
Examining the Phenomenon of Xenophobia as Experienced by African Immigrant Entrepreneurs in Johannesburg, South Africa: Intensifying the Spirit of ‘Ubuntu’

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ABSTRACT

South Africa is a rainbow nation composed of various racial groups from all facets of the earth. Nevertheless, xenophobia has become a major issue of social debate in South Africa and abroad. This is due to the most recent April 2015 xenophobic attacks on foreigners, especially African immigrant entrepreneurs residing in South Africa. This study explored on xenophobia as a serious challenge hampering African immigrant entrepreneurs in Johannesburg, South Africa. In this study literature on immigrant entrepreneurs, immigrant entrepreneurship, *ubuntu* and xenophobia was reviewed. An exploratory, qualitative approach was adopted using semi-structured in-depth interviews and focus groups.

Keywords: African immigrant entrepreneurs, Immigrant entrepreneurship, Xenophobia, *Ubuntu*, Johannesburg.

INTRODUCTION

In today’s post modern era, immigrant entrepreneurship is important because of the value it adds, the innovations it creates, the wealth it produces and the additional employment it creates. Moreover, there is general agreement that entrepreneurship builds strong economies, provides employment and presents choices, while generating more opportunities (Timmons & Spinelli, 2007; Co, Groenewald, Mitchell, Nayager, Van Zyl&Visser2006). Immigrant entrepreneurs contributes to employment creation, poverty alleviation and economic growth in their host countries (Fatoki 2014). Serrie (1998) argues that entrepreneurship is a strong tool for immigrants’ economic and social integration and is a means by which immigrants without education or technical skills can escape poverty. By acknowledging the role that immigrant entrepreneurs play in the economic development of their host nations, it may be argued that xenophobia is a critical challenge for African immigrant entrepreneurs. Xenophobia is defined in the Concise Oxford Dictionary as a “morbid dislike of foreigners” (Crush & Pendleton, 2007).

For the purpose of this research, the concept of xenophobia will relate to any hostility or negative attitude or behaviour shown towards African immigrant entrepreneurs. From a South African perspective, Landau and Jacobsen (2004) noted that the influx of tens of thousands of migrants and refugees from across the African continent is not only changing the country’s demography, but it is also having a visible effect on public attitudes and political rhetoric. The April 2015 xenophobic attacks on African immigrants in South Africa are an attestation to this and xenophobia is a buzz word which has brought South Africa to shame globally. These immigrants face police harassments, anti-foreigner violence and invisible discriminations in the labour markets on a daily basis (Landau & Jacobsen, 2004).

Presently, xenophobia is an area of study that has not received a lot of attention especially on the experiences and emotions of African immigrant entrepreneurs residing in metropolitan cities. This study is aimed at comprehensively understanding the experiences and emotions of Africa immigrant entrepreneurs; additionally this study will add a new dimension to the debate on xenophobia and a significant contribution to the limited body of available literature on the phenomenon of xenophobia as experienced by African immigrant entrepreneurs in the inner city of Johannesburg.

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As neighboring countries experienced political turmoil, more and more people crossed the borders in search of a better life and many refugees settled in and around the city of Johannesburg. Johannesburg is a city of hope and a promise of new beginnings for many immigrants. This study will aim to gather information that can be applied in the development of African immigrant entrepreneurs in Johannesburg, South Africa. Below is the geographical map of Johannesburg in South Africa.

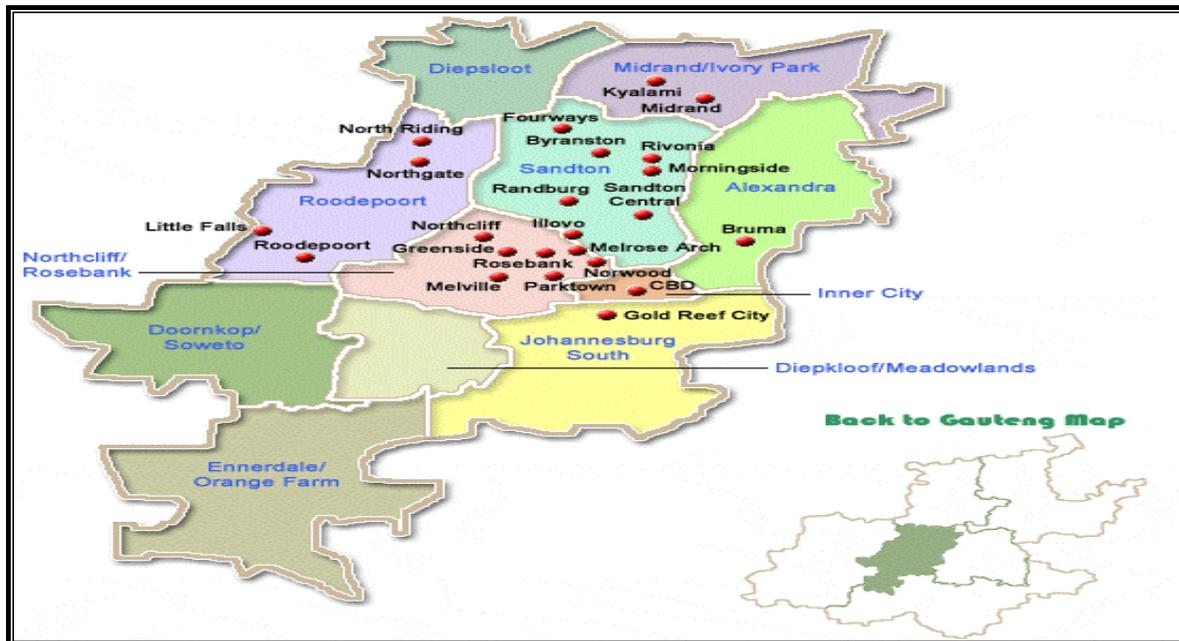


Figure 1.1. Map of Johannesburg

Source: <http://www.sleeping-out.co.za/Johannesburg-Map.asp>. Assessed date- 25 April 2015

Johannesburg has become the main destination for most African immigrant entrepreneurs from the Southern African region and the African continent. Johannesburg is one of six metropolitan cities in South Africa and has transformed from a mining centre and industrial city to a metropolitan centre and to financial and business services (Ahmed, 2010). The city of Johannesburg is also the largest economy of any metropolitan region in Sub-Saharan Africa (Tsoka & Mmako, 2014). According to Radebe (2013) the City of Johannesburg, consists of seven regions, namely, Diepsloot/ Midrand, Northcliff/ Randburg, Roodepoort, Greater Soweto, Sandton/Alexandra, Innercity and Ennerdale/ Orange Farm, making it geographically a widely scattered metropolitan municipality in South Africa. The end of apartheid presented the City of Johannesburg with an opportunity for restructuring itself from a divided apartheid city to a more inclusive city (Beall, Crankshaw & Parnell, 2000). The city displays specific features and has undergone significant changes and marketing labels to brand and reposition its image. This is in order to sell the city to tourists, potential investors and residents (Peyroux, 2008; Beavon, 2007). During the 19th century The City of Johannesburg used brands and labels such as “The Empire’s great gold centre” and the “financial and economic hub of Sun-Saharan Africa”. Johannesburg was then referred to as “little New York” and “Southern Africa’s transport hub and shopping centre” in the 20th century. The 21st century has seen Johannesburg labelled as a “world-class city” which was transformed to “Golden Heartbeat of Africa” and most recently “World-class African City” (Walsh, 2013).

Although the City of Johannesburg has been branded through different images and labels, it is a city of vast variety where there are extremes of poverty in some areas and other areas are driven by success and high-class. Johannesburg is a city of 3.2 million people (Statistics South Africa, 2004) with half of its households earning below a national minimum of R1 600 per month and with almost 20% of its inhabitants not accommodated in formal housing (City of Johannesburg, 2005). Johannesburg has been the focus of a wave of new immigrant movements and refugee flows, particularly from Sub-Saharan Africa (Landau, 2004). Among inner-city Johannesburg’s entrepreneurs are included large numbers from Francophone West Africa (especially Senegal, Mali

and Ivory Coast) as well as Botswana, Kenya, Somali Republic, Democratic Republic of Congo, Malawi and Zimbabwe (Peberdy and Rogerson, 2003). From the authors’ enlightenments it can be outlined that the Johannesburg is a densely populated industrialized area with a high potential for the development of immigrant entrepreneurship.

PROBLEM STATEMENT

Xenophobia is experienced throughout the world. Thus, it can be viewed as “deep dislike of foreigners” (McDonald and Jacobs, 2005). Based on McDonald and Jacobs (2005) definition, xenophobia exists within South Africa’s own population groups. New march (2002) argues that most immigrants struggle to find work in Johannesburg and the city is seen to have a high level of xenophobia. In spite of having educational qualifications and experience, finding work for immigrants is very difficult and they are grossly exploited. Frustrated in their goals of integrating into the host society, immigrants turn to entrepreneurship, sometimes targeting the protected niche in the ethnic enclaves (Salaff, 2002). Therefore, this motivates many of them into necessity-based entrepreneurship. Researchers and immigrants themselves say immigrants frequently become entrepreneurs because they have already taken big risks by moving thousands of miles from home (Thurm, 1999). As a result, they create employment for themselves and sometimes for unemployed South Africans. Xenophobia hampers the business operations of African immigrant entrepreneurs. The purpose of this study is to comprehensively understanding the experiences and emotions of Africa immigrant entrepreneur’s is Johannesburg, South Africa. The research questions addressed for this research study were as follows:

- **Research Question (1):** What are the experiences encountered by African Immigrant entrepreneurs with regards to xenophobia?
- **Research Question (2):** Is the government doing enough in terms of putting developmental programs in place in support of African Immigrant entrepreneurs affected by xenophobia?
- **Research Question (3):** To what extent does education and training would assist to overcome the challenge of xenophobia?

OBJECTIVES OF THE STUDY

The objective of this study is to achieve the following:

- To document xenophobic experiences of African Immigrant entrepreneurs in Johannesburg so that appropriate action may be taken to ameliorate their situation.
- To investigate the meaning of xenophobia in inner city Johannesburg by African immigrant entrepreneurs.
- To make recommendations to the Government of South Africa on what policies should be put forward to prevent xenophobia from happening again.

LITERATURE REVIEW

In order to present a well-rounded picture in relation with the title of the study, this study will review literature on what an immigrant entrepreneur is, what immigrant entrepreneurship is as well as elucidating the xenophobia challenge and the spirit of *Ubuntu* in Africa.

THEORETICAL EXPLANATIONS OF XENOPHOBIA

Wimmer’s Theory and the Economic Theory on Xenophobia

The Wimmer Theory on xenophobia and the Economic Theory are the underlying theories that will be utilised in this study to comprehensively understand the concept of xenophobia.

Wimmer (1997), used following theories to explain the causes of xenophobia: Firstly he refers to the Power Theory. Firstly According to Shindondola (2003:10), Wimmer argues that when people feel insecure in the face of threat, they will portray resentment and hatred. Hatred does not necessarily depend on real competition on the job market, but as long as the perceived threat is strong enough to induce resentment. According to him xenophobia stems from an ‘intense rivalry between migrants and locals’ (Wimmer 1997). Secondly, he referred to cultural-symbolic theory in which Wimmer holds that animosity towards the other is not as a result of economic competition between rival groups

but a product of political and value socialisation (Shindolala, 2003). The third approach is referred to as phenomenology. According to Wimmer (1997) deep-gripping crises occur after intensive phases of modernization and if the promises of a social welfare state can no longer be kept. According to this approach, xenophobia can be used as a way to reassure the national self and its boundaries and as an attempt to make sense of the world in a time of a crisis. Wimmer argued that ‘xenophobic views are not instrumental to a fight for scarce jobs and housing nor is it appropriate to interpret them as an outcome of a culture clash that is caused by migratory movements across countries and continents (Shindolala, 2003:10).

Soyombo (2008) uses the Economic Theory to explain causes of xenophobia and conditions under which it is likely to occur. The Economic theory (like Power Theory) attributes xenophobia to economic factors like poverty and unemployment where poor and unemployed people are more likely to engage in xenophobic practice compared to rich and employed people (Soyombo, 2008). The economic theory, on the other hand, traces xenophobia to economic factors like poverty and unemployment (Fungirai, 2015). The essence of this theory is that the poor, unemployed or economically crippled are more likely to be xenophobic than the employed and the elite and this resonates well with trends of xenophobic attacks in South Africa which has almost always been perpetrated by unemployed youth and the poverty stricken disgruntled citizenry (Fungirai, 2015). Singh (2013) criticism of this theory is that rich and employed people are also xenophobic and what is crucial to this theory is that in reality, it is the poor and unemployed that are more likely to engage in xenophobia which hold water in African countries.

Immigrant Entrepreneur

According to Aaltonen and Akola (2014), an immigrant entrepreneur is a person who has immigrated to a new country and started a business there. Chrysostome (2010) explains that immigrant entrepreneurs are immigrants who undertake entrepreneurial activities because they face obstacles that deny them access to the job market of the host country. Butler and Greene (1997) described “immigrant entrepreneurs” as individuals who recently arrived in the country and start a business for the purpose of economic survival. Meanwhile, other researcher has stated that an immigrant entrepreneur is a business owner, having foreign origin, who is involved into the act of economic innovation, organization creation and profit-seeking in the market sector (Vinogradov, 2008).

Immigrant Entrepreneurship

Tengeh, Ballard and Slabbert (2011) define immigrant entrepreneurship as entrepreneurial activities carried by immigrants just after arriving in their host country, either through personal initiative or social networks. According to Fatoki and Patswawairi (2012) and Dalhammar (2004) describes immigrant entrepreneurship as the process by which an immigrant establishes a business in a host country (or country of settlement) which is not the immigrant’s country of origin. Chrysostome (2010) argues the term immigrant entrepreneurship was a homogeneous concept that referred to one type of immigrant entrepreneur who establishes a business venture as the only way to survive in the host country, but today it is heterogeneous and refers to different types of immigrant entrepreneurs. Immigrant entrepreneurship associates the new arrivals with their co-ethnic community in their new country of residence (Chand &Ghorbani, 2011). From the authors’ elucidations of immigrant entrepreneurship it can be noted that immigrant entrepreneurship refers to personal commercial undertakings by immigrants as soon as they have arrived in a host country.

Xenophobia

Crush and Ramachandran (2009:5) explain that xenophobia is derived from the Greek words “xenos” and “phobos” which mean “strange or foreign” and “phobia” respectively. The term is typically used to describe a fear or dislike of foreigners or of people significantly different from oneself, usually in the context of visibly differentiated minorities (Shinsana, 2008). Crowther (1995) defines the concept of xenophobia as “an intense dislike or fear of strangers or people from other countries. It is more broadly defined in the Dictionary of Psychology (1978) as “a fear of strangers”. Khosa and Kalitani (2014) explains that Xenophobia is widespread in the townships, where immigrants are referred to as “*kwerekwere*” a disparaging word for African immigrant.

The following are some of the causes of xenophobia in South Africa.

1. Jealousy

According to Khosa and Kalatanyi (2014) Sylvanus Dixon, a community organizer from Sierra Leone, spoke to the BBC about the causes of xenophobia in his adopted homeland of South Africa. Dixon claimed that fear and jealousy related to employment and income were to blame. “*South Africans see foreigners with businesses and they don’t know how they got their money*”, he said. “*That’s where the jealousy is coming from. That’s when the fear becomes xenophobia*” A study conducted in a Port Elizabeth township revealed that jealousy was one of the main reasons for xenophobic violence there. In the Walmer Township, xenophobic violence usually takes place when attackers are jealous of the foreigners’ business success (Khosa & Kalatanyi, 2014).

2. ‘Stealing’ Women

In South Africa it is believed that xenophobic violence is as a result of foreigners who ‘steal’ women from the locals. Mnyaka (2003) explains that African immigrants have not only taken over the streets of South Africa but, it is alleged, its women as well. (Mnyaka: 2003:21) goes further to write that, Aliens can afford to spoil local girls with gifts and aliens do feel the need for acceptance and love.

3. Accepting Below Minimum Wages

Jureiden (in Nyamnjoh, 2006:2) mentions that, “In general, when ‘cheap’ foreign workers are readily available from countries desperate to alleviate unemployment and generate foreign currency, the dirty dangerous and difficult jobs become racialized as they are associated with foreign workers to such a degree that nationals of host countries refuse to undertake them despite high levels of poverty and unemployment.” In view of the above opinions, it seems as this is true to South Africa, as the immigrants are prepared to do any job regardless of its standing in society and without taking into account the financial returns.

4. ‘Stealing’ Jobs

One of the most repeated reasons given for xenophobic aggression in South Africa is that African immigrants supposedly ‘steal’ jobs meant for South African citizens. There are researches that have suggested that, a number of South Africa’s African foreigners are educated and possess good educational qualifications. Foreigners are therefore not stealing jobs but providing valuable service by filling in the huge voids in the country (Steinberg, 2010). Most Zimbabwean immigrants in South Africa are extraordinarily well educated (Nkosi, 2010; Steinberg, 2010). A report by Nkosi (2010) confirms that the Limpopo Province alone recruited a massive six hundred Mathematics, Science and Technology teachers from Zimbabwe because of the scarcity of such qualified educators in South Africa.

Effects of Xenophobia

According to Chimnga (2013) the effects of xenophobia include injury to people, loss of property, death, displacement of victims, loss of jobs, women being raped, political instability, violation of innocent people, children’s rights being abused, businesses being destroyed and the country’s image being tarnished.

Ubuntu

“I am because we are; and since we are, therefore, I am” — this is the familiar aphorism expressing a traditional African ethic known as *Ubuntu* (Mbiti, 1990). In South African, the origins of *Ubuntu* can be traced back to the traditional indigenous societies living in the Transkei and Ciskei regions and the word itself originates from the Nguni language family, which comprises of Zulu, Xhosa, Swati as well as Ndebele, four of the numerous South African languages (Poovan, 2005). *Ubuntu* is defined as the essence of being fully human, that is, African humanism, a philosophy, an ethic and as a worldview (Gade, 2011; Ngunjiri, 2010).

Battle (1996) asserts that the concept *Ubuntu* originates from the Xhosa expression, ‘*Umuntungumuntungabanyebantu*’ which means that each individual’s humanity is ideally expressed in relationship with others (Khomba, Vermaak and Gouws, 2011; Gade, 2011; Mabovula, 2011), a thesis that this paper rallies on *Ubuntu* consists of the prefix *Ubu-* and the stem *-ntu*, evoking the idea of being in general, thus *Ubu-ntu* is the fundamental ontological and epistemological category in the African thought of Bantu-speaking people (Ramose, 1999; Mabovula, 2011).

Oppenheim (2012) explains that the word *Ubuntu* comes from the Xhosa/Zulu culture, the community into which Nelson Mandela was born, and has been summarized in the phrase, “*Umuntungumuntungabantu*” in the Nguni language of Xhosa, Zulu, or Ndebele. The concept of this phrase can be translated to mean, “A person is a person through other persons,” or “I am because we are” (Oppenheim, 2012). Chaplin (2006) concurs with Mangaliso (2010) when he says *Ubuntu* is an African word for a universal concept that places the good of the community above self-interest.

Ubuntu refers to the communal responsibility of sustaining life; it refers to people and the collective respect for human dignity. “The cardinal spirit of *Ubuntu* is expressed in Xhosa, one of South Africa’s eleven official languages, as “*Umntungumntungabanyeabantu*” understood in English as “People are people through other people and I am human because I belong to the human community and I view and treat others accordingly” Mangaliso (2010). From the authors’ elucidations on the concept of *Ubuntu* it can be seen that having *Ubuntu* means striving to show respect to others and to be honest and trustworthy.

WHAT SHOULD BE DONE TO DO AWAY WITH XINOPHOBIA?

The following mitigation strategies can be taken into consideration as a way to alleviate the challenges of xenophobia.

Intensifying the Spirit and Theory of ‘Ubuntu’

The theory of ‘*Ubuntu*’ should be expanded and clearly understood by all South Africans as a way of alleviating the xenophobia challenge on African immigrant entrepreneurs in South Africa. Adjai and Lazaridis (2013) points out that in the new South Africa, human rights, democratic principles and notions such as *Ubuntu* have been defined narrowly for the benefit of South Africans only and have not been extended to include foreigners. Adjai (2010) asserts that in a struggle for access to the political, social and economic entitlements of the country, black South Africans have exercised their rights as citizens in very exclusionary terms and this has limited the operation of concepts such as *Ubuntu* and human rights, making it difficult to embrace a consciousness of belonging together. *Ubuntu* is also a Nguni term which expresses the interconnectedness amongst human beings and is a wonderfully described in the Xhosa proverb “*Umuntungumuntungabanyeabanutu*”, which means “I am because we are” or “a person is a person because of other people (Mbigi 1997). Although, *Ubuntu* is the common foundation of all African cultures and a consciousness of belonging together. The existence of xenophobia demonstrates an absence to tolerance other Africans (Adjai&Lazaridis 2013). Exercising the spirit of *Ubuntu* can therefore eradicate the occurrence of xenophobia.

Government Should Take Full Obligation on the Issue of Xenophobia

First of all, the South African government must fulfil its international obligation to all migrants as codified in the Immigration Act 2002 and the Refugee Act of 1998 (Adjai, 2010). In relation to the Refugee Act the South African government passed the Refugees Act No.135 of 1998 to: formally adhere to international principles and standards relating to refugees, to provide for the reception of asylum seekers into the country, to regulate applications for and recognition of refugee status and to provide for the rights and obligations flowing from such status (Adjai, 2010). Accounting to Shindondola(2002) the South African government need to carry out nationwide educational campaigns to raise awareness about the plight of foreigners, especially black foreigners in South Africa and to sensitize the South African people as a whole about the positive contribution foreigners are making to the country. It can be seen that it is imperative for the South African government to have public educational campaigns which can be held in various communities in order to sensitize the citizens on the effects of immigrant movements around the world on regional and local socio-economic dynamics. Another important matter which the Government should take into consideration is the *Batho Pele*. *Batho Pele* is a Sesotho phrase that translates as “people first” (Moran, 2002). Since the *Batho Pele* is about putting people first. Adjai (2010) postulate that the *Batho Pele* principles should no longer state a better life for all South Africans but a better life for all living in South Africa. The author’s suggestion should be taken into consideration as it will include all African immigrant entrepreneurs residing in the Republic of South Africa.

African Immigrant entrepreneurs have taken huge risks in leaving their home countries for South Africa, for whatever their reasons and their level of commitment towards entrepreneurship is

extremely high as it is their only option to survive in their host country. Therefore, Khosa (2014) suggest that the Department of Home Affairs should work with the DTI regarding issuing of permits and these two government departments could develop a programme solely for immigrant entrepreneurs, to include granting of business permits and other permits issued by the Home Affairs, financial assistance, and coaching to legal (registered) immigrant-owned businesses that have created sustainable jobs for locals; thereafter, start-up funding could also be considered. Kalitanyi and Visser (2010) have proven that immigrant entrepreneurs provide employment for locals. The DTI should support SMMEs operated by immigrant entrepreneurs as part of the strategy to combat the high unemployment rate and crime in South Africa (Khosa, 2014).

Furthermore, the government must eliminate the climate of impunity that makes foreign nationals appear to be unequal before the law and it must work harder to promote sustainable opportunities for integration and that the Rainbow Nation belongs to all who live in it (Mafukata, 2015). By so doing, stereotypes about foreign nationals would be soothed and ameliorated therefore promoting networks of social cooperation to the advancement of the country (Mafukata, 2015).

Upgrading of Entrepreneurial Skills: African Immigrant Entrepreneurs Partnering with Local Entrepreneurs

Wickham (1998) defines skills as knowledge, which is demonstrated by action which is an ability to perform in a certain way. Synonymous with skills are the words such as competencies and abilities. Gwanga (2011) is of the view that South Africans need the expertise that the immigrants have and systems must be put in place to attract the most skilled immigrants to come, as they will contribute positively to the development of the country. Nasser (1984) contend that there is a growing need to develop people and their skills. Khoza and Kalitanyi(2014) points out that a partnership between locals and African foreign entrepreneurs can be a symbiotic relationship as both parties would benefit. African foreigner entrepreneurs transfer entrepreneurial skills to locals (Kalitanyi 2007), therefore locals would benefit from the partnership. According to Khoza and Kalitanyi (2014), African foreigner entrepreneurs would enjoy the following benefits from the partnership:

- Reduced crime
- Reduced xenophobic attacks
- Reduced operating costs
- Access to government grants
- Support as DTI agencies require locals to be shareholders for funding applications to be considered.

METHODOLOGY

This study employed a qualitative research methodology to examine the xenophobic attacks experienced by foreigners in the Gauteng province. Furthermore, field researches investigated the views and opinions of entrepreneurs directly and indirectly by means of interviews and observations. There is also some findings from literature(Palmer and Quinn, 2003). The study adopted data triangulation approach. Data triangulation refers to the use of multiple sources of data. Multiple and independent sources of evidence, including observations, interviews and document exploitation (Yin, 1994). In this study observations and document exploitation were used to corroborate the interview data and by so doing, developed convergent lines of inquiry. The researcher interviewed fifteen (15) entrepreneurs in the Gauteng province and whose businesses are registered according to the laws and regulations of South Africa.

Convenience sampling method was used to select the respondents. The respondents were chosen for the purpose of providing inside information about what they feel and what can be done considering the xenophobic attacks in South Africa. The researchers managed to conduct the interviews while at the same time recording the interviews and taking short notes for future coding.

The general observation was that each interview would trigger the necessity for another interview as the themes began to unfold. The convergent in-depth interviewing used in this study allowed the researcher to develop, clarify, verify and refine the core issues of the interview protocol. During the

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early stages, the content of the interview was unstructured and flexible in order to allow the interviewees to communicate freely their experiences and considered views concerning the challenges they are facing. The process used in the interview became more structured as the interviewer converged in specific issues of the research problem and sought further clarifications on certain issues. Five more informal conversations were done. During the informal conversations, field notes were also taken and memos developed thereafter. Unlike in quantitative research, qualitative research views literature review as an ongoing process and serve as a source of data (Glaser & Strauss, 1967; Goldkuhl & Cronholm, 2003).

Finally, the researcher had an opportunity to observe employees who work in different entrepreneurial activities like food processing, garment making, furniture manufacturing and import and export of goods. Again memos were developed from the notes taken and used to augment the data collected by means of interviews, informal conversations and documented material. Data collection and analysis were simultaneous. Analyzing data involved categorizing and triangulating the evidence from the multiple perspectives. Based on the field notes, problems were identified and the solutions were deduced.

Focus Group

The study conducted a focus group of 8 entrepreneurs consisting of 4 men and 4 women. Focus group is a form of quantitative research in which a group of people are asked questions about their opinions, perceptions, beliefs and attitudes towards a product, service, concept or idea (Bradley, 2007; Wilson, 2010). Bryman (2004) and Cooper and Schindler (2011) defined a focus group as an interview conducted by a trained interviewer among a small group of respondents. Questions are asked in an interactive group setting where participants are free to give views from any aspect and talk with each other. Focus group allows interviewers to study people in a more natural conversation pattern than typically occurring in a one to one interview. Fairly low cost compared to surveys, as one gets results relatively quickly and increase the sample size of a report by talking to several people at once. However there is the disadvantage of observer dependency raising questions of validity unless the interviewing of the focus group is repeated several times (Zikmund, Babin, Carr & Griffin, 2010).

The results of the interviews and focus group shows that foreigners are living in fear in South Africa. They feel one day they might end up dead or their businesses destroyed. The result shows that there is need to have the spirit of *Ubuntu* among Africans and these Xenophobic attacks are not only prevalent in South Africa but in every African country like Zimbabwe and Malawi though here the magnitude is high because foreigners are so many. Having a spirit of *Ubuntu* is the only way because it starts with a change of oneself in beliefs and values. Change from within produces greater and effective results.

RECOMMENDATIONS

There is need to instil a spirit of *ubuntu* in the Gauteng province. A lot needs to be done to have efficient and effective education which results in global competitiveness, also corporate entrepreneurship and avoiding Xenophobic attacks. Universities alone cannot do the change on their own in terms of educating the negative effects of xenophobia, it requires participatory approach from all angles. This will make the transformation efficient and effective. It results in no criticism from other sectors of society because everyone will have been given room to participate. Though a participatory approach is so laborious and takes too much time it's really necessary to have the transformation in institutions of higher learning and building the image of South Africa (Radebe 2013). So a lot needs to be done in changing teaching practices and also deep engrained beliefs and values.

IMPLICATIONS OF THE STUDY

The current study is an attempt to undertake a research in an often most neglected context but yet an important sector of the South African businesses. Therefore, the findings of this empirical study are expected to have to provide fruitful implications across all stakeholders in South Africa's institutions to put more emphasis on eradication of xenophobic tendencies and punish severely those who are involved in Xenophobia. Xenophobia tarnishes the image of the country locally and internationally.

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All people need to be involved in decision making including the foreigners and locals for efficacy to be realised. This study therefore submits that education and awareness against xenophobia and its implications is necessary not only in South Africa but the whole Africa. Formulation of policies is needed as a matter of urgency to protect foreign students and workers especially in institutions of higher learning where most students and staff are foreigners that will lead to institutions of higher learning enjoyable places to work for and for students to enjoy learning. Spirit of *Ubuntu* should be encouraged at all costs for peace to prevail in the South Africa and the whole of Africa.

LIMITATIONS AND FUTURE RESEARCH

In spite of the contribution of this study, it has its limitations which provide avenues for future researches. First and most significantly, the present research is conducted from the foreign entrepreneurs in Gauteng province who have been affected by Xenophobia or experience Xenophobic tendencies. Perhaps if data collection is expanded to include other provinces and also the locals involvement findings might be more insightful. Future studies should therefore consider this recommended research direction. There is also the problem of common method bias because qualitative research was purely used in this study. It was going to be more robust if the study included both qualitative and quantitative methods. All in all, these suggested future avenues of study stand to immensely contribute new knowledge to the existing body of xenophobic literature, a context that happens to be less researched by some researchers in Africa because it's more sensitive issue.

CONCLUSION

Xenophobia has become a common issue in South Africa and more stringent measures should be put in place for peace to prevail. Government should take a critical stance to punish severely those involved in xenophobia as this is against humanity, against the spirit of *Ubuntu* and tarnishes the images of the country. We are all the same in the eyes of the Lord so we should treat each other with respect and dignity.

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