THE ENTREPRENEURIAL LIVED EXPERIENCE OF BLACK AFRICAN ENTREPRENEURS IN THE UK

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Abstract

The development of ethnic entrepreneurship in scholarly and entrepreneurial activity has seen growing importance both in developing and developed countries in recent years. In this new area of study, ethnic entrepreneurship has been labelled as the 'engine of growth' as all entrepreneurs have brought an enormous positive contribution to both economic and social development where this has happened. The importance of entrepreneurship to any nation's economic growth can be evidenced by the various support mechanism and policy initiatives by various governments of nations. Therefore, this thesis focuses on the entrepreneurial lived experience of black African entrepreneurs in the UK.

Reviewing previous literature on entrepreneurship, particularly from the ethnic entrepreneurship perspective, there are indications that the research within the ethnic entrepreneurship discipline is underdeveloped. Thus, the research chosen topic for this study falls within the focus of entrepreneurial opportunity within ethnic enclaves. These same pieces of literature suggest that the black African entrepreneurship concept has not been prominent in the UK and has not been adequately investigated.

The objectives of this research, therefore, are firstly to critically review the relevant literature relating to black African entrepreneurialism, secondly, to explore the factors influencing entrepreneurial drives among black African entrepreneurs, the impact of labour market opportunity, the available institutional support system, and how they identify entrepreneurial opportunity in the UK with a focus on gaining a deeper understanding of their entrepreneurial lived experience to develop a conceptual framework.

The research is based on qualitative investigation, the author adopted semi-structured interviews to gain a deeper understanding of the study's aim. Data was also collected through semi-structured in-depth interviews and questionnaires to investigate the entrepreneurial lived experience of black African entrepreneurs. Participants for this study were selected through purposive sampling and accessed using snowball sampling. The selection of participants was based on specific criteria. The data were analysed using thematic analysis to classify the influencing factors meaningfully. This explorative study is both inductive and deductive in nature. The study adds to the literature by discovering the specific factors responsible for enduring entrepreneurial sustainability within the community of black African entrepreneurs. The findings of this study offer fresh insight and value to academics, practitioners, as well as to policymakers and have opened several research areas for entrepreneurship development in business start-ups. Thus, the findings provide an essential baseline for future qualitative studies focusing on the environmental opportunities the UK offers.

The findings also suggest that the factors influencing entrepreneurial opportunity among black Africans in the UK differ from the in-depth literature linked to other ethnic enclaves. The different background of the interviewees has added value to the findings by providing contending

perspectives to the research. This study has advanced understanding of black African ethnic entrepreneurial opportunity identification in a developed country like the UK, and identification of entrepreneurial opportunity among black African entrepreneurs.

This research contributes to knowledge within the field of black African entrepreneurship by offering a strategy conceptualisation of black African entrepreneurial lived experience in the UK to create interest in the field. Another contribution is that the nature of this research is the first of its kind to be carried out in the UK. Studies from other ethnic enclaves have been done while none from the West African region. Lastly, this research has established that if black African businesses are given the support they deserved in the UK, they can play a significant role in economic success.

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DECLARATION

I declare that the research contained in this thesis, unless otherwise formally indicated within the text, is the original work of the author. The thesis has not been previously submitted to this or any other university for a degree, and does not incorporate any material already submitted for a degree.

Signed: Joseph Day Shuaibu

Dated: March 2024.

Chapter One

1.0 Introduction

The importance of ethnic entrepreneurship in the United Kingdom has been emphasised by Martins, (1998. p.46); Esheme (2003, p.21); Storey (2012, p.53); Tidd (2011) and others. Further support for this stance is provided by Jane (2013, p.48) arguing ethnic entrepreneurship offers a possible robust global sustainable economic outlook where it exists. Additional support in alignment with other authors; is posited by Bernice (2018, p.16) stating that the economic option and growth capacity of a state depends on all forms of entrepreneurship, entrepreneurship that creates employment opportunities for economic engagement, improved better standards of living, chances of upward mobility, bridge-building across social networks, local community cohesion and integration, reduction of social tension, crimes, and societal disconnection.

Despite the important role played by all ethnic entrepreneurs in the United Kingdom, little is known about their impacts and entrepreneurial lived experience in the country and how their businesses are sustained. Thus, Gideon (1997) claimed that it will be difficult to understand the impact of black African entrepreneurial activities on the United Kingdom's political and cultural landscape, wealth and value creation if their business activities are unknown and undocumented. Though, in principle, Nwankwo (2005) and Ekwulugo (2006) have made a tremendous effort toward understanding their behavioural concept and how this has affected their performance in general. The researcher's interest in this field of study is borne on the fact that no one has looked at black African entrepreneurial lived experience in the UK, and this study remained the first research work that discusses their experiences in terms of business operations.

The research explores second-generation West African black entrepreneurs originating from Ghana, Sierra Leone, Gambia, Mali, Côte d'Ivoire, Senegal, Guinea, Togo and Liberia living in the United Kingdom forming a part of the 3 per cent of the total population size of black British or Afro-Caribbean in the UK (ONS, 2016). They are referred to as 'black Africans' in this study. This region of Africa (black African countries) is incredibly varied, both in size and economic history, with similar cultural diversity (Olamosu et al., 2015). The reason for the choice of the above-selected businesses from these countries shows their visibility more in business than the other African countries. In the researcher's view, and in terms of boundary, this historical landmark of West Africa remained unmistakable evidence that the region can develop into a regional bloc of 'Africa Tigers' if natural opportunities are taken.

Second generational migrants of the black African community began to increase in size in the 1980s and later became the African Diaspora. The African Diaspora community first appeared in Britain during the Roman period (12th century); some studies suggest that black Africans have been on UK soil before the English dweller Kukah (2012) posited. This appears, in some ways, the beginning of the historical (enslaved people's migration) and continental African Diaspora and its community of entrepreneurs today (Martins, 1998, p.52), though, little is known about them until the sixteenth century. It can be stated with confidence that by the end of the 19th century, more than a million African migrants were living in Britain (Lucile, 2005). This figure indicates that a lot has changed within these periods. Llewellyn (2014, p.7) posited that the continental African Diaspora generation resulted from the complicated process of decolonisation; during the late-colonial period and early post-independence. In the 50s, Europe witnessed an increase in the migration of Africans, creating the conditions for the settlement of a long-standing active African Diaspora in both dispensations. Historically, the first migration of Africans to Europe comprises the first wave of forced Africans, which began during the Transatlantic Slave Trade (16th-19th centuries). They constitute the first generation of Africans in Britain as far as academic research is concerned (Esheme, 2003). They have remained the group that must work to secure their family through keeping culture and traditions while aiming to take advantage of the opportunities the UK environment presents (Waldinger,1999). The slave population remained as the migration that paved the way for the first African community constituted outside African soil and by extension Historical Africa Diaspora (Gilroy et al., 2007). Today, the Continental African Diaspora is one of the most active communities of citizens outside of their countries. The African Diaspora's worldwide population stands at about 1.4 billion individuals spread across the Caribbean Islands, the Americas, Europe, and Asia (World Bank Statistics, 2014).

It is worth noting that in the developed countries where diaspora and migration have taken place, businesses run by persons from minority ethnic groups have always been present, and literature has discussed their influence on entrepreneurship in context (Alberts et al., 2017). The author believes that black African ethnic entrepreneurship in the UK is a concrete path to positive social change that may improve living conditions, and restructure UK business ecosystems if it is properly focused, and when considering the enormous economic and social challenges, it is ambitious to say that these emerging needs can be transformed into opportunities for black African ethnic minorities.

The choice of second-generation black Africans for the study is aimed to help to understand their entrepreneurial experience through institutional policies, social learning, and economic engagement. How, in effect, these key elements (institutional policies, social learning, and economic engagement) have marshalled their entrepreneurial behaviour toward entrepreneurship practices?

The thesis seeks to address these research gaps and contributes by examining the entrepreneurial lived experience of black Africans in the UK on the bases of their business start-up decision, survival, sustainability and conceptual mapping of various stances through participation in in-depth interviewing methodologies.

In considering the theoretical input to this study, adopting institutional and social learning theories to gain access to the study was presumed by the author to create a sense of order, organisation, and definition for the thesis conceptually. Institutional theory has struggled to explain the action and agency inherent in entrepreneurship (Sine & David, 2010). As North (1990) observed, institutions govern individual behaviour and, together with social and cultural elements, determined behaviour and then shape character (Anggadwita, Ramadani, & Ratten, 2017). In support, Aldrich & Cliff (2003); Williams et al., (2013) have shown that entrepreneurship is inextricably linked to institutions, social networks, ethnic culture, and more importantly, family traditions. The effect of institutions on entrepreneurship in any state is enormous, and institutional behaviour defines the altitude of economic progression and entrepreneurship practice.

Social learning theories have been reviewed to enrich the research, social learning theories explain human behaviour concerning continuous reciprocal interaction between cognitive, behavioural, and environmental influences, as Bandura (1977) posited also that people learn from one another via observation, imitation, and modelling. Anggadwita, Ramadani & Ratten (2017) noted that sociocultural systems generate an intangible element that may affect a person's behaviour, relationships, perceptions, ways of life and survival. This is common with Asian entrepreneurs, who (mostly) acquire knowledge on the job. These theories provide alignment for research thinking.

The reviewed literature noted various historical circumstances which have increased black Africa's presence over the years. Firstly, a considerable migration flow from former colonies has led to their massive visibility in Western nations. Secondly, the thirty years of economic restructuring with the essential changes in the labour market and a shift from employment in large businesses to self-employment in small ones have made their presence more visible (Bate et al., 2002), though these trends have hit certain immigrant groups much harder than

indigenous populations (Barrett et al., 1996). Thirdly, the opportunity structure for ethnic businesses has become more favourable as advanced countries changing industrial outlook has led to a resurgence of ethnic businesses (Blaschke et al., 1990).

Considering these changing historical circumstances, black Africans have settled well in major areas such as Brixton, Manchester, Liverpool, Newcastle, and South East London, though 'settled well' still leaves the discrimination they suffered and continue to suffer from the hangover of the past and the discrimination among themselves (Gilroy et al., 2007). Society has made an intense effort toward acceptance of all colours, but several scholars do not know how much this effort has yielded in real terms, which remains today's illusion. There is also the general outlook of entrepreneurial exercise among Asians and others due to the deregulation and liberalisation of the UK economic policy, which created a broader market for accommodation (Rob, 1999, p.57).

Black African entrepreneurialism in the UK has remained one of the most dynamic areas of academic inquiry over the last three decades (Storey, 2012). Moreover, this points to an increasing curiosity to understand and interpret this field from the start-up decision to business survival; within this age of such intense investigations, some minority businesses have received much scholarly attention they deserved in the UK, as Strüder (2003) noted. This intense interest is that entrepreneurship has remained one of the engines of economic growth and prosperity in a country (Cornwall, 1998; Roundy, 2013). The entrepreneur remained the vector of change since it fulfils a certain number of functions (Vries, 1977); among these functions is the obligation to 'undertake', recognise and create opportunities through innovation and creativity (Dees, 1998; Kings & Roberts, 1987).

This opportunity indicates the displacement of resources from places with low productivity to qualified areas with high productivity (Kirzner, 1979). Thus, whatever the role and the place of the entrepreneur, entrepreneurship is a catalyst of economic and social growth for the states which aspire to the emergence for the simple reason that they can influence the economic atmosphere, upset the business climate, and sharpen wealth (Weerawardena & Mort, 2006; Atjonen, 2017).

Joan (2016) noted that, across the globe, several governments are becoming increasingly interested in entrepreneurship by considering it as a revolution which thus responds to the problems of society that are sometimes considered complex; the need for economic independence has engaged the attention of ethnic African people in the UK. This need has, over the years, brought their entrepreneurial skill into the limelight. They understood that entrepreneurship remains an economic force and a core element in the development efforts of

an individual and the nation. For this reason, comparative advantage among individuals has dynamically moved towards increasing competitive and qualitative entrepreneurial advancement. Despite the emotionally multiplying socio-political and economic challenges in the modern world, ethnic minorities exhibit overwhelming entrepreneurial strides (Nwankwo, Akunuri, & Madichie, 2010). They (ethnic people) view entrepreneurship as self-employment, which relies on continuously identifying, evaluating, and taking advantage of business opportunities, and initiating sustainable action to ensure success. Indeed, every entrepreneurial endeavour is also a veritable answer to the questions elicited from their experiences in their extraordinary world or lived experiences. It is also understood as a search for profit based on innovation, creativity, and efficient utilisation of resources in a consistent ethnic-cultural pattern, filled with vision and focus, enthusiasm and result-driven.

The African-British population are of similar cultural identities with different business orientation; however, research that illuminates black African entrepreneurialism processes are few as most of their businesses have remained undocumented in Britain compared to the United States, Canada, and other developed economies (Lyon et al., 2007; Jones et al., 2012), and their entrepreneurial lived experience has remained insufficiently focused and problematic, as only a little information is available for reference. This imposes difficulty in understanding their entrepreneurial impact/dynamics on the British political and cultural landscape, wealth, and value creation. Few pieces of literature discuss similar studies, the studies of Somali entrepreneurship (Ram et al., 2008) and Polish enterprise (Vershinina et al., 2011), both in Leicester and of the Turkish-speaking communities in London (Strüder, 2003) and Bangladeshi women entrepreneurship in East London (Wallace, 2005).

This study seeks to achieve factors that feed well into their start-up decisions, business stories, and how their stories incorporate resistance to mainstream studies. It is worth acknowledging that most studies exploring ethnic minority entrepreneurship use categories that merge members of diverse racial and ethnic groups with hugely diverse cultures and migration experiences. Although, it is evident that the world is gradually becoming pluralistic as all cities around the globe have become multicultural and multiracial in their makeup (Fairlie & Robb, 2007). These studies produce an extreme that recognises the differences between black ethnic minority businesses (Delft et al., 2000). The enormous efforts made by earlier studies in understanding black African entrepreneurial processes have given a disparity between dispensations. Hence, the need for further reassessment of early scholarly opinions.

It is essential to note that black African entrepreneurial businesses can significantly support the UK economy despite the current gloomy picture (Johnson, 2000). Substantively, entrepreneurship benefits are evident in the available reviewed related literature. This literature has demonstrated entrepreneurial services in general and why and how ethnic minorities set up their businesses (Fregetto, 2004; Light, 1972; Johnson, 2000). Some of the literature has underlined the importance of ethnic entrepreneurship in employment creation, improved standards of living, and upward social mobility possibilities. Moreover, bridge-building among social networks, business community integration, reduction of social tension, crimes, and societal disconnect, have enhanced safety against economic 'woes' (Waldinger, 1986, 1996; Rath, 2002, 2005, 2007; Rath, 2010).

In support of the above benefits, a report from Barclays Bank (2005, 2010) noted that UK interest in ethnic minority businesses has developed in recent years and further stated that ethnic minority businesses have remained an emerging economic force with growth in start-ups at twice that of small firm populations. This remains a potential economic sector for attention. These start-ups may increase further, and double over the next 30 years. If this is the case, emphasis on ethnic entrepreneurship in the UK may become critical to its economic development (Osbourne, 2006).

It is evident that despite the growth rate of black African entrepreneurs in the UK (Asaaty, 2013), they have continued to struggle to grow and sustain themselves (Mora & Alberto, 2014). There is evidence in the literature that black Africans are the most marginalised migrant groups with high unemployment rates, i.e., low-level labour market participation (Palmer, 2007). Early studies have linked these disadvantages to a lack of educational skills, cultural barriers (Dale et al., 2002), poor living conditions (Sepulveda et al., 2011), and discrimination (Modood et al., 1997; Ahmed et al., 2003). Some studies suggested a lack of managerial skills, while other posts lack financial resources (Brah et al., 1992) with fewer on poor upward social mobility (Modood et al., 2005); other studies display considerable self-employment activity within the community (Lyon et al., 2007). It seems, therefore, as Lyon et al., (2007) claim, ethnic entrepreneurship, might be attractive possibilities for black Africans.

There is no doubt that black African businesses can significantly support the UK economy (Johnson, 2000), create job opportunities and boost prosperity (Bawden, 2011), and few black African entrepreneurs interviewed in London demonstrate the opportunity for growth, despite numerous business challenges that cut across size, culture, and historical legacy. Black African businesses have continued to excel and run sustainably in various sectors and

industries (Real Estate, Renting, business services, entertainment, wholesale, and wholesale-retail trade).

Given the above evidence, it is surprising that little research attention focuses on black African entrepreneurship, and more importantly, their lived experience. Searching for literature that discusses black African businesses in the UK was difficult. No discernible and sustainable pattern of their lived experiences and activities appears anywhere in the UK, despite the relative interest given to ethnic minority businesses education and from policymakers. Hence, the need for the study of this emerging area. Analysts believe there is a shortage of research on black African entrepreneurial lived experiences and research about how they sustain their business is under-researched (Gai & Minniti, 2015; Sonfield, 2014). The above observations provided the bases for this work to fill in the existing gap in the literature, as some earlier scholarly opinions about black African entrepreneurs in the last twenty years are somewhat dated and racist. Africans in the UK appear few in her business community, though in theory, they show engagement in some economic activities (Rhoda-rose, 2018, p.23)

Considering this deficiency and gap in the previous literature, the current study under examination has critically explored the entrepreneurial lived experience of 30 black African entrepreneurs in the UK to provide new data to those who want to study black African entrepreneurs from a unique perspective. This study gives an exploratory piece on black African entrepreneurial dynamics in South East London. An increasing area of interest in this field of study is to put together the lived entrepreneurial experience of black African businesses in the UK. The focus of the research was intentional as there is no current research in this study area. Circumstantially, this research was not aimed to provide a defence for the black African business community in the UK. Instead, the research effort was to provide a new dataset to complement little or no information and help bridge the existing gap in the literature. Therefore, this line of inquiry has responded to the call for greater attention on the underlying issues that affect black African businesses based on their experiences. Secondly, it scrutinized the factors which feed on their entrepreneurial propensity. More specifically, it provides a new reference dataset for exploring the underlying causes of their entrepreneurship in South East London and creates a conceptual mapping of scholars with a collective stance. The study also provides an understanding of how they manage their business. Finally, it inspired more interest in black African entrepreneurship. Objectively, it is assumed that this may reduce the stereotypes built for a long time on black African entrepreneurs as this work

might promote black ethnic entrepreneurship study for a societal change and encourage employment sustainability within and outside their community.

1. 1 Background Study of the Research

Evidence within the literature demonstrates that the last decade has seen a dramatic rise in entrepreneurial activities across the globe and people moving from one point to another, particularly within the developed economies, remains on the increase (Kolo, 1998; Suleiman, 2004, p.39). This dramatic rise in entrepreneurial activities is traceable to ethnic group's participation in economic activities (Evans, 1999, p.64). It is assumed that entrepreneurial engagement has often been a route to social security for ethnic minorities, and disproportionately more likely to be as the labour market remains discriminatory (Broughton, 2015, p.3) noted. The entrepreneurial economic vision is based on the premise that the mission of entrepreneurship incorporates maximum profitability of financial income. Concretely, (Esheme, 2003) posited that ethnic entrepreneurship has a mission to complete the shortcomings observed in the labour market. Although there are concerns in the literature that ethnic business is on the decline in several ethnic minority groups, this decline has resulted from a considerable increase in post-sixteen educations by ethnic minorities in the UK (Storey, 2012). While it stays high in some areas, this increase reflects a growing entrepreneurial spirit in the UK, and it is a sign of a low employment opportunities process for ethnic minorities in the labour market, although this indication of the increase in entrepreneurialism in the UK among ethnic minorities promotes economic development and, by extension, reduces the level of support (state benefits) from the government daily for living expenses (Jones & Ram, 2013). Though, it is unlikely that ethnic business remains the most effective way to reduce poverty and improve living standards (Barnard, 2014), however, the number of ethnic business individuals has risen from around 12 per cent in 2000 to 15 per cent in 2014 and could increase further because of changes in economic dynamics (Spiegel, 2012). D'Arcy & Gardiner (2014) supported the theory of self-employment success as it gives more employment opportunities through entrepreneurship. Broughton & Ussher (2014) noted that drives for going into self-employment are connected to outcomes as some people start a business because they have spotted an opportunity and tend to have more profitable ventures than those who start businesses because of limited employment options.

There are several other reasons for embarking on ethnic business which may explain the differences in self-employment rates between groups, and this has been analysed through 'pull' and 'push' factors in this study (Catney & Sabater, 2015). The 'pull' factor relates to the

potential for some ethnic minority groups to derive more benefits from self-employment compared with other groups. For example, if groups prefer more flexible working or autonomy, which ethnic business may provide, or because they are better able to exploit ethnic business opportunities, cohesive family structures and strategies, the desire for more independence and keeping the rewards of their efforts (Ram & Jones, 1998; Dhaliwal, 2000, 2003). Pull factors policymakers would help encourage more individuals from groups such as black Africans and the black Caribbean as under-represented in business to exploit opportunities the UK business community posed. They could level up in no time (Katz, 2015). While (Ram et al., 2000) noted that, push factors relate to the possible difficulty for some groups in the UK to access good jobs from employment providers because of the lack of the right qualifications or skills, low employment opportunities, and labour discrimination.

In the literature, there are considerable discussions with concrete evidence that the propensity of ethnic minorities to become entrepreneurs could also be due to cultural attitudes that migrants bring with them from their country of origin (Dhaliwal & Amin, 1995). Studies have also shown that migrants from countries with high entrepreneurial activities are more likely to engage in self-employment in the host country than those without or with low entrepreneurial activities (Marcen, 2014). This or may not be the case as the host country's environment might play a more significant role in determining who gets involved, culture may have played a role, and the frustration from prejudice found in employment. Some ethnic minority groups have positive reasons for entrepreneurship, which shows that ethnic minorities tend to be in business, and within ethnic minority groups, entrepreneurial practices are much less common among those born in the UK than those entering the country (Clark & Drinkwater, 2010). The first factor above might have played out in this; it is evident that migrants tend to have much higher ethnic business rates than the rest.

In some circumstances, most ethnic minorities are likely to be enterprising; they could be more willing to take on risks and so are happy to set up their businesses. Moving to a new location/country entail undertaking a certain level of risk to pursue longer-term rewards, and this outlook might be particularly conducive to going into self-employment. However, surveys of attitudes to risk detect whether entrepreneurialism and a willingness to take risks push more migrants into self-employment or not (Clark & Drinkwater, 2010, p.79). On estimate, the horizontal figure from the survey affirms that ethnic minority's willingness to take risks pushes them into self-employment.

Another reason for elevated levels of self-employment among specific ethnic minority groups could be that they are in the proper position to start specialist businesses catering for members of the same or similar groups. However, there is little evidence of high numbers of individuals in these groups setting up businesses to give specialist products of any kind (Drinkwater, 2000). Another argument for higher ethnic business levels could be a cultural preference for flexibility, for example, to fit around caring responsibilities, and sometimes ethnic entrepreneurs explore social networks within ethnic groups, making it easier to enter into business. For instance, in groups where networks are healthy, it can be easier to find potential employees and support them, such as through informal loans. If groups already have a strong history of ethnic business, those who have been there before may be able to offer advice and support (Fisher & Nandi, 2015). There appears to be a strong link between low labour market opportunities and local ethnic business (Dayton, 1988). Further explanation of why ethnic minorities go into business includes a lack of host country local language skills, inadequate recognition of overseas qualifications among employers, and a lack of social networks and labour market knowledge to find better-paid work (Li & Heath, 2014). Most ethnic minority groups experience suggests that as they become more established and gain greater access to higher qualifications, they increasingly turn away from ethnic business (Clark & Drinkwater, 2010). However, given that difficulties in the labour market exist, does ethnic business remain a safety option, giving a means of earning better than the alternative of no work or poorly paid work? While some ethnic minorities are less likely to be affected, black Africans and black Caribbeans are more likely to be in abject poverty than average (Gideon, 1997).

The evidence on whether ethnic business can act as a safety option to help escape poverty may require further examination as most ethnic businesses are less likely to be saved for the future (D'Arcy & Gardiner, 2014). The employment rate does reflect the job opportunities available in each local area within the country. It partly explains why some ethnic groups have successfully progressed to higher-value occupations. For example, a high proportion of the Indian group lives in London (Catney & Sabater, 2015), where there is greater access to higher-paying jobs; this is the same as the black African community. As set out earlier, ethnic business spans a range of sectors, some of which are likely to be well-paid. Among many individuals, these businesses may help to bring some income. However, it does not appear to be a route to career progression and higher wages (Carter et al., 2011). It is the case for some people that going into ethnic business will be a route to improving their incomes, lives and families. Moreover, for some groups, such as black Africans and black Caribbeans, unmeant

aspirations may signal that they face barriers restricting their access to these opportunities. Literature suggests that lack of financial access may be one of these barriers; if this is indeed the case, then tackling this barrier is essential. The experience of ethnic minority groups today and over the last two decades suggests that ethnic business is often a response to a lack of labour market opportunities (Weatherhead, 2010). It is tempting to believe that ethic business can work as a safety option that offers some protection against low labour market opportunities, and ethnic businesses are the answer to unemployment and poverty suffered by the affected community (McKnight, 2015). More so, low skill levels and poor local economic conditions might reduce the likelihood of self-employment success (Mueller et al., 2008). Ethnic businesses recognise the economic benefits and opportunities that lie in multiculturalism as it set to gain a competitive advantage by capitalizing on linguistic skills, cultural knowledge, and business contacts within ethnic communities (Fisher & Nandi, 2015). Thus, starting a business is out of choice, not the last alternative (Ram, 1992; Ram & Jones, 1998; Dhaliwal, 2000a). Ram & Jones (1998) & Blackburn (1994) have concluded that the business's decision was through pull factors for many black African entrepreneurs.

Despite all the shortcomings in support structures and the resultant low take-up rates, ethnic businesses in the UK have higher self-engagement rates than the rest communities (Barrett et al., 1996). Although there are disparities between diverse groups toward business start-ups (Ram & Jones, 1998). Ekwulugo (2006, p.73) produced four classifications of Black African business start-ups (i.e., 'African in Africa,' 'African adopters,' 'British African,' and 'Johnny just come'), thus, suggesting a lack of business homogeneous among them.

To reiterate Ekwulugo's (2006) position on black African business engagement, Fadahunsi et al., (2000); Cook, Ekwulugo & Fallon (2003) have noted that black Africans are not productively in the mainstream of business, and if they are, they are in some specifics. Also, support agencies have established that Africans do not access official financial support, resorting to using their credit cards to finance business ventures. Their distrust for authorities (Cook et al., 2003) could explain their minimal contact with the business support system (Akuniru & Nwankwo, 2005). Nwankwo et al., (2010) contended that the lack of engagement with support services is partly due to attitudinal factors that include failure to market services effectively, lack of cultural awareness and perception, and inadequate understanding of black businesses of business support services. Black enterprises have a complex internal factor of looking for help, a waste of time, the inclination to concentrate on non-priority areas (e.g., retailing), and the tendency to have a fragile resource base limits their access to business support services (Nwankwo et al., 2010).

Most black African entrepreneurs are well educated, although economic migrants, with an important level of motivation that drives their determination to survive in entrepreneurship as the only way forward 'as they continue to discriminate against' (Ekwulugo, 2006, p.72). They are adept at perceiving good opportunities and skills to start up a business, and evidence suggests that the community works exceptionally well to produce a culture of entrepreneurship (Ekwulugo, 2006). They network well among themselves, especially with their religious groups, sharing information and knowledge about setting up a business (Cook et al., 2003). Religion is closely fused with all phases of black African life, be it in sociological aspects of family, property rights, authority, tribal organization, judicial trials, punishments, inter-tribal relations, or commerce (Nassau, 1904). As Meagher (2009) suggested, religion shapes social and economic change processes within an African informal enterprise cluster. Black African businesses are embroiled in 'informality' (Nwankwo, 2005). However, this does not correspond to underground criminal activities but includes those ventures where 'some or all their transactions are not made public to the State for tax collection and social security purposes' (Williams & Roundy, 2009, p.96).
Nwankwo (2005, p.8) identified factors encumbering black African entrepreneurship in London, such as inadequate training, external locus of control, a prominent level of entrepreneurial stress ensuing in burnout, the 'octopus' phenomenon' (i.e., overstretching into other business areas), and minimal interface with official support system due to self-exclusion. Madichie (2007) asserts that marketing strategies adopted by black African entrepreneurs (i.e., restaurateurs) are defective and inconsistent, they are not consistent with the real needs of their customers, and they lack branding and marketing strategies to manage their sales and keep loyal customers. The above observations have formed a part of why this subject needed further examination.

1. 2 The Scope of the Study

The scope of this study covers four interconnected components; the black African entrepreneurs as individuals in the study, the business they owned, the environment they operate and their lived experience in entrepreneurship. These components form the basis in theory for defining black African ethnic entrepreneurship as the formation of a new venture (Lumpkin & Dess, 1996; Gartner, 1984). In support of these components, Lumpkin & Dess (1996) offered a multidimensional entrepreneurial conceptualisation with three primary elements; individual entrepreneurial orientation (comprising autonomy, innovativeness, risk-taking, and proactiveness); organisational factors (consisting of size, structure, strategy,

resources, culture, and management team); and environmental factors (complexity, dynamism, and industry characteristics).

Gartner (1984) described the model of individual behaviour and how it interacts with environmental and firm behaviours as it affects start-ups in his analysis of the start-up behaviour of entrepreneurial firms. In a nutshell, individual and firm behaviours were considered within an interactive environment. The extent of the study includes the perceptions of the black African entrepreneur's own behaviour and on the nature of the environment and how it affects their subsequent behaviour if changes are made to the environment they operate.

Low & McMillan (1988) suggest that, to understand entrepreneurship; process, context, and outcomes ought to be comprehended. Aldrich & Martinez (2001, p.520) argue on "(method) strategies are constructed, moulded and adapted in processes of interaction with environments". Subsequently, the question is asked: What are the relationships between these four elements; the individual, the business, environment and experience, and how do they affect the success of entrepreneurial businesses? An effective means of tackling the question is the construction of a functional analytical schema useful in examining aspects of the self-employed black Africans with a focus on their social and business engagement in relation to their environment. This study has helped in gaining an understanding of the relationship between their motivational drives, business strategies, institutional framework and their lived experiences in business.

The theoretical concepts consist of adequate sets of tools that have facilitated the analysis and have provided meaningful proposals on how entrepreneurship and environment can be conceptualised, in the context of black African ethnic entrepreneurship. The study explains the pathways for black African entrepreneur's business start-up, growth, survival and sustainability. Black African businesses have the ability to reach beyond their communities to engage with wider market, which is vital for business competitiveness if their businesses are properly positioned (Kitching et al., 2009). Therefore, the thematic core of the analytical framework includes combining aspects of strategic management literature and entrepreneurship for an integrated approach. The strategic process involves co-aligning individual business and the environment. Perception of the entrepreneurs regarding their motive in business, experience and success are employed during the analysis (Cooper & Artz, 1995). Measures of success or failure is identified in the areas of finance, social networking, integration, growth, and satisfaction.

The research gaps are identified in the literature, and a conceptual framework has been developed for examination against the research findings. The research also details the academic framework and the theoretical input; it examines the impact of the framework on the research and some of its potential strengths and weaknesses.

1. 3 The Rationale for the Study

There are no new explanations behind the rationale of black African entrepreneurialism in the UK from any recent studies on this subject. However, this research has offered some further observations. The research has provided statements to establish if some black African entrepreneurial engagement in business was to regularise their immigration status. It is too early to conclude otherwise in this one work. Other observations discovered to be engaging is the question of black African's political engagement in the UK and whether their involvement could be transferred in actual terms into business to boost black African entrepreneurialism. There is also the motive of capital movement, some of the ill-gotten monies from some parts of the world are used to start-up businesses in the dual resident of these rich fewest, where the intention is to cover up. Although none of the above prepositions focuses on this research in progress as a supplement, questions may be asked to cover the overhead. Each preposition is a potential research topic for further studies, and asking questions in these areas may help less with the theoretical formation of this research.

However, what are black African businesses like in the actual term in the UK? The Department of Trade and Industry (2010) has shown that black-owned businesses are better off today than 30 years ago in the UK. The report noted that black firm’s contribution to London's economy is significant and rapidly growing. Black companies make up 4 percent of all London's business, and 25 percent of black business owners are women, higher than in most other ethnic groups. In total black-owned companies provide over 70,000 jobs and have a total turnover of almost £4.5 billion, according to an estimate (ONS, 2001, 2017 Census). These facts, and many more in most literature, support the early stance of many scholars that black businesses have an integral role in London's business community.

The above profile of black African businesses in London demonstrates their potential and opportunity for growth, despite numerous business challenges that cut across issues of size, culture and historical legacy, black African enterprises have continued to excel and run sustainably across a wide variety of sectors and industries. The available recent evidence about black African businesses in the UK has altered the general assumption and societal opinion about black-coloured people from Africa. Forty years ago, Wallace (2005) noted that

the widespread belief within society held on a black colour person in the UK was: a 'not able to do well person,' expected to take a low job from the factories, coal mines, train stations and possibly end up in prison. The Black women are to work in the typing pool and cleaning firms. Today, empirical evidence has shown that black-colour people do not only work in factories, but most black people own the factories (Kuka, 2012). Having considered the research questions below, the study has allowed the identification of a better outlook and framework for the research thinking. It will enrich available theory and aid policymakers in policy formulation. The study has also helped provide business development initiatives and valuable tools for characterizing minority performance. It has also generated a better insight into the possibilities and limitations in the UK environment as attention is now on the opportunity structure for business development among black Africans. However, the study did not explore everything in detail about black Africans businesses as the researcher struggled to remain focused on the researcher's major question.

In 2010, the researcher developed an enormous interest in this contested research phenomenon of 'black African entrepreneurship' as the author moved around the city of London. Corner businesses were evident, owned by Asians and other ethnicities with massive economic activities. The author was curious to know why black Africans are not in business, which suddenly developed and this led to the search for literature and publications about black Africans. Early materials the author found were race and entrepreneurial success (Fairlie & Robb, 2003), characterisation of black African entrepreneurship in the UK (Nwankwo, 2005), and policies to support ethnic minority enterprises (Ram & Smallbone, 2003). This literature helped develop further interest in studying black African entrepreneurship in the UK, although, some of the early literature does not explicitly discuss black African entrepreneurs in the UK. Still, the literature was instrumental in providing insight for further research into the study. In a real sense, the literature has provided a podium for understanding the context upon which most of the previous academic stances were built. Amongst these claims are included the work of Ram et al., (2003). They noted that black Africans are under-represented in economic activities in the UK and elsewhere among developed countries. Black African entrepreneurs do better than average in business than their counterparts (Chaudhry, 2005). They operate small businesses in terms of size and lack managerial skills, as Fairlie & Robb (2008) noted. They have no role model (Barrett et al., 1996), require the ghetto to survive, have no access to credit facilities (Greene & Butler, 2004), have low patronage, resist change, and have no innovative spirit (Waldinger, 1990).

Findings from this reviewed literature further ignited the researcher's interest in the subject, and these claims prompted considerable theorizing and debate in recent years, even when there is little or nothing about black African entrepreneurs in the UK. These scholar's primary questions revolve around the varying levels of business involvement and success of different ethnic groups.

The author's growing interest created the desire to know why Waldinger, in 1990, claimed that the UK business environment was not for black businesses. Another preposition that propelled or encouraged this study was the assumption of Chaudhry, 2005, who posits that black Africans do not have the managerial skill to manage their business in the UK and have no access to credit facilities (Light, 1972; Greene & Butler, 2004). The author needed to know what Waldinger, Light, and Chaudhry meant because, from the researcher's previous experience in a master's program on entrepreneurship and management, in the pursuit of any economic success, all ethnic entrepreneurs are encouraged to participate in economic activities. Although this may involve certain factors, the balance remains the subject of some debate.

It was first necessary to hone thoughts. why study this group of people? Moreover, a unit from the whole needed to be identified. The suggestions were whether black Africans born in Africa doing business in the UK or black Africans of mixed British heritage should be studied. Another aspect was which business sector should be studied, how will data be obtained from this group of people, and what is the expectation; would anything change the background, the researcher investigated black African entrepreneurship lived experience, a facet of black entrepreneurship. The unit of study needed to know the type of black Africans that should form the branch of research because of the multiple genealogies of Africans. The choice of black Africans born in Africa doing their business and living in the UK was carefully considered. The reason was to help define the differences between doing business in Africa and the UK.

For this study, the area chosen to find black Africans of West African origins was South-East London. This is because of the vast consecration of the 'Blacks' population with some economic activities. Now the question remains, what are the research questions? In previous literature myths, the UK business environment is not designed to accommodate black businesses. Black Africans do not have managerial skills to manage their business, and the issue of access to credit facilities needs to be addressed if the London Development Agency 2001 & 2010 should be accepted, based on the previous study. The decision to deal with

black African's entrepreneurial lived experience, considering their start-up decisions, growth, survival and sustainability of their business was a deliberate attempt to uncover the debate. To proceed further, 'who an African is' needs a definition, because African identity is of multiple genealogies. What kind of method would be adapted to collect data? A reading on black African's racial identity will help identify a unit to study as this will uncover who Africa is. After that, identify a gatekeeper to enabling data gathering through one-on-one interviews with questionnaires, as research of this nature is best undergone through 'storytelling' and 'narrative' (Mahoney, 2007 & DiMaggio, 1995). Now that a unit of study has been identified with one area to talk about, the research work will be less problematic. However, data gathering is one central backbone of research; therefore, how will information be obtained? The study obtained data by investigating black African entrepreneurial activities in light of their start-up decisions and how black businesses have managed to survive. The choice of the investigation indicates that there might have been some visible changes in business success and entrepreneurial experience. A qualitative research tradition was used through in-depth personal inductive and deductive interviewing approaches with open questions to provide an understanding of the participant's lived experiences and their subjective frames of reference.

The study utilised a sample size of 30 participants. This sample size comprises 20 black African entrepreneurs born in Africa but residing in the UK as commercial lawyers, retailers, and accountants, and 10 black African entrepreneurs born in the UK doing their business in the UK from the entertainment industry, IT, to general services. Data collection was limited to London because of the enormous concentration of Africans in this geographical zone (London accounts for about 80 per cent of black African populations in the UK -BBC, 2008). The researcher believe that this composition will produce a fairer representation of this community of entrepreneurs.

These approaches, in the author's view, might be the best fit for this work as the research rests on reflection, discovery and narrative. Therefore, using these approaches not only narrates their experiences but also creates a rich data set for reference base point. It might encourage massive participation, enact policy initiatives for a robust support system, promote social change for the black African entrepreneur's community, and improve social well-being, economic development, sustainable growth, wealth creation and employment opportunity. Black African business contributions to the UK's economy might be incredibly significant. The author believes a better approach might require studying this ethnic business from starting, growing, and sustainability.

Despite the significant contribution black African entrepreneurs make to UK society, there is less information about their entrepreneurial ventures that expose their values or how they run their businesses. This study's focus, answers the research question: what is it like being a black African entrepreneur in the UK? It seeks to understand the black African entrepreneurial lived experience in terms of their start-up decision, entrepreneurial motivation, and decision, and how they manage to survive and sustain their business. The investigation is unusual in adopting black African entrepreneurs as the unit of study. In this respect, it may respond to recent calls for more reviews of this type (Dyer & Dyer, 2009). This will be evidential if the reality is told by the people who have been through (lived) such experiences; note that perceptions of issues on their own cannot unmask the reality of events only experiences can; (experience being told by the subject of the event) because the business environment of today is different from that of yesterday and it is only by the reflection of the past that the experiences of the future can be examined.

Finally, this study contributed to the expanding body of knowledge by way of grouping or creating a conceptual mapping of various scholarships with different commonalities and exploring the entrepreneurial lived experience of black African entrepreneurs from business start-ups, growth, survival, and sustainability. Working at generating new knowledge and uncovering real issues that may advance debates over black African entrepreneurial endeavour that is lacking in other literature may encourage some level of social change toward entrepreneurship in the UK. It may help to channel the right resources and skills for productivity and performance, build an accurate picture of black African business activity in the UK and perhaps helps to encourage a bespoke business support system to enable African-owned businesses to compete successfully on a level playing field.

In reviewing the available literature, critical words like race, identity, ‘Africanness’, racial, black African, and ethnic entrepreneurship provide an explanatory balance of documentary evidence to understand the black African business concept. In turn, brief explanatory pieces on those terms are provided in the entire work.

1. 4 Significance of the Research

This study is significant to the practice and policy of entrepreneurship in the UK in the face of the ongoing economic and political crisis which has impacted businesses such as Brexit, the Covid-19 pandemic, and the threat of economic recession. How these issues affect ethnic entrepreneurship and minority businesses within the UK has received minimal consideration. It is very prompt, looking at the current UK economic uncertainty; consideration of the effect

of Brexit on ethnic entrepreneurship and ethnic entrepreneur's experience in the UK needs to be re-examined. The research set to create a rich dataset for reference base point; this might also encourage massive economic participation by black Africans as generally suggested by some scholars. This research will help policymakers enact policy initiatives for a robust support system and promote social change for black African entrepreneur's communities, social well-being, economic development, sustainable growth, wealth creation and employment opportunities. To fit into the UK business, it will loosen the stereotypes built over decades around black West African businesses in business formation, growth, performance and success.

Keywords: Black Africans, ethnic entrepreneurship, entrepreneurial experience, race, racial identity, Africanness, blackness

Chapter Two

2.0 Literature Review-1

Introduction

The reviewed literature for this study is divided into two sections (literature-1 and 2) with sub-topics. First, the author explores the literature to offer insights into the current understanding of black African's motivational drives in starting businesses and societal elements that influence their ethnic entrepreneurial behaviour. To provide meaning to this study, the author has created a conceptual mapping of various paradigms and conceptualised the subject by defining entrepreneurship, entrepreneurial experience, ethnic entrepreneurship, and its entrepreneurship essentials. Literature -2 explains Africa's racial identity, 'Africanness', as understanding their composition helps conceptualise and theorise their entrepreneurial behaviours.

The literature used for this study was drawn from entrepreneurship, innovation, and management, predominantly from the UK (United Kingdom) and around the world to help build the theoretical input to the study with the aim to provide an exploratory piece on black African entrepreneurialism. Entrepreneurship, ethnic business, and black business have been used interchangeably in the research; however, a distinction has also been made clear where necessary. These collectively reviewed pieces of literature have provided a common ground for the understanding of black African entrepreneurialism, as various observations from scholars show some commonality.

Esheme (2003) posited that entrepreneurship and ethnic entrepreneurial processes form the essential mechanism by which millions of migrants enter most social-economic mainstreams in the countries where they are accepted, particularly in advanced economies. This field of study must be approached from an ethnic worldview because of the dynamics of entrepreneurial behaviour, which differ across other ethnic enclaves (Storey, 1996). Bygrave & Minniti (2000) suggested that for comprehensive study success, the research starting point should begin with the reasons for migrant's entrance into business and thereafter, their entrepreneurial lived experience. In general, ethnic entrepreneurship is now seen as a new form of economic engagement, whether in the formal or informal sector, though this phenomenon used to be rare in the West (Waldinger, 1999). Observably, an upswing in the growth of ethnic business activities has developed in major cities in Europe and elsewhere, and this has encouraged several cities to develop focal strategies for urban-ethnic

entrepreneurship to solve the problem of structural unemployment among many ethnic population segments (Van Delft et al., 2000).

Some scholarship has itemised reasons for ethnic minority movement into business (Lucile, 2005). These include the thoughts of Bygrave & Minniti. They noted culture or family tradition forms part of an entrance (Bygrave & Minniti, 2000). Feldman et al., (2000); Phizacklea & Ram, 1995; Dolinsky et al., (1993) posited previous employment experience, institutional support, the level of qualification, and role models or peer influence as the influencing factors in starting businesses within ethnic minorities. Further to these observations, Ram & Jones (1998) featuring Dhaliwal, & Kangis (2006) considered blocked upward mobility, ethnicity (ethnic background), double disadvantage, race, and gender as reasons for starting a business. Carter, in 2000, noted personal motivation; Fielden et al., (2003) assert that the overriding factors for ethnic businesses were to make a living for families. Orham & Scott (2001) categorise motivational factors into 'push' and 'pull' that the start of a business is usually driven by two opposite factors choice and necessity. Nor of this scholarship dominant in the academic doctrine of the time. However, all reviewed academic opinions have been valuable for this work as they set a podium for a desire to examine new data to solidify current understanding of what ethnic entrepreneurship is and is not about and suggest the direction for the right support system from communities where they exist.

The 2001 census indicates that over 24,000 black people in London are self-employed (Greater London Authority 2004), with over 30,000 black-owned businesses employing one to nine people in London (ONS, 2016). The (GEM 2008) report suggests that one in every five 'black' Africans is more likely to see good business opportunities and have a high total on the economic activities (TEA) index. The Caribbean, black African, and mixed-race black Africans have a total turnover of £10 billion annually in the UK (London Development Authority Report (2005, pp.216-235). These figures imply that black-owned businesses contribute significantly to the economy in various forms.

Indeed, the Department of Trade and Industry (2010) shows that half of the black-owned businesses trading for less than three years are moving away from niche services into mainstream businesses, e.g., financial services, media and information, and the communication technology sector. Again, this suggests that the black African entrepreneur is a dynamic force in all UK economy sectors. Thus, a study of black African entrepreneurs is unequivocally crucial because of Britain's vital role in economic development, sustainable growth, wealth, and employment creation that benefits society. Dana, in 2004 & 2013 queried, ‘whether or not these central roles of entrepreneurship in economic development,

sustainable growth, and wealth and employment creation are justified remains debatable, as ethnic entrepreneurship is mirrored as a positive, viable route to upward mobility in business' (p.32). To explain this disturbing result, much research work conducted in this field of studies has linked group differences in entrepreneurial activities, with opportunities and an important level of start-up capital, social network, and education as fundamental determinants of any change in black African entrepreneur's trends in the UK (Chaganti et al., 2002 & Baumol, 1968).

In building theoretical input, the researcher adopted Cooper's model of 1981 to further understand entrepreneurial decisions among ethnic enclaves, particularly black Africans. He categorizes factors that influence an individual's entrepreneurial decisions, and although his model was not developed only to address ethnic entrepreneurship, the adaptation of the model has helped in understanding ethnic entrepreneurship. His model was categorized into antecedent influences, environmental factors, and incubator organisations. Antecedent influences provide background checks on an entrepreneur's level of educational qualification. Furthermore, it also checks marital status, employment experience, family circumstances and genetic composition, perceptions, and skills toward entrepreneurialism. Environmental factors define the level of individual support given to new entrepreneurs, the beliefs and culture of the society they socialized, the availability of finance, and role models. Incubator organisation conceptualised the type of organisation the individual had worked in before starting their business. These include the skills and knowledge acquired from their last employment and whether the experience from old employment has 'pushed' or 'pulled' the individual to start their business. However, Bourdieu & Wacquant (1992) argued against the push and pull factors as determinants of decisions into ethnic business; they noted that people do not operate like robots and that they have to be pushed and pulled using their agency abilities to mitigate against external structures. It is now more evident that motivation alone is insufficient for an entrepreneur's decision, and an entrepreneur needs resources to translate motivation into action.

The UK's aspiration for economic growth (Phillips, 2018), equal opportunities, and upward mobility (Gideon, 1997) provide an open door for mass economic participation. In this evolutionary process, entrepreneurship plays a crucial and indispensable role in providing the 'social glue' that binds together all 'main street and local economic' activities (Mamund, 2002). Which is why, Ram (2007) noted that the ever-increasingly growing population around the world at this time required a re-think of how best various State's economies are managed to close a future economic gap; as traditional, stable labour markets are shrinking

by number day by day, and in developed and developing countries alike, rapid globalization and technological change have altered how national economies are organised to determine what and when to produce (Esheme, 2003). However, the localization of local economies into globalized production and consumption networks is reshaping local economic contexts. Thus, the effect of the global transformation process has been considered a fundamental factor in the multiracial and cultural nature of countries around the world (Ram et al., 2003). Ethnic entrepreneurial practices provide a podium for the localization of the local economy where they exist (Waldinger, 1990). These reshaped changing economies have a continuous effort toward finding solutions to unemployment and societal disconnection; whether this will reduce the potential vulnerability of future generations as thought remains an academic debate for the future (Clark, 2000).

The author noted that entrepreneurship study has become the subject of growing interest among the government and institutions of learning. There are several reasons for this: from an economic standpoint, it has been argued that any economy's capacity to be enterprise-based depends on encouraging and supporting entrepreneurship in all sections of society, including ethnic minorities. If most of the disadvantaged in society are gainfully employed in various economic activities through ethnic entrepreneurship this will better their lives, build bridges with other social networks outside the inner circle, and improve their upward mobility opportunities. It will promote community cohesion and integration, reduce social tension, crimes, and societal disconnect, and build a fairer society of equity and justice. Nwankwo, (2008, p.221) has proposed that entrepreneurship has remained a route out of poverty, a safety route for unemployed minorities due to discrimination with probable factors such as language deficit and lack of skills. Moreover, the above routes stem from encouraging economic growth, given that entrepreneurship creates a high number of new jobs and innovations (Ram & Deakins, 1995). Thus, understanding black African entrepreneur's experience in the UK is essential. It will encourage the right support system for their entrepreneurial endeavour and promote research work in this field.

In this work, the author noted that theorising and conceptualising black African entrepreneurship has remained a challenging task. Further to this, there are difficulties articulating the black African entrepreneurial experience. As a result, this field of study has remained a source of concern for this reason; first, there is no information available to compare data, as there is a strong negative attitude toward the establishment and the preference for an informal economy (cutting corners). This does not apply to black Africans

alone; informal economic practice or behaviour applies to all humans irrespective of race, culture, and faith.

Some of the reviewed literature into this study includes characterisation and orientation: a pilot study (Nwankwo, 2005); 'entrepreneurship and SMEs in London': evaluating the role of black Africans in this emergent sector (Ekwulugo, 2006); supporting black businesses: narrative analyses of support providers in London (Nwankwo, 2008); mixed embeddedness and socio-economics (Barrett et al., 1992; Rasheed, 2004; Bates, 2003); entrepreneurial orientation and firm growth in black ethnic minority businesses in the UK (Wang & Altinay, 2010); recent trends in minority ethnic entrepreneurship in Britain (Clark & Drinkwater, 2010); motivations (Cain & Glen, 1986; Waldinger et al., 1990); African marketing practices (Chaudhry, 2005); the role of public policy and community incubators in fostering entrepreneurship (Greene & Butler, 2004; Wang, 2012); ways minority businesses are positioned for success (Dhaliwal & Adcroft, 2005); block opportunities in the general labour market and self-employment as an economic dead end; long working hours, unpaid family work, and low incomes are some of the indicators that support this dead end hypothesis (i.e., permitting no opportunity for advancement) (Bonacich & Modell, 1980; Barrett et al., (1996) & Waldinger,1986); ethnic enclave (Dana, 2004); cultural identification thesis (Chaudhry & Crick, 2008; Light,1972;1979; Waldinger, 1986; Light & Bonacich, 1988; Light & Rosenstein, 1995); racial disparity (Ram & Smallbone et al., 2003; Fairlie & Robb, 2008; Coleman, 2005; Butler & Greene, 1996); escapist mind-set saga (Wilson & Lennard, 1982) and lack of specificity (Nwankwo, 2005).

Black African business has a slow growth rate, and beyond the slow rate of black entrepreneurship, race has been an essential determinant of ethnic business outcomes (Fairlie & Robb, 2002 & 2007; Dhaliwal & Adcroft, 2005). These few available studies have broadly characterised African businesses as being situated in community-based networks that serve to mobilize resources and generate sales (Fadahunsi et al., 2000; Nwankwo, 2005), and many ethnic minority businesses appealed to the same ethnic network community with a different business method. The local concentration of black businesses has provided a strong consumer core for many ethnic entrepreneurs of black African origin (Ekwulugo, 2006). Their businesses are primarily small, although other ethnic minority businesses operating in pressured competitive environments are struggling to survive (Fadahunsi et al., 2000; Nwankwo, 2005; Ram & Deakin, 1996).

Thirty years ago, black African businesses were not known to engage productively with mainstream business support agencies (Fadahunsi et al., 2000; Nwankwo, Akunuri &

Madichie, 2010). The lack of trust in black businesses might have contributed to their slow performance. Ekwulugo (2003) has established that Africans do not access official financial support, using their credit cards to finance their business ventures. Their lack of trust in the authorities (Cook et al., 2003) could explain their minimal contact with the business support system (Akuniru & Nwankwo, 2005).

Nwankwo et al., (2010) contended that the lack of engagement with support services is partly due to attitudinal factors. It includes failure to market service effectiveness, lack of cultural perception, and inadequate understanding of black business's support systems that might have hampered their progression. Conversely, black enterprises are bedevilled by complex internal factors, with the entrepreneurship spirit of freedom perception that looking for help is a waste of time, an inclination to concentrate on non-priority areas (e.g., retailing), and a tendency to have a fragile resource base that limits their access to business support services (Nwankwo et al., 2010). They have higher failure rates, and the lowest four-year survival rate of 35%, compared with a 48% average for all businesses, and start-ups, and operational stages are riskier and more complicated (Sullivan, 2007; Fairlie & Robb, 2009; Wilson & Stanworth, 1998; Ekwulugo, 2006). Furthermore, there is a lack of managerial skills, bad credit risks history (Fairlie & Robb, 2008; Smith-Hunter et al., 2010) with fewer employees, growth at a significantly slower rate, encountering more external constraints, and a lack of available financing and customer support (Bates 1989, Kloosterman, Van der Leun & Rath, 1999), and low and small profit (Kollinger & Minniti, 2006 & Sawyer, 1983; Tvzin et al., 2009; Fairlie & Rob 2008; Bonacich & Modell, 1980 & Chaganti, 2002). Black African entrepreneurs have been customized to be one of the most disadvantaged minority groups, lacking entrepreneurial ability, and they tend not to be self-employed because of a lack of business heritage (Greene & Butler 2004, 1996). Consequently, black African entrepreneurs suffer lower success and growth rates (Rhodes & Butler, 2004). The black community's socio-economic conditions in the UK have not been conducive to creating a thriving entrepreneurial role model. The black business community's institutional framework is underdeveloped and under-capitalized, with fewer informal and formal network contacts.

In general terms, black businesses quickly perceive good opportunities and skills to start up a business; evidence suggests that the community works exceptionally well to produce a culture of entrepreneurship (Ekwulugo, 2006). They network well among themselves, especially with their religious groups, sharing information and knowledge about setting up a business (Cook et al., 2004). Meagher (2009) suggested that religion shapes social and economic change processes within the African informal enterprise cluster. However, recent

observation suggests otherwise, and integration among black Africans in the UK has been poorly managed. The researcher noted that segregation within black African communities in the UK is evident, and this has made the unification of one voice and a united front difficult, and their businesses are embroiled in 'informality' (Nwankwo, 2005). However, this does not correspond to underground criminal activities. It includes ventures where, 'some transactions are not declared to the state for tax collection' (Williams & Roundy, 2009, p.96).

It is hard to ascertain the correct size of the African community in London. However, it is accepted that London is home to the largest population of Africans in the United Kingdom. The capital accommodates more black businesses than any other part of the United Kingdom (Van der Leun & Rath, 1999). The research respondents for this study were all London-based black African entrepreneurs, especially from the South-East London area.

The above surmised academic effort has formed a stage for this study and has heightened understanding of what is now known about black African entrepreneurs in the UK, although, there is a general lack of data on black African entrepreneurial experiences and the unanswered question of 'why' (unprecedented mediocre performance). There is also a lack of general clarity, but this is not surprising given the sparse body of knowledge within academic literature. However, most of the research to date and public policy initiatives that have attempted to improve black entrepreneurship have primarily focused on the differences between blacks and whites in terms of personal financial assets (Evans & Leighton, 1987) and access to capital (Bates, 1995; Cavalluzzo & Cavalluzzo, 1998).

In 1998, Daley provided a brief narrative on the black African immigration experience in the UK. He indicated that 'the first arrivals fared better, often being granted full refugee status, and were better equipped educationally and economically' (p.1705). Most of the early African migrants were male, Bryan (1985) posits, due to the gendered nature of the early educational system introduced by the Europeans in Africa, which resulted in the more significant numbers of the student population being male. Today black African female entrepreneurs in the UK have outnumbered their male counterparts in entrepreneurial activities.

The first official data on black Africans in the UK as a major ethnic group was in the 1991 population census and the 2001 census, with a population size of 10.5 per cent of all ethnic minority populations (ONS, 2011). These figures do not translate to mean economic activities, as ethnic black businesses in Britain have remained unclear. The author requested more comparative studies concerning visible and non-visible minorities within enclaves as this will help explain why certain minorities do better on average than others and why some are more prone than others to rely on their community resources for support, which has

limited visible minorities participation in ethnic business. The underlying questions range from the origins, nature, and source of black African business start-ups in the UK (Curran et al., 1993; Jones, 1993). These businesses are proactive, which implies taking the initiative, aggressively pursuing, and being at the forefront of efforts to shape the business's environment.

After interviewing process and data gathering, the author identified two variables that predict becoming an entrepreneur. The first set seeks to predict why some people become entrepreneurs rather than managers, i.e., attain entrepreneurial statuses, while the other predicts new venture success (Baum et al., 2001). These have crossed many variables, including motivational drives, demographics, environmental, strategic, trait, and competency. Therefore, understanding black African entrepreneurs based on their start-up decision could be conceptualised in two ways: ‘Start now’ and ‘Start later’ decision entrepreneurs.

'Start now’ decision entrepreneur (comment): Successful entrepreneurs start before they feel ready, working on something important, pulled by excitement and sometimes pushed by confusion, uncertainty, unpreparedness, and lack of skills simultaneously, producing different outcomes. Much of these sentiments are encapsulated in the following statements made by the interviewees:

> 'Some of them start in the same place: no money, no resources, no contacts, and no experience. The difference is that some people, the winners, choose to start, no matter their location, regardless of what they are doing.
>
> We can start before we get ready; some of us got our initial business idea while still working with our previous employer. At the same time, others felt they could earn and contribute to the host community by employing community people, paying taxes, and engaging in community activities. We took the first step in putting our business idea into operation. We were confronted with the problem of newness, no patronage, bills, and rent piled up. We overcame through consistency, arduous work, and believing in ourselves.

‘Start later’ decision entrepreneurs (comment): Most of the time, our constant quest to achieve faster results remained a trap. The growing presence of black African entrepreneurs in recent times in the UK has been attributed to the government's constant effort to create a business-friendly environment for British businesses. It also can be attributed to some statements made during the interviews by participants:

> ‘We did not know the business environment of this country when we first came, and we needed a mentor; many of us decided to pick up jobs; although not around our

> expertise, we were happy doing the job most of us found. Nonetheless, we gave ourselves a leaving date to start our business for those who start their business (within 2 to 5 years). They did after long consideration, although it took us a long while, only when conversing with the environment. We understood the system though differently from where we came from; we had difficulty at first accepting the massive UK business legislation. We saw those legislations as monsters, but our desire and willingness to serve a broader ethnic market kept us going.

In this thesis, the observation from the data notes that the 'start later entrepreneurs' focus their energy on their business goal and expert system that helped to operationalize their business goal. 'Start later entrepreneurs' were not void of some level of failure but were not highly prone to business failure. They had short- and long-term planning policies with short-term feedback to provide quick adjustments and corrections when actions deviated from actual plans. They adopted a production strategy of eliminating activities that derailed high productivity by concentrating on high-yielding variables to the business.

The researcher noted that the presence of entrepreneurship indicates a country's overall economic development, in addition, it creates opportunities for individuals to improve their socioeconomic circumstances. Storey in 2006 made a stark observation on the high standard being followed by small businesses that are considered to down versions of larger firms. He argued that 'Theorist needs to identify the characteristics of entrepreneurialism and their motivational drive, other than scale, which distinguish them from more major markets theories' (p.5). However, the capitalist model of growth and economic advancement has traditionally emphasised larger-scale businesses while ignoring ethnic businesses' (owned by ethnic minorities) regarding increasing people's chances of upward mobility and economic success.

In a pioneering study dated back to 1934, Schumpeter, the business historian, observed the 'potentials of entrepreneurs [as] reforming the exploitation of the invention, technology, products and as an agent of change'. Schumpeter's observation highlights black African entrepreneurial motivations and the critical role they play in social mobility or community development. However, his observation on the motives of black African entrepreneurs in business start-ups and their business impact on the UK economy has been queried but is not without academic merit.

The author argues that the above narrative has shown that black-owned businesses contribute significantly to the economy and suggested that black African entrepreneurs are a dynamic force in the UK economy, although, black African entrepreneurs are at the bottom of the

value-added chain in some UK-deprived areas, and breakout from this situation is risky because of problems of access to finance (particularly for the African- Caribbean). A report from The DTI (2001) echoes the support of Black African ethnic business sustainability, as this will serve the entire community by strengthening the local economy and lowering the unemployment rate. The most crucial element noted in ethnic minority entrepreneurship in previous studies is the high reliance of ethnic entrepreneurs on economic participation and contributions.

In this context, the entrepreneurial initiative of immigrants has become more visible and viable. However, it is believed that this study's results will contribute to positive social change in terms of the general attitude toward them, and improve their business practice by reducing the gap between black African businesses and non-minority business owners in terms of the size and sustainability of their businesses (Smith & Tang, 2013). Thus, the emergence of this piece is to examine the lived entrepreneurial experience of a group of black African entrepreneurs in the South-East London area. The aim is to understand how they start, what motivates them, and how they sustain their businesses (Cronin, 2014; Miles, 2013b). This piece will be valuable to other places in the UK (Nwankwo, 2005, 2008); looking carefully at local community's challenges and assessing realistic options for entrepreneurs and their territory remains fundamental. More creativity and the willingness to take risks should be encouraged through local economic policies.

It is evident that despite the lack of a uniform definition of entrepreneurship businesses, the number of these business types has grown in recent years. Informal sector businesses are also growing massively in many regions of the world, as they contribute to a considerable proportion of many 'countries' GNP and job opportunities (Rhoda-rose, 2018). It is clear according to the author that these changing societies do not only offer solutions to vulnerable future generations; they may also have supported certain groups at risk, especially those experiencing barriers to employment because of ethnic background. It has also offered unique entrepreneurial opportunities for ethnic business and income generation to empower and build community assets while reducing the symptoms of vulnerability and poverty, and it is a fact that many people worldwide choose to start their own businesses, turn their ideas into business plans, work long hours, and build something out of nothing, creating jobs for themselves and others as they bring their ideas to fruition by using existing resources, networks, and business structures. In so doing, they create entrepreneurial opportunities within an established organisation; within the bounds of their jobs, they produce projects that fulfil their goals and bolster their business's bottom line at the same time.

However, during this period of intense inquiries on black African ethnic minority businesses, the author has observed that ethnic businesses have multiplied rapidly in the UK. They now number over half a million and are regarded as significant contributors to the nation's business population as Busenitz et al., (2003) noted. Such impressive growth has been facilitated by a deregulated economic policy regime and further boosted by a growing range of support initiatives from the government and private organisations (Westhead et al., 2011). As this suggests, the journey of black African entrepreneurship in the UK has been challenging to conceptualise and theorise; much has not been researched in recent times compared to other ethnic minority groups. Scholars believe there is a dearth of research on black African entrepreneurship in the UK; as a result, their business activities over the years have remained undocumented. Thus, most previous stances on black African entrepreneurs have remained the same even when improvement is evident and visible. The current dearth of information in this subject area requires an urgent re-evaluation, at least to complement the little information on what may have been overlooked by researchers and analysts according to Nwankwo, (2005). However, the growing diversity of ethnic minority businesses in the UK, sectorial and geographically, as Jones & Ram stated in 1993, and 1995, are proactive; this implies taking the initiative, aggressively pursuing ventures, and being at the forefront of efforts to shape the environment in ways that also benefit the business. Thus, it encourages mass participation in economic activities (Llewellyn, 2014).

2.1 Entrepreneurship Defined

Entrepreneurship has remained a historical element in society building as humans dared to do old things in new ways and initiate innovative ideas (Day, 1999 p.34), and entrepreneurship has remained a globally recognised concept lacking a precise definition. There is no one best acceptable definition of entrepreneurship, and the available definitions fail to report the entrepreneur's business size. In the 20th century, Schumpeter (1934) discussed entrepreneurship's role by defining entrepreneurship as promoting innovation and implementing change in an economy through new products or processes. The true meaning of entrepreneurship or entrepreneurialism goes far beyond starting and running a business, breaking bulk, or the radical act of taking a business risk, or just a part of the factor of the production process (Gideon, 1997, p.78). ’Entrepreneurship is the creation of new organisations’ is not offered as a definition. However, it attempts to change a long-held and tenacious viewpoint in the entrepreneurship field. Entrepreneurship has been approached behaviourally, and this means in the accurate term that these behaviours cease once

organisation creation is over, and one of the problems in the entrepreneurship field is deciding when entrepreneurship ends (Vesper, 1980). The organisation can live on past its creation stage to such stages as growth, maturity, or decline (Greiner, 1972; Steinmetz, 1969). The author has considered more definitions of entrepreneurship for more clarity in this work. Entrepreneurship has been defined as, 'the pursuit of opportunity without regard to controlled resources' (Stevenson, 1975). From this viewpoint, all of us have some entrepreneurial challenges. 'A variety of definitions exist for entrepreneurship; one definition is "the act and process by which societies or individuals identify and pursue business opportunities to create wealth"' (George & Zahra, 2002, p.5). Entrepreneurship has also been defined as the 'process of creating value through unique combinations that exploit opportunity' (Morris, 2009), or 'involve[ing] the study of sources of opportunities, the processes of discovering of new ideas, evaluating and exploitation of opportunities' (Shane & Venkataraman, 2000, p. 218). Of note, three recurring themes emerge from the definitions employed by theoretical economists, namely, that 'entrepreneurship involves: (a) uncertainty and risk, (b) complementary managerial competence, and (c) creative opportunism' (Long, 1983, p.47). Nonetheless, 'the key to initiating the process of entrepreneurship lies within the individual members of society, and the degree to which a spirit of enterprise exists or can be initiated' (Morrison, 2000, p.59). Zimmerer & Scarborough (2008) define entrepreneurship as a self-employed activity that identifies opportunities and creates new ventures. The author noted that entrepreneurship is a process; a series of actions carried out to achieve a result. Concurrently, Kirzner (1973) posited entrepreneurship as a discovery process, acting upon previously unnoticed and often marginal profit opportunities. Some definitions tie entrepreneurship only broadly to specific economic activities, which describe a process of opportunity recognition to create value (Schoof, 2006).

Klapper et al., (2010) describe this concept from a practitioner standpoint; entrepreneurship is understood as a process of creating new wealth. However, for measuring entrepreneurship, the definition narrows to the initiation of economic activities in the form of a legal (formal) business, unbound by the need to understand entrepreneurship activity or experience empirically. This study proposes a definition inclusive of formal and informal economic activities (including self-employment) to create wealth. This broader definition provides space for a comprehensive investigation of the range of activities and individuals, which the nature of entrepreneurship study demands. Entrepreneurship can manifest within an economy in several ways, and it includes both formal and informal economic activities to create wealth. Entrepreneurship contributes to economic development through high-growth

enterprises. e.g., necessity-driven entrepreneurship. Most definitions identified several significant commonalities, 'opportunities, lack of resources and risk.' Thus, Ram et al., (2007) claimed that entrepreneurship is more than the mere creation of a business. However, the characteristics of seeking opportunities, taking risks beyond security, and having the tenacity to push an idea through to reality combine into a unique perspective that permeates entrepreneurs. The definition of entrepreneurship remained elusive (Nieman, 2006); traditionally, entrepreneurship has been associated with an individual's ability to identify opportunities (Venter et al., 2010). Entrepreneur's activities can be dated back to as early as the seventeenth century. It ushered in a new industrial revolution (Filion, 1997).

An economist's perception of entrepreneurship is seen as a market actor that drives away equilibrium from the market (Schumpeter, 1934) or back toward equilibrium (Kirzner, 1997). Similarly, the author viewed entrepreneurship as a risk management system of process, people, product, and place for a business outcome, either profits or losses. As such, entrepreneurs should be innovative (Drucker, 1985) and be able to sight a new opportunity (Shane & Venkataraman, 2000). The resource-based theorists view entrepreneurship as pursuing opportunities without regard for the resources they currently control (Stevenson & Jarillo, 1990; Penrose, 1956; Gideon, 1997).

Gideon (1997) provides a basic stance to resolve these contradictions by creating a lexicon of entrepreneurship terms. It has re-fenced other definitions from central authorities. Gideon's proposed lexicon allows us to embrace and discuss facets of 'being an entrepreneur. He added that a structured series of adjectives to the noun 'entrepreneurship' would provide meaning to our understanding. Entrepreneurship has not been defined in terms of the workforce (employee's number) and capital layout, despite both having the same or similar business activities. However, both have lacked a unified and universal definition across the globe. Fairlie & Rob (2009) suggest a meaningful definition of entrepreneurship from their suggested variables. It created terms that were more specific and less misleading, like 'start-up business entrepreneurship', 'corporate business entrepreneurship', or 'nascent independent social entrepreneurship'. Abstracting away all the differences that arise from adjectives, we are left with the essence of a definition for the noun 'entrepreneurship'. Entrepreneurship is a multi-dimensional field of study that includes owning a small business (risk theory), being innovative (dynamic theory), acting as a leader (personality traits thought), or starting up a new company (behavioural management thought). The entrepreneurial practice involves starting without any resources and creating new business values, social values, and government.

2. 2 Entrepreneurial Experience

There are considerable bodies of conflicting evidence amongst various scholarships in explaining the subject of entrepreneurial experience (Cantillon, 1755; Casson, 1990 & Loasby, 1991), although, an attempt has been made to understand various terms in this line of inquiry, and this has boosted the theoretical inputs (Gartner et al., 2001). Identifying, conceptualising, and agreeing on a standard definition of "entrepreneurial experience" has been challenging. However, it has been studied from a variety of disciplines (MacMillian & Katz, 1992), with numerous theories developed to explain the activities of entrepreneurs and the organisation they own (Bygrave & Hofer, 1991; Cuevas, 1994; Shane, 2002; Ram, Theodor'akopoulos, Jones, 2008). The author noted that the general doctrine of entrepreneurship holds a commonality of interest in survival and society's well-being.

To explain entrepreneur experience, the author decided to look at the term 'entrepreneur from experience' for a clearer understanding. Many researchers have long viewed an entrepreneur as a particular person whose qualities have been investigated severally. Van de Ven (1980) warned entrepreneurship scholars not to be tempted to study an entrepreneur's personality traits, as entrepreneurs often seem like special people who achieve things that most people do not. These achievements, the researcher thinks, must be based on some unique inner quality. Judging by the enormous growth of interest in entrepreneurship worldwide in the past few years, it is now clearer that the entrepreneurial spirit is universal (Peng, 2001; McDougall & Oviatt, 2003). The socioeconomic contributions of entrepreneurs have been shown to make disproportionate contributions to job creation, innovation, and economic renewal, compared with the contributions larger companies make (Upton, Teal, & Felan, 2001).

The earliest entrepreneurship scholars have provided bases in conceptualising and theorising the term entrepreneur as a 'risk bearer', and understandings and meaning of who an entrepreneur is were tailored to the ability to take a risk (Chrisman & Sharma, 2003). However, the author noted that in the journey of life, everyone takes some measure of risk at some point and, nevertheless, we do not all become entrepreneurs. Though, as research on entrepreneurship becomes substantive over the years, the meaning and importance of whom an entrepreneur is have become more transparent.

Efforts to provide a definitive answer to who is an entrepreneur could only be understood through the entrepreneur concept with set-out variables: 'personal initiative, risk-taking, new business ventures ideas, raising resources, problem-solving skills, goal-oriented, innovativeness, persistence, meeting challenges, or satisfy the needs of a clearly defined market' as (Fairlie & Robb, 2004, Greene & Butler, 1996 & Shane, 2009) noted. The

entrepreneur can take the initiative by organising a venture to benefit from an opportunity. He or she is a decision-maker who decides what, how, and how much goods or services will be produced (Bodell et al., 2011). An entrepreneur is a part of the complex process of a new venture (Peng, 2001). The author also noted that other factors of production cannot function without an entrepreneur —the approach to defining who an entrepreneur is has treated the organisation as the primary level of analysis, and the individual is viewed in terms of activities undertaken to enable the organisation to exist (Gartner, l985).

Although, many other scholars have encapsulated the concept of an entrepreneur, ‘as a highly skilled individual or persons who exhibit the essential coordinating function’, an entrepreneur's definition is not exhaustive (Johnson et al., 2007). Most entrepreneurs exhibit versatility in their abilities/roles at various times; likewise, not all entrepreneurs are concerned merely with the production process or the product market. A different pursuit drives each entrepreneur in business achievement (Fairlie & Robb, 2004; Shane, 2009). A contextual view of an entrepreneur is noted 'as a risk bearer, which monitors and controls business activities'. This has also raised a question in the recent past as the definition identifies entrepreneurs as ‘speculative middlemen’. He buys to resell but does not know the market conditions that will prevail later (Bridge et al., 2004). The definition indicates who an entrepreneur is, what the entrepreneur does, and their role in nation-building. What is the size of an entrepreneur's business (Storey et al., (2010, p.34)? Kizner (1976) viewed an entrepreneur as somebody who identifies profitable ideas that have already been introduced successfully to the market.

Others emphasise that 'who an entrepreneur is' stemmed from their entrepreneurial activities. Furthermore, it is within this entrepreneurial context core factors that entrepreneur activities have been identified: the grounds of structure, composition, motivation, personality, opportunity, risk perception (Baron & Markman, 2005), demographics (Stewart & Roth, 2001), strategic skills, intentions and environment (Simon, Houghton, & Aquino, 1999)

This definition suggests that anyone who runs a business and can take a risk can be regarded as an entrepreneur with a void of entrepreneurial attributes. Mole et al., (2008) suggest that an entrepreneur is, 'someone who organises and manages any business, usually with considerable initiative and risk’. Butler (1996) explains the makeup of an entrepreneur in terms of personality (possessing resilience, tenacity, opportunity spotting and risk-taking) and attitude (having an awareness of the importance of customer’s focus, the application of creativity and imagination, defining personal standards and values, the perception of the enterprise as a positive activity and skills) (the ability to network, to think strategically, to

gain access to resources, business knowledge, interpersonal skills and people management capabilities), motivation (personal drive and ambition. The desire to make an impact, the need for achievement or self-satisfaction, a desire for status, to create and accumulate wealth, and social responsibility). Butler continues that the present combination and interaction of these factors will determine how an entrepreneur engages in entrepreneurial activities and the degree of success that will be achieved.

Baptiste's (1836) early definition of an entrepreneur describes the entrepreneur of that era as an individual engaging in risky but profitable activities while creating value. The spirit of such earlier thoughts of entrepreneurship prevails in current definitions. ‘Entrepreneurial perspective’ can be developed in individuals. This perspective can be exhibited inside or outside an organisation in profit or not-for-profit business activities for bringing forth creative ideas. Thus, entrepreneurship is an integrated concept that innovatively permeates an individual's business, and this perspective has revolutionised how business is conducted at every level and country (Jones, 1993). Entrepreneurs are ideal people who seize the opportunity to generate value in society by providing for unmeant needs with new products or services (Smallbone, & Ram, 2003). On top of this, they look for what is changing, what is needed, and what is missing and then undertake the task of achieving objectives, coordinating resources, and striving hard in the face of obstacles and they are risk lovers and takers (Esheme, 2003). Schumpeter (1934) viewed 'entrepreneur's experiences' and motivations on the social structure of society with a value system produced and religious tenets. But Mole's, (2008) approach focuses on the 'business' rather than the entrepreneur as the unit of analysis. Thus, the above approach may have provided the most explanatory power of who an 'entrepreneur’ is, despite the general lack of clarity in how the entrepreneur is defined, differentiated and characterised. However, for this study, the author adopted the definitive meaning of an entrepreneur from Fairlie & Robb's (2004) collection of variables, though the current study suggests that the existing theories need to be augmented to refresh and reflect contemporary thinking, as this has created a gap in understanding the complexity and diversity of contemporary entrepreneurs (Bates, 1993; Wilson & Lenard, 2010). Therefore, it is essential to note that the various definitions have provided and supported some theoretical foundations for this thesis.

The working definition for this research on who an entrepreneur is and his/her experience would be a person who passionately perceives opportunity, consistently takes risks, remains persistent and innovative, manages challenges, and uses management functions to pursue a definitive goal to success or failure. Porter et al., (2002) explain the distinct roles played by

entrepreneurs across three stages of economic development, namely: a factor-driven stage, characterised by a dominant primary sector and an unqualified labour force, an efficiency-driven stage, in which entrepreneurship drops because large firms hire most of the workforce, and an innovation-driven stage, in which the service sector becomes essential and the start-up of new businesses increases, producing sophisticated products. The author noted that experience from an academic viewpoint remains a term loaded with significance and meaning. Experience is the sum of the reflection of past and present events relived through an entrepreneur's or someone's eyes (i.e., telling and interpreting their stories in their own words/ subjective frame of mind. By these experiences, we can make broader, more robust, and better-informed opinions or judgments.) Webster, (1959) refers to the experience as knowledge, skill, or techniques that result from experience or the cumulative addition and residue of having experience; in other words, it is 'the sum of the conscious events that compose an individual life'.

2. 3 Ethnic Entrepreneurship

The only significant consensus among entrepreneurship critics is their disagreement on the definition of entrepreneurship. 'What it is or what is not and ought to be'? This subject could be considered for further research study separately. Each conflicting definition leads to a conflicting opinion on the understanding of entrepreneurship. Each academic field has viewed ethnic entrepreneurship differently from its tenet and biblical doctrine. Some scholars have suggested various definitions for the term' 'ethnic entrepreneurship. It is evident also that ethnicity, race or culture has no single, universally accepted definition, and that these terms are often used interchangeably; hence, the double complex conflicts (Okazaki & Sue, 1995; Betancourt & Lopez, 1993).

Eaton (1980, p.160) put forth a definition that looks like it helps the situation. Eaton defines 'ethnic entrepreneurship as an ethnic status with an easily identifiable characteristic that implies a shared cultural history with others possessing the same characteristic. The most common ethnic identifiers are race, religion, country of origin, language, cultural background, or affiliate. Capotorti (1991, p.56) describes an ethnic minority as a group numerically smaller in size compared to the rest of the population of the State. In a non-dominant position, whose members are nationals of the State possess ethnic and linguistic characteristics differing from those of the rest of the population and implicitly show a sense of solidarity directed towards preserving their culture, tradition, religion, or language.'

This research follows Călin & Dumitrana's (2001) definition of an ethnic minority as a group identified by, 'cultural practices different from those belonging to the basic population'. In this case, the primary population is the United Kingdom. Yinger (1985, p.27) states that ethnic groups or entrepreneurs are a component of a bigger society taught by themselves or others to have a common origin and to share essential segments of a common culture. In addition, participation in shared economic activities in which the common origin and culture are significant ingredients, which would only include the individuals who migrated over the past few decades. Ethnic entrepreneurship has remained a set of connections and regular interaction patterns among people sharing common national backgrounds or migration experiences (Waldinger et al., 1990a, p.3).

However, initial theories on ethnic entrepreneurship stem from sociology. Two significant theories are drawn from this study to explain ethnic entrepreneurship: disadvantage and cultural theory. Disadvantage theory suggests that some immigrants have significant disadvantages hampering them upon arrival and steering their behaviour (Fregetto, 2004). Firstly, they lack language skills, education and experience, preventing them from obtaining salaried jobs, leaving self-business engagement as the only alternative.

Secondly, a lack of upward mobility due to poverty, discrimination, and limited knowledge of the local culture also have led ethnic minorities to seek personal economic activities options. The theory sees ethnic entrepreneurship not as a sign of success but only as an alternative to a blocked labour market. The cultural theory suggests that ethnic entrepreneurship is equipped with cultural features of challenging work, membership in a strong ethnic community, frugal living, acceptance of risk, compliance with social value patterns, solidarity and loyalty, and orientation towards self-business engagement (Masurel et al., 2004).

These features provide ethnic resources that encourage entrepreneurial behaviour and support ethnic self-employed minorities (Fregetto, 2004). Ethnic people often become aware of the advantages their culture offers after arriving in an unfamiliar environment. Whether one is English, Albanian, African, or Mongolian, transferring to a new society with alien customs and incomprehensible language is likely to heighten awareness of one's own cultural and national identity (Jones & McEvoy, 1986, p.199). The differences in ethnic resources also explain the different rates of ethnic entrepreneurship between equally disadvantaged ethnic groups (Waldinger et al., 1990a). For example, cultural aspects are prevalent in explaining the propensity of Asian people toward self-employment activities rather than explaining immigrant businesses widespread creation.

The strong presence of the Chinese enclave in the catering sector has many observers believing that an individual predisposition to the Chinese culture determines their participation in such economic sectors (Leung, 2002). Recent studies, however, have attempted to illustrate that these assumptions fail to consider other critical aspects of the complex concept, such as employment alternatives, immigration policies, market conditions and availability of capital. The intermediary minority theory primarily explains ethnic entrepreneurship among economic explanations.

Ethnic entrepreneurship rapidly grows with the expansion and growth of an ethnic community, including businesses such as travel agencies, garments, specialized grocery shops, tearooms and fast-food stands. An essential prerequisite for the broad emergence of ethnic businesses within a community is enough potential consumers for ethnic products and their aim of a permanent stay in the host country; the immigrants must bring their families along. The community is otherwise too small to develop the necessary demand for ethnic goods. However, an additional factor hindering business creation is the large sums of money sent home to families and relatives, thus they are not available for start-up capital (Waldinger et al., 1990b).

After a while, ethnic businesses start to grow by engaging in trade with entrepreneurs from other ethnic groups. After reaching a critical mass and gaining acceptance within the indigenous population, they can become a viable and respectable business by expanding into the local population's high-volume trade. The local economy of ethnic migrants is characterised by co-ethnic employees, low barriers, low added value, small-scale production, high labour intensity, and unpaid family workers (Light & Gold, 2000, p.3).

The author posits that an ethnic-controlled economy permits fellow migrants to secure more and better jobs in the mainstream economy, reduce unemployment and improve working conditions. An early and very prominent theory suggested that ethnic businesses are an apparent reaction to blocked opportunities in the labour market, which in many instances still holds today. Three decades of economic restructuring in various states worldwide have led to a fundamental transformation of the labour market and a general shift away from employment in large firms to self-business in small ones. This trend has hit certain immigrant groups much harder than indigenous populations, reflected by the highest unemployment rates among immigrants (Barrett et al., 1996). Therefore, ‘ethnic entrepreneurship’ creates a set of connections and regular patterns of interaction among people sharing common national background or migrations experience and the movement of labour and skills’ (Hoskisson et al., 2007).

2.4 The Essentials of Ethnic Entrepreneurship to Local Economy Development

The author posits that the importance of ethnic entrepreneurship has been documented in this work according to the vast body of related literature on the host economy. It is evident from this literature that ethnic entrepreneurship has remained an essential aspect of modern urban life and has fulfilled and still fulfils critical economic and social objectives for ethnic communities. In line with this thought, earlier theoretical frameworks have noted entrepreneurship as a critical driver of economic development, regardless of whether the entrepreneur epitomes the process of growth-enhancing innovation (Schumpeter, 1934). There is growing interest in understanding entrepreneurship's catalytic potential in conceptualising how today's economy works worldwide with general entrepreneurship. The lead contribution of ethnic entrepreneurship to economic development through high-growth enterprises is evident. Most economies worldwide have made achievable improvements in employment creation, wealth and income generation for vulnerable populations. This interest has been demonstrated in policy enactment. However, entrepreneurship is now mostly associated with business creation, and by extension, the image of the modern-day entrepreneurialism process has remained an inspirational figure of our age, building a business empire out of nothing and, in doing so, creating wealth and prosperity as Llewellyn (2008) noted.

The UK government policy has encouraged massive economic participation of ethnic migrants in businesses with low economies of scale. It is not so with many other political societies worldwide that face structural adjustment and fiscal crises within the state. Classic examples are regions like Africa, parts of Asia and Latin America, where dominant economic sectors still cannot generate enough employment opportunities. It is evident that the influence of the socio-economic context, or 'opportunity structure', will continue to affect the decision for start-ups. Ethnic entrepreneurship has remained a source of employment and wealth creation, thus, its study should be encouraged. However, ethnic entrepreneurship benefits the urban and rural poor within local communities worldwide. In this case, a new model or mind-set is needed, linking the business development director with the community's well-being and poverty reduction, which binds the community together rather than pulling it apart. Ethnic entrepreneurship in general has been viewed as a catalyst for economic development and growth in developing and developed economies (Atkinson, 2000; Barrett, 2008). Birch (1979) cited ethnic entrepreneurship as a significant driver of job creation and new job growth in developed and developing economies (Acs & Armington, 2006). Additionally, ethnic entrepreneurship is identified as a mechanism for achieving stable income flows and

increased profits for vulnerable populations (Karlan & Valdivia, 2011). While seeing ethnic entrepreneurship as the wheel of economic development, other scholars view its benefits in the process of structural change.

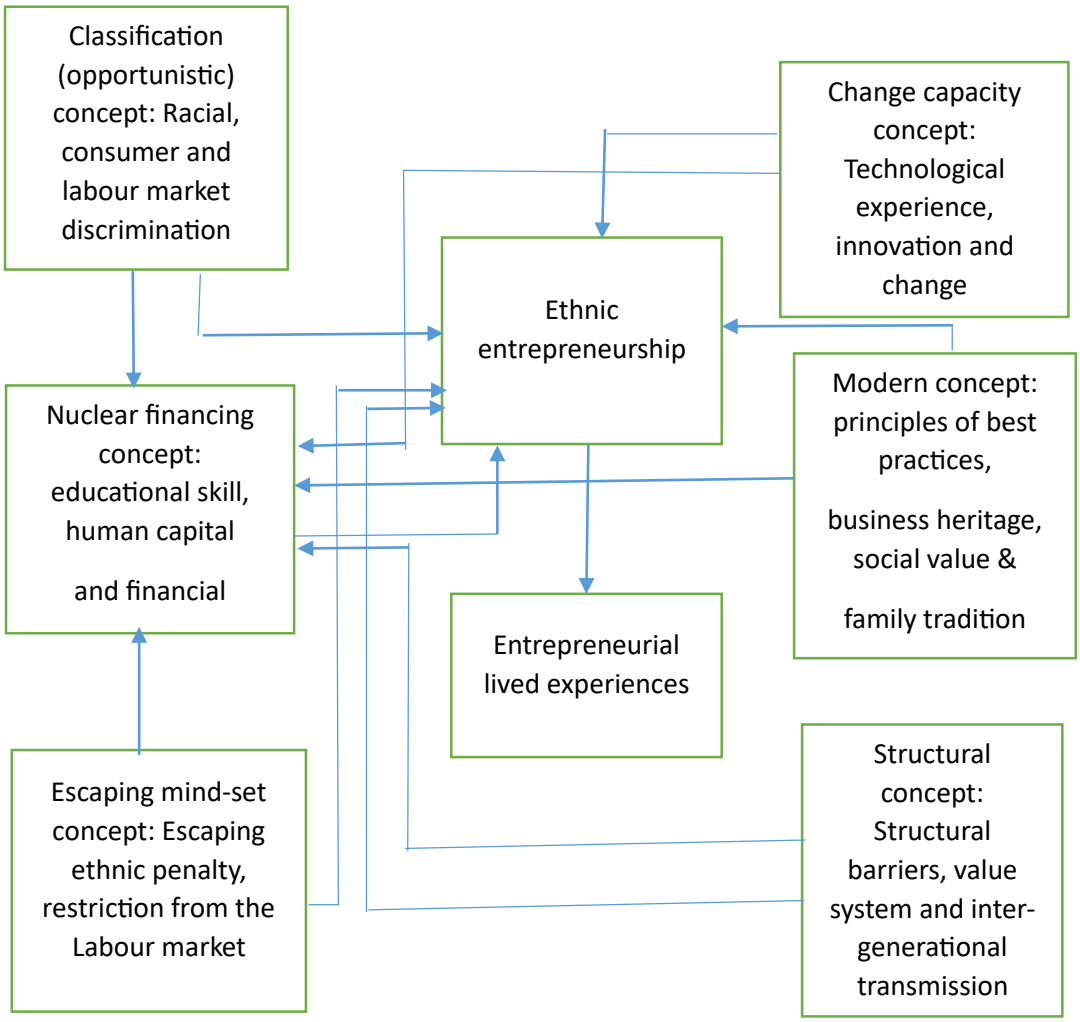
It is worth noting that the past decade has witnessed a powerful emergence of entrepreneurial activity in the UK by ethnic minority entrepreneurs. Ethnic entrepreneurs have historically played a significant role in UK business society because of their willingness to take the lead role, with problem-solving skills and resilience, leading to different economic and social innovations; this means as the continuous supply that drives growth, entrepreneurship has been the driving force for progress in the social, governmental and cultural arenas throughout time (Borjas et al. (2001), Nuemark et al., 2008). Ram, (2003) posited that ethnic business creation creates a ripple effect, with indirect employment growth over time as disposable income increases and various markets for various products and services emerge. Notably, local entrepreneurs create jobs rooted in the sociocultural and environmental needs of where they live. As a result, their communities are better prepared to withstand local and global economic community changes (Storey & Green, 1996). Local community economies tend to get out of the economic crunch quicker than the state economy itself; this could be because of informal economy practices within those periods (Day, 1999); less than a quarter of the black ethnic minority in the UK are in self-business or not on the government payroll. However, less than half of ethnic businesses are owned by the black ethnic minority (Esheme, 2003). The success of ethnic entrepreneurship could be ensured by easing business environmental constraints embedded within ethnic entrepreneurship and encouraging promotional activities to develop the mind-set's, knowledge and skills associated with entrepreneurial success (Sills & Desai, 1996; Atherton, 1999).

At a fundamental level, all ethnic entrepreneurs try to overcome adversity to pursue an opportunity with limited resources. The variety of potential beneficial spill overs of entrepreneurship focuses on interventions that stimulate individual's decisions to become successful entrepreneurs (Daley, 1998; Bates, 1989, 2003; Sawyer, 1983). The focus on entrepreneurship is on the role of mind-sets and skills in enabling individuals to recognise and capitalize on entrepreneurial opportunities. Research suggests that several mind-sets, types of knowledge and skills can be learnt through institutions and training sessions firmly within the broader discussions around entrepreneurship initiatives and processes (Brock & Evans, 1989; Acs, 1992; Volkmann et al., 2009; Bandiera et al., 2012).

2.5 Conceptual Mapping of the Reviewed Literature

Six main perspectives under the conceptual mapping have been made from the literature under review, and this has gradually emerged from broader reviewed literature in understanding black African entrepreneurialism. These six perspectives are: **'Nuclear financing concept'** which emphasises the difficulty of financing black African businesses through local banks, so dependence on family, and co-ethnic resources is the only viable option for financing. This means financial resources for starting ethnic businesses are better resourced within the family nuclear system. This perspective has primarily ignored the socio-economic support system within which black African firms or businesses operate.
Secondly, the **'Escaping' mind-set concept;** this adopted approach defines black African entrepreneur's embankment on entrepreneurship more to escape ethnic penalties than as a part of a strategic response to the structure of environmental opportunities. '**Classification (opportunistic) concept'** suggests that ethnic people often become aware of the opportunities their own culture might offer only after arriving in the unique environment. Whether one is an African, English, Chinese, Pakistani, Albanian, or Mongolian, cultural propensity remains the motivating factor for entrepreneurialism. The **'Structural concept'** explains structural change and development within economies and how this might influence ethnic businesses. Policy instability, regime change and leadership restructuring have a great role in ethnic business engagement. All these elements within the economic structure help in shaping the entrepreneurial experience of black African entrepreneurs. **'Modern concept'** built its opinions on the doctrine of best practice, i.e., a technique that, through experience, has been proven to lead to the desired result reliably and does not rely exclusively on strategic management principles that feature in business school teachings. Furthermore, the approach stresses external influences and restricting opportunities through racial discrimination and the prevention of labour market success, hence the emergence of high ethnic business and enterprises among black Africans and other ethnic minorities in the UK. The **'Change capacity concept'** describes black African entrepreneurs as not receptive to modern technological innovation change (Dess et al., 2003). It is important to note that human resistance to change is universal, so it should not be regarded as a fact of a group. Further explanations for each concept have been provided below the diagrammatical representation of all the concepts. The diagram depicts how each variable or component affects or contributes to the overall entrepreneurial experience of black Africans in the UK.

Fig 1: Literature Review Domains in Relation to the Research Framework



2.6 Nuclear financing concept of black African ethnic entrepreneurship

The financing concept of black ethnic entrepreneurship has been explained by some scholars to be nuclear. The word 'nuclear is used in this work to mean '…constituting setting'. Ethnic minority businesses have limited funds (Bates & Robb, 2013), and operations of these businesses are financed with personal savings, gifts, or loans from friends and family (Achidi Ndofor & Priem, 2011). The decision to internally finance these businesses was to reduce risk and avoid control from external fund providers (Bates & Robb, 2013). Furthermore, this is consistent with all ethnic minority businesses in general, particularly those based in the home, and their business models are designed to reduce the need for working capital (Mason et al., 2011; Van Gelderen et al., 2008). When the above paradigm is accessed, ethnic minority entrepreneurs of African origins were used as a case study. Asian entrepreneurs do, in most

cases, move their funds with them to new locations. The fact remains that they are much more willing to set up a business in their unique environment than others.

The researcher noted that people of black African origin could gain access to funds from family members to start a business more easily than going to the bank. Members of the same family are happy to see a member of theirs engaging in a new project or business. As a result, a form of financial loan is offered to them as support.

When the author examines the resource-based theory, ethnic businesses need more than funds. This theory posits that business activities are built by the bundle of resources they can access or have available to them or acquire (Barney, 1991; Grant, 1996). A business's ability to detect the value of new external information and assimilate it to commercial ends is critical to its innovative capabilities (absorptive capacity). It is a function of the firm's prior knowledge (Cohen & Levinthal, 1990). However, absorptive capacity has always been studied from a theoretical perspective. Zahra & George (2002) noted that the meaning of the term 'absorptive capacity' provides the four-dimensional tenets in literature (acquisition, assimilation, transformation, and exploitation).

Acquisition-ability is to recognise, understand the importance of, and acquire the external knowledge needed for operations (Zahra & George, 2002). Hence, the researcher posited that black African entrepreneurs would need more than funds. It is assumed that most African businesses do not have the external knowledge needed for operation, hence, their business's mediocre performance and early closure. Some of the factors leading to deficient performance and early closure include unskilled family members, lack of business knowledge, and ill-motivated motives. Hamel (1991) notes that acquiring new specialized knowledge determines inter-organisational collaboration and assimilation. A firm's capacity to integrate external knowledge using routines and processes allows for understanding, analysis, processing, and interpreting information obtained from external sources (Zahra & George, 2002). Adopting external knowledge using routines and processes in ethnic businesses can only be possible if they appreciate, acquire, appraise and appropriate specialized external knowledge for inter-organisational collaboration.

In terms of transformational ability, most ethnic businesses have done well. They have developed and refined the routines that facilitate combining existing knowledge with the newly acquired assimilated knowledge as their businesses progress. There is no evidence in the literature to explain how they are competing using new external knowledge to achieve their organisational goals (exploitation) (Lane & Libation, 1998).

Given the above terms, literature on related fields was also reviewed to provide a balanced understanding of black African businesses. Thus, the dynamic capability was reviewed to determine how dynamic black African businesses are in the UK. The postulate on which this approach is based remains within the internal potential of a business. Teece et al., (1997) view dynamic capability as integrating, building and reconfiguring internal and external competencies in a changing environment. Most businesses may not successfully integrate and apply external knowledge unless they possess a high absorptive capacity level (Lin et al., 2002). How much black African businesses could integrate and reconfigure internal and external competencies may remain a significant challenging issue with black businesses. This challenging point is that they do not trust existing institutions because of their prejudice (Nwankwo, 2006). The author noted that black African entrepreneurs believe the environment they operate in is designed to be against them, though there is no academic evidence that supports this assumption. There are different business rules across the world, and it is expected for every new business in a new place to adapt to that environment. A country's business rules cannot differentiate an ethnic business from an indigenous business. However, some academics note that they might require the ghetto to succeed (Waldinger, 1990). Developing new business knowledge certainly requires leaders to manage diverse ways of thinking and acting and provide adequate direction to the new forms of knowledge, and constructive conflicts are essential for generating new knowledge (Beech et al., 2002). Black African businesses need to reconfigure resources to change market realities (Eisenhardt & Martin, 2002), get into specific routines fundamental to knowledge creation and acquisition, and develop strategic alliances or partnerships with other businesses (Eisenhardt & Martin, 2002).

Winter, (2002) posited that black African businesses should create a stable pattern of collective activity, and this will enhance their businesses to systematically generate and modify their operating routines in pursuit of improved effectiveness. What can one business learn from another business, and what is required for a business to do so? This might help black businesses in the UK (Van Den Bosch et al., 2005). Further to Van Den Bosch he also questioned, to what extent can businesses access additional and reconfigure existing component knowledge? The flexibility and scope of knowledge absorption are strongly associated with business exploratory knowledge (Van Den Bosch et al., 2005, p.55). The resource-based theory, information sources, competencies, experiences, and management processes generate competitive and performance advantages (Wernerfelt, 1984).

McEwan et al., (2005) observed that limited capitalization restricts the sectors that entrepreneurs can enter, and they choose lower entry barriers routes where competition is not severe. It may also limit the opportunity to leverage human resources since it is impossible to enter sectors such as technology and manufacturing, which make it challenging to utilise higher engineering qualifications, knowledge, or experience. Ethnic minority businesses need to acquire and leverage a broad range of other resources to adapt to their needs (Altinay & Altinay, 2008). This means they must muster and mobilize resources for success. Studies in this field have suggested that human, financial, and social skills and ethnic resources are necessary for the operation of ethnic minority businesses (Dana & Morris, 2007; Gilmore & Carson, 1999; Stokes, 2000).

The thesis considers the below themes, including how they manifest in a particular case in ethnic businesses within the period. It is assumed as the collective thinking of the essential variables that might inhibit black African entrepreneur's activities in the UK: lack of human capital (education) and access to financial resources (Greene & Butler, 1996, pp. 51-58; Bates, 1993, p.25), with a mixed view of the impact of human resources on the entrepreneurial opportunity and preference. From the discourse, the researcher noted human capital, education and financial skills to be important if secured loans from family members would be used properly.

1. Human Capital

The concept of human capital can be traceable to Smith (1776) who noted the subject, 'The acquisition of talents during education or apprenticeship costs a real expense...capital in [a] person. Those talents are part of his fortune likewise that of society. The Oxford English Dictionary defines human capital as, 'the skills the labour force possesses and is regarded as a resource or asset'. It encompasses investments in people (e.g., education, training, health) and these investments may or not increase an individual's productivity. However, the accumulation of knowledge alone through formal or informal education is not sufficient for business creation but there needs to be consideration of the individual entrepreneur's characteristics. In support of the Oxford English Dictionary, Carter et al., (2002) posit that human capital is derived from education, training, work experience, and from an entrepreneurial standpoint. Work experience has three crucial dimensions: the industry they have worked in before, management experience, and start-up experience. However, Ram & Jones (1998) have cited that even though black Africans and minority ethnic entrepreneurs

were highly qualified, they work in areas unrelated to their qualifications and expertise and thereby lose their symbolism when migrating (Bourdieu, 1999).

Human capital represents the entrepreneur's knowledge and skills through formal and informal learning, including the passing down of knowledge and learned behaviours from transgenerational ties (Rau, 2015; Jaywarna, Jones, & Macpherson, 2014). Human capital also includes an entrepreneur's business experience, often reflected in the number of years in business (Cassar, 2014; Karlsson & Wigren, 2012). Modern growth theorists are almost unanimous on the importance of human capital accumulation to economic development. Human capital contributes significantly to the probability of survival of all business ventures (Bate & Parker, 2014).

Bates (2014) believes in a human capital skill through teaching entrepreneurial activities that can readily be transferred to geographic regions underpinning the distinction between entrepreneurial training and development with general studies. Studies which focus on the educational level have different findings, and there is undoubtedly a lack of general clarity. The educational setting cannot wield the broader skills needed for entrepreneurial success. However, entrepreneurs are not born. Worse still, the criticism of 21st-century skill fulfilment is the accusation of an educational setting that emphasises too much content and no practical entrepreneurial skills centres to help develop the essential skills needed for the industry.

The author cited that, a would-be entrepreneur is assumed to process specific skills for his or her business, as they acquired skills to develop and reflect their engagement in business. An entrepreneur must be able to develop critical thinking skills for his or her business with the ability to read and write efficiently and effectively. It will support bookkeeping, managerial ability, teamwork, and interpersonal relationships to increase business productivity. Human skills acquired from an educational setting remain an essential part of the variables needed for business success. However, Chaudlry's idea of best practices away from formal education has limitations in application. The current age needs more than local personal theory. Chaudlry's idea is not adaptable to all business communities. Environmental differences make the stance questionable and challenging in some settings because of cultural complexity across different enclaves. The simple fact remains that within the African continent, 'North African countries' business models differ in nature and practice from the rest of Africa, and this is difficult to adopt the North African business model in the South and West of Africa.

The researcher cited that an educational setting provides enthusiastic mood and leadership skills for businesses with commitment and passion. It does not build entrepreneurial trust among entrepreneurs and the commitment needed for business success. Furthermore, creating

oneself attributes to a working environment, including flexibility, adaptation, problem-solving abilities, confidence, challenging work, optimism, high self-esteem, personal excellence, capacity, and skill in analysing and solving problems. The educational setting can provide the creative skills needed for entrepreneurial success, though in a theoretical context and with less implementation after educational training. 'Entrepreneur's skills may differ, and skills acquired from an educational setting alone do not motivate entrepreneurial interest among people. Environmental opportunities, innovative capacity, economic motive, independence needs, and drive for achievement could be the primary factors responsible for most entrepreneurial motivations.

In a recent migrant study, Jones et al., (2014) posited that human skills through educational attainment had little influence on the type of business formed, with many not utilizing their qualifications because of a lack of opportunity and recognition of qualifications. Some individuals may have human skills and financial resources but refuse to be an owner's manager (Martin, 2010, pp.34-37), though, education has influenced the approach ethnic minorities adopt to do business. Those with more education take more of a relationship and strategic approach to the entrepreneurial process, including analysing their broader socio-economic forces (Wang & Altinay, 2010).

The studies of ethnic minority entrepreneurship have identified the importance of ethnic resources (Rath, 2002; Jones & Ram, 2007), e.g., language, cultural understanding, credibility due to authenticity, and access to co-ethnic networks. These resources can encourage knowledge and experience of products and services from specific geographies, races, cultures and religions, together with access to suppliers and consumers of goods and services (Kloosterman et al., 1999). Many entrepreneurs relied on ethnic resources to operate their businesses in areas with high co-ethnic densities (Achidi Ndofor & Priem, 2011). They can, therefore, leverage social networks in their country of heritage and across the Diaspora (Williams, 2006). This claim agrees with the sentiments of Jones et al., (2014, p.511). They consider entrepreneurs with a 'cross-border mentality' may be better resourced than other entrepreneurs since they are from accessible geographical locations.

Human capital is the labour force's productive skills, talents, health and expertise; physical capital is produced through investment decisions (William, 2006). Easterli (1981) cited a mixed view of the impact of human resources/capital on entrepreneurial opportunities and proclivity. Reviews from educational skills literature indicate a significant role in forming human capital (Winter, 2002). A college graduate is more likely not to go into entrepreneurship (Lofstrom et al., 2014). McEwan et al., (2005) note that the improved

educational attainment of UK-born Indians has resulted in them participating as entrepreneurs in high-growth, high-margin sectors such as information technology and professional services.

In contrast, other studies find that increased educational attainment reduces entrepreneurship's propensity, as employment can offer the highly educated greater rewards (Clark & Drinkwater, 2000; Thompson et al., 2010). Lofstrom et al., (2014) contended that higher educational attainment provides advantages and increased options in existing salaried employment and discourages entrepreneurship. However, higher education contributes to analytic abilities, communication skills, advanced knowledge, general knowledge of business skills and market understanding.

Lofstrom et al., (2014) opined that those advanced educational skills positively predicted entrepreneurial entry into specific industries and negatively predicted entrepreneurial entry into other industries. The 2008 Spanish global monitor entrepreneurship survey revealed that education was unnecessary for creating a business or identifying business opportunities (Aliaga-Isla, 2015). Supporting human capital through work experience is essential (Santarelli & Tran, 2013). Similarly, Fairlie and Robb found that previous work experience within a family business setting supports human capital growth related to business operations. Some individuals may have human skills through educational qualifications and financial resources but refuse to be an owner's manager (Martin, 2010, pp.34-37). This study suggests that businesses may allow ethnic entrepreneurs to leverage their qualifications and experience (Altinay & Altinay, 2008). If ethnic entrepreneurs lack experience, they may be able to access business knowledge through continuous learning, often by experimentation or observing the activities of others as their business develops (Betts & Huzey, 2009; Sayers, 2009, 2010, Phillips, 2002; Suleiman et al., 2009). Increased educational attainment among business owners has increased growth and survival rate (Van Praag & Stel, 2013). As such, viewing education as an investment in human capital is critical (Karahan, 2013). In summary, the role of human capital remains a fundamental requirement for business formation and growth.

2. Financial Resources and Social Networks

Entrepreneurial finance describes the importance of financial and non-finance to entrepreneurial business (Firkin, 2003). The amount and type of entrepreneurial finance available to individuals can significantly impact their business ownership experience. Firkin (2003) defined economic capital (financial resource) as an asset that can be easily converted into cash.

The researcher has suggested that the negative experiences of black Africans in the labour market, low pay and lack of progression, mean that they have fewer financial resources at their disposal when they want to start their businesses. This under-capitalization will negatively impact the growth and performance of their businesses. Marlow & Patton (2005); Shaw et al., (2005) have concluded that the lack of financial access was a significant constraint to their ability to start and grow their businesses. This means that black African entrepreneurs start their businesses with some amount of monetary contributions from friends and family members, credit cards and personal savings. Watson (2002) notes a close connection between the amount of start-up capital and a business's performance. Research has suggested that the negative experiences of not getting an investment loan mean that entrepreneurs have less financial capital at their disposal when they want to start their businesses. Significant work has been done regarding financing businesses owned by ethnic minority groups in general and black Africans, Africans, and the Caribbean have been found to rely on personal savings more than other ethnic groups because of their weak social networks and negative stereotyping by financial institutions (Dolinsky et al., 1993). Blau (1990, p.23) argues that black African entrepreneurs tend to have few assets to offer as collateral, limiting their access to credit facilities. The lack of access to credit facilities has prevented black African businesses in the UK from high performance. Also, they argued that 'lending by formal institutions is not important in establishing ethnic businesses. Light, (1972) & Sowell, (1981) note that people usually do not borrow to set up a business. If they do, they borrow from friends and relatives. However, the degree of cohesion within a community will affect the ability to lend, as the lender needs to be certain about whether the borrower is worthy of credit facilities (Sowell, 1981), and black African entrepreneurs' ability to manage financial risk has been examined to be poor (Murray et al., 1973, pp.31-32). Ethnic entrepreneurship has recognised that financial investment is essential (Bello, 2003). However, harnessing the territory of human capital (the talents and imagination of all its people) and social capital (trust and cooperation developed through generations of relationships and networks) will be the key to stimulating new opportunities, revitalizing urban and rural economies, and reducing the population flight from these areas (Beckers & Blumberg, 2013).

Ethnic business growth is now one of the main pillars of competitive territorial strategies. Ethnic entrepreneurs have also understood that economic growth cannot take place in the long term without social stability and maintaining a decent quality of life for all. It rests on balancing economic, social, and environmental goals (Barney, 1991; Grant, 1996). The lack

of solid business education and acumen remains a significant issue for 'black African entrepreneur's survival', and research has shown that entrepreneurial training and business mentoring are factors in business performance (Lofstrom & Bates, 2013; Ortiz-Walters & Gius, 2012). The other variable that may have a substantive effect on ethnic entrepreneurial activities is the social network. Such systems include kinship ties and common ethnic identity (Jones et al., 2014, p.503). It could provide multiple sources of support for entrepreneurs, including employees, customers, advocacy and finance sources (Kloosterman, 2010).

Social networks in entrepreneurial activity and outcomes remain a topic of interest among researchers, particularly social network's specific role in new business creation and development (Westlund, Larsson & Olsson, 2014). The social network involves current tangible and potential resources accessible through an entrepreneur's network of relationships which can be managed to generate goodwill (McKeever, Anderson & Jack, 2014). The social network provides many benefits to entrepreneurs; it has also been noted that it can restrain businesses, preventing them from developing new products and services, learning how to react and survive external shocks, and limiting growth (Basu & Altinay, 2002).

Stephan (2013) described social networks in the form of the entrepreneur bridging diverse social groups while also building new ties to the community on a local, national, and international level through networks. Bridging social networks can benefit ethnic businesses (Foley & O'Connor, 2013). This is evident when looking at the proximity of social networks among ethnic groups within the community, despite the ethnocultural difference.

Entrepreneurs build more cohesive networks that support performance (Kwong, Heflin, & Ruef, 2013). A structural hole in an entrepreneur's network increases communication and coordination, which are essential to new business growth (Vasudeva, Zaheer, & Hernandez, 2013). Social networking expands man's knowledge about his purpose and unlocks his potential, and it stands that ethnic associations underscore their current entrepreneurial performance. Huntington (1968), however, adds support to the view noting that associations mobilize people into new economic roles and enthrone a more extensive and more diversified society. This is so because the association is replete with, learning from others and readiness to accept assistance from any quarter.

The social network also plays a role in economic development among businesses managed by ethnic entrepreneurs (Sarasvathy, Menon & Kuechle, 2013). From the perspective of an entrepreneur, social networks make available links that expose potential entrepreneurs to fresh and diverse ideas and aid in the discovery of opportunities or potential ventures (Román, Congregado & Millan, 2013), as well as the identification, collection and allocation

of scarce resources from both micro and macro-levels (Efendic, Mickiewicz & Rebmann, 2014). Social networks create value for well-connected individuals within their sphere of influence with access to intellectual, financial, and cultural resource networks (Gedajlovic, Honig, Moore, Payne & Wright, 2013). Casey (2014) posits that when low-wealth entrepreneurs build connections of social resources through networking and collaborating with owners who have higher human capital, years of experience and career prestige, they can gain more formal financial resources. It could resolve their strong financial need if only they maintain connections with other ethnic businesses (Casey, 2012; Fairlie & Marion, 2012; Ogbolu, Singh, & Wilbon, 2015). Resources available to ethnic entrepreneurs depend on socio-economic and political constructs (Casey, 2014; Kwon et al., 2013). There remains contradictory research in terms of the value associated with aspects of social networks, such as diversity as opposed to homogeneous networks (Arregle et al., 2015), more cohesive network structures (Carpenter, Li, & Jang, 2012), and weak versus strong ties (Kreiser et al., 2013).

The mixed embeddedness approach is a hybrid of structural and cultural perspectives that stresses that ethnic minority business is a by-product of both perspectives. A comprehensive understanding of racial self-business demands includes all factors, such as location, markets, and institutional support; others include social networks and cultural influences (Jones, 2012).

In terms of understanding requisite business needs, most literature admits that black African entrepreneurs have the highest number of post-16 educations in various fields of study in the UK and are the first to spot a good business opportunity. The worrying situation within the black African entrepreneur's community identified in this research is the lack of self-discipline and the inability to transform their potential into investment options and manage time and risk.

2.7 Modern concept of black African ethnic entrepreneurship

Scholars of the modern concept of Black African entrepreneurship claimed that the high level of post-16 education of black African entrepreneurs may not be necessary for entrepreneurial engagement, but the principle of the best practice approach does (Chaudhry et al., 2005). The author noted that over the years, the notion of black African entrepreneurs paraded by modern literature as not being successful seems to rest on perception rather than on reality and is racist. This paraded literature celebrates Asian entrepreneurship success in the UK with enthusiasm. This modern concept does not only celebrate most Asian's successes in business;

however, it prides itself on doing business and refuses to acknowledge black African entrepreneurship contribution to the UK economy. These Asian success factors include the principle of best practices and British ways of doing business (Chaudhry et al., 2005, pp.391-400). Scholars of modern concepts posit that these entrepreneurs had managed serendipitous events in exploiting opportunities and do not rely exclusively on strategic management principles in business school teaching. The promoters of this best practice (Chaudhary) have sparked widespread controversy in managing human resources. It has gained much scholarly attention because it addresses a theoretical controversy and possesses a high degree of practical managerial significance.

The principle of the best practice approach claims that specific bundles of human resources activities exist that universally support businesses in reaching a competitive advantage regardless of the organisational setting (Redman & Wilkinson, 2009). Best practice models note a close connection between human resources practices and organisational performance (Paauwe & Boselie, 2003). Best practice bundles of activities are mutually compatible human resources activities that forge high workforce competence, encourage motivation, and introduce a functional design that boosts employee commitment (Maloney & Morris, 2005). Based on expectancy theory concepts, best practice human resources will result in higher quality and productivity (Guest, 2000).

The best practice approach suffers from a series of limitations. Firstly, when adopting best practice standards, organisations run the risk of introducing mutually prohibitive combinations (Redman & Wilkinson, 2009). Secondly, highly committed management systems are a complex undertaking requiring significant planning and top-level management commitment inputs.

Thirdly, Milkovich & Newman (2002) argue that best practice human resources lack direct linkages with organisational strategies and believe outstanding high-performing human resources will influence strategy. By making human resources policy precede corporate strategy, an organisation risks prescribing standardised sets of ‘one size fits all’ best practice approaches that will not support employee’s needs and be detrimental to overall strategic objectives (Maloney & Morris, 2005). Fourthly, discussions concerning the appropriate choice of best practice measures result from a flawed research method and theoretical definition (Marchington & Grugulis, 2000; Redman & Wilkinson, 2009).

Different elements intertwined with each other in their observation, such as long hours of work, entrepreneur traits, risks acceptance, compliance to the social value system, solidarity, loyalty, family tradition, experience, paid and unpaid labour, and a higher level of start-up

capital to support this doctrine of best practice. All the observed elements are also visible in black African businesses interviewed (Best practice, i.e., a technique that through experience has been proven to lead to the desired result reliably). In opposition to Chaudhry's view, 'entrepreneurship is neither magic nor a mystery and has nothing to do with genes, but a discipline like any other discipline' (Drucker, 1985, p.8). Drucker's position has debunked and reset our minds that entrepreneurs are not born. Cultural theorists emphasise the importance of social networks, which depend on family and community support and access to co-ethnic resources not available to major mainstream businesses. This approach ignores the socio-economic context in which the businesses operate.

Chaudhry and others reject the combined variables of 'early' studies as fundamental determinants of entrepreneurial orientation, processes, motivations, growth and performance. Also, Chaudhry's group's difficulties kneel on the claim that the black African entrepreneurs had neither a role model nor business heritage; understanding their entrepreneurial activities and making progress in the UK seem difficult. Chaudhry's claims tend to remain inconclusive as the stories in most journals of strategic management, economics, entrepreneurship and innovation, and business texts contradict this judgment. However, Chaudhry's stance has been valuable to this research work at large.

2. 8 Escaping Mind-set Concept of Black African Ethnic Entrepreneurship

The orthodoxy of escapist mind-set scholars argues that black African entrepreneur's drive towards entrepreneurship is because of a lack of access to the labour market (Wilson & Lenard, 1982, p.16) and that most black African entrepreneurs embarked on entrepreneurship more to escape ethnic penalties than as a part of a strategic response to the structure of environmental opportunities (Waldinger, 1990, p.26). Note: the term 'ethnic penalty' is used in this work to describe the measure of disadvantage suffered by ethnic populations in the labour market, this does not automatically lead to the conclusion that there has been discrimination (Daley, 2013, p.13).

Escapism remains a Latin-based term that could be translated as 'tendency to evade one's current situation or environment', and has been elaborated on as an essential motivation for most black African business owners. The concept assumes that diversion and distraction from real-life circumstances are desires felt by many individuals in many situations. The most explicit reflection on escapism was authored in 1962 by Katz and Foulkes. Their work exemplifies escapism theory and research on motivational determinants of decisions and

outcomes. The original understanding of escapism was rooted in the assumption that many working-class people were alienated and suffered low working life in most societies.
The term escapism is not defined by the behaviour itself but by its motivation (Thomas, 2014). Specific escapist options are socially accepted; means of escapism have become increasingly varied over the past few decades, but the fascination with details remains popular (Carrick, 2000). The popularity of escapism is an indication that people are unhappy with their circumstances, whether in business, social circle, or otherwise. The means of escapism are unimportant. Theoretically, its root cause is the inability to establish meaningful engagement with the real world (Gideon, 1997). It is natural to abhor a zero-sum economic system (again, gain for one side entails a corresponding loss for the other) which assumes unnatural selfishness and attempts to motivate consumers by fear. Therefore, the question is, are black Africans in the UK motivated by fear of eschewing the labour market?
The author describes the ‘escapist mind-set,’ as the 'mind-set' of trying to escape from poverty which has been characterised by inadequate initial preparations to set up a business. In turn, this has led to deficient performance. However, ‘most early arrivals of 'blacks' into the shores of Great Britain were in the country to upgrade their educational need while others came with their educational qualification, entrepreneurial skills and business funds from their country of origins (economic migrants) (Nwankwo, 2005 pp.120-136). Black African entrepreneurs may have entered ethnic business to take advantage of specific group characteristics, which enhance the reward of entrepreneurship (Clark & Drinkwater, 2010, p.384). More than that, ethnic minorities could venture into ethnic business for religious reasons or take advantage of 'niche' markets offered by the presence of members of the same ethnic group in the immediate geographic vicinity (Rafiq, 1992). However, in some situations, black African entrepreneurs in the UK run a marginal business as the only alternative to a paid labour market where discrimination limits the opportunities for individual groups (Hoskisson, 2011, p.46). There is a high degree of the above assessment that black African entrepreneurs are not necessarily in business to escape the ethnic penalty. It appears that the opportunity structure has played well for them in terms of entrepreneurial practice. The understanding of entrepreneurial motivation has been noted to provide a balanced debate in subsequent research.

2. 9 Classificatory (opportunistic) Concept of Black African Ethnic Entrepreneurship

Authors of classificatory concept Gate Wood et al., (1993); Jones & McEvoy's, (1986) have logically created business opportunities for ethnic minorities. Attempt to divide the social

structure into strata brings about segmented concern within the structure. The term ‘classification’ is used to determine ‘them’ and ‘us’. This personal development of the self is submerged in an African sense of collective identity and in turn, defines their entrepreneurial practices. The researcher claimed that classifying ethnic groups from the general society encourages business participation in their host community. The idea of knowing who they are not provides the necessity of ethnic black businesses in the UK and elsewhere, their community and market structure is better understood by them than by other entrepreneurs from different settings.

Classification principles govern the organisation of objects into groups according to their commonalities. In strict logic, organising a domain of objects into classes must leave no two classes with any object in common; all the classes together must contain all the domain objects. In theory, logic disregards the frequency in the practice of borderline cases. In practice, the principles that classify a domain of objects depend upon the objects themselves. Classification of objects requires a standard object against which all other objects are compared, including or excluding them from a class. Sometimes objects are classified not by their characteristics but by their degree of possession. The doctrine of classification posed the question of who ‘they’ are, or more precisely, who ‘they’ are not. Scholars of classificatory concept have tried to preserve complexity and biological diversity by using many terms to identify this phenomenon (Esheme, 2003).

This assumption is not aimed at reducing the number of labels used for the black race. The concept aims toward generality to provide standard labels covering many ideologies; it tends to accrue generality over narrowly defined domains (Crombie, 1994). The general label ‘black Africans’ is used in this research to interpret the evidential value of this new awaiting dataset from this work. The level of generality is, however, not fixed. The researcher noted that classificatory concept is domain-dependent: they can be challenged depending on the research context in which they are used. This concept displays explanatory power and can support the grouping and labelling of objects in ways that are theoretically motivated and empirically informed by the tracking methods used (Morrison, 2007).

Whether one is African, English, Albanian, Mongolian, Pakistani, Indian, or Chinese, transferring to a new society with alien customs and an incomprehensible language will heighten the awareness of one's own cultural and national identity. Moreover, this can provide a unique way of identification and classification. On the one hand, the classification does not only provide ‘them’ and ‘us', but it has also provided ethnic minorities with substantial business opportunities and a choice of market structure.

Pickstone recognises classificatory practices as a unique ‘way of knowing’; knowing what? ‘Knowing the variety of the world’ by ‘collecting, describing and displaying’ (2000: p.60). The implications of this define Gate Wood et al., Jones & McEvoy's, (1986; 1993, p.261; 1999; 2002, p.206) stances on black African entrepreneurialism in the UK. They both point out that the most prominent variables to entrepreneurial activities in the UK are racial discrimination, poverty, and limited knowledge of the local culture. They suggest that ethnic people often become aware of the opportunities their own culture might offer only after arriving in the pristine environment. This opportunity structure further strengthens the classification of 'who they are' or 'who they are not’. Can a black African entrepreneur operate an English restaurant in the UK and have the patronage his or her business deserves? Integration has been made difficult because of who they are not. To classify one group in the same society as inferior and another superior will continue to dehumanize a section of the society that might provide support for economic success.

Ballard (1994) argues that migration is an 'entrepreneurial activity' and the migrant population in the host society connects through close ethnic ties. However, social, and ethnic networks are a means of essential human and capital resources. They are mobilized particularly for business-related activities, and this is due to a lack of employment opportunities outside these ethnic concentrations and other push and pull factors. People have forced ethnic minorities into ethnic business by developing a business edge and providing an exclusive service to the population of the same ethnic grouping.

This contribution sees entrepreneurship not as a sign of success but only as an alternative to unemployment and survival, providing a link to the 'escaping mind-set' school of thought. Similarly, in 1971, Becker argued that low black African business motivation in the UK is due to consumer discrimination and limited knowledge of the local norms and values. However, the classification (opportunistic) concept has helped understand black African entrepreneur’s entrepreneurial drives, specifically in this work.

2.10 Change Capacity Concept of Black African Entrepreneurship.

Scholars of the change concept Beer & Nohria (2000); Mackezie (1992) and Dess et al., (2003) posited the necessity of change in every area of human endeavour. The author cited that the change concept creates opportunities in an environment where is allowed. The need to jump-start a business by black African entrepreneurs sometimes depends upon the desire to change their circumstances and their right response to changing political ecosystem would determine whether they would stay in the business for a long time or not. Black African

entrepreneurial practices and their lived experiences whether successful or failure anchored on the change concept and in any human endeavour change remain ultimate because it cut across every space of human life, natural environment changes (global warming), the existing political system faces stiff opposition for a change, humans change in their natural modification in terms of their three stages of human growth. Where the reality of change is jettisoned or ignored, disaster is imminent and unavoidable.

It is obvious, new political regiment/realignment and the technological digital age have increasingly imposed change needs on the entire business community. Against this backdrop, the concept of business process re-engineering quickly caught the imagination of corporate firms and other businesses. It is fundamental to note that innovation has transformed the way businesses do business, and for a business to continue, it must adjust to ever-shifting market dynamics. These changes sometimes require restructuring, overhauling, and re-engineering the entire business system. Black African entrepreneur's business experiences in the UK have been subjected to change factors if they must kick start up, and remain in business change concept must be adopted as a bosom friend. The necessity of change concept has resulted in most traditional businesses accepting the concept of change (Beer & Nohria, 2000).

The concept of change is an aspect of a study that identifies the centrality of history, learning, and future decisions (Becker, 1971). It is academically obvious that identifying change and creating awareness for change in societies over time are core learning history objectives. Worthy of note is recognising human learning as essential for creating change in societies, which may help society face the challenges of the time and future. Change is inevitable among businesses if societies always remain changing. It is, therefore, the business of every business to adapt to changes where and when necessary (Mackezie, 1992). Keynes notes that "the most significant difficulty in the world is not for business to accept new ideas. However, he further claimed that business fails by not valuing change to make them forget about old ideas.

The question is, when do businesses need change and how does the black African entrepreneurial lived experience revolve round the concept of change? Should businesses change for the sake of change? If change is inevitable, when can businesses change? In other words, if a change initiative fails, when do organisations return to an existing situation? Beer & Nohria (2000) state that, change remains difficult to pull off, and most organisations have had low success rates. But the brutal fact is that about high number of all change initiatives fail. Macredie, Sandom & Paul (1998) stated that successful future organisations must be

ready to accept the concept of change management or face extinction, this applied to black African businesses in the UK as well.

To understand the business of change, business organisations that are organic, operating in an unpredictable environment, need to collaborate with frequent adjustments to the rich inflow of communication (Daft & Marcic, 2004). In contrast, mechanistic business organisations characterised by rigid coordination could establish a consistent routine, especially following the advent of successful corporate innovation. Businesses must accept the inevitability of change by valuing innovation above past business success; one of management's most essential roles is to find a balance between supporting new and established innovations (Johnson, 2000). It is crucial that businesses continually review and consider how changing society and culture requires fresh insight into the appropriate change process.

The question is, how do black African entrepreneurs respond to change? Moreover, how do they manage change? There is a general assumption about black African entrepreneurs; most scholars believe that black African businesses are not receptive to modern changes regarding change and technological innovation (Dess et al., 2003). It is important to note that human resistance is universal, so it should not be regarded as the fact of a particular group. There is no universal prescription on how best to manage change processes. If the game is challenging, then change the game. Ethnic businesses are usually associated with low innovation. It is evident that those immigrants acquire the necessary resources needed to start a business while working in a paid job (Burnes, 2000).

Fairlie et al., (2000) certainly believed that technology and change over time give rise to entrepreneurial motivation amongst ethnic businesses. What the digital age has ushered into our contemporary time has created a more comprehensive opportunity for change. How can these opportunities for change be managed has remained a considerable concern to the entrepreneur’s community? Giles et al., (1999) believed that environment, behaviour, actions, ideology and many more are primarily responsible for differential responses to the change process. By extension, they believed that competitive markets provide an environment (monitored by final consumers and powered by competition) that controls technological change processes and spreads benefits widely, which the entrepreneurs need to adopt.

The most overlooked problem for developing viable black African minority businesses is encouraging the businesses to be adaptive and generate an innovative culture (Waldinger et al., 1990).

It is helpful to note that a clear distinction between innovation and change should be made while acknowledging the complexities in play between both theories (Cooper, 2005). The

history of innovation is explored through various industries, from typewriters to light bulbs. These narratives show that entrepreneurs and innovative businesses become conservative and defensive as the market expands beyond their original concept; this is when it becomes challenging to keep up with market shifts. Hence, changing the theory, the situation with most black African businesses is that they find it hard to involve their employees in their change initiative.

Clarke (1999) suggested that most employees may have been given limited opportunities. If there is that limited opportunity, being involved in the development of organisational change practices does not necessarily hinder them from observing and thereby formulating their views regarding the change in their organisational work environment. The issue is that most black African entrepreneurs do not, in most cases, discuss change needs with their employees; this is evident from the feedback obtained during the data-gathering process. Therefore, this research study furthers the argument for the need to include a study of change from employee's perspectives.

Dunphy & Stace (1992) describe the employee's role in the organisation based on the factors influencing change forces, including leadership requirements. Many employees misunderstand the change process in many organisations. There are no guidelines for understanding change theory (Fullan, 1997), and it should be understood as well that the cost of change is enormous. There are situations where change will require acquiring new machinery, training, and paying more to produce the best workforce (Philips, 2003). Thus, most black African entrepreneurs are not keen on the new wave of change slogan. If the existing situation could still yield some proceeds, they keep on with the existing situation.

Lewin (1951) introduced the three-step of change model, which views behaviour as a dynamic balance of forces working in opposing directions. Driving forces motivate change because they push employees in the desired direction for the employers; restraining forces stop change because they push employees in an undesired direction.

According to Lewin, the first step in a change process is to unfreeze the existing situation, which is considered an equilibrium state. Unfreezing is crucial to overcome the strains of individual employee resistance and group conformity.

It can be achieved using three methods:

1. Increasing the driving forces that move behaviour away from the existing situation.
2. Decrease the restraining forces that negatively affect the movement from the existing equilibrium.
3. The combination of the two methods listed above.

Some activities can assist in the unfreezing step. It includes motivating participants for change, encouraging trust-building, realizing the need to change, actively recognising problems, and brainstorming solutions within groups.

The second step of Lewin's process of changing mindset is movement. It is vital to move the target system to a new equilibrium level. Three options that can assist in the movement step include.

- persuading employees to agree that the existing situation is not beneficial to them and encouraging them to view the problem from a fresh dimension,
- working together on a quest for new, relevant information, and
- it is connected to innovative ideas.

Lewin's model has remained rational, focused, and articulated. Though his change assumption appears good on paper, as it makes rational sense when implemented it lacks many human feelings and experiences that have bad outcomes. There are occasions when employees get so excited about a new change that they bypass the feelings, past input and experiences of others. Consequently, they find themselves facing either resistance or little enthusiasm. Concurrently, Beer & Nohria (2000) posit that many organisations fail in their change initiatives because some senior personnel rush these initiatives in their organisations, thus, losing focus and becoming overwhelmed by the literature advising on why organisations should change, what businesses should strive to accomplish, and how organisations should implement change. Thus, it is argued that implementing change has remained a challenging task for businesses to accomplish, and these difficulties could be because of systemic failure.

Adding to this difficulty is the need for change and the environment in which businesses operate. Many modern organisations operate in a volatile business environment. Hence, introducing and managing change successfully and satisfactorily has become a necessity. This business environment determines the way an organisation must operate. For Esheme (2003), there is no accepted definition of what constitutes this environment.

However, a practical working definition is an environment closely related to the environmental variables which influence organisations (political, technological, and socioeconomics). It is evident that these variables play an essential role in determining the type of change to be implemented and the speed at which the proposed change or changes are to be implemented.

Literature on the change phenomenon has revealed that organisational change is a well-documented feature of contemporary life, which has been well-defined and extensively studied by numerous scholars associated with change and change management. According to this classification, many respected writers in this field of study have offered various emphases on change. Some scholarships classify change according to the type or rate of change required, usually referred to as the substance of change (Dawson, 1994).

Bate (1994) suggests a broad definition for the weight of change, in which the stance may be incremental or transformational. Kantar, Stein & Jick (1992) consider the nature of change and organisational development as a process-driven activity. Senge (1990) developed the idea of change as learning, and writers like Dunphy & Stace (1992) have blended ideas on the role of the individual in the organisation with models of organisational design and the facilitation of change based on a situational analysis of forces of change and leadership style requirements.

Dess et al., & Fairlie et al., (2008) saw the real power of a capitalist market system regarding that system's ability to spur innovation. They also believed that competitive markets provide an environment that controls technological change processes and spreads benefits widely, which the entrepreneurs need to adapt. Therefore, they recanted the proposition that market competition was necessary for the generation of innovation. They posited innovation itself has become routinized in major corporate enterprises. Moreover, they foresaw no disadvantages from the socialisation of the change process and the more routine activities of a given economy (Nelson,1977, pp.134-135).

There is a collective concern about managing change successfully in today's businesses. Questions regarding change and how the processes are managed remain unanswered (Dawson, 1994). Lippitt, Watson & Westley (1998, pp.58-59) point out that changes are more likely to be stable if they spread within the systems or sub-parts of the system immediately affected. Changes are better rooted. The more widespread imitation increases, the more the behaviour is regarded as standard.

Traditionally, scholarships on change management have argued that the change's primary purpose was to create stability in the organisation through the least amount of change initiatives (Weisbond, 1976; Stacey, 1996). Bassant & Tidd, 2007, p.5) describe change theory by examining the triggers, management, and role of individuals, groups, and various cultural, structural, and political dimensions. Giles et al., (1999, p.27) believe that the environment in which change forms a part, defines a significant part of entrepreneurial

activities and this, in turn, modifies behaviours and ideas and, in the end, produces differential entrepreneurial endeavour.

In the theory of innovation, Rogers saw technological innovation as, ‘an ideal, practice, or object perceived as new... or another unit of adoption’ (Bowers, Ragas, & Neely, 2009, p.8). Rogers et al., (2006) cited uncertainty as an obstacle to adopting innovations. They further stress that information about advantages and disadvantages will reduce such uncertainty. Rogers claims adoption or rejection leads to desirable or undesirable consequences, direct or indirect, and anticipated or unanticipated (Johnson, 2000). Rogers further argued that innovation is, ‘an uncertainty reduction process and the rate of adoption based on the individual insight of innovation characteristics, namely relative advantage, compatibility, complexity, trial-ability, and observability’ (Esheme, 2000, p.32).

Innovation is an essential aspect of ethnic entrepreneurship. For the entrepreneur, it is not a question of limiting oneself to the resolution of a trivial problem but an innovative proposal of lasting and practical solutions which go to the very root of the problem and deal with it effectively. Therefore, getting there would take a lot of creativity because creativity figures in all the reflections and actions of an ethnic entrepreneur, even if there is no need for devising a new solution in a situation. Entrepreneurs in general must be innovative, creative and imaginative in regard to how to go about finding the solution to maximize production. Subsequently, ethnic entrepreneurship brings together different ethnic actors into community business to induced social change, which contributes to carrying out concrete and practical investigations that go beyond borders (Robb, 2006).

A greater emphasis on studying and understanding black African entrepreneurs concerning change is needed. Thirty years ago, there were social media, but not through electronic gadgets. People and businesses socialised through events, i.e., coming together for conferences, meetings, clubbing, and partying, Fairlie & Robb, (2007); Edelman et al., & Greene, (2010, pp.174-196) suggest that further research is needed to refresh and reflect contemporary thinking. Early assumptions have created a gap in our collective understanding of contemporary black African entrepreneurs.

Also aware of this deficiency in the literature are Clark & Drinkwater (2000, pp.603-628), who called for, ‘further conceptualisation and theorising rather than the assumptions that have existed over time’. All perspectives from the 'early' perceptions (‘nuclear financing’ to the 'change capacity concept') have been viable in analysing black African entrepreneurship lived experience in the UK. It is noteworthy that some viewpoints could apply more to certain situations or groups than others, depending on specific conditions of time and place.

The existing literature under review suggests the following assumptions about black African entrepreneurs: a recap.

> Black African entrepreneurs have a higher failure rate than other entrepreneurs and lack business education and core competencies (Sullivan, 2007; Ekwulugo, 2006, pp.65-79). Black African firms have the lowest four-year survival rate; 35 per cent, compared with a 48 per cent average for all businesses (Robb, 2002, pp. 383-397), with a high incidence of business mortality (Storey & Greene, 1996). According to Fairlie & Robb (2008) and Smith-Hunter et al., (2010, pp.1-15), black African entrepreneurs' start-ups and operational stages are riskier, characterised by a lack of managerial skills and poor credit risk management practice. Kollinger & Minniti (2006, pp. 59-79) and Sawyer, (1983, pp.1-2) and subsequent work Busenitz et al., (2003) provide the same picture as being small clustered, growing at a significantly slower rate, and having the tendency to meet with more external constraints. Bonacich & Modell (1980) & Chaganti (2002) identified that black African entrepreneurs tended to be conceded as the most disadvantaged minority groups and tend not to be self-employed. Kloosterman (2009, pp.30-31) provided a similar stance in his work 'Mixed Embeddedness' informal economic activities and immigrant businesses. However, in this case, he was more particular about entrepreneurial behaviour, orientation, and the impact this has had on black African entrepreneur's businesses rather than environmental disadvantages. Greene & Butler (2004, 1996) pointed out that black African entrepreneurs have no business heritage or role model.

The lifespan of most businesses across the global business community is getting shorter each year. A recent study by Stratix Group in Amsterdam indicates that many businesses in Japan and Europe have a life span of least, on average, 12.5 years. Sadly, 80% of businesses in Turkey can hardly exceed five years in operation. Why is business mortality increasing daily? The author holds that businesses fail due to increased unhealthy competition; competition improves consumer's power of choice, variety, and value for money. Others believe that unjust economic policies affect all businesses regardless of the establishment's history or solidity. Many experiences bankruptcy, liquidation or merger, causing an end to most business ventures. Businesses must build a defence mechanism to survive in a hostile environment; this they do in retrospect by adapting to their environment (Lucile, 2000). Summarily, the researcher claims that in the UK, black African businesses hardly go through a five-year period after the death of the CEO of the business. Most ethnic businesses mostly

do not hire outside labour. When they hire, they hire between one and five workers; this exemplifies the limited growth potential of ethnic businesses and the limited potential of exploiting economies of scale. Why do mainstream businesses hire the best brains? They do this for high-potential growth and business success. The ethnic entrepreneur does the exact opposite.

2.11 The Structural Concept of Black African Ethnic Entrepreneurship

Schumpeter (1934) posited that structural thought on ethnic entrepreneurship started much earlier. Its root can be identified with different motivations and theoretical concerns. This body of scholarship has been particularly concerned with understanding the process of structural change and development within economies and how this might influence ethnic businesses. The researcher noted that this (structural concept) has been very helpful in understanding the synergy between skill acquisition and entrepreneurial processes and the development of ethnic minority entrepreneurship among advanced economies; Policy instability, regime change and leadership restructuring have played a great role in ethnic business engagement. All these elements within the economic structure help to shape the entrepreneurial experience of black African entrepreneurs.

Economic development has a huge amount of support from a structural concept that indicates fundamental institutional change as a necessary ingredient to broad-based economic growth and development (North et al., 2009).

Summarily, the idea of the above diagrammatical representation was aimed to showcase the entrepreneurial behaviour, response and experience of black African entrepreneurs. The diagram buttressed the relativity and the connectivity of each concept forming various business behaviour and responses toward the ethnic entrepreneurship processes and in turn, producing their lived experience. These differences in business behaviour and responses were observed during the interviewing of participants. This means each scholarly postulation or opinion had an effect on the motivational drive of black African entrepreneurship. These variables interlock to produce meaningful thoughts on their entrepreneurship engagement in the host country. It is obvious, from this thesis that black African entrepreneurs do not engage in business to escape poverty as earlier thought in literature, they have varieties of skills (educational, human and financial resources) tailored toward entrepreneurial activities. Social values and family traditions of black Africans, in terms of family connection, appear similar to other ethnic enclave in the UK. It is crystal clear that black African entrepreneurs suffer some level of structural barriers due to discrimination from the labour market and their

attitude to change may not be different from others as resistance to change has remained a universal phenomenon. Each variable contributes some effect on black African entrepreneur behaviour and experience. Hence the study of their entrepreneurial lived experience.
In conclusion, the literature underlines the inadequacy of black African entrepreneurship research. Despite the fact that the UK has the largest African population in Europe with a large market segment (CEEDR, 2000), Black entrepreneurship studies routinely cluster under African-Caribbean investigations. The clustering of British-black ethnic groups under black African-Caribbean studies tends to submerge important differences that exist among various black ethnic groups. For example, the differences that exist between black Africans and black Caribbean, even among black Africans themselves, are often ignored. Also, the entrepreneurial orientations of black Africans are markedly different to that of the black Caribbean and so forth (Nwankwo, 2005).

Literature -2 African Identity- European Idea

2.12 Introduction

The author noted that there is a growing desire for more correct knowledge about African identity from the reviewed literature. An essential effort is needed in defining and describing 'who an African is' and 'who is not.' Understanding African identity in the UK (United Kingdom) is very imperative to those that may have a different view of Africans. Although there is material evidence about African identity composition, this evidence tends to be conflicting, and over the years, the preoccupation of much academic writing has been with this troubled 'quest for identity and liberty' (who are we, or more precisely, who we are not, by the stigmatization, marginalization, and intolerance of others (Nwankwo, 2005). Nonetheless, this visible evidence has shown a focus on African political and social thought in Europe, particularly in the UK environment, and it has appeared in the context of fundamental changes in world belief of the 'black race', and it is expected to continue to speak to the present global condition (Appiah, 2003). If African identity is dispensed with an epistemic racialisation with the expression 'black' it, therefore, leaves Africans with the notion of a negative connotation. 'Black' is a term that embraces people who experience structural and institutional discrimination because of their skin colour and is often used politically to refer to people of Africa, Caribbean, and South Asian origin to imply solidarity against racism as Alvarez (2001, p.192) noted.
African identity in the UK is difficult to conceptualise and theorise as various scholars emphasise different stances with many commonalities of assumptions. This work tends to

provide a historically contextualized exploration of the theme ‘Africa’ in a manner that both theoretically and culturally will contribute to their concrete context of historical struggle, and reflect on the enduring significance of these ideas beyond the moment of settlement. A crucial effort has been made to offer an exploration of this complex and contested phenomenon of African identity as this has heightened our awareness and understanding of how Africans define themselves and are being defined by others.

2.13 The Making of an African and Its ‘Blackness’

The notion of 'who is an African' has remained challenging in the academic field. ‘African’ embodies a mosaic of identities with several flaunted affiliations depending on the circumstances. However, when 'Who is an African?' is posed, there is often an instinctive thought that the answer is obvious. The first answer will be the 'black people of Africa' origin. This question is quite simple and has been asked before. Who is an African? Indeed, the answer seems obvious at face value, and everyone knows who an African is (Shelton, 2000). Africans are the African continent's indigenous people and other descendants: Caribbean Island, America, Arabia, and Britain). The answer to the question becomes less understood once other probing qualifiers are added to the question. How is African identity constructed in the face of the mosaic of identities that African ancestral people living within the UK experience? Is Africa a neglected theme? Do all categorized as Africans or having an African pedigree perceive themselves as Africans? (What happens, for example, if someone is born to white British and 'African’ parents?) Are all who perceive themselves as Africans accepted as such? Are there levels of ‘Africanness’, and are some more African than others? Higgins (2005) supplies a partial clue to this question, to answer the above questions. He notes that ‘we are not Africans because we are born in Africa; neither are we Africans because of our mixed heritage, we are Africans because Africa is born in us. The sense of African pride is reinforced by African history, culture, and environment. Yet, with huge challenges among Africans, Africa’s people have a sense of awareness of their culture. If our visions are unclear about who we are (our identity), we will be unclear about everything else. What does it mean to be an African, and are there any criteria deciding ‘Africanness’? These questions appear to be necessary, considering the countless debates about 'Blackness' and 'Africanness' in street journals. Africans have various ideas about what being African entails. For some, having a specific skin tone coupled with certain set features decides the level of 'Africanness.' For others, geographical location and African traditions define the level of 'Africanness'. Deciding on an African based on skin tone does not define an African and

'Africanness' (Hampton et al., 2002). It is more about human genetic diversity than skin tone. Besides, if skin tone is a marker of 'Africanness,' then why are North Africans part of the African continent? One is an African by natural attributes, not location (Rediker, 2007). What then is the marker of African identity in the UK? African family values with a religious faith linked to a belief system that reveres different deities and gods are central to their marker (Aluko, 2002). Many believed and trusted that these deities would protect them from harm and give them prosperity. However, civilization has changed the social and cultural values stated above. Despite these changes, the family unit stays extraordinarily strong in its culture (Madichie et al., 2008; Madichie & Nkamnebe, 2010; Ikwubuzo, 2012). These rich and turbulent cultural contexts make black Africans a unique population to study and explore entrepreneurial behaviours and lived experiences.

It is worth noting that identities are still the fabric in which the origin of people is decided. ‘Africanness’ is more than just pigmentation politics. Both black and white can relate to being African; if an individual is born on African soil, they are technically an African. The people of African origin, particularly the 'black Africans,' have been part of English history before Roman times. Toward the end of the 18th century, England was home to a black population of between 10-15,000 Africans living in Liverpool, Newcastle, Birmingham, Manchester, Bristol, Cardiff, and Greater London (Lucile, 2000).

Crafts (2002) attributes this sharp increase of Africans in the UK to political instability and social unrest in some parts of Africa. Other attributes include slavery, migration in search of greener pastures, and the industrial revolution in Britain, which created demands for raw materials and new markets to sell the products produced in Britain that Africans provide. It was all followed by the decolonisation of former British colonies in Africa. ‘Africanness’ has remained in crisis in general terms, and this personal development of the self is submerged in an African sense of collective marker (identity).

From the onset, African identity, and her ‘Africanness’ in the UK is difficult to conceptualise and theorise as various scholars emphasise different stances with many commonalities of assumptions amongst them (Miles, 1993, p.31).

If ‘Africanness’ is dispensed with an epistemic racialisation with the expression 'black’, it leaves Africans with the notion of negative connotation. 'Black' is a word that embraces people who have experienced structural and institutional discrimination because of their skin colour. It is often used politically to refer to people of African, Caribbean, and South Asian origin to imply solidarity against racism (Alvarez, 2001, p.192). ‘Africanness’ is more than a 'black label' as the issue at hand is not about 'label', but about the indigenous rights of African

people. When making verification in terms of 'Africanness' through skin colour, the codification of 'blackness' fails at every level in the historical and political context. The diverse hair textures and the diverse skin hues are all specific adaptations. For this reason alone, skin colour is certainly not a marker of ‘Africanness’, Of course, many native Africans, depending on the location's geography, have light skin. The motherland of these adaptations and inherited cultures are primarily African; hence the relevance of the name 'African' refers exclusively to the historical people of Africa and their descendants in the Diaspora (Fryer, 1984; 1993: p.2-4 & Mutibwa, 1977).

In plain language, no one is an African being considered a 'black' as not every black person is an African. And being black (blackness) shows how unique they look without telling who they are: Africa relates the individual to land, history, culture and natural attributes of humanity. Every ethnic group in the UK references some land, historical and cultural base point from which Africa is not exonerated (Barkham, 2004). Although, some Africans are protective and reluctant to divorce the label 'black' from their identity as its contemporary use is seen to denote a specific socio-cultural and political context, and they have absorbed many of the beliefs and values of the dominant available culture. Black Africa, in general, is composed of so many different ethnic and sub-ethnic groups within the UK with different values, beliefs and attitudes. Therefore, trying to discuss black African entrepreneurial behaviour is problematic. They share a common language, traditions, institutions, family and kindred system, religion and lifestyle.

In addition to this, Mason (1995) argued that the 'black label' forms part of cultural ‘Africanness’. It is important to note that 'black' can be used in a racist sense (Banton, 1970, p.19). Therefore, it may remain offensive and redundant when used as an official racial classification code to denote ‘Africanness’ and an identity. Though the internalisation of the negative word, 'black' stereotypes may be outside their conscious awareness, the individual seeks to assimilate, be accepted by society, and actively or passively distance from other 'blacks' (Herskovits & Bastide, 1976).

Political economists have made tremendous efforts to understand Africa's political and social composition in recent times. These efforts have also been directed toward 'African' societies, people, and the meaning of identity and ‘Africanness’. However, they have attempted to show that African understanding of itself in Europe, particularly in the UK, is in crisis, assailed from several directions: slavery, migration, world war, trade and persecution. Pondering the legitimacy of ‘Africanness’ and her identity structure, Mudimbe (1988) states that the colonisers have stripped Africans of their ‘Africanness’ and have given Africans a

new identity. He insists that much was lost in slave ships, intertwined and influenced by Western philosophies. Hence, from a psychological viewpoint, Africans are unsure of their selflessness and are forced to assume another. Africa's loss of identity under its colonial occupiers and the disintegration of social hierarchies developed over centuries can only be studied as nobody can change history. However, history can be studied, learned, and appreciated (Hountondji, 1983).

Africans brought to a new shore (the United Kingdom) were granted the privilege of immortalising many cultural aspects and traditions lost in the seas upon arrival to these new shores. The question is, are Africans stolen? The answer to this question is simple; Africans were not stolen. Preferably, Africa was stolen from Africans, and Africans civilizations have gone into obscurity (Lucile, 2000). The rest of the world views Africa as the same images Africans see of Africa. The images of distress and anything thought ‘too African’ are backward and ugly. Others confine the African identity to be purely decided by borders and through a third party's eyes. i.e., ‘Africanness’ is defined based on what societies say it is. Further to Mudimbe's (1988) stance, he argued that the colonisers view Africans as an inferior race of people whose identities are without any abiding values; he added that Africans lack the Europeans intellectual and moral resources. To correct this underestimation of ‘Africanness’, African historical scholars, such as Wole (1977, p.43), had to start a ‘counter-discourse’. The aim of this discourse, of course, was to reclaim African humanity. The reclamation proved the rationality and truth of African beliefs within world views and cultural practices. In epistemological terms, this involved the postulation of a form of rationality unique to Africans who, in metaphysical terms, were said to have a personality different from, but not in any way inferior to, the European personality.

It is also clear that global processes have affected Africa and its ‘Africanness’ in contradictory ways and these have, in some cases, dispossessed most Africans of their identification (Mugambi & Mwiti, 1998). Though there are concerns with how a specific culture sees others, especially with how Europe or 'the West' perceives the peoples of Africa and elsewhere, how African identification interfaces with other levels of identification and citizenship in the UK, and what are the implications of the contentious nature of ‘Africanness’ and citizenship construction. There is the question of 'colour' also, as stated earlier. ‘Africanness’ has often been referred to as ‘blackness’ and ‘black people’ of African origin. It has raised another question: should the colour ‘black' be used to decide ‘Africanness’? If the collective answer to this question is yes, are the clear majority of the Caribbean and South Asians of 'black pigment' classified as African? How is African identity

diagnosed based on 'Africanness' and not on colour? A singular and straightforward answer has been difficult to adopt in this chapter. However, some essential awareness of some of the questions has technically been conceptualised.

To contextualize ‘Africanness’ based on location, colour pigmentation, and worldview is insufficient for identification. Therefore, this thesis has made some structural arrangements in understanding the going concern, although it will be challenging to provide a structural sequence narrative in this piece. However, these three structural arrangements are in the baby stage 'Africa in Africa’. Indeed, location and colour pigmentation do not identify an African and her ‘Africanness’, yet they are components of a whole; if this is not the case, are Africans mystical? No, Africans are natural humans; they are not superhuman or inferior to other humans. Why, then, is there a mismatch between their identity and ‘Africanness’? Africans consistent attachment to their deities provides for their unique identification and ‘Africanness’ even outside the shore of Africa. Africa makes the African. There is also 'Africa Slavery in Africa', Africans are very conscious of their origin; they are told not to forget their place of origin from childhood. It is in their sub consciousness, and they know that home is always a place to return to, no matter what their achievements or failures are. They constantly enslave themselves mentally with the African condition of returning home. This mental slavery has been translated into Africans being complacent in nothing and even celebrating mediocrity. They are told not to ask for more. 'The African imperialist in Africa' – before modern civilization's advent, Africa was structured into colonies and empires. African imperialists indoctrinate Africans in their colonies or empires in a matter relating to their identity and ‘Africanness’. They provided today's conflict between African identity and ‘Africanness’. However, the imperialistic behaviour of an average African is inherent. The pulses of domination are ever present when trying to identify an African.

Scholarship on colonialism and cultural identity in black skin argued that the black person is both objectified and denigrated at a physical level, psychologically blinded, or alienated from African black consciousness and cultural identity by the effects of colonialism and racist culture (Lovejoy, 2006). Thus, identity can be codified from a Timbuktu Scholarly statement in the 14th century. Quote, ‘whosoever does not inform his children of his root has destroyed his children, marred his descendants, and injured his offspring the day he dies. Whoever does not make use of his ancestry has muddled his reason. Whoever is unconcerned with his lineage has lost his mind. Whoever neglects his origin, his stupidity has become critical. Whoever is unaware of his ancestry, his incompetence has become immense. Whoever is ignorant of his roots, has his intellect vanished? His honour has collapsed whoever does not

know his place of origin' (Asante, 1998). Therefore, most discourses on African identity and 'Africanness' have assumed that the African identity crisis was primarily attributed to the disconnection resulting from its colonial experience. Society has taught Africans in the Diaspora to forget their roots, that their roots are not good enough to be preserved.

African traditions have been modernised or re-modernised and influenced by schools and religious movements in Christianity and Islam, significantly affecting the breakdown of traditional African patterns of thought and the resulting behaviour (Mudimbe, 1988). Adi (1995, p.23) argued that identity is derived from the community to which the individual belongs. Upon this premise and early academic thought, Africans in the UK might lose their identity and cultural values upon arrival because of their heterogeneity. Instead, the exact direct opposite is argued; their cultural diversity has provided unity in diversity, and their cultural influences and identity have retained and persisted into the present time. Adi's argument has not been without merit, though critics point out that membership in a community is insufficient to enable individuation. Nonetheless, while the concept of identity and 'Africanness' remains fluid for most African people in the UK, this remains primarily informed by the ancestral and heritage information passed on from parents and the national identity format imposed through state education and persistent media references.

It is essential to note that the physical environment and human agency are mutually constitutive and that people's creativity and thought produce as much as people's cultures and identities. Landscapes themselves are essential aspects of culture, but they have remained products of historical processes (Blyden, 1967, p.58). Identity is an emblem of what people say they are, and how they relate to others (Hogg & Abrams, 1988).

The researcher's understanding of 'Africanness' does not rest on landscape boundaries alone but on a combination of variables of what makes an individual. 'Africanness' can be constructed in many ways. Amongst these are: cultural identification (language, beliefs, religions, and customs: thus, ways of life), and behavioural identification (attitude-strong attachment to 'our' way of life, which creates an emotional boundary between 'them' and 'us'). All humans believe that it is 'natural' for people to live with their kind. It is not racist to do so; it is perfectly natural and physical identification (body build, hair colour, 'black label' codification, and texture are means of identification (Barker 1981, p.21)

'Africans' had a unique and recognisable dressing code, which cuts across the entire African continent (local attire). Most countries in Africa use the English language as a mode of instruction, but Africans love to speak the local dialect and pidgin English and are boisterous while expressing their feelings, making African audiences think Africans are confrontational

and rude. Africans have strong accents, although integration and the pluralistic nature of society have significantly impacted Africans' linguistics (Thornton, 1998; Hogg et al., 1988).

Regarding other identification for ‘Africanness’, African attitude towards local meals has been used. Africans love local foods, primarily organic foods, as African men and women prefer to prepare meals. Africans are rigidly attached to their local traditions, religion, beliefs, jazz, and Afro-music and love large gatherings. Helms (1997) states that Africans are trained to respect older people and those above them by not calling people by their first names. Africans have skin and hair colours of black, dark chocolate, brown and yellow.

However, dealing with ‘Africanness’ or the state of ‘being African’ is not defined only by outward appearance (biological or cultural) but by ethics and ethos, sensibilities, and paradigms. Therefore, it is profoundly subjective and even more problematic to say that these virtues make an individual more African. These other sets of virtues take one outside of the African idea. On a human level, it would be challenging to get that much mileage out of anything based on physical appearance (Foucault, 1977). In principle, Goffman (1968) states that we all possess sure signs that identify us as individuals in the past and present, continuing to do so in the future. In other words, the signs that set us apart from others are our uniqueness. It could be our biography, accumulated information about us, and even our fingerprints. It is important to acknowledge that Goffman does not talk about an individual's sense of being, feeling, and existence in society. However, marks and signs that distinguish individuals are not about our inner essence; instead, it is about complex and continuous profiling of who is an African with the society that marks Africans as individuals. It is about their data trail, how society tracks Africans and ascribes individual identity.

To convince society of 'who they are' and 'who they are not', they use certain mannerisms and project-specific characteristics within a given setting to convince people that they are who they say they are. Society characterises people and produces standard attributes in each categorization; social identity is about the category and attributes that a person is deemed to possess concerning others (Lucile, 2000).

Goffman (1968) gave a sense of how identity is constructed by others and society and explored how deviance from a societal 'norm' can lead to specific stigmatisation; he provides a leadership role to Foucault's writings on the normalization techniques of modern society. Goffman and Foucault's work have provided historical evidence and analysis for the social construction of self and identity. Further to Goffman's stance, he notes that how people imagine society to be and imagine the ways others exist in the same society is central to the

construction of identity. With this, the researcher affirms that the notion of cultural identity will become much more robust and firmer when we define our 'selves' concerning others and form ideas around the 'ways of life,' 'us', and 'them', and this may generate the heart of racism, hatred, and exclusion (p.74). In addition, the African belief system influences her 'Africanness' (Buame, 1996; Gyekye, 2003; Huisman, 1985). Culture provides a sense of identity and understanding of what is and is not acceptable behaviour in each society. Culture influences a sense of self and space, relationships, time and time consciousness, mental processes and learning, work habits and practices, values, norms, beliefs, and attitudes (Blackwell et al., 2006, p.428). Given its broad sweep, culture is also bound to influence communication, interpersonal relations, negotiations, conflict resolution, processing of information, and trust (Bonsu & Belk, 2003). Furthermore, the interface of cultural and societal factors and the initiation of entrepreneurship is important because evidence suggests that people from the same culture have similar cultural and entrepreneurial behaviour (Amine & Staub, 2009; Jackson et al., 2008; Morrison, 2000).

'Africanness' consists of patterns, explicit and implicit forms of behaviour acquired and transmitted by symbols in artefacts and otherwise. The centre of culture consists of traditional ideas and experiences, organised, learned or created by the individuals, including those images and their interpretations (meanings) transmitted from past generations and contemporaries (Foucault, 1984 & 1995); Africa 'itself' is rooted in the family-hood. 'Africanness' is enshrined in African cultural values, which spell out their ways of life and meaning to society. Their values are in crisis with modern civilization. These values can be found in their mode of dressing, language, comportment, beliefs, relationships, perception, and understanding of society being informed upon differences and the ideas about 'us' and 'them,' friend and foe, belonging and not belonging.

Religion is embedded in the 'Africanness' of Africans, which also influences their business and management practices (Namatovu et al., 2018). Indeed, religion can be found in every aspect of their life and, thus, it cannot be separated into the following pairs: 'religion and philosophy', 'religion and society', or 'religion and art' (Mbiti, 1990). Religion influences and explains relationships among entrepreneurs, employees, and customers (Blankson et al., 2018; Darley & Blankson, 2008). It permeates Africans' lives and business and management practices (Blankson et al., 2018).

The belief in a Supreme Being is central to the traditional African way of life (Bonsu & Belk, 2010; Sarpong, 1974). However, there is the belief in a Supreme Being, the existence of lesser gods, and their influence as agents of the Supreme God (Wiredu, 1980, p.11). Spiritual

forces are manifest everywhere in the physical world, with gods and spirits being associated with elements of the environment (Darley & Blankson, 2008; Oppong, 2003). Worthy of note is that spirituality refers to the belief in the existence of intangible factors.

The belief in spirituality and its consequences impact various human behaviours, including career choices, entrepreneurship, and the pursuit of activities (Leung et al., 2002; Namatovu et al., 2018). Reid et al., (2015, p.264) suggest, 'the strong influence of spirituality for African entrepreneurs (faith as a verbal expression, faith as a coping mechanism, faith as an instrumental tool, and faith as God's direct guidance)'. The spirituality in African humanism has 'the principle of God' (Mangaliso & Nkomo, 2001, p.14), and this manifests in the spirit of sharing and compassion. Indeed, spirituality permeates 'every dimension of African life' (Paris, 1995, p.27). Allied research also suggests a strong relationship between the values of the spirituality of the entrepreneur and the success of entrepreneurial endeavours (Balog et al., 2014). This embracing of godliness and spirituality provides moral support, encouragement and motivation for the individual. The idea that God bestows everyone at birth with an unalterable destiny (Wiredu, 1980) may for many facilitate confidence or even the resignation of despair.

The African is nestled in a religious universe, and belief in godliness positively affects entrepreneurial behaviour. African culture is highly collectivistic, and in the traditional view, a person's community, his or her tribe, defines the person. African society is highly hierarchical (Hofstede, 2001; Schwartz, 2006). One is expected to show a respectful attitude toward the elderly, authority figures, and the mysterious, classified as 'sacred'. Elders are regarded as 'the true repositories of wisdom and knowledge', examples for 'the youth to emulate' (Moemeka, 1996), 'forbearers or gatekeepers of society', and are 'treated with deference, respect, and dignity'. Elders are often given preferential treatment. They carry positions of authority and are responsible for decision-making and are assigned the role of spokespersons. Old age is sacred because an older person is supposed to be closer to their ancestors. Old age also is associated with knowledge, experience and wisdom in African culture (Wiredu, 1980).

Respect is an influential cultural element in Africa and is a crucial fundamental tenet for behaviour within the family and society. The respect phenomenon correlates with the hierarchical structure found in African societies (Esheme, 2003). It is less conducive to innovation and assertiveness (Hofstede, 1983; Shane,1993). It stifles initiative and creativity (Mufune, 2003, p.21) and has been marked as restricting African entrepreneurial endeavours (see Takyi-Asiedu, 1993).

Hofstede (1994) states that ‘culture remains a set of attitudes, values, beliefs, and behaviours shared by a group of people, but different from each individual, communicated from one generation to the next’ (P.21). The relationship between culture and identity is just one ingredient among many variables that characterise ethnic groups. The idea is that cultural identity is so strong that two cultures cannot co-exist. Africa in ‘Africanness’ is enclosed in her valued cultural characteristics. These values are shared through superstitions that have existed for centuries, and the influence of these superstitions still prevails in their day-to-day engagement (Anambane, 2017).

The exaggeration of difference creates a form of order. 'Who they are' or 'who they are not’. ‘Africanness’ and African identity are not in crisis; Africans knew who they were by combining their past. However, some are more African than others culturally through their past transmission.

2 .14 Meaning of Africa and ‘Africanness’

The word 'Africa' is exceedingly difficult to define, and the etymology of the name 'Africa' originated from the Ancient Egyptian expression 'Afrika' – 'the heat of the earth.' In acknowledging the Ancient Egyptian expression, the starting point of African epistemology should be the premises on which 'black' racial identity, mainly 'black African' within Europe, particularly in the UK, is addressed (slavery) (Mudimbe, 1988, p.1).

This challenge resembles the difficulty of defining Africa on the continent of Africa. Migrations within Africa point to two primary forms of anxiety concerning ‘Africa’. There is the question of the origin of the name ‘Africa’ and how ‘African identity’ came to be defined (Mazrui & Appiah, 1994). On the other hand, African scholars such as Mbembe (2007) and Appiah (1994 & 2006) express the urgency of redefining African identity in a postmodern world in which identity is no longer tied to a fixed place.

In describing and defining ‘Africa’ clearly, there has been little agreement on the sources and original meanings of the word 'Africa'. No one can deny that a geographical entity called ‘Africa’ exists. However, for some scholars, this is merely a cartographic reality, not a cultural entity, an exercise in mapping devoid of experiential meaning for the peoples that have lived within the continent’s porous borders (Modood et al., 1997, p.34). The critics would be correct if the argument were that African people have always been conscious of living in a place called 'Africa'.

The term 'Africa' was widely used from Roman time to refer to North Africa, initially called by the Grecians or Egyptians 'Libya,' before it was extended to the whole continent from the

end of the first century. Before the end of the 20th century, very few of Africa's inhabitants thought of themselves as 'Africans'. The origin of the word 'Africa' can be traced back to classical civilizations' nexus in the ancient Mediterranean. The Greeks first envisaged a three-way division of the Mediterranean world, calling its southern shores Libya instead of Asia to the East and Europe to the Northwest. Between Libya and Asia lay 'Egypt' (another Greek word), whose great river, the Nile, was seen by ancient geographers as dividing the two realms (Anyanwu, 1984, p.375).

Notably, ancient civilizations had hub activity and operations built around African ways of life, empires, and kingdoms (Fryer, 1984). It is traceable to the ancient Egyptian history of civilization. Africans have a distinct identity and history that is their own, and it is connected to but not dependent on other continents, chiefly with Europe. In this sense, Africa is a European imperial construct whose cartographic application was both gradual and contradictory (Obenga, 2004, p.31). Mudimbe (1988) has refused to endorse this notion that African identity formation and re-formation is a process that is unmarked by its contradictions. Hence, the name 'North Africa' embraced the rest of the continent. It was then referred to as 'Africa', and this may have started with the Arab invasions in the seventh century, out of which came the forced migration of millions of Africans and the formation of the African diaspora that appropriated and popularized the name Africa and through whom Africans became increasingly racialized. It is not clear when Africa's appropriation as a self-defining identity occurred in the various regions and among the innumerable societies that make up this vast continent (Shapiro, 2004).

Understanding Africa in the context of North Africa has, in turn, presented a problem for those who sought to define 'Africa' and the 'black race' as there have been multifaceted fundamental objections to this claim of African connection with Egyptian civilization and history. The actual statement of objection is the view that Egypt is not part of Africa. Therefore, in this perceptive, any claim of connection with the rest of Africa remains an academic and intellectual error (Phinney, 1992). The second variant of this objection is that when Africa is mentioned as not having a history or identity, 'black Africa' is the reference point, with Egypt or any other country in the North of Africa excluded. Hegel (1956, p.92) wrote that ‘Africa proper, as far as history goes back, has remained – for all purposes of connecting with the rest of the globe-shut up. It is the gold land compressed within itself, which lies beyond the day of history and is covered in the dark mantle of the Night. Its isolated character originates not merely in its tropical nature but also in its geographical condition’.

How logical and factual are the claims and submissions of Hegel's text about Africa, including the Africa-Egypt question? It is not how long a view or a thought has been moved around that makes it suitable. However, whatever history or past, Africans can be fruitfully considered part of Europeans' history in Africa, although the idea of the meaning of Africa has been constructed and reconstructed over time (Esheme, 2003 p.4).

The African past can be defined by distinct episodes and varying patterns of history and memory that the Africans have about Africa (Cokley, 2005, p.52). Africa is not a modern or European invention, but a product of a distinct and significant history shaped by imperial powers' dynamics. Africa is a place: a physical reality with a diverse range of landscapes that have formed the context for its human history and an invented idea.

The notion of the African idea and its origin is controversial and has been contested. Some scholars dismiss it as unimportant; others embrace it as an ideological weapon (Phinney, 1992, p.156). It is difficult to apply a concise definition to Africa for this reason. How can research interpret a continent's history with such a vast physical scale with a harsh environment of, 'ancient rocks, poor soils, fickle rainfall, abundant insects, and unique prevalence of disease' (Cokley, 2005) as in Africa? It is challenging. What, then, is the making of Africa? The meanings of ‘Africa’ and ‘Africanness’ are being reconfigured by both the processes of contemporary globalization and the projects of African integration in the early 21st century (Esheme, 2003). In the first place, the early prevailing perceptions about Africa indicate that Africans do not have a distinct history apart from their contact with the West during imperialism (Hilliard, 1997). Further to these perceptions was that 'Africa' was perceived as decayed orient, a region of total darkness with the general perception that Africa, especially the sub-Saharan Africa region, is made of primitive societies without collective historical consciousness for identification.

The perception was to legitimize colonial ventures and was mobilized to justify the conquest and partition of Africa in the 19th century. However, Africa's idea was initially fashioned not by Africans but by non-Africans, as a 'paradigm of difference'. In other words, Africa has served as an exotic prism through which outsiders, Europeans, refracted images of 'the other' and themselves (Cross, 1971, pp.13–27). Secondly, the Victorian racial perception gave rise to the 'Hamitic hypothesis' (from the biblical Ham, the son of Noah). The notion that fair-skinned invaders from the northern hemisphere were responsible for the diffusion of whatever cultural achievement was deemed to exist in 'Africa' and among 'black' Africans. This theory was assimilated by many early Pan-Africanists who were anxious to draw 'black people into the universal human race and history from which they had been barred by

establishing a link between African culture and the Middle Eastern origins of Christianity (Taylor et al., 2001& Blyden, 1967).

The black African racial identity explains the construction of African identity in the European context, considering imperialism's role in defining 'African' as an entity. Understanding Africans in the UK is imperative to this thesis. This piece provides a narrative that helps the researcher identify the element to study and support those wishing to study through a distinct perspective about Africans. The author has made an effort to explore Africa's complex and contested concept, as this has heightened awareness of how Africans define themselves and are being defined by others. The overall purpose of this explorative effort of African identity composition and structure is to define who are African entrepreneurs to help conceptualise their entrepreneurial lived experience in the UK.

This academic effort was to augment the effort of other discourses on Africa. Thus, it provides a historically contextualized exploration of the theme 'Africa' in a manner that theoretically and culturally contributes to the concrete context of historical struggle and reflects on the enduring significance of these ideas beyond the moment of settlement on Britain's shores. This piece is also vital as it serves as a podium to further work on the UK's black African entrepreneurial lived experience.

The European discourses on African identity and culture have created a gap for further research in this field as there is a massive misrepresentation of our understanding of ‘Africanness’. However, such discourses have made significant contributions to African society's developmental process, identity and culture. Defining 'Africa as a European construct' from this perspective will impose challenges because that affects, in a considerable measure, how we specify and analyse African identities. The search for identity and the meaning of 'Africa' has been a vital issue facing African historians striving for significance and meaning. One of the thematic threads that have run through available discourses of African identity is the recognition that African identities cannot be conceived in simple terms and that Africans and the politics of Africans' existence were not dictated by Africans (Mar, 1996).

Therefore, the author has noted that a geographical conception of Africa does not need racial solidarity or the invention of cultural homogeneity. Africa is not an empty cartographic vessel. Africa has long-standing diverse cultures and identities that have been discovered since the beginning of the European cartographic era, and this will continue to shape the mapping and materiality of the African spatial entity and social construct (Chávez, 1998, pp. 89–93). Africa is a reality as it is a construct whose boundaries – geographical, historical,

cultural, and representation –have shifted according to the prevailing perceptions. These have imposed the need for fundamental thought on the composition of Africa in the new era. Perceptions about Africa and Africans have been given serious attention in authorised works to establish the African condition's difficulty. These early prejudicial perceptions about an African past are mythical and empirically false, as the intentions of these perceptions were designed to strip Africans of the identity, dignity, and pride that accompanied their composition. Within these available narratives, and among the US and African ethno-philosophers, there is a contentious history behind the evolution of ideas and terminology used in defining 'Africa' and the idea of reinventing 'Africa identity'.

Multiple genealogies and meanings surrounding the idea of 'Africa' are slippery. However, the extrapolations of 'African' culture, identity, or nationality, either in the singular or plural, and explorations of what identifies an individual as an 'African' is often quite slippery, and these notions tend to swing unsteadily between the poles of essentialism and contingency (Fairlie et al., 2008, p.32; Nobles, 1998). What then are the markers of an African (Africanness)? What differentiates them from other people in the community?

2. 15 Race and African Identity

The researcher posited that race, a common and acceptable way of human identification, the human against other species of animals, has now been used to demonise one human species by the other. It has been used to quantify superiority among humanity. The misuse of the term 'race' has left us with the defence of one group's right to exist, the good things of life, and otherwise, why the other does not have this right. However, the term 'race's' erroneous use has left us with the struggle for a new meaning/definition for the term. Race, a commonly deferential variable for identification, has been politically mechanized to produce social tension and a lack of trust. The people, whom the elites sought to provide superiority, soon realized there was no need for race dichotomy. Therefore, should we jettison race, turn a deaf ear, or remain blind to it; are Africans the carriers of this anxiety about 'race'? Africans never promoted this concept in the country or on the continent.

It is an Anglo-Germanic notion, manufactured and disseminated to promote the distinctions between peoples and establish a European hierarchy and a hierarchy among Europeans themselves (Gilroy, 2007). There is a sameness of opinions that Britain is now colour-blind. To what degree this blindness has remained unclear to the institutions concerned. One group argues that we should forget our differences and move on; 'live and let live', while the other is clamouring that we should be aware of our difference and move on. They pledge their solidarity to this stance, which is why the author opined that society is unfair by its judgment of race. So then, what is race? 'Race' is a unique term used in grouping humans based on shared physical or social qualities. The societal view on race has

been unfair in providing evidence of what race is. The term ‘race’ has also been used for a group of a common origin of people, deferential from others by physical characteristics such as hair type, the colour of eyes, and skin (Gideon, 1997).

There is a common bond between all humans, and through this bond and interaction, human qualities and personal identity are discovered. However, society is divided by race, tribe, class, gender, ethnicity, skin colour and wealth. The interaction between science and politics has led to 'race science' as a justification for slavery. However, scientific inquiry has developed the notion of 'race' or 'races' based on the enlightenment of superstition and ignorance. Biological endowment and physical features were thought to have a causal relationship with cultural superiority (Jackson, 2008).

The concept of 'race' has argued that distinct physical and genetic differences between groups that constituted humankind 'fixed' biological 'differences' were 'natural' and evident in skin colour, head shape, facial features, hair type and physique. However, this concept of human 'races' is firmly discredited as modern genetics now shows that over 99% of human beings' genetic makeup is common to all ethnic groups. The power of scientific inquiry has helped perpetuate ideas of inferiority between 'men with the concept of 'race'. More than any other term, ‘race’ is associated with an assumption that the world is split into distinct dichotomies. There are more than two human races. Thus, ignoring the wealth of cultural and ethnic diversity in place, the world's population could not be legitimately categorized in this way (Ayandele, 1966).

It is no longer possible to discriminate based on inferiority and biological differences, either legally or politically. However, 'race' is associated with the ideas of inferiority and superiority, hierarchy and persecution. The idea of ‘race’ is as old as the history of modern people. Race is just a modern word representing a social taxonomy (Hampton et al., 2002). Most anthropologists and biologists view race as a political grouping with roots in slavery and colonialism (Shelton, 2000: pp.27–50).

It is evident that the number of races and claims of who belongs to each race has shifted over time; race is a product of a politically and ideologically globalized world (Higgins, 2005). However, it is still an extension of differences, which have always been an aspect of human societies. Furthermore, by this extension, the concept of racism has, regardless of terminology, been an ongoing human affliction. Even as an act of self-definition, some post-colonialists denounce the use of ‘race’ as biological determinism (Rediker, 2007). Therefore, race should have no place in Africanist scholarship while affirming the possibilities of forging a common African origin. Appiah (1992), the most renowned proponent of this critique, seeks to demolish Africa's essentialist conceptions and demonstrate that Africa is not a primordial fixture. Africans are not moulded from the same clay of racial and cultural homogeneity (Adi, 1995, p.24).

The race of Africa is enshrined in the pride of the scars that past black Africans bear. However, can the 'black race' define whom Africans are by comparing themselves to the location in the context of humanity? Or are Africans in danger of forgetting their composition as Africa rapidly grows and develops economically and socially? What is the understanding of Africans of the race concept?

Answers to some of these questions are addressed throughout this entire work. The African understanding of race relations is embedded in Masolo (1995, p.16) who states that the African concept of race reminds us that there is only one human race and that scientific inquiries are no longer academic proof of human difference. Being African should not be defined or limited to race, culture or location. The borders that separate race was once artificial and may still be what defines Africans as much deeper than just a race of 'black people.'

Racial classifications are often a confusing mixture of skin colour and geographical origins (Price, 2006). There are concerns that when accounting for ethnic minorities of mixed heritage the 'other' category becomes an amalgam of people who do not fit in anywhere (Back & Wendt, 2000). The notion of 'race' will become relevant today only if it is used in a people's life journey, and 'Africa' will need to live with the world's fallacies, inconsistency, construction and stereotypes her thought and identification. The question of 'labelling' is an issue that may need further inquiry as colour codification such as 'yellow Chinese,' and 'Brown and Red Indian" has been rejected as racist.

Thus, subsequent attempts to understand contemporary Britain society have been recognised due to race and ethnicity (Pilkington, 1988). 70 years ago, race and identity issues were familiar. Britain has gone from a country where all communities were single faith and monoculture to a society of one in ten is an ethnic minority. The general perception is that this transition was not adequately handled (Gunter, 2001, p.3).

However, there are feelings that since 1990 the political landscape of Britain and social attitudes have changed toward immigrants. How much has changed remains the vital question and is unknown. Though there is a general feeling that Britain has become more tolerant as a country than ever, this is reflected in the hopes and beliefs of ethnic minorities in the UK (Lucile, 2000). Again, over the last twenty years, earnest attempts to come to terms with Britain as a multiracial society were only just beginning.

Therefore, understanding various groups' identities in society has become a precarious part of multicultural Britain because Britain's identity is multifaceted. Most ethnic minorities claim multiple elements to their identity, ranging from religion to local communities. Black Britain considers their ethnicity to be the key to describing themselves. However, fundamental issues such as identity are not the only factor in this disconnect from society. There are ranges of socio-economic factors that might not be directly associated with identity. British society is increasingly divided along the ethnic line (Asthana, 2017, p.13). It might not be the aspiration of the society that once embarked on a 'big society project' over six years ago.

It is good to note that much progress has been made since World War II on race matters, though, political institutions still struggle and divide humanity into different identity groups based on skin colour, despite all the good done by the Civil Rights Movement and the Third World's decolonization. Gilroy (2007) contends that race-thinking has distorted the most acceptable promises of modern democracy. He noted that fascism was the principal political innovation of the twentieth century.

Media commodity culture became preeminent in our lives between the 1960s and 1980s with the rise of hip-hop and other militancy. With this trend, many of the beautiful things about black culture have been sacrificed in the service of corporate interests and new forms of cultural expression tied to visual technologies. He argues that the triumph of the image spells death to politics and reduces people to mere symbols.

Gilroy (2007) provides the latest version of humanism and globalization; this is noted as his work offers a new political language and moral vision for what was once called ‘anti-racism’. Though unwilling to dismiss all the motives behind this development, he argues that it is a mistake to reproduce the fundamental divisions used by Europeans to dominate the globe. Race here simply becomes a code, the key to which are the fundamental inequalities between humans; those who own, and those who labour. To use race to divide the world is to accept this code. The epistemological assumption has an anthropological parallel to Gilroy's faith. If European colonialism's terrible histories were correctly remembered, all nations and racial enmities would evaporate.

All the same, Gilroy posits that ‘anti-racism’ has lost credibility and authority. Therefore, there must be a new language ‘beyond the colour line’ that seeks to get us to renounce race-thinking as a dramatic strategic gesture. However, the challenge with this line of thinking is that those who practice racism and supporters at workplaces and institutions that discriminate against people based on their ‘race’ understand what they are doing. What is absurd is that we believe that they are ignorant of the false divisions maintained by white racial domination. Gilroy's issues are those of Africans trying to de-Africanize Africans to make themselves more acceptable to whites.

The old canard was when hair, skin colour or speech were the issues. However, they knew that these were false issues and that nothing could please the racist but the African annihilation. Nkrumah (2008) noted that Africans must be prepared to interpret black people's best interests. It will fundamentally necessitate the advancement of Africa's political process. Black Africans' social and cultural life in Britain significantly proceeded during the twentieth century. The earliest photographs displayed by Gilroy (2007) indicate the moment of their arrival on Great Britain's shore. The consolidation of Britain's black communities challenged the idea that immigration was a series of difficulties imposed upon an unsuspecting nation. There is continuity to the idea that Britain has acquired a national race problem, however, there were also moments when the common-sense authority of that diagnosis started to fade (Esheme, 2003). In those flashes of an alternate understanding, the challenges involved in what we would now call multicultural co-existence with newly arrived black settlers and their children appear in a different light.

Understanding Britain's multiculturalism and coming to terms with its multiracial composition demands an understanding of each cultural element that create the whole. Hiro (1971) posits that culture does not consist of what the educated elites fancy, such as classical music or the fine arts. It is merely an ‘experience lived, experience interpreted, an experience defined’. Furthermore, this can tell us things about the world. However, Hall (1983) noted that this is how we give our lives meaning,

recognise and understand the culture we never see, the culture we do not think of as cultivated. For me, culture is constructing a relationship between oneself, one's environment and the world. If this is the case, the race dichotomy will vanish with time.

People must have a language to speak about who they are and what other futures are available. Hall (1996) states that culture is produced with each generation, and we reproduce our own identities in the future than simply inherit them from the past (Wright, 2016). What we do not have is the cultural definition of race.

The dual fact of the time is that there have been physical differences between groups of human beings, again in terms of physical appearance (Giddens, 1997, p.212). Darwin's theory of evolution effectively refuted the notion of permanent differences between races and the belief that there are inherent racial differences live on (Malik, 1996, p.91). A piece of academic work on 'black racial identity' is necessary to understand how black Africans are identified in a diverse community of other ethnic minorities.

2. 16 Black Racial Identity

The early black racial identity theory within the academic arena emerged in psychological literature in the early 1980s, when these initial theories were developed and test-run primarily to address crucial issues on race. These were racial issues that were thought to influence the psychotherapy processes. The assumption that black individuals' assimilation was necessary for a healthy psychological adjustment (Helms, 1990; Vontress, 1971) was embedded in early theories to help rest the time debate.

Race and racial identity are influenced by environmental dynamics such as social and political dynamics within a historical period. Hence, race has remained a more extensive social construct. Racial identity draws meaning from the experience of individuals based on their membership in social groups. Identity is an abstract concept for humans; it is always fragile and based on culture and environment. Thus, there is a need for 'trademark' creation. Thomas's model of 1971 provides a better understanding of the concept of racial identity. His five-stage process produces a narrative of black Africans shedding low self-worth and moving toward embracing a positive black self-definition. Thomas tagged the first stage of his model as the 'withdrawal' stage; he notes that this is manifested when individuals move away from depending on society for self-definition and toward developing a new black identity. The second stage of his model, titled 'testifying', characterized how the black Africans confronted their anxiety concerning becoming a self-defined black person. The third stage of the model indicates 'information processing', which refers to acquiring knowledge about the black heritage and the black experience. The fourth stage, named 'activity', is

characterized by an individual's involvement in various cultural activities to find communion within the black experience. And the final stage, ‘transcendence’, is manifested when an individual becomes free of personal conflicts regarding issues such as race, ethnicity, gender, social class, and age. The above model has remained one of the classic models in articulating black racial identity development.

Another academic that made a similar effort in helping to understand black racial identity development was Jackson. In 1975, Jackson proposed a four-stage conceptualization of black racial identity development. The first stage of his model, ‘passive acceptance’, is characterized by acceptance and conformity to White cultural, social, and institutional standards and values. This first stage encourages the rejection of their own cultural identity. The second stage was gated as ‘active resistance’. There is the manifestation in the rejection of White standards and values, accompanied by feelings of anger toward White society, aggravated by social behaviour. Jackson posits the third stage as ‘redirection’, reflecting the development of values, standards and traditions that are viewed as uniquely 'black’, this stage is also characterized by diminished anger toward and against Whites people, social isolation from Whites, and pride in one's identity and culture. Finally, Jackson titled the fourth stage of his model ‘internalization’, and this final stage was marked by an acceptance of nutritional aspects of Britain society, along with a commitment to resist ‘toxic’ elements of culture (racism and oppression) (Sue & Sue, 1990).

Cross (1971) describes how African Americans progressed and regressed in becoming Afrocentric. The understanding of 'black racial identity’ has been cross-examining whether this applies to black Africans in the UK or not. The situation appears the same in terms of the adopted model, not without criticism; some current models of black racial identity have tended to assume that all blacks perceive and experience racial issues similarly. Many black identity theories have not discussed the impact of the African Diaspora on the identity-development processes of various subgroups of blacks. Although there may be many similarities among black cultural groups, intra-group differences must be addressed in future identity theories. This point is crucial because much of the previous research on black racial identity development has focused on African identity development and then generalized other groups of blacks.

More specifically, because identity-development theories are embedded in societal and temporal contexts, future conceptualizations of black identity development must acknowledge their limitations beyond the social climates and periods in which they were formulated. Ideally, black identity models should be dynamic and responsive to time and

societal contexts. It is essential to note that because the social concept may affect how blacks experience racial issues, the black identity-development process may be significantly influenced throughout the developmental life span.

These models have focused on the qualitative experiences of being black by considering the individual differences and experiences among blacks and black's perceptions regarding their history, culture, and current standing in society. Despite the huge contributions of black identity theories, there are many pitfalls to the existing conceptualisations.

Future models of black identity development should comprehensively analyse how racism and responses to racism manifest in black persons across generations. The Cross's designed model indicates black in stages. The first stage was titled the 'pre-encounter', demonstrating three central attitudes; low-salience individuals, which may assimilate into the mainstream with an appreciation of black culture, social stigma and internalised racist individuals might develop anti-black attitudes.

Africans with a low-salience attitude admitted being physically black but considered their blackness unimportant to how they define themselves. Cross presumes that these blacks are unlikely to give much thought to race concerns and appear unaware of race-related issues with this attitude. Low-salience black Africans view themselves as human beings who just happen to be black (Cross, 1977, p.98).

However, Africans who hold social stigma attitudes have low-salience attitudes, but they also see their racial orientation or re-orientation as something to be ashamed of and negotiate. By default, race has attributed some significance, but not in a negative sense. Anti-black attitudes constitute the third and most extreme type of pre-encounter individual. Such people see their racial status as unfavourable. They loathe other blacks, feel alienated from other blacks, and do not perceive the black community as a potential resource or support base. All three pre-encounter types favour European cultural perspectives, such as beauty, art, communication modes and academic preferences, and their allegiance to other black and multicultural perspectives is weak (Cross, 1995, p.104). Hence, humans tend to have racial conduct and behaviours in general terms. The debate on race and racialism will continue to receive broader attention in our society until better definitive understandings are made.

Encounter stage; the individual experiences an identity changes or transformation in which a significant event or series of events induces cognitive dissonance. These positive or negative events tear at pre-encounter attitudes and push individuals toward increased awareness of their status as racial beings. Therefore, the encounter results in tremendous guilt, anger, uncertainty or anxiety for having minimized or denied the significance of race. Similarly,

they feel anxious and confused about the level of blackness they should aspire to. Blacks in this stage spend a great deal of time finding a positive black identity. Understandably, information gathering is a crucial feature of this stage.

The third stage of this model was tagged ‘immersion’; Cross (1995) refers to this stage as the vortex of psychological Nigrescence. Blacks begin to rid themselves of their race-less identities and construct a new frame of reference. This stage is also characterised by anxiety, primarily about becoming the right kind of black person (p.106), which is equally problematic. They may wear all-black attire and seek relations only with other blacks. Individuals in this stage are energized by multiple and conflicting feelings of rage, guilt, and a developing sense of pride. Individuals eventually accept themselves as racial beings. An important theme is selflessness, dedication and commitment to other blacks. In this stage, blacks may experience creative, inspirational bursts of energy that express their racial heritage's richness.

However, taken to the extreme, Africans in the immersion phase have difficulty controlling the impulse to confront white authority figures even when their lives are threatened. Also, there is a marked decline in racist and hyper-emotional attitudes in the immersion phase. This levelling off occurs because of several experiences; for instance, it may occur when blacks meet a role model who has a healthy racial identity and displays a sophisticated and calm personality. Blacks learn to substitute idealistic and romanticized blackness notions with a more profound understanding of black issues through this experience.

Cross and Jackson tagged the fourth stage of their models as ‘internalisation’, and this stage is marked by the integration of a new identity that is more authentic and natural. This identity includes high salience to blackness, which can take on several manifestations, including multiculturalism. An internalised identity serves several functions: to defend and protect the persons from psychological problems associated with living in a society where race speaks volumes, to provide a sense of belonging and social affiliation, and to provide a basis for interacting and communicating with people, cultures, and situations beyond the world of blackness (Cross, 1995).

The fifth and final stage, internalisation-commitment, is action-oriented. Black Africans devote much time and energy, a lifetime, to finding ways to translate their colour of blackness into a plan of action, a commitment to minority affairs, and improving the circumstances of black British and other people of colour. This stage is the essence of multiculturalism and pluralism. Cross (1995) contends that individuals can regress or get stuck at one stage. Whether an individual regress, becomes stuck or progresses through racial

identity stages depends heavily on one's personality, support systems, resources and experiences. Cross did not place any age limitations in his theory. For example, one can experience a negative racial encounter at 4, 14, or 40. Blacks in White settings may experience more negative racial encounters than those in black settings (Esheme, 2003). Blacks in White settings may also experience such encounters earlier than blacks in black settings.

Further, one's racial identity stage may be related to achievement (Ford, Harris, & Schuerger, 1993). Specifically, there may be a curvilinear relationship between racial identity and achievement. Those in the earliest stage (pre-encounter) and those in the last stages (internalisation and internalisation-commitment) have the highest achievement orientation. However, the extent to which the individual is perceived as acting White or selling out is different. Pre-encounter individuals are likely to be rejected by the black community because of their low-salience or anti-black attitudes. Immersion and commitment individuals, because of their firm and positive racial identification, bicultural stance and pluralistic perceptions, are more likely to be accepted by members of the black community (Thomas, 1971; Jackson, 1975; Cross, 1971, 1978).

The theoretical effort formulated to define healthy black identity development demonstrates that black people's over-identification with White culture is psychologically unhealthy (Helms, 1990). Although each of these perspectives served diverse needs and purposes, they both represented explorations of the black identity-development process and responses to centuries of racism that have been factors in most theories and institutions of psychological study (Carter, 1995; Guthrie, 1976).

In a way, theories reflect the notion that healthy racial identity development is achieved when blacks progress through a series of linear stages commencing with degrading thoughts and feelings about themselves and other blacks (accompanied by idealized beliefs about Whites), and ending with internalised positive feelings about themselves, other blacks, and other racial and ethnic groups. Since their original conceptualisations, some of these stage theories have been revised and updated to include more dynamic notions of blacks' identity-development process (Cross, 1991, 1995; Helms, 1990, 1995; Parham, 1989; White & Parham, 1990).

In contrast, the researcher observed that the underground approaches are characterised by the assumption that, despite some of the black's oppressive experiences, there are positive cultural influences that may help blacks shape a healthy self-concept without first internalising a negative view of self. The term 'underground', as it relates to these conceptualisations of black identity development, has been used to reflect the fact that these

types of theories have received little attention from the broader psychological community in comparison to the mainstream approaches (Gaines & Reed, 1994, 1995).

Myers (1988, 1993) formulate an underground approach to conceptualising black racial identity. It describes the black personality in radically different terms. Her theory's primary underlying tenets are self-knowledge being the basis of all knowledge and human and spiritual networks that provide the means for people of African descent to achieve their goals. Myer theorises that spirit and matter are the same among traditional African people; any attempts to separate the spiritual from the material fail in human life to achieve harmony and peace. Myers (1988, 1993) further postulated that an 'optimal' (African-centred) relief system places a premium on peace and synchrony. Whereas a 'suboptimal' belief system values quantification and competition, a suboptimal belief system leads to the societal 'isms (e.g., racism, sexism, and classism that exist throughout Western society. Shortcomings of mainstream and underground approaches, both the mainstream and underground approaches to conceptualising black racial identity development, have a great deal to offer anyone who wishes to understand the impact of oppression on people of African descent.

There are some limitations to these approaches which have been acknowledged in this work:

1. Mainstream approaches depict black identity development as a linear process.
2. The approaches generalise racial identity development stages to a broad range of black individuals.
3. There is nothing explicitly imbibed in the mainstream approaches indicating that knowledge and awareness of other world views (e.g., Afro-centricity and African axiology) exist as alternatives to idealising Whiteness.

Another concern is that mainstream approaches may conceptualise black culture as a situational way of reacting to oppression instead of a coherent and enduring African cultural practices system. A primary criticism of these theories about the underground approaches to conceptualising black identity development is that they lack sufficient discussion about how racism may shape black individuals' perspectives and experiences.

Consequently, some individuals believe that these approaches may contribute to the internalisation of racism in black and may limit their potential accordingly. Johnson, (2000) asserted that the most comprehensive understanding of the black identity-development process might come from applying mainstream and underground models to black racial identity development.

They proposed a multidimensional model of black racial identity that consists of four dimensions:

• Racial salience (i.e., the extent to which an individual's race is an essential aspect of her/his self-concept in a particular situation or moment)
• The centrality of an individual's identity (i.e., the extent to which a person tends to define him/herself regarding race)
• The regard with which an individual holds the group associated with the identity (i.e., the degree to which a person feels positively about blacks)
• The ideology associated with the identity (i.e., an individual's attitudes, beliefs, and opinions about how blacks should behave)

The above models have provided a classical understanding of what is now known about black-coloured Africans in the UK. Briefly, the author advised that every support system available must be designed with a black colour cultural outlook. This may or could encourage trust-building, create better understanding, and enhance societal integration of the general community.

2.17 Research Questions

The conceptual framework section described the potential nature of developing the research process and research question throughout the study to maintain a focused approach (Eisenhardt, 1989, p.536; Yin, 2009, p.56). Additionally, Mile & Huberman (1994, p.24) used the research question and objectives to help 'map out the underlying (conceptual) framework'. Eisenhardt (1989, p.536) opines that an initial definition of the research question is vital in building theory (saying it) may shift during the research.

Miles & Huberman (1994, p.23) note that the formulation of the research question might be descriptive, or explanatory. They could be formulated at the outset or later and maybe refined or reformulated during the fieldwork. Primary research questions and objectives were constructed for this thesis during the initial phase of the literature review. It indicated that the research question and objectives were available to support the development of the conceptual framework suggested by Miles & Huberman (1994). The main research question and supporting objectives are noted below, establishing the issues being examined through the research, including participants previous understanding of entrepreneurship.

The study explores four major research questions, which enhance the theoretical foundations of the study. Note that there are several approaches to this critical research question. It can be approached from the entrepreneur's viewpoint, race relations, the British environment, or comparative analysis between other ethnic groups regarding performance, representation, and analytical comparison between what is happening now and in the past. By exploring these

questions and others, the research will contribute to the knowledge of black African entrepreneurial lived experiences in the UK. Firstly, this thesis has added to knowledge on ethnic entrepreneurship through conceptual mapping of various scholarship and assumptions and has examined how 'start now' and 'start later' entrepreneurs have been influenced to shape their entrepreneurial behaviour, risk-taking, learning, and innovation and, in doing so, it has provided an understanding of how behaviour is developed and transmitted across generations.

The thesis adopts a qualitative approach to theorize the entrepreneurial lived experience of the black African entrepreneur and the elements contributing to their entrepreneurial culture based on the data from 30 businesses interviewed. Thus, the thesis addresses four questions and has been approached from the entrepreneur's perspective, interpreting, and drawing out their lived experiences about their business activities and outcome in the UK.

The research questions in this study are framed within the context of the existing theories from the reviewed literature, at the same time encompassing a grounded and open channel for new and original qualitative data to progress/drive insight into complex social processes that quantitative data cannot or easily expose (Eisenhardt & Graebner, 2007). Therefore, the first enquiry of this research was designed with a purposeful framework, considering the aim and objectives of the study. i.e. what the research seeks to achieve and how to achieve it. In this case - What is the experience of being a black African entrepreneur in the UK? How this has changed over the years? Do the experiences of black African entrepreneurs correspond to their business's strategic positioning within the UK environment? Hill & Jones (2004) define strategy as 'an action plans those entrepreneurs take to reach one or more of their entrepreneurial goals' (p.32). They also state that business positioning, on the other hand, is the process of finding the right market niche for a product or service and getting it set up in that area. This begs the more institutional question - How might the UK environment impede the entrepreneurial success of black African entrepreneurs?

Waldinger notes in 1990 that the UK environment is not suitable for black African businesses as their businesses are more likely to survive in the informal economy than in the controlled or formal economy. The principles of best practice of Chaudhry (2005) however, examined in the light of black African entrepreneurial activities suggest that this factor of 'best practice' might enhance the black African entrepreneur's success in the UK.

The researcher wished to explore the UK business ecosystem, is there any contributory link between the phenomenon of black African entrepreneurialism success with the levels of 'absorption' or 'detachment' in the UK? This promotes questions such as: How does the environment moderate the growth and sustainability of their entrepreneurship in the host country? What motivates black African entrepreneurship in the UK, i.e., what factors play a prime role in entrepreneurial start-up decisions, what may promote or retard that entrepreneurial decision, and what situational factors explain the outcome of black African entrepreneurship? The questions embedded in the study conceptualise and reflect back on the different scholarly views and their presentation (or absence) as personified through the views of the individual entrepreneur, the business they owned, and the environment of operation.

Considering the above research questions, the researcher believes that this work has produced a more robust body of literature on black African entrepreneurship in South-East London that bridges the gap in early literature.

2.18 Conclusion

In conclusion, the author noted that the notion of 'race' is relevant today if it is only used in the context of a people's journey of life and 'Africa' will need to live with the world's fallacies, inconsistency, construction and stereotypes on her thought and identification. The question of 'labelling' is, on one hand, an issue that may need further enquiries as colour codification such as 'yellow Chinese,' and 'brown and red Indian" has been deeply rejected as pejorative, and 'black African' codification should be discontinued as it is disrespectful to describe Africans with a 'label' based solely on a colour, especially when it does not accurately reflect the physical appearance of most Africans. This is made even more offensive when the etymological root of the label 'black' is derived from the word Negro and is used in place of the word African as a racial or cultural identity. It is strange that despite all the genetic research and advanced human anthropology, the primitive 18th-century models of race, which sole aim was/is to segregate, 'de-culturalise' and enslave was the option until today.

The Arabs and Grecians indeed referred to Africans as 'black,' but this was not a racial label, and Africans themselves did not self-apply these external labels. Like the Phoenicians who were called the "red people," no Phoenician would prefer to be labelled thus today.

Finally, though this summary work on African identity has provided a platform for some fundamental issues as it relates to Africans in the UK, nevertheless further academic inquiries

to complement the above effort on ‘who an African is’ may be needed. Having produced an appraisal of the contextual framework, attention now shifts to the methodological structure of the thesis as described in the next chapter three.

Chapter Three

Research Methodology

3.0 Introduction

The previous chapter developed the theoretical framework for this research from the literature reviewed. Miles & Huberman (1994, p.18) state that developing a conceptual framework is an essential first step in defining an appropriate research methodology and methods to undertake research fieldwork. Therefore, this chapter aims to provide an in-depth description of the research process and its appropriateness for the thesis. The chapter consists of the research paradigm and philosophy, the research design, the research methods, and the justification for the researcher's choice in this study. This chapter, therefore, reveals the targeted population, the sampling technique, data collection and analysis. It presents the research instruments and the justification for the data analysis techniques used in this research. The investigation topic is the entrepreneurial lived experience of black African entrepreneurs in South-East London. This study also took an exploratory approach to understanding the entrepreneurial lived experiences of black African migrants in the UK based on their perceptions, meanings, thoughts, and viewpoints on entrepreneurial activities.

3.1 Research Paradigms and Philosophy

The theoretical paradigm has been described as 'the basic set of belief systems or worldview that guides an investigation or action' (Guba & Lincoln, 1994, p.106). There exists a collective agreement around the early origin of the term 'paradigm' attributing it to the seminal work of Kuhn (1962), according to Heroon & Reason (1997, p.274). Reason & Bradbury (2001, p.4) describe a paradigm or worldview as an overarching framework which organizes the researcher's whole approach to being in the world (and that) research takes place within a taken-for-granted and thinking is an uncompromising stance, the selection of an appropriate research question and problem features strongly throughout the literature on research methodologies and methods.

Bolgan & Biklan, 1982) described a paradigm as a loose collection of logically held-together assumptions, concepts, and propositions that orientates thinking and research. Creswell (2009, p.6) describes it as 'the general orientation about the world and the nature of research a researcher holds. He continues that belief systems or paradigms held by the researcher leads them towards the choice of qualitative, quantitative or mixed approach in research. In this case, the perception of the researcher, therefore, informs the methodology and methods that are used in this piece of research, because the paradigm acts as a set of lenses for the

researcher (Burke, 2007). Thus, the examination of research philosophies should precede the choice of methodology (Guba & Lincoln, 1994) because the direction of the research depends on the researcher's views on how knowledge should be developed or acquired. The number of worldviews as presented in the literature differs from researcher to researcher. While Creswell, (2009) states there are four worldviews (post-positivism, constructivism, Advocacy/participatory and pragmatism). Onwuegbuzie et al., (2009) offer five worldviews (post-positivism, constructivism, critical theory, participatory and pragmatism). They continued with a presentation of thirteen paradigmatic elements which guide how a researcher with any of the worldviews carries out the research.

Saunders, et al., (2007) only highlight three of the paradigmatic elements in business research, namely epistemology, ontology and axiology. Mertens (2010) presents four: methodology, epistemology, ontology and axiology. Onwuegbuzie et al.,'s approach (ibid) summarises the various worldviews or philosophies underpinning the research process and these worldviews. Their summary is very useful because it explains the choice of philosophy and the research methods as well as the choice of rhetoric used in the presentation of the findings.

Epistemology

Epistemology has been described as the theory of knowledge, or the 'way of understanding and explaining how we know what we know' (Crotty, 1998, p.3). Different authors have defined this term slightly differently, but the theme that features in all definitions essentially is what is considered acceptable knowledge and the truth. It refers to what must be conceded as acceptable knowledge in a particular field of study or discipline (Bryman & Bell, 2007). According to Zakus, et al., (2007), the debate on epistemology anchors on the question of how people acquired the knowledge they have empirically, rationally or trans-rationally. For the purpose of this research, the epistemological consideration looks at whether or not the research should be conducted in the same procedure as the natural sciences for the knowledge obtained from the study to be accepted as valid or acceptable.

Ontology

Brand (2009) quotes the definition of ontology from Guba & Lincoln (1994) as being the question of 'what is the form and nature of reality, and, therefore what is there that can be known about it?' (Brand, 2009). It has also been defined simply as beliefs regarding the nature of reality (Leech, et al., 2010; Morgan, 2007) or the nature of the social world

(Tashakkori & Creswell, 2008). It is about the beliefs and assumptions a particular researcher has about the way the world operates. Saunders et al., (2007) list two main perspectives from which the nature of reality could be looked at, namely 'objectivism' and 'subjectivism'. The proponents of objectivism believe that social phenomenon is external to researchers or social actors and therefore cannot be influenced (Bryman & Bell, 2007). As a result, research about social phenomena needs to be conducted objectively. The proponents of subjectivism on the other hand are of the view that social phenomenon emanates from people's perceptions and behaviours (Lewis & Runde, 2007). Therefore, researchers collect data to capture the individual's perception of the subject under investigation. The ontological position of this current research is that there are multiple realities, including subjectivism, and objectivism (Onwuebguzie, et al., 2009).

Axiology

Morgan (2007) defines axiology as the philosophy of values, and ethics. It simply refers to what is considered valued or right in research (Mingers, 2003). Thus, it is a branch of philosophy that studies judgement about values and ethics. Generally, axiology provides a theoretical explanation of the way people behave and how they exhibit those behaviours. Zakus & Malloy, (2007) in their discussion of the use of axiology in sport management, list various types of values, namely 'core values', 'adopted values', 'intended values' and 'weak values'. The probability of people practising a particular value depends on the type of value. Therefore, people are generally unlikely to act upon weak values because they are values people claim they believe in but do not put into practice. People who consider a stance as a core value will put the dictate into action, no matter the consequences. A researcher might act upon adopted values because they are enforced by society. A practical example is the need to seek the consent of children from their parents before they are involved in interviews. An author may not necessarily agree with this but will have to adhere to this directive before the findings may be accepted by society. It is believed that choosing one topic instead of another, and the research approach, including methods of data collection, analysis and presentation all demonstrate the judgement values the researcher puts into practice (Saunders, et al., 2007). Thus, the values of the researcher play a tremendous role throughout the research process if the knowledge obtained from the research is to be regarded as credible. In this research, the author's interest in the topic has been influenced by his background as an African currently residing in the UK. Implicitly, the research reveals factors that contribute to black African entrepreneurial experience in the UK. To minimise any bias this background might bring on

the findings of the research, an explanatory mixed design was adopted (Creswell, 2010). This design emphasised the qualitative approach and therefore improved objectivity (Harrison & Reilly, 2011). To satisfy the axiological requirements of this research, all sources of information were clearly acknowledged. In addition, the informed consent of all respondents was sought, and their confidentiality was respected. The purpose of the research was explained to the respondents. Data collected during interviews were interpreted and sent to the respondents to confirm the accuracy of the information and also to confirm that they were happy for the information to be included in the study.

Methodology

The methodology is 'an articulated, theoretically informed approach to the production of data' (Ellen, 1984, p.9). It refers to the study and critical analysis of data production techniques. It is the 'strategy, plan of action, process or design' that informs one's choice of research methods (Crotty, 1998, p.3). It 'is concerned with the discussion of how a particular piece of research should be undertaken' (Grix, 2004, p.32). Methodology guides the researcher in deciding what type of data is required for a study and which data collection tools will be most appropriate for the purpose of the study. It is the methodological question that leads the researcher to ask how the world should be studied.

Methodology has been described as the approach taken to conduct a scientific enquiry (Creswell, et al., 2003). According to Crotty (1998), methodology refers to the strategy, plan of action, process or design underpinning the selection of research methods and linking the choice of methods with the desired outcomes. This agrees with Owuegbuzie, et al., (2009) because methodology differs according to the worldview of the researcher as the worldview dictates the desired outcome. For a positivist or post positivist, the methodology suggests the use of mainly quantitative methods and only occasionally qualitative methods of data collection and analysis with the view of arriving at possible and desirable generalisations, which do not depend on the time or context of the study.

Pragmatism

However, the pragmatic worldview accepts whether the research outcome is generalisable or not, provided it fulfils the aims and objectives of the research. Pragmatism is believed to have been started by three Americans, namely Charles Sanders Peirce (1839-1914), William James (1842-1910) and John Dewey (1859-1952). The proponents here are of the belief that what is paramount in research is not the philosophy or paradigm but the research question (Harrison

& Reilly, 2011). This may sound contradictory because it is the researcher's philosophy that guides the entire research process (Guba & Lincoln, 1994). However, there is no controversy, because pragmatism is a philosophy of its own which guides the research of those who hold that worldview (Creswell, 2009), and a pragmatic worldview encourages researchers to focus on the research question rather than philosophical differences. This is because different philosophies are accommodated under the worldview of pragmatism (Creswell, 2009; Onwuegbuzie, et al., 2009; Teddlie & Tashakkori, 2009), hence the need not to dwell on the potential incompatibility of philosophies. The pragmatic worldview highlights that what is true is what works (Benton & Craib, 2001). Therefore, the research question determines the research philosophy to adopt (Rudd & Johnson, 2010), knowing that different philosophies would ultimately be accommodated under the eclectic worldview of pragmatism. This flexibility afforded by pragmatism is essential because it has been argued that all research methods are incomplete, therefore methodological pluralism is encouraged (Ruokonen, et al., 2008; Hurmerinta-Peltomaki & Nummela, 2006). Furthermore, one philosophy may be more appropriate in answering a particular research question than another (Saunders, et al., 2007). Pragmatism attempts to avoid philosophical arguments by highlighting that there could be one reality (positivism/post-positivism) or multiple realities as projected by constructivism (Feilzer, 2009). Like any research philosophy, pragmatism is not without criticism. Pragmatism has been perceived as an attitude of compromise and accommodation - an attitude that has been described as pathetic (Crotty, 1998). However, over the years, pragmatism has grown to represent a credible worldview as it is based on real action, situation and consequence (Creswell, 2009). Pragmatism is not a compromise or an accommodation, especially in relation to the quality and goodness of the research outcome. For example, according to Onwuebguzie, et al., (2009), research underpinned by pragmatism still ensures objectivity and authenticity as the post-positivists would project. It considers the research from an additional perspective, thereby adding value to what has been established or could be established through the empirical investigation (Hurmerinta-Peltomaki & Nummela, 2006).

Pragmatism, therefore, taps into the advantages of different methods. It focuses on solving pressing, practical contemporary problems, and to do this, the acquired knowledge needs to be put into action (Fendt, et al., 2008). Thus, theory should support practice, and the review of theory is done based on information obtained from experience (Paucar-Caceres, 2009). With this approach, the researcher is able to use an interpretive perspective in the same piece of research with qualitative research methods in the same study as suggested by researchers

(Rudd & Johnson 2010; Arora & Stoner; 2009; Feilzer, 2009; Green, 2008; Alkaraan & Northcott, 2007). Essentially, pragmatists reject the incompatibility thesis (Onwuegbuzie, et al., 2009). Feilzer (2009), for example, states that pragmatism focuses on the issues under investigation and the effects of the research, and offers an alternative worldview to positivism/post-positivism on one hand and constructivism or interpretivism on the other. This liberates the researcher from the need to conform to the dictates and methods of a particular paradigm (Onwuegbuzie, et al., 2009). Creswell (2009, pp.10-11), in reference to Cherryholmes (1992) & Morgan (2007) as well as in his personal view stated that pragmatism offers a philosophical foundation for research. He also presented some principles which inform the choice of the pragmatic paradigm for research:

1. pragmatists are not bound to one reality, and this allows a mixed methods research approach to combine as much quantitative and qualitative data as required in a research project. This is then followed up by interviews to offer further explanations of the research findings.
2. The individual researcher has the freedom to choose the methods, procedures and techniques that meet the needs and purposes of the research.
3. Pragmatists do not see the world as an absolute unity, and this research acknowledged this and considered different methods of collecting and analysing data.
4. Pragmatists believe the truth is what works at the time, a view which has been erroneously used as an analogy for the previously held belief that the earth was flat. In this regard, Benton & Craib (2001, p.86) stated the following: 'It (pragmatism) can easily be seen as involving the notion that what is true is what works.'
5. The principle from Creswell (2009) that underpins pragmatism is that pragmatists look at what and how to research based on the intended consequences (Kelemen & Rumens, 2012).
6. The principle is the acknowledgement that research takes place in a political, historical, or social context, which means the research has to be perceived from a particular lens.

Having confirmed that the research paradigm determines the type of research to be conducted, the next section considers the various types of data used according to one's worldview (Creswell, 2009).

3.2 Types of Data

Data are basically classified as either qualitative or quantitative. According to Saunders, et al., (2007), quantitative data can be further classified into two main types, namely categorical and descriptive or nominal data. Categorical data, as the name suggests, is where data are put

into groups depending on their characteristics. The members or items in each group can then be quantified into nominal data. Quantitative data falls in the paradigm of positivism and neo-positivism (Adams, et al., 2007). The proponents of this paradigm perceive reality in terms of variables and the relationships among them. They therefore approach research with predetermined research questions, conceptual frameworks and design (Creswell, 2009; Onwuegbuzie, et al., 2009).

Sources of Information

There are two main sources of information, namely secondary and primary.

Secondary data

This type of information is readily available in journals, books, libraries and on the Internet. Depending upon the relationship between the researcher and the subject being researched, data may be obtained from internal or external sources (Adams, et al., 2007). This current research relies on external secondary sources. These include the World Bank and previous research published in journals. The secondary source of information is important because it saves time and resources. Besides, there are far fewer ethical issues for the researcher to contend with compared to the use of primary sources. In addition, this information is generally regarded as more accurate (Adams, et al., 2007). For example, information obtained from refereed journals is normally edited to minimise factual inaccuracies. Analysis and interpretation of secondary data is also relatively easier, as it is normally presented in a well-organised and well-presented format to aid understanding, and it is generally peer-reviewed. The disadvantage, as far as this research is concerned, is that secondary information was produced by other researchers with different aims and objectives (Churchill, 1995). Different researchers have different experiences and philosophies (Onwuegbuzie, et al., 2009), and it is not easy to determine the extent to which these have influenced the results. However, secondary sources remain an integral part of this research because they provided the basis for the theories and variables for this research (the literature review and the conceptual framework chapters).

Primary data

Researchers rely on primary sources of information when research questions that need to be answered cannot be obtained from documented sources. The main advantage of primary data, apart from the fact that it provides information which hitherto was not available, is that it allows the researcher to customise the data from the appropriate sources to suit the particular

research question. For the above reasons, this research relies heavily on primary sources of data. The primary data sources are not without disadvantages though. It is believed that collecting primary data can be very expensive and time-consuming (Adams, et al., 2007). In addition to this, respondents may be reluctant to cooperate with the research in terms of agreeing to answer the required questions. Also, without the appropriate tools, the findings of the research may not be accurate. However, this was the only way to get the required information for this research. Various steps have been identified in the literature to minimise cost and improve response rates such as telephone calls and follow-up contact with official letters (Fan & Yan, 2010; Wiley, et al., 2009). Similarly, these steps were used to minimise the disadvantages of collecting primary data for this research. The primary sources of data, according to Ghauri & Kronhaug (2002), include observation, experiments and interviews. This current research did not collect data from observation, experiments, or diary method, therefore below is the justification and the description of the sources used:

3.3 Interview

An interview, as far as research is concerned, is a conversation between two or more people to collect valid and reliable data that answer research questions and meet research objectives (Sedmak & Longhurst, 2010). This is normally regarded as the best method of data collection and can be considered in terms of whether it is structured, semi-structured or unstructured (Easterby-Smith, et al., 2008; Punch, 2006). A structured interview is used when the researcher asks different respondents the same set of questions. This is what Saunders et al., (2007) refer to as interviewer-administered questionnaires. The researcher, as much as possible, reads the questions to different respondents in the same sequence using the same tone. This is to avoid any form of bias attributable to inconsistent interviewing practices (Hair et al., 2007). Apart from the initial conversation between the researcher and the participant to explain the purpose of the research, the rest of the interview process is very much like a questionnaire. This is normally used to collect quantitative data (Bryman & Bell, 2007). With semi-structured interviews, the researcher has a set of questions and themes, but he is able to vary the order, tone, duration, number and type of questions to suit the individual participant. For example, the duration of semi-structured interviews conducted by Johnson, et al., (2007) ranged between one hour and two hours. This allows the respondents to answer the questions in as much detail as they want, and it also enables the researcher to probe as much as necessary for the research (Arora & Stoner, 2009). Note-taking can also be used. An unstructured interview, which is sometimes referred to as an in-depth or depth interview, is

very informal and allows the researcher to obtain information about themes without using a predetermined set of questions (Hair et al., 2007). The researcher freely has a conversation with the respondents about the themes he wants to research. Just like the semi-structured interview, the unstructured interview is normally audio-recorded or recorded through note-taking. Interviews can also be looked at in terms of mode, such as face-to-face, telephone or internet interviews. Whichever mode is selected, the degree of standardisation can be looked at as stated above (structured, semi-structured and unstructured). Each method or mode of the interview has its unique advantages and disadvantages, and the choice of method depends on the research purpose and strategy. For example, the telephone interview saves time and money when compared to the face-to-face interview (Al-Omiri, 2007; Oppenheim, 1994). However, the researcher will not be able to observe paralinguistic features which normally enhance the meaning of expressions. For example, the respondents may use sarcasm which could be detected as a result of facial paralinguistic cues (Rankin et al., 2009). For the purpose of this research, a semi-structured interview was considered more appropriate because it helped to understand the relationship between variables. This research focused on predetermined variables such as market size and business environment and the role they play in doing business, and this fits perfectly with the functions of the semi-structured interview as stated above. Besides, this research is exploratory in nature. This is because semi-structured interview in general allows respondents to expand or elaborate on their responses (Rudd & Johnson, 2010). However, notes were taken, and interviewees were offered the chance to read the transcript of the interview. The researcher analyses the transcripts for each phase of interviews as the study follows the holistic multiple-participant traditions involving a participant-by-participant approach while using interpretive approaches to present findings. This approach informs entrepreneurship research by building technical inputs to support the concepts and data collected from the observations (Engward, 2013).

3.4 Justification for Interview Approach in Data Gathering

This study adopted semi-structured interviews to ensure that individual personal responses are given in-depth probing due to the nature of the study. The study intended to delve into the individual's personal histories, perspectives and experiences (Arksey & Knight, 1999). The subjective reality of the sample size was given strong consideration to uncover the complexities of the entrepreneurial lived experience of the black African entrepreneurs in the UK. Semi structured interviews allowed the researcher to engage in complete and expansive description' of black entrepreneur's experiences in areas that can be described from personal

views and opinions without pre-arranged frame of structured questions and answers, thus providing a suitable platform to achieve the study's aim and objectives (Yin, 2011). The study was not aimed at examining the statistical regularity of the entrepreneurial lived experience of the black African entrepreneurs in the UK; it rather approached the research phenomenon from storytelling and narrative approach which is the sphere of semi-structured interviews. The researcher noted that previous studies supported the author's choice of data gathering (Hindle, 2004; Dana & Dana, 2005). A semi-structured interview was adopted in the study through a qualitative approach in undertaking the exploratory inquiry into the experiences of black African entrepreneurs as the focus of this study.

The researcher was able to gather reliable data via semi-structured interviews for the study which allowed participant's observation of events, their environment of operation, business interactions with other businesses, motives of start-up, opportunity structure and business sustainability through an open-ended interviews producing detailed and oral testimonies (Dana & Dana, 2005). Yin (2011) noted that qualitative data provides solid description and quotations directly from participants as they are able to express their thoughts, intentions, and experiences. Hence, the researcher's choice of interviewing for data gathering. The researcher had on estimate 23 hours of direct researcher observation in 2018 and 2022 from 28 fully transcribed interviews. Some of the businesses interviewed ranged from service to commodity industries e.g. business lawyers' commercial accountants, school, retail shop and restaurants etc. Having considered the philosophies for research, types of data and sources of data available to a researcher, the next section discusses how this current research was designed.

3.5 Research Design

Based on the review of the research philosophies, and the advantages and disadvantages of the research methods, conducting a completely qualitative study was appropriate for the purposes of this research. The research combines primary and secondary sources of information in the following manner: first, secondary sources such as Barclay's bank publications, journals and articles have been consulted. To be able to reach all these businesses, the study adopted an interpretive design that enabled the participant's perspectives and provided them with a voice to narrate their experiences (Goddard & Melville, 2004; Robson, 2002; Usman, 2010) as suggested by the relevant literature (Andrade, 2009; Fade, 2004; Biggerstaff & Thompson, 2008; Charmaz, 2006). An interpretive approach provided an in-depth insight into 'the complex world of lived experience from those who have to live it'

(Schwandt, 1994, p.118). It was specifically developed to facilitate the rigorous exploration of subjective experiences and social cognition (Biggerstaff & Thompson, 2008). Thus, interpretive approaches were deemed fit for a holistic understanding of black African entrepreneurs' entrepreneurial activity in the South-East London area. This study assumes that all meaningful reality is contingent upon human practices, constructed in and out of an interaction between human beings and their world and developed within an essentially social context (Crotty, 1998, p.42).

Qualitative research draws interpretations, and it is consistent with the data collection mind-set; thematic analysis detects and identifies factors or variables that influence an issue generated by the participants. Therefore, the participant's interpretations are significant in providing the most appropriate explanation for their behaviours, actions, and thoughts. However, the simplicity of the thematic analysis approach allows the use of both inductive and deductive methodologies in the interviewing process, which this study adopted in interviewing participants for data collection (Frith & Gleeson, 2004; Hayes, 2000).

Miles & Huberman (1994), Creswell (2009) suggested that thematic analysis produces and presents the data more efficiently and reflects the reality of the data collected. For instance, using an inductive approach, Patton (1990) stated that most data collected start with explicit content and then move to broader generalisations and theories, ensuring that the themes explain the data. This flexibility has enabled the researcher to deal with all data throughout the study. Within the same area, Miles & Huberman (1994, p.12) suggest a better understanding of participant's attitudes and reflections on issues that could be primarily measured and best gained through the different statements generated.

The thematic analysis provides the opportunity to move beyond calculating exact words, developing clues, and then adopting them to the raw data as summary indicators for deferred analysis. Note that one statement is significant, yet it does not necessarily reflect the whole story.

Alhojailan (2012) suggests that every statement is valid in understanding a single concept or shared with other statements. It is suitable when the research aims to gain insight and discover relationships between the diverse data that originate from the different individual participants. It has allowed determining the relationships between concepts, linking up the various concepts and opinions, and comparing them with the replicated data gathered in different situations during this project. Since the study aimed for more in-depth insight and understanding into 'the complex world of lived experience from those who live it', this has uncovered issues that challenged normative assumptions (Gioia, Corley & Hamilton, 2012).

Easterby-Smith et al., (2002, p.24) define the qualitative researcher's role as 'not to gather facts and measure how often certain patterns occur, but to appreciate the different constructions and meanings people place upon experience.' Silverman (2000, p.8) argues that the qualitative researcher focuses on qualitative naturally occurring unstructured data, documenting the world from the people being studied and focusing on inductive. Easterby-smith et al., (2002, p.36) argue the benefits of qualitative research and its ability to contribute to the evolution of new theories. Qualitative research is criticized by Silverman, (2000, p.10) in the soundness of the explanations it offers, where some studies 'sometimes appeal to a few telling examples of some apparent phenomenon, without any attempt to analyse less clear or even contradictory data' and for Creswell (2009, pp.3-4) qualitative research is a mean for exploring and understanding the meaning individuals or groups ascribe to a social or human problem.

The research process involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars general themes, and the researcher making interpretations of the data's meaning. The final written report has a flexible structure. Those who engage in this inquiry form support a way of looking at research that honours an inductive style, a focus on personal meaning, and the importance of rendering a situation's complexity. He (Creswell) confirms "If a concept or phenomenon needs to be understood because little or no research on it, then it merits a qualitative approach', describing it as 'exploratory because the topic is new'. A qualitative research strategy is in tune with the researcher's views on the nature of social science research on the 'subjective dimension' of Burrell, & Morgan (1979, p.4) who believe the next 'most important condition for differentiating among the various research methods is to classify the research questions asked'.

The study assumes interpretivism, as the researcher believes it will not be possible to carry out this study objectively in a value-free manner given that the study is dealing with social reality. Hughes (1994) & Proctor (1998) position that reality is socially constructed, and its construction can be influenced by factors like culture, race, social thought, and gender.

3.6 Sampling Techniques

The participants were identified using the purposive and snowball sampling strategy. The purposive sampling strategy was adopted (Easterby-Smith et al., 2008) to identify three entrepreneurs matching the study's requirements black Africans who are known to the researcher and agreed to participate in the study. Secondly, the study adopted a snowballing

approach (Bryman, 2004) by asking the first three respondents to identify others who had started businesses matching the study requirements. Twenty-seven additional participants were interviewed through these methods. A sample size of 30 comprises fourteen black African entrepreneurs born in Africa but residing in the UK as commercial lawyers and accountants, seven black African entrepreneurs born in the UK doing their business in the UK in the entertainment industry, and nine others from general services. Data collection was limited to South-East London because of the massive concentration of Africans in this geographical zone (London accounts for about 80 per cent of the total black African population in the UK) and after identifying participants for the study. The question of how to collect qualitative data emerges. The use of qualitative research methodology enhances how the research was undertaken and has developed the study's theoretical framework; the contextualised information was derived from the observations in real-life settings. Data were collected and analysed. The fieldwork was augmented by examining network agendas and note-taking, and the interviewees have helped create a robust empirical platform for this thesis.

3.7 Justification for Thirty Participants for the Study

The perfect sample size and its adequacy in qualitative study is an area of differing opinions and approaches by management researchers. Sample adequacy in qualitative inquiry pertains to the appropriateness of the sample composition and size. The principles of sample size, guidelines and tools is often being developed to enable the researcher to set, and justify the acceptability and trustworthiness of the study, the sample size is an indication that the issue constitutes an important marker of the quality of the research. Sample size guidelines suggested a range between 20 and 30 interviews to be adequate (Creswell, 1998).

Although, qualitative research experts have argued that there is no straightforward answer to the question of ‘how many’ and that sample size is contingent on a number of factors relating to epistemological, methodological and practical issues (Baker & Edwaed, 2012). But Sandelowski, (1995) recommends that qualitative sample sizes are large enough to allow the unfolding of a ‘new and richly textured understanding’ of the phenomenon under study, but small enough so that the ‘deep, case-oriented analysis’ (p. 183) of qualitative data is not precluded. Morse (2000) posits that the more useable data are collected from each person, the fewer participants are needed.

Importantly, some studies (Bertaux, 1981; Guest et al, 2006; Charmaz, 2006) have suggested specific numbers of sample size for reliability and validity in qualitative studies, for instance, Bertaux (1981, p.35, cited in Guest et al., 2006) suggested that in all qualitative research, fifteen is the smallest acceptable sample. Charmaz (2006, p.114) suggested that "25 (participants) are adequate for smaller projects". According to Ritchie et al. (2003, p.84), qualitative samples often "remain under 50". Green & Thorogood (2009, p.120) state that "the experience of most qualitative researchers is that in interview studies little that is 'new' comes out of transcripts after you have interviewed 20 or so people". Furthermore, Neergaard (2007) asserts that in reality it could be tricky to ascertain whether the point of redundancy or saturation has been reached and inexperience. In views of the literature, Patton, (2002) noted that interviewer and note taker agreed that thematic saturation, is at the point at which no new concepts emerge from subsequent interviews. However, other justification for the research sample size was as a result of small number of black African businesses that are willing to participate and from whom data can be collected for the research.

Clarke & Braun, 2013; Fugard & Potts, (2014); Guest, Bunce, & Johnson, (2006) have previously recommended that qualitative studies require a minimum sample size of at least 12 to reach data saturation. Therefore, a sample of 30 participants were deemed sufficient for the qualitative analysis and scale of this study. Lenth, (2001) posits that resource constraints determine the number of observations in a study and difficult access to data limit the amount of data that can be collected at a reasonable cost. In support of Lenth, (2001) the researcher has noted that the difficulty in negotiating access have led the researcher to stop sampling prematurely. In practice, sample sizes are always limited by the resources that are available. Recognising when to stop sampling is a faculty that is acquired through experience. Ultimately, Sandelowski (1995) opines that deciding ample sample size in qualitative research is in the long run a question of judgment and knowledge in assessing the quality of the information collected against the purpose to which it will be utilised, the specific research method and purposeful sampling strategy employed, and the research product expected. In line with Bertaux, (1981); Guest et al, (2006); Charmaz, (2006) and Ritchie et al., (2003, p.84) qualitative samples often "remain under 50".

3.8 Research Question

The conceptual framework section described the potentially iterative nature of developing the research process and research question throughout the study to maintain a focused approach (Eisenhardt, 1989, p.536 & Yin, 2009, p.56). Additionally, Mile & Huberman (1994, p.24)

used the research question and objectives to help ‘map out the underlying (conceptual) framework’. Eisenhardt (1989, p.536) opined that an initial definition of the research question is vital in building theory (saying it) may shift during the research.
Miles & Huberman (1994, p.23) noted that ‘the formulation of research questions may precede or follow the conceptual framework's development. The questions represent the facets of an empirical domain the researcher wants to explore most. Research questions may be general or descriptive, or explanatory. They may be formulated at the outset or later and maybe refined or reformulated during the fieldwork.’
Primary research questions and objectives were constructed for the thesis during the initial phase of the literature review. It indicated that the research question and objectives were available to support the development of the conceptual framework suggested by Miles & Huberman (1994). The main research question and supporting objectives were noted, establishing the issues being examined through the research, including participants' previous understanding of entrepreneurship.

At the start of this research, four questions are acknowledged as inspiring this study: to what extent does UK’s environment impede black African entrepreneurship? How does the environment moderate black African businesses in growth, survival and sustainability? Their experience in business and the underlying factors that motivate individuals to pursue the creation of a new business and what factors played well and how their business is positioned in the UK’s market. In effect, the answers are provided in the research findings presented in this study.

3.9 Justification for the concentration of Accountants in the sample.

Deciding a sample size from the community (black African entrepreneurs) was very difficult at the beginning as data was not clear that this enclave is highly concentrated or populated on any major sector of the economy other than service industry. The chosen geographical area, and cluster apparent to the researcher, demonstrated little manufacturing, they appeared more involved in accounting and mediation (law/solicitor practice). The concentration of accountants for this study was an unanticipated outcome of the exploration of the chosen sampled community where those involved in accounting business were more numerous than in other forms of entrepreneurial businesses within the chosen ecosystem for data gathering. Secondly, since, they fall within the criteria for selection of participants and are willing to participate, the researcher decided to allow this

volume of accountants into the study.

Thirdly, the researcher, noting the concentration of accounting and soliciting participants in the study considered this might be of particular interest given the under-researched but key (rather negative) positions of the hitherto accepted literature. This may provide the opportunity for fresh thinking about black African entrepreneurship in the UK.

3.10 Research Approaches

The importance of identifying a transparent research approach sees as key by a range of scholarships. Each stage of the research process is highlighted by Hussey & Hussey (1997, p. 15). The diagrammatic representation of chapter three step-by-step methods and methodologies adopted for the study (See appendix V). Though this research was planned and organised, the qualitative research methodology meant the research timetable and processes were reviewed. The researcher shares the same stance as Marshall (1999, p.157); he noted that most research partly follows a personal process and draws on our lives and themes in the topics we study. Huff (2009, p.5) supported this view, developing a research approach that advises the use of personal interests and experience as a source of inspiration for scholarly work.

Burgess & Silverman (1990, 2000) support this stance, with the former saying that social research is not just a question of neat procedures, but is a social process whereby the researcher's interaction and research directly influence the course a research program takes. Similarly, Silverman (2000) presents what happens in the field as an attempt to gather data as a data source rather than just a technical problem needing a solution. Silverman (2000, p.63) offers the opportunity of rich data in qualitative research to change focus as the ongoing analysis suggests [and] such changes of direction, like the research proposed, do not come out of the blue but reflect the subtle interplay between theory, concept, and data.
Twenty-three hours of recorded data (excluding the exploratory stage) are taken from twenty-eight participants. The ‘connected narrative approach’ (Nwankwo et al., 2011) was applied to the large mass of data so as to preserve the richness of context, and share authorship with respondents (Mishler, 1990). Interview transcripts were deconstructed and codes were assigned to them, i.e., applying brief verbal descriptions to small or large data. This included an extensive ‘line-by-line’ analysis so that no concept was missed out of the analysis. Strauss

& Corbin (1990, p.57) describe coding as; "The operations by which data are broken down, conceptualised, and put back together in new ways".

The researcher made alterations and modifications at every stage of the analysis in the light of the black African entrepreneurial lived experience and as new ideas developed. Hence, earlier coding is adjusted to reflect the full picture of the data. The researcher then closely observed and compared these concepts to identify literature relativity and the development of new concept. Related concepts are grouped together to form categories. These coding steps do not automatically take place in set stages, rather, the researcher shuffles between coding stages until new themes stop emerging. Themes that integrate substantial sets are identified as adequately representing the textual data.

The interactions between the entrepreneurs and the researcher have the benefit of refining the material as part of the process of interpretation. Brundin (2007) believes the quality of interpretations will be enhanced if the respondents and researchers are jointly involved in the process, and will also bestow on the former a sense of getting something back for providing access (Balogun et al., 2003).

The early interviews were framed very much to 'simply' check whether the literature discovered was revealed (or negated) in the participant's responses; whereas the second visits/interviews conducted, were starting to contextualise the network/social nature of their businesses, the author looked out for complete new knowledge outside of the scope of the existing literature as to the real 'lived' experience of black African entrepreneurs in the UK.

Engagement with the participants during the initial visit unravelled several concepts that form the themes of this thesis and using the interview guidelines, black African entrepreneurs in South–East London (UK) narrated their entrepreneurial lived experiences, told their stories from which the language of entrepreneurship is constructed, and framed how ethnic entrepreneurship is interpreted by them (see appendix III). The concept of black African entrepreneurs corresponds to some of the significant themes in the narratives such as the definition of entrepreneur, African identity, entrepreneurial experience, African-ness, ethnic entrepreneurship and racial identity. Although, the focus is on their entrepreneurial attitudinal preference or make-up through motivational drive, opportunity structure toward start-up and growing their business.

Due to the narrative nature of the research, attributional questions from specific to general were used to answer the question of why, where, how, or when during stage one and two

interview phases. The information obtained includes data on the motive of black African entrepreneurship in business in the UK, below are the four open-ended questions:

- ✓ What is the experience of being a black African entrepreneur in the UK? How this has changed over the years?
- ✓ Are the experiences of black African entrepreneurs corresponding to their business's strategic positioning in the UK environment?
- ✓ How does the UK environment impede the entrepreneurial success of black African entrepreneurs?
- ✓ What motivates black African entrepreneurship in the UK, i.e., what factors play a prime role in entrepreneurial start-up decisions.

On the basis of analysis, the interview range of questions were expanded and structured around the following areas: introductory conversation, business motive, nature of business, previous work experience, start-up capital, nature of business, labour force, office size, market size, social network, managerial skills, role model, competitive advantage, plough back profit, insurance, future plan for the business, and location of business. The question guidelines are in appendix III.

In this research the gathering of data from participants was basically through iterative inductive and deductive process, questions asked from specific to general to gather useful statements for the research. Using their responses, concepts were developed and conceptualized.

The researcher gave serious attention to the collected data in terms of handling and processing. This is because 'writing down' stories in the field and 'writing up' in the office are both 'issues of textual construction' (Atkinson, 1990, p.61) and they are sensitised to objectivity and subjectivity respectively. Data collected from participants were cross-examined to find support for the research questions and/or an alignment with the reviewed literature.

In term of cultural belief system of the black African entrepreneurs in the UK, again findings described need for a change of their behavioural attitude to enrich entrepreneurial ability and this is consonant with the literature, (see sections 1.2, 5.4, 5.10). The appraisal of cultural factors from the data aligns with Throsby's (1999, p.5) assertion that culture is "an adaptive capacity of human populations to deal with the modification of the natural environment". The reviewed literature suggests that changes in the external environment with new legislation of

inclusion and economy liberalization have impacted the opportunity structure for ethnic entrepreneurship for black African entrepreneurs in the UK (Kloosterman & Rath, 2001) (see section 4.1); not only are ethnic businesses transformed in the course of interacting with and adjusting to their environment, they also change that environment (Baker, 1973). New findings occur in managerial skills, and business failure (see section 5.5), business profit and insurance strategy (see section 5.6), competition and change drive (see section 5.7) business growth (see section 5.8) office work place (section 5.9).

Consonant with the literature also, black African entrepreneurs' operational source in terms of funds to start a business has remained largely from their closest relatives and friends (see section 5.2). They exploit advantage of resources, opportunities and their entrepreneurial quest for independence creates business drive and opportunities which may not reflect their cultural background and this is not usual with black Africans. Although, participants identified in this study approach opportunities differently and factors that determine their entrepreneurial engagement which include: black African's belief system, self-determination, opportunity structure, (see section 5.3). Scholars have suggested that some individuals are more likely to identify and exploit opportunities than others (Kirzner, 1973; Low & MacMillan, 1988; McClelland, 1961).

3.11 Data collection for the study

This qualitative work was conducted using face-to-face semi-structured interviews with 30 black African entrepreneurs based in the Dulwich area of South-East London to facilitate free-flowing conversations that promote the people's voice. The researcher collected field notes, and the responses from individual interviews were verified (Madichie & Newbery, 2018; Nwankwo, Kanuri, & Madichie, 2010). This method allows the researcher to focus on the subject's individual experience and explain the subject's reality (Morse, 2006; Onwuegbuzie & Leech, 2005; Rolfe, 2006). The researcher used the interview schedule as a guideline during the interviews and ensured that all critical areas were covered. These critical areas include the black Africans under-representation in economic activities in the UK, their operationally small businesses in terms of size, the lack of managerial skills to manage their business in the UK (Chaudhry, 2005), lack or no role model (Fairlie, Robb, (2008) and Barrett et al., (1996), and the assertion on black African entrepreneurs requiring the ghetto to survive as UK business environment not designed for black businesses (Waldinger, 1990), no access to credit facilities (Greene & Butler, 2004), with low patronage, change resistance, and have no innovative spirit (Light, 1972). The interview schedule covered the above mentioned

areas of the literature review by asking some of the questions represented below, while others questions (see appendix III)
Data were analysed from records and field notes. From these records, codes of emerging themes were generated and used as categories for analysing, synthesising, and summarising the data resulting in the findings presented in this thesis.

The interviews typically lasted between 60 and 90 minutes for each participant. This process ensured that each discussion addressed the research questions. Interviewees were encouraged to talk about their lived experiences and feelings using essentially open questions to explore their attitude towards establishing and their desire to establish their businesses to avoid channelling responses to fit in existing theoretical frameworks. However, it was accepted and even encouraged as the participants often moved the discussion to areas of significant interest to the research, and this might not previously have been on the researcher's radar. At the very least, permitting the interviewee free rein to talk about what was essential to them developed a rapport and trust. Rather than attempting to discover the truth in a positivist fashion, the focus explores thoughts, attitudes, and feelings (Charmaz, 2006).
The qualitative research methodology enhances how the research was undertaken and has developed the study's theoretical framework; the contextualised information was derived from the observations in real-life settings. Data were collected and analysed. The fieldwork was augmented by examining network agendas and note-taking, and the interviewees have helped create a robust empirical platform for this thesis.
In the interview process, the question guide was followed chronologically, but, as permissible in semi-structured interviews, some questions which were not on the interview guide were asked based on the responses of the interviewees. This allowed the researcher to probe some of the issues further and also for clarification, which served as a reference point and as a final check before closing the interview.
The first question asked respondents to provide information about what motivated them into entrepreneurship, when and how it started and what products or services they provide, furthermore, whether their business story could inspire and encourage other black Africans into business. The second question was on how they secured their initial working capital for start-ups. The purpose of this question was to tease out any important variables which were not included in the collection of the qualitative data. One of the objectives of this research was to uncover how black African entrepreneurs sustained their businesses in the UK.

The participants in this thesis were asked to confirm if the UK environment was designed to impede their business. Every business environment has huge challenges whether the business is in Africa or in the UK. The essence of this question was to discover the amount of support from agencies of government to ethnic businesses. From the quantitative analysis, it was realised that a formal government business policy is important for a sustainable ethnic business structure in the UK. Further questions on under-representation, insurance policies, race, model, heritage, educational qualification, office space, and profit were also asked to enhance the qualitative data. Another question was therefore asked whether specifically black African businesses are strategically positioned for high performance and profitability in the marketplace.

It was important to test the level of awareness of the opportunities the UK environment offers to ethnic minorities. Therefore, interviewees were asked whether they would encourage other migrants into ethnic entrepreneurship. Furthermore, questions were also asked about their operating experiences in a similar market with other minority enclaves and whether this is their first business inspiration and whether it is worthwhile. What is it like doing business generally in the UK was asked to uncover the real business story of black African entrepreneurs.

Finally, to close the interview, every respondent was asked if they had any additional information to ensure that all useful information was captured. The interview guide was first emailed to the interviewees, as they requested to see the questions in order to determine whether or not to participate in the study.

3.12 Data Analysis

Regarding qualitative data analysis, Denscombe (2010) stated that qualitative data analysis provides more efficient outcomes. The study compacted extensive and diverse raw data into a structure, and this organised oral and written data into tables, and this provides the opportunity for identifying, comparing and determining the data upon which to focus. Secondly, the process ensures the relationship between the research objectives and the summary clarity. This study sought to bridge the literature gaps with new thoughts on the black African entrepreneurial process in South-East London. These mostly fit when the qualitative study's objectives are considered the clear drivers responsible for its research and analytical methodologies. Thirdly, this study aimed at improving the conceptual basis of the research.

The researcher analysed the transcripts for each phase of interviews as the study follows the holistic multiple-participant traditions involving a participant-by-participant approach while using interpretive approaches to present findings. This approach aims to inform entrepreneurship research by building technical inputs to support the concepts and data collected from the interviews (Engward, 2013).

This study has identified the new categories and scrutinised these new categories against the main focal points of theoretical interest; motivational drive and entrepreneurial activity (Brenner et al., 2008; Ekanem & Wyer, 2007); social, education, human and financial capital (Lyon et al., 2007) and race and discrimination (Danes et al., 2008; Duncan et al., 2000; Puryear et al., 2008; Ram et al., 2008; Kloosterman & Rath, 2001; Rath, 2000). The study has scrutinised entrepreneurship and ethnic minority business literature for models and theories relevant to its findings.

Finally, in basic terms, Frith & Gleeson (2004), Hayes (2000); Halldorson (2009) suggest that thematic analysis provides a comprehensive process for identifying numerous cross-references between the evolving themes and the real data. It may provide the flexibility for approaching research patterns in two ways, e.g., inductive and deductive (Hayes 2000). Using thematic analysis provides the platform to link the various concepts and opinions of participants and compare them with the collected data.

3.13 The Researcher's Ontological Position to the Research

Ontological world-view concerns with the nature of reality (Collis & Hussey, 2009), and is expressed differently according to various philosophical orientations. This study adopts a subjective ontological stance which shows that reality lies in the interpretation of the individual, and the sense made by the individual actors (Collis & Hussey, 2009) Individuals' interpretations and constructions of reality take place within the confines of their environment where institutionalised cultural norms exist (Giddens, 1984). This indicates that the interpretations and constructs of entrepreneurship and entrepreneurs differ among various cultures in the society where they are accepted (Berger & Luckmann, 1991). The research is fitted towards how black entrepreneurs in the UK conceptualise and make sense of their start-up motives, opportunity structure, and the environment they exist (Lindgren & Packendorff, 2003).

Creswell (2003) concludes that, fundamentally, the philosophical world views consist of a viewpoint relating to the nature of reality (ontology), how the researcher knows what he

knows (epistemology), the language of research (rhetoric), the function of values in the research (axiology), and the methods used in the process (methodology). Likewise, Burrell & Morgan (1979) contend that philosophies in research inform researchers about the complexities of organisational study and create awareness about the impact of research paradigms on knowledge construction. According to them "all social scientists approach their subjects via explicit or implicit assumptions about the nature of the social world and the way in which it may be investigated." This relates to, (a) ontology of the phenomenon under investigation - whether the 'reality' being studied is external to the individual or a product of individual consciousness and, (b) epistemological assumptions about how one might begin to understand the world and communicate this knowledge to fellow human beings (Burrell & Morgan, 1979, p.1). The methodology chosen for a research project is the outcome of "a set of ideas, a framework (theory, ontology) that specifies a set of questions (epistemology)" (Denzin & Lincoln, 2000, p.18). Nevertheless, the adopted discourse analysis contains elements from both institutional, social learning theories and qualitative approaches, as the analysis of the research is adaptable, frequentative and multidirectional.

These approaches to the researcher's view was best fit for the research work as the nature of the research rest on reflective, discovery and narrative; it narrates their experiences, create rich data set for reference base point, huge participation, initiate policy initiatives for a robust support system, and promote social change of black African entrepreneur's community, in terms of social wellbeing, economic development, sustainable growth, wealth creation and employment opportunity for black African enclave in the UK.

3.14 Ethical Considerations

Research ethics has been described as the appropriateness of the researcher's behaviour in relation to those who participate in the study or are affected by the research (Saunders et al., 2009). It is described as a code of conduct that ensures that the subjects of the research's human rights are held in very high esteem and also that the research presentation does not jeopardise the lives of individuals or organisations. According to Lucile, (2000), dilemmas occur in research when there is a lack of awareness and proper procedures for mutual understanding and trust. Therefore, to establish integrity and trust, the entire research was conducted in accordance with the University of Brighton's code of practice on research. This research is designed, reviewed and undertaken to ensure integrity and quality. The confidentiality of information supplied by research subjects and the anonymity of respondents is respected. Research participants must participate in a voluntary way, free from

any coercion. No harm should come to research participants, including the researchers. The research must be independent of commercial bias. Similar general ethical guidelines have been provided in many research methods textbooks (Bryman & Bell, 2011; Creswell, 2009 & Saunders et al., 2009, p.185). Essentially, this current research followed the above guidelines in ensuring that quality and reliable data was obtained, analysed, discussed and presented in a manner that acknowledged all sources used and protected participants and their organisations. For example, the interviewees' consent was sought on all occasions before the interviews were recorded. On one occasion, when a respondent did not want the interview to be voice-recorded, this was respected and only notes were taken. Similarly, respondents were kept anonymous, therefore, ensuring proper protection of the data, and guaranteeing confidentiality not only contributes to respondents providing reliable responses but also it is in respect of human rights.

In summary, this chapter presented the different sources and types of data. It also discussed the various philosophical considerations underpinning research in general and justified why the research methodology was adopted. It also revealed how the data was collected, analysed and presented in order to ensure reliability

The choice of methodology for this research enables the respondents to express their own experiences of entrepreneurship and locate themselves interpretively within their own narratives. Within each of these methods, a number of interpretive practices are explored by tackling issues such as inclusion, race, culture, identity and social disadvantages agenda in the text. For people who perceived themselves as being disadvantaged in the UK a careful methodological process has to be employed for research investigations. This is the position of Mertens (2003), who declares that sensitivity to the experiences of marginalised and pressured people requires methods that capture the diversity of their point of views in respect to their social locations. Nwankwo et al., (2011, p.71) remind us that those "seeking to enter the field of entrepreneurship may sometimes find themselves going outside the regulated paths of inquiry; they are likely to meet with the unexpected, ask and be asked the unexpected and sometimes receive unexpected answers. Furthermore, the issue of possible generalizability of the findings was not discussed.

Chapter Four

Interviews and Data Gathering.

4.0 Introduction

This chapter presents data collected from 30 black African businesses interviewed for the thesis in the UK. The interviews were conducted to unravel their entrepreneurial lived experience and the impact those experiences have had, and are likely to have, on the success of new migrants in starting their businesses, how they have been able to survive in the present atmosphere, and by extension determine the meaning and interpretations black African entrepreneurs attach to their entrepreneurial exercise in the UK.

Interviewing is a common way of generating research data. There is no one best method for questioning; how to question or create public knowledge remains a daunting academic task (Kumar, 2011, p.6). In addition, the outcome of most discussions depends fundamentally on reception and participant's backgrounds. The 30 businesses interviewed belong to 30 separate black Africans from six different backgrounds and nationalities. To support this investigation, the researcher adopted an unusual fashion to provide individual lived experience with some level of detail in each of the narratives differing during data gathering. It should be informed that the interviewer was a black African by origin.

4.1 A1 entrepreneurial lived experience in South-East London (UK)

Using A1 in this manner to determine whether the participant met the criteria of selection. A1 is the director with three employees. Before setting up an accounting business, A1 was in the currency business in Peckham for several years. He has been in the UK for over twenty-five years. The current accounting business was established over sixteen years ago. A1 believed his business had strived hard to survive and had remained in operation. He is a chartered accountant and had all his early education in Africa with one MSc in Accounting in the UK. A1 seems to understand his business and available support systems in the community; despite the challenging environment, he has galvanized community resources to boost his establishment. He admits that his early efforts to secure employment in the labour market were unsuccessful. This necessitated the desire to start a business twenty-five years ago.

A1 discussed the impact of being an owner manager and deciding alone; he explains the difficulty of being responsible for all business activities. If the business succeeds, he takes the praise; he is also blamed for its failure. A1 argued that it is easier to organise materials, money and men to function than organise oneself. According to A1, he has broad experience in his professional field with higher expectations as he continues in business.

He explained that his experience in the UK business environment has not been good. He observed that the environment appears friendly and ready to treat everyone equally. He described today's UK society as more disconnected than before, as society is divided on ethnic lines. The answer to this is not far-fetched; a societal disconnect is emerging due to today's British society's multiracial and multicultural nature. The crusaders of 'all-inclusive' are doing their best to ensure that legislation promotes the doctrine of 'all-inclusive' in the UK.

A1's experience of sourcing financial support from financial institutions in the UK –the response is inadequate. He notes that his first attempt to secure a flexible loan to start his business was rejected. The bank's excuse was his bad credit history and they instructed that if he could pay off all his debts within six months, the bank might consider his loan application. After six months, as suggested by the bank, he went back to the bank; he was refused because they were not satisfied if A1 would stick to the repayment plan.

In terms of A1's customers, his customers are primarily blacks and white Africans, Asians, and Caribbeans. He also noted that the general societal beliefs about black Africans that they cannot achieve any meaningful progress are very noticeable. We cannot deny that black Africans, in general, are making tremendous success in business endeavours and other areas of their lives in the UK. Some black Africans' businesses in the London stock exchange indicate that they are moving into the UK's mainstream business environment.

Admittedly, A1 noted that the business environment of the host country today is better and healthier compared to twenty or thirty years ago. The barriers that once divided society 'them and us' are getting weaker and more stricken daily. It is expected that no wall of partition will divide 'us' from 'them' over time. He did not indicate when and how this would happen.

The researcher asked how effective the ethnic local support systems are to his business; A1 claimed that the ethnic support systems available have not been effective in terms of support. He noted that within the ethnic support system, there are selective supports. What he meant by selective support is a situation that runs the support systems and selects the entrepreneurs they want to help based on their country of origin. In other words, he spoke about the lack of transparency and due process. Other state support systems were also discussed; he expressed concerns about his inability to trust the systems which seems to be the central problem of most black African businesses (Nwankwo, 2005). The reasons he gave burdened his prejudice about the environment. According to his words, ''nothing is free', if you do not pay now, you will pay later'. In addition, he noted that the UK business environment is designed not to consider businesses of African origin. A1's observation re-fenced Waldinger's (1990) stand

that the UK environment is not designed to support black's businesses, the issue of office space was discussed during my second visit. The cost of renting in London, in general, is extremely expensive He noted that cost determines his office space; his business must break even, and he is in business to profit. However prominent office space may not be needed as his workforce is minimal. The researcher asked questions about his work environment's general attitude, and what he could say has changed in black African businesses and their host country in recent times. He noted that black Africans' interest in business in the UK as of recent times is worthwhile. They are breaking new ground, and labour market restriction has pushed ethnic minorities to ethnic business.

A1 claimed that racism could be minimized, but it cannot be eradicated, though he commended government efforts on 'inclusion' policies and various legislations toward an equitable society. He noted that institutions that regulate accounting firms in Britain have not been fair to industries in general. He complained of heavy regulatory processes.

As a role model, he made an example of himself that he is not thinking of leaving the country when he is old, unlike the first generation of African migrants. He posits that most first-generation African migrants left the country as soon as they were old. They prefer to die in their local place of origin and be buried in the place of their accentors rather than to remain in their host country and die; they did not see the need to provide continuity for their businesses. They believed that they cannot choose a career for their sons and daughters. This belief, anchored on the African tradition of God, has predestined them. A1 noted that the present generation of black Africans is slightly different. They have children taking on family businesses and taking a career related to their parent's business. It has encouraged a sudden increase in black African entrepreneurship in the UK.

In conclusion, A1 requested a support system design that considers black African business traditions when structuring a support system. He noted that Brexit had shrunk his market share due to market relocation and the movement of goods and services. The outbreak of Covid-19 was a major disaster that would have ended his business in 2020/21. A1 said, 'I narrowly escaped business failure; my relatives and friends did bail out'.

4.2 A2 entrepreneurial lived experience in South-East London (UK)

A2 is a director of the business with two sons who form part of his workforce. According to his narrative, he had all his education in Africa to second degree in accounting experience and later had ACCA professional qualification in the UK. A2 had his office in the Dulwich area of East London. Upon his arrival in the UK, he secured employment with a care home. He had

worked in a care home for five years before setting up his accounting firm, although he was trained in manual handling and first aid within the first three weeks of his arrival. His accounting firm is about twenty-two years from date of establishment. He manages a small office space with another business.

A2 claims that his entrepreneurial experience in the UK has remains a unique experience. The researcher began by asking how unique his experience was. He explained the opportunities the environment offered him upon arrival on the shore of Great Britain; 'What do I do? Now in Britain. Shane & Venkataraman (2000) note that an entrepreneur should learn to be alert to new opportunities. A2 claimed that this is a general madness, everyone at first sight reported an unfriendly environment. However, his case was not so, and he alleged that everyone has the right to form a personal opinion of a place, person or product. Though, a separate individual opinion may not form a generalised notion. A collective opinion can form a generalised stance on a subject. He described the environment as well-organised with clear definitions.

His entrepreneurial experience encompasses his challenges and window of opportunities upon his arrival. He has the concern that black Africans are indifferent to one another. They lack a united front, are challenging to entreat, are rude in their expectations, and lack understanding of other ethnic minorities in the same community. A2 suggested an enlightenment program to help diffuse the mentality of black Africans about Great Britain. When the researcher asked A2 why he chose an accounting business, he noted that it had been his passion from his school days. He had a smooth experience with his local bank, which provided him with a soft loan to start this business. To him, his first small business exposed him to the community.

He explained how much he had achieved as a black African entrepreneur in the UK. Through his accounting business, he had been able to look after his family, improve on his standard of living, build a good business network, and connected to other global accounting firms where they share ideas. He added that his horizon about the country has been great. He intends to expand his business in the next two years. He works long hours, and his work environment seems friendly. The office appeared remarkably busy. We had an interactive and friendly section. During the second interview, we covered issues in ethnic networks, black African's under-representation, government attitude toward black businesses, black African attitudinal change, educational skills, innovation and technology. A2 spoke about black Africans' social and business networks at a baby stage. He applauded the arrival of modern technologies. He noted that over thirty years ago, no one knew that black Africans ever did business. A2 posits

that the black African young entrepreneurs' forum and an individual nation of Africa forum promote their strategic cultural principle. Hence, the need for black African network over-hauling for effective delivery.

Black African's under-representation in ethnic businesses were caused by a lack of interest and a quick desire to resolve their deprivation. Indeed, Nwankwo (2005) claims that they are the first to spot business opportunities, yet they ignore these opportunities in the middle of the process. They do not have the urge to continue in business for too long, and their desire to change quickly their status may have been a factor, according to A2. On government attitudes toward black Africans, A2 noted the government policy paper speaks volumes about the economic importance of black businesses toward national economic development. However, there are no corresponding actions relating to the government position. Suppose an LDA report (2014) is accepted on the African business contribution to the UK's economy, in that case, the government needs to better review to balance what is now known about black African entrepreneurship in the UK.

A2 claims that black Africans in business within the country should change their attitude. He noted that they do not have a moral justification for being rude to customers and local authorities. He further noted that 'without the customers no business' and 'without the regulatory agencies', the environment will not be conducive for business. Black African entrepreneurs need to understand how society works; they must play by the rules. If the rule of the game is strict, they should change the game (Martins, 2009).

The recent immigration rule changes on the request for highly skilled migrants to fill the labour gap in Britain have altered the custom or tradition of restriction to the UK labour market for black Africans. They can secure work placements from the labour market that was once discriminatory to them. Now their post-sixteen educations are placing well. A2 also opined that black African entrepreneurs needed an upgrade to their innovative capacity, as an innovative spirit is needed for modern business breakthroughs (Drucker, 1985). He explains that the environment where their businesses operate remains a dynamic one, with a constantly changing system, and an update is required to meet the challenges of the day.

In conclusion, A2 suggests an open policy that encourages entrepreneurship by choice. A2 sees Covid-19 as volcanic sorcery, but he was grateful to the local support system from the government. ‘His business is back on its feet again’.

4.3 A3 entrepreneurial lived experience in South-East London (UK)

A3 is from the French-speaking country of West Africa. Nevertheless, A3 is adapting fast, as he noted during the interview. Before setting up his accounting firm, he had worked in a cleaning firm. He was doing something that earned him some money so that he could pay off his bills. He is married with two grown-up girls and two sons. He established his accounting firm twenty-six years ago and seems to be striving well according to him. He has his first degree in accounting with other accounting training programs in the UK. A3 is fluent in English even though his first language is French.

A3 is an associate partner in the firm/business. His associate declined an interview. We discussed the issues burdened on the UK business environment, reasons for venturing, product positioning, competition, office space, survival and sustainability, performance and bank loans. The interview lasted for an hour.

When asked the question of entrepreneurial experience concerning the UK environment, A3 claimed that business location significantly impacts a business's overall performance. He spoke about various counties with different business regulations. Businesses outside London tend to have fewer regulatory laws than businesses within London. Even in terms of business rates and incentives, most businesses outside London pay less and receive more incentives. Some environments are more ethnic and business-friendly than others. In an environment where there are more ethnic minorities, local authorities of those counties are prone to encourage those businesses' sustainability to support the local economy.

The view of A3's environment presented a logical assessment of what is now known and different and divergent opinions about the business environment. If a business is in a friendly, ethnic business district, Business A will have a reputable view of the UK environment. It may contravene the stance of earliest scholars, claiming that black African businesses will need the ghetto to survive, as the UK business environment is not designed to accommodate their business. 'The same rule may not fit all', and regulatory legislation cannot differentiate between whites and blacks. If Business B finds an unfriendly ethnic business location, Business B's view will differ from business A. Thus, generalisation in terms of the UK environment not being designed for black African businesses cannot be accepted in whole but in part.

Black Africans' businesses ought to be proactive, and they should be on the go. The Asian entrepreneurs moved their businesses to where they thought they could break even. In so doing, they are technically de-congesting the city of London, providing service to their ethnic enclave outside London. In the past, Asian business only provided services to Asian ethnic

groups, but today, they provide services to all ethnic groups. How can black African entrepreneurs provide services to the general community?

A3's reasons for venturing remain among the many reasons why many ethnic minorities venture into self-employment. A3 described his conditions upon arrival in the UK. He had less than a hundred pounds to live on while looking for a job. Because of a lack of experience, he took up a low paying job from a cleaning agency, though he had to be trained in first aid. Within weeks of his arrival, it was difficult for him to cope. A3 was in this job to save funds for what 'would be his accounting firm' in the future. A3 claimed his reason for the business venture was the desire to be independent, and that he always wanted to employ others from his ethnic enclave. A3 affirmed that he did approach the bank for a soft loan. A3 was granted a soft loan as an overdraft from the banks, which eventually formed A3's first working capital.

A3 provides services to private firms and other ethnic businesses on tax-related issues; he advises clients on tax rebates and prepares end-of-year financial balance sheets, financial reports, and certifying accounting documents. His work experience was discussed, along with how well he thinks his products were positioned in the UK market. He is an accountant by profession. A3 argued that his service products are well-positioned for the entire UK market, not only for ethnic minorities. He claimed to serve the London market as the world's financial hub. No accounting firm or business would narrow down its service only to the ethnic market. He spoke on the massive opportunity London's market offers, and as such, his business can break or overcome the required threshold.

A3 explained that an entrepreneur could only compete on how much they know about their stuff and the financial cost in the accounting business. He also opined that the accounting industry's competition is not as stiff as marketing other related products. A3 explained the reason for his office size, and he noted his office sharing choice was to share risk and utility costs with his associate. He discussed what he had done to sustain his business. One of the strategies used in sustaining his business was cutting waste with a staff on a zero-hour contract, and he used electronic communication to minimize paper use. Family members work extended hours as staff and he has ploughed back profit to support the capital base of his business. His business has survived the harsh business environment and has performed averagely well in terms of performance scale measurement.

4.4 A4 entrepreneurial lived experience in South-East London (UK)

A4 has been in the UK for over 28 years. He came to the country when there were race-related issues everywhere. Incredibly, he survived the harsh conditions of that time and has established a business. He is married to an English lady with three grown sons who form part of his workforce. His accounting firm has passed through the threshold of six years of firm lifespan noted by Greene & Storey (1996). The researcher observed that the operational process in A4's firm appears different from other West African black entrepreneurs when compared. The firm appears very busy with good customer relations, and the friendly environment might be the reason for a significant market share according to him. A4 was willing to discuss any part of his business with the researcher. He spoke about his reason for establishing an accounting firm, support system, UK business environment, ideas, style of doing business, office space, racism, profit management, and other concerns. One further interview date was requested to cover these questions.

A4's idea about everything seems to be different from other black entrepreneurs. When asked about reasons for venturing into business, he simply said he need to provide service to the public, not just to companies as an accountant. He was asked if he had difficult experiences upon his arrival in the UK. He was rhetorical, saying everyone must have some sort of difficulty. Thus, he should not be exonerated. Yes, everyone thought they were coming to paradise; every place has its evil. According to him, there is no paradise on earth, though we all seek one. When the question of reasons for venturing into business was asked by the researcher, A4 noted that the situation was challenging for people of colour, particularly the black race, and he needed to find a way around the conditions he found himself in and keep his face up. He was in a low-paid job for several years as no one believed that a black person was good enough to do just what others were doing. His life was of a low standard, unable to pay his bills and always being in arrears. A4 set up his accounting firm with his English girlfriend's savings.

We discuss his experience with the available support systems and their importance. A4 noted that most entrepreneurs believe that a support system should provide all the firms' resources. It is not so; expectations of entrepreneurs should be that the support system should not provide more than one third, and the entrepreneur should provide the other support. When an entrepreneur thinks a support system should provide everything for them, they are indeed and certainly going to fail. Regarding the UK environment, A4 built a different narrative about the UK business environment, and he sees an organised society and community of business well shaped to produce equitable distribution. He opined that every society worldwide has

specific rules and regulations that govern business activities. Every business needs to know that the business does not make rules and regulations for its operation. These business regulations cannot differentiate between Asian businesses and black African businesses. The same rules govern all UK businesses; they do not always fit all despite the same rule. It is incredulous to think that the UK business environment is not designed to accommodate black businesses. It would be chaotic if the UK government decided to make different rules for different ethnic businesses. For A4, he believes black entrepreneurs in the UK need to re-think their position on this concern. He also noted in generalised terms that no business wants to pay its dues, and everyone cries foul. Businesses need to adjust to fit into the line of operation. Otherwise, they will die. There is a general notion that business regulations have several facets in their approach to various ethnic businesses.

A4 discussed ideas and styles of doing business during the interview; A4 values time keeping promises, a friendly and engaging work environment, and A4 is accessible to its staff and customers. There is a sense of belonging, team spirit, a collective sense of responsibilities and staff training. All the above observations are from the style of doing business with A4.

A4 has a well-built and spacious office with modern office equipment, accommodating seven staff for the business's day-to-day activities. A4 sees an office as an integral part of an essential variable that forms part of a whole in a business success. He further noted that a supermarket needs a place to sell its products which serves as an office; therefore, every business needs an office. He was further asked if he had been discriminated against before. A4 posited that UK society has become so sensitive to the term 'racism'. He urged the policymaker to urgently re-define the terminology for a better understanding as this may daze tension in society. Every society is racist; the only difference remains the gravity or level of racism; some are more racist than others.

In human society, a new person or persons are not regarded as friends. Everyone is taught to watch over their shoulder, which exists in all human societies. In terms of profit management, A4 posited that breaking even in business is difficult in some seasons (total cost = total revenue). However, his business has survived several seasons with the right profit margin to a greater extent. A4 ploughed back its business profit into the business, paid for training costs, and acquired the latest accounting software packages with little savings for rainy days.

4.5 A5 entrepreneurial lived experience in South-East London (UK)

A5 was born and brought up in the UK with one parent of English by nationality. He has lived his entire life in Britain. He has only been to Africa once, and all his education took

place in the UK. He is an African because his father is of African origin. He is more British than African. His accent differentiates him more clearly from the other Africans who participated in these interviews. He is an African born in the UK who is ambitious to add value to his life and community. A5 has an accounting qualification at the MSc level with other training programs. He is currently studying for his ACCA professional exams.

When asked about his entrepreneurial lived experience since he started his business, A5 reflected on over twenty-five years in business, as he had numerous opportunities after finishing college. He had an opportunity to work with the local council and other organisations. He worked with the local council for four years and six months and then set up his accounting firm. He said this took place over twenty-five years. According to A5, no business has smooth sailing from the beginning to death. He further noted that most ethnic entrepreneurs mystify the UK business environment; it is designed to strangulate businesses at their baby stage. A5 express concern about the tax regime. He explained that for most ethnic entrepreneurs from regions where tax systems are inadequate, coming to the UK with the same mind-set would set them at loggerheads with the UK's tax system. Most businesses want to pay less to maximize profits. This is the primary reason most ethnic entrepreneurs would say the UK business environment is anti-ethnic business. Secondly, most black African entrepreneurs who had business in Africa before migrating to the UK found it difficult to cope with the style of doing business in the UK. Their customer relationship is below average, rude in their expectations, and has no business model. The support model was not designed to include black African traditions; some support systems required a payback.

Concerning A5 entrepreneurial lived experience, he expressed optimism that the current situation is managing sensibly. A5 noted that the current system has a face that is interpretable and accessible. A5 means that the system recognises that black businesses exist in the UK, and this recognition is worth its time. The researcher asked how A5 has managed discrimination and racism. A5 simply replied that everyone is a racist. To him, the UK is more receptive than most countries worldwide and within Europe. He further explained that the UK had thus far created a society that set the pace for other countries worldwide to emulate. The division of who we are and who we are not, 'them and us', is a mechanised political term intended to produce an invisible hierarchy among humans. On top of this slogan, A5 believes there are opportunities for everyone in the UK only if black ethnic entrepreneurs take advantage of the opportunities the environment provides.

Further, we decided to look at financial houses' attitudes regarding business loans; why most black ethnic entrepreneurs cannot secure a business loan from UK banks. A5 noted that these

are individual experiences. The banks do not give money for the sake of it. They buy and sell money, and they are out there to make profit; they are just like any business that strives to win. Loan applications are awarded to those that genuinely need them; most ethical businesses suffer the same fate in terms of loans from banks and customer relationships; it is not the fate of black businesses alone. The banks need to take necessary precautions or measures to ensure that they are not defrauded. The black community is despised within the country, while the majority settled in London and some outside London. However, this community's network is in the baby stage with a significant focus on social integration. The black community does not have a united front or a voice, which remains a challenge today. A5 understood the condition of the black African entrepreneurs' workspace, which he thinks remains a determinant of their workforce size. Although, for his business, they employ staff that can work from home. However, A5 spoke about individual preference and said it is a matter of choice.

The researcher ended the interview with the last question about how A5 uses its profit. A5 noted that he re-invested his business profit for staff training, acquiring the latest accounting software, and overhauling his office outlook.

4.6 A6 entrepreneurial lived experience in South-East London (UK)

A6 is a black African entrepreneur living in the UK. He had some of his education in Ghana (MSc) in criminal law. He came to the UK when the country had a workforce shortage; that period fell within the period of the industrial revolution in Britain that required labour movement from former British colonies in Africa and some other places. A6 is a married man with six grown children who have also graduated from universities. A6's business is in the heart of Peckham in South-East London. He noted that Britain's face has changed dramatically in recent years compared to when he first arrived in the 1950's.

The researcher asked what has changed now. A6 said that the UK used to be a holiday destination, particularly for visitors from its former colonies. So many people who came to Britain's shore were not here to gain employment. Most African countries at that time were technically better off in terms of economic success. According to A6, what has changed since then is the general engagement of ethnic minorities in entrepreneurship. He observed that black Africans may have been poorly represented, however, their involvement in economic activities is obvious.

Concurrently, their drive and tenacities, focus, and determination to succeed have played out for them. A closer look at the scoreboard has produced the probability of possible better

success for black African entrepreneurs in the near future. It means that the presence of black Africans in the UK is better managed when compared to the past. He noted that various acts of parliament on social justice and inclusion had supported this condition's management (the condition of exclusion).

The researcher asked, in general terms, about his entrepreneurial lived experience. A6 noted that mind-set remained a factor that a black African entrepreneur needs to deal with. He added that a white entrepreneur could settle well and do business in a black country without prejudice; he is ready to abide by the rules and regulations in that system. The case is not so with his black counterparts. The black African entrepreneur needs a renewal of mind-set as this determines their success in business in the UK. The researcher then asked how much mind-set could affect black Africans' entrepreneurial skills and success. A6 opined that 'mind-set determines altitude'. He noted that blacks' attitudes or mind-set toward the UK business environment will always remain a key factor to their success. There is a general notion among the black African community in the UK that considerations are not put in place during the legislative business process. This general notion is ill-conceived, as A6 said that heads of government and ministries could create room for business drives and growth. They do not create individual legislation to meet individual ethnic business settings. Black African businesses in the UK need to learn how to operate within the confinement of the law and succeed.

A6 spoke on societal dynamism; he noted that society's composition defines its behaviour. In most cases, when a black person is racially discriminated against, it is assumed that an English man has done it. However, most racial behaviours within the UK are primarily from other ethnic minorities against the blacks. Discrimination is a daily monster to confront, according to A6, but society presents outlooks that contradict judgment. During the interview, the researcher asked how the company uses it profit. A6 admitted that the company has plunged into deficit many times; however, the company uses profit in acquiring new skills in doing business, paying for re-location, wages, bonuses, and re-fencing of his firm's capital base. We discussed his staff's skill development. A6 said that all his staff have minimum skills to function in his firm although they are not accounting professionals; they are trained with necessary and adequate skills for satisfactory performance.

Regarding under-representation, A6 sees representation as a matter of choice; the available opportunities for starting a business in the UK are accessible to every ethnic minority. Thus, the less representation of black Africans in business in the UK is a fault of no one except the black Africans themselves. However, he acknowledged that the essential requirements for

setting up an accounting firm in the UK is enormous. In terms of his motivational drive, his initial drive to start a business was different from his current motivations as he remains in business. What motivated him to start his business over twenty years ago was the desire to be independent. Now he is looking for someone to partner with as age is now telling on him. We also discussed the black African entrepreneurs' social networks. A6 expressed his disappointment over black African's inability to form a united front. He noted that the most disunited and disorganised group of an ethnic minority in the UK is the black communities across Britain. The latest data on the crime rate committed by youths in London is at a record high, and most of the crimes are committed by young black people.

A6 wondered about the disconnect between parents and children and the government's lack of political will to tackle this menace. It is difficult to establish a reliable social network that interlocks with other social networks because the black African entrepreneurs lack one voice, and their unity has remained fragile for a long time. Black African entrepreneurs do not trust authorities; this attitudinal factor has also played out to form a fortified social network within their community of entrepreneurs. He acknowledged some black African people's forums, which did not show any serious objectives.

We discussed the role model, his business module, the impacts of Brexit, Covid-19 and generational business among Asians during the researcher's second visit. This second interview lasted for 25 minutes. A6 refuted the general assumption of concern in terms of role models. He noted that most businesses do not require a role model to succeed. See Drucker (1998), entrepreneurship can be learned in universities for the first time, and nobody is born an entrepreneur. By extension, he queried and asked who the role model of the role model was. We looked at the black Africans business module further, considering Chaudhry's stance on best practice principles. Chaudhry has said that Asian entrepreneurs do not need a business module taught at universities to do business. Thus, A6 spoke about residual knowledge; it may not be from the university, and it has its limitations. There is no residual knowledge of technological innovation. It must be acquired. On generational business among Asians, A6 noted that the Asians are more entrepreneurially inclined from their countries of origins than black Africans; this is not to say black Africans are not business oriented from their home countries. However, Asians are more in business in the UK than any other ethnic minority. It has been argued and submitted based on their high propensity to self-business drive, which provides generational business among Asians. On the impacts of Brexit and Covid-19, he said Brexit impacts are yet to manifest in full as the government has not provided enough operational guidelines for the industry.

In contrast, on Covid-19 impacts, he said his business is still struggling even after the end of the restriction. The researcher ended the interview by asking what his plans were for the next five years, considering his age. He opined that he believes a man is old only when he cannot contribute meaningfully to knowledge. Moreover, in the next five years, he hopes to retire and hand over his share of the business to his children if he can secure a business partner to share the risk.

4.7 A7 entrepreneurial lived experience in South-East London (UK)

The researcher made several attempts to interview A7 –he refused an interview.

4.8 A8 entrepreneurial lived experience in South-East London (UK)

A8 came into the country over 27 years ago; according to him, he came for a family reunion to meet up with the family that had been in the UK before him. A8 is married with two daughters and a son. His first daughter is a graduate of Law at the master's level and the second daughter is an undergraduate in Economics, A8 is a PhD student currently and, at the same time, he is self-employed. He had worked with a police department in London. He had his first degree in law – and is a specialist in Criminal Law.

The researcher asked how he got into the business and his innovation and how he measures business success. A8 was convinced to start a personal business that benefited him (Kidder, l98l; Roberts, 1983). Creating a business has remained an extraordinarily complex process, as many factors always influence this. An ethnic entrepreneur is not a fixed state of existence; instead, entrepreneurship is a role individuals undertake to create a business (Gartner, 1985). A8's reason for starting a business was to support his family. His first daughter held a managing position in the business.

A8 did not start a business because of the discriminatory labour market, nor was he trying to escape poverty; none of these factors forms any reason for him to start a business, except for family support, which was purely his focus. We looked at the benefits of his decision to start a business. A8 stressed that his children are employed in his company. When further asked how he measures business performance, A8 noted that business performance should be measured against its mission and vision, aim, and objectives, and not against how much turnover and profit the business can maximize. A8 indicated that the provision of services to people that do not have access to the justice system was his mission, and the business is doing well.

A8 was asked if he does receive support locally from his community and if he does, what sort of support. A8 replied that all new ethnic businesses need support (e.g., financial, legal, marketing, training, and technological). For example, the business director can provide training to his employees, acquire new working machines for effectiveness and efficiency, and obtain support from marketing agents. A8 noted that he does not take donations, and his circle of friends supports his business. Further, when asked about the nature of his friends' support, he noted that they support his business by providing essential skills to the business (legal advice, representation, and marketing).

A8 is the business director. His role is to provide a lead for other staff within the business; he represents the business in police stations and courts on behalf of his clients and writes representations. He also decides the training needs of his staff, who are to be trained and re-trained. He manages his business by proxy, as he serves in his business as a part-time director. On the issues of racism, A8 noted that the dichotomies of race and identity theories have made society sensitive; every meaningless utterance provokes the community. Sometimes the way we were treated makes us think we were being discriminated against. However, our cultural difference has remained an influence on other culture treatment in a more real sense. If a white man is called a white man, which is acceptable, why can a black man not be referred to as a black man? The label 'black' has been used derogatorily.

4.9 A9 entrepreneurial lived experience in South-East London (UK)

A9's business is shut down, as the notice of the end of the business is placed on the business premise. It is assumed that A9 is no longer in business.

4.10 C1 entrepreneurial lived experience in South-East London (UK)

C1 is an educator and a director of a private school. The researcher went straight to asking how she markets her school business. C1 explained that she used her local church, the local council, and the school website to market her school. How many pupils attended the school using the local church and the board to market? C1 noted having twelve pupils from the start of her business. She also pointed out that the local church cannot feed her school anymore as most of the local children in the church are now grown up and that the number from the local church has reduced drastically. She gave reasons for this reduction; she thinks it is a preference and locational factor. She noted that most parents would not want to travel long distances to drop off and pick up their children; however, most parents' preference varies.

It resonates with Kotler's, (2010) stances who noted that entrepreneurs are too optimistic about how easy it is to market their products when developed. They assume that because they will build an exciting website, product, or service, customers will beat a path to their door, which may happen with the first few customers. Still, it rapidly becomes an expensive task to attract and win customers.

For a product to be successful, it must be of value to the customer. The creation of value requires an understanding of customer needs in the form of benefits. What will the product do for them, and why will it be better, faster, or more comfortable to use than what is currently available? The researcher spoke about whether she thinks customers will opt for her product, knowing that the same product is readily available in most communities. She alleged that most parents would prefer faith school to conventional school —her comparative advantage over other schools' 'hang hung faith' and Christian religious tenets. Marketing activity needs to communicate value and benefit (Esheme, 2013). How that product is delivered to the end user requires colossal energy and marketing skills. It is not enough to develop just the brand. However, how to market the product from the onset needs to be determined, easing marketing problems and practices (Awo et al., 2007) (e.g., accessible to start a business, deal with construction permits, obtain electricity connection, register property, credit facilities, legal rights, credit information, protect investors, pay tax, trade across borders, enforce contracts and resolve insolvency). Reynolds (2014) noted that the London business environment looks impressive as it encourages starting and growing businesses, although the available documentary evidence remains an academic concern for later consideration. In contrast, modern entrepreneurs rest their intellectual and entrepreneurial experience on high business rates and utility bills, systemic failure, and credit market motivation; these characterize the London business society. However, over time, steady accumulations of evidential proofs have profoundly illuminated our thinking on these dynamics.

Early literature identified a lack of staffing in black African businesses, as they are usually managed by two people (Storey & Greene, 2010). It was supported by Kollinger & Minniti, (2006) and Swayer, (1983) that black African entrepreneurs have fewer employees and grow at a significantly slower rate. Tvzin et al., (2009); Fairlie & Rob, (2008) reasoned this on the size of black African businesses as they are usually relatively smaller and less profitable. Are all black African businesses small, and do they employ a work force in their business?

C1 has a staffing capacity of ten employees, but her company is under-staffed with seven employees.

The researcher asked for reasons for understaffing, and she confirmed that her business downsized to cut operational costs and maximise profit. Questions on her motivational drive, why and how she started her business were raised. As earlier noted, C1 had the opportunity to secure a job in the labour market, but mentoring and imparting knowledge has been a passion for her since she was a young person. In her case, block mobility has not formed a part of her motivation nor has trying to escape poverty.

A further question on whether she would refer to herself as an entrepreneur was asked. She said she is an entrepreneur. This leads to the question; who is an entrepreneur? There is a body of conflicting evidence amongst various entrepreneurship authorities in identifying, conceptualising, theorizing, and agreeing on a standard definition of who is an entrepreneur (Cantillon, 1755; Casson, 1990; Gartner et al., 2001; Loasby, 1991). Numerous theories have been developed to conceptualise the activities of entrepreneurs and the organisations they own (Bygrave & Hofer, 1991; Cuevas, 1994; Shane, 2002; Busenitz et al., 2003 & Westhead et al., 2011). Analysts held risk factors as a fundamental element of the entrepreneurial spirit, but we all take risks daily. Nevertheless, we do not become entrepreneurs just because we take a chance in our life endeavours. Cole (1946, p.3) suggested an entrepreneur is an economic agent, as he unites all factors of production; the labour of the one, the capital, or the land. He finds in the value of the products which result from their employment the reconstitution of the real money that he utilises. This view places the entrepreneur within the new venture creation process, performing a series of actions that create an organisation. Bodell et al., (2011) posited that an entrepreneur is someone who exercises initiative by organising a venture to benefit from an opportunity. Many makers decide what, how, and how much of a good or service will be produced. Bodell's approach to the entrepreneur encapsulates what many authorities view as an entrepreneur; a highly skilled individual or a person who exhibits the essential coordination functions. However, this definition is not exhaustive. Most entrepreneurs demonstrate versatility in their abilities or roles at separate times; likewise, not all entrepreneurs are concerned with the production process or the product market. Different purposes and pursuits drive each entrepreneur in business. An entrepreneur establishes and manages the business for the principal purposes of profit and growth. The entrepreneur is characterised principally by innovative behaviour and will employ strategic management practices in the industry. Bridge et al. (2004) contextualized an entrepreneur as a risk-taker who monitors and controls business activities. From the definitions, C1 is seen as an entrepreneur.

The researcher asked C1 reason for her size of workspace for her business. Today's leading companies are rethinking their location and workspace strategies as their location is an essential aspect of overall business success. Businesses located in a safe neighbourhood, that are eco-friendly and ideally convenient for customers, accessible to public transport systems and amenities where staff can purchase lunches cannot be undermined when deciding on a business location. C1's business requires a physical place for its activities; the student still needs a location to do physical reading and research. Finally, we discussed what impacts Brexit had on her school business and local support. She said most pupils in her school have returned to other European countries, lowering the number of pupils in the school. She said the local council funds some pupils, but she thinks that support is reduced and has been withdrawn. On the impact of Covid-19, her establishment was supported financially during the nationwide lockdown.

4.11 C2 entrepreneurial lived experience in South-East London (UK)

C2 is a director of the business with two employees. He has been in the UK for over twenty-two years, and his business is fourteen years old. C2's line of business is entertainment, and he provides entertainment services to his ethnic community in London (Event organisation and selling of traditional African music records). During the interview, his business idea, business finance, staff strength, office place, relationship with the local authority, and experiences in business, competition, and sustainability were discussed. He had all his early education in Africa and worked in Africa as an entertainer before coming to the UK. According to him, a friend introduced him to the idea of doing the same thing while in the UK. He started with the business friend's wedding anniversary, and from there his business began to grow. On the issue of funds, the researcher asked if he ever needed funds to start his business. His response was,

> ‘My first business in the UK, and my friend gave me half of the contract sum. After that, I was introduced to another couple that wanted to organise a birthday party. I started my business without a penny and had no experience with any local bank because I did not need to go to the bank for a loan before starting. My business is one person, and it is of recent I needed to get the services of some staff as the workload has become enormous. I have three permanent staff and two bank staff; in terms of an office for business, in the beginning, I was doing my business from home. I was forced and encouraged to get an office because of my contacts, as my business was then looking robust and promising. The small office

> space for my business was entirely because of cost, and most time, I spent my working hours at the event venue. My experience in business has been fabulous in the UK, although everyone in business may have a similar or different experience from mine. What may make our experience differ could be because of the nature of the business and running costs. In terms of competition, I note that there were not too many of us in that business type. Invariably my business is sustained by how many contacts I can access. All the same, my business is doing well'.

C2 understands business and available support systems in his community. Despite the present challenging times, he has galvanized his community resources to boost his establishment and has a broader experience in his profession. We cannot deny that black Africans, in general, are making tremendous success in business and other areas of their life endeavours in the UK. Admittedly, C2 notes that today's host environment is better and healthier than it was many years ago. The barriers that once divided society into 'them and us' weaken daily. It is expected that no part of the tradition should divide 'us' from 'them' over time. He did not indicate when and how this would happen.

4.12 C3 entrepreneurial lived experience in South-East London (UK)

C3 is a director of the firm with four sons who form part of his workforce. According to his narrative, he had all his education in Africa to MSc level in accounting experience, and another MSc in Management with ACCA professional qualification in the UK. Upon his arrival in the UK, he secured employment and worked with an accounting firm for seven years before setting up his accounting business.

Face-to-face interviews with C3 begin by asking how unique his entrepreneurial experience is in business. He explains the opportunities the environment has offered him upon arrival; 'What do I do? Now in Britain'. Martins, (2013) note that an entrepreneur should learn to be alert to new opportunities. C3's entrepreneurial experience encompasses both challenges and a window of opportunities at the right time. The challenge was of black Africans' indifference to one another and a lack of a united front in the host country. The relationship between black Africans, according to him, was awful, challenging to entreat, rude in their expectations, and lacked understanding of other ethnic minorities in the same community. The second question was why he chose an accounting business. He noted that that was his father's choice during his school days. His experience with the local bank was good, according to him. The bank provided him with a soft loan to do a little business at the start.

He explained how much he had achieved as a black African entrepreneur in the UK. Through his accounting business, he has been able to look after his family, improve his standard of living, build a good business network, and connect to other global accounting platforms, where they share ideas. The office appeared remarkably busy, we had an interactive and friendly section.

Issues about an ethnic network, black African's under-representation, the government's attitude toward black businesses, black African attitudinal change, educational skills, innovation, and technology were the areas we covered during the interview. He spoke about black Africans' social and business networks as very weak. He applauded the arrival of modern technologies. The researcher noted thirty years ago, it was challenging to find any materials that discussed black African business in the UK. No one knew if they ever did business. C1 posits that the Black African Young Entrepreneurs' Forum and an individual Nation of Africa Forum that promotes their culture need strategic principles. However, the black African network needs over-hauling for effective delivery.

Black African's under-representation in ethnic businesses in Britain limped on with a lack of interest and a quick desire to resolve their deprivation. Nwankwo (2005) claims that they are the first to spot business opportunities, yet they ignore those opportunities in the middle of the process. According to him, they do not have the urge to continue in business for very long, and their desire quickly to change their status may have been a factor. On the government's attitude toward black Africans, C3 notes that the government policy paper speaks volumes of the economic importance of black businesses toward national economic development. However, there are no corresponding actions to a government position. Suppose the LDA report (2014) is accepted on African business contribution to the UK's economy. In that case, the government needs to review how to balance what is now known about black African entrepreneurship in the UK.

C3 indicates that black Africans in business within the country should change their attitude toward the environment (Martin 2013). He states that black African entrepreneurs need an upgrade to their innovative capacity; an innovative spirit is needed for modern business breakthroughs (Drucker 1985). He explains that the environment where their businesses operate remains a dynamic one; with a constantly changing system, an update is required to meet the challenges of the day.

4.13 C4 entrepreneurial lived experience in South-East London in the (UK)

The researcher asked C4 what he was doing before he set up his business. C4 had worked as a security operative in a firm within his locality, where at least he was doing something that earned him some money that could pay his bills. He is married with three grown daughters; his business was set-up 18 years ago in Dulwich as a commercial lawyer. He took his first degree in the UK in management and is fluent in English.

Issues of the UK business environment, reasons for venturing, product positioning, competition, survival and sustainability, performance, and bank loans were discussed.

The researcher asked about C4's entrepreneurial experience and the UK environment; he said the business location significantly impacts a business's overall performance. He spoke about various counties with different business regulations. In terms of business rates and incentives, he noted that most businesses outside London pay less and receive more incentives. Some environments are more ethnic and business-friendly than others. In an environment where ethnic minorities are many, local authorities of those counties are prone to encouraging those businesses' sustainability to support the local economy.

Given the above narrative on the UK environment, there needs to be a thorough, logical assessment of what different and divergent opinions there are about the UK business environment. If the business is in a friendly ethnic business district, business A will have a reputable view of the UK environment. It may contravene the stance of earliest scholars, claiming that black African businesses will need the ghetto to survive as the UK business environment is not designed to accommodate their business. 'The same rule may not fit all,' and regulatory legislation cannot differentiate between whites and blacks. If business B finds an unfriendly ethnic business location, business B's view will differ from business A's. Thus, generalisation in terms of the UK environment not being designed for black African businesses cannot be accepted in whole but in part.

Black African's businesses ought to be proactive, and they should be on the go. The Asian entrepreneurs moved their businesses to where they thought they could break even. In so doing, they are technically de-congesting the city of London and providing services to their ethnic enclave outside London. In the past, Asian business only provided services to Asian ethnic groups, but today, they provide services to all ethnic groups.

Reasons for venturing as described his conditions upon arrival in the UK; he had no money to live on while looking around for a job and because of lack of experience, he took up a security job. It was difficult for him to cope. He noted that his business venture was from the desire to be independent. He affirms that the bank granted him a soft loan as an overdraft,

eventually forming his first working capital base. His work experience was discussed, along with how well he thinks his products were positioned in the UK market. He spoke of the opportunity London's market offers, and as such, his business can break or overcome the required threshold.

C4 explained that an entrepreneur can only compete based on how much expertise they have in terms of competition. However, he told me what he had done to sustain his business. One of the strategies he used in sustaining his business was cutting waste and having more hours to work. Use of electronic communication to minimize the use of paper, and he has family members working long hours as staff, and he is ploughing back profit to support the capital base of his business.

4.14 C5 entrepreneurial lived experience in South-East London (UK)

C5 was born in the UK and is in his fifties. She witnessed the race-related issues of 1980s as a young lady. However, most racial behaviours within the UK are primarily from other ethnic minorities against blacks; discrimination is a daily monster to confront. It is fantastic to know that she was able to survive the harsh conditions of that time and establish a business. She is married with children (two boys and a girl in their late twenties); Her law firm has passed through the threshold of six years of firm lifespan noted by Storey & Greene, (1996).

Discussion from her race experience, according to her words,

> 'Great Britain has made tremendous progress in fighting against racism. When I was growing up, racist act was a daily thing, black colour people were treated like animals, and we did not have a human right to defend ourselves. We could only get jobs that others rejected or could not do. Some of us were treated like pigs, worse than pigs; that was the situation, and we came to know things were better each day. Every government has done their best to integrate all colour people into every hemisphere of society.'

There is a commonality with black Africans born in the UK in that their mode of business operation seems to differ. A friendly environment and good customer relationships characterise their services; this might be why there is a larger market share for her firm. C5 spoke on her reason for establishing a law firm, her support system, the UK business environment, racism, profit management and other concerns.

C5 was interviewed via Zoom media, and we had a 60-minute session. I noticed that her ideas about some of my concerns seemed different from other black African entrepreneurs. When asked about her reasons for venturing into business, she simply said, 'I have a family to look

after' and when asked if she had difficulty registering her firm in the UK, she said no. However, the general outlook was that her firm could be registered, but how far she will go, 'here we are, we have been around for over twenty years now. We discuss her experience with the available support systems and their importance. She noted that what is available as a support package for firms is not enough to go around, and this is why she encourages all partners in the industry to look elsewhere for support. The government cannot provide all the firms' resources for support.

In questions on the UK environment, her narrative on the UK business environment differs from other people; she sees society and the community of businesses shaped to produce equitable distribution. It is evident that every society worldwide has specific rules and regulations that govern business activities. Every business needs to know that its business does not make the rules and regulations on its environment. These business regulations cannot differentiate between Asian businesses and black African businesses. The same rules govern all UK businesses, but they do not always fit all the same rules. It would be chaotic if the UK government decided to make different rules for different ethnic businesses.

C5 has a spacious office with modern office equipment, accommodating five staff for the office's day-to-day activities. She sees an office as an essential variable that forms an integral part of a whole in business success; therefore, every business needs an office.

In terms of profit management, she said to break even in business is difficult in some seasons (total cost = total revenue). However, her business has survived several seasons with the right profit margin to a greater extent.

4.15 C6 entrepreneurial lived experience in South-East London (UK)

C6 has lived in Britain for his entire life and had his education in the UK. C6 is a young man who wants to add value to life, and he believes in community projects and the local economy. C6 has law qualifications at the MSc level along with other training programs. He had 4 employees in his business. We discussed issues ranging from the reason for venturing, the effects of Brexit, the Covid-19 pandemic, business survival, race, the UK environment and many more.

The interviewer asked him what his entrepreneurial lived experience was like. 'Every business practice offers a learning course; daily learning enhances future success. My lived experience in entrepreneurial practice has been a combination of success and failure, but it was good that I started. I had good thoughts and plans, hoping all things would go through.'

Most black African entrepreneurs who had business in Africa before migrating to the UK found it difficult to cope with the style of doing business in the UK, and they lack adequate necessary skills for business. The support model was not designed to envelop black African traditions, and some of these support systems required payback. He noted that the current system has a face that is interpretable and accessible. The system recognises that black businesses exist in the UK, and this recognition is worth acknowledgement. The researcher further asked, how he has managed discrimination and racism. C6 replied that we are all racist. It is difficult to accept that everyone is a racist being. To him, the UK is more receptive than most countries worldwide and within Europe. The division is of who we are and who we are not and not 'them and us', which is a mechanised political term to produce an invisible hierarchy among humans. On top of this, C6 believes opportunities for everyone in the UK exist only if black ethnic entrepreneurs take advantage of the environmental opportunities. Further, we decided to look at why most black ethnic entrepreneurs cannot secure a business loan from UK banks. C6 stated that the banks buy and sell money, and they are out there to make a profit; they are just like any business that also strives to win. Loan applications are awarded to those that genuinely need them, and most ethnic businesses suffer the same fate in terms of loans from banks and customer relationships; it is not the fate of black businesses alone. The banks need to take necessary precautions or measures to ensure that they are not defrauded. In relation to social integration, he has integrated well with the local community. C6 has done well in business and is incredibly grateful for the environmental opportunities that are offered in the UK. He also noted that Britain's face had changed dramatically in recent years when compared to early days in the UK. Since then, the general engagement of ethnic minorities in entrepreneurship in the UK has changed. We have seen their involvement in economic activities on a large scale. This means that the presence of black Africans in the UK is better managed now than in the past.

The researcher asked about C6's entrepreneurial lived experience and effect of Brexit and Covid-19 on ethnic businesses. He noted that blacks' attitudes or mind-set toward the UK business environment will always remain a key factor to their success. There is a general notion among the black African community in the UK that considerations are not in place during legislative business procedures (i.e., policy formulation process). C6 notes that the nation is still waiting to see if Brexit has damaged the economy or has bettered it. Initially, he said it was too early to determine this. However, the effects of that decision to go separate ways from Europe are already biting harder as living cost increases, and easy access to Europe market is becoming challenging for British business. The UK does not have enough

alternative markets to meet the demand of its citizens. He noted that the nation will have to seek for markets around the globe. In the discussion on staff skill development, he stated that all his staff have the minimum skills to function in his firm; although they are not law professionals, they are trained with necessary and adequate skills on the job for satisfactory performance. In terms of his motivational drive, his initial drive to start a business is different from his current motivations as he remains in business. What motivated him to start his business twenty years ago was the desire to be independent. Now he is looking for someone to partner with as age is now telling on him.

On black African entrepreneur's social networks, he expresses his disappointment over black African's inability to form a united front. In addition, he notes that the most disunited and disorganised group of ethnic minorities in the UK is the black communities across Britain, and they don't show any seriousness of objectives. He also noted that black African entrepreneurs do not trust authorities.

In conclusion, he hopes to retire and hand over his share of the business to his children, assuming he can secure a business partner to share the risk.

4.16 C7 entrepreneurial lived experience in South-East London (UK)

Several attempts were made toward interviewing C7; she refused an interview.

4.17 C8 entrepreneurial lived experience in South-East London (UK)

C8 came into the country thirty-three years ago. He is married with three children. His two daughters are graduates of Criminal Law, and his son is an undergraduate in Management Science.

The researcher asked C8 how he got his business idea, and how he measures business success (Roberts, 1983) He was convinced to start a personal business that benefits him (Kidder, l98l). Creating a business has remained a complex process, as many factors influence it. An ethnic entrepreneur is not a fixed state of existence; instead, entrepreneurship is a role individuals undertake to create a business (Gartner, 1985). C8 got his business idea through his community need, and his reason for starting a business was to support his family not because of the discriminatory nature of labour market, nor was he trying to escape poverty. He itemized the benefits of his business while telling its story. He stressed that his children are employed in his business. Entrepreneurship research has focused on the entrepreneur's personality, asking why specific individuals start a business when others, under similar conditions, do not (McClelland, 1961; McClelland & Winter, 1969). In terms of training

needs, C8 noted that entrepreneurs must answer several specific questions before accepting managerial training programs. What types of information does he process? With whom must he work? Where? How frequently? What are the characteristics of managerial work? What are the manager's interests, use of time, and job pressures? What roles does the manager perform in moving information, making decisions, in dealing with people? What variations exist among managerial jobs? To what extent can fundamental differences be attributed to the situation, the incumbent, the position, the organisation and the environment? C8 is the business director; his role is to lead the way for other staff within the business. He also decides the training needs of his staff, considering who is to be trained and re-trained. He now manages his business by proxy, as he serves in his business a part-time. Question about racism and discrimination were asked and whether if he had ever suffered such. He replied that it is not about labelling or stereotyping a particular ethnic group. The challenge of the day is when we all politicise everything. The dichotomies of race and identity theories have made society sensitive; every meaningless utterance provokes the community. Sometimes the way we were treated makes us think we were being discriminated against. However, our cultural differences have remained an influence on each other in a real sense.

4.18 C9 entrepreneurial lived experience in South-East London (UK)

C9 is a music educator. He has a private music school in South-East London. He has been in the business for over twenty years, and he came to the UK searching for a greener pasture and has settled well. When asked how he came about his music school idea, he affirms that he has been a choir member in the church since his youth, and while in the UK, he had difficulty securing a job in the labour market. However, he volunteers for a local church to survive with a stipend from his service. After two years of volunteering, the church supported him in starting a music school.

Question was asked about his target market or audiences. He said his clients were young stars from schools and churches. C9 explains about approaching local churches and schools to market his idea. It resonates with Kotler's (2010) stances, as he noted that entrepreneurs are too optimistic about how easy it is to market their products when they are developed. They assume that because they will build an exciting website, product or service, customers will beat a path to their door, which may happen with the first few customers. Still, it rapidly becomes an expensive task to attract and win customers (Kotler, et al., 2010).

For a product to be successful, it must be of value to the customer. The creation of value requires an understanding of customer needs in the form of benefits. What will the product do

for them, and why will it be a better choice than what is currently available? Marketing activity needs to communicate value and benefit (Esheme 2013, p.103) and how a product or service gets to the end-user requires colossal energy and marketing skills. It is not enough to develop just the brand but how to market the product from the onset needs to be determined, easing marketing problems (Awo et al., 2007).

Reynolds (2014) noted that the London business environment looks impressive as it encourages starting and growing businesses, although the available evidence for this remains an academic concern for later consideration. In contrast, modern entrepreneurs rest their intellectual and entrepreneurial experience on high business rates and utility bills, systemic failure, and a credit market motivation characterised by the London business society. However, over time, steady accumulations of evidential proofs have illuminated our thinking more profoundly on these dynamics.

We discussed C9's business growth and planned toward expanding his business into a broader market for other forms of music, and not just church music. C9 has three music school locations in London and is hoping to expand to other locations soon, although he said there are plans for the next ten years.

The researcher asked C9 about discrimination and his experience with this. He said he may have been discriminated against in other encounters but not from his school business. He provides knowledge; people would not be bothered if the product they need is from a black man (please note; this term was not used with a racist tone). He has all kinds of colours among both tutors and students.

4.19 E1 entrepreneurial lived experience in South-East London (UK)

E1 operates a restaurant business in the heart of the city; she had been in the business for over twenty years. The interviewer asked E1 why this was her business choice and location. She replied that she moved to East London because of the massive concentration of her ethnic enclaves in that area, and she got her business idea because of the size of the market. She started her business through personal savings. We had the first interview before the pandemic; however, she shut down her place of business during the pandemic and began to operate online restaurants where little or no worries about restrictions and discrimination exist. She was not willing to contribute to the discussion further.

4.20 E2 and E3 entrepreneurial lived experience in South-East London (UK)

The interviewer asked E2 and E3 questions about how they finance their business activities, what motivated them into business, if they think Britain's business environment is better now than it was twenty years ago in terms of race dichotomy and policy consideration, the impacts of Covid-19 and Brexit on their business, and business modules. In analysing their subjective frame of mind, financing their business E2 and E3 admitted that, though they may not have secure loan capital from the banks, they were able to access alternative sources locally through their community enclave to start up and continue in business. They noted something called 'contribution' which they explained to mean a process where a group of people come together and pool their resources together for a period to help each person annually until everyone within the group is helped to establish a business. This process is also common among Asians, not for starting a business but in relation to buying landed properties. In the case of E2 and E3, they felt the 'contribution' module might or could still be an effective way for black businesses to multiply and grow within a brief period if they are honest. The researcher also asked the reason for venturing into business and not gaining employment from the labour market. They admitted that doing business had been their desire even before leaving Africa, and there were fewer African businesses at that time within the area they live. They saw doing business as the best opportunity and making money will all depend on their effort and personal labour. In terms of the British business environment, they echoed huge thought, by saying a lot had changed, and it is a good place to do business if only they are willing to play by the rules. In addition, they noted that policy consideration is liberal as ethnic businesses are now supported in many ways by the government. Further to this, a race question was asked about their experience with racism. Their collective response was that many people no longer could not be bothered about what others see or say about them. E2 and E3 noted that people are naturally racist. They added that naturally there is something within a man that makes him take the choice of his enclave over any other.

The impacts of Covid-19 and Brexit on their businesses were overwhelming, and they were out of pocket during the pandemic. According to them, they could only return to business through the support of their community ('contribution module'). They told the interviewer that they had a monthly contribution which any of them can take as a business loan should they need it. Regarding Brexit, they noted that all businesses are still watching Brexit as it has not fully manifested concerns or worries. They could not comment much on Brexit.

4.21 E4, and E5 entrepreneurial lived experience in South-East London (UK)

The responses from E4 and E5 were close to previous literature. For instance, scholars like Blau (1990, p.23) argue that black African entrepreneurs tend to have few assets to offer as collateral, limiting their access to credit facilities, which has limited their high performance in business. The interviewer interviewed the above two businesses and confirmed otherwise. They both had landed property in the UK, which they used as collateral in securing a business loan from the bank over twenty years ago. Light (1972, p.101) & Sowell (1981, pp.34-35) supported Blau (1990, p.23) in examining the financial resources of black African entrepreneurs. Their analysis was anchored on lending. Blau argues that 'lending by formal institutions is not important in establishing ethnic businesses'. Light and Sowell note that people usually do not borrow to set up a business and that when they do, they borrow from friends and relatives. Sowell (1981) identified that the degree of cohesion within a community would affect the ability to borrow as the lender needs to know that the borrower is worthy of credit facilities, and not being able to access a bank loan may not be one major challenge, but it has remained a limiting factor to most business start-ups among black African entrepreneurs. Further to financing their business, the researcher asked about their reasons for starting a business. i.e., what motivates them. They said they could not wait for too long to get something done, as the more they wait for the labour market, the more the cost of living is becoming a concern for them. They went into business to escape the ethnic penalty. Wilson & Lenard (1982) noted that most black African entrepreneurs embarked on entrepreneurship more to escape ethnic penalties rather than as a part of the strategic response to the structure of environmental opportunities (p.16); Waldinger, (1990, p.26). Note: the term 'ethnic penalty' is used in this work to describe the measure of challenges suffered by most ethnic minorities in the labour market. It does not automatically conclude that they have been discriminated against (Daley, 2013, p.13). E4's and E5's business idea emanated from the challenges of the African community within East London. Twenty to thirty years ago most Africans could not access their local prepared meals from shops like those you usually see in Asian shops. They took the initiative to set up a ready-to-eat meals business. These businesses have still been sustained even after the pandemic. Starting and growing black African businesses in the UK is difficult, although early and contemporary schools of thought (Ekwulugo, 2006; Fairlie & Robert, 2004) identified the variables that may contribute to the likelihood of success. These include education, social context, human capital, financial resources, work background, credit market and integration, business size and perception. E4 and E5 subsequently claimed growth in their business, which was a result of their quest to

succeed in business and the understanding that the success of the business solely depends on their input. In support, Kate (1998) posited that a new product line sometimes encourages a shift in demand and business upward growth for a certain period. Butler & Greene, (2003) suggests that the ethnic business growth rate is within six years as there are usually small in size.

The researcher understands that sometimes getting or identifying a potential and valuable business idea can be exceedingly difficult in most cases, and not all activity ideas are worth pursuing. However, if all variables remain favourable, an excellent potential business idea can be logically assessed to predict its activities and successful outcomes. In identifying potential business ideas, a sizeable work of screening and scanning ideas is essential for a definitive business agenda, which A4 and A5 did. It is noteworthy that the environment has offered tremendous opportunities to those who understand its elements (Baron & Markman, 2005; Tidd & Bessant, 2009). The interviewer asked questions about their managerial skills to determine if this had played out well for their success, and discovered that they had a similar managerial bottleneck to others. They make bad decisions, take reckless risks like others, and there was uncertainty, systemic failure, and a lack of drive at some point. These fundamental elements do not apply to black African entrepreneurs in the UK alone. Drucker (1985) argued that businesses fail because the right job has been given to the wrong manager, for example a manager that cannot make a legal business decision into venturing, start-up, and growing branding, risk-taking, managing credit, balancing accounting books, adopting a business strategy and utilising capacity.

Furthermore, the researcher asked about their thoughts about change concepts and innovative capacity. They objectively responded that what has kept them in business for this long was their ability to adapt to change and have been able to innovate and follow technological trends. According to Waldinger et al., (1990), the most overlooked problem for developing viable black African minority businesses is the need to encourage the companies to be adaptive and create an innovative culture. Although, Cooper (2005) suggests that a clear distinction should be made between innovation and change while acknowledging the complexities at play between both theories. In evolution theory, Bessant & Tidd (2007, p.5) examined the triggers for change, the role of individuals, groups, and its various cultural, structural and political dimensions. However, businesses that fail to change or adapt will fail. They also believe that competitive markets provide an environment that controls technological change processes and spreads benefits widely, which the entrepreneurs need in order to adapt. Therefore, they recanted the proposition that market competition was

necessary for the generation of innovation, positing that innovation has become routinised in the major corporate enterprises. Moreover, they foresaw no disadvantages from the change system's socialisation and the economy's more routine activities (Nelson, 1977, pp.134-135). Martin (2009) argues 'that there is no universal prescription on how best to manage change processes. If the game is tough, then modify the game.' It is important to stress that human resistance is universal so that it is not regarded as a particular group. Change the game if the game is challenging by diversifying. The researcher asked questions on the impacts of Brexit and Covid-19 on their businesses. E4 refers to Brexit as 'political Brexit'. The impacts of Brexit on their businesses include supply shortages. They said it is now difficult to import food from around the world as they depend on foreign foods from Africa and other parts of the world, and there is the challenge of meeting UK trading standards, and with Brexit, they can no longer secure discounted goods from Europe.

4.22 E6 and E7 entrepreneurial lived experience in South-East London (UK)

E6 and E7 are African Americans living in London. They have been in the UK for over twenty-six years running a retail business of Afro-organic cosmetic products for Africans. The researcher interviewed them on their entrepreneurial lived experience. The need to survive is an outstanding drive-in human existence. Within this survival need remain propelling factors such as environmental challenges, profit motives, internal victimization, and unemployment for reasons for starting their business. These realities nevertheless support the fact that the vital drive behind performance is the availability or non-availability of resources culminating in the survival factor in economic history. In other words, the absence of a means of livelihood, and poverty often spur people to successful entrepreneurship. Hence in a black African's context, necessity is part of the bedrock of their entrepreneurial performance. It then stands that they are dynamic and receptive to socioeconomic change and are custom-made to grasp opportunities. However, the entrepreneurial acumen of ethnic minorities within this context of survival is harmonized by their innate self-confidence, the idea of an open society, competitive individualism and adventurous spirit, and the belief that no condition is permanent.

The interviewer asked them if there is any way to encourage a new set of black Africans born in the UK with African ways of life as this may support integration into the local community. They noted that this has been the consequence of the difficulties they have to face as most of these new sets of Africans do not relate to their African counterparts, and they insisted that Africa's ways of life in the UK will encourage resistance and vulnerability. Culture, language,

habits and taboos may coincide to engender a feeling of differences or even risk further integration of West African black entrepreneurs. Of course, this may help to create a 'social curtain' for black Africans within their surroundings. Those born in the UK admitted that they were black, but they had a different mind-set than other black Africans born in Africa. There is no self-denial of their colour, but they prefer to be addressed as British rather than Africans. There is a massive struggle within a multicultural society like Britain. Everyone seems to struggle with "who am I" and "who are they". This dichotomy of interest had perpetually left academics to think of a new definition of race and culture. Nkrumah (2008) notes that Africans must be prepared to act upon their interpretation of what is in the best interest of black people. It will fundamentally necessitate the advancement of Africa's political process and the new definition of the term 'race'. The interviewer asked them about the impacts of Brexit and Covid-19, and how they sustain their businesses over time. E7 admits that he shut down his business during Covid-19 because of government regulation on the movement of people, and even after the end of the restriction it took a while to get back in business as all his savings were used to keep his body and soul during the lockdown. While E6 noted that she was able to continue in business online during the lockdown. In terms of Brexit's impact, they said the economy is biting harder, prices of goods or supplies, and cost of trade are high, and delays in shipments as there are no clear guidelines in dealing with the current economic situation. Issues relating to institutional behaviour, and representation were discussed. Black Africans do not interact with institutions as they lack trust in them. E6 and E7 confirm this assertion, and they said the institutions have a face and attitude or character. It can identify that the building structure is all right, but the working structure defines who you are from the other. On representation, they noted that black Africans' under-representation is an entirely black community issue; if they want to do business, the doors of opportunities are completely open to them.

Finally, they noted that their businesses are struggling, and the issue of what they do with their profit was not discussed in detail. However, their profits are usually used for expansion and to keep body and soul.

4.23 E8 entrepreneurial lived experience in South-East London (UK)

E8's entrepreneurial lived experience was examined on the following issues; his business motive, the environment, the general attitude towards society, racism or discrimination, cultural values, competition, business growth, insurance, business sustainability, and the impact of Covid-19. His business motive was the researcher's starting point in the interview,

when asked why he was in business. E8 noted that being a lone manager pays better than taking and managing the stress of another manager, and that he had always wanted to employ his community in his business. The research asked about the environment in which he operates. He claimed that there are no issues with the operating community but noted that abiding by the rules of the game means showing respect to the laws of the land. There would be peaceful co-existence of everybody. He understands that coming from a different region of the world with different rules and regulations about business requires adaptation to the unique environment, which he has been able to overcome. E8 appears positive but is dissatisfied with the general human behaviour that is so complex while trying to manage its complexity in the same or different environment. From a societal outlook, he saw a society of combined thoughts with different norms and values so that it is difficult to shape a pattern that can be generalised.

On discrimination and racism, E8 posited that discrimination exists in every human setting, even in the animal kingdom. In the animal kingdom, one species knows its kin from the another, and a relationship is built for each enclave and community of the same. Discrimination and racism are universal maladies that cannot be attributed to one nation alone. Live and let live should be the mindset of everyone in the community.

Furthermore, on cultural value, business growth, and insurance, E8 placed no business emphasis on his cultural value, rather he saw playing by the rule as fundamental to starting and growing a business in a strange environment that he has no control over. His attitude toward insurance policies and business sustainability was examined considering the damage he could incur in the future. He made a statement of optimism that, 'God will protect his business' backing his statement with the bible verses Psalm 127:1-2 'Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.'

On covid-19 impacts, E8 noted that the immediate impacts of Covid-19 include slow cash flow, loss of services, and market share. All of these impacted his business at the beginning and the middle of the pandemic. He appreciated the support system from the government and his friends.

4.24 E9 and G1 entrepreneurial lived experience in South-East London (UK)

These two businesses were in the estate business, and they have met the threshold and criteria for selection. They have been in business for twenty-five years, and they are managed by

Africans. The researcher asked them about their business motives, and how they have managed to sustain their business during the lockdown. They responded by saying that the discrimination against the black minority in housing and renting necessitated their drive into the estate business. We examined what happened more than thirty years ago and whether it does still exist, and they admitted that transformation has been noticeable. This is because most ethnic minorities are now possessors of landed properties and rent among themselves. However, the idea of people not being able to secure accommodation because of colour pigmentation thirty to forty years ago is now past. They were able to sustain their business during the lockdown because of the government support package. But before the pandemic, their business was struggling because of Brexit. The mass movement of Europeans from the UK affected renting which has put them in a more difficult position than before Covid-19. Furthermore, questions were asked about their interaction within their community enclave, and what has changed so far in terms of business growth, how profits are used, labour strength and institutional reactions. Black Africans lack trust in themselves just as they do with the host community. They noted that black Africans' attitude towards each other appears to be dishonest, according to them, and this might form a part of their lack of trust in themselves. They listed three things that have changed so far in the industry; an enormous number of ethnic minorities in the business which has spurred growth, secondly, local council support, interest to combat homelessness among people of colour, and finally, legislation against discrimination that has worked. A question on how profits were used was asked, and they claimed that their profits were used to start more locations of their business in other counties after deducting maintenance costs, payment of wages, settling of utility bills, etc. E9 has a labour capacity of eighteen staff including other locations, while G1 has a labour capacity of twenty-three across the locations. Finally, the interviewer asked about their lived experience with the institutions. To them, the institutions have been supportive.

4.25 G2, G3, and G4 entrepreneurial lived experience in South-East London (UK)

Questions were centred on their motive for business, institutional framework, their experience with support systems, the impacts of Brexit and Covid-19 on their business, and the final question on racism was discussed. The researcher's reason for grouping them together is as a result of their similar views on the above questions and observations.

Motive for Business

G2 developed an interest in business due to a lack of experience in the labour market. According to him, the labour environment was strange to him, of course, it is different from where he originated to the UK. There was worry about integration and coping with the unique environment, and it took time for him to adapt to the new norms and values. However, he got into business to support his immediate family. According to G3, he was in business to better his life and that of his family. G4 noted that his business motive was burned out of a passion for self-dependence. He had always wanted to be an 'a lone manager.' These two participants' motives for business are supported by the available pieces of literature.

Institutional behaviour

When the interviewer asked questions on institutional reaction to their mission, i.e., what it takes to register their business name with Company House, their experience with the available support systems, and business legislation (taxes). The researcher got a united response from them; G2 noted that over the years registering a business name has become so much easier. He further explained that before, there was no social media or online business dealings. Paper application for business name was made through filling in all the requested details, then submitting to wait for the approval. G2's experience with the support system was fabulous. The local and state support systems were very commendable. He was supported financially by the local authority at the time he started his business. The business rate and rent at that time were affordable.

The impacts of Brexit on their businesses.

G2, G3, and G4 suggested that leaving Europe may expose their business to an internal and difficult structure that may break their businesses. The interest rate may go up, bank lending may be difficult as there may be shortage of funds in circulation, and this will further make ethnic minorities' businesses difficult to operate. In terms of businesses moving out of the UK, they noted that no ethnic businesses are expected to move out of the country as they cannot operate outside the country. What this means is that ethnic businesses can market their product globally while operating locally. Big businesses have the attitude of moving to low-cost countries, but this is not common with ethnic businesses. G4 added that Brexit's impact has paved the way for ethnic minority businesses to further insist on holding on with family members as their workforce. This will help reduce operational costs as those businesses may not pay the minimum wage to their family workforce. Leaving Europe has also removed

UK's businesses from the benefits of discounted goods. Buyers must pay the full cost of everything they buy, and Britain now need new trading standard rules and regulations and moving goods from other countries around the world into the UK is now difficult as the other country has different business regulations. Traders hope to get tax reduction in due course only if the government's political will is sustained toward tax regime change.

The impact of Covid-19 on their businesses.

G2, G3, and G4 considered the effects of Covid-19 on their businesses for two years between 2020 and 2021, describing their experiences as suicidal. Both admitted they thought that was the end of the road for their businesses. According to them, there was a fear of whether they or their business would survive the monster. It is common in black culture to attribute every success to God, and they said that God's grace helped them to succeed during the pandemic period. G3 is still recovering from the effect of the pandemic slowly as he used the term 'surviving slowly' and added that the economy is biting harder. Their businesses were shut down with heavy restrictions on the movement of persons during that period, which has resulted in huge losses. However, the positive aspect is that not all businesses have been impacted negatively by Covid-19.

Nevertheless, after the restrictions, their businesses were restarted again. G4 was supported by the Covid-19 support package for business, which helped him stay in business.

Covid-19 left most participants that were interviewed with high uncertainties. They are in a position where they cannot predict the future of their businesses as there is the fear of a future re-occurrence of the pandemic. G2 noted that he was out of pocket during that time. His business has seen a loss of income, and it is difficult to manage, though his friends bailed out his business. Covid-19 forced G2, G3, and G4 customers to stay indoors maintaining social distancing. Finally, all participants in this study have provided insight into the researcher's initial concerns.

In conclusion, the discussion from the participants confer legitimacy to question assumptions and draw results towards the creation of credible path in understanding black African entrepreneurial lived experience in the UK. The black African ethnic entrepreneurship is located predominantly within ethnic enclaves and markets. Despite operating with restricted and constrained resources many ethnic entrepreneurs are utilising various tactics to keep up in business. Black African entrepreneurs operate in a highly competitive and stifling environment, it is obvious that their individual orientations and strategies is shaping and ordering their entrepreneurial exercise.

Chapter Five

5.0 Introduction

The black African entrepreneurial lived experience has been examined to showcase their contributions to their host economy, whether positive or negative. This thesis acknowledges a support system design for minority businesses as previous literature has noted a massive support system available at various levels of agencies for black African entrepreneurs, but there is a problem. The support system may not have considered black African entrepreneurs during design process, and whether the support system is enough also has remained a concern.

5.1 Nature of the investigation, findings, and their relationships to literature.

This study has altered the terms of reference from previous literature and their approach to the investigation. In line with the adopted approach, a narrative account of how these groups of entrepreneurs came about covering the events that led to their involvement, their choice of business, and how they have managed to succeed and sustain their businesses.

The thesis has established a general understanding of what the previous literature has noted and has compared previous data with the current study. However, the purpose of this work was for producing a definitive line-by-line narrative of the entrepreneurial lived experience of each participant, given the terms of reference and the significant extension to the scope of the investigation (Brexit and Covid-19 impacts). It was impossible to interview all of those who took part in the previous interview before the Covid-19 pandemic and afterwards. Nor was it necessary as, sadly, some of them had lost their lives and businesses. Given the unique circumstances of this investigation, the investigation focused on interviewing only those participants that are still willing to be interviewed a second time along with new participants that volunteered to participate.

The section provides results and findings from the collected data about the literature. Findings suggest that these entrepreneurs are motivated by various pull factors. They have limited access to finance with high levels of human capital. They do not seem to benefit from this due to its irrelevance to the businesses they started. This study also suggests that black Africans have different entrepreneurial experiences, which are attributed to differences in educational experiences, labour market experiences, family circumstances, post-education training, culture and access to resources. They have few employees, and this decision was generally to minimize the cost of running their businesses, and most of their daily activities

remain a routinised process. They adapt to the time's present economic conditions, though they are engulfed by fear of the Brexit negotiations uncertainty; they are pretty connected to the government system the impact of the environment on their operational coverage and the need for constant changes to stay in operation, was a concern. Issues around new global business principles and capital were noted. Their limitations to capital formation limit their operational coverage and encourage ongoing changes in office and employee's locations. Majorly, the composition of their employees includes members of their family and external sources.

5.2 Observation on black African entrepreneur's source of business financing

When the question of how black African entrepreneurs in the UK finance their activities was asked, participants with statements of a favourable determination. They noted that they may not have secured loan capital from the banks, but they were able to access alternative sources to start up and continue in business, though it was hard. The responses received were not far from the previous literature's views but slightly different from what most scholars did not report in their work. For instance, a scholar such as Blau (1990, p.23) argues that black African entrepreneurs tend to have few assets to offer as collateral, limiting their access to credit facilities, which has limited their high performance in business. During the interview process, two commercial lawyers and three accountants have landed property in the UK, which was used as collateral to secure working capital from banks. Blau's writing did not report what he meant by 'low assets', which may need some clarity. However, in the UK, the case may be different; those that participated in this study reported that they secured their initial working capital through overdrafts from their bank. While some participants admitted borrowing from friends and family members to start their business, other participants had savings for many years. When validating the above observation against the reviewed literature in this field this study provided a slight difference in terms of generalisation. Light (1972, p.101) & Sowell (1981, pp.34-35) supported Blau (1990, p.23) in examining the financial resources of black African entrepreneurs. Their analysis is founded on lending. Blau (1990, p.23) argues that 'lending by formal institutions is not important in establishing ethnic businesses'. Light and Sowell noted that people usually do not borrow to set up a business, and that when they do, they mainly borrow from friends and relatives. Sowell (1981) identified that the degree of cohesion within a community would affect the ability to borrow as the lender needs to know that the borrower is worthy of credit facilities.

Murray et al., (1973, pp.31-32) claim that West African black entrepreneurs could not manage financial risk, and by extension, they are bad credit risk managers and need the ghetto for protection and survival (where the informal economy exists more profoundly).
This statement appears to be an overstated claim; twenty-five of those who participated in this study prefer to remain in the UK to do their business. They are not able to manage financial risk were rejected entirely by participants. Some commercial lawyers who took part in this study gave reasons for their decision to self-employment. Firstly, they view the legal system as a robust and independent institution, where judge's decisions are noted, and they practice of the rule of law. They said they could not find this in Africa, where they were born. This observation matches well on Rhodes (2004, pp.43-44) stand; "Black African entrepreneur's institutional framework is underdeveloped and undercapitalized". They also noted that not being able to access a bank loan may not be one major challenge, but it has remained a limiting factor to most business start-ups among black African entrepreneurs. However, the question this study is yet to address is why black African entrepreneurs are unwilling to obtain investment loans from the local banks. If they do, what would be the response of the local banks?

5.3 Observation on a business idea, why venturing, and perceived opportunity

Most participated in this study (commercial accountants and retailers) admitted that they developed their business idea from their former place of employment. They noted that they were on-the-job training and that they intended to leave their jobs to establish their own business. Others stated that they got their business idea through access to the business environment. The commercial lawyers note that the need for immigration and the complex African family law of the black African population in the UK necessitated their business idea. Simultaneously, the environmentalist got a window of opportunity to provide private training to local council staff. Although identifying a potential business idea can be very difficult in most cases, not all ideal activities are worth pursuing. However, if all variables remain favourable, an excellent potential business idea can be logically assessed to predict its activities and successful outcomes. Identifying potential business ideas, the sizeable piece of work of screening and scanning ideas is essential for a definitive business agenda. It is noteworthy that the environment has offered tremendous opportunities to those that understand its elements (Baron & Markman, 2005; Tidd & Bessant, 2009).
The researcher needed to know why black Africans go into business in the UK within this window of possibility. An open question was asked of why they go into business when they

could be doing well should they take up employment. The researchers also asked if there are opportunities in the labour market for them. The researcher got responses that stated, that there are opportunities for them in the labour market if they are ready to take employment on a lower level with low pay. This stance contravenes the doctrine of 'block opportunities'. Further support for this position is provided by Barrett et al., (1996) who suggest, "that black African entrepreneurship is a response to blocked opportunities in the general labour market and self-employment as an economic dead- end".

A motivational argument from entrepreneurship scholarship is, what motivates the 'entrepreneur to be' before a start-up decision? Wilson & Lenard (1982, p.16) noted that most black African entrepreneurs embarked on entrepreneurship more to escape ethnic penalties than as a part of the strategic response to the structure of environmental opportunities Waldinger (1990, p.26) (see section 4.10). (Note: the term ‘ethnic penalty' is used in this work to describe the measure of challenges suffered by most ethnic minorities in the labour market. It does not automatically conclude that discrimination has taken place (Daley, 2013, p.13) To some degree, participants responses indicate some level of discrimination in the labour market. Running a marginal business is the only alternative to a paid employment in which discrimination, poverty, and the limited knowledge of the local culture limit the opportunities for individual groups (Hoskisson, 2011, p.46; Gate Wood et al., Jones & McEvoy 1986, 1999, 1993 pp. 261-267, 2002, pp.187-206).

Race as an essential determinant of ethnic business outcomes regarding the opportunity, financing, government policies, customers support, environmental 'pull' and 'push' factors, and labour market discrimination, which can drive lower able minorities to become entrepreneurs. On equilibrium, employment discrimination might push those discriminated against into entrepreneurial activities where those subjected to discrimination depend directly on their ability (Fairlie & Robb, 2002, pp.225-245; Borjas, 2001, pp. 29-32; Wood et al., 1986; Borjas & Light, 1972). However, on the contrary, immigrants could combine external factors such as discrimination, lack of formal education, language deficit, and entry barriers to the labour market imposed by the host country's environment to their advantage (Schumpeter, 1934).

Nevertheless, ethnic minority people often become aware of the opportunities their own culture might offer. Only after arriving in the new environment, whether one is African, English, Albanian, Mongolian, Pakistani, Indian or Chinese, transferring to a new society with alien customs and incomprehensible language is likely to heighten awareness of one's own cultural and national identity'. This attribute sees entrepreneurship not as a sign of

success but only as an alternative to unemployment and for survival. When asked if they do not take up employment just because they feel it is a job from the lower level with low pay? They responded that they do as their foreign experience do need an adaptation. Who do the black African entrepreneurs anticipate to be their clients should they establish their business? From data gathered eighteen participants acknowledged that they operate their businesses in the marketplace, as such it is expected that all buyers in the marketplace could be their potential clients. Though, the researcher noted that societal sensitivity has eroded our shared collective responsibilities toward one another.

In this study, data shows that most black African entrepreneur's business ideas are mainly motivated conditionally as black African entrepreneurs identify situational needs in some circumstances, others are motivated for their personal desire to own a business, some have profit motives, some are empowerment driven and have a commitment to entrepreneurship to enable them to sustain their family needs.

5.4 Observation on black African entrepreneur's under-representation and attitudinal issue

Participants who took part in the study suggested that the significant issues burdening black African businesses are not just business specificity. They identified the absence and under-representation of black African entrepreneurs in mainstream businesses in the UK, e.g., the manufacturing sector and big retail companies (see section 4.2, 4.3, 4.11). They also lamented the lack of vision, wrong mindset, and dishonesty among black African entrepreneurs and their community in the UK. Nwankwo (2005) noted similarities to the above observations in his work 'characterization'.

During the interviews, one of the interviewees noted. 'It is an insane man who repeats a process and expects a different result'. He felt that black African entrepreneurs who do business must change for a better business result—commenting on decision-making processes among the black African entrepreneurs. He expressed dismay, as most black African entrepreneurs cannot access opportunities and provide insightful ideas. They have no drive for modern technological change and risk-taking. It is evident that leaders are expected to be all-knowing, at least when it comes to their own business; that is why the three most hated words in executive leadership are, "I do not know". After all, if the leader does not know, who does?'

Other respondents made some stark observations. These included an attitudinal change of black African entrepreneurs, with honesty, trust-building, improving public relations and

social networking. They should build bridges of credibility with financial institutions, should be able to understand current business trends as they consider the pre-existing market condition, and demonstrate high managerial skills and strategic thinking to improve their business success. These claims have been supported by Fadahunsi et al., (2000). They concluded in their initial study that black African entrepreneurs, have no access to local role models. No tradition of entrepreneurship in the family, lack of necessary management skills to develop one from scratch, require public relations, do not return calls promptly, do not keep a promise, lack trust, impolite to people if not downright rude, and appear unreasonable in their expectations.

5.5 Observation on black African entrepreneur's managerial skills and business failure

Some interviewees noted that the recent economic crises require an aggressive approach to technically tackle uncertainty in business. They also stressed that managing and growing a business to success requires massive managerial skills (see section 4.17). Again, this negates Chaudhry's (2005, pp.391-400) doctrine on 'Strategic Change'. Some entrepreneurs from ethnic minority communities, particularly Asian entrepreneurs, have combined best practices from their culture with that of the host country to form an 'Anglo-Asian way' of undertaking business. It has contributed to their success. They can manage serendipitous events by exploiting opportunities and don't rely on strategic management practices that feature business school teaching as fundamental determinants of success. Instead, they have adopted the principle of best practices. (Best practice, i.e., a technique that through experience has been proven to lead to the desired result reliably.)

In support of information from the study, Drucker (1985, p.8), in opposition to Chaudhry, viewed 'entrepreneurship as not magic nor a mystery and has nothing to do with genes as Chaudhry and others suggested but a discipline like any other discipline that can be learned'. However argumentative this academic claim may appear; it would be good to re-examine Drucker's stance in future research work.

Some respondents admit to having a managerial bottleneck. Participants in the study have collectively identified six significant elements that may have led to most business failures. Some accountants identified bad decisions, reckless risk-taking, uncertainty, systemic failure, lack of determination (drive) as commercial lawyers, and lack of materials of the safety firm. These fundamental elements do not apply to black African entrepreneurs in the UK alone. Drucker (1985) argued that businesses fail because the right job has been given to the wrong manager. A manager that could not make a legal business decision into venturing, start-up and

growing, branding, risk-taking, managing credit, balancing accounting books, adopting a business strategy and utilising capacity.

5.6 Observation on black African entrepreneur's business profit, insurance and strategy

Most respondents declared they ploughed back their profit into their start-up capital for re-investment. None of the respondents were ready to declare their profit size, as they were unsure and referred me to Company House for information. Some respondents' businesses had passed through the threshold of vulnerability/mortality on the verge of collapsing or shutting down. David & Green et al., (1994) observe that most family businesses in the UK have six years of lifespan; this observation does not apply to all the family companies in the UK. The reason is that most of the companies interviewed have progressed through the threshold of six years, and this challenges David & Green's early claim.

Questions on insurance policies were raised to help understand why their performance is below average. A sample from this study suggests that some black businesses are not insured. Insurance decisions might help minimize the risk of early business failure, as the first scholars of risk and insurance claim (Drucker, 1989). Black African firms have the lowest four-year survival rate, 35 percent, compared with a 48 percent average for all businesses (Robb 2002, p. 383-397), and have a high incidence of business mortality (Storey & Greene, 1996). According to Fairlie & Robb (2008) and Smith-Hunter et al. (2010, pp.1-15), black African entrepreneurs' start-ups and operational stages are riskier, characterised by a lack of managerial skills and poor credit risk management practices (see section 4.17). Kollinger & Minniti (2006, pp. 59-79); Tvzin et al., (2009, pp.375-397) & Sawyer (1983, pp.1-2), and the subsequent work of 'Busenitz et al. (2003) provide the same picture, as being small clustered, growing at a significantly slower rate, and having the tendency to meet with more external constraints.

A tiny sample from this study has argued that the UK business society was not designed to accommodate black African firms. Early researchers, like Waldinger (1990) express a similar view. Nevertheless, their strategic way of doing business seems to be less understood. Nevertheless, the interview process has made some exploratory effort to briefly understand black Africans way of doing things.

5.7 Observation on black African entrepreneur's competition and change drive

The available samples from this study suggest that, on average, black African entrepreneurs are involved in some competition. Most Asian businesses share similar values with African

entrepreneurs regarding products or services they offer to the market. They provide stiff competition within the marketplace for most black African entrepreneurs. This study has provided a helpful insight into relevant areas for the researcher's thesis, enabling the production of new data that may help bridge some of the initial claims and indicate an area for further research.

Analysts of marketing variables have successfully explored the internal craving of every entrepreneur in business in terms of success and profits. Competitive strategies are usually employed to maintain a market lead over others. Although there is the issue of unhealthy competition among rivalries, nevertheless, competition in business has helped through providing the power of choice for consumers, access to high quality products, taste shifts, price comparison and meeting needs.

According to Waldinger et al., (1990), the most overlooked problem for developing viable black African minority businesses is the need to encourage the companies to be adaptive and innovative cultured. It is helpful to note that Cooper (2005) suggests that a clear distinction should be made between innovation and change while acknowledging the complexities in play between both theories. In evolution theory, Bessant & Tidd (2007, p.5) examined the triggers for change, the role of individuals, groups, and its various cultural, structural and political dimensions.

Fairlie et al., (2004) saw the real power of a capitalist market system regarding that system's ability to spur innovation. They also believe that competitive markets provide an environment that controls technological change processes and spreads benefits widely, in which the entrepreneurs need to adapt. Therefore, they recanted the proposition that market competition was necessary for the generation of innovation, positing that innovation has become routinised in the major corporate enterprises. Moreover, they foresaw no disadvantages from the change system's socialisation and the economy’s more routine activities (Nelson, 1977, pp.134-135).

Martin (2009) argues ‘that there is no universal prescription on how best to manage change processes. If the game is tough, then modify the game’. However, it is important to stress that human resistance to change is universal, and that it is not regarded as for a particular group. The sample from this study supports the existing knowledge as it has demonstrated that the black African entrepreneurs change the game by diversifying if the game is challenging.

5.8 Observation on how black Africans grow their businesses.

Early and contemporary schools of thought (Ekwulugo, 2006; Fairlie & Robert, 2004), in their findings, identified the same variables that may have contributed to the likelihood of starting and growing black African businesses in the UK. These include education, age, social context, human capital, financial resources, work background, credit market and racial discrimination, size, perceptual differences related to start-up decisions, motivation, performance and growth motives, survival, and sustainability trajectory. Over half of the sample of those interviewed stated that they had experienced steady business growth in the first four years. They subsequently claimed that this growth resulted from their quest to succeed in business and the understanding that the success of the business solely depended on their input. In support, Kate (1998) posits that the new product line sometimes encourages a shift in demand. This upward growth remained for between three to five years from the start-up date, as noted by the interviewees and supported by Butler & Greene, (2003), who suggests that the family's growth rate is within six years. Responding to the environment means matching the capabilities of the business with a changing environment.

This circumstance has meant that black African businesses success in this changing environment depends on the strategy's formulation and implementation (Miles & Snow, 1980). In principle, Clark (2010) also observed the effect of environmental constraints on black African entrepreneur's success in the UK. Some of those interviewed noted that environmental challenges occur to all businesses; the environment does not differentiate black businesses from others.

The study has demonstrated that most black businesses may not compete favourably well with other businesses in the UK, except when there is a change of attitude toward their competitors and entrepreneurial drives. Porter (1979) admitted that competition forces can shape a market's characteristics and influence eventual success or failure. He further noted that those ignoring competition will be surprised or caught out by a robust new product. A major attack on a loyal customer base can be significant and create severe problems. However, the growing number of black African businesses has increased competition among the minority businesses and appears to be drawing in competition from the mainstream sector. Black African entrepreneurs from the sample do not know if they compete with anyone. This has something to do with their faith, as often they repeat or make statements like 'by the grace of God' or 'God will do it'. Fairlie & Robb (2009) note that black business positions on the status quo and drive to survive and be sustained in the UK business society will ever remain complex research to undertake. Therefore, a critical analysis is needed to provide a new

platform for entrepreneur's assessment at all during this time of pricing, product re-launching, increasing product line, cost analysis, merger, and acquisition (Butler & Greene, 2003). Fifteen of the participants admitted that they re-positioned and cut costs during their difficult growth period. Hill & Jones (2004) state that a business's strategic growth requires considerable energy and strategic thinking. The re-positioning of black African entrepreneurs in the UK will help identify an appropriate market niche for their product or service. It is also observed that black African entrepreneurs will quit than buy or sell their business, as Lucile (1996) emphasizes; business sell-out or dissolution if the business does not break even after a certain period.

Understanding environmental dynamics may provide necessary preparedness in maintaining steady business growth among black businesses in the UK. The growth in ethnic groups in many advanced economies poses specific challenges for global marketing strategies. In the UK, the increasing ethnic diversity of market growth is attributed, in part, to the increased mobility of populations across national frontiers and a corresponding growth in ethnic consumers (Bates, 1993).

The collected data showed that most black businesses do not understand the necessity of steady business growth. A realisation of this fact might only come in the middle of their business's stagnant growth. At this point, they chase business growth by introducing what ought to have been done earlier. The sudden realisation might rejuvenate the business after many rigours of effort are employed, and these efforts may not produce the business's necessary growth in most cases. Eventually, the horizontal figure might mean a business sell-out (Bates, 2003).

Black African entrepreneurs chooses growth business strategy, which depends on the grey area identified to promote growth. Most businesses need to choose which section or unit of the business requires a critical decision to affect collective and steady growth. Choice growth is when a business identifies its area of growth needs within a time and channels all or some of the business resources to ensure growth in that unit.

Eighteen of the study participants was asked if they ever thought of growing and improving their business service delivery, i.e., ensuring effective and efficient sales delivery and providing after-sale services to customers. Some participants submitted to the excessive cost of undertaking such services, while others admitted a lack of adequate human resources and coordination. This shows the vast majority of black African entrepreneurs do not engage after-sale services.

5.9 Observation on black Africa entrepreneur's Office Workspace

Many entrepreneurs are unaware of how important location and space are to their entrepreneurial activities. Getting a suitable office space and business location is essential from the onset and getting these two variables right may determine performance. They must choose the location for their business wisely (Allen, 2004). The office location of a business is an essential aspect of overall success. Every entrepreneur wants their business to be in a safe neighbourhood (BCO, 2000), eco-friendly, and, ideally, convenient for clients and customers; a location accessible to good public transport and amenities. Business staff and clients can access coffee shops to purchase their lunch (Battle, 2000).

Regarding securing space for business activities, office space must be chosen to ensure that the correct square footage is obtained, and the design is made to represent the business's image (Bradley, 2001). Most businesses make mistakes when selecting an office space too small for their requirements (Clements-Croome, 2000). It is widespread, mostly in the black African businesses the researcher interviewed; their office design seems not to define their business. The researcher observed participants' office spaces during the interviewing process. The question was asked about why they chose small office spaces. These participants were from Senegal, Gambia, Ghana, and Sierra Leon. Their response could not be generalised as they do not have an exact reason for this choice. The Gambian participant gave the reason of the high cost of hiring office space in South-East London, where his business is situated.

The Senegalese and Ghanaian participants refute the issue of office space and size determining performance. They refer the researcher to online businesses that do not have walls and have record-high business performance. In a real sense, the term 'office' has been defined in various ways, and there are two approaches to the meaning of 'office'. The first approach is the traditional one, which emphasises the place. An office is where paperwork is handled, and all kinds of paperwork are maintained. However, in the modern sense of the term, the office denotes activity and not a place. Whenever clerical work is performed, they are treated as office functions. According to Roche (1997), it is a mistake to regard the office as a site, or location. Instead, we are forced to conclude that an office exists anywhere certain kinds of works are performed. However, we know the power of online businesses. Amazon and banks that provide online services still have physical headquarters. It is the same for all businesses. At some point, entrepreneurs will need serviced offices to show some credibility in the business. Besides, they suggest that knowing stuff and understanding the business will determine performance trajectory. The Sierra Leone participant's view stems from the fact that 'small is beautiful'. He opined that future maintenance costs must be considered from the

onset when choosing an office size. He added that it is better to move the office if it is necessary for larger office space rather than having space that is not needed. Suppose the office is full of assorted clutter, with an accumulated mess of paper and various reference books on every horizontal surface. It is stressful to maintain any sense of order amongst the constant chaos. It does not only cost time, but it also obstructs productivity. If the workspace is not efficient, staff will not be working to their full potential. If there is a clog in the work-flow system, it will impede functionality.

Brill (1986); Becker & Sims (2001) suggest a contrary opinion. They noted that when selecting a business spot, choosing a space that is large enough not only to accommodate the size of the business now should remain a viable option for businesses. Suppose the business plan expands before a lease is up. In that case, allowing for this possibility becomes important when choosing a space that offers the layout or design that the business needs and offers as few restrictions as possible regarding decorating is always encouraged. Conserving costs and cutting the overall design may not be viable for most businesses. The observation on office space size cannot be generalized as the researcher is aware that the same applies to all businesses. Therefore, it is not the fate of black African ethnic business alone.

Two participants who provide legal services spoke about the reason for office sharing; (see section 4.4) businesses may consider office sharing, whether this means sharing with other companies or just sharing a desk with colleagues. It cuts costs, boosts social awareness, promotes new friendships with people, and is more environmentally aware. It will cut costs of multiple locations if their services appear to be from the same field but offer different services. The ergonomics of the workspace are paramount. They gave an example of sharing an office with fellow solicitors who provided legal advice for the family, while they specialised in immigration and criminal law. Bates (2003) argues that when designing the workspace, consideration for expansion should be noted and that the design should allow for expansion. Space is often outgrown in a short period if it is not designed for growth and change.

The office is regarded as an essential part of an organisation. How black African businesses look at this remains a significant concern. The very existence of an organisational system necessitates the presence of an office. The office plays a pivotal role in its functioning because a well-managed office helps businesses plan and manage its operation intelligently and puts them into action competently. Without an efficient office, business activities cannot be carried on systematically. It is rightly said that ‘the office is to a business what the mainspring to a watch (Joroff & Bell, 2001).

The office is regarded as the locus of business policy; it is where policy is formed and executed. The office acts as an overseer of office machines, furniture, and equipment. The office acts as an intermediary with customers and outside organisations concerning the preparation of bills, collecting, making payments, and attending to correspondence. The office is the control centre of the organisation since the office assists management in making decisions and implementing them. It is a place where policy decisions originate and where they are executed. It is regarded as the business unit's clearinghouse because it is where all information is given proper attention and then supplied to the necessary points where it is demanded. It is evident that the office is an essential department in any business unit, and it contributes to the efficient and economical running of the business.
Most human activities are performed through an organised channel. Many organisations are formed in different sectors like the religious sector, the public utility sector, the political sector, the services sector, and the business sector. Regardless of its nature and field, every organisation has specific objectives, and several activities are carried out to accomplish these objectives.

5.10 Observation on black African entrepreneur's cultural and race sensitivity

It could be argued that trying to encourage a new set of black Africans born in the UK with African ways of life may remain the consequence of the difficulties they had to integrate into the local community (see section 4.21, 4.22). Most of these new sets of Africans do not relate to their African counterparts, and insisting on Africa's ways of life in the UK will encourage resistance and vulnerability. Culture, language, habits and taboos may concur to engender a feeling of differences or even risk further integration. Of course, this may help to create a 'social curtain' for black Africans within their surroundings. One of the observations during the interviewing process was those born in the UK admitted that they were black, but they had a different mindset than other black Africans. There was no self-denial of their colour, but they prefer to be addressed as British rather than Africans. Substantive progress had been made over a century ago in issues concerning race. There is a massive struggle within a multicultural society like Britain. Everyone seems to struggle with 'who am I' and 'who are they'. This dichotomy of interest had perpetually left us to think of a new definition of race and culture. Race, which was used in the past to define/differentiate various species of creation, is now used as a symbol of oppression and rejection. Gilroy (2007) stated that race-thinking has distorted the most acceptable promises of modern democracy. With this trend, all that was once celebrated about black culture has been sacrificed in the service of corporate

interests. He also noted that new forms of cultural expression are tied to visual technologies. He argues that the triumph of the image spells death to politics and reduces people to mere symbols. Gilroy seeks to resist simply understanding black cultures from around the Atlantic basin as being marginal to or derived from dominant national cultures, which result in specific subcultures like African American or Anglo-African that have a closer relation to American or British culture at large than to each other.

Gilroy indicted the African people are carriers of race anxiety, yet African people in the continental West never promoted the race concept. It is an Anglo-Germanic notion, manufactured and disseminated to promote the distinctions between peoples and establish a European hierarchy and a hierarchy among Europeans themselves.

All the same, Gilroy posited that "anti-racism" has lost credibility and authority. Therefore, there must be a new thought ‘beyond the colour line’ that gets us to renounce race-thinking as a dramatic strategic gesture. However, a problem with this line of thinking is that those who practice racism support their workplaces and daily lives. The institutions that discriminate against people based on their ‘races’ understand what they are doing. What is absurd is our belief that they are ignorant of the false divisions maintained by white racial domination. Gilroy's issues are those of Africans trying to de-Africanize Africans to make them more acceptable to whites. Race invention has survived for so long eliminating race or races, may not discover a new humanism.

First, the researcher does not look forward to such a colourless, heritage-less, abstract future and does not see why anyone should look for it. Only those who need to escape from their histories need such a priceless future (see section 4.1). On the contrary, it is much more hopeful that we defeat the notion of racial superiority and establish a broad new moral vision based on mutual respect for all human beings. The author again cannot believe that racelessness, whether or not this means racial amalgamation, would amount to anything except the diminishing of the world.

Gilroy championed a new version of humanism, global and cosmopolitan, and he offered a new political language and moral vision for what was once called ‘anti-racism’. Though unwilling to dismiss the motives behind this development, he argues that it is a terrible mistake to reproduce the fundamental divisions once used by Europeans to dominate the globe. The race here simply becomes a code, the key to which is the fundamental inequalities between colonisers and colonised; those who own and those who labour. To use race to divide the world is to accept this code.

It was an old canard when the issue was hair, skin colour or speech. However, we knew then that these were false issues and that nothing could please the racist but the annihilation of the Africans. Unfortunately, instead of the racist having to perform the task of making Africans invisible, now scholars like Gilroy rush to demonstrate that there is something wrong with being an African. Finally, Nkrumah (2008) notes that Africans must be prepared to act upon their interpretation of what is in the best interest of black people. It will fundamentally necessitate the advancement of Africa's political process and the new definition of the term 'race'.

This study has imposed several challenges to researchers attempting to explain 'ethnicity' and 'minority'. There is no universally acceptable definition of ethnic origin, race, minority or culture, but they are often used interchangeably (Okazaki & Sue, 1995). Betancourt & Lopez (1993); Eaton (1980, p.160) claim that ethnic status is an easily identifiable attribute that implies a shared cultural history with others possessing the exact nature. The most common ethnic markers are race, religion, country of origin, language and cultural history. Capotorti 1991, p.568) describes an ethnic minority as a, ‘group numerically inferior to the rest of the host country's population, in a non-dominant position’. Thus, this study engages Dumitrana's definition of an ethnic minority as a group identified by, ‘cultural heritage different from those belonging to the core population (2001)’. The prominent people in this definition are English for the sake of the study.

It is essential to indicate what component element makes the ‘black Africans minority’ in this study. The black community within the UK is of variations in nationality and cultural heritage. However, the limitations of the concept, examining black African businesses from the perspective of culture may enrich understanding of their management and entrepreneurial styles. In terms of ranges of languages spoken, most black Africans in the UK speak English and their local dialects. Most economically active black Africans work in the health service sector or are self-employed as commercial lawyers and accountants. Over one million black Africans live in the UK. They have made a generous contribution to the cultural, political, and substantial socioeconomic impact on the country's entrepreneurial life. As a significant player in the UK's sustainable economic development, Black African entrepreneurs have contributed immensely to the unemployment reduction and to the UK's economic popularity, which gives the UK a sustainable edge over other nations.

5.11 Observation on black Africa's business sustainability

The need to survive is an outstanding drive-in human existence. Within this survival, there are also other propelling factors such as environmental challenges, profit motives, internal victimization, and unemployment. These realities nevertheless support the fact that the vital drive behind performance is the availability or non-availability of resources culminating in the survival factor in economic history. In other words, the absence of a means of livelihood, poverty, often spur people on to successful entrepreneurship.

Hence in a black African context, necessity is part of the bedrock of their entrepreneurial performance. It then stands that they are dynamic and receptive to socioeconomic change and people custom-made to grasp opportunities. However, the entrepreneurial acumen of the ethnic minorities within this context of survival is harmonised by their innate self-confidence and idea of open society, competitive individualism and adventurous spirit, and the belief that no condition is permanent.

In conclusion, the collected data from these interviewed participants have been represented in the below:

Table I: Literature Review in Relation to Research Findings

Previous Literature Postulations	**Findings from this Study on the Literature**
Black African entrepreneurs have a high failure rate than other ethnic entrepreneurs (Sullivan, 2007). Black African firms have the lowest four-year survival rate, 35 per cent, compared with a 48 per cent average for all businesses (Robb, 2002, pp. 383-397), with a high incidence of business mortality (Storey & Greene, 1996).	Business failure is not a fate of a particular ethnicity. However, black African businesses or entrepreneurs cannot be exonerated, nevertheless, they have strived harder to remain in business, the last thirty years or more. More than half of the business interviewed have gone through the threshold of 4 years of business survival rate. This mean, as it stands, the current data has proven otherwise.
Lack business education and core competencies (Ekwulugo, 2006, pp.65-79).	Finding from this study provided contrary opinion in term of business knowledge and core competencies. It is interesting to note that over half of the respondents had acquired

	business knowledge from formal education and on the job training. By the length of time, they have spent in business activities they believed that they have developed competently over a period.
Black African entrepreneur's start-ups and operational stages are riskier, characterized by a lack of managerial skills and poor credit risk management practice (Fairlie & Robb (2008) & Smith-Hunter et al., (2010, pp.1-15),	Every business' start-up and its operational stages are always at risk as no entrepreneur knowns the future
Black African businesses are been pictured as small clustered and growing at a significantly slower rate and having the tendency to meet with more external constraints (Kollinger & Minniti (2006), pp. 59-79; Sawyer, (1983), pp.1-2) & Busenitz et al., (2003)	The data obtained from this research noted that all ethnic businesses suffer the same slower growth rate, business activities and behaviour depend on market reactions and other external factors that are not within the control of the business
Bonacich & Modell (1980) & Chaganti (2002) identified that black African entrepreneurs tended to be conceded as the most disadvantaged minority groups and tend not to be self-employed.	Data available from this study proved otherwise. Black African entrepreneurs in the UK are represented in self-employment. They lack role model as family business do not cut across to other generation.
Greene & Butler (2004, 1996) pointed out that black African entrepreneur has no business heritage.	Most Black African entrepreneurs noted that they prefer to shut down their business at old age rather having their children taking over. They said children of today prefer to work and earn wages
There is a general assumption about black	It is important to note that human resistance is

African entrepreneurs; most scholars believe black African businesses are not receptive to modern changes regarding change and technological innovation (Dess et al., 2003).	universal, so it should not be regarded as the fact of a particular group. There is no universal prescription on how best to manage change processes '. If the game is challenging, then change the game. The finding indicates that there is resistance to changes when there is a need for one.
The orthodoxy of escapist mindset scholars argue that black African entrepreneurs drive towards entrepreneurship is because of a lack of access to the labour market and discrimination (Wilson & Lenard, 1982, p.16; Daley, 2013, p.13).	This study shows that a huge improvement has being made overtime through various legislation to support black Africans to access the labour market.
Most black African entrepreneurs embarked on entrepreneurship more to escape ethnic penalties than as a part of a strategic response to the structure of environmental opportunities (Waldinger, 1990, p.26). (Note- the term ethnic penalty' is used in this work to describe the measure of disadvantage suffered by ethnic population in the labour market, this does not automatically lead to the conclusion that there has been discriminated against.	Most black African entrepreneurs embarked on ethnic entrepreneurship for other reasons not to escape ethnic penalties. Findings from the research presents the push and pull factors that may have played out for their engagement.
Chaudhry's group's difficulties kneel on the claim that the black African entrepreneurs had neither a role model nor business heritage; understanding their entrepreneurial activities and making progress in the UK seem difficult. He built its opinion on the	Black African entrepreneurs post 16 educations in the UK remain an added advantage over another ethnic enclave. Management doctrine taught in business schools are still useful in our present dispensation, in term of doing business in any

doctrine of best practice, i.e., a technique that, through experience, has been proven to lead to the desired result reliably and does not rely exclusively on strategic management principles that feature in business school teachings.	part of the world.
It means that black African entrepreneurs start their business with some amount of money- contributions from friends and family members, credit cards, and personal savings. Watson (2002) notes a close connection between the amount of start-up capital and its performance.	Findings do not hold a contrary opinion on source of finance for their start-up. Their start-ups are funded by friends and family members, credit cards, and personal savings.

Chapter Six

Summary, Limitations, Recommendations, Future Research Directions and Conclusion

6.0 Introduction

This chapter is the conclusion of the study. It provides a summary, limitations, recommendations, future research directions, implications deriving from the research and conclusion. Also included is the re-articulation of the original contribution to knowledge, shortcomings, and reflections.

Summarily, the thesis noted dynamic interaction between opportunity structures -the labour market with entrepreneurial behaviours, economic framework, institutional edicts and the resources available to black African entrepreneurs in the host country, as well as how individual factors provides an understanding on the way in which these deprived individuals in the economic sphere have nonetheless drawn-out spaces of control to earn a living by becoming an entrepreneur or self-employed.

Nevertheless, the results of this study indicate that despite the unprecedented growth of the black African population in the UK, only a small number of the black population engages in entrepreneurial practices. Kelley et al., (2013) finds that women entrepreneurship rates in Africa are the highest globally, and that women in Africa are twice as likely to start a business than elsewhere. It is obvious also in the UK that they are more in business than their male counterpart.

Discussing black African entrepreneurial lived experience, participants spoke of the same number of barriers and challenges they had to overcome in starting their business, ranging from financial to operational difficulties and what had helped their start-up, participants responded with a statement of positive determination. Securing start-up capital, at least 20 out of 30 participants admitted securing funds from family members and friends, and they ploughed their savings into the working capital. Individual experience with bank lending varies, as such, generalisation is not possible in this single study. Some of the participants could not secure working capital from a bank, but more than eight of the businesses interviewed had a form of support from a bank (overdrafts). Findings on black African entrepreneur's involvement with existing forums and organisations resonate with Waldinger's (1990) observation. He notes that black African entrepreneurs do not trust institutions. Participants admitted that they would not have maintained a business account with banks if they did not trust institutions.

Other concerns of most participants include growing their business; they believe too many business regulations could hamper their performance, but the question is how government regulations can help to make black African entrepreneurship successful. Does playing by the rule has adverse effects on their activities? Participants responses indicate no clarity on the issue of regulations. This issue almost sounds like a paradox, as entrepreneurship is, in general, a free act of sovereign risk-taking of business actors who want to avoid government interventions because they believe in the open market mechanism. However, there may be a market failure, which could be a reason for public policy intervention. The question is whether Asians have similar concerns about strict government business regulations. The responses from nine of the participants suggest that the legislative or policy-making body comprises at least one-third of Asian ethnicity, making business policy formulation considerably weighted towards for Asian businesses. Participants in this study complained of high business rates and utility bills, and again, this varies amongst local councils and utility companies.

The context of previous research shows that there are differences between black African cultural values and the context within which entrepreneurs must function (Jackson, 2019). Black African entrepreneurial activities prevail mostly at the ethnic level. Much of the economic activity occurs informally through ethnic forms of entrepreneurship that revolve around social networks and communal relationships. Moreover, African entrepreneurship reveals that, 'some values are incompatible with the assumptions of mainstream theories of entrepreneurship' (Dana, 2015, p.158). From the Western perspective of entrepreneurship management, entrepreneurship is a, 'highly individualistic, wealth seeking activity rather than a community-based activity. This view sees communal and collective values as a barrier because these encourage conformist behaviour and discourage individualistic wealth creation' (Jackson et al., 2008, p.402).

Findings also suggest that black African entrepreneurs are sparsely represented in entrepreneurial activities in London. They are motivated by various pull and push factors; these findings have been shown in their limited access to finance. Their experience with financial institutions is not altogether awful, as the story of securing a soft loan to start their business is different. This indicates a shift from the old traditional tale of black entrepreneur's lack of complete access to finance from banks in London. In comparison, they have high levels of human capital, of which some do not seem to benefit.

This study suggests that black Africans have different entrepreneurial experiences, attributed to differences in education, labour market experiences, family circumstances, post-education

training, culture and access to resources. While there is merit in all this view, the current urge to foster black African entrepreneurialism in the UK, in general remains the focus of the UK economic actors.

A culture of systemic failure in business and entrepreneurial process was noted. As Drucker, (1989) stated, no one is born an entrepreneur; it can be learned, yet cultural propensity toward ethnic entrepreneurship can predict entrepreneurial success among actors. The findings include the case of most Islamic banking services operating in a zero-profit economy. Such a reckless cultural ideology will undoubtedly collapse the economy and further subjugate the future generation into penury. Examining the question on their business activities, Asians had the culture of getting to their business early enough to start the day's business and staying long hours; black Africans are not so. It is challenging to identify when a system will collapse if that system is still in some way yielding some positive result. Systemic failure, in most cases, does not send signals that it is about to collapse, which is why overhauling and re-engineering is necessary in a business setting.

Further to the issue of cultural attitude toward success. Most African cultural setting provides the complexity of being complacent with nothing. It is common among African businesses as 'half bread is better than none, give God thanks for that half and even for non'. More findings from this study show that participants shared several cultural issues with considerable effects on their progress and performance. The study has identified some cultural elements such as attitude, core black Africans' values, and a way of life that may have influenced their perception, performance, and motivation. Their philosophy or approach toward starting a business has remained very quiet, as they mostly fear that if the business should fail, what next? Furthermore, if they decide to start, their business attitude has been identified as an issue. There is no disparity of evidence within cultural issues, as the available literature has demonstrated that black African entrepreneurs do settle well in the UK but have attitudinal concerns.

This study has also identified that despite the similarities within black African communities, they do not have the same entrepreneurial experience and processes. For example, the Senegalese entrepreneurial process or style appreciate the Middle Eastern cultural value. The Francophone participants in this study differ in practice as well. However, the question is whether, with empirical evidence, the experiences of other ethnic minorities adequately reflect black Africans' experiences. This study considered the generational gap between recent migrants, those born of migrant parents, and those born of one British parent.

It shows that, among the black Africans that had lived in Britain for between 25 to 30 years, most of them had come into the country intending to return to their home countries. However, they found themselves staying longer than anticipated, and the main challenges beset the transition from transient to settlement status.

Findings from the study showed that they were motivated by various opportunity structures that they have identified rather than being pushed into starting their businesses, it also takes into account the dynamic interaction between opportunity structures (for example, labour market, economic, institutional). Participants are able to change and mould the opportunity structure through innovative behaviour, thus creating opportunities. For most entrepreneurs, entrepreneurship was a lifestyle before they moved to Britain. Consideration of financial rewards or gain also form reasons for their venture. They wanted to be their own boss, personal circumstances regarding blocked mobility in the labour market, and cultural challenges. In contrast, others were their hobby/passion, lifestyle, and pull/push factors (Ram & Jones (1998); Dhaliwal & Kangis (2006). Findings from this study show that these black Africans were instead pulled into business by several factors. Of the 30 black African entrepreneurs who took part in the study, only two said they were pushed by circumstances such as low wages. The only viable alternative was to become self-employed and control all the earnings. Over fifteen participants mention both push and pull factors. They were initially driven by labour market discrimination. Considering what motivated them initially, the researcher concluded that they were pushed into business. This suggests that motivation has a limited period, as what motivates them initially may not motivate them later. Twenty-four of the participants in this study said that they were motivated by the environmental opportunities. The majority of those who participated in the study did not attempt to seek capital from their banks. They held the perception that banks would not be willing to help them. Dolinsky et al., (1993) note bank's attitude toward them as unfavourable stereotyping. As well as the banks' attitude, lack of credibility to start a business on borrowed finance, risk aversion, and cultural and religious reasons also form a part of why they fail to approach their banks for financial assistance. A participant state that God has asked him not to borrow using the bible to justify his position on lending as usury.

Most participants prefer to obtain money from their spouses and friends. The others used their savings to start their businesses, with some continuing to take part-time employment to raise additional finance. Others started a business that did not require a large amount of capital. As a result, their businesses were generally small. It is consistent with earlier findings of Marlow & Patton (2005); Shaw et al., (2005) who noted that lack of finance was a

significant constraint on black Africans' ability to grow their businesses. In terms of human capital, the study participants had a solid academic background with a minimum qualification of an undergraduate certificate. It is consistent with other studies by Ram & Jones (1998) that black and ethnic minority entrepreneurs are highly educated. However, this form of capital loses its symbolism due to migration (Bourdieu, 1999). Most businesses do not hire outside labour or hire not more than five workers, exemplifying the entrepreneurial sector's limited growth potential and hence the little possibility of exploiting economies of scale.

The author observed with at least more than half of the participants, noting a lack of trust among the 'blacks' community' in the UK. This is a collective response, as every black African has a negative story about their fellow African. They noted that Africans like to outsmart each other more, mainly if one is new to the system. They have experience of a fellow African who has swindle them of their hard-earned money by pretending to be helping them regularise their stay in the country or do business. In this case, it is not only their institutional distrust that exists. This study shows that the black African social network is still at the baby stage. However, their weak social network results from distrust among their community members. It is assumed that some progress will be made to help build a collective voice with time.

During the interview, 'optimistic determination' appears to be the overall essence of the participants' experience in this study. When challenges arose, participants admit confident determination helped them remain in business to accomplish their goals. There is a shift from Fadahunsi's (2000) observation on black African entrepreneur’s lack of role model and management skills, finding held a contrary opinion, 26 participants had obtained a second degree in social sciences at the master's level, while two had a first degree and one with a diploma certificate. The fathers of these latter two participants also worked in the same type of business until they stopped working. It is vital to note that most participants are motivated by 'push and pull factors'. A combination of structural and situational factors has led to the rapid and sharp increase of black African businesses. A report from The Office of National Statistics (2010) indicates that in 1998, 5.2 million businesses accounted for over 99 percent of all UK firms. Over 15,000 companies have been estimated to be owned by black African entrepreneurs forming 8 percent of all London businesses.

On how they manage their profit and sustain their activities, participants stated that they diversified to develop new products and offer new services that could appeal to the current customer groups. Alternatively, they sometimes go back to the previous stages of their service cycle or move forward to subsequent phases. They believed in enlarging the production

portfolio by adding new products to fully utilise the existing market system's potential. Others moved to new services with no commercial relationship with current products, but they may appeal to new groups of customers, downsizing and engaging family members and friends' support.

The finding detects no contrary opinion to early studies of Waldinger (1990), who argues that black African businesses are strategically not positioned in the UK market, and that they are placed only to meet the needs of the black ethnic minority. Some of the participants who allowed the researcher to stay with them during business hours demonstrated the stand of Waldinger. It appeared that all their customers are of black or African origin.

The researcher asked the question about whether the UK business environment does have any significant effect on their performance and motivational drives. The findings again showed that a huge numbers of participants admit a substantial impact on their motivation and performance. At the same time, some participants believe that black African businesses must not exist in the informal economy to survive. They can play by the same rules as other ethnic businesses and still stay in business.

Regarding working hard to sustain their business, half of the of participants admitted to pooling purchasing power and discounted shopping. More than half of the participants cut back on travel and marketing, less than half of the participants closed office locations to reduce real estate expenses while renegotiating vendor contracts, and some participants employed skilled workers to avoid training and re-training. This study has not skipped the issue of under-representation and unknown causes, but they are under-represented in the UK economic activities.

6. 1 Limitations and Future Research Directions

It is a general notion that human endeavour is subject to natural barriers, however they are managed. Therefore, this study is no exemption to limitations and constraints. Secondly, there is a lack of data or research on black African entrepreneur’s experiences to compare data with other ethnic minority groups, which is a major limitation. As Dawe & Fielden (2005) note, a problem encountered when researching this is the lack of disaggregated data on entrepreneurship, especially on black and minority ethnic groups. As a result, the inference shad to be made based on studies of other ethnic backgrounds, which poses a potential weakness to the study from a theoretical point of view. Further weaknesses are related to the sample size which is small and the restriction of the sample to one location South-East Dulwich (London). Both of these affect the ability of the study to make generalised

assumptions. Whilst the findings are significant, meaningful and interesting, they must be utilised with caution due to the exploratory nature of the research.

New research area may be necessary on whether a place of birth influences those conducting a comparative study on Asian and African entrepreneurs. A comparative study between the black African entrepreneurs and other ethnic minority groups may also help to understand how ethnicity and how the history of migration affect those experiences. Given that all African cultural beliefs may not be distinct and could overlap, further research is needed to clarify the distinctions between them. The study has shown that further research is needed to augment the work done so far. Future studies should look beyond motivational drives, survival, and sustainability and investigate the interplay of culture and emerging technology with the established entrepreneurship dimensions.

The saying goes, 'It is not good to judge a book by its cover.' Still, literature devoted to studying black African entrepreneurship tends to kneel on the over-generalization of black African entrepreneur's poor performance over the years. It has remained insufficiently focused on their experiences and the effect this has had on their businesses. While this research may be necessary, the author believes that greater emphasis is needed on studying their individual cultural value and attitude towards emerging technology to develop a balanced understanding of their experiences.

There is the challenge of incorporating these entrepreneurs into the big four (Asian, White, Caribbean, and Europeans), and it is expected that this study should trigger a comparative study between emerging and established ethnic economies. The author acknowledges that despite reliance on literature and adherence to theoretical development, there is an opportunity for further amplification of the observations in this work. Indeed, the thesis raises important scholarly directions that merit attention and further research by entrepreneurship scholars. This thesis forms the starting point for future robust explorations on black African entrepreneurial lived experience, both empirical and conceptual, into studies delineating black African entrepreneurship behaviour.

The UK Government is working hard to ensure that more evidence and data are readily available for ethnic minority businesses. Much is still unknown about black African minority enterprises in the UK. A deeper understanding of and the ability to predict 'the relationship between cultural values and entrepreneurial activity is important to national and regional development' (Alexander & Honig, 2016; Devine & Kiggundu, 2016; Herrington & Kelley, 2013; Kruger et al. 2013; Vermeire & Bruton, 2016). Consequently, management and

entrepreneurship scholarship has investigated the relationship between culture and entrepreneurial activity over the years via Hofstede's (1983) cultural dimensions. Using Hofstede's dimensions (1983, 2001), researchers reported that entrepreneurship is facilitated by a culture that is high on individualism, low on uncertainty avoidance, low on power distance, and high on masculinity (Dayton et al. 2002). However, Hofstede's (1983, 2001) perspective does not capture the totality of the relationship between culture and entrepreneurship from a black African perspective. Scholarship on culture and entrepreneurship remains fragmented, with many research questions unanswered. A central unanswered question is: how do cultural values influence entrepreneurial activity specifically amongst black Africans? (Kruger et al., 2013). Culture is the emphasis we place on our surroundings as sacred. Culture needs her surroundings to appreciate norms and values.

It would be wise for any future research to consider the comparative analysis of different ethnicities regarding business performance trajectories as this may vary significantly in their goals of activities and objectives. The thesis raised many interesting questions about black African entrepreneur's motivational drives, attitudes to business, and how they grew and sustained their businesses. Ethnic entrepreneurship has remained a growing trend in developed and developing countries, and this study paved the way for the future extension of this research.

While discussing black African entrepreneurial lived experience, participants spoke of a number of barriers and challenges they had to overcome in starting their business, ranging from financial to operational difficulties. When further asked what had helped their start-up, participants responded with statements of positive determination. As noted by Devine & Kiggundu (2016, p. 367), 'entrepreneurship literature could benefit from ethnography'. Gough et al. (2014) add that the use of questionnaire surveys and participatory methodologies can be usefully combined to generate a better understanding of entrepreneurship.

Why black Africans share office space, how their attitude toward innovation affects business performance, and how they address challenges could offer an avenue for research on the component elements that determine black African' s dynamics and what cultural barriers can enhance governance in more significant ethnic markets. Given the African social context's complexity, uniqueness, and richness, research is needed to explore the kinds of social contexts that might influence entrepreneurial activity. The ways that the African nuclear family and extended family frame entrepreneurial activity are worthy of investigation. This insight suggests there might be differentials in the respondent's entrepreneurial customs and traditions along tribal leanings.

6. 2 Recommendations for Government Policy Initiatives

Data generated from this study indicates huge interest for black African entrepreneurship in the United Kingdom. The economic empowerment of black business owners would translate to fewer people depending on State benefits, more taxes collection, and freeing up public finances for other social benefit. Black African's community contributes enormously to London's economy (LDA, 2005). A report from Business Innovation and Skills (2011) cited about 310,000 ethnic minority businesses in the UK, contributing about £20 billion to the economy per year. Approximately 5 percent of total business gross value added (GVA) (£398bn in 2006) (BIS Enterprise Directorate Analytical Unit, 2011). There is a vast presence in the entrepreneurial community.

Closely looking through at their business start-ups rate and possible future contributions to GDP (gross domestic product) would be phenomenal. In addition, the social inclusion agenda could gain more traction in the UK as people will develop an enduring felt sense of inclusion, and felt a sense of community cohesion, joining together to develop the local economy. In other word, supporting black African entrepreneurship would be economically rewarding and socially beneficial. The UK government could provide quality training and vocational education to develop practical skills in business and establish mechanisms that encourage start-ups. In addition, support access to capital through loans specially dedicated to ethnic entrepreneurship. More so, a highly and motivated operating business-friendly environment should be ensured to foster a higher level of growth which could significantly contribute to the economic well-being of their businesses.

Although this study shows that black Africans are diverse, the findings may have general policy implications. The population of black Africans is not homogeneous; these results indicate that black African entrepreneurs face significant difficulty accessing financial support from financial institutions and have attitudinal challenges. Many of the ethnic entrepreneurship operational models and theories are inadequate to address entrepreneurial activities that span informal and criminal spheres. In this light, the opportunity to formulate an all-encompassing model of ethnic entrepreneurship that can be employed to oversee both the informal/formal and illegal/legal frameworks exists in further studies.

This finding may have some implications for government initiatives to increase self-employment and promote ethnic minority entrepreneurship. Without sufficient support at a local and national level, black African entrepreneurs may find it challenging to develop businesses beyond the subsistence level. This asset could come in the form of practical help, which considers the circumstances of these entrepreneurs.

In reality, a proliferation of businesses concentrated in sectors with low entry barriers created a struggle for survival among firms in those sectors. These businesses are often dependent on long working hours, unpaid or poorly paid family labour, and an over-reliance on co-ethnic customers (Barrett et al., 1996). The second generation is more integrated with the more educated, indigenous community; to that end, in African culture, the goal of indigenous entrepreneurship reflects contemporary non-financial and financial perspectives, adapted from Sarpong (1974) as a backdrop to provide a synoptic view of African culture. Worthy of note is that cultural beliefs shape behaviour (Blackwell et al., 2006). Policy initiatives may explore their integration for economic benefit. In terms of practical usefulness, this thesis could guide policymakers looking to develop entrepreneurship programs and structure such programs by identifying factors that can influence entrepreneurship positively or negatively, while considering African entrepreneurial perspectives development.

Further study is recommended to augment the current study in terms of theory and practice of entrepreneurship in crucial ways. First, the thesis can broaden and deepen our understanding of what factor feeds into black Africans' motivational drives and behavioural factors that influence entrepreneurial activity and provide additional avenues for research to inform and develop new entrepreneurship theories (George et al., 2016). The latter will help to internationalize management theories (Hofstede, 1983).

Secondly, this study is one of few studies to explore the lived experience of these black African entrepreneurs. As Oyewumi (2002) contends, research on African entrepreneurship should respect African's perspectives of their own lived experience.

This study contributes to this area of research by 'bringing Africa in' (George et al., 2016, p.377) and by broadening and deepening our understanding of their lived entrepreneurial experiences in the UK.

Finally, Data emerged from the findings further demonstrate other research areas, these include quantitative investigations on some of the emergence themes in the study. For instance, empirical enquiries on the validities of State social benefit claims to the outcomes of ethnic entrepreneurship will have enormous bearing on policy trends. Further comparative research is also required for purpose of clarifying structural and contextual influences on analysis results, by comparing other ethnic enclaves to black African entrepreneurship.

Comparing the different samples of the national contexts with each other increases the ability to differentiate between dimensions such as opportunity structures and ethnic strategies. waged employment and unemployment.

6.3 Contributions to Knowledge

The focus of this thesis is on a particular ethnic minority group of immigrant entrepreneurs, relatively neglected in the ethnic minority literature Basu (2004). The scarcity of research about the dynamics of black African entrepreneurs within the community of entrepreneurs in the UK is the impetus behind this exploratory investigation.

The findings from this study extend the work of Waldinger (1990) by looking in depth at the impact of the UK political environment, financial institutions and culture on black African entrepreneurial aspirations in the context of UK-based black businesses.

There are several literatures about non-UK black Africans' business entry motives and aspirations, regarding whether economic (to overcome disadvantage and improve their financial position or improve their social status) or explained by cultural or historical factors (Basu, 1998).

This study altered the terms of reference from previous literature and its approach to investigation. An interpretive account of the narratives of how these groups of entrepreneurs came about and the events that led to their involvement, their choice of business, and how they have managed to succeed and sustain their businesses, has allowed this thesis to establish a general understanding of the lived experience of this particular group of entrepreneurs.

As stated elsewhere in this thesis, the primary research was conducted against a backdrop of relatively limited literature on ethnic African entrepreneurialism within the UK, where the following negative concepts loomed large: black Africans under-representation in economic activities in the UK, their operationally small businesses in terms of size, lack of managerial skills to manage their business in the UK (Chaudhry, 2005), lack of role model (Fairlie, Robb, (2008) and Barrett et al., (1996), and that black African entrepreneurs require the ghetto to survive as UK business environment was not for black businesses (Waldinger, 1990), have no access to credit facilities (Greene & Butler, 2004), with low patronage, resist change, and have no innovative spirit (Light, 1972), tenuous black ethnic entrepreneurship (Nwankwo 2005).

Empirically, the study has helped to stabilise the black African entrepreneurial lived experience as a legitimate area for scholarly investigation. It has provided deeper insight into this area of scholarship. Importantly, it has helped to challenge aspects of the existing literature on black African ethnic entrepreneurship as it focuses on a 'grey' and understudied area of black African ethnic entrepreneurship. Nwankwo (2005) states that the literature of

black ethnic entrepreneurship is tenuous compared to that of Asian ethnic entrepreneurship in the UK. In lighting up this field of study, the study speaks to the literature by highlighting the potential of black African business capacity to add to the local and national economy.

The thesis contributed theoretically in adding to entrepreneurship literature from a different perspective, as black African entrepreneurship is now being researched specifically and has been introduced into the main literature. This research contributes towards greater synthesis which might bring strands of entrepreneurship closer to a theoretic modification necessary for supporting comparative studies between enclaves.

Furthermore, research on entrepreneurship is typically argued in terms of its beneficial effects on employment, economic growth and performance (Birch, 1979). Positivist, closed-ended survey approaches ensure that only certain facets of entrepreneurship are visible for research study, while many aspects of entrepreneurship worthy of research attention have been ignored. The qualitative nature of this research provides a fuller understanding of the motivations and practices of this particular group of entrepreneurs.

The study contributes to the existing body of knowledge using interactive and mixed embeddedness models to explore the lived experience of black African entrepreneurs in the UK. The strategic conceptualisation of a black African entrepreneurial lived experience has enabled a clearer understanding of the entrepreneurial process as it allows the analysis of the way black African entrepreneurs see and describe entrepreneurship.

More importantly, the study assists in focusing attention to the broad pattern of entrepreneurship among black Africans in the host country, and been informed of their ability for business start-up and sustainability. The research has established that if black African businesses are able to access business support systems in the UK, they can play a significant role in economic success. Given the current interest in ethnic entrepreneurship, scholars of entrepreneurship may considerably profit from this reliable account of the black African entrepreneurial lived experience phenomenon in the UK.

This is the first study providing direct evidence of immigrant African entrepreneurship in the UK, specifically delineated to provide distinction and separation from a wider Caribbean overview (Nwankwo, 2005) where studies of the black Caribbean communities are often generalised to apply to black African communities through racial and cultural indifference between black African and black Caribbean communities.

It is also the first study on this area carried out through qualitative narrative gathering and interpretation, generating first-hand accounts of the lived experience of such entrepreneurs.
The most original and ground-breaking contribution of this research study is the discovery, contrary to previous academic positions, that far from issues of ethnic exclusion from the mainstream, ghetto-isation and informal survival driving an impetus to become entrepreneurial, educated individuals have started businesses to promulgate their own professional learning into professional service provision.
It demonstrates notable evidence that shows a distinct departure from the previously extant 'ghetto' and 'informal economy' sections and implications of literature. This is particularly striking in terms of the high levels of education and professional focus of the enterprises found within a regional cluster, with evidenced entrepreneurial motivations radically different from the 'survival' or 'no alternative' positions found in previous literature.
This suggests that a significant shift in perception is required both in the academic sphere and within the institutional structures designed to provide support and growth incentives to SME's. Previous knowledge (as posited by academic publication), and assumptions about the nature, motivation and prospects for African immigrant business, need to change significantly to take account of this new position of knowledge about the rationale for, and future prospects of, such entrepreneurs and their activity.
It has determined that such professional enterprises (accounting, law and education) proliferate in a randomly snowballed sample of a posited African immigrant eco-system, contrary to the expectations suggested by previous literature. This study suggests similar patterns may exist elsewhere,
Further, the research demonstrated that such enterprises have been, and remain, on the micro-scale in SME terms, with little signalling of growth in scale as a strategic aim from the respondents themselves.
Associated with this last finding are resonances with certain aspects of the behaviour and structures claimed in previous literature, specifically in the nature of family located employees, and distance or alienation from a national culturally understood support infrastructure offering access to loans, investment finance and or training.
The study noted the general perception among entrepreneurs in the sample that the business support system is not coordinated well enough to meet the needs of black businesses, and there is a disconnection between mainstream business support providers and black businesses as a result of poor knowledge and understanding of the contexts of black entrepreneurship in the UK.

These latter may suggest policy routes through which national systems may gain access to such a community of entrepreneurs, bearing in mind the specifics learned about the nature of this type of community.
Aspects of the research in terms of its methodology and findings would feature as suitable and more widely enlightening for publication in academic journals, as this study is likely to be of particular interest to journals focussing on entrepreneurship among black Africans entrepreneurs in Western nations- possible areas for future publication from the thesis (see section 6.1). Moreover, for a wider audience, the diffusion of pitfalls and the lived experience of black African entrepreneurs will benefit further entrepreneurial venturing by future start-ups. Public policy makers and government officials' knowledge will be enriched from knowing more about the impact of infrastructure, context and assistance programs on ethnic entrepreneurship and how best such groups could be best supported in terms of policy enactment.

The thesis contributes to ethnic entrepreneurship research by standing back from envisaging the entrepreneur as an individual per se, but takes cognisance of their actions, networks, attitudes, beliefs and values as represented in the wider social environment. The researcher believes that this work has produced a robust contribution to the body of literature, specifically on black African entrepreneurship in South-East London, that more fully informs earlier literature.

6.4 Implications.

It must be acknowledged that micro-businesses make up a large part of the thesis sample. This was not a deliberate aim, but an empirical out-turn of the sampling conducted in the geographical area explored; as the author knew African enterprises existed generally in the identified location. Such precursory consideration provided some awareness to the author which rendered the high number of professional and micro-sized entities that were discovered less surprising. It must be acknowledged that the research reveals a great deal about the micro-scale SME's found within the sampling and is therefore less well positioned to discuss African entrepreneurialism in larger companies, other sectors or industries. The focus on black African entrepreneurship which is new and original generates findings predominantly about micro, professionally oriented (accounts, law etc.) businesses. A platform is provided for other research into different sectors to explore parallel or distinct findings regarding entrepreneurial attitudes and behaviours.

There may possibly be socio-economic implications from the population of specifically micro- businesses that lead to a different capacity to grow the local economies where these businesses exist, to strengthen local economies by generating income for other local businesses and professionals, providing employment opportunities to people who may not be as readily employable by larger corporations, while reducing social tension and disconnect (Alexander & Honig 2016).

More so, on a human well-being scale, a population of micro businesses as found in this research could contribute to poverty reduction, it increases wealth by making new business sectors, start-ups, imaginative innovations, new institutional structures, new openings and net increments in actual profitability, which generates income that improves the human and social capital in a location. The higher the number of ethnic businesses in any location, potentially the more pronounced such an effect might become.

This research may help facilitate the connection of such businesses to institutional support structures and mechanisms (and the other way round), further promoting such a localised effect.

6.5 Conclusion

At the start of this research, four questions are acknowledged as inspiring this study: (see section 2.17) to what extent does UK's environment impede black African entrepreneurship and how does the environment moderate black African entrepreneurial success in terms of growth, survival and sustainability? Secondly, the experience of being a black African entrepreneur in the UK was examined to determine if anything has changed over the years? And the underlying factors that motivate individuals to pursue the creation of a new business and what factors played well in start-ups, and what situational factors explain the outcome of black African entrepreneurship and how their business is positioned in the UK's market.

These questions were set against a backdrop of limited literature signalling a scarce and somewhat negative perspective for such businesses.

The following conclusions derive from a review of the methodology, past literature, findings and potential contributions:

The study narrows and delineates an identified specific group from a wider group more usually associated with previous academic study. It provides insight into this under-researched section of an ethnic minority entrepreneurial group within the UK.

New knowledge and information about the lived experience of these entrepreneurs and their decisions and activity has been brought to light.

The study challenges important positions previously accepted within this field, particularly regarding the motivations and conduct of ethnic minority entrepreneurs associated with this community. The emphasis on professional service enterprise and motivations, distinct from earlier reported research which framed the significance of the informal economy and ethnic group localism, provides a radical shift in understanding the nature of the group and its activity.

Such professional service enterprises explored within this research appear to remain micro in scale. Certain characteristics suggested from earlier literature were found through the qualitative research process, and this may explain why growth beyond micro scale was not observed. In particular, locally institutional histories and thought processes combined with barriers to entry to nationally configured business support systems are preventing accelerated growth strategies. Similarly, lack of managerial and strategic perspectives inhibit a more standardised recruitment and work force maintenance set of practices. The new knowledge brought about through this research may assist in the consideration of wider managerial training programmes that could be of great value to this community.

The deeper understanding of the lived entrepreneurial lives of this specific community will allow more effective enterprise policy initiatives to meaningfully engage with, and help this community to flourish, generating the economic activity to fulfil the potential observed throughout the research process

The study offers a platform for Black African entrepreneurs to embark on soul-searching voyages of discovery, which could enable them to connect with the intricacies of contemporary UK economic terrain towards realizing self-help mechanisms that complement the official support system.

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GLOSSARY OF TERMS

DTI	Department of Trade and Industry
LDA	London Development Agency
ONS	Office of National Statistic
CEEDR	Centre for Enterprise Environment and Development Research
GEM	Global Entrepreneurship Monitor
BBC	British Broadcasting Corporation
SMEs	Small and Medium Enterprises
UK	United Kingdom
Micro	Micro-Enterprises
GLA	Greater London Authority

Appendices

Appendix I

The Entrepreneurial Lived Experience of Black African Entrepreneurs in the UK

Information for directors of companies, employers, and entrepreneurs' interviewees

I am a doctoral student at the University of Brighton. My project, which has been approved by the appropriate panel at the University of Brighton, is to look at the entrepreneurial experience of black African entrepreneurs in the UK.

So far, I have submitted a report which provided a review of the existing literature on black African entrepreneur's business motivations, entrepreneurial behaviour, and processes in the UK.

The next stage is to interview directors of companies, employers, and entrepreneurs to gather insight on Black-African entrepreneurial experience in the UK on the bases of their business start-up decision, firm growth, social network, and survival and sustainability experience. These interviews will help the researcher produce a final thesis that will hopefully assist policymakers, entrepreneurship practitioners, and academics to manage this community of entrepreneurs more effectively and efficiently in growing the economy; in terms of employment creation, chances of upward mobility, bridge building among social networks, improve community cohesion and integration, reduce social tension, crimes, and societal disconnect, encourage support systems from government and the host communities also improve some level of social change toward entrepreneurship.

I would prefer to record the interviews, for ease of reference later, but am very happy to take written notes instead if you prefer. All interview transcripts and personal information will be stored securely. You can contact me at J.D.Shuaibu@brighton.ac.uk if you have any questions or queries.

Appendix 2

The Entrepreneurial Lived Experience of Black African Entrepreneurs in the UK

Consent form

University of Brighton Business School

Dear Sir/Madam,

My name is Joseph Day Shuaibu. I am a student at the Brighton University Business School I am kindly inviting you to participate in a research interview on the entrepreneurial lived experience of black African entrepreneurs in the UK.

This research is part of a vision to seek support for studying black African entrepreneurship, discovering their real-life/business experiences, and comparing these with assumptions made in the academic literature in the hope of creating a positive impact to generate business opportunities between entrepreneurs and institutions of government.

This research has been approved by the university research thesis panel and it is a self-funded program by the researcher. For better data collection, interview is developed to ask few questions regarding the subject and it is my sincere hope that this information will be of great potential benefit as this will bridge the gap in existing literature, induce intellectual reasoning, encourage better business environment, promote and sustain fairer business policies, encourage healthy competition and innovation amongst entrepreneurs in the UK.

Participation in this research interview is completely voluntary and this may take approximately around 45-90 minutes.

Participants have the right to refuse to answer one or more of the questions without prejudice and are free to discontinue their participation at any time. There are no specific risks anticipated with participation in this study as all information submitted or given will be treated in a confidential manner.

Specific information that identifies you will not be used in this research. With your consent, some demographic aspects may be indicated: e.g., gender, age, ethnicity, occupation, and educational level. If you would like to discuss any aspect of this study, please feel free to contact me via email. (J.D.Shuaibu@brighton.ac.uk, shuaibuj@yahoo.co.uk).

Thank you for your consideration. Your help is greatly appreciated.

[Your signature below indicates that you have read and understood the above information, are at least 18 years of age, and agree to participate in this study.

Printed Name _____

Signature/Date_____

Appendix 3: Interview Guide

The following are prompts to aid the narrative interview approach. The order and exact wording of prompts is contingent on the narrative of the informant (e.g. Hamilton, 2006).

The Entrepreneurial Lived Experience of Black African Entrepreneurs in the UK

University of Brighton Business School

Questionnaires

1. What is your motivational drive to business in the UK?
(Unemployment, ownership, passion, business heritage)

2. Do you think that your business story may inspire and encourage other people like yourself when a final report is produced?

4. Is this your first business inspiration and is it worthwhile, please identify your business type, are you an entrepreneur? And how long have you been in business?

5.How did you secure your initial working capital to start your business?
(Financial institutions, friends/family, personal savings, local authority or grants)

7. How is it like doing business generally in the UK, in term of the environment?
(Difficult, highly difficult or normal)

8. How are you growing your business? In term of survival and sustaining the business.

9. Every business environment has huge challenges whether the business is in an Africa or in the UK. What challenges has your business experienced so far?

10. Can you talk me through on how you manage competitors, insurance, business profit, how you use the company's profit

11. Is there any reason for the choice of your office space and your family members being part of your working staff.

12. How can you describe the support system, either local support system from your community or the State, what is your take home on this?

13. Is there any improvement in relation to race dichotomy in the UK. What has change so far?

14. Do you think the environment has offer business opportunity, and that is why you are involve in business and you are not trying to escape poverty because labour market is not accessible?

15. Finally, in term of score check, what will you say in general that has affected the black African entrepreneurs in term of business success and representation.

Appendix 4:

Table 2: Interview Protocol Analysis Form

Gender	Male	Male	Male	Male	Male
Initial	A1	A2	A3	A4	A5
Nature of Business	Accounting	Accounting	Accounting	Accounting	Accounting
Level of English	Good English	Very Fluent	Fluent	Good	Excellent
Educational Level	MSc.	ACCA	BSc.	PhD	MSc
Number of Employees	3	2	4	7	6
Previous Employment	Currency Business	Care Home	Cleaning Firm	No history	Local Council
Business Location	Peckham	E-Dulwich	Forest Hill	Catford	Peckham
Number of Interviews	2	2	1	2	1
Arrive in the UK	25 years	22 years	26 years	28 years	25 years
Role	Director	Director	Associate Partner	Director	Director

Table 3: Interview Protocol Analysis Form

Gender	Male	Male	Male	Male	Male
Initial	A6	A7	A8	A9	C1
Nature of Business	Commercial Lawyer	Declined Interview	Commercial Lawyer	Business Closure	Private School
Level of English	Very Fluent		Excellent		Excellent
Educational Level	MSc		BSc		PG Education
Number of Employees	4		3		6
Previous Employment	No previous Employment		Train Worker		Home Care
Business Location	Peckham	Deptford	Camberwell	Peckham	Catford
Number of Interviews	1		1		1
Arrive in the UK	28 year		32 years		21 years
Role	Director		Director		

Table 4: Interview Protocol Analysis Form

Gender	Female	Male	Male	Female	Male
Initial	C2	C3	C4	C5	C6
Nature of Business	Entertainer	Accounting	Commercial Lawyer	Law Firm	Law Firm
Level of English	Very Good	Fantastic	Fluent	Excellent	Fantastic
Educational Level	BSc	MSc	BSc	MSc	MSc
Number of Employees	4	5	2	3	4
Previous Employment	Night-Club	Ticket Office	Security Operative	Council	Prefer not to say
Business Location	Lewisham	New Cross Gate	Lewisham	Crystal Palace	Brockley
Number of Interviews	1	1	1	1	1
Arrive in the UK	22 years	19 years	27 years	20 years	29 years
Role	Director	Director	Director	Director	Director

Table 5: Interview Protocol Analysis Form

Gender	Female	Male	Female	Female	Male
Initial	C7	C8	C9	E1	E2
Nature of Business	Refused Interview	Law Firm	School Business	Restaurant Business	Retail Business
Level of English		Fantastic	Very Good	Good	Good
Educational Level		MSc	PG Education	Diploma	BSc
Number of Employees		2	5	7	4
Previous Employment		Teaching Assistant	Volunteering	Fruits Seller	Fabric Shop
Business Location	East Dulwich	Peckham	Deptford	Lewisham	Anerley
Number of Interviews		1	1	1	1
Arrive in the UK		33 years	20 years	20 years	20 years
Role		Director	Director	Director	Lone Manager

Table 6: Interview Protocol Analysis Form

Gender	Male	Male	Male	Female	Female
Initial	E3	E4	E5	E6	E7
Nature of Business	Grocery	Ready-To- Eat Meal Business	Food Business	Afro- Organic Cosmetic Product	Afro-Organic Cosmetic Product
Level of English	Very Good	Good	Good	Excellent	Good
Educational Level	BSc	BSc	Diploma	GSCE	Diploma
Number of Employees	2	4	6	2	2
Previous Employment	Grocery	Food Business	Retail	Cleaning	Care Worker
Business Location	Peckham	Camberwell	Honor Oak	Anerley	Anerley
Number of Interviews	1	1	1	1	1
Arrive in the UK	20 years	18 years	16 years	23 years	26 years
Role	Manager	Director	Director	Director	Director

Table 7: Interview Protocol Analysis Form

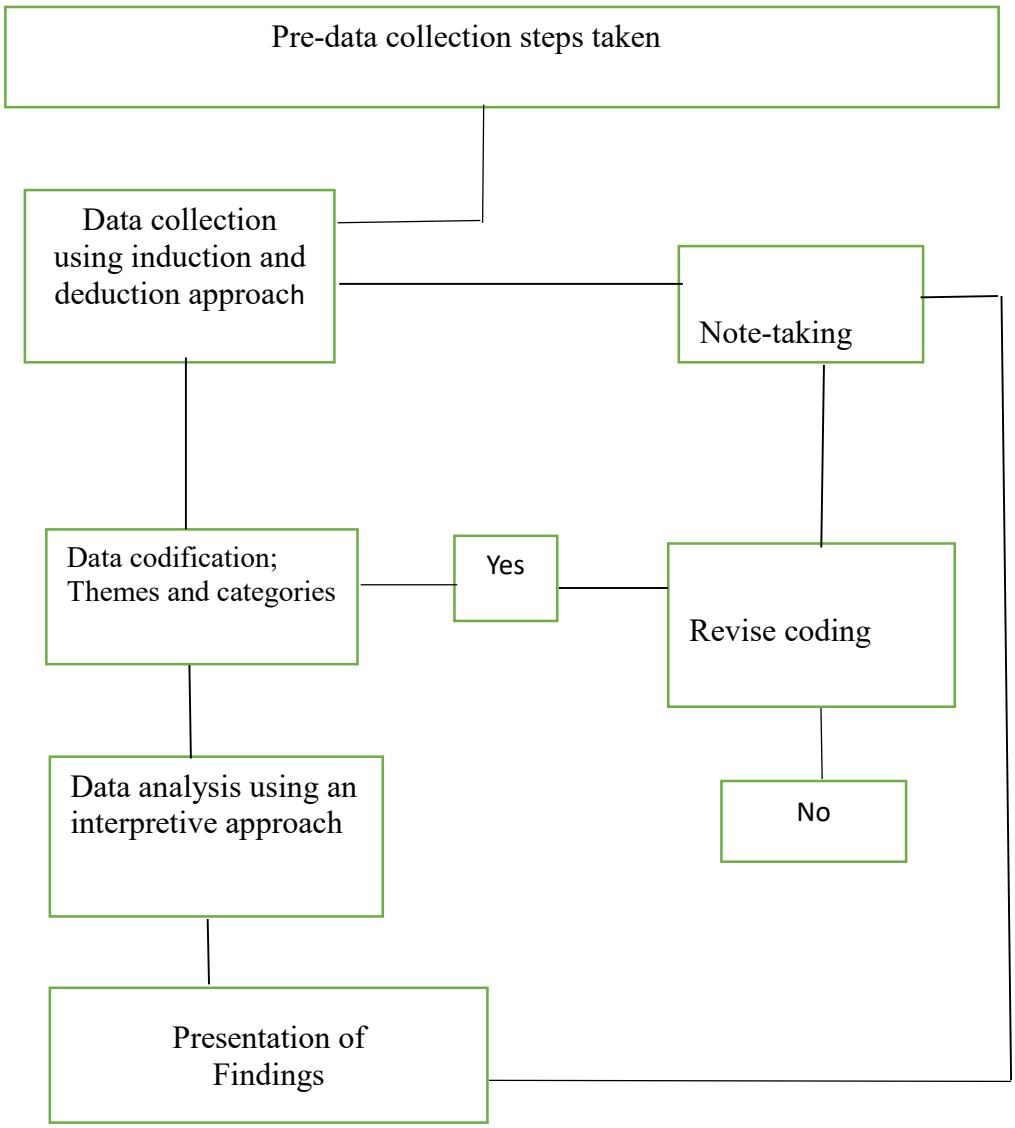
Gender	Male	Male	Male	Male	Male
Initial	E8	E9	G1	G2	G3
Nature of Business	Mediation	Estate Business	Estate Business	Retailing	Networking
Level of English	Good	Excellent	Excellent	Very Good	Good
Educational Level	Professional Courses	MSc	BSc	BSc	Diploma
Number Employees	3	4	5	2	4
Previous Employment	Train Worker	Rental Agent	Council Worker	Home Care	Prefer not to say
Number of Interviews	1	2	2	1	1
Arrives in the UK	17 years	25 years	25 years	23 years	20 years
Role	Manager	Director	Director	Director	Director

Table 8: Interview Protocol Analysis Form

Gender	Male
Initial	G4
Nature of Business	Money Transfer Business
Level of English	Very Good
Educational Level	BSc
Number Employees	1
Previous Employment	Delivery Driver
Number of Interviews	1
Arrives in the UK	24 years
Role	Entrepreneur

Source: Researcher's field note.

Appendix 5: **The Research Data Process**



Source: Author. Methodological insights adapted from Sbaraini et al., 2011; Andrade, 2009; Fade, 2004; Rodon & Pastor, 2007; Charmaz, 2006.