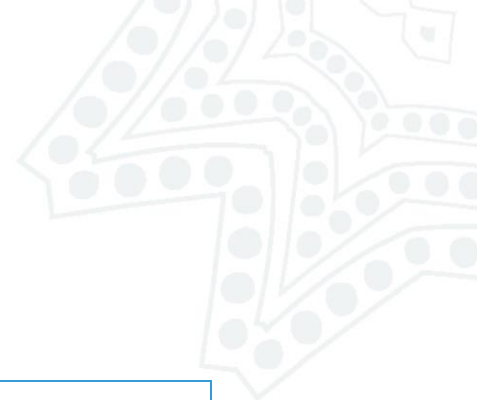




Islamic Relief
Australia

ISLAMIC RELIEF AUSTRALIA

HR Code of Conduct



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1 INTRODUCTION

- a. The Code of Conduct is set of standard social norms, regulations and responsibilities of each individual in the organisation.
- b. Islamic Relief Australia wishes to recognise and reward excellent conduct as well as address conduct which falls short of the expected standards.
- c. Our values, inspired by the Islamic faith, require us to work to the standards of the Code and act as role models through our actions and behaviour
- d. Our Vision and Mission are by shaped by Islamic values. The Code of Ethics govern all the humanitarian work taken up by Islamic Relief Australia.

2 POLICY STATEMENT

- a. The purpose of this document therefore is to provide members of the Islamic Relief family with a set of value-based principles guiding the standards of conduct that they are expected to uphold in their interactions with each other, the organisation and the wider community.
- b. Failure to comply with this policy and guidelines in this document may result in disciplinary action up to and including termination of employment, contract, board membership or procurement arrangement. The action taken will be commensurate with the seriousness of the conduct and an evaluation of the situation. All serious violations of these guidelines will be brought to the attention of the CEO where deemed appropriate.

3 DEFINITION OF TERMS

- a. Islamic Relief refers to Islamic Relief Australia
- b. IRAUS refers to Islamic Relief Australia

4 PRINCIPLES

- a. All members of staff and senior leaders in Islamic Relief Australia – including Trustees, Directors and the Chief Executive Officer – formally undertake to support the Islamic ethos as a requirement of their employment agreement or terms of trustee engagement and are expected to demonstrate their support for the Vision and Mission of Islamic Relief, their employment/trustee engagement responsibilities and conduct.
- b. As an Islamic Relief Australia Staff or Trustee, one should act in the best interest of the organisation and refrain from saying/doing anything which may bring disrepute or cause harm (financial or otherwise). Conversely, misconduct with Colleagues, Trustees, Beneficiaries, Supporters, Consultants, any member of the Public, whether in Australia or overseas, also falls in the ambit of this policy.

5 WHO IS THIS POLICY APPLICABLE TO?

- a. This policy applies to all Employees and Trustees of Islamic Relief Australia.
- b. It also extends to others who engage in activity on behalf of Islamic Relief such as Volunteers, Consultants and anyone who acts as a representative of the organisation or may be perceived as representing the organisation.

6 WHO IS RESPONSIBLE?

- a. **The Role of the Employee**
 - i. To ensure you are familiar with the code of conduct and to adhere to it
 - ii. To report any breaches of the code of conduct to their Line Manager or HR Partner
- b. **The Role of the Line Manager**
 - i. To advise members of their team on any aspect of the code of conduct
 - ii. To act as a role model to staff
- c. **The Role of Trustees**
 - i. To ensure you are familiar with the code of conduct and to adhere to it
 - ii. To act as a role model to directors and staff
- d. **The Role of the HR Department**
 - i. To provide and regularly update the policy framework in conjunction with the Board of Directors and Trustees
 - ii. To provide and regularly update the policy framework in conjunction with the Board of Directors and Trustees

7 WHAT ARE THE VALUES UNDERPINNING THIS POLICY?

- a. We believe that Islamic Relief's values and ethics provide us with a universal framework for good conduct that applies to all staff and volunteers. The IRAUS values are primarily drawn from the Quran and Sunnah (prophetic way) and these primary sources of the Islamic faith remain the reference points that define Islamic Relief's values.
- b. The values of IRAUS guide the Code of Conduct which in turn helps nurture integrity, morality and ethics. These according to Islamic traditions are pathways to peace and harmony. The references to both the Code and to the values also remind us that there is a legal and moral (or spiritual) dimension to the conduct and desired behaviour.
- c. From these primary reference points, Islamic Relief has identified five particular values to act as a focal point of the organisation, namely:
 - Excellence (Ihsan)
 - Sincerity (Ikhlas)
 - Social Justice ('Adl)
 - Compassion (Rahma)
 - Custodianship (Amana)

- d. In line with these values and in conjunction with the Code of Conduct, Employees and Trustees are hence required to embody *excellence* in their conduct, be *sincere* in their behaviour, act *justly*, be kind and *compassionate* with others and take ownership (*custodianship*) of their actions as role models and ambassadors of the organisation.
- e. The Islamic Relief values also inform the wider way in which the organisation works in the international development arena, details of which are contained in the 'Islamic Relief Code of Ethics' (also often referred to as the Islamic Relief Code of Conduct). However, this document focuses solely on individual employee and trustee behaviour and conduct as opposed to the broader organisational code of ethics.
- f. If you are in any doubt about any aspect of the Code of Conduct, please speak to the HR Department.

8 WHY HAVE A CODE OF CONDUCT?

- a. To define accepted/acceptable behaviour
- b. To promote high standards of practice
- c. To provide a benchmark for staff and trustees to use for self-evaluation
- d. To establish a framework for professional behaviour and responsibility
- e. As a mark of identifying our values as expressed through our Muslim faith at this stage in our journey as an organisation

9 WHAT CONDUCT IS EXPECTED AT ISLAMIC RELIEF?

- a. Islamic Relief Australia aspires to be a role model for good conduct and excellence in the community by recognising and rewarding excellent conduct, but also handling misconduct and poor behaviour in a fair and appropriate manner.
- b. The following outlines a range of categories which represent the types of scenarios that the code of conduct would typically cover. While this is not exhaustive, it should serve as an adequately comprehensive outline of the kind of conduct that is expected of staff and the kinds of unacceptable conduct.

10 FOLLOWING REASONABLE INSTRUCTIONS

- a. You must reply promptly, conscientiously and effectively with all lawful and reasonable decisions, instructions and directions given by a person having authority to give such directions, such as your Line Manager or senior management.
- b. You must not knowingly or deliberately impede compliance with, or implementation of, a lawful and reasonable decision or direction.
- c. When making decisions or giving directions, you must act within your legal and organisational responsibilities and obligations. You must make what you believe to be competent decisions and give fair and reasonable guidance and directions where you are empowered to do so.

11 PROFESSIONAL CONDUCT AND ETHICAL BEHAVIOUR

- a. During your employment or service as an Employee or trustee with Islamic Relief, you should act in a professional and respectful way that enhances your professional reputation and the reputation of Islamic Relief Australia. You should be aware that your personal conduct and lifestyle both within and outside normal working hours and both online and in person can impact Islamic Relief. All staff and trustees should ensure that they do not do or say or write anything, on social media or otherwise act in a manner which risks either:
 - i. bringing Islamic Relief Australia into disrepute; or
 - ii. causing financial or other harm to Islamic Relief Australia; or
 - iii. jeopardising or undermining Islamic Relief Australia's humanitarian or development work.
- b. In assessing conduct, Staff and Trustees should bear in mind Islamic Relief-specific considerations including:
 - i. As an Islamic faith-based humanitarian aid and development agency that works towards assisting people according to their need and without any kind of discrimination;
 - ii. Islamic Relief's sources of funding;
 - iii. The countries in which Islamic Relief operates and the political and social context within those countries;
 - iv. The projects and programs that Islamic Relief delivers;
 - v. The prevalence of social media including the relative ease with which third parties are able to identify individuals as Employees or Trustees of Islamic Relief.
- c. You must treat colleagues, fellow trustees and others within their work environment with respect and dignity.
- d. You must be familiar with all policies, procedures and obligations that are applicable to your role. The HR Department will make all relevant information available to staff through the induction process and extranet. You are required to read and ensure that you understand policy documents issued or circulated to you. If you are uncertain about any aspect of policies, procedures and obligations which apply to you, please speak to your HR Partner or Line Manager.
- e. You must act promptly in reporting breaches of the law at Islamic Relief and/or government policy as well as misconduct and mal-administration under Islamic Relief's Code of Conduct, to your Line Manager, HR Partner and/or the CEO, whichever is appropriate.
- f. You should perform your work duties competently and responsibly with focus on delivering or supporting high quality service to the donors and the beneficiaries.

- g. You must freely share experience and skills where appropriate to help others involved in the organisation.
- h. You must maintain your professional competence through appropriate professional development or learning experience.
- i. You must provide partners, donors and sponsors with information that is accurate, complete, objective, relevant, timely and understandable.
- j. You must comply with all applicable rules and regulations of local government and other appropriate private and public regulatory agencies.
- k. You must maintain the accuracy, integrity and appropriate confidentiality of all information used in your professional dealings in Islamic Relief.
- l. You must only take leave of absence from your work duties when authorised to do so.
- m. You must ensure that Islamic Relief resources are not used improperly. These resources include financial and material resources as well as intellectual, information, system and knowledge resources related to the work of Islamic Relief. Work time is also a valuable resource that must be managed effectively to create productive outcomes.
- n. You must not behave in ways that a reasonable person would consider to be offensive, intimidating, humiliating or threatening. Such conduct might include, but not be restricted to, targeting colleagues with unfair and continued criticism, making excessive or unreasonable demands of others, and making any form of derogatory remarks, either oral or written (including electronic communication) to work colleagues, fellow trustees, donors or beneficiaries. Should such unacceptable behaviour occur, then all recipients of such behaviour have recourse to the process contained within Islamic Relief's Grievance Policy and Procedure.
- o. In any capacity while involved in Islamic Relief related or supported activities (including travel) you must not exchange money, offers of employment, employment, goods or services for sex or sexual favours.
- p. Formal investigations of harassment will be conducted in line with the Organisation's Disciplinary Policy.
 - i. Where the harasser or bully is an Employee, the matter will be dealt with as a case of possible misconduct or gross misconduct under IR Australia's Disciplinary Policy.
 - ii. IRW's Disciplinary Policy states acts of bullying, harassment, sexual harassment or discrimination as gross misconduct.
- q. Please refer to Islamic Relief's **Disciplinary Policy and Procedures** for definitions of misconduct.
- r. *Safeguarding/PSEA Code of Conduct: (For more details refer to the Safeguarding and PSEA Policy)* - Islamic Relief Australia has a zero tolerance towards all forms of violence, sexual exploitation and abuse. Representatives

of Islamic Relief working directly or indirectly with children, young people and people at risk must follow Islamic Relief's Code of Conduct. These Codes also apply to staff and their conduct towards each other and those we serve. Islamic Relief staff and representatives must conduct themselves as follows:

- i. Representatives must treat staff, children, young people and people at risk with respect, recognising their right to personal privacy;
 - ii. Staff must not make racist or sexist remarks towards anyone;
 - iii. Inappropriate physical contact is prohibited;
 - iv. Representatives of Islamic Relief must not spend time alone with children, young people and people at risk. They must plan activities so that more than one person is present, or at the very least, other people are within sight and hearing;
 - v. Staff and representatives of Islamic Relief must not stay overnight in the same room with children, young people and people at risk, and should always take concern about harassment, sexual exploitation, violence or abuse issues seriously;
 - vi. All disciplinary measures/sanctions must be non-violent and must not humiliate staff, children, young people and people at risk;
 - vii. Staff and representatives must not take images of children, young people and people at risk which are detrimental or explicit and undermine their dignity. Refer to child safeguarding policy or communication guidelines;
 - viii. They must not rely on just their good name to protect themselves, and must not put themselves in positions where they could be falsely accused of something by anyone;
 - ix. Sexual exploitation and abuse by Islamic Relief staff constitute acts of gross misconduct and are therefore grounds for the termination of employment;
 - x. Any type of relationship, including sexual relationship, between Islamic Relief staff and children, young people, people at risk or those we serve are strictly prohibited, since they are based on inherently unequal power dynamics; such relationships would undermine the integrity of work to help vulnerable and excluded children and would be classed as gross misconduct.
 - xi. Where an Islamic Relief staff member develops concerns or suspicions regarding sexual abuse or exploitation by a colleague, whether in Islamic Relief or not, they must report such concerns to the Country Director and the global safeguarding focal point.
- s. *Communications Code of Conduct: (For more details refer to Safeguarding Policy)*
- i. When using images, videos or any other form of communication; staff and those representing Islamic Relief should respect the dignity and consider the rights, safety and wellbeing of those being portrayed. Refer to IR's Communication Policy for further information.
 - ii. Always put the best interests and safety of the individual(s) and explain the likely use of the communication material collected, inform them that

they are in no way obliged to participate, and explicitly request their consent to participate.

- iii. Consider if the child, young person or adult at risk is comfortable with taking part – remember they have a right to privacy. Subjects have a right to withhold consent if they do not wish to be involved and their decision will be respected at all time.
- iv. Always seek permission from the community/site you are visiting to take media materials and explain its purpose and use – children, young people and people at risk should have an option not to take part (for example by meeting community leaders, or project staff explaining to community in advance, etc.
- v. Always seek consent when taking photographs or video footage of individual children, young people and people at risk or small groups from parent or guardian.
- vi. Gain consent when taking and using individual photographs, videos and case studies for publicity, fundraising and awareness-raising. Consent should be sought from parents or those with parental responsibility, or from the child, young person or vulnerable adult directly when they are of sufficient age and understanding and able to give consent.
- vii. Never publish full name, contact or location details, or any information that could lead to identifying a child, young persons or person at risk. Where names have been changed, state that as a disclaimer.
- viii. Portrayals of children, young people and people at risk must be accurate and balanced, recognising their right to personal privacy and dignity. Do not manipulate the subject in a way which distorts the reality of the situation.
- ix. Special consideration should be given to communication material depicting children, young people and people with disabilities, refugees and those in situations of conflict and disasters, to accurately portray context and maintain dignity.
- x. Where the risk of harm and stigma is high, take mitigating steps; for example, by concealing faces, using pseudonyms and vague geographical locations, and by non- disclosure of personal information (for example HIV status).
- xi. All children, young people and people at risk must be appropriately dressed according to their country of origin. Be wary of exposing children and their bodies indiscriminately.

12 SOCIAL MEDIA USE

The rules on conduct and behaviour, including those set out at paragraphs 11.18 and 11.19 of this Code of Conduct, apply to both personal and organisational social media use. As a general rule you should exercise extra caution when using social media. Any offensive comments, hate speech or abusing or trolling on social media is not acceptable. Please refer to the IRAUS Communication Guidelines for further information.

13 DRESS CODE

- a. Dress, personal appearance and hygiene are important elements of professional conduct. Your appearance should be professional at all times both within the workplace and when representing Islamic Relief elsewhere.
- b. You should use common sense in adhering to the principles underpinning the policy. The Board of Directors in conjunction with the Head of HR will be the ultimate arbiter of what is and is not appropriate for the purposes of this policy.
- c. Islamic Relief recognises the diversity of cultures and religions of its employees and seeks to take a sensitive approach when this affects dress and uniform requirements. However, priority will be given to health and safety, security and professionalism.
- d. Modesty is also of great importance and your dress should reflect the values and sensibilities of the organisation and should present a professional image.
- e. This means that you are required to be neat, clean and tidy while at work whether working on Islamic Relief's premises or elsewhere. Your clothing should follow professional and cultural norms and be modest in appearance so that it does not cause offense to others. Business dress is strongly recommended since most Islamic Relief locations have external visitors, while smart casual will be considered a minimum requirement. You should dress appropriately to your gender and when travelling to overseas locations you should make sure you dress within the norms of the local culture and in line with Islamic Relief's values and expectations.
- f. On no occasion should male and female staff wear scruffy, torn, transparent, or tight-fitting clothing, articles of clothing which are low cut, sleeveless or above the knee (i.e., should be well below the knee).
- g. Sportswear including caps, vests or shorts are also not permissible. Informal attire such as jeans and trainers are also not considered business or smart casual and should not be worn to work, except when you are required to for business reasons, such as fundraising outside the office.
- h. If you are in doubt about the suitability of your clothing/outfit (including jewellery) you should speak to your HR director or officer. If you are travelling overseas then you should seek guidance on dress code prior to your travel with the local office you will be visiting.

14 USE OF ISLAMIC RELIEF RESOURCES

- a. You must ensure that all Islamic Relief equipment, resources, and consumable items are used appropriately for the work and business of the Islamic Relief.
- b. You must ensure that Islamic Relief equipment is maintained and used in accordance with the manufacturer's requirements and that all use is both safe and legal.

- c. You must have approval to use Islamic Relief equipment and resources offsite for work purposes and must ensure that they are safely stored and secured.
- d. You must ensure that you do not breach copyright law or licensing agreement when copying any Islamic Relief property such as intellectual property, library and reference material or copying other property for Islamic Relief use.
- e. You must not seek financial gain from work produced for Islamic Relief without prior authorisation from your Line Manager.
- f. If your work duties involve purchasing or managing resources on behalf of Islamic Relief you must act within your delegated authority and comply with legislative requirements, policies and procedures for the purchase, use and disposal of any Islamic Relief resources.
- g. The use of mobile phones whilst driving is illegal in the Australia. Whether in Australia or overseas you must not use mobile phones while driving Islamic Relief vehicles or your private car while on Islamic Relief business.

15 USING ISLAMIC RELIEF INTERNET, PERSONAL INTERNET ELECTRONIC MAIL, MOBILE PHONES AND OTHER MEANS OF ELECTRONIC COMMUNICATION

Islamic Relief resources, including mobile phones, the internet and electronic mail systems should primarily be used for official purposes or in accordance with Islamic Relief's ICT policy, which is available on the extranet.

The following is not an exhaustive list:

- i. Accessing, storing, or transmitting words, images or other material that are illegal, sexually explicit, violent or that a reasonable person would find offensive (this does not include material that is part of a complaint, report or notification about alleged improper conduct of a person made in accordance with an authorised procedure)
- ii. Gambling
- iii. Accessing chat lines not associated with work
- iv. Transmitting inappropriate jokes
- v. Sending inappropriate programmes or mails
- vi. What a reasonable person would see as excessive use of the internet
- vii. Unauthorised use of Islamic Relief e-mail distribution lists
- viii. Excessive use and/or abuse of mobile phones at work

16 SECURITY AND SAFETY

- a. Maintaining a safe and secure environment is extremely important at Islamic Relief. Our goal is to provide a safe working environment for our employees as well as secure facilities and networking systems to conduct our business.
- b. You are expected to always behave in ways that promote the safety,

welfare and wellbeing of fellow employees, donor/beneficiary and others in the workplace environment in accordance with relevant occupational, health and safety legislation and in accordance with the Health and Safety Policy which is available on the extranet

- c. Islamic Relief is committed to conducting its business in compliance with all applicable environmental and workplace laws and regulations in a manner that protects the safety and well-being of Employees and the general public. Islamic Relief employees should immediately report any environment, health or safety concern to Islamic Relief's Human Resources Department or Legal Department.
- d. All IR staff are requested to be familiar with the Child Protection Policy, particularly because Islamic Relief is a humanitarian and faith-based organisation working with vulnerable communities across the world. The Child Protection policy is available on the extranet.

17 ANTI-FRAUD, CORRUPTION AND BRIBERY PREVENTION

- a. As a non-profit company, it is imperative that the organisation makes complete, full, accurate and timely disclosures as required by applicable laws and regulation. Employees are expected to provide necessary information to the appropriate internal parties and the organisation's certified public accountants to assure that all filings and releases are complete, accurate, and understandable.
- b. Islamic Relief prohibits any kind of fraudulent activities, including for example:
 - i. Bribery as defined by the Australian Legal Framework:
 - a) Convention on Combating Bribery of Foreign Public Officials in International Business Transactions (OECD Convention),
 - b) Section 70 of the Criminal Code 1995 Amendment (Bribery of Foreign Public Officials) Act 1999
 - c) UK Anti-Bribery Act (2011) (being part of IRW)
 - ii. Embezzlement
 - iii. Forgery or alteration of cheques or other negotiable instruments
 - iv. Falsification of Islamic Relief records or financial statements
 - v. Misappropriation of Islamic Relief, employee, partner, donor or supplier assets
 - vi. Any other dishonest or fraudulent act

18 CONFLICT OF INTEREST

- a. A conflict of interest may exist when your private interests have the potential to interfere with the proper performance of your work duties. A potential or actual conflict of interest must be identified, declared and avoided or resolved in favour of the public interest and should not be undertaken without the express permission of your divisional director, the CEO or Line Manager.

- b. In many cases, only you will be aware of the potential for conflict. The onus therefore is on you to notify the appropriate manager of this potential conflict.
- c. You must give your complete loyalty to further the best interests of Islamic Relief. You should avoid any action that may involve, or may appear to involve, a conflict of interest with Islamic Relief. You must not perform outside work or activities that prevent you from conducting your role in Islamic Relief in full.
- d. You must also ensure that you do not engage in business activities that would conflict with the interests of Islamic Relief unless approved in advance by your Division Director. For further details please refer to the detailed Conflict of Interest policy.

19 POLITICAL ACTIVITIES AND CONTRIBUTIONS

- a. No Islamic Relief fund/resources may be used to make political contributions of any kind to any candidate or political party. This prohibition covers not only direct contributions, but also indirect assistance or support of candidates or political parties through the purchase of tickets to special events or other fund-raising events, or the furnishing of any other goods, services or equipment to political parties or committees.
- b. An employee's personal engagement in political activities in their own personal time is ordinarily their own private matter. However, there may be instances where this poses a risk to the organisation such as bringing it into disrepute. As such it is recommended to register any such engagement by emailing HR Partner and CEO ensuring that the organisation is aware/approves of this engagement.

20 SIGNING CONTRACTS AND EXPENDITURE COMMITMENTS

- a. You are required to review both Islamic Relief delegations of authority and policy governing contract preparation, terms, signing and retention before any commitment is made on behalf of Islamic Relief. The delegations of authority provides information on authorised expenditure on commitment levels within the organisation and the contract signing matrix provides information on who may commit Islamic Relief to any contractual obligation. An employee must have clear direction and empowerment from their line management before proceeding with the signing of any contracts or making financial commitments.
- b. A commitment by Islamic Relief includes the extension of any written agreement or any other verbal or written undertaking that obligates or binds Islamic Relief in any respect whether or not it involves the payment of money.
- c. Our contract will usually be in the form of a detailed proposal, including aims, activities, costs, timescale and deliverables. The quality of our service and the value of our support provides the only true basis for continuity.

21 PROSELYTISATION

You should not use your work time or presence in work premises to engage in overt and uninvited preaching or in attempts to convert anyone whether a fellow employee or other stakeholder externally. Nor should you use the vulnerability of the beneficiary, whether pertaining to food, shelter, education, medication or any other needs as a tool to force a change in their religious beliefs or expect anything in return whatsoever for providing them with your assistance.

22 WHAT ARE THE CONSEQUENCES OF ANY BREACHES IN THE CODE OF CONDUCT?

- a. As mentioned above Islamic Relief wishes to recognise and reward excellent conduct and this forms part of every staff members overall performance assessment. However, on occasions where there is considered to be breaches of the code, the following principles apply: -
 - i. Any potential breaches or allegations of the code of conduct will be dealt with under Islamic Relief's Disciplinary Policy and Procedure and with the principles of fairness and natural justice.
 - ii. Potential breaches of the Code of Conduct including apparent breaches and allegations will be dealt with in accordance with the principles of procedural fairness and natural justice. Potential breaches may be raised with line management or HR and the appropriate Islamic Relief policies will be applied. In cases of alleged serious misconduct, a formal investigation under the Disciplinary Policy may be initiated.
- b. Employees should be aware that the organisation may be obliged to apply disciplinary sanctions if the Code of Conduct is breached. Depending on the nature of the breach, one of the following may be applied:
 - i. Formal counselling
 - ii. Written warning
 - iii. Demotion
 - iv. Suspension
 - v. Dismissal
 - vi. Laying of criminal charges or civil action
- c. It is our aim that the policy promotes excellent conduct and encourages a change of behaviour if you are failing to meet the required standards. Any steps taken or sanctions are designed to support you to improve your conduct to reach the expected organisational standards.

23 WHERE CAN I GET MORE INFORMATION OR GUIDANCE?

- a. If you are not clear about any aspect of the code of conduct and are unable to find clear guidance from the policy, you should consult your HR Partner.

- b. You may also wish to view other related policies and guidelines including the following:
 - i. Conflict of Interest Policy
 - ii. Anti-Fraud, Corruption and Bribery Policy for all staff
 - iii. Child Protection Policy
 - iv. Grievance Policy and Procedure
 - v. Disciplinary Policy and Procedure
 - vi. Health and Safety Policy

These policies are available to view or download from the extranet. If you have trouble accessing any of the above policies then please contact Internal Communications or the HR Department