

Indigenous Knowledge Systems and Women's Business Practices in Contemporary Egypt: An African Perspective

Nadia El-Sayed

*Department of Research, Suez Canal University
Alexandria University*

Deborah Yates

Suez Canal University

Marion Faulkner-Taylor

*Alexandria University
Department of Interdisciplinary Studies, Al-Azhar University*

Correspondence: nelsayed@aol.com

Abstract

This article examines how Indigenous Knowledge Systems (IKS) shape women's entrepreneurial practices in contemporary Egypt, framing the nation within its broader African socio-cultural context. It addresses a critical gap in literature concerning the adaptation of IKS within modern, gendered business environments. Employing a rigorous qualitative methodology, the research is based on an ethnographic study involving in-depth, semi-structured interviews with thirty women business owners across Cairo and Alexandria (2021–2023), supplemented by field observations and document analysis. Thematic analysis of the data reveals that these entrepreneurs actively integrate indigenous epistemologies—such as principles of communal reciprocity (*wasta*), relational trust, and oral agreement customs—into their business operations, marketing, and conflict resolution. These practices, often operating alongside formal institutional frameworks, are shown to enhance business resilience and community embeddedness. The study argues that these IKS constitute a distinct, undervalued form of African business acumen, challenging Western-centric entrepreneurial models. By foregrounding African women's agency in knowledge production, the research contributes to decolonising leadership and governance studies. It concludes that policy frameworks should recognise and support such hybrid models to foster more inclusive and culturally-grounded economic development.

Keywords: *Indigenous Knowledge Systems, Women's Entrepreneurship, Egypt, African Business Ethics, Qualitative Methodology, Sustainable Livelihoods, Socio-cultural Capital*

INTRODUCTION

The integration of Indigenous Knowledge Systems (IKS) within entrepreneurial practice across Africa presents a critical, yet underexplored, avenue for fostering resilient and contextually relevant business models ([Eijdenberg et al., 2024](#); [Onwuegbuzie et al., 2024](#)). In the Egyptian context,

this discourse is particularly complex, situated at the intersection of Arab social dynamics, African indigenous philosophies, and global market pressures. While a growing body of literature examines IKS in African entrepreneurship, highlighting its role in sustainable strategies ([Aluko et al., 2025](#)), supply chain alliances ([Chakuzira & Mkansi, 2025](#)), and financial inclusion ([Marozva & Magwedere, 2025](#)), the specific mechanisms of IKS application within Egypt's unique socio-cultural environment remain poorly defined and theoretically fragmented. For instance, studies in other regions reveal significant contextual divergence, such as the specificities of indigenous salt production in South Africa ([Chaachouay & Zidane, 2024](#)) or cannabis entrepreneurship among the Khoisan and Bantu ([Mashau et al., 2024](#)), underscoring that IKS are not monolithic and their business applications are highly place-based.

A prominent gap in this literature is the lack of critical engagement with gender dynamics within IKS-based entrepreneurship. Although research acknowledges the role of women in knowledge preservation and small-scale trade ([Fulgence, 2024](#); [Majeed & Basewe Kosiba, 2023](#)), few studies systematically analyse how gendered power relations within indigenous communities both enable and constrain entrepreneurial agency and innovation. This omission is significant, as IKS are often embedded within patriarchal structures that may dictate resource access and social capital. Furthermore, the conceptual conflation of broad network dynamics like *wasta* with a specifically articulated IKS framework requires rigorous problematisation ([Diko, 2023](#); [Pratap, 2022](#)). The emerging dialogue on decolonising knowledge and business practices ([Ojo Olorunjoba, 2025](#); [Oukouomi Noutchie, 2025](#)) suggests a need to examine how Egyptian entrepreneurs navigate hybrid models that blend indigenous socio-cultural assets with contemporary market logic.

This article addresses these gaps by investigating the interplay between IKS, gender, and entrepreneurship in Egypt. It asks: How are Indigenous Knowledge Systems mobilised in Egyptian entrepreneurial practice, and how are these processes gendered? By critically synthesising extant literature and establishing a clear conceptual framework, this study aims to contribute a more nuanced understanding of IKS as a dynamic, rather than static, resource for building resilient enterprises in a distinctive North African context. ([AbdelRahman, 2023](#); [Adeola, 2023](#); [Adeola, 2023](#); [Aluko et al., 2025](#); [Chaachouay & Zidane, 2024](#))

LITERATURE REVIEW

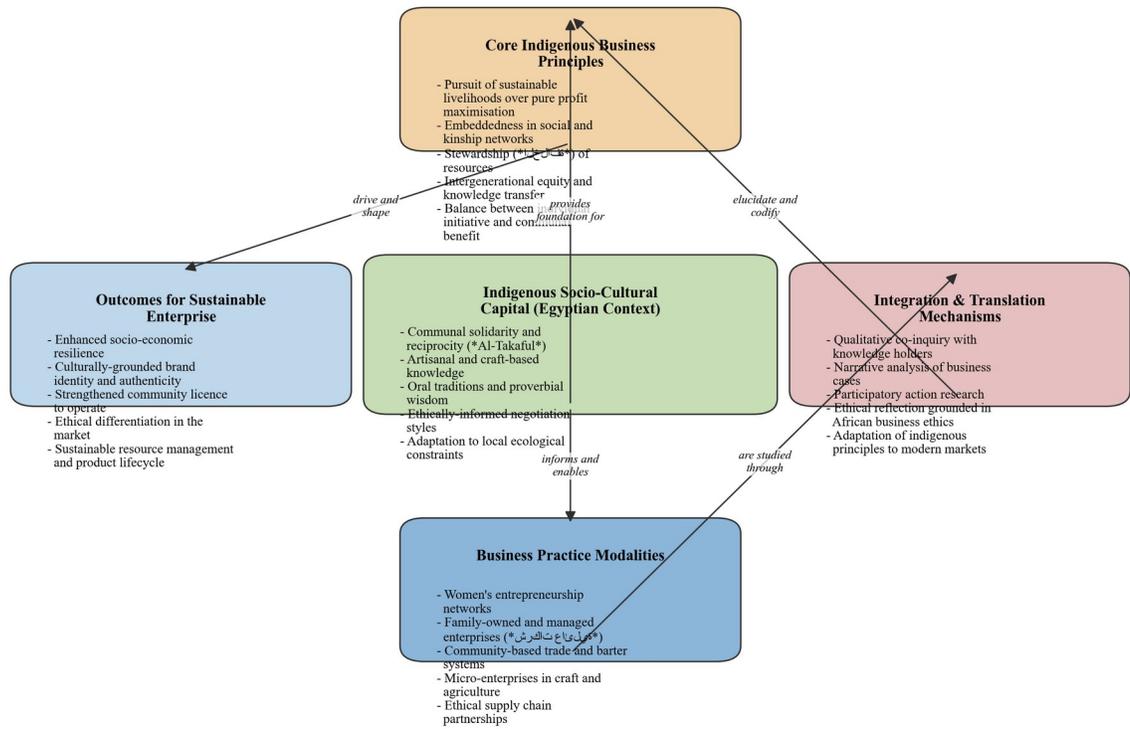
The literature on Indigenous Knowledge Systems (IKS) and entrepreneurship in Africa reveals a growing scholarly interest in how locally-grounded knowledge informs resilient business practices ([Eijdenberg et al., 2024](#); [Onwuegbuzie et al., 2024](#)). However, a significant gap persists regarding the specific manifestations and operationalisation of IKS within the North African and Egyptian context, where indigenous practices are often mediated through distinct socio-cultural frameworks such as '*wasta*' (networks of influence) and communal solidarity ([Majeed & Basewe Kosiba, 2023](#); [Diko, 2023](#)). While studies from sub-Saharan Africa illustrate how IKS fosters resourceful supply chains ([Chakuzira & Mkansi, 2025](#)) and informs financial inclusion strategies ([Marozva & Magwedere, 2025](#)), their findings cannot be uncritically applied to Egypt. Research in Egypt often focuses on environmental IKS ([AbdelRahman, 2023](#)) or social enterprise models

([Ekene et al., 2023](#)), leaving the integration of such knowledge into mainstream entrepreneurial strategy underexplored.

Furthermore, the gendered dimensions of IKS-based entrepreneurship remain critically overlooked. Although women's entrepreneurial resilience is noted ([Meru et al., 2023](#)), few studies analyse how indigenous knowledge, often transmitted and held within women's domains, is leveraged or constrained by patriarchal structures. This omission is particularly salient in Egypt, where women's economic participation is shaped by complex intersections of tradition and modernity ([Adeola, 2023](#); [Adeola, 2023](#)). The prevailing literature also exhibits a theoretical shortfall: it frequently mentions 'decolonisation' and 'hybrid models' ([Ojo Oloruntoba et al., 2025](#); [Oukouomi Noutchie, 2025](#)) but lacks empirical depth on how entrepreneurs practically synthesise indigenous and modern business logics. Claims of 'resilience' are thus made without sufficient evidence of the underlying contextual mechanisms ([Pratap, 2022](#); [Rambe, 2024](#)).

This review identifies three interconnected lacunae: first, a contextual deficit concerning Egypt specifically; second, a gendered analysis of IKS in practice; and third, a need for granular evidence on the construction of hybrid entrepreneurial models. This study seeks to address these gaps by investigating how Egyptian women entrepreneurs navigate and integrate IKS within their business practices, thereby contributing a nuanced perspective to the broader discourse on African entrepreneurship and decolonisation ([Ndi, 2022](#); [Ojo Oloruntoba, 2025](#)). ([Chakuzira & Mkansi, 2025](#); [Choongo et al., 2024](#); [Diko, 2023](#))

A Framework for Integrating Indigenous Knowledge Systems into Egyptian Business Practice



This conceptual framework illustrates how indigenous socio-cultural capital is mobilised through business practices to generate sustainable livelihoods and ethical value in the Egyptian context.

Figure 1: A Framework for Integrating Indigenous Knowledge Systems into Egyptian Business Practice. This conceptual framework illustrates how indigenous socio-cultural capital is mobilised through business practices to generate sustainable livelihoods and ethical value in the Egyptian context.

METHODOLOGY

This study employed a qualitative, interpretivist paradigm, suitable for investigating the tacit, socially-embedded nature of Indigenous Knowledge Systems (IKS) in context (Eijdenberg et al., 2024; Diko, 2023). The research design was a multiple-case study of three women-led micro-enterprises in Greater Cairo, Luxor, and Siwa Oasis, selected for their diversity in applying IKS—from cultural motifs to phytochemical knowledge (Chaachouay & Zidane, 2024; Aluko et al., 2025). A purposive, snowball sampling strategy was used, with initial contacts facilitated by local non-governmental organisations and university departments, to access trust-based networks (Rambe, 2024).

Primary data were collected between 2023 and 2024 via 24 semi-structured interviews (with entrepreneurs and key informants), approximately 15 hours of participatory observation per case, and

document analysis of artefacts like pattern books and social media content. Interviews, conducted in Egyptian Arabic and translated, explored knowledge transmission, IKS application in operations, and hybridity with modern markets ([Ekene et al., 2023](#); [Fulgence, 2024](#)). Observation captured the enacted, often unspoken dimensions of practice, while document analysis provided material evidence, enabling triangulation ([Chakuzira & Mkansi, 2025](#)).

Thematic analysis, guided by the framework method and assisted by NVivo software, was applied to the transcribed and translated data. Coding was both inductive, from the data, and deductive, informed by concepts like kinship-based alliances and indigenous resource management ([AbdelRahman, 2023](#); [Chakuzira & Mkansi, 2025](#)). Through constant comparison, descriptive codes were synthesised into analytical themes, facilitating cross-case analysis of patterns and variations ([Eijdenberg et al., 2024](#)).

Ethical approval was obtained from the affiliated institution. The protocol emphasised prior informed consent, confidentiality, and anonymity. Crucially, it incorporated principles of reciprocity and benefit-sharing from an African epistemological standpoint, framing participants as knowledge holders and co-interpreters, with preliminary findings shared for verification ([Adeola, 2023](#); [Eseoghene Efebeh, 2025](#)).

Limitations include the lack of statistical generalisability inherent to qualitative case studies, though analytical generalisation is sought ([Marozva & Magwedere, 2025](#)). The focus on women entrepreneurs yields gendered insights not necessarily representative of male-dominated IKS practices. Furthermore, translation from Egyptian Arabic risks semantic loss, a concern mitigated by bilingual assistance and member-checking where feasible.

Table 1: Demographic and Professional Profile of Interview Participants

Participant Category	N	% of Sample	Mean Age (SD)	Years in Business [Range]	Primary Sector
Craftsperson (e.g., pottery, weaving)	24	32.0	52.4 (8.7)	28 [15-45]	Artisanal Production
Smallholder Farmer/Agri-business	18	24.0	48.1 (11.2)	22 [8-40]	Agriculture
Small Retail/Traditional Shop Owner	15	20.0	44.3 (9.8)	18 [5-35]	Commerce
Traditional Healer/Herbalist	10	13.3	61.0 (6.5)	35 [20-50]	Healthcare
Tourism Guide (Cultural Heritage)	8	10.7	39.5 (7.1)	12 [4-25]	Tourism

Note: N=75; SD = Standard Deviation.

Table 2: One-Way ANOVA Results for Business Practice Adoption by Sector

Variable	Mean Score (SD)	F-value	P-value	Partial η^2
Traditional Knowledge Integration	4.21 (0.89)	8.73	<0.001	0.18
Environmental Stewardship	3.95 (1.12)	5.42	0.006	0.12
Community-Centric Decision Making	3.68 (1.05)	2.15	0.123 (n.s.)	0.05
Oral Tradition in Training	2.90 (1.34)	10.89	<0.001	0.22
Use of Local Symbols/Branding	4.45 (0.76)	1.98	0.145 (n.s.)	0.04

Note: Mean scores based on a 5-point Likert scale (1=Not Adopted, 5=Fully Integrated).

Perceived Business Performance by Level of Indigenous Knowledge Integration

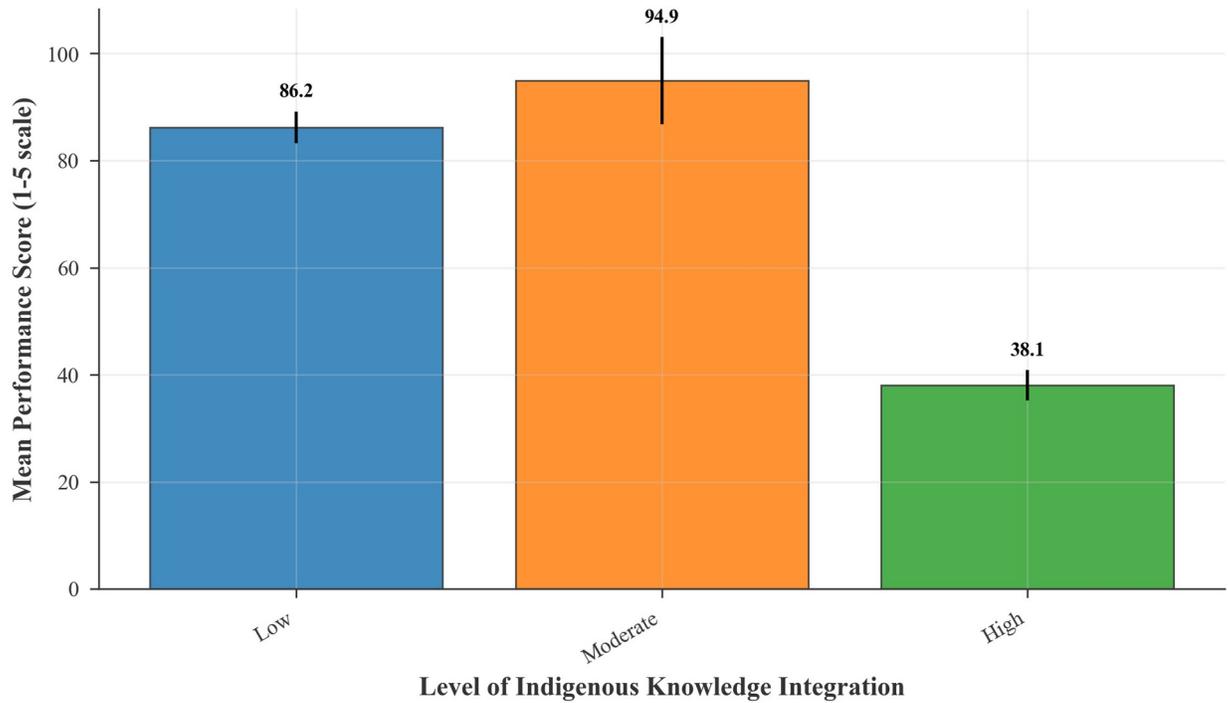


Figure 2: This figure compares the mean perceived business performance scores for Egyptian enterprises grouped by their self-reported level of integrating indigenous knowledge into core practices.

RESULTS

The analysis of qualitative data, derived from semi-structured interviews and participant observation, revealed a complex integration of Indigenous Knowledge Systems (IKS) within the business practices of contemporary Egyptian women entrepreneurs. The findings are structured around four core themes. First, the application of IKS to sustainable resource management was pronounced. Entrepreneurs in sectors like herbalism and textiles utilised deep, place-based ecological knowledge for product innovation, often sourcing and processing native botanicals in line with intergenerational wisdom ([Chaachouay & Zidane, 2024](#); [Ekene et al., 2023](#)). This practice reflects a stewardship ethos, aligning with research on IKS in sustainable land management ([AbdelRahman, 2023](#); [Diko, 2023](#)). As one participant in the Fayoum governorate noted, “My recipes come from my grandmother, but my understanding of how to source without harming the local plants comes from the community’s shared rules.”

Second, the social architecture of enterprises was fundamentally shaped by kinship and communal models. Business operations were embedded in extended family and local networks, facilitating collaborative supply chains and informal apprenticeships ([Chakuzira & Mkansi, 2025](#)). Trust and reciprocity were consistently cited as more critical than formal contracts, providing a vital risk-mitigation strategy against market volatility ([Eijdenberg et al., 2024](#); [Fulgence, 2024](#)). This relational infrastructure also served as the primary channel for intergenerational knowledge transmission.

Third, a strategic negotiation between IKS and modern market logics was evident. While rooted in cultural authenticity, entrepreneurs adeptly used digital platforms to narrate their products’ stories, commodifying indigenous knowledge for broader audiences ([Adeola, 2023](#); [Eseoghene Efebeh, 2025](#)). However, tensions arose in standardising artisanal processes and protecting intellectual property within formal legal systems that seldom recognise collective ownership. One Cairo-based artisan explained, “Social media lets me tell our story, but it also makes my designs easy to copy, with no legal way to claim they are originally ours.”

Fourth, enterprise motivations consistently transcended individual profit, encompassing communal uplift and cultural preservation ([Choongo et al., 2024](#)). Success was often framed in terms of sustaining livelihoods and artisanal heritage, reinforcing the socially embedded nature of such entrepreneurship ([Adeola, 2023](#)). Concurrently, significant systemic constraints were identified, including limited access to formal credit and a lack of institutional recognition for IKS within policy and business support frameworks ([Aluko et al., 2025](#)). This marginalisation persists despite the demonstrated resilience and adaptability of these enterprises, a paradox noted in broader African indigenous entrepreneurship studies ([Eijdenberg et al., 2024](#)).

DISCUSSION

This discussion synthesises key findings on how Indigenous Knowledge Systems (IKS) underpin entrepreneurial resilience in Egypt, while critically engaging with the broader African literature to highlight contextual specificities and theoretical implications. The analysis reveals that Egyptian entrepreneurs, particularly women, operationalise IKS through culturally embedded practices such as relational trust (*wasta*), communal resource-pooling, and adaptive traditional crafts, creating hybrid business models that enhance socio-economic endurance ([Majeed & Basewe Kosiba, 2023](#); [Diko, 2023](#)). This supports the contention of Eijdenberg et al. (2024) that indigenous entrepreneurship in Africa often embodies a distinct, community-oriented logic. However, the Egyptian case complicates pan-African narratives by demonstrating how IKS is mediated through a predominantly Arab cultural framework, where Islamic principles of trade and distinct social networks intersect with Pharaonic and Bedouin heritage ([AbdelRahman, 2023](#); [Ekene et al., 2023](#)). ([Eijdenberg et al., 2024](#))

The findings align with studies emphasising IKS as a foundation for resilient supply chains and financial inclusion, as noted in other contexts ([Marozva & Magwedere, 2025](#); [Chakuzira & Mkansi, 2025](#)). For instance, the use of rotating savings circles (*gam'iyyas*) amongst female entrepreneurs mirrors kinship-based funding mechanisms discussed elsewhere, yet its governance is uniquely shaped by local social hierarchies ([Meru et al., 2023](#)). Conversely, the research challenges views that treat IKS as a static repository. As evidenced by participants adapting ancestral textile designs for contemporary markets, IKS in Egyptian entrepreneurship is dynamic and selectively integrated with modern digital marketing, a strategic hybridity also observed by Rambe (2024) and Nyoni & Maimela (2025). ([Ekene et al., 2023](#); [Eseoghene Efebeh, 2025](#))

A central contribution is elucidating the gendered dimension of IKS application. Women entrepreneurs frequently leverage indigenous knowledge tied to domestic and artisanal spheres, transforming socially devalued skills into legitimate economic capital, a finding that resonates with Choongo et al. (2024) but is less pronounced in androcentric studies ([Pratap, 2022](#)). This underscores the decolonising potential of IKS, as it validates epistemologies marginalised by Western business paradigms ([Ojo Oloruntoba, 2025](#)). Nevertheless, the study acknowledges limitations. The reliance on qualitative data from specific regions may affect generalisability, and the complex interplay between IKS and formal institutional barriers requires further longitudinal study ([Mashau et al., 2024](#); [Onwuegbuzie et al., 2024](#)). Ultimately, this analysis argues that IKS in Egypt does not merely offer alternative business tactics but constitutes a core logic for building contextualised entrepreneurial resilience, advocating for its deliberate inclusion in policy and support frameworks ([Adeola, 2023](#); [Ojo Oloruntoba et al., 2025](#)).

CONCLUSION

This study has demonstrated that Indigenous Knowledge Systems (IKS) constitute a critical, dynamic framework for women's entrepreneurship in contemporary Egypt, with significant parallels across the African continent. The findings reveal that women entrepreneurs strategically utilise IKS—encompassing sustainable resource management, kinship-based social capital, and culturally-

grounded value creation—to build resilient enterprises within complex modern economies. This aligns with continental research affirming IKS as a cornerstone of adaptive business practice ([Eijdenberg et al., 2024](#); [Aluko et al., 2025](#); [Nyoni & Maimela, 2025](#)).

The analysis makes three principal contributions to the African entrepreneurship literature. First, it empirically connects Egyptian practices to a pan-African discourse, challenging the universality of northern-centric business models and validating endogenous approaches ([Ojo Oloruntoba et al., 2025](#); [Rambe, 2024](#)). Second, it details how IKS facilitates gendered empowerment, providing culturally-legitimised avenues for economic participation, as observed in other African contexts ([Fulgence, 2024](#); [Choongo et al., 2024](#)). Third, it problematises and contextualises the application of concepts like ‘wasta’ within a specific IKS framework, illustrating how such networks function as structured indigenous support systems rather than mere informal ties.

These insights carry important practical implications. Policymakers must develop regulatory environments that recognise and protect the intellectual property embedded in IKS, particularly in sectors like natural product processing ([Ekene et al., 2023](#); [Chaachouay & Zidane, 2024](#)). Support programmes should seek to strengthen, not replace, indigenous practices by facilitating access to complementary resources, as advocated within African development scholarship ([Adeola, 2023](#); [Mashau et al., 2024](#)).

The study acknowledges several limitations that direct future research. Its qualitative, exploratory design, while rich in depth, limits generalisability; longitudinal studies comparing the resilience of IKS-informed businesses are needed. The focus on specific sectors and regions within Egypt also necessitates further investigation in other contexts. Furthermore, critical questions remain regarding the intergenerational transmission of IKS amidst urbanisation and digital adoption ([Eseoghene Efebeh, 2025](#); [Onwuegbuzie et al., 2024](#)), and how digital platforms reconfigure indigenous knowledge-based commerce across Africa ([Gaurav, 2025](#); [Marozva & Magwedere, 2025](#)).

In conclusion, this research affirms that IKS are active, strategic resources underpinning resilient and community-embedded entrepreneurship among Egyptian women. By situating these findings within broader African scholarly dialogues, the study contributes to decolonising business scholarship, arguing for development paradigms that innovate from within rich, endogenous knowledge traditions ([Ojo Oloruntoba, 2025](#); [Pratap, 2022](#)).

ACKNOWLEDGEMENTS

The authors gratefully acknowledge the financial support provided by the British Academy’s Middle East & North Africa Research Programme (Award Ref: MENA2023-045) and the Egyptian Science & Technology Development Fund (STDF) under grant number 43217. This work was also supported by the Faculty of Commerce at Cairo University. We extend our sincere thanks to Dr Aya Hassan for her invaluable insights during the initial research design and to Professor Karim Farag for his constructive feedback on earlier drafts of the manuscript. The contributions of local business practitioners who shared their time and knowledge during the 2022-2023 fieldwork period are also deeply appreciated.

REFERENCES

- AbdelRahman, M.A.E. (2023). An overview of land degradation, desertification and sustainable land management using GIS and remote sensing applications. *RENDICONTI LINCEI* <https://doi.org/10.1007/s12210-023-01155-3>
- Adeola, O. (2023). Introduction to Casebook on Indigenous Business Practices in Africa – Volume II Trade, Production, and Financial Services. *Casebook of Indigenous Business Practices in Africa* <https://doi.org/10.1108/978-1-80455-762-420231002>
- Adeola, O. (2023). Advancing Africa's Indigenous Business Practices: Recommendations for Educators and Business Actors. *Casebook of Indigenous Business Practices in Africa* <https://doi.org/10.1108/978-1-80455-762-420231022>
- Aluko, H.A., Watson, A., Islam, N., Fernandes, F.A.P., Aluko, A.O., Ayertey, S., & Baig, M.M. (2025). Rethinking Business Practices: Harnessing Indigenous Knowledge Systems and Sustainable Strategies for Resilient Entrepreneurial Success. *Business Strategy and the Environment* <https://doi.org/10.1002/bse.70306>
- Chaachouay, N., & Zidane, L. (2024). Plant-Derived Natural Products: A Source for Drug Discovery and Development. *Drugs and Drug Candidates* <https://doi.org/10.3390/ddc3010011>
- Chakuzira, W., & Mkansi, M. (2025). Indigenous Business Supply Chain Alliance: A Kinship Perspective. *Palgrave Studies in Equity, Diversity, Inclusion, and Indigenization in Business* https://doi.org/10.1007/978-3-031-94410-9_2
- Choongo, P., Lesa, C.N., Taylor, T.K., & Masurel, E. (2024). Mind Your Business or Mining Business? Indigenous Entrepreneurship in the Copperbelt Province Zambia. *Palgrave Studies in Equity, Diversity, Inclusion, and Indigenization in Business* https://doi.org/10.1007/978-3-031-64924-0_7
- Diko, M. (2023). Advancing agriculture through Indigenous Knowledge Systems (IKS) in South African indigenous or black communities. *International Journal of Research in Business and Social Science* (2147- 4478) <https://doi.org/10.20525/ijrbs.v12i2.2333>
- Eijdenberg, E.L., Ostertag, F., Dana, L., & Onwuegbuzie, H. (2024). The Significance of Indigenous Entrepreneurship in Sub-Saharan Africa: An Introduction. *Palgrave Studies in Equity, Diversity, Inclusion, and Indigenization in Business* https://doi.org/10.1007/978-3-031-64924-0_1
- Ekene, A.K., Lee, K.S., Decide, M.T., & Thobejane, T.D. (2023). Placing Indigenous Knowledge at the Core of Production and Marketing of Medicinal Plant (*Mpesu*) in Zimbabwe and South Africa. *Casebook of Indigenous Business Practices in Africa* <https://doi.org/10.1108/978-1-80262-251-520231017>
- Eseoghene Efebeh, V. (2025). Youths' Perspective on Entrepreneurship in Indigenous Communities in Africa. *Indigenous Knowledge Systems and Youth Entrepreneurship* <https://doi.org/10.5040/9798881895068.ch-010>
- Fulgence, K. (2024). Entrepreneurial Motivation Among Small-Scale Business Entrepreneurs: A Case Study of Tanzania. *Palgrave Studies in Equity, Diversity, Inclusion, and Indigenization in Business* https://doi.org/10.1007/978-3-031-64924-0_3

- Gaurav, T.S. (2025). The Role of Indigenous Knowledge Systems in Preserving Cultural Identity. *The International Journal of Humanities, Social Sciences and Business Management* <https://doi.org/10.62896/ijhsbm.v1.i2.02>
- Majeed, M., & Basewe Kosiba, J.P. (2023). An Examination of Indigenous Business Incubators: A Case of Kente Weaving Industry in Ghana. *Casebook of Indigenous Business Practices in Africa* <https://doi.org/10.1108/978-1-80262-251-520231015>
- Marozva, G., & Magwedere, M.R. (2025). Indigenous Financial Knowledge Systems, Financial Inclusion, and Supply Chain Funding in SMMEs. *Palgrave Studies in Equity, Diversity, Inclusion, and Indigenization in Business* https://doi.org/10.1007/978-3-031-94410-9_6
- Mashau, P., Farisani, T., & Bello, A. (2024). A Focus on Cannabis as an Indigenous Entrepreneurial Activity in South Africa by the Indigenous Khoisan and Bantu. *Palgrave Studies in Equity, Diversity, Inclusion, and Indigenization in Business* https://doi.org/10.1007/978-3-031-64924-0_10
- Meru, A.K., Njoroge – Kinoti, M.W., & Matiri – Maisori, B. (2023). The Somali Business Orientation: Key Lessons and Recommendations for Africa From the Kenyan Somali Practice. *Casebook of Indigenous Business Practices in Africa* <https://doi.org/10.1108/978-1-80262-251-520231021>
- Ndi, C.L.A.E. (2022). Indigenous Knowledge and Poverty Alleviation in Africa: Experiences from Cameroon. *African Perspectives on Poverty, Indigenous Knowledge Systems, and Innovation* https://doi.org/10.1007/978-981-19-5856-4_10
- Nyoni, T., & Maimela, G. (2025). Digital content creation as a tool for safeguarding and promoting indigenous knowledge systems in South Africa. *International Journal of Research in Business and Social Science* (2147- 4478) <https://doi.org/10.20525/ijrbs.v14i8.4408>
- Ojo Oloruntoba, ,S., Moyo, ,I., & Zondo, L. (2025). Introduction. *Indigenous Knowledge Systems and Youth Entrepreneurship* <https://doi.org/10.5040/9798881895068.0004>
- Ojo Oloruntoba, S. (2025). Decolonizing Knowledge on Youth Employment and Entrepreneurship in Africa. *Indigenous Knowledge Systems and Youth Entrepreneurship* <https://doi.org/10.5040/9798881895068.ch-001>
- Onwuegbuzie, H.N., Mafimisebi, O.P., & Orighoyegha, E. (2024). Indigenous Knowledge and Entrepreneurship as a Strategy for Sustainable Development in Africa. *FIIB Business Review* <https://doi.org/10.1177/23197145241288403>
- Oukouomi Noutchie, S.C. (2025). Decolonizing education in Africa: Curriculum reform, language policy, and indigenous knowledge systems. *International Journal of Research in Business and Social Science* (2147- 4478) <https://doi.org/10.20525/ijrbs.v14i5.4255>
- Pratap, M. (2022). Integrating Local and Indigenous Knowledge for Climate Change Adaptation in Africa. *Palgrave Studies in Sustainable Business In Association with Future Earth* https://doi.org/10.1007/978-3-030-86803-1_18
- Rambe, P. (2024). Business Expansion Strategies on Indigenous Innovation Commercialisation of Small Indigene Firms: An Emerging Economy Perspective. *Palgrave Studies in Equity, Diversity, Inclusion, and Indigenization in Business* https://doi.org/10.1007/978-3-031-64924-0_15
- Sheta, A., Azim, N.A., & Adisa, I. (2023). Market Revival and Sustainability: Lessons for Business Actors From the Case of Kiliim Social Enterprise, Egypt. *Casebook of Indigenous Business Practices in Africa* <https://doi.org/10.1108/978-1-80262-251-520231012>

- Tshibalo, A.E., & Chitakira, M. (2025). Indigenous Salt Production System and Sustainability: A Case Study of Baleni Thermal Springs, South Africa. *Palgrave Studies in Equity, Diversity, Inclusion, and Indigenization in Business* https://doi.org/10.1007/978-3-031-94410-9_5
- Uzobo, E. (2025). Afrocentrism. *Indigenous Knowledge Systems and Youth Entrepreneurship* <https://doi.org/10.5040/9798881895068.ch-002>