
Xenophobia and Human Rights: Strengthening the Spirit of “Ubuntu” Globally

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ABSTRACT

Xenophobia is an area of research that has not received a lot of attention especially on the experiences and emotions of African immigrant entrepreneurs residing in metropolitan cities, Gauteng province in particular. This research 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. An exploratory, qualitative approach was adopted using semi-structured in-depth interviews and a focus group. Therefore, the findings of this empirical study are expected to have to provide fruitful implications across all stakeholders in South Africa’s institutions and institutions worldwide to put more emphasis on eradication of xenophobic tendencies through human rights preaching and punishing severely those who are involved in xenophobia. This research therefore submits that education, fighting for human rights and awareness against xenophobia and its implications is necessary not only in South Africa but the whole world. Spirit of Ubuntu should be encouraged at all costs for peace to prevail in the South African environment and globally.

Keywords: Entrepreneurship, Johannesburg, Xenophobia, Human Rights, Ubuntu

INTRODUCTION

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 research explored on xenophobia as a serious challenge hampering African immigrant entrepreneurs in Johannesburg, South Africa. 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 & Visser, 2006). Immigrant entrepreneurs contributes to employment creation, poverty alleviation and economic growth in their host countries (Nkosi, 2010). Sallaff (2002) 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). This paper will focus on South Africa as an example where xenophobia is rampant but it is important to note that xenophobia is common worldwide though in other countries like Zimbabwe, United States of America and Britain its effects is minimal.

PROBLEM STATEMENT

Xenophobia is experienced throughout the world. Thus, it can be viewed as “deep dislike of foreigners” (Landau & Jacobsen, 2004). Based on Landau and Jacobsen (2004) definition, xenophobia exists within South Africa’s own population groups and is against human rights principles. Newmarch (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 research is to comprehensively understand the experiences and emotions of Africa immigrant entrepreneurs in Johannesburg, South Africa.

Research Questions

The research questions addressed for this research study are as follows:

- **Research Question (1):** Why is xenophobia so detrimental to the development of any country, South Africa in particular?
- **Research Question (2):** Is the government doing enough in terms of strengthening the spirit of *ubuntu*?
- **Research Question (3):** To what extent does human rights assist in protecting immigrants from 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 if Human Rights in South Africa is helping in eradicating xenophobia.
- To make recommendations to the Government of South Africa on what policies should be put forward to prevent xenophobia from happening again with the aid of the spirit of *ubuntu*.

LITERATURE REVIEW

In order to present a well-rounded picture in relation with the title of the research, this paper 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).

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.

Johannesburg

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.

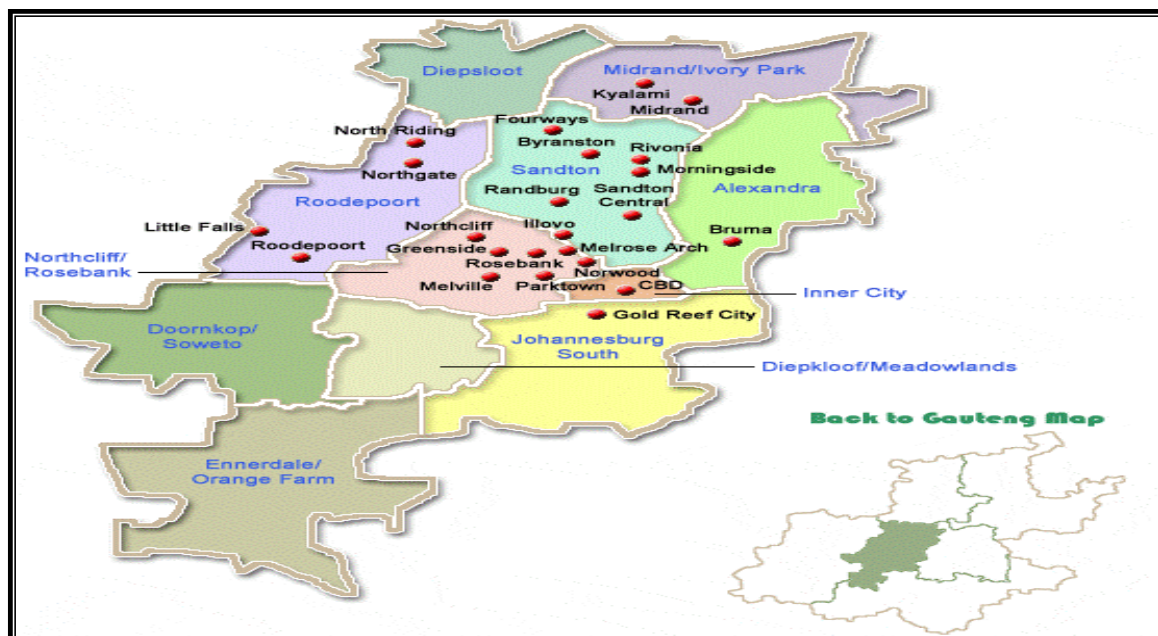


Figure1.1. Map of Johannesburg

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. 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 (Beavon, 2007,

Peyroux, 2008). 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. 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 & 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.

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 researchers have 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, Chrysostome, 2010).

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 causes of xenophobia in South Africa include jealousy, stealing South African women, accepting below minimum wages and stealing jobs.

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.

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“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).

‘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”.

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.

‘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 Chimbga (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 culture, 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).

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, “*Umuntu ngumuntu ngabantu*” 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 “*Umntu ngumntu ngabanye abantu*” 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.

Human Rights

Human rights are also called natural rights. Since the adoption of the United Nations Universal Declaration of Human Rights (UDHR) in 1948, the rhetoric human rights has become almost universal and has been elevated to political correctness where the denial of them taints the innocent philosophical skeptic (Knowes, 2003:133). In actual sense the extent of global human rights violations has gradually begun to cast doubts as to whether the rhetoric of human rights remains simply an empty and abstract moral ideology (Keet, 2009, 2010).

Zembylas and Bozalek (2014) sees human rights as social and historical constructions created within a particular order and its power relations. On the other hand, Foucault (2014:266) defined human rights as the “rights of the governed”. In practice human rights are part of a long honourable tradition of dissent resistance and rebellion against the oppression of power and the injustice of law (Douzinas, 2007:13). The human in human rights is a floating signifier and human rights is a thin underdetermined concept (Douzinas, 2007:8). Most people support human rights that are based on basic values, such as respect for human life and human dignity. The Bill of Rights in South African constitution contains the human rights that will be protected in South Africa. Chapter 2 of the constitution contains the Bill of Rights which include the right to life, the right to be equal before the law and freedom of movement and residence (Chaplain, 2006). For example, on the right to be equal before the law your duty is to respect other people even if they are different to you and to accept that they are equal to you. The State’s duty is to make laws apply equally to everyone regardless of their race, colour and gender. According to Mangaliso (2010) the Bill of Rights guarantees our rights and says we can defend our rights in court. This will go a long way towards creating a human rights culture. But building a human rights culture depends mostly on the attitudes of individuals and the respect and tolerance that they show towards other people (Gade, 2011). So tolerance means to show respect towards other people, to use negotiation when there is a problem between two or more people, to be patient with each other, to be a good listener, to be slow to get angry when someone has a different perspective or opinion (Chrystome, 2010).

Du Plessis (2000:387) adds that two justices, Mokgoro and Madala went further than this and solemnised a marriage of Western and African human rights values with reference to *Ubuntu*. Here human rights and Ubuntu are linked together as working telephone wires that work hand in hand. Brown (2004) and Du Plessis (2000) are clearly uncomfortable with the persistent tendency to treat human rights as purely moral and thereby de-politicise them. Du Plessis (2000) dislikes the way in which the constitutional court adopts an a-political denying the fact that they in fact interfering politically and consequently result in the sense of actual distribution of power. Du Toit (2014) agrees with Ignatieff (2001) in that human rights are used as instruments to stop unmerited suffering, gross physical cruelty, torture, beatings, killings, rape and assault. This same sentiments happened here in South Africa in April this year in which foreign black residents were killed and assaulted, cries for human rights were heard locally and internationally.

WHAT SHOULD BE DONE TO DO AWAY WITH XENOPHOBIA?

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

Intensifying the Spirit of ‘*Ubuntu*’

The spirit 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. Gade (2011) 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. Although, *Ubuntu* is the common foundation of all African cultures and a consciousness of belonging together. The existence of xenophobia demonstrates an absence of tolerance to other Africans (Ngunjiri, 2010). 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). 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.

Upgrading of Entrepreneurial Skills

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.

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 (Bradley, 2007). 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 (Wilson 2010). The researcher used convenience sampling which is a non-probability sampling technique to select the respondents. The researcher interviewed fifteen (15) entrepreneurs in the Gauteng province, whose businesses are registered according to the laws and regulations of South Africa. The samples were five from Roodepoort, five from Vanderbijlpark and five from Vereening.

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 researcher managed to conduct the interviews while at the same time recording the interviews and taking short notes for future coding. 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. The researcher observed that foreigners work in fear in xenophobic attacks to the point of putting someone at the door to check what is happening in the surrounding environment. 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 in Vanderbijlpark only. 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. 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 results 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.

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 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 both locally and internationally. South Africa has to put stringent measures to put a stop to xenophobia since the media will use it to destroy its image. A lot of businesses in South Africa are foreign owned so eradicating xenophobia would mean an economic boom and rising of the Gross Domestic Product (GDP). Foreigners would enjoy working and establishing their businesses without fear and this would benefit not only the foreigners but also locals because most of the people employed in these businesses are locals who understand the culture and speak the local language. Other countries can also learn from this since each and every country has foreigners with businesses and the foreigners need to be treated with respect and love because they are very beneficial to the countries where they establish their businesses economically and socially.

All people need to be involved in decision making including the foreigners and locals for efficacy to be realised. They need to sit down and talk and reach an agreement. Maybe there is something wrong that the foreigners are doing to the locals to spark xenophobia, this needs to be rectified by top officials including the President of South Africa to put a stop to xenophobia. A country that has a lot of diversity is good in production and economic growth than a country that is against diversity. South Africa is a rainbow country and it's good for economic, social, political and societal growth.

This study therefore submits that education and awareness against xenophobia and its implications is necessary not only in South Africa but the whole of the world. 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. Most institutions in South Africa have demonstrated and campaigned against xenophobia to protect their foreign students and staff especially Vaal University of Technology. Vaal University of Technology has foreign students and lectures from all over the world which include France, Gabon, Cameroon, Zimbabwe, Angola and Botswana. Spirit of *Ubuntu* should be encouraged at all costs for peace to prevail in the South Africa and the whole of Africa. God created us in his own image in a fearfully and immaculate manner. We have the same God which means as human beings the blood is just the same. Human rights principles should be implemented and put in action worldwide. Human rights should not be discarded because it is still ethical to protect human beings, as well as some effective power in human rights that could be strengthened and offer viable social and political alternatives if clearer accounts of human rights are offered which protects people from fatal circumstances.

LIMITATIONS AND FUTURE RESEARCH

In spite of the contribution of this study, it has its limitations which provide avenues for future researchers. First and most significantly, the present research is conducted from the foreign entrepreneurs in Gauteng province only who have been affected by xenophobia or experienced xenophobic tendencies. Perhaps if data collection is expanded to include other provinces like, the Eastern Cape, Free State, KwaZulu-Natal, Limpopo, Mpumalanga, Northern Cape and North West, the results could have been different or more robust. Also the locals' should have been involved to hear and evaluate on what they say about xenophobic attacks, their involvement in the findings might be more insightful and very educative. 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. The study was done in South Africa only but doing the research in other African countries or even developed countries like Britain and United States of American could be so interesting and different results obtained could added new contributions in research. There is also need to constantly re-examine whether current interpretations of human rights are really what we want them to be in order to prevent and correct human suffering, misery and wrongs. 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 a more sensitive issue.

CONCLUSION

In Africa and even developed countries, xenophobia has become an issue though it's mainly visible in South Africa because it has many immigrants from all over Africa and other continents like Asia. Strong measures should be put in place for peace to prevail because it's damaging the international and local image of South Africa. Xenophobia is against humanity, against the spirit of *Ubuntu* and tarnishes the image of the country. God created us the same in his own image so we should treat each other with respect and dignity not killing each other unnecessarily.

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