

fact cannot prevent the consequences from taking their course. However, according to the Qur'an this process is not irreversible. The quality of human life on earth shall improve to the extent that human beings follow the rules of behaviour given by Allah. The more they violate those rules, the more shall they suffer the consequences. Sexual chastity and sexual debauchery confirm this principle.

Giving free rein to the sex impulse, like relishing the pleasure of taking the dope, which may appear to undiscerning minds as a private affair of individuals seeking pleasure and having fun, is in fact, a crime which has devastating consequences to the individuals themselves and to their communities.

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CONSEQUENCES OF SEXUAL PROMISCUITY

The social strength of the community must heavily suffer when the majority of its people lack sterling moral qualities.

Some of the consequences of illicit sexual conjugation include the following:

1. The partners expose themselves to the danger of contracting and spreading venereal diseases including AIDS which is one hundred per cent fatal. The diseases sap their physical and intellectual energies and diminish their usefulness in productive activities.

Other members of society shall also pay the price by paying more taxes to cater for their medicine and care. Even then, this pecuniary loss is but a faint shadow of the actual loss. For the supreme value of health of body and mind cannot adequately be expressed in monetary terms.

2. Not all people who are sexually loose contract venereal diseases. But unregulated sexual behaviour is an outward expression of a tarnished character. Sexual licentiousness is often stimulated by shamelessness, infidelity, deceit, self-indulgence, lying, selfishness and indiscipline. Once acquired and nurtured, character is indivisible. Selfishness is not an overcoat which can be put on when one enters a brothel and taken off in parliament or in the courtroom. It is in appreciation of this fact that in some societies one must resign from political or public office once it is established that one was involved in an extra-marital affair. The social strength of the community must heavily suffer when the majority of its people lack sterling moral qualities.

3. The cruel logic of allowing uninhibited sex demands that some women in society must be dishonoured to serve as instruments for the sexual indulgence of any debauch who can pay. The status of such women is no better than that of public urinals. The fig leaf of referring to them as "sex workers" in the booming "sex industry" cannot cover up the naked truth. The lexicon may change, but facts remain. Human dignity is indivisible. Any society that deliberately chooses to deprive some members of society of their dignity must eventually pay a very high price, one of which is to weaken the institution of marriage.

4. The institution of marriage, which is the bedrock



The quality of human life on earth shall improve to the extent that human beings follow the rules of behaviour given by Allah

The Distinction Between Consequence and Punishment

There is a very fine dividing line between the consequence of, and the punishment for, doing something. The following example may illustrate the point. An old man admonished his daughter, "Don't play with fire, it burns!" The daughter laughed off the admonition and went ahead to play with fire. She ended up burning her fingers and getting the cane from the old man. The burns she suffered were the consequence of, not the punishment for, ignoring the command. The caning was the punishment for her disobedience.

Unavoidable Consequences of Human Behaviour

Observing or disregarding rules of hygiene must in the end have some consequences. Likewise, immoral sexual behaviour has inescapable consequences. Ignorance of this



MUM proceeds from a conviction that there is great value, meaning and purpose in human life.

in society: the protection of faith; the protection of life; the protection of honour and lineage; the protection of property; and the protection of the human intellect and reason. These basic things are so essential to the normal functioning of society and to the survival and well-being of individuals that their destruction will precipitate chaos and disorder and the eventual collapse of society. The primary aim and objective of Islamic law is, therefore, to protect the above-mentioned things [or values].

The MUM anti-sexual harassment policy draws its inspiration from one of the above aims and objectives of Shariah, namely, the need and importance of protecting the honour and lineage of all human beings. The MUM policy therefore goes beyond sexual harassment. It prohibits not only sexual harassment but all aspects of immoral and unbridled sexual behaviour.



While both, men and women, may and do suffer harassment, in most cases the mad dog of sexual harassment is unleashed to intimidate women

of society, cannot thrive in an environment which promotes sexual promiscuity. Organized matrimonial life imposes heavy responsibilities on both partners. To promote both, marriage and “sexual freedom” is the surest way of wrecking the institution of marriage. It is like the choice to pay or not to pay income tax! Bringing up children is a heavy moral responsibility. It can only be shouldered by partners who have the admirable qualities of self-discipline, selflessness and perseverance. Selfish people are terribly cautious to have a child who is considered a bugbear of their creature comforts. And the break-up of family life heralds the disintegration of society at large.

5. It is human beings who give birth to children, not streets. And yet, thanks to sexual depravity many communities today have a large army of illegitimate

children who are euphemistically called “street children”. To bring forth an illegitimate child is a serious crime against both, the child and society. An illegitimate child begins life with the psychological trauma of not knowing its lineage which is the first basic human right of each and every human being. Such a child comes to the world welcomed neither by its father nor its mother. The unwanted child is thrown out into the street to become one of the growing number of “street children” who also become “street wise”. Through the furnace of street fights the wretched child is eventually brutalised into becoming a criminal.

6. Some people, not all of them dim-witted, argue that illegitimate children should be the responsibility of the state to bring them up and to train them for the benefit of society. It was the unrestrained satisfaction of sexual desires coupled with the shirking of parental responsibilities which brought about this problem in the first place. The state will necessarily need dedicated workers who would assume the noble responsibility of bringing up the children on behalf of society. The satirical contradiction here is that only people who are morally upright, who can control their sexual urges and who are sufficiently disciplined can be expected to properly bring up and train such children. Where shall such workers come from, considering that the very purpose of this arrangement is to allow people to sexually enjoy themselves uncurbed by any moral considerations? Obviously, when the



The Chancellor, Hajjat Mwatumu J. Malale (centre), Dr. Mussa J. Asad, Chairman of University Council (L), Prof. Hamza M. Njozi, Vice-Chancellor (R)

explicit graffiti may be permissible at workplaces or campuses so long as all adults have consented or relish a sexualised environment.

Popular consent is not a reliable guide in determining what is right and what is wrong. There are many examples which show that popular consent can readily be bribed or manipulated. For example, alcoholism ruins both the mind and the body. Yet many adults take to drink. Alcohol does not cease to poison their minds and bodies merely because they have willingly chosen to drink! The MUM policy therefore prohibits both sexual harassment and sexual promiscuity.

The Basis of the MUM Policy

According to Islamic law, [Shariah] the protection of five basic things is necessary for the establishment of welfare



MUM shall strive to free its campuses from all practices which abet sexual desires

While in the above definition the focus is on sexual harassment at work places, in this policy document the central preoccupation is on sexual harassment at university campuses and other educational institutions. Even then, the above definition is too limiting. It is predicated on the assumption that what adults have consented to do is good to them and should not therefore be disallowed.

As a result, the conventional definition does not include consensual amorous relations between academic members of staff and their students. Nor does it include the deliberate seductive conduct of female students so long as that conduct is not considered as intimidating or hostile.

In fact, even obscenities, sexually degrading posters or objects, sexual joking, viewing pornography, and sexually

cancer of sexual promiscuity is dismissed as an archaic religious sentiment society may wake up to find even teachers who are supposed to mould and nurture children, take part in sexually abusing them. It is unwise to deal with the effects while neglecting the causes of this malaise.

DEFINITION OF SEXUAL HARASSMENT

In education, gender equality is not the same as gender parity. Gender parity is a restrictive numerical concept which looks at nothing but the proportion of men and women with reference to access to education in different educational ladders. Gender equality takes a broader perspective. It seeks to examine whether men and women enjoy or suffer from, the same advantages and disadvantages in terms of access, treatment and learning outcomes.

Popular consent is not a reliable guide in determining what is right and what is wrong.

MUM has adopted a definition which incorporates but transcends the conventional one. The 1980 Equal Employment Opportunity Commission [EEOC] defined sexual harassment as: Unwelcome sexual advances, requests for sexual favours, or other verbal or physical conduct of a sexual nature when:

- (1) Submission to such conduct was made either explicitly or implicitly a term or condition of an individual's employment;
- (2) Submission to or rejection of such conduct by an individual was used as the basis for employment decisions affecting such individual, or
- (3) Such conduct has the purpose or effect of unreasonably interfering with an individual's work performance or creating an intimidating, hostile, or offensive working environment.

THE POLICY IS TO PROHIBIT ALL FORMS AND
MANIFESTATIONS OF SEXUAL HARASSMENT

The MUM shall establish an Anti-Sexual Harassment Unit whose core function shall be reformatory

ANTI-SEXUAL HARASSMENT POLICY

The MUM policy is to prohibit all forms and manifestations of sexual harassment including illicit sexual relationships. Likewise, MUM discourages all factors which incite or inflame illicit sexual liaisons.

Strategy No. 1: A Reformatory Campaign

The MUM shall establish an Anti-Sexual Harassment Unit whose core function shall be reformatory. By means of educational programmes the unit shall attempt to reform the mindset of both students and members of staff. The aim of the educational campaign is to awaken and strengthen their sense of self-respect and self-esteem to such a level that they should abhor and shun all acts of sexual harassment and sexual promiscuity.

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Strategy No. 2: Using the Force of Public Opinion

This is an extension of the first strategy. MUM shall undertake to mobilise all socializing agencies like schools, culture, sports, arts, films, newspapers, radio and television programmes in the task of shaping public opinion against sexual harassment and sexual turpitude. Culprits who commit those offences should be held to public ridicule and scorn. The moral sense of the general public against sexual harassment should be like a live electric wire that deters wrongdoers for fear of its adverse effects. Human beings are amenable to influence. They often think of themselves as the general public thinks of them.

Strategy No. 3: Eradication of Erotica in Public Places

By its very nature, the sex impulse is very powerful. Even then, this natural instinct can be controlled. However, it must be acknowledged that it is very difficult to hold it in check in an environment where sexual appetites are continually whetted. MUM shall strive to free its campuses from all practices which abet sexual desires such as indecent dresses or exposures, obscene pictures or gestures, pornographic materials, sexually suggestive music or dances, lewd suggestions, sexual jokes, sexual innuendoes and seductive behaviour.

Strategy No. 4: Encouragement of Marriage

MUM shall also encourage marriage as the only legitimate way of satisfying sexual desire and bringing

⇒ PREAMBLE

ladders. Gender equality takes a broader perspective. It seeks to examine whether men and women enjoy or suffer from, the same advantages and disadvantages in terms of access, treatment and learning outcomes. Sexual harassment hampers equality in the learning process. It selectively pollutes the learning environment. Some students, in most cases women students, are psychologically disadvantaged. Hence the urgency of having a clear policy against sexual harassment in all its forms and manifestations.

up a healthy and spiritually strong society. It is the institution of marriage alone which can ensure a life-long co-operation between husband and wife. The Creator has implanted a rare quality of love in the hearts of parents that they are willing to bear enormous sacrifices for the sake of their children.

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PREAMBLE

Without stamping out sexual harassment, educational institutions will never be, what they should be, bridges and cement of social unity.

Educational interests and ethical idealism are too intimate partners to be successfully locked up in separate compartments. Sexual harassment in educational institutions, undermines and defeats the whole idea of educational equality. Without stamping out sexual harassment, educational institutions will never be, what they should be, bridges and cement of social unity. Instead, they will be badges and sources of undermining human dignity and self-esteem. While both, men and women, may and do suffer harassment, in most cases the mad dog of sexual harassment is unleashed to intimidate women.

In education, gender equality is not the same as gender parity. Gender parity is a restrictive numerical concept which looks at nothing but the proportion of men and women with reference to access to education in different educational
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Part of MUM campus



"MUM proceeds from a conviction that there is great value, meaning and purpose in human life. As Trustees of Almighty God, human beings are here on earth for an important mission – to seek the Pleasure and Reward of Allah by scrupulously following His Guidance in all matters".

(MUM Progress Report 2005-2008)

SPECIAL MISSION

"The special mission of MUM is to produce highly trained graduates who are filled with God-consciousness and who are adorned with sterling qualities of character and spiritual values".

(MUM Progress Report 2005-2008)

MUM shall undertake to mobilise all socializing agencies like schools, culture, sports, arts, films, newspapers, radio and television programmes in the task of shaping public opinion against sexual harassment and sexual turpitude.



Prof. Hamza M. Njozi
Vice-Chancellor

VISION

The Muslim university of Morogoro to be a higher education centre for excellence with cutting edge programmes, responsive to the needs of individual and the nation in a globalised world under the guidance of Islamic moral values.

MISSION

To contribute to the national effort to produce highly educated and well trained human resources inculcated with appropriate aptitudes and attitudes for the material, moral and spiritual development of the society by upholding the highest standards of teaching, learning, research, outreach and consultancy in the provision of holistic and well integrated education and training.



Members of University Council, Muslim University of Morogoro

Muslim University of Morogoro

ANTI-SEXUAL HARASSMENT POLICY

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Sexual harassment in educational institutions, undermines and defeats the whole idea of educational equality.

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Giving free rein to the sex impulse, like relishing the pleasure of taking the dope, which may appear to undiscerning minds as a private affair of individuals seeking pleasure and having fun, is in fact, a crime which has devastating consequences to the individuals themselves and to their communities.

ANTI-SEXUAL HARASSMENT POLICY



MUSLIM UNIVERSITY OF MOROGORO

ANTI-SEXUAL HARASSMENT POLICY

ANTI-SEXUAL HARASSMENT POLICY

SEXUAL harassment in educational institutions, undermines and defeats the whole idea of educational equality. It selectively pollutes the learning environment.

Without stamping out sexual harassment, educational institutions will never be, what they should be, bridges and cement of social unity. Instead, they will be badges and sources of undermining human dignity and self-esteem.

Hence the urgency of having a clear policy against sexual harassment in all its forms and manifestations.



The Office of the Vice-Chancellor, October, 2009