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RECEIVED 28 July 2025

ACCEPTED 08 October 2025

PUBLISHED 29 October 2025

CITATION

Raphaelalani ZC, Malatji DP and
Chimonyo M (2025) Potential for utilizing
indigenous knowledge to sustainably improve
reproduction efficiency of cattle in
sub-Saharan Africa: a narrative review.
Front. Sustain. Food Syst. 9:1674537.
doi: 10.3389/fsufs.2025.1674537

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Potential for utilizing indigenous knowledge to sustainably improve reproduction efficiency of cattle in sub-Saharan Africa: a narrative review

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Low-input cattle production systems are characterized by low reproductive efficiency that reduces herd productivity which in turn affects food security. Conventional ways of improving cattle reproduction have been effective but not sustainable in low-input cattle production systems. These interventions follow a top-down approach with procedures based on successes from high-input production systems which have appropriate infrastructure and trained personnel. There are indigenous approaches which farmers in low-input production systems use to manage their herds, set breeding goals, design mating systems and manage reproductive challenges. This narrative review explores the potential of utilizing this indigenous knowledge in integrated strategies to improve cattle reproductive efficiency in sub-Saharan Africa. An extensive review of existing global literature that explored indigenous knowledge on cattle reproductive management as well as closely related integration studies was conducted. It was found that resource-limited farmers select breeding cattle using traits that improve and maintain the herd's survivability and adaptability such as a white coat color being preferred for easy traceability in deep forest and bull body size associated with masculinity. They use indigenous remedies to improve reproductive health such as oral administration of Elephant's root and Velvet Bushwillow to prevent and cure dystocia, treating retained placenta and clearing infections which may cause abortion in cows. Furthermore, farmers select fast growing bulls which indicate their dam's superior mothering ability and heifers with a pelvis that has a wide sloped rump for easier calving. Pregnancy evaluation is mostly visual with udder and abdominal growth which indicate prominent milk production and fetal growth. Challenges that hinder the adoption of these approaches should be addressed and policies that recognize these indigenous strategies should be developed and promoted.

KEYWORDS

low-input, cultural beliefs, food security, conventional knowledge, sustainable

1 Introduction

Due to different production objectives, cattle reproduction efficiency varies by country, management practices and technology used (Perin et al., 2022). Several studies have reported low cattle reproductive efficiency specifically in low input production systems of sub-Saharan Africa (Abin et al., 2018; Olum et al., 2020; Tolasa and Andure, 2021; Nengovhela et al., 2021;

Nkadimeng et al., 2022a; Dauda et al., 2023). This is a major challenge since cattle production has a strategic development role, especially in supporting the achievement of food security (Suganda et al., 2022). Cattle play a unique role of converting low quality forage to high quality protein for human consumption around the world (Zoma-Traoré et al., 2021). Therefore, cattle that are reproductively efficient are fundamental to meeting the high food demand (Diskin and Kenny, 2014) and indigenous requirements. The increasing demand for animal protein can be met by adopting better reproductive strategies and interventions to improve efficiency.

Artificial insemination, in-vitro embryo production, breeding soundness evaluation as well as pregnancy diagnoses techniques have been developed and implemented (Agutu et al., 2023; Mugwabana et al., 2018). Although these interventions are successful in improving cattle reproduction efficiency (Raphalalani et al., 2020; Soumya et al., 2022) and high economic returns (Temesgen et al., 2022; Tadesse et al., 2022), they face challenges of ensuring equitable access to benefits and are unsustainable in low-input production systems. They are costly, require trained personnel as well as sophisticated equipment (Lamb et al., 2016; Mugwabana et al., 2018). These interventions, furthermore, do not consider the indigenous norms and cultural beliefs of low-input cattle producers. The epistemology of this indigenous knowledge (IK) of cattle production is not fully understood (Smith et al., 2017) by intervention developers. The interventions have mostly been focused on the top-down approach and farmers treated as passive followers (Wicaksono et al., 2025). This focus makes it challenging to achieve improved cattle reproduction with adoption of IK (Marandure et al., 2020).

Conventional strategies undoubtedly cannot solve complex production challenges in low input production systems and IK should not be neglected. Low input farmers have had their own way of advancing cattle production prior to the introduction of conventional farming methods (Diko, 2023) and they continue to rely on IK to manage their herd (Malapane et al., 2024). Strategies for improving cattle reproductive efficiency should, ideally, be based on IK. While this knowledge may not always be directly supported by formal evidence, it can be a valuable resource. This can be by offering insight (Melash et al., 2023) and identify potential areas for further studies. Furthermore, IK can contribute to a more holistic approach (Mapiye et al., 2019) of the topic by fostering cultural understanding (Getyengana et al., 2023) without being a substitute for conventional strategies.

Indigenous knowledge is a science that has been tested in the harsh laboratory of survival from practical engagement in everyday life and constantly reinforced by experience, trial and error (Senanayake, 2006). It is cost-effective (Kenasew et al., 2025) and sustainable (Rankoana, 2024) since it has been practiced without the need for relying heavily on external inputs. This knowledge is rarely included in development interventions and not found in public domains (Ncube et al., 2025). Therefore, the aim of this narrative review is to explore the potential of utilizing IK in integrated strategies to improve cattle reproductive efficiency in sub-Saharan Africa. An extensive review of existing literature on indigenous knowledge of cattle reproduction in sub-Saharan Africa as well as closely related integration studies was conducted. Cattle reproduction rates and important constraints to cattle reproductive efficiency in low-input production systems of sub-Saharan Africa are elaborated. Some of the documented indigenous cattle reproductive management practices as well as opportunities for their utilization are discussed.

2 Reproduction rates in low-input production systems

Cattle production systems are diverse, ranging from low-input, pastoral production systems in the arid and semiarid regions to highly intensive production systems (Soumya et al., 2022). A low-input farming system is described as a system which optimizes use of on-farm resources and minimizes the use of production inputs to lower the cost of production (Ibeawuchi et al., 2015). These systems are described as small scale and consist of agro-pastoral, rural landless and peri-urban poor farmers who keep a few cattle as part of a diverse livelihood strategy (Grace et al., 2017). Cattle in these systems are mainly produced with minimal feeding, housing, health and breeding management, as such production tends to be low (Banda and Tanganyika, 2021).

There are recommended reproduction rates set for efficient cattle production (Table 1) and the high input production systems can meet them by utilizing improved management strategies. The costs associated with these improved strategies have been justified through increased income and improved herds (Gicheha et al., 2019). However, in many developing countries which practice low-input farming, much lower reproduction rate has been reported. For example, a 0.8 calf per cow per year (Davis and White, 2020) is expected in high input production system where else a cow in low-input production systems rarely conceive within a year of calving, with calving intervals of between 2 and 3 years (Nengovhela et al., 2021). Nonetheless, in sub-Saharan Africa reproduction rates of less than 50% (Grobler et al., 2010; Nqeno et al., 2010) are frequently reported, despite rural communities benefitting immensely from milk, meat and other services produced using IK with little to no input (Terry et al., 2021).

Age at first calving marks the beginning of a heifer's reproductive life and the earlier this age is reached, the more calves that heifer will produce in its lifetime (Shaanika, 2019). In most low-input production systems, breeding is often uncontrolled and breeding heifers at first opportunity is a norm (Budisatria et al., 2019). Therefore, age at first calving of between 36 to 48 months have been reported (Budisatria et al., 2019; Shaanika, 2019). The ideal calving interval of a cow is expected to be 12 months based on the estimated 285 days gestation and 82 days open (Bareki et al., 2024). Most cows raised in low-input production systems are, however reported to be in the range of 13 to 48 months (Richards et al., 2019; Duro, 2022; Nkadimeng et al., 2022a). Furthermore, the unavoidable period of infertility post-partum where cows do not experience oestrus (Budisatria et al., 2019) usually lasts up to 40 days in high input production systems (Mohammed Ali, 2024). Because this period is affected by the suckling effect, heat stress and nutritional status of the cow, it is usually well managed in high input production systems to ensure that cows return to oestrus in an economically efficient way (Budisatria et al., 2019). In low-input production systems, cows return to estrus after 60 to 84 days post calving (Kamal et al., 2014) which further increases the inter-calving period and reduces reproductive efficiency.

Rearing bulls for draught purposes and social prestige in low-input production system is common, and their selection is usually done after 3 years of age (Aseged et al., 2023) using indigenous selection criteria. For bulls to be considered good enough for mating, it should produce enough progressive motile spermatozoa (McCrindle et al., 2019). McCrindle et al. (2019) reported that, in low-input production systems of South Africa, most bulls had a progressive

TABLE 1 Reproduction rate of cattle in low-input production system and practical recommendations for efficient cattle reproductive efficiency.

Measure	Reproduction rates	Reference	Recommended level	Reference
Age at first calving	36–52 months	Budisatria et al. (2019); Shaanika (2019); Ayele Lombebo (2019)	24 months	Diskin and Kenny (2014)
Calving interval	13–48 months	Richards et al. (2019); Duro (2022); Nkadameng et al. (2022a)	12 months	Bareki et al. (2024)
Days open	152–253 days	Shaanika (2019); Nkadameng et al. (2022a)	80–82 days	Washaya et al. (2024)
Oestrus post-calving	60–84 days	Kamal et al. (2014)	30–40 days	Mohammed Ali (2024)
Calving rates	25–60%	Grobler et al. (2010); Delay et al. (2020)	>65%	Grobler et al. (2019)
Bull to cow ratio	1:32–1:38	Grobler et al. (2010)	1:30	Timlin et al. (2021)
Progressive sperm motility	<30%	McCrindle et al. (2019)	>30%	Chenoweth and Mcpherson (2016)

motility which was below the recommended 30% (Chenoweth and Mcpherson, 2016). A bull with low quality semen requires more than one service to get a cow pregnant (McCrindle et al., 2019). Moreover, most farmers in low-input system do not own a bull and rely solely on indigenous bull sharing practices due to shortage of manpower and resources which lead to a high bull to cow ratio of more than 1:38 (Grobler et al., 2010). A ratio of 1:30 is recommended for mature bulls (Timlin et al., 2021). Nonetheless, sharing indigenous bull has an advantage of lowering inbreeding and cutting labor as well as costs of maintenance for these low-input farmers.

3 Constraints to cattle reproduction efficiency

A calf is the sole output of any cattle production system (Diskin and Kenny, 2014). Calving rates in high-input production systems usually exceeds 50% (Grobler et al., 2010). The major factors affecting cattle reproduction in both systems are climate change, nutrition, production goals as well as reproductive inefficiencies. Furthermore, in low-input production system, cultural beliefs which focus on indigenous cattle management also influence cattle reproductive efficiency.

3.1 Climate change

Climatic stressors such as cold, heat, humidity, rain, ice as well as wind can cause chronic stress to cattle because they usually stand outside during most of the year. Of all these climate stressors, heat stress is the most studied. It affects both cattle welfare and fertility (Capela et al., 2025). It reduces fertilization rate and embryo quality and consequently increasing the rate of pregnancy loss (Fernandez-Novo et al., 2020). Incidences of silent estruses increase (Togoe and Mincă, 2024) making it difficult to initiate mating. In bulls, heat stress reduces spermatogenesis (Capela et al., 2022) as well as testosterone and spermatozoa quality (Ko, 2024).

Building proper facilities to house dairy cattle and protect them from environmental stressors have been adopted to reduce economic losses and increase herd productivity (Arnott et al., 2017). Selecting beef cattle for physiological traits and high immune response to heat stress has also been suggested for extensive cattle production systems (Cartwright et al., 2023). Applicability and sustainability of these technologies, however,

depends on breed, environmental conditions and type of production system used (Togoe and Mincă, 2024). Madhusoodan et al. (2019) suggested that cost effective strategies that involve indigenous knowledge have the better success rate among low-input farmers.

3.2 Reproduction inefficiencies

Reproductive efficiency is mainly influenced by age at puberty, age at first conception, duration of post-partum anestrus and total lifetime productivity (Burns et al., 2010). Several reproductive inefficiencies have a significant effect on herd profitability in both high-input (Tanimura et al., 2022) and low-input production systems (Molefe and Mwanza, 2019; Robi et al., 2021). Commonly reported challenges are anestrus, repeat breeding, abortion, vaginal prolapse, dystocia, retained fetal membrane, still births and uterine prolapse (Abdisa, 2018). These challenges reduce fertility, preventing conception, creating problems in the delivery of healthy calves which ultimately lead to postpartum complications and increase inter-calving periods (Deka et al., 2021).

Infectious diseases, shortage of feed, management as well as mechanical issues have been cited as some of the causes of reproductive inefficiency in the low-input production systems (Molefe and Mwanza, 2019; Robi et al., 2021). It is expected that indigenous cattle, which are predominant in low-input production systems, suffer fewer reproductive problems due to their better adaptation to local climatic conditions and high tolerance to various reproductive diseases (Deka et al., 2021). Molefe and Mwanza (2019) reported an increase in likelihood of abortion and retained placenta following veterinary pregnancy diagnosis. In such instances, indigenous methods involving visual examinations of pregnancy (Olmo et al., 2019; Bulcha et al., 2022) may be better alternatives in low-input production systems instead of routine veterinarian examination (Carpenter and Sprott, 2008).

3.3 Inadequate nutrition

The normal function of reproductive system requires energy balance through proper nutritional intake (Nigussie, 2018). These reproduction functions can be inhibited when feed availability is too high or too low and when increased energy demands are not met by compensatory feed intake (Garcia-Garcia, 2012). Reproduction in cattle is energy intensive. Much of the variations in cattle reproductive performances reported in

practical production conditions in low and high-input production systems are attributed to energy intake (Bischoff et al., 2012). In low-input farming systems, malnutrition is the main factor causing low calving rates and ultimately resulting in poor body condition and failure of the dam to reconceive (Nowers et al., 2013; Nqeno et al., 2010). On the other hand, feeding excess energy reduces both semen quality and serving capacity of bulls (du Preez et al., 2021). Energy restriction delays the ever-critical onset of puberty. Furthermore, low body condition score reduces pregnancy success in cows throughout their productive lifespan (D'Occhio et al., 2019; Moorey and Biase, 2020). Using a 5-point scale, a score of between 2.5 and 3 is desired for maintaining energy balance and supporting reproduction at herd level (Bell et al., 2018).

3.4 Production goals

In low-input cattle farming systems, production goals are usually influenced by indigenous knowledge, traditional values, economic pressure as well as affordability to improved practices (Fontes et al., 2020; File and Nhamo, 2023). Neighboring herds mix freely due to poor infrastructure and inferior bulls are not castrated which results in uncontrolled breeding (Molefi et al., 2017). As such, uncontrolled breeding (Bulcha et al., 2022) as well as poor reproductive management (Mthi et al., 2020) are some of the major factors affecting reproduction efficiency in low-input production systems.

Contrary to low-input production systems, reproductive management in high-input production systems is mostly influenced by market requirements as well as profit potential (Scholtz and Jordaan, 2025). There is up-to date recording, in most cases computerized to enhance evaluation schemes (Mueller et al., 2015), selection breeding stock (Shah et al., 2021), controlled breeding season (Grobler et al., 2019) as well as strategic supplementation (Hess et al., 2004). Therefore, development strategies should consider the cattle production goals of low-input farmers which will influence how reproductive management of cattle is designed to meet specific cultural, social and household goals.

3.5 Cultural beliefs

Most low-input production systems are practiced by indigenous communities and cattle farming forms part of socio-cultural identity

and community expression in addition to sustenance (Dabasso et al., 2022). The role cattle play in these communities range from providing food security and income to fulfilling cultural or religious roles, providing ecosystem services and satisfying their owners' passion and social hierarchy (Busch, 2023). Furthermore, the way cattle are looked after in these communities display the existence of a complex relationship between the farmers and their belief systems (Shava and Masuku, 2019). These belief systems contribute to cattle reproductive efficiency. Some of these cultural practices and beliefs are shown in Table 2.

These inherited cultural management practices and beliefs are less investigated factors influencing cattle reproduction efficiency (Ade and Silas, 2020). Not culling unproductive cows (Nkadameng et al., 2022b) and keeping old infertile bulls (Mgongo et al., 2014) is common in most low-input production systems. Cows remain in the herd as a symbol of social status for the owners which results in overstocking and underproductive herds. Furthermore, in Zimbabwe, reducing cattle number through culling is seen as being insensitive to traditional expectations (Ndlovu and Mjimba, 2021). Farmers in Benin consider the Legune cattle breed sacred, and they value cultural importance over production (Ahozonlin et al., 2022) which can lead to reproductive traits not being used for selection. Breeding stock selection in most low-input production systems has nothing to do with reproduction but more with social norms (Gudeto et al., 2021; Aseged et al., 2023; Nyamushamba et al., 2017). Staying within these boundaries of conformity is important (Zoma-Traoré et al., 2021). For example, heifers are selected for good physical appearances for their owner's pleasure and social hierarchy in Ethiopia (Gudeto et al., 2021). Some farmers prefer to select their bull for their coat color (Mthi et al., 2020; Aseged et al., 2023). The white coat color of Begaria cattle in Ethiopia is preferred with some tribes citing cultural interest, cattle purity and easily tracing their cattle in deep forests (Aseged et al., 2023).

These are just some of the only documented cultural practices and more of them do exist specifically in sub-Saharan Africa. Most of these beliefs cannot be changed; therefore, working with these communities using indigenous knowledge to develop improvement strategies that preserve them and improve cattle reproduction for food security are required. Careful integration of cultural norms and new development strategies are required so that the interventions could be both beneficial to the communities and sustainable.

TABLE 2 Cultural practices which contribute to cattle reproductive efficiency in low input systems of sub-Saharan Africa.

Country	Practice	Effects	Reference
South Africa	Not culling unproductive cows	Overstocking and underproductive herds	Nkadameng et al. (2022b)
Kenya	Male dominated decision making	Limit potential reproductive gains	Mutua et al. (2024)
Tanzania	Not culling old and infertile bulls	Reduces conception rate, increases inbreeding, genetic deterioration as well as low overall herd fertility	Mgongo et al. (2014)
Nigeria	Uncontrolled breeding	Increase risk of infertile mating and inbreeding	Gwaza and Yahaya (2018)
Benin	Valuing cultural importance over production as well as considering a breed sacred.	Limited selection for reproductive traits. Reproduction is secondary to ceremonial and cultural functions	Ahozonlin et al. (2022)
Ethiopia	Selecting cattle for owners' preference of physical appearance	Selecting cattle for reproductive traits is limited	Gudeto et al. (2021); Aseged et al. (2023)
Southern Africa	Social capital and bride price	Cattle not optimally bred and kept in the herd for too long	Nyamushamba et al. (2017)

4 Exploiting indigenous knowledge to improve reproduction efficiency

Indigenous knowledge has been undermined because of the prominence given to conventional technology as a superior knowledge (Gashute and Hale, 2023) and the prioritization of economic value over cultural heritage. Exploiting IK of managing herds, setting breeding goals, and designing mating systems within the low-input farming system is of paramount importance (Gudeto et al., 2021). Communities have had their way of advancing agriculture prior to the introduction of modern conventional farming methods (Diko, 2023) and they continue to rely on IK to manage their cattle (Kanuya et al., 2006). Incorporating reproductive management practices used by IK holders in cattle improvement programs could prove effective in improving cattle production in a cost-effective and sustainable way. In many cases, the cattle improvement interventions have prioritized economically driven benefits of cattle production at the expense of environmental and social principles (Marandure et al., 2020).

In low-input production systems, several cattle reproductive management strategies have been utilized effectively without requiring external inputs (Table 3). Most of them are, however, not fully validated and elaborated in literature and therefore cannot effectively be disseminated or integrated into cattle reproductive improvement interventions. There is a need to document indigenous knowledge of cattle reproductive management. One promising example is the non-invasive and inexpensive seed germination cow pregnancy test first reported in Egypt and further studies done in Nigeria and Zambia (Okunlola et al., 2019; Sianangama et al., 2022). This involves collecting a sample of cow urine and adding it to wheat or maize seeds which are evaluated after 5 days for germination. The urine of pregnant cows is thought to inhibit seed germination. Absciscic acid is higher in urine of pregnant cows than in non-pregnant cows (Veena et al., 1997). Most reproductive performance evaluation methods used in low-input farming systems are this simple.

Other visual methods have been utilized to select breeding bulls and heifers as well as evaluate cow mothering ability which have scientific merit. For example, the anatomy and confirmation of the bull are important traits which if not selected properly, may lead to unsoundness as they grow and reduce fertility in the form of low libido as well as being unable to breed (Wolfe, 2018). Farmers using IK to select their bulls know the importance of these traits and select

bulls using length of penis envelope, testicle size (Marshall et al., 2016), body size (Ouédraogo et al., 2021), body length as well as strong neck and legs (Aseged et al., 2023). Getu and Misganaw (2015) indicated that cows with large naval flaps as well as well-developed udder with prominent milk veins are docile and good milk yielders. A wide and correctly sloped rump furthermore shows a pelvic structure that allows easier birth and prevents fertility-related challenges (Getu and Misganaw, 2015). Indigenous reproductive evaluation of heifers includes naval flap size, teat size as well as pelvic width (Bulcha et al., 2022). Cow's udder grows in volume during pregnancy due to an increase in number of secretory cells which is stimulated by increasing progesterone and estrogen concentrations (Hartanto et al., 2023). Calf growth which is usually assessed at weaning is the best measure of mothering ability as well as milk yield which represent overall cow productivity (Sapkota et al., 2020).

Across the world, specifically in sub-Saharan Africa, majority of cattle are managed under low-input production systems where cows are bred by natural service which shows how important selecting bull for fertility is (Diskin and Kenny, 2014). A few farmers select bulls and rear them for breeding purposes. Those farmers who do select bulls for breeding purposes usually use body size which is associated with masculinity and docility as important criteria for selection (Gudeto et al., 2021). Body weight which is correlated with body size (Shoimah et al., 2021) at a specific age is the most determinant factor for deciding whether a bull has reached active reproduction or not in Ethiopia (Mohammed Ali, 2024). In low-input production systems of Somalia, a bull is considered fertile when it has large testicles and long length of penis envelope (Marshall et al., 2016). Fast growing bulls are selected in Kenya because they are genetically superior and because it is an indication that their dam had high milk yield trait which will be manifested and useful in the bull's future female calves (Aseged et al., 2023).

Resource-poor farmers in Sub-Saharan Africa tend to select the best cows based on different cost-effective phenotypic characteristics (Gudeto et al., 2021). A heifer is selected in Ethiopia for its long body size which is said to have higher abdominal space for the growing fetus and wide pelvic region for lower incidences of dystocia (Gudeto et al., 2021; Bulcha et al., 2022). The mothering ability of a cow as well as its milk production and calf growth are used to select heifers for future breeding in South Africa (Mthi et al., 2020). These management practices are further discussed in Table 3 with suggestions of practical validation

TABLE 3 Indigenous Knowledge practices of cattle reproduction documented in sub-Saharan Africa.

Reproductive management	Indigenous knowledge practice	Scientific validation	Practical validation approach
Reproductive health	Herbal treatment of retained placenta (Ezeanya-Esiobu et al., 2021)	Not validated	Conducting controlled trials to compare treated and untreated cattle in terms of placenta expulsion time, fertility and complications post treatment. Evaluate safety and efficacy while also respecting the traditional practice (Chakale et al., 2021).
Breeding material selection	Selection of breeding heifers using phenotypical characteristics (Bulcha et al., 2022)	Partially validated (biological plausibility; Adinata et al., 2022)	Correlation studies to measure selected traits versus lifetime productivity (Koirala et al., 2011).
Breeding material selection	Selection of bulls using growth pattern (Aseged et al., 2023)	Partially validated (Aktar et al., 2012)	Progeny testing as well as correlation of bull growth and reproductive performance (Scheepers et al., 2010).
Pregnancy evaluation	Seed gemination using cow urine (Veena et al., 1997)	Validated (Okunlola et al., 2019; Sianangama et al., 2022)	Participatory trials comparing gemination while also documenting traditional preparation, administration, and cultural context of the practice (Appiah, 2020)

approaches which can be used to validate other undocumented indigenous cattle reproductive management practices. They can be useful in developing improved strategies while keeping the distinct feature of indigenous knowledge systems (Gashute and Hale, 2023).

An example of improved strategies would be the parallel use of IK and conventional medicine to control gastrointestinal parasites of goats by smallholder farmers (Ndlela et al., 2022), which shows how complementarity these two practices can be. Ezeanya-Esiobu et al. (2021) reported the use of pounded leaves to speed up the process of placenta and afterbirth discharge as well as treat retained placenta in cows. The recognition that IK is effective at managing animal health challenges is very important (Kamba and Chimonyo, 2022) and provides potential to explore other opportunities for integrated knowledge in improving cattle production such as improving reproductive efficiency. For example, Kamba (2023) highlighted the use of medicinal plants by low-input cattle farmers in South Africa to manipulate reproductive efficiency. These farmers used medicinal plants such as elephant's root and Velvet Bushwillow in preventing and curing dystocia, treating retained placenta, clearing infections that caused abortions and reducing the period between calving and the next estrus. The global beef cattle industry could benefit dearly by not treating these low-input farmers as passive followers and learn to focus on the strength and limitations of both sides.

5 Validation as a constraint to adopting indigenous knowledge

The importance of indigenous knowledge remains more of a formality than reality because practical acknowledgement often falls short (Roue and Nakashima, 2018). This knowledge is often confined to cultural and spiritual domain, undermining its broader significance. There are opinions from the science community that indigenous knowledge is 'junk science' and evidence derived from testing using conventional methods is required before accepting it as a science (De Beer and Van Wyk, 2021). This reflects on the issue of power dynamics where conventional knowledge is regarded as superior science, sets the norm and validates other knowledges while indigenous knowledge is regarded as inferior science (Roue and Nakashima, 2018).

The analysis and validation carry a risk of altering indigenous knowledge and can lead to disempowerment of indigenous knowledge holding communities (De Beer and Van Wyk, 2021). By trying to assess accuracy of such indigenous knowledge from an external view, Chikodzi et al. (2013) noted that a concern may arise because information is being applied and evaluated for purposes that may not be the same from which it was originally created. This is because conventional knowledge process may not fully understand the epistemology of indigenous knowledge (Smith et al., 2017). In most instances, the value of indigenous knowledge is mainly within the community in which it was developed, and its accuracy depends on its applicability not external evaluation (Chikodzi et al., 2013).

Indeed, it is important to validate any process to assess its broader significance. This validation needs to be done in a respectful manner through collaboration and acknowledgement without claiming superiority (Roue and Nakashima, 2018). This validation will assist in recognizing indigenous knowledge of cattle reproduction as vital for addressing cattle reproduction challenges alongside conventional knowledge. This will also address the challenge of policymakers perceiving IK as cultural rather than productive practice (Mapiye et al., 2019). Table 4 demonstrates these challenges as well as suggestions of how validation can be approached in a respectful and collaborative manner.

A study done in Kalosa and Gairo district of Tanzania illustrated co-creation of knowledge between indigenous communities and formal science (Mgongo et al., 2014). Farmers documented their breeding methods such as seasonality, bull usage and separation. They then collected reproductive performance data such as calving rate and compared IK methods from different household. This data was used to link Indigenous knowledge practices with reproductive performances to not only describe but associate them with measurable outcomes. There was comparing and validation of IK practices at the same time. The finding from this study helps in co-creating improved practices that build on what works locally. Similarly to a study done in Ethiopia (Hunde et al., 2024) for community-based breeding program, the farmers and scientist jointly chose the traits which needed to be improved. This led to improvement of the chosen traits because the goals aligned with farmers priority.

TABLE 4 Challenges and potential solutions for validating IK in cattle reproduction.

Challenges	Consequences	Potential solution
Information orally transmitted	Not simple to document and compare which poses a risk of losing meaning and quality (Malapane et al., 2024).	Use of participatory rural appraisal, focus group discussion as well as storytelling (Prajapati et al., 2025). Also, qualitative narrative and on-farm trials can be combined to generate measurable indicators (File and Nhamo, 2023).
Cultural and ethical concern.	Risk of disrespect of spiritual practices and community losing control (Gratani et al., 2011).	Obtaining informed consent (Cooper et al., 2016). Creating benefit sharing agreements and intellectual property recognition (Meyer and Naicker, 2023)
Mismatch with conventional knowledge validation	Standard conventional methods may not take into consideration holistic or seasonal aspects of IK (Kamba and Chimonyo, 2022).	Hybrid indicator development such as combination of animal health and local ecological signs (Lawal-Adebawale, 2020). Forming interdisciplinary teams to co-design protocols (Specht and Crowston, 2022)
Resource and policy limits	Limited funding and institutional support. No policy pathway for integrating IK (Chakale et al., 2021; Vander Merwe et al., 2001).	Integrating IK validation processes into extension and livestock research policy (Masambuka-Kanchewa et al., 2022). Advocate for specially dedicated grants and support partnership.
Intergenerational knowledge gap	Younger community member preferring formal education leading to loss of IK (Malapane et al., 2024)	Support mentorship and youth engagement programs (Sanchez et al., 2023). Extending school curriculum by including IK (Malapane et al., 2024).

6 Way forward on integration of the two knowledge systems

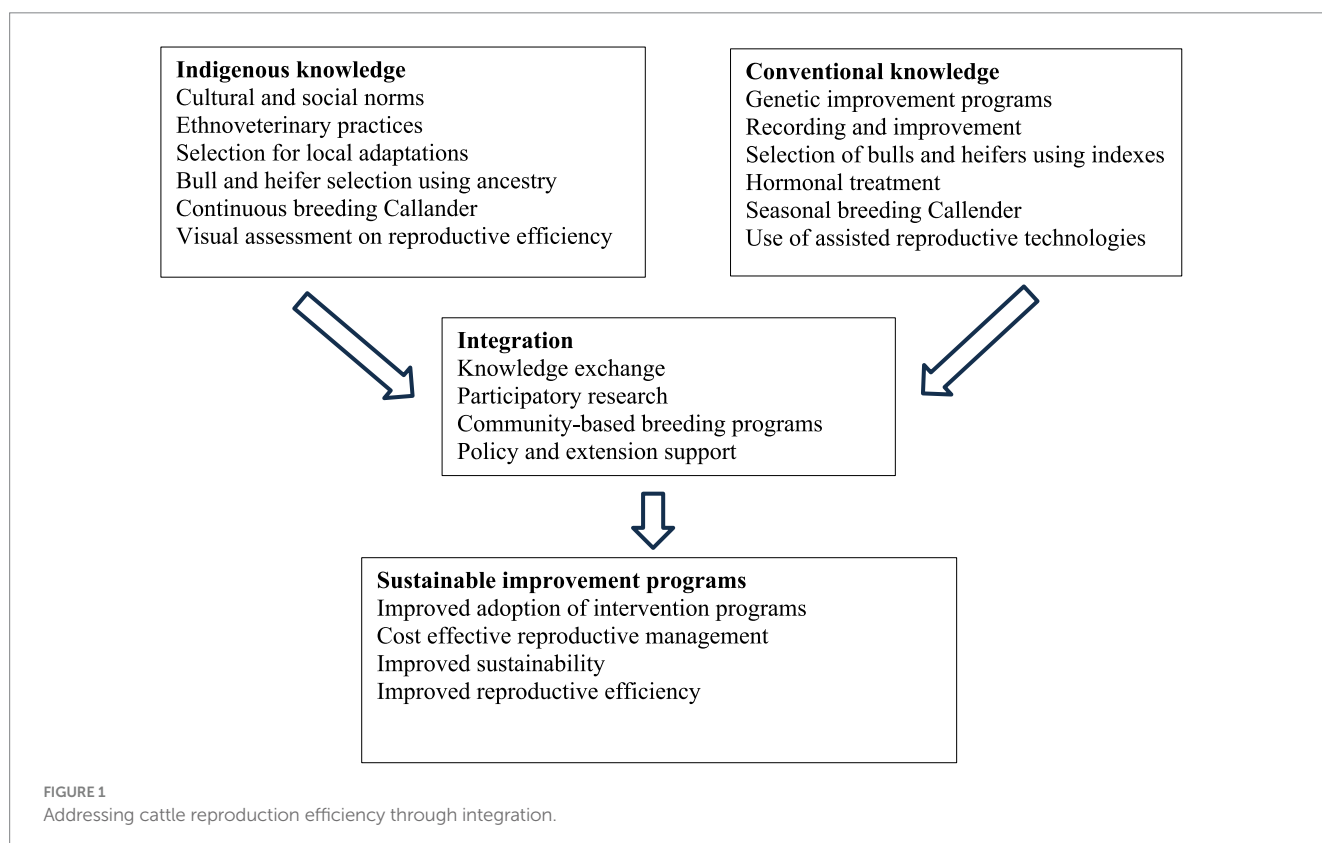
The utilization of IK to improve reproduction of cattle in sub-Saharan Africa should focus on the following with a conceptual diagram of this shown in [Figure 1](#).

- 1 Understanding local practices for breeding, heat detection, and calf management. This includes recognizing cultural beliefs as well as social norms that guide these practices.
- 2 Integrating IK with conventional principles such as the consideration of local calving seasons and how they influence breeding strategies. Exploring traditional methods of identifying and treating common reproductive disorders and integrates them with modern veterinary practices. Where applicable a combination of traditional heat detection with artificial insemination to improve breeding efficiency.
- 3 Community involvement where platforms for farmers to share their knowledge and experiences should be established which will help foster a sense of community and collaborative learning. This can further be used as a platform to document and preserve their IK to ensure its continued relevance and use in future generations.
- 4 Addressing barrier by promoting collaboration between researchers, extension workers and farmers to ensure that IK is effectively incorporated into breeding programs. Furthermore, access should be provided for essential resources such as quality feed, healthcare and infrastructure to support improved cattle reproductive performance.

7 Conclusion and recommendations

There is IK that exists in the management of cattle reproductive efficiency in low-input farming system across the world. Reports from various countries such as Ethiopia and South Africa show that there is a diversity of IK which include, bull and heifer selection, breeding management, pregnancy diagnosis as well as use of indigenous medicine to manipulate cattle reproductive efficiency. Most of these indigenous cattle reproductive management strategies are not documented and cannot be appreciated and shared effectively. Their complexity should be studied as well as cultural norms and practices that surrounding them. Validation which is required to adopt these practices should be done in a respectful and collaborative manner. Careful consideration of these cultural sensitivities and active engagement with indigenous communities would ensure that their indigenous knowledge is ethically and meaningfully adopted. This equitable partnership is crucial because it will ensure that the unique features that make IK valuable are not lost. This is even more important because culture plays a significant role in cattle production under low-input production systems.

It is, therefore, recommended that participatory research should be conducted with indigenous communities to document and understand existing knowledge of managing cattle reproduction. This should be done through in-depth interview and focus group discussion with indigenous knowledge holders as well as visually capturing specified reproductive management practices. The documented practices should then be analyzed to identify practices that can be validated, adapted and improved on to address the challenge of cattle reproductive efficiency. Barriers that hinder the adoption of IK should be addressed and policies that recognize these indigenous strategies should be developed and promoted.



Author contributions

ZR: Conceptualization, Writing – original draft, Writing – review & editing. DM: Supervision, Writing – original draft, Writing – review & editing. MC: Supervision, Writing – original draft, Writing – review & editing.

Funding

The author(s) declare that no financial support was received for the research and/or publication of this article.

Conflict of interest

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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