Identify Indigenous Ways of Drought Management
(City of Sarpol-e-zehab)

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Extended Abstract

Introduction
Iran has always been vulnerable to natural disasters, such as floods, earthquakes, drought, earthquake etc. 31 out of 40 world disasters are happened in our country therefore Iran is located in the list of first 10 natural disaster-prone country in the world. The country of Iran, with an average annual rainfall of less than one-third of the world average, is located in arid and semiarid regions and has always been prone to drought conditions and also is confronted every few years with it. Over the past 40 years, 27 droughts have occurred in Iran, which seems to be a real facts of climate in the country. A large part of the territory of our country is located in the world's arid and semiarid climates. Iran, more than the entire continent of Europe have very dry, semi-dry and dry climates regions, alone Because of the close relationship with the natural environment and have limited opportunities for long exposure destructive natural forces, rural communities, have been particularly affected by drought The farmers in each region as experience take measures to adapt to and cope with it. A new approach of today’s disaster management and harm

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reduction in face to that is the use of capacity or indigenous knowledge in any area
deal with the disasters. Experiences of indigenous communities or indigenous
knowledge is the collection of experiences and knowledge that a society use to
dealing with hazards and disasters. In other words, indigenous knowledge, is the
knowledge that is generated over time by different communities and let the people
of these communities to understand and deal with the economic- social or ecological
- agricultural environment. These knowledge and experiences can promote, integrate
new knowledge and practices of disaster management.

Methodology
The overall aim of the phenomenological method of qualitative research was to
investigate and identify ways that the farmers dealing with drought. For the rural
sample Sarpole - zahab city, have formed with the most recent drought experiences.
Notified cases were identified using a snowball. In order to sample selection, two
indices were considered. First, those that had experiences and second, those that do
act face to drought and express their experiences. Taking samples continued until
data saturation. Finally, the number of study participants was 10. Participants
included 8 males and 2 female age range 40 to 60 years. Data were collected through
personal interviews and semi-structured during the periods ranging from 04/01/91 to
20/03/92. Interview duration ranged from 25 to 35 minutes. All the data with the
consent of samples was copying on the tape recorder, then transcribed. Data,
according to collaizzi method were analyzed by following steps. In the first step,
after any interview and data recording, the interviews were listened repeatedly and
all the words were written on the paper thus studied for several times. How many
times has been studied. In the second step, data means were determined after reading
the descriptions of all participants. Third, we tried to extract represent the original
meaning of the words that could a concept. In the fourth stage, the researcher
developed the concepts carefully and clustered based on their similarity to those
subject or concepts. In the fifth step, to comprehensive description of the
phenomenon under study, the researcher put different thematic categories with similar meanings into bunch of the larger contract to acquire basic concepts. In the sixth step, we tried to present a comprehensively description the phenomena under study, obvious and unambiguous. In the final step, validation of findings was done with reference to each sample and asking about it.

Findings
Overall, results showed that participants in the study behave differently in response to the drought, but based on further research it was felt that most of them believed that the drought is caused by God and there is no way to against it. This fatalism among participants was more common. It is worth to noting that participants showed different behaviors in the face of drought.

Discussion and Conclusion
This behavior was due to their experiences as indigenous knowledge. As it mentioned before, as well as the farmers use ways such as changing crop patterns, stored hay, changing planting and harvesting, diversification of livelihoods, restoration and reform of atmospheric water, techniques such as irrigation and grazing lands to accommodate dried, buying water, reducing the number of livestock, trees and vowed to fight the drought. At the end, it is proposed to established educational courses to guide farmers to use of low irrigated methods and enhance using of water pipes and canals. Also it would be important by chairmen in rural development programs to educate non-agricultural activities and variation in livelihood and provide new income resources for farmers in order to face with less injure in drought years.

Keywords: Drought, Phenomenology, Drought management, Indigenous methods.
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