures, especially those that have been historically oppressed and work towards honouring the contribution to spiritual understanding cultures other than their own can offer.

4. Avoiding Conflicts of Interest

4.1 Leaders do not present their professional activities as official functions of the Inayatiyya.

4.2 Dual relationships of a Leader with a Participant, such as acting as the Participant's psychotherapist, patient, health care professional, employer, employee, financial advisor or partner in a financial investment should be avoided wherever possible. If a dual relationship is unavoidable for any reason, advice should be sought from a member of the Ethics Response Team and every effort must be made to ensure that clear boundaries exist between any different roles that the Leader might assume with the Participant. Clear boundaries create a grounded understanding for both parties around expectations and limits and ensure that the best interests of both parties are equally served.

4.3 It is the responsibility of a Leader to be aware of any feelings toward his or her own Participants that fall outside the Participant/Leader relationship. That responsibility extends to restraining any impulse to act upon such feelings and should they arise, to seek help from the Ethics Response Team. Romantic and sexual feelings towards a Participant can be harmful to the Participant as well as bringing the reputation of the Inayatiyya into disrepute. In rare circumstance, a romantic relationship can be condoned after the dissolution of the Leader/Participant relationship if the following conditions have been met:

- discussion with the Ethics Response Team where the Leader can demonstrate that their actions are/were non-exploitative;
- appropriate time (e.g. 2 years) has passed;
- third person independent support and counselling for the Participant is offered;
- the Participant freely agrees to such a change in the relationship.

4.4 Leaders and Participants who hold administrative or finance positions within the Inayatiyya should avoid entering into any business relationships which might cause a conflict of interest. Where potential conflicts arise, advice should be taken from the relevant National or International Ethics Committee who may determine whether the potential conflict is acceptable or not.

5. Protecting the Vulnerable

5.1 A Leader considers the well-being of all those present in their offerings and considers the benefit or possible harm of a Participants' participation. Participants may be asked not to participate if indicated - for example if the Participant is or becomes psychologically unstable. Such a decision is likely to involve the Leader consulting with peers before it is made.

5.2 If a Participant is aware of having a significant physical or psychological condition, the Participant is expected to inform a Leader of the problem. Apart from ensuring the Participant

has access to appropriate care – see below - the Leader needs to make reasonable adjustments to accommodate these limitations wherever possible.

5.3 If a Participant has a condition that requires a different type of assistance than can be offered in the role of Leader, the Leader advises them to seek appropriate help. Examples can include:

- A Participant with physical condition will be advised to seek proper health care treatment.
- A Participant with serious psychological condition, such as severe depression, anxiety, psychosis, or personality disorder, will be advised to consult a licensed mental health professional.
- A Participant with a drug or alcohol concern will be advised to seek an appropriate substance abuse treatment resource.

5.4 Leaders will be alert to the need to safeguard children and vulnerable adults. For this purpose, children are those under 18. Vulnerable adults include anyone over the age of 18 who has a physical or mental condition which puts them at risk of significant harm or exploitation. This may include adults with a physical or learning disability, adults with a diagnosed mental health condition, adults who are infirm due to illness or age. If a Leader has any concerns that a child or vulnerable adult is at risk of harm, they must follow their national safeguarding protocol. The International Ethics Committee will develop a template for this purpose for those countries without one.

5.5 Leaders and Participants will be conscious of the need to care for the planet and will be attentive to the environmental impact of their actions in line with the Inayatiyya Climate Change Statement.

Section 3

Complaints and Grievance Process

INTRODUCTION

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This document sets out the Inayatiyya policy and procedures relating to complaints and grievances about breaches of ethical standards as set out in the Inayatiyya Ethical Principles and Code of Conduct. It will be updated as and when appropriate. It is an expectation that all Leaders and Participants will adhere to the Inayatiyya Ethical Principles and Code of Conduct.

Resolving Conflicts Informally

The spiritual ethos of the Inayatiyya is to seek to resolve relational difficulties in the first instance through informal discussion between parties. Where this is seen as a possible step to begin with, the concerned parties can seek advice from the ERT without invoking the formal complaints process. Allowing space for those involved to express fully the nature of their concerns, and listening attentively and non-defensively with empathy to each others' experiences can help open a way forward into improved understanding and informal resolution of difficulty.

Furthermore, there are ways in which groups can work through conflict between its members but these processes require considerable skill and experience from the Leader(s). Some examples which already exist in the Inayatiyya for preventing situations causing feelings of deep hurt or misunderstanding include:

A group of Kinship leaders in Germany called "confidants" who offer a listening ear to people with concerns.

A counsellor available at group retreats in the UK to provide a point of contact, particularly for newcomers, to help them contextualise their experiences.

Those involved in informal resolution approaches will need to be familiar with these complaints procedures, be able to undertake a risk assessment of the issues they are informed about and initiate formal processes if required. Because of the possibility of this informal process becoming formal, there needs to be an understanding that confidentiality is maintained as far as possible, but cannot be absolute. Further guidance on confidentiality will be developed as part of the implementation of this policy.

In the event of a situation that the parties have been unable to resolve informally, or the issue is of a more serious nature, the procedures set out in this document apply.

The ERT can be a source of advice for those with ethical concerns. Appendix 1 describes the process for how the Team will respond to such concerns. The formal procedures set out below are initiated when early resolution measures have not been successful or when the nature of the complaint requires it.

The Inayatiyya Complaints and Grievance Process will only apply to complaints that are lodged within three years of the ethical breach taking place. If an investigation uncovers concerns from others who report similar concerns but from more than three years previously, their evidence will be taken into account and support made available to them.

The Inayatiyya is not responsible for expenses incurred by either the complainant or the person being complained against.

Formal Procedure

The ERT Ethics Response Team will endeavour to resolve a complaint within 90 days, with due regard to diligence, expediency and empathy. The timescales set out in this procedure are a gold standard. Delays will not be grounds for an appeal.

1. Stage 1 – Receipt of Complaint

1.1 Complaint received in writing by email or letter

The Complainant should notify the National ERT or, where there is no national structure the Global ERT via a designated and secure email address used solely for ethical concerns and complaints. Upon receipt of a complaint of an ethical nature, the ERT will acknowledge receipt within 5 working days. Any complaints of an administrative nature will be passed onto the appropriate centre/office for a response. If email is shared amongst a team care will be needed re confidentiality. Written material needs to be securely stored and also shared in a secure manner.

1.2 Following receipt of the complaint, a risk assessment is undertaken by the ERT and if there are any safety concerns, they will take the necessary precautionary action which may require suspending someone from leadership roles and barring participation in events without prejudice. Should the matter require referral to law enforcement agencies, suspension is automatic until their investigation is completed. This risk assessment should also include potential conflicts of interest for ERT members and the particular complaint being raised.

1.3 If more information is required, the ERT will contact the Complainant within 10 working days to ask them to submit a fuller written complaint. At this point, the Complainant is encouraged to seek support from a trusted friend (within the Inayatiyya or outside) for the duration of the process and to submit their fuller complaint within 10 working days. All involved will be reminded of honouring confidentiality and be mindful of exceptions to confidentiality. Further guidance on confidentiality is forthcoming.

1.4 On receipt of the full written complaint, the ERT will appoint a Case Officer as the single point of contact for the complainant and will inform the complainant of this within 10 working days. The Case Officer will liaise with the complainant to set up a meeting to discuss the nature of the complaint within 10 working days of receipt of the full written complaint. This is called the Stage 1 meeting which can be arranged to take place in person, via phone or via an online virtual platform.

1.5 The purpose of this Stage 1 Meeting with the Complainant is for the Case Officer and Complainant to have the opportunity to discuss the details of the complaint and identify any further safety and/or support requirements for the Complainant.

1.5 Within one week of the Stage 1 meeting with the Complainant having taken place, the Case Officer will contact the respondent in person, via phone or online platform or email to inform them of the complaint. The Case Officer will need to be willing to listen to the respondent's side of the issue and identify any safety and/or support requirements for them, such as seeking support from a trusted friend. For procedural purposes this is the formal date of notification for the respondent. The respondent will be reminded of confidentiality.

1.6 The respondent must respond to the complaint within 10 working days of the date of receiving formal notification of the complaint and must do so in writing to the Case Officer. The respondent may extend this deadline by another 10 working days on request if they have good reason to ask for such an extension.

1.7 Once the respondent's response has been received, the Case Officer will set up a time for a meeting to be held within two weeks with the respondent so that the respondent has an opportunity to discuss their response to the complaint. This is called the Stage 1 meeting with the respondent and can be arranged to take place in person, via phone or via an online virtual platform.

1.8 Stage 1 is completed when a minimum of two members of the ERT, including the Case Officer, meets to discuss the complaint and the response received and determines the most appropriate route towards resolution: Mediation or the Formal Complaints Process.

2. Stage 2 - Route A = Mediation or Route B= Formal Complaint Process

The following routes are options:

2.1 Route A – Mediation

2.1.1 If mediation is determined to be an option at this stage, the Case Officer will initiate the process by contacting and consulting the two parties involved, as well as inviting an experienced mediator to carry out this task.

2.1.2 Once appointed the mediator will take the lead to arrange times for meeting/s, and will draw up an agreed plan with the complainant and respondent. The mediator will adhere to the confidentiality guidance that is being developed and keep the Case Officer informed of developments.

2.1.3 Both the complainant and the respondent are asked to commit to listening attentively, non-defensively and with empathy for each other throughout the mediation process whenever differences or conflicts may arise.

2.1.4 All involved i.e., The mediator, complainant and respondent will all be asked to offer the Case Officer an update correspondence within 20 working days of the initiation of a mediation process. This update is only about the likelihood of a resolution.

2.1.5 For subsequent updates on the mediation process, the mediator will undertake to keep the Case Officer informed, in particular whether reaching a resolution is reasonably foreseeable, or whether the complaint may need to proceed to Route B.

2.1.6 Where mediation is an agreed route the timeframe for reaching resolution is 3 months. The timescale can be extended by an additional 10 working days if both parties to the complaint agree this is required for resolution. If resolution is not achieved within these timescales, Route B, the Formal Grievance Process can be invoked.

2.2 Route B – Formal Grievance Process.

Both Complainant and Respondent will have been interviewed separately by the case officer in Stage 1. Depending on the nature of the complaint, it may be necessary to go directly to Route B, a formal grievance process and omit Route A.

2.2.1 If not already appointed, the ERT will initiate this formal grievance process by nominating a Case Officer who will contact the two parties involved in order to set a time to attend the Complaints and Grievance Panel. In setting up this Panel the ERT needs to be attentive to representation and ideally include an impartial lay member, who is familiar with ethical conduct issues and likely be involved in such work on behalf of a different spiritual organisation. Having someone who is not involved in Activities of the Inayatiyya on the Panel helps to ensure organisational impartiality. All conflicts of interest should be declared.

2.2.2 The Complaints and Grievance Panel will make every endeavour to arrange to meet both the complainant and respondent within 10 working days of receipt of response to the complaint by the respondent (when Route B is chosen as the direct route for resolution), or within 10 working days of an unsuccessful mediation process coming to an end in person or online.

2.2.3 Once the meetings have taken place the Complaints Panel will assess whether further information is needed, and will ask both parties involved to provide what is needed¹. Both parties will then need to submit any supporting information requested by the Complaints Panel or they consider relevant² within 10 working days of the request being made. If needed, the claimant or the respondent can request an extension of this deadline by another 2 weeks from the Complaints Panel. An extension may be granted only where it is deemed to be in the interest of shedding light on the matter and not to unnecessarily prolong the process.

¹ It is acknowledged that seeking further information will likely involve other parties and therefore extend the circle of those aware of the situation. They will be asked to maintain confidentiality.

² Respondents are limited to two letters of support.

2.2.4 The Complaints Panel will then arrange to meet within two weeks of further information being received by it. The purpose of this meeting is for the panel to assess all information received and determine how best to proceed.

2.2.5 The Panel may decide to call a Formal Grievance meeting where all involved parties are invited, before a decision can be made. The Panel will endeavour to arrange such a meeting within two weeks of their internal meeting, mentioned in the step above. At this point, both complainant and respondent will have the opportunity to see the information submitted to the Complaints Panel by the other.

2.2.6 At the Formal Grievance Meeting all information provided will be assessed and all parties will be offered the opportunity of speaking, if they wish to do so. A support person for either party in the complaint can be present but not take over or hinder the process. If deemed advisable by the Panel, other witnesses will be allowed to have an opportunity to speak.

2.2.7 Within 10 working days of the Formal Grievance Meeting, the Complaints Panel will make a decision and inform the complainant, respondent and ERT in writing.

2.2.8 The following are an indication of likely decisions the ERT has at its disposal:

- a. Ask the respondent to acknowledge the hurt caused and offer an apology;
- b. Ask the respondent to take a number of sessions with a senior Leader in which to reflect upon the issues raised and the lessons to be learned.
- c. Advise the respondent to seek medical and/or therapeutic counsel;
- d. Inform the respondent of the interim or complete suspension of their responsibilities;
- e. Request that the respondent leaves or takes leave from the Inayatiyya community;
- f. Dismissal of the respondent from any specific roles within the Inayatiyya.
- g. Dismiss the complaint as no breach of the Ethical Code has been determined.
- h. Direct the complainant and respondent to undertake mediation or have a facilitated conversation (e.g. if it seems that the complaint arose from a misunderstanding or miscommunication).

2.2.9 The final outcome and decision of the Complaints Panel will be kept confidential within the group of people listed above on a need to know basis. In the event of a serious complaint being upheld which leads to dismissal from any specific roles within the Inayatiyya (option f) as the outcome, the Chair of the National Ethics Committee or International Ethics Committee (in the event of this being managed by the Global ERT) should be informed. The Vice-President of the Activity in which the leader is holding a position will be informed of the outcome of the process if the ERT opts for decisions d-h.

2.2.10 The ERT will hold the responsibility of checking that decisions of the Complaints Panel are acted upon and honoured in good faith.

3. Stage 3 - Appeal

There are two grounds for Appeal: New evidence or incorrect procedures.

3.1 The decision of the ERT may be appealed by the complainant or the respondent within 20 working days of the receipt of the written decision. An appeal must be submitted in writing to a person in the National Ethics Committee nominated as Appeals Officer and specify the grounds for appealing – new evidence or incorrect procedure.

3.2 All parties involved in the appeal process must maintain confidentiality.

3.3 If there are exceptional circumstances why one would need more than 20 working days to submit an Appeal, then such reasons along with a request for a stipulated extension of the time frame to appeal, must be submitted to the nominated person within the 20 working days timescale noted above.

3.4 The Appeals Officer will invite a minimum of two members from within the Inayatiyya who have the required skills and experience and/or one lay member (someone from outside the Inayatiyya) to form an Appeals Panel. The Appeals Officer will be attentive to representation in the formation of the Panel and will endeavour to form it within two weeks of the receipt of a written appeal request. In the interest of transparency, the Appeals Officer will announce the selection of its members to all parties involved in the Appeals process within these two weeks.

3.5 Within two weeks of being appointed, the Appeals Panel must contact the appellant and ask them to submit any further evidence which forms the basis of their appeal. The appellant must supply further evidence in writing to the Appeals Panel within 10 working days of receiving notification of the request.

3.6 If no further evidence is received, the appeal will be dismissed.

3.7 If further evidence is received, then the Appeals Panel will contact the other party to submit a written response to them within two weeks of receiving notification of the request.

3.8 Within two weeks of having received all requested information the Appeals Panel must then meet to determine the merits of going forward with an appeal. For this the Appeals Panel must consider the following:

- a) Whether the procedures of the complaints process were followed properly
- b) Whether new information is now available that makes a material and significant difference to the case.

3.9 If the Appeals Panel determines that there is merit in opening the complaint again then it will review all relevant material including any new evidence submitted during the complaints process.

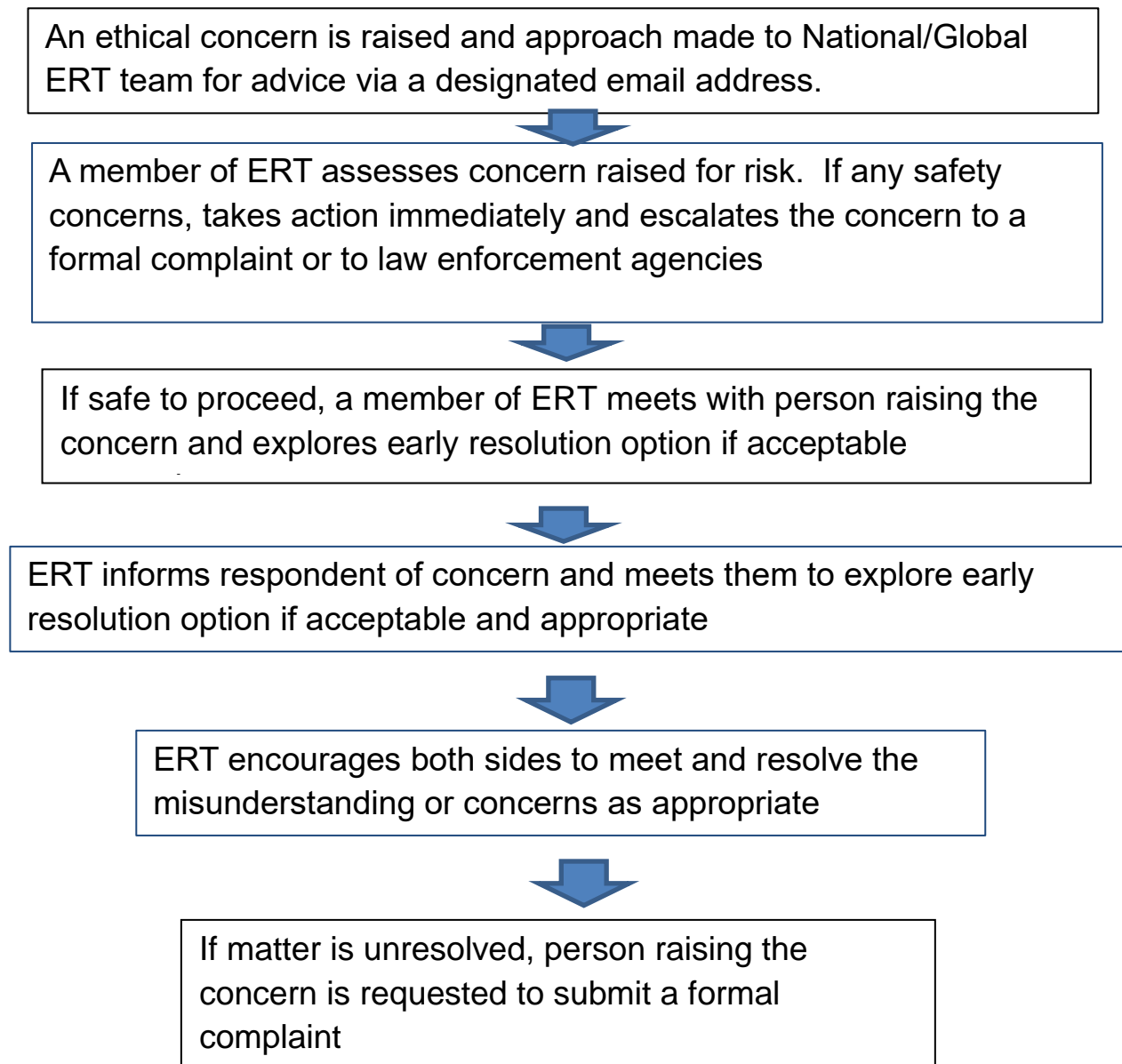
3.10 The Appeals Panel will conduct any relevant additional enquiries and hold additional meetings with the parties involved if it deems it necessary to do so, within 20 working days maximum guided timeframe.

3.11 The Appeals Panel will then deliver its recommendation to the Appeals Officer, within one week of coming to its decision.

3.12 The final decision of the Appeals process will rest with the National Ethics Committee of that country (or the International Ethics Committee if this is where the complaint has been managed) and will be announced to the concerned parties within 20 working days of the decision of the Appeals Panel.

3.13 This will bring the complaints process to a conclusion.

Appendix 1: Raising an ethical concern flow chart




Appendix 2: Stage 1 of Formal Complaint Process

Complaint submitted to designated email address for National/Global ERT



A member of ERT assesses complaint for risk. If any safety concerns, takes any required action



ERT appoints a Case Officer who meets with complainant

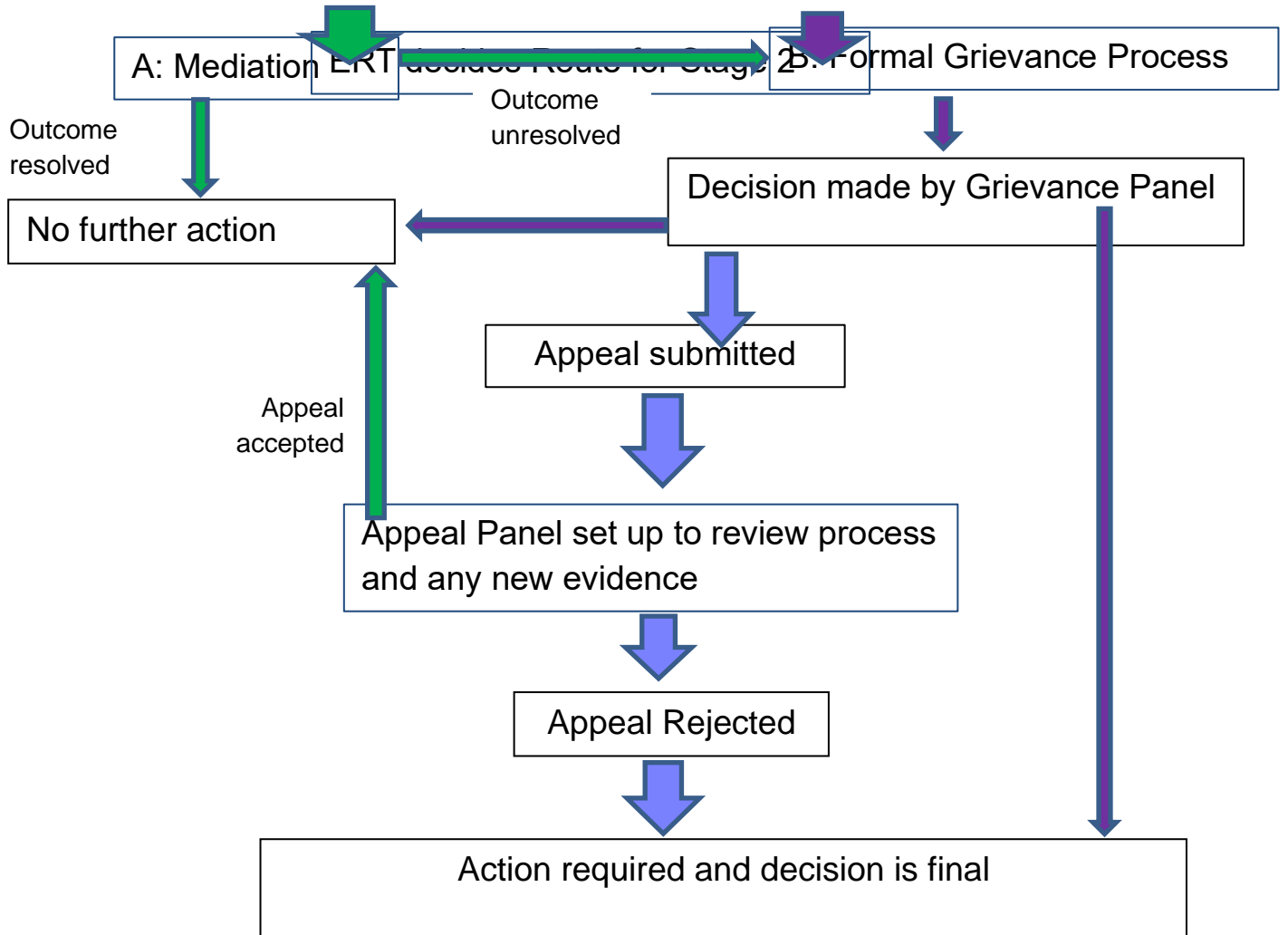


Case Officer informs respondent of complaint and meets with them



ERT meets with Case Officer to decide Route for Stage 2

Stage 2 of Formal Complaint Process



Appendix 3 – Implementation

For this ethics policy to be implemented, there are three areas needing attention: awareness raising, training and governance.

Awareness Raising

Participants of the Inayatiyya will need to be aware of:

- a) Their duties and responsibilities in adhering to the principles of the Inayatiyya
- b) How to seek help when concerns arise

If they are not already aware, it is recommended that during preparation for initiation or blessing, a person is given the Code of Conduct and it is discussed with them.

For this to happen, the Code of Conduct will need translation into the different languages of the Inayatiyya and “easy read” versions made widely available. In addition, National Boards will need to publicise their local systems in place for early resolution, mediation and grievance procedures.

Leaders and Leaders in training (as co-ordinators, representatives, retreat guides and other leadership roles for example Board members) in the Inayatiyya will need to read and agree to follow the Code of Conduct. A signed record of this occurring is desirable. This will require dedicated administrative support.

Training for Ethics Work

Leaders require an understanding of the ethical behaviours that are expected of them. Introductory training is being developed and it is expected that all Leaders will attend this (or otherwise provide evidence of attending comparable training) to prove their competence in this regard.

Senior Leaders, ie coordinators, representatives, retreat guides, heads of activities, Ethics Committee members and members of ERTs will require in-depth knowledge and understanding of the issues covered in the Code of Conduct. This will include more detailed understanding of harassment and abuse and understand what constitutes an ethical breach. During training, examples of ethical breaches will be discussed and include issues around confidentiality and under what conditions this is broken.

In addition, senior leaders will need skills development on actively handling complaints, from early resolution, through mediation, formal grievance and appeal stages.

Each country Ethics Committee will need to ensure those responding to concerns have access to a confidential email address, safe storage of records and understand their responsibilities.

Ethical issues will need to form part of training across the Inayatiyya such that it becomes integrated into the development of our activities. For example, ethical aspects can be introduced in the Suluk Curriculum and built upon during Leadership training.

The Kinship Activity may want to play a particular role in nurturing healthy relationships in groups within the Inayatiyya. In Germany, some have become “confidants” for others wishing to discuss issues. These confidants would require equivalent training as Senior Leaders will need to make clear in their work that whilst confidentiality is respected, it cannot be absolute. Further guidance on confidentiality will be developed and this theme included in training.

Training will also need to be available for people with the appropriate backgrounds, skill-set and experience to become mediators and support the work of ERTs. If necessary, external mediators will be commissioned to expedite Route A of the Formal Complaints Process.

Structure of Governance for Ethics Work

1. Each National Board will require an Ethics Committee (a minimum of three people with diverse representation) who will be responsible for ensuring there is adequate advice and support in the event of ethical concerns and for the process of responding to such concerns is fit for purpose. The Ethics Committee will report to its relevant National Board (and in the case of the Global Ethics Committee, the IIB). The Committee will need to ensure:
 - a. People with the right skills and capacity are appointed to form an Ethics Response Team (more details on skills and capacities will be forthcoming)
 - b. There is a lay person (not from the Inayatiyya) appointed to any Grievance Panel that is established. This person would be familiar with ethical conduct issues and likely be involved in such work on behalf of a different spiritual organisation.
 - c. The ERT, Leaders and Participants are provided with the necessary information, training and guidance for their respective roles
 - d. There is adequate cover with regards to indemnity insurance for the activities undertaken
 - e. Implementation of these policies and procedures
 - f. Reporting on its work on an annual basis
2. Each National Ethics Committee and the Global Ethics Committee will appoint a Chair to provide a single point of contact for communicating on ethics processes and procedures.
3. Each National Ethics Response Team will be responsible for responding to queries, and undertake mediation and formal grievance procedures.
4. Cross-border arrangements can be established for countries without National Boards to have support for ethics work from the Ethics Committee of another country.
5. Similarly, cross-border arrangements can be set up for forming the Ethics Response Team where individual countries might not have sufficient membership to form one.

6. It will be for National Boards to decide how best to appoint their Ethics Committee and ERT members and whether they wish to form cross-country ERTs to have a larger group of people to draw on for dealing with ethical issues.
7. The International Inayatiyya Board (IIB) will appoint a Global Ethics Committee to support and enable this policy to be implemented across the Inayatiyya. It will consider how the organisation ensures there is appropriate indemnity insurance for its activities. The Committee will include lay members and murids who do not have any direct role in the ethics processes. It will receive annual updates from National Boards and submit a report to the President and Worldwide Message Council on this work.
8. The IIB will appoint a Global Ethics Response Team to serve as the point of contact for concerns and complaints where no National ERT exists and when conflicts of interest at the national level require this to be activated.
9. The Global ERT will make arrangements for an Appeal's Process where one has been lodged. One of its members will be nominated Appeals Officer to oversee this part of the process.
10. National and Global Ethics Committees will review both the Principles and Code of Conduct and the Complaints Process every two years to enable the Inayatiyya to incorporate the lessons learned from its use.