



Indigenous Communities: Issues and perspectives on youth entrepreneurship and career development in Africa

Background

There is no universally agreed definition of Indigenous Peoples, hence, remains an issue of global contestation. However, a preliminary working definition provided by the United Nations Working Group and African Development Bank Group on Indigenous Populations defined Indigenous communities, peoples, and nations as culturally distinct groups whose members are directly descended from the earliest known inhabitants of a particular geographic region and, to some extent, maintain the language and culture of those original peoples (United Nations (UN), 2007; African Development Bank Group, 2016). In other words, Indigenous peoples are inheritors and practitioners of unique cultures. They have unique ways of relating to people and the environment. At present, the Indigenous people form non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as people, following their cultural patterns, social institutions and legal systems. Similarly, they have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Although their cultural differences vary across groups and regions, Indigenous peoples from around the world share common problems related to the protection of their rights as distinct peoples. According to the African Development Bank Group (2016: 7), Indigenous people have a historical continuity with pre-invasion and pre-colonial societies that developed on their territories and considered themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them.

Indigenous Peoples live all over the world, and their plight is extensively discussed in the international forum. In Africa, the concept of Indigeneity as a distinct category faces epistemological contestation. This is because apart from European, Arab and Indian settlers in Southern Africa, North Africa and some parts of East Africa, all other Africans claim

ancestral home to the continent. This constation is partly responsible for the continued marginalization of the endangered groups that are recognized by the United Nations as Indigenous peoples. In South Africa for instance, the Constitution does not recognize the Khoi and the San people as specific Indigenous groups, even though this group has been categorised by the UN as a distinct Indigenous group which inhabited the Cape area before other groups migrated downward from central Africa. Although Indigenous groups identified by the UN are usually smaller in population than other dominant groups, this is not universally applicable. In Nigeria for instance, although the Igbo people of the Southeast constitute about 30 per cent of the population, the Indigenous Peoples of Biafra have been claiming to be marginalized within the Nigeria political space and have indeed demanded to succeed from the country. Similarly, the Yoruba ethnic group, which also constitutes about 30 per cent of the population are demanding to be allowed to form their nation out of the Nigeria federation. Thus, the construction of Indigenous identity in Africa remains very problematic.

In Africa, which is the focus of this study, the Indigenous population is estimated to be around 50 million (UN, 2013). As shown in Table 1, the population cuts across 45 ethnic groups in 25 countries in the continent (African Development Bank Group, 2016). The stars (*) in Table 1 represent the frequency, that is, the spatial distribution of Indigenous groups across African countries. Some groups, for instance, the KhoiSan, Amazigh and Tuareg are in more than four countries on the continent, all of which face common issues. As depicted in the Table, most African Indigenous Peoples are nomadic and semi-nomadic pastoralists and hunter-gatherers. These people confront multiple challenges including the dispossession of their lands, territories and resources, forced assimilation into the way of life of the dominant groups, marginalization, poverty and illiteracy (Scalise, 2012; Assembe-Mvondo, 2013; Tabaire 2014; Mamo, 2020). Indigenous Peoples have sought recognition of their identities, way of life and their right to traditional lands, territories and natural resources for years, yet throughout history, their rights have always been violated. Indigenous peoples today, are arguably among the most disadvantaged and vulnerable groups of people in the world. Even though most of their issues are still unresolved, the international community now recognizes that special measures are required to protect their rights and maintain their distinct cultures and way of life. Despite this categorization, the debate around Indigenous people in Africa continues.

Table 1: Indigenous People in Africa, groups and economic practices

	Country	Group	Economic Practices
	Algeria	Amazigh*	Farmers
		Tuareg*	Pastoralists
	Angola	KhoiSan *	hunter-gatherers
	Botswana	KhoiSan **	hunter-gatherers

	BurkinaFaso	Tuareg**	Pastoralists
		Fulani*	Pastoralists
	Burundi	Batwa *	hunter-gatherers
	Cameroon	Bakola/Bakyala	hunter-gatherers
		Baka *	hunter-gatherers
		Medzan	hunter-gatherers
		Mbororo *	Pastoralists
	Central African Republic	Baaka (Bayaka, Biaka)	hunter-gatherers
		Mbororo **	Pastoralists
	Congo Republic	Yaka	hunter-gatherers
	Democratic Republic of Congo	Batwa** (Bacwa, Bambuti)	hunter-gatherers
	Egypt	Amazigh**	Pastoralist
	Ethiopia	Somalis*	Pastoralists
		Afars	Pastoralists
		Borana	Pastoralists
		Kereyu (Oromo)	Pastoralists
		Nuer	Pastoralists
	Gabon	Baka**	hunter-gatherers
	Kenya	Ogiek	hunter-gatherers
		Watta	hunter-gatherers
		Sengwer	hunter-gatherers
		Dasenach	Agro pastrolists Fishing
		Yaaku	hunter-gatherers
		Maasai*	Pastoralists
		Samburu	Pastoralists
		Elmolo	Pastoralists
		Turkana	Pastoralists
		Rendille	Pastoralists
		Borana	Pastoralists
		Somali**	Pastoralists
		Gabra	Pastoralists
		Pokot	Pastoralists
		Sakuye	S-Nomadic
		Saboat	Agro pastoralists
		Orma	Nomadic Pastoralists
Endorois	Pastoralists		
	Libya	Tuareg***	Pastoralists
		Amazigh***	Pastoralists
	Mali	Tuareg****	Pastoralists
		Amazigh****	Pastoralists
	Morocco	Amazigh*****	farmers/Pastoralists
	Namibia	KhoiSan***	hunter-gatherers
		Himba	Pastoralists

Niger	Tuareg****	Pastoralists
	Fulani**	Pastoralists
	Toubou	Pastoralists
	Peul	transhumant pastoralists
Nigeria	Ogoni	Fishing and small-scale agriculture
	Igbo	Traditional entrepreneurship
	Yoruba	Craft, cocoa and small-scale business
Rwanda	Batwa**	hunter-gatherers
South Africa	KhoiSan****	hunter-gatherers
Tunisia	Amazigh*****	Farmers
Uganda	Batwa***	hunter-gatherers
	Benet	hunter-gatherers
	Karamojong	Pastoralists
	Basongora	hunter-gatherers
Tanzania	Hadzabe	semi-nomadic hunter-gatherers/small-scale agriculture
	Akie	hunter-gatherers
	Maasai**	Pastoralists
	Barabaig	Pastoralists
Zimbabwe	KhoiSan*****	hunter-gatherers

Self-consolidation based on literature review.

() represent frequency, that is, the special distribution of a specific Indigenous group across countries.*

It is important to acknowledge that groups such as the Ijaw, Igbo, Yoruba, and Zulus among a host of other ethnic groups in Africa claimed indigeneity but were unrecognised by authorities such as the African Development Bank Group, African Union, and United Nations. This is an issue of concern that should be further investigated and validated such that deserved groups receive recognition and necessary support like others.

The African Development Bank's Integrated Safeguard System (ISS) affirms that Indigenous Peoples are typically more vulnerable to economic and social marginalisation, exploitation or exclusion hence, warrants special attention and their condition should be treated as a special case of vulnerable groups globally. Adding to the debate, it is important to understand their particular challenges and needs, as these insights will provide directives to promote and defend their welfare and ensure that the benefits of growth are shared with them equally. Overall, providing opportunities and support mechanisms that will enable Indigenous Peoples to cope with resettlement, improve livelihood, and foster inclusive growth is critical. Some analyses resulting from this argument include the need to develop a stand-alone operational safeguard for Indigenous Peoples on the continent. In this, the requirements and protections for Indigenous

Peoples should be specified more clearly in a stand-alone operational safeguard. This can be achieved through the Integrated Safeguards System and in all the Operational Safeguards, in line with the relevant provisions of the UN Declaration on the Rights of Indigenous Peoples, ILO Convention 169 and the policies of other Micro Finance Institutions (MFIs) that operate in Africa, especially the Global Environment Facility and the World Bank.

The ISS primarily treats Indigenous People as a special case of vulnerable groups. According to the African Development Bank Group (2016). ISS addressed issues concerning Indigenous Peoples by integrating essential social safeguard principles consistent with the general guidelines adopted by the Multilateral Financial Institutions Working Group on Environment Working Group on the Environment (MFI-WGES). The approaches include but are not limited to: broad community support, consideration of community impacts, vulnerable groups (including minorities, women, Indigenous People and cultural heritage); adoption of free, prior and informed consultation, establishment of genuine grievance and redress mechanisms at the project level, protection of Indigenous Peoples and other local communities from infringements that erode their rights over their property, addressing socio-cultural issues, protection of the rights of local communities in using their natural resources, including land in a sustainable manner and use of indigenous knowledge.

Debates on Challenges of Indigenous Peoples

In Africa, the conceptualisation of the term Indigenous People remains contested and this is one of the major reasons Indigenous populations on the continent confront a lack of state recognition (Bojosi & Wachira, 2006; Sapiñoli & Hitchcock, 2013; Veracini & Verbuyst, 2020). Ideally, the Benet, Batwa, Karamojong and Basongora are the Ugandan Indigenous People but the government does not specifically recognize their status (International Work Group for Indigenous Affairs (IWGIA), 2022). The Ugandan government has not adopted the United Nations Declaration on the Rights of Indigenous Peoples, ILO Convention 169, which guarantees the rights of the people in independent States. As a result, the country's Indigenous people continue to live with impoverishment, social and political exploitation, marginalization and misplaced identity. South Africa opted for and pursued the notion of unity in diversity. It is acknowledged that building an inclusive society is indeed a complex and arduous long walk. In its pursuit of unity in diversity, South Africa is further guided by the fundamental principles, enshrined in its 1996 Constitution and its Bill of Rights, which is the cornerstone of the country's democracy, anchored on the principles of democratic values, social justice and a common South African citizenship -with all citizens equally entitled to the rights, privileges and benefits of citizenship (The Constitution of South Africa 1996). The South African Human Rights Commission, further clarifies this issue, stating that the said

Indigenous disadvantaged groups should be classified and/or described as “vulnerable” or “marginalised” Indigenous communities to differentiate them from other South African Indigenous communities. The major issue with this argument is that Indigeneity is a definite term. In addition, the South African government recognised and considers every black South African as being Indigenous, regardless of ancestral and/or cultural background. Thus, delineating or associating a certain group of the black community may render others less Indigenous. Ideally, no black South African should be a foreigner in South Africa.

The concept of Indigeneity continued to receive contestations in different spheres. In a paper - Indigenous communities, youth employment and entrepreneurship in South Africa - presented during an international conference on “Navigating complex pluriversal relations: Indigeneity, natural resources governance and intercontinental relations in the 21st century” held in July 2022 at the University of Pretoria, South Africa, Nwaila maintains that the debate about who is indigenous and who is not in South Africa, seems not to be relevant and at times, it is unhelpful, especially because the government and South African citizens, have chosen an inclusive constitutional approach, intending to leave no one behind. The scholar further argued that although this notion of “indigenous communities or first nations” as articulated in global conventions and declarations, is appropriate in other parts of the world, it is argued that it is not entirely appropriate in the African context in so far as the aboriginality is concerned. Even though this view conforms with scientific evidence on the subject matter (Hitchcock, Hitchcock & Vinding, 2004; Stavenhagen, 2019), it was countered by some South African participants. This is a justification that debates about Indigenous Peoples in the country exist among competing groups.

Like South Africa, there is no generally acceptable definition of Indigenous Peoples in other African countries nor a regionally agreed and precise connotation of Indigenous Peoples on the continent. This leaves confusion and concerns as to who Indigenous Peoples are. Beyond issues around equity among citizens of an African nation, there is a notion that the conventional understanding of Indigenous People is not compatible and original to the continent; it is rather imported from other continents and has a different significance in the African context (Kenrick & Lewis, 2004; Hitchcock et al., 2004; Stavenhagen, 2019). More so, the concerns that all black people are Indigenous to Africa, as such, the definition of Indigenous Peoples on the continent is fraught and politically motivated (Dowie, 2011; Mitchell & Yuzdepski, 2019). Therefore, defining Indigenous Peoples should be context-specific and limited to a country.

Whereas the contextual definition of Indigenous People would provide a better understanding and area-specific framework for dealing with Indigenous people, African countries have not taken much interest in constitutionally defining and recognizing Indigenous persons as well as their exclusion. This standpoint finds legitimacy in the fact

many countries conduct population censuses without disaggregating the data to account for Indigenous Peoples (African Development Bank Group, 2016). In some cases, the Indigenous population is simply enumerated as part of wider ethnic groupings. The implication of these challenges is twofold: 1), Indigenous communities remain unrecognised of their true identity and are gradually being forgotten, and 2) as a result of this aggregation, their particular issues that should have been dealt with at the individual level are anchored in a vacuum. In some extreme cases like the Amazigh of Libya the governments have gone ahead to suppress and ban the Indigenous cultures from being practised (Logan, 2011; Zurutuza, 2018). Presumably, Indigeneity is such a contested categorization in Africa because it goes with contestation over resources. The dominant group appropriates limited resources such as land within the geographical space to the exclusion of the marginalized groups. The fear of demand for compensation probably makes the dominant groups deny the marginalized groups their recognition.

Across Africa, Indigenous people rely heavily on nature, specifically land for livelihood. They are found in places that are often reserved as conservation areas (Barume, 2010; Meskell, 2012; Freedman, 2018; Njeru, 2018). Indigenous populations are highly concentrated in forests and game parks, a situation that usually puts them in direct conflict with national bodies in charge of conservation (African Development Bank Group, 2016). In many instances, these places were gazetted during the colonial periods, and this often led to their forceful removal from their settlements, displaced and deprived of their primary source of livelihood. One of the ramifications of this challenge is harder living conditions for the people. This trend has continued up to this day with new lands occupied by Indigenous People being possessed by the government. An instance for debate is the landmark ruling by the African Commission on Human and People's Rights for the Endorois people in Kenya (Claridge, 2010; Lynch, 2012) who had been evicted from their ancestral land without proper measures in place for their sustainability.

In the 1970s, the Kenyan government removed the Endorois people, a traditional pastoralist and Indigenous community, from their settlements at Lake Bogoria in central Kenya. This was to make way for a national reserve and tourist facilities to generate national income. Similarly, Sengwer Indigenous forcefully faced eviction from the Cherangany hills in January 2014 (Kenrick, 2019). The Samburu group in Kenya, as well as Batwa and Basongora in Uganda, experienced similar eviction problems (Rodriguez, 2021; Turk, 2022). These communities have been rendered virtually landless due to the establishment of national projects that benefit the states. According to Freedman (2018), Batwa's living conditions show little sign of improvement as government avoids addressing the issue. This point justifies why Indigeneity is a contested word even at the state level in Africa. The government fear losses and responsibilities that come with indigeneity.

Another case in point is Ethiopia. Indigenous communities such as Somalis, Afars, Borana, Kereyu (Oromo) and Nuer have faced evictions or displacements with their land being passed on (auctioned) to commercial farmers as developers, creating conflict between the communities, commercial farmers and the government (Galaty, 2013; Leon, 2014; Tura, 2017). In the Central African Republic, Indigenous African communities such as the Bakas were strategically removed from their land when the government seized and auctioned them for commercial purposes, thus, cutting off the local inhabitants of the resources that provide them livelihood security (Vidal, 2010). Even though they were resettled, their livelihood was greatly affected for many years, making the pastoral landholding vulnerable.

Access to quality health and standard education are critical issues Indigenous people confront that the United Nations Department of Economic and Social Affairs Indigenous People (2022) recommend must be addressed urgently. Research shows that Indigenous People are generally poorer than the other tribal groupings in many countries (United Nations, 2005; Hall & Patrinos, 2012). As earlier mentioned, this mainly arises from the lack of access to their land resources, as well as opportunities, particularly health and education. According to Ohenjo (2006) and Lewis and Myhra (2018), poor health conditions and education statistics tend to be the worst among indigenous populations compared to many other groups. These conditions appeared even more severe because they are rarely given the due and deserved attention. Undoubtedly, Africa is still grappling with poor health in the general population and this is widely recognized, however, the consistently lower health position and social status of Indigenous Peoples are rarely noted and addressed. This leaves a concern. Although there are ongoing efforts by structures such as the OGIEK Peoples' Development Program (OPDP), Working Group of Indigenous Minorities in Southern Africa (WIMSA), Center for Peace Building and Poverty Reduction among Indigenous African Peoples (CEPPER), and West Africa Coalition for Indigenous Peoples' Rights (WACIPR) among others to ensure that, Indigenous people in Africa enjoy full human rights, and measurable improvements in their living conditions, more stakeholders, especially global human right actors should scaleup support for the mandate.

In Africa, Indigenous people are critically disadvantaged by the formal education system. The education system on the continent is characterized by both structural issues and access challenges that tend to misplace Indigenous People. To begin with, the curriculum and pedagogical approach in the formal education system rarely reflect the realities of the Indigenous Population (Nxumalo & Mncube, 2018; Almeida & Kumalo, 2018). This neglect reflects a deeper problem of the failure to decolonize education generally post-independent. Knowledge production is Eurocentric and has little or no imperatives for Indigenous people's local economy. In addition, there is a lack of access to infrastructure and education facilities (Willis, Jackson, Nettleton, Good & Mugarura, 2006; Hall & Patrinos, 2012; Khumalo & Mji, 2014). Recall that African Indigenous People relies heavily on nature for livelihood, as such,

they reside mostly in places with proximity to forests, and fertile land, among a myriad of others. As a result of these settlement partners, most Indigenous communities rarely have modern technologies located within their communities.

Beyond infrastructural development, comes pedagogical challenges (Owuor, 2007; Omotoso, 2010; Akena, 2012). There is a language and communication barrier; this is mainly because the means of teaching and learning are spearheaded by foreign (Western) languages. Research demonstrated that Indigenous people are usually not receptive to these languages (Hays, 2009), suggesting the need for use of indigenous languages as a medium of teaching, learning and communication in Africa. The inability of the state to provide a context-specific educational framework that conforms to Indigenous people's realities ultimately deprives the people, especially the youth, of the opportunity and rights to quality education and development required to participate equitably in modern society. This has economic implications: Indigenous People, especially the youths, continue to suffer setbacks in terms of career development and competencies required to compete equitably with peers in a perfect and highly globalised competitive labour market. It is against this inequality and marginalisation that we tend to see a surge in unemployment levels and endemic poverty amongst most indigenous groups in Africa.

Although there is relatively little research outlining the nature of the educational pattern that will be the most effective for the Indigenous African populations, it is worth noting that interventions targeting their emancipation should put emphasis not only on the provision of modern services but also on packaging those services in a manner that will be appealing and conforming to the people. Hays (2009) suggests a more liberal pedagogical system that will integrate Indigenous languages; fostering the view that mother-tongue education in minority languages should be seen as valuable in its own right, and not merely as a bridge to the dominant language, and that it should continue beyond the first few years of schooling. The developments will represent a huge step forward for advocates of education for Indigenous people in Africa. However, Indigenous People in Africa have their peculiarities when it comes to language, and responses to educational initiatives that will bring the people to the social path of development must be understood within the cultural and historical context of each group. There should be efforts to provide this option to a wider spectrum of educationally marginalized Indigenous groups on the continent.

Indigenous Africa Entrepreneurship Discourse

In Africa, Indigenous entrepreneurial talents and distinct entrepreneurship systems exist. This exists widely across indigenous communities and constitutes a significant part of initiatives engineering local economic sustainability (Nnadozie, 2002; Dzisi, 2008). As shown in Table 2, the indigenous entrepreneurial initiative is mostly in the informal economy and

located in diverse traditional and non-traditional sectors such as medicines (sales of herbs, indigenous healing systems) (Aston Philander, 2014; Thompson, 2018), animal husbandry (meat, fibre, milk production) (Boezak, 2017 & Klaasen, 2018); apiculture (beekeeping, honey production and marketing) (Reuss & Titeca, 2017) Aquaculture (fishing) (Raji & Abejide, 2013; Mai-Bornu, 2020), agriculture (yam, cassava production and marketing (Raji & Abejide, 2013; Mai-Bornu, 2020) as well as textiles and fabrics (Njeru, 2018). Compared to mainstream contemporary entrepreneurship systems in Africa where participation requires a set of procedures (SEDA, 2016; Bomani & Derera, 2018), Indigenous entrepreneurship systems are relatively flexible and easily accessible to interested stakeholders, as well as people from various socio-economic backgrounds for either skills development or business venturing (Amaechi et al., 2021). Scholars have acknowledged that Indigenous entrepreneurial initiatives are a rudimental resource for enhancing grassroots innovation, entrepreneurial career development, job creation, income generation and a source of livelihood for the marginalised (Biobele, 2009 & Adeola, 2021). In the face of exclusion from the mainstream economy, unemployment and lack of government support towards livelihood, the people build on their existing Indigenous knowledge systems and entrepreneurial systems for survival. However, a notable challenge confronting Indigenous people is the resources to amplify and commercialise their entrepreneurial initiatives for economic good.

While data on the specific reasons Indigenous entrepreneurship lags are not sufficiently available, there are possibilities that there is a policy mismatch that has informed the design of entrepreneurship support initiatives and programs among Indigenous peoples in Africa. The voices of Indigenous groups have not been centred. The government agenda has not meaningfully included Indigenous Youth in the decision-making, especially in governance, policy decision and implementation and development that concerns them. Indigenous Youth in Africa have a less unified voice to better articulate and champion their interest in the public sphere, as well as social-political, economic and cultural spaces, contributing to the systemic exclusion and further marginalisation of Indigenous Peoples on the continent. This calls for a new approach which recognizes the centrality of making the Indigenous groups the subject of policy rather than mere objects. This would require a new grammar and methodology. In this context, we focus our discussion on entrepreneurial issues associated with Indigenous groups in Africa such as the Khoisan people of South Africa; Benet, Batwa and Basongora of Uganda; Ogiek, Sengwer, Yaaku Waata and Sanya people of Kenya, as well as the Ogoni people of Nigeria.

Table 2: Indigenous African Groups, Entrepreneurial Prospects and Challenges

Country	Ethnic group	Background	Entrepreneurial practices/opportunities	Economic challenges	Recommended remedies
South Africa	Khoisan	<p>Historically, the Khoisan are South Africa’s original inhabitants (Verbuyst, 2014).</p> <p>Khoisan make up approximately one per cent of the South African population (Mamo, 2020).</p> <p>Khoisan is a culturally and linguistically rich ethnic group spread across most of South Africa’s Provinces such as the Eastern Cape, Western Cape, Kwazulu-Natal, and Gauteng.</p>	<p>Khoisan people have a vast knowledge of traditional medicines and indigenous healing systems, as well as deep insights into wildlife and the environment in which they inhabit (Boezak, 2017; Klaasen, 2018).</p> <p>Khoisan’s main economic activity span from hunting and farming – the cultivation of rooibos tea on hectares of land (Ives, 2014).</p> <p>They occupy areas that are biologically diverse with a variety of medicinal plants, hence, enabling commercial harvesting of medicinal plants for traditional healing practices (Aston Philander, 2014; Thompson, 2018).</p>	<p>The Khoisan navigate between being defined as First Peoples (origins) to coloured racial categories by the apartheid regime. However, they continued to exist as multiple sub-groups, such as Nama, Korana, Cape Khoekhoe, Cape Malay, Griqua, and San/Bushmen (Verbuyst, 2014; Mamo, 2020; Boswell & Thornton, 2021).</p> <p>Racial supremacy, inequality, segregation, and human demagnification, as well as access denial to ancestral land/homes and resources remain critical issues they are grappling with (Ives, 2014).</p> <p>Limited access to ancestral land resulted from the unjust distribution of wealth and monopoly as the majority of it dwells in the hands of the white minority (Meskell, 2012).</p> <p>Continued land encroachment, displacement of Khoisan communities, and medicinal</p>	<p>Enaction of proper policy and active implementation plan that allow for entrepreneurial skills development on indigenous medicine and traditional healing practices, as well as afforestation – plant reproduction for conservation and commercialization.</p> <p>The opening of international markets will allow for agribusinesses’ rooibos growing area to gain a foothold. Solidifying large companies’ control over the industry and providing opportunities for small-scale Khasian farming cooperatives.</p> <p>The need to build and/or strengthen community–based conservation.</p> <p>Formalize and reintegrate Khoisan Indigenous medicines into South Africa. Reintroduce Khoisan healing traditions to the</p>

				<p>plant trafficking by Rastafari (Aston Philander, 2014).</p> <p>Fragmented policy and government negligence - Khoisan “children, youth and women are vulnerable to discrimination, violence, drug abuse, high suicide rates, prostitution, alcoholism and other syndromes associated with poverty” (Le Fleur & Jansen, 2013).</p>	<p>disadvantaged people living in townships (Aston Philander, 2012).</p> <p>SA government to ensure the inclusion of Khoisan in its national development plans for the oceans (Boswell & Thornton 2021), thereby, producing a more inclusive ocean management framework, praxis, and safeguards for the inherent and commercial assets of indigenous knowledge.</p>
Uganda	Benet Batwa Basongora	<p>The cattle-keeping Basongora were the original inhabitants of their current settlement before the peasant Bakonzo migrated to the area however, at present, they make up only 1% of the population in the area (Reuss & Titeca, 2017).</p> <p>With Bakonzo being the majority group, the minority Basongora remained marginalized and suppressed. To some extent, there is a</p>	<p>Although Basongora is herders and mostly cattle keepers, they involve in other forms of agricultural activities for livelihood.</p> <p>Unclear land titles and a general scarcity of habitable land and grazing grounds (New Vision 2007).</p> <p>The gazetted areas of Rwenzori and the Queen Elizabeth National Parks cover large swathes of the district.</p>	<p>President and police have blamed grassroots intelligence officers for not only failing to detect the violence, but also of contributing to local tensions through arbitrary arrests and abuse of office (Daily Monitor 2014a; New Vision 2016; Tabaire 2014).</p> <p>Indigenous women are often doubly vulnerable, as their access to land and resources is frequently mediated through customary law, which depends on their communities retaining control over traditional territories (Scalise, 2012).</p>	<p>Improved and equitable land tenure security for women and men around the country.</p> <p>Recognizing or supporting customary laws alongside formal law is an important starting place for securing indigenous peoples’ land rights, but if those customary laws preclude rights for women then the benefits of formal recognition may not be shared equally by all (Scalise, 2012).</p> <p>A move to compensate</p>

		<p>sense of unequal treatment from the government regarding land distribution and development initiatives (CCFU 2014).</p> <p>Aside from the national parks that have been sources of contention among the people neighbouring them, the encroachers, and the government authorities (CARE 2009), this sense of marginalization and favouritism, very often, insights into violent clashes amongst groups in the area (CCFU, 2014).</p>		<p>Lack of access to basic facilities such as hospitals, roads, electricity, etc. Women and girls from their community has suffered sexual assaults by security forces, and traditional structures to protect women have been eroded.</p> <p>Certain communities, such as Batwa and Basongora in Uganda, and Samburu in Kenya have been rendered virtually landless.</p> <p>Batwa's living conditions show little sign of improvement as government avoids addressing the issue (Freedman, 2018).</p>	<p>indigenous communities for what they went through (Freedman 2018): reuniting them with their traditional forests and providing them with skills to manage the National Park built on their ancestral land.</p>
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Nigeria	Ogoni Ijaw	<p>The Ogoni is an ethnic minority and marginalized group in the South East senatorial district of Rivers State, an area located in the Niger Delta region of southern Nigeria. With a population of about 2 million, the people of Ogoni live in a 1,050-square-kilometre (404-square-mile) homeland also called Ogoniland.</p> <p>Ogoni people share a common socio-economic history, security issues, and oil-related environmental problems with the Ijaw people of the Niger Delta (Tantua & Kamruzzaman, 2016; Mai-Bornu, 2019). Both ethnic groups are indigenous to the areas they occupy and are among the earliest and oldest settlers in Nigeria.</p>	<p>Ogoni is a tropical wetland in the Niger Delta covering an area of approximately 1,000km² and occupies about 1% of the Niger Delta total land area, less than 2% of the Niger Delta population.</p> <p>The Ogoni and Ijaw economy is based largely on fishing and subsistence agricultural production of foods such as yams and cassava (Raji & Abejide, 2013; Mai-Bornu, 2020).</p> <p>Rich knowledge of indigenous medicine and blacksmith</p> <p>Oil reserves dispersed throughout Ogoniland and the Ijaw community in large quantities remain a primary source of income for the Nigerian government (Mai-Bornu, 2019).</p>	<p>Natural resource exploitation without compensation: more than two-thirds of Nigeria's oil has come from the area, and oil exports from the Niger Delta constitute more than 90 per cent of Nigeria's export income.</p> <p>The Ogoni and Ijaw people have been victims of human right violation for many years. Shell Petroleum Development Company (SPDC) widespread oil contamination impacts biophysical & socio-economic (Mmom & Igbuku, 2015).</p> <p>The alluvial soil of the Niger Delta is no longer viable for agriculture due to oil spills, oil flaring, and waste discharge impact of 50 years of oil production in the region (UNEP, 2011).</p> <p>Illegal refineries, militancy, and other criminal vices are now fully in operation in Ogoniland and the Ijaw community.</p>	<p>Funding provision to rehabilitate Ogoniland and Ijawland to their full potential (UNEP, 2011).</p> <p>SPDC to reach agreements with the broader grassroots community of Ogoni and Ijaw on developmental projects rather than the usual negotiations between traditional rulers and politicians which then to excludes the people (Bodo, 2019).</p>
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Kenya Tanzania	Ogiek Sengwer Massai	<p>The Mau Ogiek, are an ethnic minority, forest-dwelling hunters, and gatherers who inhabit and claim the Mau Forest Complex in Kenya as their ancestral land.</p> <p>Although one of the oldest settlers, the community is still marginalized and regarded as being a minority ethnic group (Kimaiyo, 2004).</p>	<p>Ogiek people have indigenous fashion Industry. They are skilful in extracting natural fibres, manufacturing textiles and apparel, and dyeing and leather (Njeru, 2018).</p> <p>Traditionally they partake in hunting wild and large games and gathering wild edible fruits, though today virtually all of them now have added animal husbandry or cultivation, or both (Blackburn, 2011; Njeru, 2018).</p> <p>The people have indigenous expertise in beekeeping: culturally, honey is highly valued for food, traditional brew, medicine, trade, legal compensation, and dowry; hence, constitutes a part of their economic activity (Kimaiyo, 2004; Ng'ang'a, 2006).</p>	<p>Ogiek lacks access to ancestral land. Everyone has ignored the fact that the people of Ogiek have the right to their lands. When the British carved out areas of Kenya into tribal reserves (Kenya Land Commission Final Report, 1993; Ochien'g, 2017)</p> <p>Maltreatment - women being assaulted and beaten by Kenyan government agents during an eviction from ancestral land to make way for a game reserve (Scalise, 2012).</p> <p>Some ethnic groups use derogatory terms in reference to the people namely Dorobo or Il-Torobo "a poor person who has no cattle and who therefore lives on the meat of wild animals" (Ng'ang'a, 2006)</p>	<p>Land restitution: the indigenous people will have little chance of securing compensation for losses, where their lands are treated as public property, and removed on this basis from lands available for titling and economic activity (Sang, 2003; Ochien'g, 2017; Alden Wily, 2018).</p>
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Source:

Authors'

consolidation

Generally, context-specific entrepreneurship support mechanisms for Indigenous African entrepreneurs rarely surface in policy decisions and government frameworks designed to support grassroots innovation and venturing (Onwuegbuzie, 2010), even though such activities constitute a part of the instruments driving their local economy and sustainable livelihood. The pitfall resulted in some notable challenges, not limiting to 1) gross disregard and downsizing of Indigenous entrepreneurial talents and institutions at the national level, and 2) misplaced and/or insufficient support towards Indigenous people's entrepreneurial innovations. This negligence is among the reasons indigenous people see themselves as being unrecognized and marginalized.

The South African Indigenous People Experience

In South Africa for instance, the post-1994 reforms put in place by the government considered the economic development at the local level. As outlined in the White Paper on Local Government (Republic of South Africa (RSA), 1998) and the Green Paper on the same concern (RSA, 1997), local governments should scale up skills training and fund local initiatives to enhance the livelihood, especially, among those in the rural areas. Entrepreneurship development, particularly sustainable small-scale enterprise development, is among the key pillars identified; believing that scaling up such initiatives would ensure socio-economic inclusion of the marginalized and ameliorate poverty and dependency among the population (Herrington et al., 2010). Cognisant of the fact that entrepreneurial activities, especially that of small enterprises are critical to improving economic growth in the country (Lekhanya & Mason, 2014), the DTI has introduced an integrated strategy for the promotion of entrepreneurship and small enterprises' development. It was mandated to ensure access to small business support and information, strengthen small business advocacy, as well as enhance effective service and monitoring impact (DTI, 2007).

The DTI Black Business Supplier Development Programme, Small Enterprise Finance Agency (SEFA), and the Industrial Development Corporation (IDC) were structures created to support the mandate. Subsequently, the National Youth Development Agency (NYDA), the Small Enterprise Development Agency (SEDA), the Center for Small Business Promotion (CSBP), the Ntsika Enterprise Promotion Agency, and the Khula Enterprise Finance Limited were also founded (SA Economic Development Department, 2014). As shown in Table 3, there are several other agencies and numerous programs outlined in each to foster enterprise development with an emphasis on youth career development and job creation country. However, Indigenous People such as Khoisans and their entrepreneurial initiatives receive little or no attention in the national framework. The voices of Indigenous youth have been silenced in the design of entrepreneurship policies in the country. They were never even recognized in the first place.

Table 3: South African Key Entrepreneurship Support Strategies

Agency	Programmes	Nature of support	Target
Small Enterprise Development Agency (SEDA)	<ul style="list-style-type: none"> • Enterprise Development fund • SEDA Technology Programme • Cooperative and Community Public-Private Partnership Programme (Coop & CPPPP) • The Public Sector SMME Payment Assistance Hotline 	<ul style="list-style-type: none"> • Pre-start-up orientation • Registration, tender and procurement • Mentorship through start-up • Skills training and counselling • Planning – feasibility and market check • Access to finance (up to 90% support on start-up and/or expansion) • Market promotion • Technical support and technology transfer • Market linkages 	All citizens of SA with a specific focus on the youth and women
National Youth Development Agency (NYDA)	<ul style="list-style-type: none"> • NYDA Grant Programme • Youth Build Programme 	<ul style="list-style-type: none"> • Access to finance (free start-up &/or expansion capital) • Mentorship • Market linkages • Skills training 	SA youth (18-35 years)
Small Enterprise Finance Agency (SEFA)	<ul style="list-style-type: none"> • Retail Finance Intermediaries • Specialised Funds and Joint Ventures • Credit Guarantee Scheme • Land Report Empowerment Facility • Post-Loan Business and Institutional Strengthening Support 	<ul style="list-style-type: none"> • Access to credit: Bridging loan, term loan and structured finance 	SA citizens and Permanent Residents
National Empowerment Fund (NEF)	<ul style="list-style-type: none"> • Imbewu Fund • Corporate Fund • Rural and Community Development Fund • uMnotho Fund 	<ul style="list-style-type: none"> • Monitoring and regulations • Planning and knowledge management • Start-Up and expansion capital • Procurement and franchise finance 	Black SA citizens
Industrial Development Corporation (IDC)	<ul style="list-style-type: none"> • Grow-E Scheme • Support Programme for Industrial Innovation (SPII) 	<ul style="list-style-type: none"> • Access to credit – debt, equity, guarantees, trade finance, bridging finance, venture capital 	SA-based entrepreneurs with more focus

Agency	Programmes	Nature of support	Target
	<ul style="list-style-type: none"> • Risk Capital Facility Programme • Transformation and Entrepreneurship Scheme • Agro-Processor Linkage Scheme • Agro-Processing Competitiveness Funds • Clothing and Textile Competitiveness Package • Distressed Fund • Green Energy Efficiency Fund 		on women and people with disabilities
Development Bank of Southern Africa (DBSA)	<ul style="list-style-type: none"> • Green Fund • Job Fund 	<ul style="list-style-type: none"> • Access to funds (grants, loans & equity) for innovative and path-breaking initiatives • Project mentorship, planning, evaluation, negotiation, facilitation and documentation 	SA and SADC – based ventures
Development of Trade and Industry – Incentive Scheme (DTI)	<ul style="list-style-type: none"> • Co-operative Incentive Scheme (CIS) • Black Business Supplier Development Programme (BBSDP) • Export Marketing & Investment Assistance Scheme (EMIA) • Critical Infrastructure Programme (CIP) • The Manufacturing Competitiveness Enhancement Programme (MCEP) • Incubation Support Programme (ISP) • Sector Specific Assistance Scheme (SSAS) • Business Process Service (BPS) 	<ul style="list-style-type: none"> • Access to soft capital • Incubation • Skills training • Market assistance and linkages 	SA based legal entity that is biased towards women, youth and people with disabilities
Technology Development Agency (TIA)	<ul style="list-style-type: none"> • Technology Development Programme • Technology Station and Platform • Technology Development and Business Support 	<ul style="list-style-type: none"> • Access to capital • Access to equipment and expertise 	All citizens of SA
National Development Agency (NDA)	<ul style="list-style-type: none"> • Request for Proposal (RFP) • Programme Formulation 	<ul style="list-style-type: none"> • Access to grants 	SA CBOs and NGOs

Source: Own compilation based on the SA Economic Development Department, 2014.

Historically, the Khoisan are South Africa's original inhabitants (Verbuyst, 2014). However, during apartheid, the people navigate between being defined as First Peoples (origins) to colored racial categories, a clause that not only undermined their being but deprived their rightful position in society. Although, they continue to exist as multiple sub-groups, such as Nama, Korana, Cape Khoekhoe, Cape Malay, Griqua, San/Bushmen (Verbuyst, 2014; Mamo, 2020; Boswell & Thornton 2021), government attention and support being offered rarely meets their expectations as Indigenous people. Khoisan people have a vast knowledge of traditional medicines and indigenous healing systems, as well as deep insights into wildlife and the environment in which they inhabit (Boezak, 2017; Klaasen, 2018). These, coupled with hunting and farming – the cultivation of rooibos tea on hectares of land (Ives, 2014) constitute Khoisan's main economic activity. Aside from inequality and segregation, access denial to ancestral land/homes and resources remain critical issues they are grappling with (Meskell, 2012; Ives, 2014; Klaasen, 2018), resulting in socio-economic complexities. According to Le Fleur and Jansen (2013) Indigenous Khoisan children, youth and women are vulnerable to discrimination, alcoholism and drug abuse, as well as violence, high suicide rates, prostitution, and other poverty-related syndromes.

Systemic discrimination, including historically oppressive government legislation and deep-seated societal bias, has led to Indigenous Khoisan communities being largely disadvantaged in different spheres such as academic and business circles (Richards, 2021). As a direct result of inequitable funding and resource allocation to Indigenous communities, only a small percentage of Indigenous peoples graduate from high school (Richards, 2021). Although these claims lack statistical and scientific backing, it is imperative to motivate and encourage education amongst Indigenous Peoples. South Africa's corporate world, which so heavily relies on educational background and previously established networks, remains largely inaccessible to Indigenous peoples as a result. Developing and maintaining resources and support networks created by and for Indigenous peoples is vital for empowering Indigenous entrepreneurs to succeed and create sustainable businesses. Beyond recognition, one notable challenge Indigenous entrepreneurs face when attempting to launch and grow their innovation spans from inaccessibility to funding and investors, catalysed by a lack of historical relationships between banking institutions and Indigenous communities. The country's national framework for entrepreneurship has no place for the people's unique traditional businesses. Put together, these challenges translate to high rates of unemployment, poverty and harder living conditions for the people. This calls for strategic initiatives to assist in the development of Khoisan indigenous entrepreneurial undertakings. It is critical to establish platforms wherein Indigenous youth can learn how to successfully

prepare for various entrepreneurial undertakings through developing their personal finance skills, setting goals, and skills to recognise opportunities. The development of a comprehensive culturally appropriate entrepreneurial and finance learning platform targeting Khoisan youth in native communities is necessary. Entrepreneurial resource provision will be critical to help Khoisan youth gain skills to amplify and innovate Indigenous entrepreneurial systems and impact their future positively.

The Khoisan people have profound skills in traditional medicines and indigenous healing systems, as well as knowledge of wildlife (Philander, 2012; Boezak, 2017; Klaasen, 2018; Mahlatsi, Pienaar, Nare & Mulaudzi, 2021). Their main economic activity span from hunting and farming – the cultivation of rooibos tea on hectares of land, to traditional health practices and hunting (Ives, 2014; Thompson, 2018). They occupy areas that are biologically diverse with a variety of medicinal plants, hence, enabling commercial harvesting of medicinal plants for traditional healing practices (Aston Philander, 2014; Thompson, 2018). These are traditional entrepreneurial activities and economic practices rooted in their indigenous knowledge systems and have been a source of livelihood. The fact that the majority of the black population (approximately 80%) in South Africa access traditional practitioners for health and other life-related matters, as accounted by the South African Government Gazette (2011) confirms the entrepreneurial potential of indigenous medicines. However, this entrepreneurial potential is rarely given the support needed to leverage the Khoisan's local economy.

Richards (2021: 3) affirms that “Aloe plants, Rooibos and Honeybush are South African plants that are used as commercial commodities by big companies for pharmaceutical and cosmetic purposes, supplying a huge local and international rooibos tea industry. These have both been used historically by the Khoi-San peoples of South Africa: for livelihoods, medicinal, food and health purposes, skin care and in other ways. Despite this, for more than 100 years now, the tea trade has continued without recognition of the Khoi-San's indigenous knowledge and the rights that accompany it.” “Historically, communities had expressed concern over the lack of recognition of the contribution that indigenous knowledge had made in the commercialization and utilization of biological resources. This indigenous knowledge had been inadequately acknowledged, recognized or protected, yet it had contributed considerably to the identification and development of useful compounds and new products such as drugs, medicines, cosmetics, fragrances.” Beyond recognition, Khoisan's involvement in traditional medicine is mainly subsistence for family consumption and mostly engaged by aged people; there is little evidence of commercialisation. The

implication is twofold. 1) underutilisation of knowledge that could significantly create wealth and job opportunities, and 2) possible knowledge extinction as holders of the knowledge passed on without transferring them to the younger generation. An ultimate paradigm would be knowledge amplification and upskilling into innovations.

From the discourses above, the state is primarily responsible for the negligence and other forms of challenges Indigenous people face, as such, it should act accordingly to solve their problems. Development practitioners, together with academics need to work with Indigenous Khoisan to address their entrepreneurial challenges through collaboration and innovation. Building entrepreneurial structures and orientation to upscale indigenous practices are critical. At the grassroots level, the Khoisan Indigenous people require a wide range of value-adding interventions to contribute to upscaling their traditional entrepreneurial activities. Firstly, skills upscaling on indigenous medicine and traditional healing practices, as well as afforestation – plant reproduction for conservation and commercialization. There is a need to build and/or strengthen community-based conservation. Secondly, formalizing and reintegrating Khoisan Indigenous medicines into the South African entrepreneurship sector, as well as reintroducing their healing traditions to the people living in townships is very critical (Aston Philander, 2012). It is also important to create awareness about their knowledge systems and their importance to South Africa and African communities.

Networking and marketing knowledge/skills can be resourceful to the people as breaking through the marketing environment is one huge challenge deterring the upscaling of their indigenous entrepreneurial practices. Linking the people with international markets will allow for agribusinesses' rooibos growing area to gain a foothold. They need access to potential investors and partners that will fund and promote their initiatives, solidifying large companies' control over the industry and providing opportunities for small-scale Khasian farming cooperatives.

Table 4: South African Indigenous people’s entrepreneurship traits and intervention

Country	Ethnic group	Entrepreneurial traits & opportunities	Intervention
South Africa	Khoisan	<ul style="list-style-type: none"> • Traditional medicines (sales of herbs, indigenous healing systems) • Hunting • Cultivation of rooibos 	<p>Entrepreneurial training to upscale Indigenous entrepreneurial practices towards commercialization.</p> <p>Financial literacy and access to potential funders/partners to fund and promote their indigenous entrepreneurial practices</p> <p>Collaboration, networking and marketing skills to amplify production and sales of local ventures such as rooibos and herbal materials.</p>

The Uganda Indigenous People Experience

The Uganda experience is not indifferent to South Africa. Typically, indigenous Ugandan communities are herders and mostly cattle keepers. Uganda’s main use of rangelands is grazing by domestic and wild animals on its natural vegetation (Abaaho, 2012). This form of rangeland use provides the cheapest source of nutrients for ruminants (Kisamba-Mugerwa, 2001). In other words, the improvement of rangeland management is fundamental for improved livestock and game production in the country. Rangelands support about 90% of the national cattle population, mainly kept by pastoral and agro-pastoral communities, and about 85% of the total marketed milk and beef in the country is produced from indigenous cattle which thrive on natural rangeland pasture (Abaaho, 2012). Therefore, livestock constitutes a crucial part of the country’s food production and security. Cattle raising is the predominant livestock enterprise in the country and pastoralists keep large herds of cattle on rangelands for social functions than commercial purposes. This also applies to herds of goats and sheep, which have an untapped export potential to the Middle East, while the skins are used as a foreign exchange commodity.

The Indigenous people are also involved in other forms of agricultural activities for livelihood, however, over the years, most of the forest areas belonging to the Indigenous people who previously lived or made a living in it have been repossessed by the government (Serwajja,

2014; Ronald, 2014.). Hence, affecting some of their agricultural activities and livelihoods. For instance, commonly practised, as sustainable means of survival for marginalized and vulnerable groups, is animal husbandry (Kugonza, Nabasirye, Hanotte, Mpairwe & Okeyo, 2012; Reuss & Titeca, 2017). Through this, meat, fibre, and milk production are enabled. Similarly, apiculture, mainly beekeeping and honey production, mostly on a small scale and within the informal sector even though production of those and marketing constitute the main business marginalized engaged in local economic development. The success and sustainability of these entrepreneurial activities largely depend on access to forests and land.

State land management entails delineated parcels of land which are gazetted and set aside for special purposes such as tourism national forest reserves, national parks, game reserves, wildlife sanctuaries and community wildlife areas (Businge, 2008; Rugadya & Kamusiime, 2013; Byakagaba, Egeru, Barasa & Briske, 2018). The administration of these delineated lands is entrusted to special agencies. The delineation of these parcels of land within the cattle corridor has created management problems for the pastoralists, and the forestry and wildlife authorities (Businge, 2008). As a result of Uganda's rangeland policy, also, some pastoralists such as the Batwa Indigenous group were displaced from their ancestral land and exposed to harder living conditions for the people (Scalise, 2012; UNPO, 2018). Batwa's living conditions show little sign of improvement as government avoid addressing their issue. UNPO (2018) further emphasised that "Intractable poverty is now the norm amongst the 927 Batwa currently living in Uganda," mainly because their forceful removal from their livelihood settlements resulted in job redundancy.

Another group that encountered marginalisation is the Basongora people. While the Batwas were displaced from their ancestral forest which has been designated for tourism and a source of National income (Freedman, 2018), the minority Basongoras suffer government negligence and remained marginalized and suppressed by their Bakonzo majority group. This is so even though the cattle-keeping Basongora are supposedly the original inhabitants of their current settlement before the peasant Bakonzo arrived (Reuss & Titeca, 2017). As a result, there are claims about politics of belonging, as well as unequal treatment from the government (CCFU 2014), which underscores land distribution and other developmental initiatives that are politically motivated to be in favour of certain groups.

These issues put together have strong social and economic implications for Indigenous people. To begin with, the government's decision to develop a stiff environment-oriented pressure group has caused the displacement of the Indigenous people on gazetted land, such as forest reserves. While some were made to leave their ancestral home empty-

handed and live with the consequences of being originated from the wrong part of the country, others struggled to survive and sustain their livestock which constituted the mainstay of the Indigenous Peoples' livelihood (Amnesty International, 2021). This violation, including the destruction of their ancestral homes and property like livestock as well as denial of their means of subsistence and their cultural and religious life through their exclusion from ancestral lands and natural resources, have resulted in their continued impoverishment, social and political exploitation and marginalization. Pertinently, not only were the Indigenous People violently evicted from their ancestral homes and forest, and robbed of their heritage, the government has failed to provide a better living conditions for the people. Even after a decade, the Indigenous Peoples are still in temporary settlements made of flimsy huts of mud and stick, and completely cut off from essential services like portable water, electricity, healthcare, education and roads.

Reports on the Ugandan government's decision to forcefully remove Indigenous People from their ancestral lands point to the development of tourism, which is an important source of foreign exchange to the country (CCFU, 2014; Mukasa, 2014; Ampumuza, Duineveld & van der Duim, 2020). However, this has further marginalised the interests and the rights of pastoralists whose land has been turned into national parks, wildlife reserves or wildlife sanctuaries. Besides restitution, mitigating the negative impact of these trends could mean that actors, especially environmentalists and development practitioners, have to devise initiatives geared to make tourism acceptable to the Indigenous people. The management of such initiatives should be community-based and entails a reasonable degree of local community participation in the share of the benefits from tourism proceeds.

With regards to apiculture which also constitutes part of Indigenous people's local economy, traditional methods of beekeeping are still predominant among beekeepers in the country. One of the implications is that, in the process of collecting honey, beehives are usually destroyed and bee colonies killed (Chemurot, 2011). Similarly, "honey is usually contaminated and of poor quality because of poor harvesting techniques. Beekeepers are dependent on natural bee swarms to colonize their hives. These factors limit the production of honey and other bee products such as beeswax and propolis for which there is enormous potential." A wide range of initiatives geared towards upskilling and upscaling apiculture, honey production and marketing are fundamental for uplifting the marginalised Indigenous groups in Uganda.

Uganda	Benet Batwa Basongora	Animal husbandry (Cattle) - meat, fibre, milk production Apiculture – beekeeping, honey production and marketing	Lack of access to land for pastoralists with huge livestock populations to the rangeland resources carrying capacity. • Inadequate water supply and water sources for the pastoralists. • Insufficient investment in extension, infrastructure and research. Skills gap • Insufficient market facilities for livestock products. • Poor pasture management and insufficient disease and pest control. • Lack of institutional support.
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Table 5: Uganda Indigenous people’s entrepreneurship traits and intervention

The Nigerian Indigenous People Experience

Ogoni is a tropical wetland in the Niger Delta region of Nigeria covering an area of approximately 1,000 km² and occupies about 1% of the region's total land mass, less than 2% of the Niger Delta population. The indigenous people of Ogoni, as well as their sister nation, Ijaw rests their livelihood on agriculture, mainly farming and aquaculture. The Ogoni and Ijaw economies are based largely on fishing and agricultural production of foods like yams and cassava on an appreciable commercial scale (Raji & Abejide, 2013; Mai-Bornu, 2020). The people also have resourceful knowledge of blacksmiths and Indigenous medicine/traditional healing systems.

Prior to crude oil drills and exploration by the government, the Indigenous communities carry out their farming and fishing activities in the commercial quantity that amounts to large-scale transactions at the national level. However, at present, those are barely produced at the subsistence level due to oil spillover and environmental degradation. Oil reserves dispersed throughout Ogoni land and the Ijaw community in large quantity remain a primary source of income for the Nigerian government (Mai-Bornu, 2019) but at the detriment of the Indigenous people as this activity continues to pollute their water and soil. Currently, Ogoni people live in "epitomized poverty" and turn to outside sources for food supplies that they were once the major producer in the eastern region of Nigeria. Neither the companies nor the government compensated the people or advanced correctional measures on oil spills that have been for decades plagued the area. Ogoni people share a common socio-economic history, security issues, and oil-related environmental problems with the Ijaw people of the Niger Delta (Tantua & Kamruzzaman, 2016; Mai-Bornu, 2019). Both ethnic groups are indigenous to the areas they occupy and are among the earliest and oldest settlers in Nigeria.

In uplifting the marginalised Ogoni and Ijaw people from poverty, support initiatives should aim at presenting sustainable agriculture and agribusiness as alternative sources of livelihood for the people. With the continued soil and water pollution, there should be a shift from traditional to mechanised agricultural practices and also there is a need for agribusiness skill training and empowerment programmes. To begin with, a focus should be on mechanised agricultural systems within niche and areas of economic interest to the people. The upskilling and capital commitments towards cassava, yam and fish production which are the main economic activities in the areas are integral. For instance, setting up a cassava processing/fabrication facility in strategic areas of the marginalised communities and training the youth on requisite skills to operate and manage such facilities for economic

good. Similarly, mechanised aquaculture, that is, setting up fish farms on commercial scales, as well as organic and inorganic feed production factories can be resourceful to their local economy. In doing so, community youth can be engaged in various skill sets that will enhance sustainable mechanised agricultural practices and livelihoods. Lastly, trading and networking support activities are paramount in linkages the people’s local production with the global market.

Another line of thinking revolves around anti-pollutant initiatives. Oil spillage is a problem that presents critical entrepreneurial thinking and an opportunity in solving the problem. Jobs can be created in the course of remediation across polluted land areas (Olugbode, 2022). Hence, community youths should be engaged in remediation skills and capacitated with equipment. This pollution-solving initiative will create job opportunities in the course of remediation across the affected areas besides the numerous jobs that would have been created from the mechanised agricultural support activities and commercialisation.

Table 6: Nigerian Indigenous people’s entrepreneurship traits and intervention

Nigeria	Ogoni Ijaw	<ul style="list-style-type: none"> • Aquaculture – the cultivation of fish and other aquatic organisms and marketing • Agriculture - yam and cassava production and marketing • Indigenous healing systems • Traditional blacksmiths 	<ul style="list-style-type: none"> ➤ Skills training and support initiatives on mechanized aquaculture. ➤ Skills and financial empowerment to set up an organic and inorganic mechanized feed production facility ➤ Trading and support activities ➤ Setting up a Cassava Processing/Fabrication Facility ➤ Skills development on mechanized yam and cassava production
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The Kenyan Indigenous People Experience

The indigenous people of Kenya such as Sengwer, Ogiek, Sanya, and Yaaku Waata have peculiar issues of land eviction and displacement. The majority of evictions and displacement in Kenya have been geared against informal settlements by the government to

pave way for public use of the land (Angote, 2018; Brown, 2018). The government mass evicted people living in informal settlements on the ground that they were illegally situated on public land reserved for future road construction (Government of Kenya, 2016). These groups of people were removed and/or deprived of access to their property on the ground that they have occupied the said land illegally, hence, tagged as being informal (Ochien'g, 2017; Angote, 2018). While modernization is necessary for countries like Kenya, the government's advances on land issues towards national development have been detrimental to a certain group of citizens in the country. The informal settlements mostly evicted are often within the confines of Indigenous people settling in their ancestral lands – a place they inherited, inhabited and interact economically, socially and spiritually. For instance, the Indigenous people of Kenya are a group of hunter-gatherers who mostly resides in areas with proximity to the forest where their livelihoods lie (Brian, Stanley & Moses, 2020). The forest also offers cultural rights and spiritual anchorage to the people (Kiptum & Odhiambo, 2007). Hence, the forceful eviction means complete removal from the source of economy and sustainability. One of the implications is the rise in poverty amongst the evicted groups.

Records show that the removal of Indigenous people from their ancestral settlements is carried against established international norms on evictions that obligate governments to effectively notify the affected groups pre-eviction, ensure adequate and genuine consultation, as well as alternative resettlement. According to Angote (2018:60), "there was no legislative framework on evictions and the general rules of international laws, treaties and conventions ratified by Kenya did not have a direct application in Kenya then. Apart from leaving the residents homeless, they could not salvage their property. For Instance, the Sengwer is an indigenous and marginalized ethnic group of hunter-gatherers. They have lived in the Cherangany Hills for centuries, and the Embobut forest is their ancestral and communal land. In January 2014, the KFS and police officers forcefully evicted the community from Embobut forest using force, including the use of live bullets, and burnt houses of the members of the Sengwer community despite a court order restraining such an eviction." This has violated the legal, socio-economic and cultural rights of the people, disrupted their economic activities and livelihood, deprived them of access to their ancestral settlements, and further exposed them to insecurity and vulnerability (Chelimo, 2021; Sifuna, 2021). Sengwer community continue to face various challenges associated with employment, income and poverty mainly because of the government eviction of its people.

When it comes to livelihood, the indigenous communities partake in hunting wild and large games and gathering wild edible fruits, though today virtually all of them now have added animal husbandry or cultivation, or both (Blackburn, 2011; Njeru, 2018). The Ogiek people have an indigenous fashion Industry. They are skilful in extracting natural fibres,

manufacturing textiles and apparel, and dyeing and leather (Njeru, 2018). The indigenous people use animal products to fabricate dresses, and design bracelets and helmets for domestic and commercial use. However, the fashion industry requires a more holistic and systemic thinking approach to sustainable design, one that considers not only how fashion is produced, but also its consumption. Sustainable consumption will not be achieved by the work of a single entity, but through collaborative innovation across the value chain and engaging consumers in a redefinition of value (Hutter, Capozucca & Nayyar, 2010).

More so, they have Indigenous knowledge and expertise in beekeeping (Kimaiyo, 2004; Ng'ang'a, 2006; Zocchi, Volpato, Chalo, Mutiso & Fontefrancesco, 2020). Culturally, honey is highly valued for food, traditional brew, medicine, trade, legal compensation, and dowry; hence, constitutes a part of their mainstays. Like most other economic activities, honey production is an entrepreneurial engagement that contributes substantially to the local economy because of the demand. For socio-economic reasons, honey production, especially harvesting in the area occurred seasonally. The interaction of the Mau Ogiek with the neighbouring communities through trade brought about sustainable peaceful co-existence.

In a study “role of indigenous education in mitigation of youth unemployment: a case of the abagusii community of south-gucha sub-county, Kenya, 1905 – 1940”, Ochien'g (2017) highlighted entrepreneurial activities such as “weaving and knitting, carving, smithing, pottery, herbalism and even brewing”. These traits have been apparent in youth employment and economic sustainability. However, for various constraints such as funds, equipment, mechanised skills and market, the indigenous group barely produce in commercial quantities to meet demand in the global market. Reckoning with the challenges, Ochien'g (2017) emphasised indigenous education systems to impact traditional knowledge and amplify entrepreneurial practices. This standpoint strengthens an argument from Olaide and Omolere (2013) that indigenous knowledge is an important tool for ensuring local community sustainability, however, only its proper management could lead to its effective utilization and associated benefits. The essence of managing indigenous knowledge is to ultimately provide the right resourceful information to the right people at the right time such that it is utilised to attain current societal needs, likewise future endeavours. While this is paramount, a design that sees through issues regarding funding, upskills and product scalability, market access, policy reforms, specific access to land, right of ownership and protection is also a prime factor to deal with. Besides, there should be a form of pre-packages that can attract youths into indigenous entrepreneurial activities.

Table 7: Kenya Indigenous people's entrepreneurship traits and intervention

Kenya Tanzania	Ogiek Sengwer Massai Sanya Yaaku Waata	<ul style="list-style-type: none"> • Hunting • Animal husbandry - meat, fibre, milk production • Apiculture – beekeeping, honey production and marketing • Traditional craft - knitting and animal skin fashion designing 	<ul style="list-style-type: none"> ➤ Skills training and support initiatives on mechanized aquaculture. ➤ Skills and financial empowerment to set up an organic and inorganic mechanized feed production facility ➤ Trading and support activities ➤ Setting up a Cassava Processing/Fabrication Facility ➤ Skills development on mechanized yam and cassava production
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Summary

Indigenous people in different parts of Africa experienced similar historical issues spanning from economic exclusion, displacement, lack of recognition, resource exploitation, unemployment, poverty and most importantly, human rights violation. A synthesis of existing literature traced these issues to the colonial state and its imperialism. For instance, in some governments in African countries such as Uganda and Kenya, land management requires the delineation of parcels of land which are gazetted and reserved for special purposes like national forest reserves, national parks, game reserves, wildlife sanctuaries and community wildlife areas. Most of the delineated areas are originally settlements of Indigenous communities whose people have been evicted without pre-notification, any alternative settlements and/or provision for livelihood. These communities, for instance, the Batwa and Sengwer have been rendered virtually landless

for national projects that benefit the states, resulting in vulnerability, harder living conditions and poverty. The UN declaration advocates and promotes the rights of these Indigenous communities with a focus on integrating and socio-economic mainstreaming in society in line with national, regional and international instruments that relate to the rights of the people. Regardless, the people continue to grapple with right-related upheavals among a myriad of other obstacles with no substantial development to deconstruct the problem. Given the evidence that ancestral land and forest play a paramount role in the Indigenous peoples' livelihoods and sustainability, tailoring support initiatives and policy interventions that can allow the people's access is fundamental.

In terms of innovation, across spectrums, marginalised Indigenous African communities have local entrepreneurship talents and distinct traditional practices with economics. The Ogiek Indigenous people, for instance, have unique skills in extracting natural fibres, manufacturing textiles and apparel, and dyeing leather (Njeru, 2018). This can be useful in building a large-scale indigenous fabric industry in strategic areas for mass production and commercialization. Commonly practised among Batwa marginalized groups is beekeeping and honey production, as well as small-scale marketing in the informal sector. Similarly, Khoisan Indigenous people are profound in traditional medicines and indigenous healing systems, as well as knowledge of wildlife (Boezak, 2017; Klaasen, 2018). Khoisan's main economic activity span from hunting and farming – the cultivation of rooibos tea (Ives, 2014). These are traditional entrepreneurial activities and economic practices rooted in Indigenous people's culture and knowledge systems. While those have been a source of livelihood, they are mainly subsistence and mostly engaged by aged people for family consumption; as little evidence of commercialisation and sustainability exists.

One of the major challenges Indigenous people confront is the lack of representation in their national policies for entrepreneurial development and employment. Across African countries, there exist several agencies and numerous programs outlined in each to foster enterprise development, career and employment and those have contributed to job creation across boards. However, aside from the fact that the voices of Indigenous youth have been silenced in the design of entrepreneurship policies in the country, Indigenous people and their entrepreneurial initiatives rarely, if at all receive any attention and/or consideration to be included in the national framework for implementation. As a result, access to essential entrepreneurial skills and funding opportunities for possible knowledge amplification, upscaling indigenous innovation, as well as commercialisation remains a huge challenge for the people. An ultimate paradigm would be devising support mechanisms that will

encourage talented Indigenous young to engage more broadly in their indigenous entrepreneurial undertakings.

Upskilling and mechanisation of Indigenous entrepreneurial initiatives can be helpful for the people's growth and sustainability. There is a need for a well-structured programme(s) to help indigenous people get to the next stage with their indigenous entrepreneurship and create a community of Indigenous entrepreneurs, which will enable the transfer of knowledge and wealth for the people. Through funding and skills initiatives targeted at indigenous entrepreneurial practices, young people will get the opportunity to develop themselves while using their skills to make a real, significant, impact in people's lives. This will have a big impact on local economic development

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