

Principles of the Human Integrated Management Approach (HIMA): Towards Sustainable Development

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ABSTRACT

The HIMA; as Community Based Natural Resources Management (CBNRM) System that promotes sustainable livelihood, resources conservation, and environmental protection, for the Human wellbeing is presented. The main feature of the new system is that it promotes sustainable development through set of governing principles. Hima's are traditionally ruled by the local communities through consensus and different groups held specific responsibilities such as collecting rainwater run-off and monitoring grazing. As the need for environmental protection represents a prime importance for the people whom depend on the natural resources for their survival, Hima is considered to be a relevant concept to contemporary natural resources dilemmas. One of the main features of the Hima system it achieves social justice; this is one of the main strengths "it provides an incentive for local communities to invest in the maintenance of their natural resources and to protect them from abuse". (Kilani, 1995).

Modern day challenges have to be taken into consideration when setting up a Hima governance system such as growing population demands for more land for housing and to address the needs for small community farmers. These changes in society might lead to situation where grazing become uncontrolled and will lead to destruction to range land and eventually leads to desertification. These challenges were met by established environmental planning and management strategies which balanced the settlements' growth and natural resources uses according to Islamic Environmental Laws and the community self-government.

Hima governance framework has been derived based on cultural heritage, environmental ethics and human development model of the community which is predominantly Islamic. Des Jardins (2001) defines environmental ethics as "*a systematic account of the moral relations between human beings and their natural world*". The community ethics are comparable to the modern version as defined above. Humans are considered to be trustees with responsibility for the environmental protection, and yet they are accountable. The central issue is that the ecosystem should be in harmonious and equilibrium state with a respect to its biodiversity. There should be no harm to nature and no excessive use. Forests and the wild should be protected from deliberate misuses, fire, or damages. Water as the central element should be protected from pollution, overuses and misuse. Finally, respect the role of law that promote these principles.

Key words: Natural Resources, Management, Sustainable Development, Environmental Protection, Environmental Law.

INTRODUCTION: WHY HIMA IS RELEVANT ?

Hima; which literary means "Protected Area" in Arabic; can be defined as Community Based Natural Resources Management (CBNRM) System that promote sustainable livelihood, resources conservation, and environmental protection, for the Human wellbeing. Hima CBNRM system was practiced for over 15,000 years in the Arabian Peninsula; was modified by the Prophet of Islam (peace be upon him) by introducing social justice into the governance structure.

Hima system is one of the most widespread systems of traditional conservation in the West Asia and North Africa (WANA) region and beyond where Muslims had presence such as India, Indonesia, Philippine and so forth (Saleh & Hashemi, 2011).

Environmental protection, as a modern day concept, has emerged in response to the environmental pollution and degradation linked to the industrialization and globalization. Even though, the need for environmental protection represents a prime importance for the people whom depend on the natural resources for their survival. Therefore, Hima is considered to be a relevant concept to contemporary natural resources dilemmas. Himas are traditionally ruled by the local communities through consensus and different groups held specific responsibilities such as collecting rainwater run-off and monitoring grazing. This is one of the main strengths of Hima- “it provides an incentive for local communities to invest in the maintenance of their natural resources and to protect them from abuse”. (Kilani, 1995).

Local inhabitants of the rural and nomadic lands have successfully established environmental planning and management strategies which balanced the settlements’ growth and natural resources uses according to Islamic Environmental Laws and the tribal self-government. In the Hima, the environmental management is fundamental to both the cultural and spiritual survival of the tribal society. Land use and urban form was controlled through consensus rather than prescribed legislative or institutional control. However, it adheres to a political control and influence that is important to bring ecological sensibility in the management of natural resources.

To shed light on the traditional political system in the tribal society (tribal system represents a community in modern day language), administration was led by a *Sheikh* assisted by an advisory commission that represents the key groups living in the Hima, where he has the full power to implement agreed upon environmental rules, and to set punishment sentences for persons found in violation. The commission also consisted of management groups, one such group responsible for the water supplies and its fair distribution, another in charge of the landscape resources. A third would be responsible to monitor any misconduct. The management group would also propose any improvements to the Hima as a whole or on some specific elements, and would suggest measures against any expected hazards. The group is also responsible for the planning of harvest distribution and storage, and the economic affairs of the Hima market place. For any suggested and agreed upon work improvement in the Hima, a budget is agreed upon by the commission, where the *Sheikh* would authorize the expenditure.

Modern day challenges have to be taken into consideration when setting up a Hima governance system such as growing population demands for more land for housing and to address the needs for small community farmers. These changes in society might lead to situation where grazing become uncontrolled and will lead to destruction to range land and eventually leads to desertification.

In most of Arabian countries where Hima as a system was abandoned by establishing ministries of agriculture, environment and water, no immediate alternative conservation system was present. Instead, these government authorities adopted modern conservation concepts such as establishing national parks, and or protected areas. This period between the banning of the Hima system and the start of modern (Western) style conservation management systems is characterized by severe destruction of the plant cover through overgrazing that led to desertification. Meanwhile, over-hunting of wild animals also led to extinction of many wild life animals and birds. In countries such as Jordan and Syria, the French and British occupations had recognized the tribal authorities and were regulated through special acts where by their territories were mapped. While the independent governments of these countries considered nomadic life as backward way of life, and nomadic were pressed to settle in urban centres abolishing the tribal land administration and effectively brought an end to the Hima system. This along with alteration of the natural water system attributed to widespread land degradation and its resources. It is

because of the above state of environmental play, and to address the climate change adaptation, it is the believe of the authors that since Hima helped the Nomadic communities sustain a living in the harsh environment of Arabia since 1500 years, there is a need to re-examine the Hima as environmental natural resources management system taking in to account modern day environmental challenges.

The revival of these traditional knowledge systems to natural resource management has started in more recent times such as the 1990s HIMA project in Tanzania (Minja and East, 1996) which aimed to revive the community based management of the natural resources. FAO (2009) calls for the incorporation of Hima in the forestry management and noted the quasi-religious force of Hima prescriptions.

THE HIMA GOVERNANCE FRAMEWORK

The Hima governing principles that foster sustainable development through social justice, economic growth, conservation of resources, and environmental protection, under new governance system, must meet the following requirements:

- ▶ It must be constituted by the legitimate governing authority;
- ▶ It must be established for purposes pertaining to the public welfare;
- ▶ It must avoid causing undue hardship to the local people by, for example, depriving them of indispensable resources;
- ▶ The actual benefits it brings to society must be greater than its societal costs.

Hima governance framework has been derived based on cultural heritage, environmental ethics and human development model of the community which is predominantly Islamic. Des Jardins (2001) defines environmental ethics as “*a systematic account of the moral relations between human beings and their natural world*”. The community ethics are comparable to the modern version as defined above. Humans are considered to be trustees with responsibility for the environmental protection, and yet they are accountable. The central issue is that the ecosystem should be in harmonious and equilibrium state with a respect to its biodiversity. There should be no harm to nature and no excessive use. Forests and the wild should be protected from deliberate misuses, fire, or damages. Water as the central element should be protected from pollution, overuses and misuse. Finally, respect the role of law that promote these principles.

In order to bind by these environmental ethics, a human development model that consists of five compulsory or essential principles need to be adopted;

- ▶ invigoration of the human self;
- ▶ enrichment of human faith and values;
- ▶ enrichment of intellect;
- ▶ enrichment of posterity;
- ▶ development and expansion of wealth, and human wellbeing.

The aim is to serve public interest by achieving two criteria: repulsion of harm and removal of difficulty and hardship. This should lead to the Hima Development Vision (HDV) that is based on socio-economic justice and environmental integrity:

- ▶ optimal utilisation of the resources based on appreciation, i.e. no excessive use;
- ▶ equitable use and distribution based on Justice;
- ▶ environmental integrity based on condemning disvalues and (aggression, harm, abuse).

The specific principles deals with the three elements of Hima approach:

- ▶ Social cohesion and sustainable livelihood for Hima communities;
- ▶ Criteria on property rights and resource use which is based on carrying capacity and regeneration of resources;
- ▶ Environmental protection and conservation and adaptive management.

GOVERNING PRINCIPLES OF HIMA

The principles of Hima governance are categorised into four broad categories which are not mutually exclusive:

1. *The Ethical principles* which include the Hima development vision and describe the aims and objectives and the ethical dimensions
2. *Environmental sustainability principles* are based on reverence to natural resources and no harm
3. *Institutional principles* recognise (a) the role of the state in providing basic needs; (b) role of the voluntary sector to contribute to socio-economic and non-material development of the community and (c) the devolution of Hima management within the local community.
4. *Good governance Principles* provide a framework for the adequate management of the natural resources in Hima zones.

| Principles of the Human Integrated Management Approach (Hima) governance | |
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| Part I: The Ethical principles <ul style="list-style-type: none"> ➤ Hima Development Vision: this outlines the aim and objectives of the establishment of Hima zones: the aim is human wellbeing which can be attained if justice, equity and public interest are established; ➤ General policymaking: are Justice, equity and public interest Justice can only be achieved if there is social solidarity or cohesion; ➤ Integration and social cohesion: a multi-dimensional principle based on the notion of community as an integrative unit: <ul style="list-style-type: none"> ▶ Collective duty and responsibility: The notion of nation provides individual rights for the community members but it also provides sense of collective duty and responsibility. ▶ Hima zones should create no hardship for other communities around the zone. ▶ 'Fraternizing' Principle: The | <ul style="list-style-type: none"> ➤ Collective action Principle as basis for the role of the State and voluntary sector: Fulfilment of the needs Principle- everyone in the community should have enough of basic goods and services. This are collective (socially- obligatory) duties that has to be fulfilled by the state. "Allocate and re-distributive role of voluntary sector" to be enhanced in achieving socially obligatory duties; ➤ Financial sustainability Principle is based on <ul style="list-style-type: none"> ▶ Upkeep of Social welfare of the vulnerable members of the Hima community such as establishing Child Welfare Fund, Wealth Fund (income Tax), reduction of tax burden on the poor and so forth. ▶ Economic efficiency: e.g. extra taxes on goods and service to recover costs and enhance community accountability ▶ Payoffs for efficiency targets and penalties for non-compliance ➤ Conflict resolutions based on Acknowledging and understanding rights |

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| <p>Fraternizing ‘Human Bonding’ Principle creates a coalition alliance to implement Hima governance system.</p> <ul style="list-style-type: none"> ▶ Diversity Principle: Humans diversity is looked at as a positive driver that promotes sharing of resources rather than competing and depriving others. Diversity means sharing of knowledge, values, ethics and culture; ▶ Integration and social cohesion require having a broader holistic and aesthetic worldview about the nature: Therefore, the splendours of nature and its equilibrium should be acknowledged. <ul style="list-style-type: none"> ➤ Holism principals describes human rights within the greater environment; ➤ No excessive use principle: right to use for sustainable livelihoods based on these principles: <ul style="list-style-type: none"> ▶ Humans are beneficiaries of the earth creation; ▶ Original allowance rule can be restricted if required. ➤ Respect for international treaties and conventions: This can provide a linkage to principles from other CBNRMS paradigms which are either mutual or complementary. . <p>Part II: Environmental sustainability principles</p> <ul style="list-style-type: none"> ➤ Reverence for natural resources: God is the sustainer- Any damage to the Environment considered as a going against God’s will ➤ Environmental equilibrium : the earth and its resources are balanced and measured way” ➤ No Harm principle– psychological, opportunities, environmental etc. ➤ No Pollution (spoil, corruption or damage) to the Environment <p>Part III: Institutional principles</p> <ul style="list-style-type: none"> ➤ Devolution to local community by | <p>of each other in terms of nationality (i.e. ethnic, cultural), loyalty and kinship, gender, peaceful existence, and Mutual consultation process</p> <ul style="list-style-type: none"> ➤ Conflict Resolution should lead to peace which can have several meaning: <ul style="list-style-type: none"> ▶ Reform: I only desire reform to the best of my ability ▶ Betterment of conditions: The best thing to do is what is for the people reconciliation and good <p>Part IV- Good governance Principles:</p> <ul style="list-style-type: none"> ➤ Responsive Humans are trustee and are responsible ➤ Accountable: Principle of Humans are Stewards- participation in decision-making; ➤ Consensus oriented: Principle of Consensus of experts ➤ Participatory based Principle of consultation and community participation ➤ Proclaiming the clear message: transparency and clarity in information dissemination and policymaking. ➤ Follow rule of law: Principle of Maintenance of the Order is to avoid chaos and injustice. Sanctions can be enforced as well as incentives to achieve environmental sustainability principles. ➤ Legitimacy and capacity development: Effectiveness and efficiency of the governance system is a measure of its legitimacy; capacity development and empowerment ethical and moral obligations provide a basis for the legitimacy of the governance system. ➤ Exercise of Knowledge and intellect: knowledge is more than acquiring information; knowledge can be considered as a societal force embracing theory (belief system), enlightenment (Spiritual), thought (philosophical and scientific), and society (educational), Rosenthal (2007). Therefore, knowledge system is vital to any governance system |
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| recognising informal institutions and local traditional knowledge systems | |
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Table 1: principles of Human Integrated Management Approach (HIMA) Governance (Source: Hashemi, 2012)

HUMAN BEHAVIORAL MODIFICATION

To enhance people motivation and adherence towards Hima governance principles and to ensure successful implementation of the Hima there is a need for Human Behaviour Modification (HBM). Based on modified version of the Health Believe Model, developed in 1950s, personal beliefs and perception influence human behaviour, it is important to start with proclaiming the clear Message Principle to build Knowledge accusation with socio-political and ethical dimensions. There are four perceptions serve as the main components of the model. Perceived importance of the natural resources management leading to sustainable development, perceived people susceptibility to depletion of resources, perceived individual and societal benefits and perceived barriers to behavioural change.

Perceived importance of sustainable natural resources management addresses the individual's belief about the seriousness or significance of the issue. The perception of such seriousness is usually built on information and knowledge but it could also be based on someone believes and values. For example water scarcity meant to explore new water resources under supply-demand driven management system. However, if you do not have the financial resources to develop new source of water, then water scarcity means drought, famine, and loss of life.

Perceived susceptibility meanwhile, is a powerful perception in promoting people to adopt positive behaviour against wasteful of natural resources- conservation, reduce waste, prevent pollution and respect for the environment. The greater the perceived risk, the greater the likely hood of engaging in behaviours, habits, and practices to reduce wasteful of natural resources. This is what prompts people to ration in water consumption in countries suffering from droughts like many in WANA region.

Perceived benefits encourage people to adopt a responsible behave once they realize the positives of their actions or behaviour. Recycling of grey water in any manufacturing facility means saving money and reduction in the production cost, and should lead to more profit. Over fishing in many regions has depleted fish stocks, these lead governments to forbid fishing using certain size of nets and to prevent completely fishing by explosives. Overfishing has often led to reduce people economic benefits and job losses. Therefore, perceived benefit can play an important role in the adoption of a new natural resources management system.

Perceived barriers, and since change does not come easily to most people, as this is an individual's own evaluation of obstacles in the way of him or her adopting new behaviour. In order for a new behaviour to be adopted, a person need to believe the benefits of the new behaviour outweigh the consequences of the old behaviour (Center for Diseases Control and Prevention 2004). This enables barriers to be overcome and the new behaviour adopted.

The four major construct of perception are influenced by other variables, such as cultural values & ethics, education level, religious beliefs, past experience, skills, and motivation. These are individual characteristics that influence person perceptions.

In summary, person behaviour is determined by personal beliefs or perceptions (Seriousness, Susceptibility, Benefits, and Barriers). Each of these perceptions individually or

collectively can explain person's behaviour. Therefore, to secure the individual responsibility towards the Hima approach, an action plan should address each of these perceptions that the authors believes they coincides with Hima Governing principles.

CONCLUSIONS: BRIDGING THE GAP BETWEEN TRADITIONS AND MODERN DAY PRACTICES

It can be conclude that Human Integrated Management Approach is a coherent set of principles for an equitable and sustainable use and management of natural resources. Using the above principles as an entry point to develop a viable CBNRM governance system is recommended. The Hima governance Principles is comparable to modern day concepts which show that Hima concept can be interfaced with cotemporary principles. For example, the Hima governance principles are comparable to

- the nine contemporary CBNR governance principles presented by Dudley (2008) representing IUCN's guidelines on protected area and
- the Twelve organisational principles based on a survey of latest research done Grunber (2010).

The comparison is shown in Table 2.

However many WANA region have been experiencing lack of implementation of these principles due to many factors including resistant to change, unfair distribution practices, lack of good governance as well as weak operational and financial management of the natural resources. Hima governance principles provide a good basis for sustainable natural resources management in WANA region and beyond. This policy proposal needs to be tested empirically to show how the theory can be put into practice.

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| IUCN 's protected area Principles (Dudley, 2008) | Contemporary CBNR Principles (Gruber, 2010) | Some of the relevant Hima Governance principles |
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| 1. Legitimacy and voice | 1. Public trust and legitimacy | 1. Legitimacy and capacity development |
| 2. Subsidiarity | 2. Public participation and mobilization | 2. consultation and community participation |
| | 3. Devolution and empowerment | 3. Devolution by recognition of the informal local institutions |
| | 4. Adaptive leadership and co-management | 4. Recognising adaptive management: Principle of 'Necessity' Rules |
| | 5. Participatory decision making | 5. Consensus oriented |
| 3. Fairness | 6. Resources and equity | 6. Principles of policymaking (Justice and equity and public interest |
| 4. Do no harm | | 7. No harm Principles |
| | | 8. No damage, corruption, pollution |
| 5. Direction- clear vision | | 9. Hima Development Vision |
| 6. Performance | 7.Social capital and collaborative partnerships | 10. Principles of Integration and social cohesion |
| 7. Accountability | 8. Monitoring, feedback, and accountability | 11. Principle of Humans are Stewarts |
| 8. Transparency | 9. Communication and information dissemination | 12. Proclaiming the clear Message Principle |
| 9. Human rights | | 13. Holism principles |
| | | 14. No excessive use |
| | 10. Research and information development | 15. Principles of Exercise of Intellect (Knowledge accusation with socio-political and ethical dimensions) |
| | 11.Enabling environment: optimal preconditions or early conditions | 16. Collective action Principle |
| | | 17. Financial Sustainability Principle |
| | 12. Conflict resolution and cooperation | 18. Principles of reform, betterment of conditions and reconciliations and cooperation |

Table 2: Comparison of Contemporary CBNR Governance principles with Hima Governance system (Source Hashemi, 2012)

