



## JOURNAL OF PHILOSOPHY, POLICY AND STRATEGIC STUDIES

Volume 2, Number 1 (March, 2026)

ISSN: 1595-9457 (online); 3043-4211 (print)

Website: <https://jppssuniuyo.com/> Email: [jppssuniuyo@gmail.com](mailto:jppssuniuyo@gmail.com)

Received: February 18, 2026 Accepted: March 22, 2026 Published: March 31, 2026

**Citation:** Osuala, Amaobi N. & Ezugwu, Umezurike J. (2026). "Rethinking Entrepreneurship for African Indigenous Economic Empowerment through Ibuanyidanda Complementary Ontology." *Journal of Philosophy, Policy and Strategic Studies*, 2 (1): 143-151.

Article

Open Access

### RETHINKING ENTREPRENEURSHIP FOR AFRICAN INDIGENOUS ECONOMIC EMPOWERMENT THROUGH IBUANYIDANDA COMPLEMENTARY ONTOLOGY

Amaobi Nelson Osuala<sup>1</sup> & Umezurike J. Ezugwu<sup>2</sup>

Department of Political Science, Chrisland University, Abeokuta & The Conversational School of Philosophy, Calabar<sup>1</sup>

School of General Studies (Philosophy), Nigeria Maritime University Okerenkoko, Delta State, Nigeria & The Conversational School of Philosophy, Calabar<sup>2</sup>

**Corresponding Email:** [umezurikejohnezugwu@gmail.com](mailto:umezurikejohnezugwu@gmail.com)<sup>2</sup>

#### Abstract

In this paper, it is argued that entrepreneurial models often conflict with the lived realities and worldviews of Indigenous African communities. We leverage Innocent Asouzu's *Ibuanyidanda* philosophy, a system that underscores interdependence, harmony and mutual complementarity of all that exists to propose a novel framework for Indigenous entrepreneurship. By viewing entrepreneurship through the logical prism of complementary ontology, we redefine entrepreneurship as not merely as individual risk-taking for profit, but as a communal act rooted in interrelatedness, mutual benefit, support, and holistic well-being. Taking a cue from the Batwa (Uganda), Ogoni (Nigeria), and Maasai (Tanzania), we demonstrated how Indigenous practices, when interpreted through the *Ibuanyidanda* lens, offer enduring solutions to youth unemployment and marginalization. The paper critiques policy models that isolate Indigenous knowledge as backward or incompatible with modernity, arguing instead for a complementary fusion that respects Indigenous epistemologies while addressing structural economic gaps. The result is a theoretically robust and culturally guided paradigm of entrepreneurship that fosters sustainable livelihoods and economic justice.

**Keywords:** Indigenous Entrepreneurship, Ibuanyidanda Ontology, Africa, Economic Justice, Modernity.

Copyright © 2026 By JPPSS. Publishers: Omega Books

This is an open access article which permits unrestricted use provided the work is properly cited.

## Introduction

The main task in this study is to argue that the plethora of entrepreneurship examples that we have today, are those that are influenced by Western hegemonic thought patterns, which often fail to recognize the rich and unique dynamics of African indigenous epistemologies and economic productions. These mainstream models, which though may be effective in certain contexts, oftentimes, tend to frequently exclude the unique indigenous cultural, social, and philosophical foundations that characterize African communities. The consequence is a complete alienation of policy interventions from the lived experiences of indigenous people through outright economic marginalization of their traditional entrepreneurial practices. Owing to this, the paper therefore contends that a more inclusive and culturally complementary approach is imperative if we must have genuine economic empowerment and sustainable development within African indigenous contexts. The exploration of this paper is anchored in Innocent Asouzu's *Ibuanyidanda* philosophy, a profound system of thought that emphasizes harmony, inclusion, unity, non-fragmentation and the mutual complementation of all entities in existence (Asouzu, 2007). This philosophy, rooted in African metaphysics, offers a powerful insight through which we can re-examine and reconceptualize entrepreneurship. By applying *Ibuanyidanda*, we overcome what Asouzu (2013) described as *ihe mkpuchi anya* (the phenomenon of concealment) which impairs us into conceiving entrepreneurship from a myopic, divisive, individualistic and egoistic perspective often associated with the capitalist profit-making mindset lacking in the understanding of a relationship that ought to exist between our exploration of entrepreneurial activities within the purview of communal wellbeing. Such communal values of oneness, harmony, mutual benefit and complementation amongst others are that which are rooted in the lived experiences of indigenous people of African communities. This perspective challenges the mainstream conventional wisdom that often disregards indigenous knowledge systems of Africa as that which is primitive and pre-logical. This proposes instead what we may describe as a *complementary unity* that recognizes the rich contributions of traditional epistemologies while still addressing contemporary economic challenges.

This study therefore critically examines the crisis of mainstream entrepreneurship in Africa, exposing its inherent lacuna when applied to indigenous contexts. In doing justice to it, the paper delves into the experiences of specific indigenous communities like the Batwa in Uganda, the Ogoni in Nigeria, and the Maasai in Tanzania just to show how their traditional practices, when interpreted through the purview of *Ibuanyidanda* framework, would help offer a robust and enduring solutions to socioeconomic challenges such as youth joblessness and institutional breakdown. Through these case studies, demonstrate the pragmatic and transformative potential of an *Ibuanyidanda*-inspired entrepreneurial project. Furthermore, we critique existing policy models that tend to alienate indigenous knowledge as an unprogressive project that is incompatible with modern development frameworks. Instead, we advocated for policies that foster a complementary unity, recognizing the inherent value and contemporary relevance of indigenous epistemologies. Ultimately, the study seeks to lay the foundation for a theoretically robust and culturally guided project of entrepreneurship. Such a project, we believe, is essential for fostering sustainable well-being of all, promoting economic justice, and ensuring that development initiatives are truly inclusive and reflective of the diverse realities across Africa. It is indeed a voyage into a critical reconstruction of ideas, moving beyond veneration of established authority to explore new pathways for indigenous economic empowerment.

### **The Crisis of Mainstream Indigenous Entrepreneurship in Africa**

The crisis of indigenous entrepreneurship in Africa emanated due to incessant bifurcation, marginalization and negligence occasioned by entrepreneurial models that are not in tandem with the African realities. It is as a result of this that entrepreneurship, which houses both traditional knowledge and cultural identity, is being misconstrued and undermined in Africa. “Entrepreneurial activities, which represent more than economic ventures, as they provide avenues for cultural preservation and community resilience, are treated with levity” (Briggs 2009 787). Hence, Indigenous entrepreneurs are often in constant conflict, as they are confronted with multifaceted barriers, including limited access to finance, recognition, degradation and inequality, despite their undeniable and promising potentials (Gonzales 2025, 58). The failure of acknowledgement of the importance of indigenous entrepreneurship by the government and its various institutions has in no minimal way affected the genuine mission and vision of the indigenous entrepreneurs. Hence, these institutions in a bid to modernize ended up eroding the culture and means of survival of the indigenous entrepreneurs. The proponents of the so-called modernity suddenly forgot that there cannot be modernity without indigeneity. Since, there is an element of modernity in indigeneity and indigeneity in modernity.

Our historical examination of Indigenous peoples’ entrepreneurial and modern trade activities within settler society in Batwa (Uganda), Ogoni (Nigeria), Maasai (Tanzania), Ogiek (Kenya), Baka (Gabon), Somalis (Ethiopia), Botswana Khoisan (Botswana), Tuareg (Burkinafaso) and Bakola (Cameroon), shows “the ways in which power was activated through informal/normative and formal/regulative mechanisms that conferred unequal benefits on settler entrepreneurs over time” (Bruton et al 2010). With this, it is obvious that the picture or story about the relationship between institutions and entrepreneurship in Africa is nothing to write home about, thus, the relationship has been unproductive and destructive to entrepreneurial development. Oh yes, there has been a missing element, namely, the dynamic co-evolution and complementary solidarity of entrepreneurship and institutions in societies over time, and polarized and compromised power play in the process. This can be substantiated following the way and manner the entrepreneurs or involved farmers, agro and nomadic pastoralists are treated, humiliated, displaced and disenfranchised of their human rights countless times, in the hands of the said institutions. Furthermore, most of the incentives and programmes devoted to spur up or foster or assist small business development and entrepreneurship in Africa countries have not worked or remain ineffective due to government policy that are restrictive or made or designed to defraud and deactivate the indigenous entrepreneurs and communities of their natural resources and skills.

Such unequal treatment has largely affected “the indigenous entrepreneurs or people across Africa, as majority rely heavily on nature, such as land, oil, forest, ocean, plants, animal and water, for livelihood, and are found in places that are often reserved as conservation areas” (Barume 2010; Njeru 2018). Unfortunately, “these areas or places they concentrated in often put the indigenous people in constant conflict with national bodies in charge of conservation” (African Development Bank Group 2016). However, it is important to note that the said indigenous people become susceptible or vulnerable not because they mismanage the gifted resources, “but because their places were highly gazetted or planned during the colonial periods, and this often led to their forceful removal from their settlements, displaced and deprived of their primary source of livelihood” (Nwaila 2022). This coerced eviction of indigenous people from their ancestral land without proper

measures in place for their sustainability, jeopardized the chances of entrepreneurs from exploring or showcasing their ingenuities. These and many more, contribute immensely to the crisis of entrepreneurship, particularly indigenous entrepreneurship in Africa. Be that as it may, this quagmire and sad history of entrepreneurship in Africa is the reason, indigenous entrepreneurs are always at war with the government and modernity that have stripped them of their enterprising skills and development in keeping with the realities and national growth.

Undoubtedly, “a people's history does influence the development of entrepreneurial qualities; when the economic environment places the exercise of entrepreneurship at a discount or refuses to take cognizance of its essentiality, it is not surprising that there is then a dearth of it” (Ottih 2000). But when “the environment changes, and government policy becomes dependent upon greater enterprise, the likelihood is that the latent entrepreneurial abilities of people will emerge in the form of new enterprises” (Mukasa 2014.). As entrepreneurship is the life wire of the world, it is expedient, essential and imperative to encourage its installation in the minds and hearts of the people, and create awareness of its benefits and opportunities in the society. Moreover, “it is the most promising avenue for economic development amongst Indigenous communities” (Fuller et al 2003). This was corroborated by Fuller et al (1999), who maintains that “it is equally seen both as means of escape from welfare dependency and determinism” (Fuller et al. 1999). From the research so far, it is crystal clear that indigenous people in different parts of Africa, especially Batwa (Uganda) Ogoni (Nigeria) and Maasai (Tanzania) experienced entrepreneurial issues spanning from economic exclusion, displacement, lack of recognition, resource exploitation, unemployment, poverty and most importantly, human rights violation. And have been victimized, neglected and forcefully pushed away from their comfort zones. In fact, grabbing or acquiring of lands for special purposes like national reserves, national parks, game reserves, wildlife sanctuaries by the government for its own benefits, has rendered virtually Batwa, Ogoni, Maasai, and so many other places in the Africa continent landless resulting in vulnerability, harder living conditions, unemployment and poverty. In all, to eradicate the staring crises of indigenous entrepreneurship in Africa, and create a community of entrepreneurs, which will enable transfer of knowledge and wealth for both the government and its citizenry, there is a need for a well-structured programme(s) and funding by the government to boost entrepreneurial skills, and possible knowledge amplification and acquisition.

### **From Policy into Practice: Lessons from Batwa, Ogoni and Maasai Communities**

The crisis of mainstream entrepreneurial models in Africa is particularly evident when examining their application to indigenous communities. The models, often imported from Western contexts, often fail to recognize, let alone integrate, the rich tapestry of indigenous knowledge systems, social structures, and economic practices that have sustained these communities for centuries. In this section, we critically analyze the policy implications of this oversight and propose community-centred models, drawing insights from the Batwa, Ogoni, and Maasai communities, through the methodology of *Ibuanyidanda* Complementary Ontology. The Batwa people of Uganda, are from historical antiquity known as forest dwellers who were marginalized and forcefully displaced following the gazetting of their ancestral lands for conservation. This coerced displacement not only alienated them from their ties to traditional lived experiences but also obscured their rich indigenous economic practices making it irrelevant in the eyes of conventional development policies (Satyal et al.,

2021). Mainstream entrepreneurial interventions rooted in exclusive mindset, consciously overlooks the Batwa's communal approaches to resource management, traditional crafts, and eco-tourism initiatives that are deeply rooted in their cultural heritage while focusing on individualistic ventures or formal sector integration, (Banbury & Herkenhoff, 2015).

From an *Ibuanyidanda* perspective, Batwa's situation underscores the need for policies that balance conservation with indigenous well-being. Effective solutions require empowering Batwa communities to take charge of their economic futures by leveraging their traditional knowledge and skills. This can be achieved through community-led initiatives in sustainable agriculture, eco-tourism, and forest management, with collective benefit-sharing and holistic development. Policies should promote co-management approaches, recognizing Batwa communities as equal partners in decision-making, and integrating their expertise with modern conservation methods (Kokunda et al., 2023). Furthermore, education and skill-building programmes must be culturally sensitive, building upon existing indigenous skills rather than imposing external models that may alienate or devalue their heritage. Furthermore, the Ogoni people of the Niger Delta in Nigeria present a stark reality of how external intrusion of economic models, particularly resource extraction, can destabilize, disintegrate and as well as undermine indigenous livelihoods and socio-economic development. Decades of oil exploration and exploitation have led to severe environmental hazards, destroying aquatic life, traditional farming and fishing practices, which were the major lived experiences of the Ogoni economy (Dummene, 2023). Policies that give credence to national economic gain from oil extraction over and above the environmental and social well-being of the local population have resulted in widespread health hazards and a profound sense of injustice within the Ogoni community (Osaghae, 1995).

Applying *Ibuanyidanda* to the Ogoni context reveals that there is a necessary interconnected relationship of everything with everything. What this means is that there is an inherent interconnectedness between environmental health, economic prosperity, and social justice. The philosophy posits that the destruction of one existent (the environment) will lead to a boomerang impact on the others (the community's health and economy). Translational models for the Ogoni must therefore center on environmental reparation, remediation and economic diversification which are all driven by indigenous priorities. Policies should support community-based initiatives for ecological restoration, such as mangrove reforestation and sustainable aquaculture, which align with traditional Ogoni practices and knowledge systems (Okeke-Ogbuafor & Gray, 2016). Furthermore, economic development strategies must empower the Ogoni to control and benefit from their local resources, fostering indigenous entrepreneurship in areas like sustainable agriculture, renewable energy, and cultural industries. This requires a fundamental shift in policy from a top-down, extractive approach to one that respects indigenous self-determination and ensures equitable distribution of wealth and environmental responsibility; and hence, sustainability.

The Maasai, a group mainly residing in Kenya and Tanzania, have traditionally based their economy on livestock. However, contemporary development initiatives such as land privatization, conservation projects, and agricultural growth have disrupted their nomadic way of life and communal land ownership (Thompson & Homewood, 2002). Conventional entrepreneurial efforts have often aimed to incorporate the Maasai into settled farming or wage labor systems, frequently overlooking the strength and flexibility of their pastoralist traditions and the cultural importance of livestock in their society (Ndemo, 2005). Through

the lens of *Ibuanyidanda*, the Maasai experience underscores the importance of recognizing the complementary unity between traditional pastoralism and contemporary economic opportunities. Policies should not seek to destroy indigenous practices but rather to find models that enhance their growth, sustainability and profitability. This could involve supporting Maasai-led initiatives in sustainable livestock management, value addition to livestock products (e.g., dairy, leather, meat processing), and culturally appropriate eco-tourism ventures that respect their land rights and cultural integrity (Hodgson, 2011). Policies should also help to enhance access to markets and financial services that are tailored to the unique needs of communities, while avoiding models that impose rigid, eurocentric financial structures. Furthermore, recognizing and formalizing communal land rights is crucial to ensure the long-term viability of their grazing economy and prevent further displacement. The goal is to ensure an entrepreneurial ecosystem that allows the Maasai to thrive economically while preserving their cultural identity and traditional ecological knowledge, demonstrating that modernity and tradition are not mutually exclusive but can be mutually enriching.

### **Reinventing Indigenous Entrepreneurship through Ibuanyidanda Ontology**

The concept of indigenous entrepreneurship which has been thwarted and enmeshed in the web of controversy and subjugation, can be rejuvenated to really depict and achieve what it was originally set out to achieve, through *ibuanyidanda* complementary ontology. *Ibuanyidanda* complementary ontology is an ontology which “grasps the notion of being from the proceeding condition of its intrinsic interrelatedness devoid of polarization and exclusiveness (Asouzu 2007a 10). When this is internalized and strictly adhered to, government that has been dominating and taking for granted, the capacity of the entrepreneurs and their entrepreneurial development will change its dichotomized ideology, in keeping with the expected mutual complementary relationship that ought to exist between it and the other units with which it shares a common framework. When this is the case, the governments of the indigenous people of Batwa, Ogoni and Maasai, who are mostly dependent on farming, hunting and aquaculture, for livelihood (Raji and Abejide 2013; Mai-Bornu 2019a), will have a rethink, knowing fully well that the indigenous people or entrepreneurs in question are resourceful, and could add to national development. This is true; if not for their lands and other natural resources that have been forcefully obtained from them by the government, for her so-called transformative agenda and modernity, these entrepreneurs contribute immensely, in different ways, to shaping and structuring the economy of the nation.

The Ogoni incidence can be used as a typical and more detailed example of the above claim, where crude oil drills and exploration by the Nigeria government, has discouraged or totally halted “the indigenous communities from carrying out their farming and fishing activities in commercial quantity that could amount to large-scale transactions at the national level” (Mai-Bornu 2019b). At present, Ogoni and her sister nation, Ijaw communities barely produced at the subsistence level due to oil spillover and environmental degradation caused by the Nigeria government in her quest for transformative modernization. In Africa, “we encounter a situation where most private interests that should be the focus of leaders are specifically undermine the intentions and interests of people in their diverse positions” (Asouzu 2004, 235). This mode or mood of life has discouraged ingenuity, complementarity, development, exchange of ideas, and most importantly the missing link that ought to exist between and among realities. This standpoint strengthens an argument from Olaide and Omolere (2013) that inability to understand and treat with care the indigenous knowledge is

the reason African local communities have not been thriving or progressing and sustainable. However, only its proper management could lead to its effective utilization and associated benefits.

With this, in mind, this paper, therefore, maintains that the only way out of the paradox of our situation, the African paradox and the crisis of indigenous entrepreneurship in Africa is by adhering to the dictates of *Ibuanyidanda* ontology, which states that as far as there is hermeneutic mutual complementary relationship between question and answer, black and white, head and tail, day and night, there is need for a legitimate understanding between the governments of African countries and their indigenous entrepreneurs. After all, both the indigenous entrepreneurs and African governments do what they do for national development. When this position is accepted and applied without fear or favour, the crisis and decay in our entrepreneurial development, which is tied to “human inability to handle the ambivalence of human interests well within given existential situation” (Asouzu 2007, 227b), will be addressed for local economic development and sustainability.

### **Conclusion**

This paper has critically examined the limitations of mainstream entrepreneurial models in addressing the unique socio-economic realities of indigenous African communities. The paper argued that a singular focus on individualistic, profit-driven entrepreneurship, often divorced from cultural context, has inadvertently contributed to the marginalization of traditional economic practices and exacerbated existing inequalities. Our central proposition has been the necessity of a paradigm shift; one that embraces the profound insights offered by Innocent Asouzu’s *Ibuanyidanda* Complementary Ontology that preaches harmony, inclusion, mutual respect and complementary wholeness. The paper demonstrated how *Ibuanyidanda*, with its emphasis on the mutual complementation and inter-relatedness of all existences, provides a robust philosophical framework for rethinking indigenous entrepreneurship. This framework goes beyond the conventional understanding of entrepreneurship as merely a pursuit of individual profit, reframing it as a communal endeavour deeply rooted in mutual effort, support, well-being, and harmonious coexistence. This perspective not only validates indigenous knowledge systems but also reveals their inherent capacity to proffer sustainable and culturally rooted solutions to contemporary challenges.

Through the case studies of the Batwa, Ogoni, and Maasai communities, the paper has shown the practical implications of an *Ibuanyidanda*-informed approach. For the Batwa, we highlighted the need for policies that facilitate the reclamation of agency and the development of sustainable livelihoods through co-dependence, co-management of resources and culturally inspired skill-building. In the Ogoni context, we underscored the critical importance of environmental justice and economic self-determination, advocating for policies that prioritize ecological conservation, restoration and indigenous-led economic diversification. For the Maasai, the paper emphasized the imperative of balancing tradition and modernity, supporting agro-pastoral entrepreneurship that respects their cultural identity and communal land rights. In each instance, the application of *Ibuanyidanda* philosophy reveals that effective policy interventions must move beyond imposing external models and instead foster a complementary fusion that integrates indigenous epistemologies with modern development strategies.

Ultimately, the paper concludes that reinventing indigenous entrepreneurship through the principles of *Ibuanyidanda* Complementary Ontology is not merely an academic exercise but a practical imperative for fostering genuine economic empowerment and social

justice in Africa. It calls for a critical reconstruction of ideas, challenging established norms and embracing a more inclusive, non-polarizing, holistic, and culturally inspired understanding of economic development. By doing so, we can unlock the immense potential of indigenous communities, enabling them to thrive on their own terms, while contributing to a more equitable, just and sustainable future for all.

## References

- African Development Bank (2022) Boost Africa: empowering young African entrepreneurs. <https://www.afdb.org/en/topics-and-sectors/initiatives-partnerships/boost-africa-entrepreneurs>.
- Asouzu II (2004) *The method and principles of complementary reflection in and beyond African philosophy*. University of Calabar Press, Calabar.
- \_\_\_\_ (2007a) *Ikwa Ogwe: essential readings in complementary reflection*. Saeprint Publishers, Calabar.
- \_\_\_\_ (2007b) *Ibuanyidanda: new complementary ontology: beyond world-immanentism, ethnocentric reduction and impositions*. Lit Verlag, Berlin.
- Banbury C, Herkenhoff L (2015) Understanding different types of subsistence economies: the case of the Batwa of Buhoma, Uganda. *J Rural Stud* 40:1–10. <https://doi.org/10.1177/0276146714528954>.
- Barume AK (2010) Land rights of indigenous peoples in Africa. IWGIA, Copenhagen.
- Briggs B (2009) Issues affecting Ugandan indigenous entrepreneurship in trade. *Afr J Bus Manag* 3(12):786–797. <http://www.academicjournals.org/ajbm>.
- Bruton GD, Zahra SA, Cai L (2018) Examining entrepreneurship through indigenous lenses. *Entrep Theory Pract* 42(3):351–361. <https://doi.org/10.1177/1042258717741129>.
- Dummene LD (2023) Exploring the impacts of Ogoni/African indigenous knowledge (AIK) in addressing environmental issues in Ogoniland, Nigeria. *Open Access Libr J* 10(7):1–12. <https://doi.org/10.4236/oalib.1109960>.
- Fuller D, Dansie P, Jones M, Holmes S (1999) Indigenous Australians and self-employment. *Small Enterp Res* 7(2):5–28.
- Fuller D, Howard M, Cummings E (2003) Indigenous micro-enterprise development in northern Australia: implications for economic and social policy. *J Econ Soc Policy* 1(2):15–34.
- Gonzales SM (2025) Indigenous entrepreneurship: its status, challenges, and sustainability. *J Interdiscip Perspect* 3(8):56–62. <https://doi.org/10.69569/jip.2024.419>.
- Hodgson DL (2011) *Being Maasai, becoming indigenous: postcolonial politics in a neoliberal world*. Indiana University Press, Bloomington.
- Kokunda S, Nahabwe H, Nahamya J, Tumwesigye A (2023) Batwa indigenous peoples forced eviction for “conservation”: a qualitative examination on community impacts. *PLOS Glob Public Health* 3(10):e0002129. <https://doi.org/10.1371/journal.pgph.0002129>.
- Mai-Bornu Z (2019) Oil, conflict, and the dynamics of resource struggle in the Niger Delta: a comparison of the Ogoni and Ijaw movements. *Extr Ind Soc* 6(4):1282–1291.
- Mukasa N (2014) The Batwa indigenous people of Uganda and their traditional forest land: eviction, non-collaboration and unfulfilled needs. *Indigenous Policy J* 24(4):1–16
- Ndemo B (2005) Maasai entrepreneurship and change. *J Small Bus Entrep* 18(1):1–12. <https://doi.org/10.1080/08276331.2005.10593341>.
- Njeru SN (2018) Advancing Afrikan indigenous sustainable practices for transformative development: the Mau Ogiek people, Kenya.

- Nwaila C (2022) Indigenous communities, youth employment and entrepreneurship in South Africa. Keynote speech, Conference Navigating Complex Pluriversal.
- Okeke-Ogbuafor NA, Gray TS (2016) Reconciling traditional indigenous governance with contemporary approaches to decision making in Ogoni communities in Rivers State, Nigeria. *J Sustain Dev Afr* 18(4):1–17. <http://dspace.stir.ac.uk/handle/1893/28652>.
- Olaide IA, Omolere OW (2013) Management of indigenous knowledge as a catalyst towards improved information accessibility to local communities: a literature review. *Chin Librariansh Int Electron J* 35:87–98.
- Osaghae EE (1995) The Ogoni uprising: oil politics, minority agitation and the future of the Nigerian state. *Afr Aff* 94(376):325–344. <https://doi.org/10.1093/oxfordjournals.afraf.a098842>.
- Ottih L (2000) *Entrepreneurship: towards preparedness*. Pearl Publishers, Port Harcourt.
- Raji AOY, Abejide TS (2013) An assessment of environmental problems associated with oil pollution and gas flaring in the Niger Delta region Nigeria, c. 1960s–2000. *Arab J Bus Manag Rev* 3(3):48.
- Satyaj P, Byskov MF, Hyams K (2021) Addressing multi-dimensional injustice in indigenous adaptation: the case of Uganda’s Batwa community. *Clim Dev* 13(2):173–184. <https://doi.org/10.1080/17565529.2020.1824888>.
- Thompson M, Homewood K (2002) Entrepreneurs, elites, and exclusion in Maasailand: trends in wildlife conservation and pastoralist development. *Hum Ecol* 30(1):1–28. <https://doi.org/10.1023/A:1014519113923>.

