

Migration Dynamics and the Making of New Diasporic Language and Cultural Communities in South Africa, 2000–2020: An Entrepreneurial Perspective

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Abstract

Migration, enterprise and the related language and culture dynamics are critical to South Africa and Zimbabwe. In the past, some scholars were of the view that the language and cultural communities created by migration pose a threat, and others argued that they are advantageous. This article presents a single-factor analytical approach to issues, which suggests that co-existing modalities should be worked out for the host citizens to accept the migrants without reservations. This acceptance is imperative as its negation results in some contexts to the flaring of ugly xenophobic manifestations. The argument presented in this article is pertinent to African languages and education, the African Union, the United Nations, civic, humanitarian organisations, respective governments, interested stakeholders and language communities, amongst others. It provides insight on how to manage cultures and morals among migrants of diverse categories. The article used a mixed research methodology. It reviews ideas on migration globally and in Africa in particular, analysing how migration contributes towards emerging language and cultural societies or communities. A sample of 100 respondents was used for this study. The paper suggests that there should be unity, deregulation and liberalisation of movement of people across the continent for trade and skills-sharing to improve sustainability. The article intends to guide African leaders to co-exist and to encourage fair competition for continental expansion, poverty alleviation and development of positive international language policies. It is one of the recent attempts to expound on the existing perspectives on migration dynamics and the formation of viable diasporic language communities in Africa and highlight their contribution towards ubuntu.

Keywords: migration dynamics; South Africa; Zimbabwe; diasporic language communities; localisation; cultural alienation; ACALAN; NLPF

Introduction

Diasporic business communities have several characteristics that make them beneficial or non-beneficial to the citizens of the host country and country of departure. The concept of diasporic business communities encompasses political refugees, alien residents, guest workers, immigrants, expellees and ethnic and racial minorities in countries other than their original homeland (Shuval 2000). What distinguishes diasporic migration from other types of migration is that it is based on claims to a natural right to return to an historic homeland. The key characteristic of diasporas is the strong sense of connection to the homeland maintained through language, ethnicity and cultural business practices and ways of life practised in host countries and their home countries. Ki-Zerbo (2003, 8) highlights that from pre-historic times there have been not only wars, but also social cross-currents, cultural and religious borrowings, and countless permutations that are reflected in the intricacies of the map of Africa. The scattering of the Luo between the Nile valley and East Africa, the expansion of the Bantu between Sudan and Central and Southern Africa, and the transcontinental trade between the Atlantic seaboard and the east coast are merely the “high spots” of an intermingling process that has been going on for many thousands of years. Migration is still ongoing and can never be stopped. Dating the first day migration started is an unachievable task. These movements are triggered and affected by several factors and risks.

This article explores the following: the development of diasporic business communities and diasporic language and cultural communities in Southern Africa, the African Academy of Languages (ACALAN), the South African Language Policy Framework (NLPF) of 2003 (DAC 2003), language and power, characteristics of diasporic language and cultural communities, challenges of diasporic language and cultural communities, language and cultural identity and the implications of language and cultural communities for business trends. These constituents form the basis of the discussion.

The article examines the development of diasporic business and entrepreneurial communities as well as diasporic language and cultural communities in Southern Africa. It discusses the African Academy of Languages (ACALAN), the South African Language Policy Framework (NLPF) of 2003 and the language and power of enterprise. It also considers the characteristics and challenges of diasporic language and cultural communities, the entrepreneurial benefits of Porter’s Five Forces Analysis, and the implications of language and cultural communities for enterprise and business trends. Lastly, it offers a conclusion.

The Development of Diasporic Business and Entrepreneurial Communities

A community is developed when individuals come together to form a cluster. Small business units owned by diasporas integrate and connect into networks that describe the way in which people, goods, money and ideas are manipulated by foreign traders around the host country. This is largely because of better transport, communication and technology.

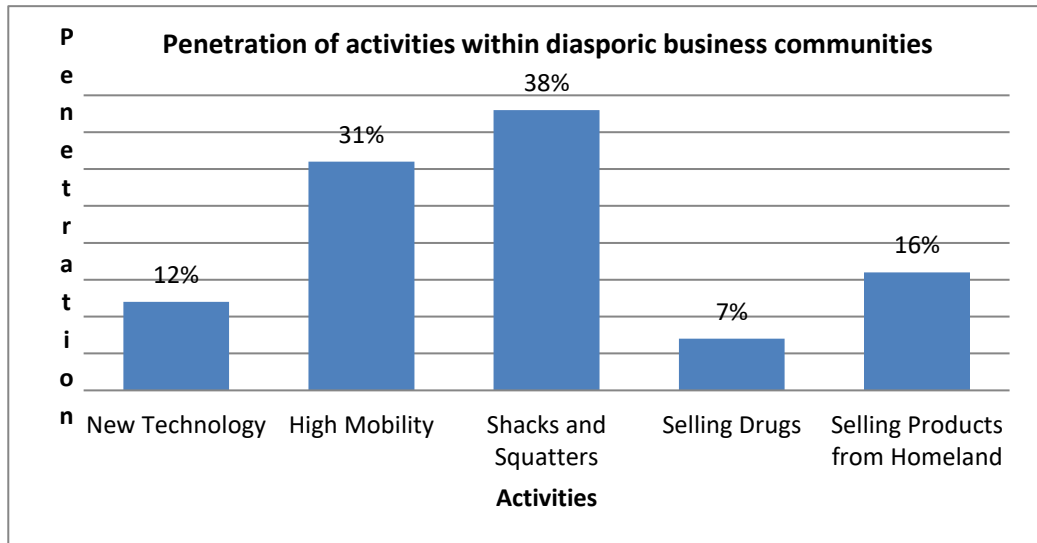


Figure 1: Level indicators of activity entry into diasporic business communities

The research survey reflected that diasporic language and culture communities are mainly supported by the following situations: 12% are involved in new technology (computers, the internet, televisions and satellites) that allows people across the world to be in contact virtually, instantly and at any time; 31% are involved in travel between the countries; 38% are involved in activities connected to shacks and squatter camps; 7% are involved in selling drugs and 16% sell products from their countries of origin, for example mopane worms from Zimbabwe, pounded yam from Nigeria, *bakayaos* (dried heavily salted fish) from Mozambique and *chitenge* (colourful cloth) from Zambia. This also strengthens the African market economy.

The major problem that impedes the development of diasporic language and cultural communities is migrants' lack of legal documentation. To avoid diasporic language and cultural communities dominating indigenous languages and cultures, the state should impose control measures to regulate the importation of language and cultural items.

The development of diasporic language and cultural communities is mainly underpinned by economic, political and cultural aspects, discussed below.

1. **Economic:** Members of different language and cultural groups are linked and rely on each other to succeed. There are social and political as well as religious relations between different people. Most people who visit a country and realise an opportunity will strive to capitalise on it. However, such attempts often fail because of different languages and cultures that are valued differently.
2. **Political:** Some countries are dominant and stable. Countries that are politically unstable are often the homelands of people in diasporic language and cultural communities in Southern Africa, for example, people from Pakistan, Sudan and Somalia. That long walk, says Fred Khumalo in *Touch My Blood* (2006), was “a strategic retreat” from King Shaka ka Senzangakhona’s east coast territory after the monarch and Mzilikazi fell out. That is how the Zulu language ended up in Limpopo, South Africa and in Bulawayo, Zimbabwe, joining Tshivenda, Xitsonga and Khoi or Tsonga and Shona as well as Kalanga. This is the political side that underpins the development of diasporic language and cultural communities.
3. **Cultural:** People associate diasporic language and cultural communities with producing a world culture that overrides local cultures. The speedy creation of diasporic cultures is aided by the mass media through movies, television and print. It can be seen, for example, in fashion trends, youth cultures, universal customs or globalised entertainment. The negative side of this culture is the spreading of values considered immoral, for example drugs such as marijuana cannabis. This can also result in cultural alienation and/or moral degradation.

Diasporic language and cultural communities should adopt a neoliberal approach that is based on the idea that the state is inefficient and therefore state involvement in the economy and service provision should be minimised. Supporters of neoliberalism stand for the reduction and elimination of linguistic communication barriers, the privatisation of public services and the introduction of flexible labour markets. The identification of the modern nation state with a language community and its shaping as such render the linguistic manifestations of “superdiversity” one kind of crisis of the contemporary European nation state. “Superdiversity” certainly has been perceived and conceptualised from within this socio-political order (Anderson 1983; Silverstein 2000, 2010). Neoliberal ideas gave birth to structural adjustment programmes. The former president of South Africa, Thabo Mbeki, is one of the neoliberals who advocated for an African renaissance in 1999, which he defined as rebirth, renewal and springing up anew. He argued that the task of creating an African renaissance is to achieve sustainable development that results in the improvement of the standards of living and the quality of life of the masses. This can only be achieved if Africans can afford to provide for themselves and start trading among themselves and maintaining the spirit of *ubuntu* without looking to outside continents for donations or change.

Diasporic Language and Cultural Communities in Southern Africa

Every country hosts diasporic language and cultural communities. While South Africa hosts migrants from Zimbabwe, there are also Zimbabweans or South Africans being hosted as part of diasporic language and cultural communities elsewhere in the world. The difference lies in the intensity or number of migrants speaking a particular language and the value of the language and culture of the host country. It is a common phenomenon that when people meet in a country away from home, they become partners. From that partnership they develop communities and networks that in turn are converted into business communities in a bid to earn a living through buying and selling a variety of goods and services.

The findings from the survey conducted between 2010 to 2016 by the researchers of this article show that 50% of the spaza shops (tuck shops—the small, localised shops in residential areas) at Salvokop in Pretoria, a residential location along the Freedom Park ridge (mountain), are under foreign ownership. Despite their foreign ownership they are convenient and are helping the citizens of that place by providing them with what they cannot provide for themselves. In many countries migrants have turned to self-employment more quickly than their host populations have. Most developed countries work actively to attract foreign entrepreneurs with substantial capital to invest. In effect, they sell residence rights, and even citizenship, for high prices: the more money a prospective immigrant must invest as entrepreneur, the more likely he or she is to be granted residence and citizenship (Rogerson 1997; Salt 1992). In such cases language and cultural communities provide the basis for cultural tourism. For example, the Nigerians in Zimbabwe and South Africa support Nollywood.

Diasporic language and cultural communities are significant in several ways. They include Indians owning and operating businesses in places such as Marabastad in Pretoria, South Africa. The original Maraba Village, situated just to the south of the present Marabastad, was founded and ruled by the Ndebele Chief Maraba. The name Marabastad is the Afrikaans word meaning Maraba City. Christie (2009) posits that Marabastad was officially proclaimed a black township in 1888. Its boundaries were the Apies River in the north, Skinnerspruit in the west, Steenhovenspruit in the east and De Korte Street in the south. It had 67 stands ranging between 1400 and 2500 square metres. Residents could not own the land but had to rent it from the government for £4 (approximately R40) per year. Similar areas to Marabastad in Zimbabwe are Mupedzanhamo (“poverty remover”), Mbare (tribal name), Matapi (“big mice”) and Magaba (“metal handmade jugs”). These places were condemned and considered unfit for business by the citizens of the country. They considered them dull and often referred to them as “downtown,” but diasporic communities reclaimed and revived them. This is similar to the process that established Chinatown, which was officially opened to tourism in Vancouver in 1938. At first it was considered a ghetto, but now it is perceived as distinct and is recognised for sponsoring major development plans boosting declining areas. Chinatown was selected as a symbol of cultural diversity and an object of civic

pride and tourism (Rath 2007, 1). Henceforth the state should guard the places reclaimed by migrants jealously to protect the civilians from unfair foreign diasporic language, culture and trade practices. Trade culture provides the initiative to start a business enterprise, to organise its production and carry the risk. In the event of big risks carried by shareholders, the chief executives (paid entrepreneurs) who sometimes include the diasporic language and cultural communities should be monitored and protected by the government structures from attacks by local people. The government should take an inclusive approach, allowing locals and migrants to be equal trading partners so that issues of social justice can be addressed (Magocha 2014).

The Entrepreneurial Function of the African Academy of Languages (ACALAN)

On 19 December 2000, the then president of the Republic of Mali, His Excellency Alpha Oumar Konaré, established the Mission for the African Academy of Languages (MACALAN) with Presidential Decree No. 00-630/PRM.

The decree gave birth to the African Academy of Languages (ACALAN) in January 2006, when its statutes were adopted by the Sixth Ordinary Session of the Assembly of the Heads of State and Government of the Member States of the African Union (AU), as a specialised institution of the African Union (ACALAN n.d.). ACALAN is entrusted with the task of developing and promoting African languages so that they can be used in all domains of society in partnership with the languages inherited from colonisation: English, French, Portuguese and Spanish. The mission of ACALAN was well-formulated and appealing to the language planners only if it could be implemented as such. The mission was summarised as follows (ACALAN n.d.):

- * To encourage the formulation and establishment of vigorous and articulated language policies and the sharing of experiences in policymaking and implementation in the Member States of the African Union, as a means of using African languages in a wider range of domains without abandoning the use of colonial languages and,

- * To identify vehicular cross-border languages and establish commissions to develop and promote them, on the basis that African languages will serve to forge the linguistic and cultural unity of Africa to maximise resources and minimise costs.

In keeping with the above mission statements, ACALAN set out to pursue, inter alia, the following key objectives: To establish its Vehicular Cross-border Language Commissions (VCLC), and to technically assist member states of the African Union in the formulation and implementation of national language policies (ACALAN n.d.). What is lacking from the ACALAN initiative is a clear implementation plan to speak to the stated objectives.

The consequences of implementing language policies of African states vis-à-vis education and communication always leave much to be desired. Rammala (2002) refers to Bokamba and Tlou (1977) who state that language policies of African states are a continuation of colonial policies. They are almost always political decisions. “Decisions in language use in a particular society are almost invariably subordinate to, or a reflection of, underlying social and/or political values and goals” (Rammala 2002, 74). The ACALAN stance on language to a larger or lesser degree displays the same weaknesses as those listed by Bamgbose (1991, 11) as typical of the language policies in African countries: avoidance, vagueness, arbitrariness, fluctuation and declaration without implementation.

There is no clarity on implementation procedures. Who should do what, when and how? Lack of specificity, according to Bamgbose (1991, 117), “effectively gives governments ‘an alibi for non-implementation. It is not enough for AU to only identify language and/or language-related problems. Policies are not merely simple sets of events.” They are also not a collection of authoritative statements indicating future directions (Webb 1994). There is a need for the AU to therefore construct an implementation plan indicating steps to be taken to improve and use the cross-border languages to simplify communication in Africa across all social functions for which language can be used. The AU position on African languages, just like other language policies on the continent, addresses one leg of a language planning process: status planning. Allocation of statuses to languages is the only task in language planning that can be performed by politicians through a simple declaration. African politicians always allocate one status to languages, which is “official.” Yet there are other statuses that can be allocated to languages.

The South African Language Policy Framework (NLPF) of 2003

The creation of new diasporic language and cultural communities in South Africa is a necessary process, yet material conditions in South Africa to venture into this process may be negatively affected by the National Language Policy Framework. The NLPF indicates the official languages of the country. Both the NLPF and the constitutional language stipulations are silent about foreign languages. A balanced national language policy framework should spell out which foreign languages will be catered for in the country and to what extent they will be used. The NLPF should have taken into consideration the fact that Africa is a continent with numerous languages and therefore there should be a system of managing the multilingual population we house in the country. The language policy should also make pronouncements of which languages may be used for both inter- and intra-communication with other states in Africa. The emphasis of the NLPF on the use of 11 official languages appears as an internal mechanism that privileges the speakers of such official languages or the hidden intention to pursue the colonial legacy of using English—which is not in line with the multilingual and multicultural nature of the country and the continent.

Like all other policies, a language policy must explicitly state the goals it wishes to achieve; it must be directed at solving the problems that exist in the area; it must state the tasks to be performed and it must be directive enough. According to Human (1998), as stated by Webb (2000), a policy is a mission statement with “a detailed list of tasks to be performed in order to realise the vision the political leaders have for the country as a whole” (Webb 2000, 80).

A language policy must indicate explicitly how it wishes to achieve the specific language ideals that the government has set for the country. According to Rammala (2002, 52), “language policies should not be directed at the promotion of languages for and unto themselves. They should instead be developed or promoted with the purpose of serving the interests of the people of the area.” The policy should be based on a needs analysis of the concerned communities, for example, educational development, economic growth and democratisation. Language planning must not be based on the view that multilingualism is a problem. Instead, it should be a resource and linguistic diversity should be viewed as wealth. This fact should be a point of departure in all language policy developments. Language should be seen as a resource as it can be used by both government and society to achieve various goals to the benefit of the users. Language promotion can better be achieved if languages acquire economic and educational value, and this usually depends on the economic and educational prosperity of the communities who use these languages.

All people in South Africa have constitutionally guaranteed language rights. To what extent are these rights observed by the various state departments and officials? Reitzes and Crawhall (1997) investigated this question by focusing on the rights and treatment of foreigners in South Africa, particularly foreigners from other African countries. Their report was commissioned by the Southern African Migration Programme (SAMP) as part of a broader programme to understand the reception and treatment of non-South Africans in the new South Africa. Their aim was to encourage government departments and non-government organisations (NGOs) to continue to work towards policies that guarantee the multilingualism enshrined in the Constitution, and which should enable marginalised black constituencies to be recognised and heard. This is a difficult issue because many disadvantaged and insecure South Africans feel differently about it. Some see immigrants as foreigners and become xenophobic; some see them as fellow human beings who must be accommodated in all countries where human rights are respected and must be accommodated in the Constitution. Importantly, the report shows that a constitution should not be “silent” about immigrants (Reitzes and Crawhall 1997).

Two assumptions informed the report. It was assumed that the interests of structures such as the Pan South African Language Board (PanSALB) as well as NGOs are distinct from departments within government and state structures. These bodies are expected to actively defend the Constitution and advance a progressive and inclusive approach to language policy that benefits everyone. “In a country where language has been used to divide and undermine certain political, social, economic and cultural interests, it would

seem necessary for language policy to become central in the elaboration of democracy and human rights” (Reitzes and Crawhall 1997, 2).

Second, the researchers assumed that it is in the long-term interest of the new political order in this country to use sensible language planning to maintain peace (by promoting tolerance of diversity) and prosperity (by using linguistic resources effectively). It should be possible for non-governmental interests to forge a consensus with government on the use of language policy to promote and sustain democracy (through promoting diverse voices, in an inclusive and participatory political system).

Language and the Power of Enterprise

It becomes important to include in this section issues concerning language planning as linked to the pursuit and maintenance of power. Like language planning, politics refers both to an activity and to a field of study. The two most prominent themes of politics are decision-making and power. Power is seen by Cooper (1989, 86) as “the ability to influence the behaviour of others. Since language planning attempts to effect social change, the categories employed by political science are relevant to students of language planning.”

These are also the views of Fishman, Ferguson and Das Gupta (1969) and Weinstein (1996). The view that politics, as an organised activity, determines who gets what, when, and how can serve as a useful framework in the study of language planning. We need to know who benefits from language planning in every country, whether it is the elites or the masses. In most cases, language planning is “employed to maintain or strengthen elite power, the power of the influential, the power of those who get the most of what there is to get, or the power of counter-elites” (Rammala 2002, 57). This approach creates problems instead of solving them. The apartheid language policies were aimed at strengthening the power of the elite and it created problems for most South African citizens, especially the Bantu language-speaking people. Cooper (1989, 88) argues that political and economic elites or counter-elites benefit most of the time from language planning.

It is fitting to discuss the means whereby elites maintain their power. This is achieved through authority, force, violence and bribery. Language, of course, can be manipulated to help create the perception of a common destiny. Counter-elites create or use symbols available to them to mobilise mass movement and to develop national self-consciousness. When a language serves as a symbol of the glorious past, the elites or counter-elites can use it “to maintain or acquire legitimacy in the name of authenticity and tradition” (Cooper 1989, 87). As Hudson sums it up, “nothing is valued in politics unless it is believed to be useful as a means of keeping a stronger group in power or of embarrassing or defeating one’s opponents” (Hudson cited in Cooper 1989, 87).

The political factors of a language have to do with the status and the character of a language and the (dis)similarities between languages. The status of a language refers to

the degree to which it has been developed and its literary tradition. Most African languages were ignored because of their lower degree of modernised development, especially where fully developed colonial languages were in use. But if the government wanted to use these African languages, they could have planned to develop them and allocate them new social functions. All languages can be deliberately developed to serve specific functions. Similarities and dissimilarities also count. “Khiswahili was preferred in Tanzania partly because as an African language it was known better than any foreign language and shared aspects with local languages and it would, therefore, be easier to learn in Khiswahili than in a foreign language” (Rammala 2002, 57).

Attitudes of people towards a language or speakers of that language are considered an important socio-psychological factor. Attitudes are related to the social distribution of languages in a particular speech community and the social meaning attached to various languages. In South Africa, for example, many languages are identified with ethnic groups. Even though there is nothing inherently negative about such identification, other ethnic groups may have a negative attitude towards certain languages. If a group clearly stigmatises a particular language for any reason, it is not advisable to prescribe it for them to use for any social function.

Entrepreneurial Characteristics of Diasporic Language and Cultural Communities

Migrations are triggered by push and pull factors. The push factors include negative situations within the country of departure and pull factors refer to the positive factors that attract the migrant to the destination country. Push factors are experienced, but pull factors are mostly based on perceptions of the so-called greener pastures of the other side. Migration is the catalyst for resource distribution across the world. Makina (2009) supports this by arguing that free trade economics treats labour, goods and capital as factors of production that should be allowed to move freely to maximise welfare gains on both personal and global levels. International borders and constraints on migration tend to be treated as market failures. Migration refers to the movement of both resources and people (human capital resources), promoting the processes of globalisation and the formation of diasporic language and cultural communities. The following key features are linked to diasporic language and cultural communities:

1. A shrinking world
2. Capitalism
3. Intensified communication
4. Increased technology (Internet business)
5. Outsourcing
6. Culture
7. Integration of economies
8. Terrorism
9. Growth
10. Changes in brands

11. Altered environments
12. Exploitation
13. Equality/inequality

Diasporic language and cultural communities should be encouraged to reduce criminal acts. This would facilitate the integration of technologies through outsourcing activities. The findings of this study, which was conducted in job-seeking hotspots in central Pretoria in January 2019, reveal that the moment trust is built harmonious life can go ahead. About 70% of the contributors to this research said they are worried about getting involved with some Nigerians in life and the reasons they gave reflected a lack of trust. The reasons given show that this community is associated with swindling, cunning and drug trafficking. Importantly, this is a perception contributors derived from newspapers and they do not have tangible evidence to this effect. Twenty percent (20%) said Zimbabweans are loyal in a way that would facilitate oppression and unfair labour practices. They argued that although they are highly skilled, Zimbabweans sometimes get involved in very dehumanising and underpaying jobs. Above all, they said this culture threatens the labour market policies of South Africa. Another group argued that Zimbabwean ladies are often involved in prostitution. One respondent supported this assertion by quoting the number of Zimbabwean ladies to be found in brothels in Church Street and Leyds Street in Pretoria.

Diasporic language and cultural communities promote the growth of speech economies, that is, language and cultural wealth, in both the host country and the immigrant's country. This stimulates growth, and competition is triggered between formal and non-formal communities.

Migration has both positive and negative effects on the language and cultural systems of the host country and the immigrant's home country. On the positive side, migration causes development and the upgrading of scarce specialised skills. On the negative side, the effects of migration include capitalism and colonisation of the host country by foreign language and cultural domains. Above all, if migration is not properly directed it may result in exploitation and terrorism and it may jeopardise the language and cultural environment of the host country.

Entrepreneurial Challenges of Diasporic Language and Cultural Communities

There are so many entrepreneurial challenges encountered in diasporic language and cultural communities. Most of these relate to social problems and how the languages and cultures of migrants can attain the legal standing of other languages and support in a foreign land. The challenges are identified and explained in the sections to follow.

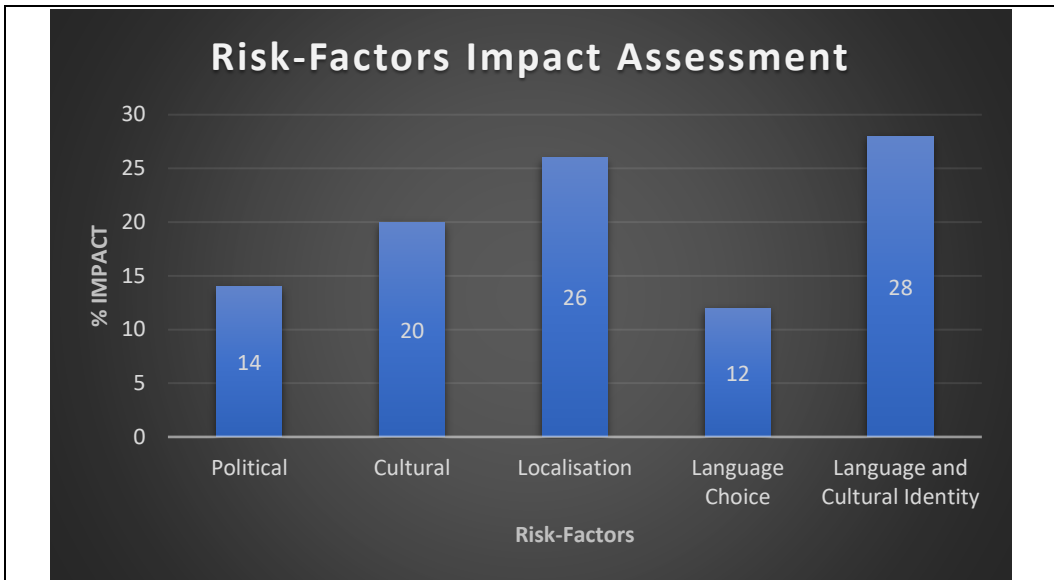


Figure 2: Factors challenging diasporic language and cultural communities

Political Risks

Figure 2 reflects that 14% of the respondents said that political risks challenge diasporic language and cultural communities. Brewer (1985, 3) defines “political risk as uncertainty about the political environment of business and its effects on individual firms.” Diasporic linguistic and cultural communities are always worried about the political relations between their country and the host country as well as the world over. The political changes in Zimbabwe that happened in February 2009, where there was a paradigm shift in the fiscal policies and overhauling of currency from the Zimbabwean dollar to the American dollar or South African rand and Botswana pula, greatly affected the diasporic language and cultural communities in the country. During the xenophobic attacks in South Africa in May 2008, the diasporic language and cultural communities were under the spotlight and a lot of money, products and opportunities were lost. The policy changes affected South Africa’s and Zimbabwe’s economies. This threatens future business, social and political relations. Most migrants were contemplating whether to stay or relocate from South Africa.

Cultural

Moran, Harris and Moran (2007, 10) point out that culture is often considered the driving force behind human behaviour. Culture is a complex system of interrelated parts that must be understood holistically. In the study conducted, culture as a risk factor caused 20% of the challenges experienced by migrant communities, as shown in Figure 2. Managing cultural differences in the diasporic business communities is a challenge; influencing people from a certain culture to accept you and your business is a process. According to Verma (1997), this process depends on one’s source of power, which

could be legitimate (based on citizenship), or based on persuasion, networking, information, expertise or positive references. One must deal with ethnocentric attitudes (the belief that the culture of one's own group is superior to that of other groups). This requires training, education and strong interactions as well as a positive business approach. Cronje et al. (2004, 29) refer to cultural groups influencing purchasing and consumption patterns. This is a challenge to business, especially foreign-owned small businesses. Some cultures have a tendency not to respect such businesses. For diasporic language and cultural communities to succeed, schools, churches, civic organisations and other institutions must socialise people. Business operators must consider the subcultures, which are based on nationality, religion, race, and geographical areas. Subcultures can also develop in relation to age, language, interests, occupation and social stratification.

It is noted that South African society is a multicultural and multilingual society. Although the white citizens of South Africa are not numerically dominant, their norms, values and symbols exert great influence on economic activities.

Localisation

As shown in Figure 2, 26% of respondents stated that localisation needs to be dealt with if diasporic communities are to live peacefully. Localisation reverses the trend of success in diasporic language and cultural communities by focusing on the local language and culture. Depending on the context, the so-called "local" may refer to part of the country, the country as a whole or even regional groupings of countries. This article focuses on the full context of the "local." At the centre of localisation is a rejection of the environmentally and socially damaging parts of the diasporic language and cultural communities. In Zimbabwe in the 1990s they reshuffled broadcasting programmes of the then Zimbabwe Broadcasting Corporation (ZBC) and advocated for 90% local content and 10% foreign content. This was due to the influence of localisation. This policy, however, affected business in several ways. People who believe in localisation have the perception that long-distance trade should supply only what cannot be produced within the local economy (for example within South Africa or Zimbabwe).

The proponents of this thinking believe that localising policies will increase control of the economy by individual communities and countries and reduce poverty and inequality, improve living standards and social infrastructure, and provide environmental protection. In the Afrophobic attacks that took place in South Africa in 2008, people destroyed businesses controlled by the diasporas, arguing that the businesses were creating inequalities, and that the diasporas were taking their jobs and their women. This is very destructive as it thwarts the importation of ideas, efforts and skills among Africans. No country is an island. No country is self-reliant for sustainability. Countries in the Southern African bloc should interact and reduce localisation at community, country, and regional levels. However, localisation can be

positive at a continental level. Yet perhaps for control purposes and diversity there must be globalisation.

Localisation is involved in controlling economic dumping, but that should not be a barrier to diasporic business activities. However, diasporic communities should be encouraged to manufacture their products in the host country so that they generate employment. Manufacturing products in the host country would also facilitate the dissemination of skills to several people across the world.

Often it is as a result of localisation that people tend to despise goods or services provided by particular countries. In some parts of Africa, goods from China are considered second class and are nicknamed or “code named” *zhing zhongs* (fake and of cheap quality meant to rob Africa) or *Fong Kong*, to name just a few. These terms have a negative impact on consumers’ attitudes, which makes products hard to sell. Usually this is created by existing industries in a bid to foster barriers to entry against the new entrants. In Zimbabwe, secondhand clothing which was supplied in bulk for resale was called *mazitye* (a derogatory name meaning close to nothing). The secondhand clothing was sold cheaply to the extent that they were substituting newly designed clothing based on the price competition. Looking at Porter’s (1980) (Figure 3) work on national competitive advantage, this process seems to have been influenced by the following:

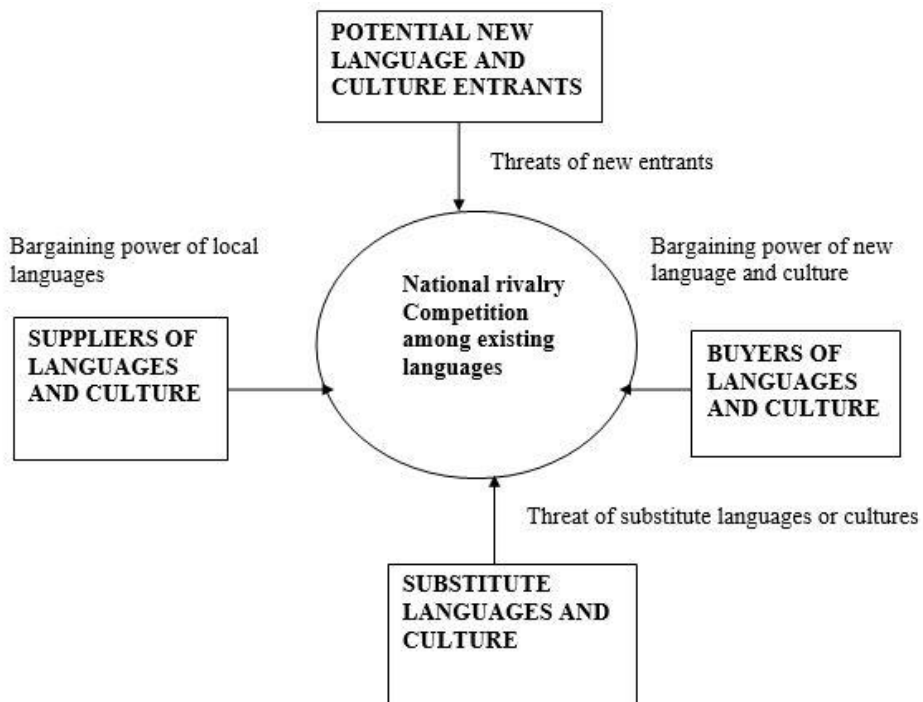


Figure 3: Derived from Porter’s model of competitive strategies (Porter 1980)

The five forces of Porter's model include the following. First, there is supplier power, which is an assessment of how easy it is for suppliers to drive up prices. This is influenced by the number of suppliers of each essential input, the uniqueness of their product or service, the relative size and strength of the supplier, and the cost of switching from one supplier to another. Then there is buyer power, which is an assessment of how easy it is for buyers to drive prices down. This is influenced by the number of buyers in the market, the importance of each individual buyer to the organisation, and the cost to the buyer of switching from one supplier to another (Zhuo 2017). If a business has only a few powerful buyers, they are often able to dictate terms. Competitive rivalry also plays a role. The main factor here is the number and capability of competitors in the market. Many competitors offering undifferentiated products and services of a language or culture will reduce the attractiveness of the market. Then there is the threat of substitution: where close substitute products exist in a market, it increases the likelihood of customers switching to alternatives in response to price increases. This reduces both the power of suppliers and the attractiveness of the market. Last, there is the threat of new entry. Profitable markets attract new entrants, which erodes profitability. Unless incumbents have strong and durable barriers to entry, for example, patents, economies of scale, capital requirements or government policies, then profitability will decline to a competitive rate (Thomas 2019). Arguably, regulation, taxation and trade policies make government a sixth force for many industries.

Entrepreneurial Benefits of Porter's Five Forces Analysis

Porter (2008) asserts that the five forces analysis helps organisations to understand the factors affecting profitability in a specific industry, and can help to inform decisions relating to whether to enter a specific industry and whether to increase capacity in a specific industry. Furthermore, it is important to develop competitive strategies for an organisation to strategically respond to competition and constantly monitor direct and indirect competitors or potential competitors to avoid ambush marketing from unknown and unexpected market entrants and substitute products that can threaten your position and share in the competitive market.

New entrants can be in the form of the diasporic language and culture communities that compete with the existing local languages and cultures. This would lead to the strong bargaining powers of language speakers and the centralised control of cultures would be replaced by national language policy mechanisms.

Language and Cultural Identity

The issue of language is a challenge to diasporic business communities. Language is a medium of communication. Communication is important for all business transactions. In Southern Africa, societies are multilingual, so multilingualism must be accepted among the diasporas in business to facilitate the smooth flow of business systems. Language should not be used to localise, segregate, ethnicise or hinder competition. Competition is very important; it controls the business world, and whether small or

large, the corporate world needs some checks and balances. Ethnicity, segregation and localisation lead to stereotypic behaviour towards other people, which in turn has effects on economic development. Twelve percent (12%) of the respondents agreed that they incur challenges when it comes to language and the isogloss, that is, where to use different local languages and foreign languages, cultures or dialects. This geographically distinguishes certain linguistic features, such as the pronunciation of a vowel, the meaning of a word, or the use of some syntactic feature from community A to community B.

This has a significant impact, with 28% of the respondents agreeing that language and cultural identity pose a major challenge, as illustrated in Figure 2 above. Identity is found within everyone, but is collectively known as the term “sense of community.” New urbanism is a social doctrine which posits that the built environment can create a “sense of community” (Talen 1999, 1362). Talen (1999, 1369) argues that the term “sense of community” is often misunderstood and it is therefore necessary to clarify from the beginning what is meant by it. A sense of community includes the notion of membership, need fulfillment, shared emotional connection and loyalty and is believed to be vital to human functioning (Talen 1999, 1365–366). This is one of the main challenges of diasporic language and cultural communities in South Africa. A diasporic language and cultural community can be defined as a social group or population of people from another place or country that inhabit a certain area with a shared connection. For example, the community of Marabastad currently consists of people who commute to the area to buy, sell, or worship. Where once there was a thriving multi-racial, multi-religious community living together, one now finds a commercial district dominated by taxis and a community that is displaced across Pretoria and whose only attachment to Marabastad is that it is a place of income. In such communities, for example in cities where urbanisation has happened, people lose their language, culture and personal identity to a large extent. Yet in such communities there are usually developments in lifestyle and music, for example *marabi* culture, which was composed of the marabi style of music that combines the Afrikaans and Coloured traditions of the Cape, local African rhythms and Black American jazz. Marabi music was often played in shebeens and accompanied by dancing. Marabi also implied a certain lifestyle. As Iliffe explains, “‘Marabi love’ was illicit; a ‘marabi girl’ wanted a good time. But marabi meant more. It meant youth and modernity. It meant freedom of the town. It meant freedom of towns not yet in the grip of the state. It meant hope and ambition not yet crushed” (Iliffe 1987, 128). The marabi dance parties became centres of community life and gave the African working classes a new sense of identity. Music was fundamental to the new culture of the urban areas and created the vivacity and energy of shebeens. Once people are challenged in terms of identity, they also lose a sense of their existence.

Implications of Language and Cultural Communities for Enterprise and Business Trends

Dugmore et al. (2007, 286–87) say that the ability of people to move between countries is a clear way of judging how integrated and globalised the world has really become. People have improved transport modes. Daily, millions of people drive and or fly across countries for business purposes.

Language and cultural dynamics can be both an asset and or a liability to both countries, that is, the country of departure and the host country. Most people who move between countries are forced to by wars, famine, natural disasters, political repression and economic need. Forced migrants include refugees and asylum seekers seeking protection from political victimisation or economic degradation (job seekers). Highly qualified job seekers become assets for the host country, but the country of departure bleeds economically because of losses through brain drain. The grossly affected asylum seekers who are poor and unskilled become a liability to the host country. In some cases, such categories of language and cultural communities become involved in drug dealing and many criminal acts.

These language and cultural communities are globally triggered by push factors. At the end of the 1950s there were approximately two million refugees globally. This was estimated by the United Nations High Commission for Refugees (UNHCR) in 2005. Forecasts were expecting the number to increase to 21 million refugees and asylum seekers in the world in later years. Since 1994 South Africa has become a host for African refugees and asylum seekers. This hosting position has affected South African business trends positively and negatively. One of the positive aspects is that it attained a diversified workforce at a giveaway price for the construction of the World Cup 2010 stadiums. Gaps in skilled manpower were closed without South Africa paying for relocation expenses, which other countries pay when they hire labour from other countries. People in business in South Africa are considering these language and cultural communities a blessing in disguise. However, as a result of migration some areas become overpopulated and pressure is exerted on infrastructure, health and sanitation, resulting in the development of shanty towns and residence areas such as Diepsloot (which means a deep ditch in Afrikaans), a location in Johannesburg, Gauteng in South Africa. It is in the newly formed Region A of the City of Johannesburg Metropolitan Municipality. These areas are overcrowded to the extent that water pipes and sewerage pipes are no longer able to sustain the load. There are also no proper houses, and consequently the people's quality of life is compromised.

Despite these negative aspects, business was brought into South Africa. If one wants to demonstrate the improvement of business in South Africa through increased consumption of South African products one should examine supply and demand statistics. The demand is sometimes higher than the supply. There has been an increase

in sales at all border towns of South Africa such as Musina and Nelspruit, to mention a few that were observed.

People are migrating daily to and from South Africa for shopping. According to the *Zimbabwean* newspaper (2010, 14), South African brands that are on the verge of falling out from the market priorities of the South African consumers have woken up to Zimbabwean consumption and buying power, on both sides of the border. The South African brand owners are realising the market potential of Zimbabweans living and working in South Africa, as well as those who are moving from home. It was confirmed by a South African economist that Zimbabwean shoppers are pumping billions of rands into the South African economy through cross-border trading and shopping expeditions, financed by an estimated R30 billion remitted annually by Zimbabweans living in the diaspora in countries such as the United Kingdom, the United States of America, Canada and in the Eastern parts of the world (Magocha 2014). These opportunities give South Africa a chance to share the spoils of the Zimbabwean diaspora by indirectly extending its market share into Zimbabwe. Cross-border trading is a product of migration and is here to stay. The research findings establish that 60% of the export managers of major Limpopo companies accepted that the trend of their business has changed in the past 10 years. One respondent from a company in Limpopo said that their company mainly delivers 35 tons of purchased goods across the Zimbabwean border daily. He went on to say they are providing wholesale business to most of the Zimbabwean companies and those small companies owned by Somalis, Indians and Mozambicans around Limpopo. This clearly reflects that South Africa is getting bulk business from Zimbabwean importers who supply local shops with scarce products. This kind of business boosts the South African economy. Consequently, the South African government must revise policies to facilitate such kinds of business trends.

A clothing dealer said after an interview that the business with migrants is lucrative and some of the traders place their orders in advance via e-mail. They are using this facility to speed up the pace of doing business. In fact, the concept of cross-border trading is the fastest business investment that yields a steady profit. Under such circumstances companies in South Africa need to respond by improving their quality management to guarantee that products market themselves abroad. They ought to improve their inventory management systems. Just-in-time inventory management approaches must become prevalent in most companies in South Africa to avoid shortages, costs of delay and holding costs as well as storage costs. The economic order quantities must be accurately forecasted. Forecasts must be made in such a way that there will not be a struggle between the local customers and foreign customers. Foreign markets prefer bulk, for example 20 litres of cooking oil, but locals prefer smaller quantities such as 750ml; foreign markets prefer a larger scale, for example packaged boxes with 25 bars of soap, but local markets prefer small quantities, so packaging and branding should be multi-dimensional.

Diasporic language and cultural communities inform some companies from South Africa to emigrate to countries such as Dubai, Australia, the United Kingdom and the United States of America, giving them an absolute advantage to capitalise their sales to the foreign markets. By so doing they would be expanding their business and market horizons. They import technology and further export that technology to other African states and to other countries outside Africa. In its capacity as a unique country in Southern Africa, South Africa assumes an intermediary role in terms of social, economic and political development. Owing to this status every South African citizen must optimistically participate to benefit from this leaking opportunity. However, some do not have access due to the problem of legitimacy; none have direct ownership of resources in South Africa. The Southern African Development Community (SADC) is overburdening South Africa when it comes to the issue of immigration. Member states wish to retain primary responsibility for the elaboration and implementation of their own (legal) migration policy (von Benda-Beckmann, von Benda-Beckmann, and Eckert 2009). In fact, South African businesses need to be empowered by legitimacy and the desirability of their legislative process at the SADC level.

The sharing of events fosters an emotional connection that leads to the creation of a spiritual bond between people (Chang and Huang 2005, 268; Talen 1999, 1370). Open spaces play a role in enhancing a sense of community since they are where these events and interactions occur. According to Burgess (1988, 471), public open spaces have the potential to enhance urban life through offering a variety of opportunities and physical settings as well as providing a platform for social interaction and cultural diversity. It is these spaces that provide opportunities for gathering and sharing information and connection, and they need to be positive and well-defined to foster a community spirit.

Conclusion

From the above discussion it can be noted that diasporic language and cultural communities may form small or big communities, but they must not be taken for granted. They have the potential to harm or improve the economy. The major problem associated with diasporic language and cultural communities is the selling of illegal products and services. As Lu (2008) points out, they can play a role in global dirty industry migration. Under such circumstances, they must be assessed to determine their trade worthiness before they are given the mandate to operate at a larger scale. Instead of challenging them based on an uncompetitive scepticism they must be supported. African states must understand that Rome was not built in a day; it took ages and encompassed many processes. Africa must stop undermining her potential. In fact, it must be known that diasporic language, cultural and business communities are now found across the world and pose new challenges to the existing infrastructure and service delivery plans. Fragments of this once lively multicultural community in Pretoria remain and, ironically, it is because of neglect that this historical node has escaped large-scale change and development. The ring road that consists of Boom Street and Bloed Street in the north, D.F. Malan Drive in the west, Skinner Street in the south

and Nelson Mandela Drive in the east constitutes a harbour where the urban fabric of the area between Boom Street and Bloed Street in Gauteng has been preserved. Both public and private commuters travelling local and inter routes into the city expect to park or be dropped off close to their destination and some start conversing in their local languages and behaving in culturally distinct ways. In the bordered areas stands are small, resulting in streets that bisect at comfortable walking distances, making Marabastad a pedestrian friendly neighbourhood. The commercial activity is magnetic, attracting people from India, Pakistan, Ethiopia, Swaziland, Mozambique, Zimbabwe, Namibia, and Lesotho, among others. This kind of situation exacerbates the dynamics of migration and the making of new diasporic language and cultural communities in South Africa.

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