

Indigenous knowledge: an important phenomenon in rural¹ Khatereh siyar, ² Ghasem Nikbakhsh and ³ Mehdi Nazarpour^{1,2,3} Damavand Branch, Islamic Azad University, Damavand, Iran
Corresponding author: saba11085@yahoo.com

Abstract: necessity of considering indigenous knowledge at developing extension programs is emanated from where that is considered as principal components and sustainable human development items is emanated from same sources. At sustainable human development, people are considered as “goal” of social and economic policies that their range of their selections would be extended in order to actively participate at decision making. Therefore, people’s participation is one of tools of sustainable agriculture development. But active rural people’s participation at extension programs as a form of sustainable would not be possible unless by believing role of rural people’s knowledge, vision and skills (Brouwer 1998). So, not only attendance of indigenous knowledge is necessary for applied researches but is important at compatibility researches and it enforced importance of attending to indigenous people and their knowledge. Therefore, applying affective strategy for transmitting technology has been among from affective fields at attending to indigenous people’s knowledge and especially experts; because, development institutes realized positive their affects for doing this more than ever (Merrewij 1998).

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Introduction:

From Robert Chambers' view, power and wealth are at industry and at cities, and poverty and deprivation are part of villager’s life. Power and wealth of cities of world has absorbed experts, sources and needed research facilities for producing and disseminating knowledge. Knowledge of these modern centers is considered scientific, advanced, and valid and enjoys premium technology. He labeled this group as “first” and in contrast “last” for deprived villagers. Because, preferences and values of these two groups are different. Their knowledge and attitudes are also different. he believes that since “first” development remedies and their attitudes have led to fault, irregular and deprivation, so deprived villager’s attitudes and knowledge should be considered serious in order to reach to improve conditions for this part of human society as they need and demand (Azkia, M and Imani, 2008).

Some of these features are as follow:

Indigenous knowledge is holistic: indigenous knowledge is gained by sense and inspiration force and leads information unity. In spite of formal knowledge that is aural, visual and analytic.

Indigenous knowledge is verbal: writing and documenting indigenous knowledge would make it out of reach of villagers who can add to it, if it would not follow applied activities.

Indigenous knowledge is practical: it is possible to write about indigenous knowledge but it is impossible to educate and learn it through books and articles. Only way to learn it is close view and follow

professor.

Indigenous knowledge isn’t explanatory: it isn’t possible to expect one master (e.g. mason, apothecary, farmer) to explain his method efficiency in a way that is apprehensible to us (literate people)

Indigenous knowledge is local: villager’s knowledge has formed in itself environmental and climate framework. Effective indigenous knowledge at one geographical area isn’t necessarily effective at other area (Nowroozi, A and Alagha, 2000).

Indigenous knowledge is general: while, formal knowledge emphasis is on saving time and removing ideas and also monopoly of knowledge at universities and research institutes, but indigenous knowledge is, receptive, incentive and needs to more people’s participation at learning, developing and add to it. Furthermore, in verbal cultures, it is impossible to separate science from world and even include it to computer and book. Every human are important in indigenous knowledge.

Indigenous knowledge is deteriorating quickly: by every death of old indigenous people, great knowledge resources would be lost also, so every action toward gathering indigenous knowledge is necessary.

Learning by doing: repeating action in order to sustain and enforce indigenous knowledge through “learning by doing” is one of features of indigenous knowledge in real operation environment (Emadi and Abbasi, 2001)

Villager’s knowledge and especially indigenous knowledge systems have various dimensions that include linguistic knowledge, zoology, ecology, climate, agriculture, ranching and professional skills.

Range and value of this knowledge hasn't been considered. Four aspects of various dimensions of rural knowledge were selected and were analyzed, In order to change attitudes and reformer's behavior of rural development. These dimensions are: agriculture operations, rural knowledge about nature, rural people's aptitudes and abilities and their experiences (Razavi, 2002).

In Chambers' opinion, indigenous knowledge or rural knowledge has various dimensions that he classified them to four parts in order to explain more and better about diversity of indigenous knowledge that are as follow: A: farming activity; B: knowledge in relation to nature; C: indigenous people's aptitude and ability; D: indigenous people's test. indigenous people's knowledge originated from exact viewing of environment; since indigenous villagers have direct contact with phenomenon and also see all different processes at nature so have especial aptitude and ability compared to outside people. Maybe least known aspect of indigenous villager's knowledge is essence of tests that they do which maybe these tests are available to choose "bests" and some other for "minimizing risks" (Dewes, 1998).

Advantage of indigenous knowledge in agriculture:

It is more than one hundred century that is passed from anthropologist studies in farming societies and production systems and during the last thirty years, comprehensive reports were obtained of subsistence practices. These reports consist of important information about social relations of production, operational practices and environmental protection that includes indigenous methods for using of earth and rural people's encounter with their environment (Smita, 2003).

These studies have given new dimension to agriculture research. Now, in many countries the managers of agriculture resources are the people who are trained in western countries. So if the manager become familiar with the culture and environment roots of indigenous system of resource management, they won't do mistake. Indigenous agriculture is based on cooperation of farmer with nature. Recently researchers of ecological agriculture have more attention to these systems. The result of these studies is important from two sides:

- 1- At the first, in the process of agriculture renovation in the third world that is indeed unavoidable, the indigenous agriculture knowledge and local methods in management of agriculture resources is to be destroyed and simultaneity environmental regions are on the verge of destruction. Modern agriculture prefers huge profit from resources and didn't pay attention to environmental, cultural,

social and economic varieties of traditional agriculture. So incongruities of agriculture development plans are not compatible with rural needs and talents and also rural conditions. By recognizing indigenous agriculture features such as traditional classification for identifying plant and animal species and using of indigenous practices like simultaneous cultivation of compatible crops, we can get useful information about suitable ways for agriculture. Surely these guidelines will be more compatible with rural needs and agriculture and environmental features of each region and won't be reckless to social, economic and environmental complex issues (Appleton and Jeans, 1995).

- 2- Second, with studying indigenous agriculture we can get points that will help us to design the same systems in industrial countries. Sustainable agriculture which is taken from indigenous systems will remedy the shortcoming of modern agriculture. In a single-product of modern farm, life circles of nature has changed by using chemical poison that give no chance for using principles of ecological agriculture. But completeness (evolution) of culture and environment is the result of local agricultural systems (Ahmed, 2000). In indigenous agriculture, variety and alternation of cultivation make minimize the possibility of farming products destruction. Although these systems have resources limitation, but they use of learning advantage and intellectual ways for use of animals, soil and compatible farm species. For this reason, researchers of ecological agriculture know these systems as unexampled kinds to specify constant static scales for agriculture activities. In industrial countries they use of these scales for designing and managing ecological production systems (Emadi and Amiri Ardekani, 2004).

With all the advantage we account for native knowledge we should contemplate that for reaching a balanced understanding of this knowledge, we shouldn't indicate it very important or not very unmeaning as Chambers say. Also we shouldn't consider rural people an intellectual people. Because they can make mistake like any other people or group. And also this knowledge is not reliable forever. In some places this knowledge is combined with some superstition believes and we should not forget its spiritual and mental aspect (Warren, 1999).

Dictated pattern's failure through western development countries to third world countries show that native knowledge is necessary to reach

development.

Untrop believe that usage of local knowledge is efficient and useful in development and native knowledge's researchers believe that they achieved to an important source for innovation in agriculture methods and a good farming production to improve the rural people's life. On his idea, some of researchers call native knowledge as a good supplement and replacement for modern knowledge and they have tried to spread the usage of this knowledge all around the world. These plans as a "communion research with farmers" or "first is the first" are introduced. In this research method, private organs and local groups have the main role and unlink the current research plans, the tests are done with the farmers attendance in their farms and not in research centers and far from environment condition. The ways that farmers and rural people use for management of their living environment are the most scientific ways, although we couldn't understand it at the first sight (Chambers, 2000).

Eshraghi (2000) explained that by introducing sustainable development model or development environmental model and according to world food organization (FAO), sustainable development will create when applied technologies in rural development are in proportion with rural people's knowledge and also are acceptable by them. Also he says that one the main ways to reach sustainable development in society is that to have enough and necessary attention to the rural's native or local knowledge (Merrewij, 1998). It is also explained that attention to this knowledge needs a complete recognition of rural people and their knowledge that through assembling of this knowledge we can find a correct way to reach a sustainable development and we should know that the movement toward sustainable development is not possible without correct using of native knowledge. Many development experts believe that the Sustainability of this concept is at the studying of this knowledge and in becoming popular in development. Indeed, native knowledge with its holist features had known the relation between nature's components better and had smoothed the way to Sustainability of development (Gigler, 2003).

Conclusion and discussion:

necessity of considering indigenous knowledge at developing extension programs is emanated from where that is considered as principal components and sustainable human development items is emanated from same sources. At sustainable human development, people are considered as "goal" of social and economic policies that their range of their selections would be extended in order to actively participate at decision making. Therefore, people's

participation is one of tools of sustainable agriculture development. But active rural people's participation at extension programs as a form of sustainable would not be possible unless by believing role of rural people's knowledge, vision and skills (Brouwer 1998).

So, not only attendance of indigenous knowledge is necessary for applied researches but is important at compatibility researches and it enforced importance of attending to indigenous people and their knowledge. Therefore, applying affective strategy for transmitting technology has been among from affective fields at attending to indigenous people's knowledge and especially experts; because, development institutes realized positive their affects for doing this more than ever (Merrewij 1998).

Indigenous knowledge has been manifested at sustainable process and improving extension programs at industrial countries of world, very well. Indigenous knowledge related to agriculture, medicine, food and architecture has been widely used At European countries, USA, Canada, Australia, by new names.

So, effort and national commitment and multi-dimensional support is very critical for recording, valuing, extending and exchanging this rich source and also preparing mechanism and practical strategy for synthesizing this knowledge with new knowledge and agricultural development programs.

Agricultural extension was identified as one powerful IT focused area, due to role variation at knowledge system and agriculture information at one hand and at the other hand due to its dependence on various exchanges among farmers, that can has great affect on rural society and developing agriculture. So that work and productions of farmers would increase by farmer's access and use of Internet and subsistence farmers at all over the world are at developing by gaining needed knowledge and information that during time would becoming as commercial producers. Transmitting from system-cycle source of agriculture to technology-cycle system of agriculture placed more responsibility on agricultural extension because agriculture extension system is as vital technology transfer crossing to farmers at one hand and as crossing for referring feedbacks, needs and agriculture issues, researchers and policy makers of market.

What that is obvious is that extending and researching agriculture can help to sustainability through close relation to farmers, attending to their experiences, gaining their information and logical understanding of agriculture activities, attending to their vital needs for doing "demand-base" researches and extension education efforts for developing agriculture, at process of improving agriculture development.

In the past half century, modern knowledge has provided new and modern technologies in agriculture

that has caused a main evolution in production process. Also this technology has caused problems in environment, production and social aspects and has forced thinkers and deciders to think about them carefully. One of the ways to solve these problems is that to use of our ancestor's tentative knowledge. Using of our ancestor's knowledge and experience is called native knowledge and this provide an opportunity to use of local knowledge in the process of specifying needs and designing suitable technologies and applying it. The native and modern knowledge not only are not in contrast with each other but also are each other's supplement to reach a sustainable development and we can use of them in our needed technologies. Believe of educated people to native people and their knowledge "precondition for making them close" is called combination and compilation. Making evolution in modern system for attention to tentative knowledge is the main necessity for this compilation. Another necessity for this evolution is the researcher's attention to experimental accumulated wisdom and historical exploit by using qualitative and communion methods. Also applying compilation methods and making evolution among government, educational centers, farmers and peasant is the necessity and pre condition for combination of modern and native knowledge.

On the research which was done by Bozarjomhari (2004) with this title "analyzing native knowledge position on rural sustainable development". It was specified that although there are many differences between native and modern knowledge but they are not in contrast with each other, because they are each other's supplement and we can't be success when we use them separately. According to new parameters in rural development, for solving rural problems, at the first we should use of native solutions and if it was not efficient, we can use and test external solutions.

***Corresponding Author:**

Mehdi Nazarpour
Damavand Branch, Islamic Azad University,
Damavand, Iran
E-mail: saba11085@yahoo.com

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