

Original Article

Brazilian Afro-Entrepreneurship through the Ubuntu Philosophy: Two Success Stories

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Abstract: *The article takes a look at Black entrepreneurship in Brazil through the lens of Ubuntu's philosophy of solidarity and mutual aid. Confronted by invisible barriers and racial prejudice, Black people tend to seek ascendancy through social enterprise into entrepreneurship and public tenders. Many of the Afro-entrepreneurs were driven into entrepreneurship due to circumstantial reasons and usually started their business ventures without proper planning. One of the most important means of working through this challenge is through the Ubuntu philosophy. This will foster the building of support networks to strengthen Afro-centered businesses. Notable examples of this approach include institutes such as Feira Preta Institute and Blackrocks Startup, which impart training, visibility, and support to Black entrepreneurs. Fostering an inclusive production chain and promoting Afro-Brazilian Culture. The Feira Preta Institute gives voice to Black culture and empowers business opportunities within the same events that allow for the commercialization of products and services that Black people create. On the other hand, BlackRocks is a company specializing in the acceleration of startups focused on technology, innovation, and social impact. These will include bibliographical surveys, analysis of data from sources such as IBGE and SEBRAE, studies on the social history of Black People in Brazil, studies on African philosophy, and studies on racism. The results underscore the real relevance of the associations and the Ubuntu Philosophy in the construction of Black Entrepreneurs' Networks, to which this process contributes to improving the economic and cultural dimensions of the Afro-Brazilian Community. The paper contributes to how Ubuntu philosophy is turned into an effective tool in the building of an individual Black entrepreneurship legacy in Brazil. It puts up a very strong case regarding how support networks and associations can compensate for the structural and social barriers to these entrepreneurs' success.*

Keywords: *Afro-entrepreneurship, Micro-entrepreneurs, Ubuntu philosophy, Support networks, Blackrocks Startup.*

I. INTRODUCTION

In the past decade, there has been relevant economic growth for the less privileged classes in Brazil. The Gross Domestic Product (GDP) grew 7.5% in 2012, according to the data given by IBGE. This was the peak year that inaugurated a new Class C was inaugurated; this started consuming more products and began demanding quality, stepping up market competition and increasing standards of quality and efficiency. However, this economic scenario changed drastically in 2014, when the country plunged into a deep recession, thus reducing the purchasing power of its people and causing the new Class C to reduce expenses.

The consumption habits of this new stratum of consumers had already adapted to a better standard of quality, and turning back to previously inferior goods would have been hard. As such, most of the people started looking for other means to improve their economic situation. During this time of crisis, according to the IBGE, in the PNAD 2016, it is estimated that around 10 million people did not have jobs—up 38.1 percent from the year before. Simultaneously, the number of self-employed workers rose to 21.8 million in 2015, with about 19.8% registered with CNPJ and operating legally. This surge indicates that unemployed Brazilians increasingly turned to entrepreneurship as a means to support themselves and their families.

According to Maximiano (2011), an entrepreneur is someone who takes the risk of starting a business. In today's globalized and competitive market, small entrepreneurs often struggle to compete with major brands. However, unmet needs and specific market demands have driven new entrepreneurs to innovate and offer products with distinctive identities tailored to previously underserved groups.

With the rise of Class C, consumers formerly from Classes D and E not only embraced higher quality but also sought products that resonated with their personal identities. The Afro-descendant consumer segment became particularly notable for its demand for cultural representation in both products and services. As the economy improved, Black consumers began to seek



cosmetics that matched their skin tones and addressed their unique skin needs—a market niche largely ignored by major companies until then. The economic recession and lack of representation provided an opportunity for these consumers to assert their identity and cultural needs.

The growth of small businesses targeting Afro-Brazilian consumers has led to the emergence of organizations, institutes, and companies that create networks to connect Black entrepreneurs with Black consumers. These organizations often embrace the Ubuntu principle, which embodies the concept of “I am because we are,” and work together to achieve economic success and positively impact the Afro-Brazilian community.

Ramose (1999) notes that Ubuntu encompasses principles of sharing, mutual concern, care, and solidarity. Organizations adhering to these principles frequently form networks to strengthen their collective impact and enhance their potential for success. The burgeoning network of Black entrepreneurship in Brazil is unveiling a promising market that had previously been marginalized and almost non-existent through isolated efforts. The heightened unity has been able to help Afro-centered businesses become more known, and the expansion has mostly taken place on social networks, which are easier and cheaper in terms of access.

This has escalated the trading regions from regional to global levels with the introduction of the internet, whereby one region or country can be reached at the same time with various traded goods and services. This revolution of digitization has not only increased access to networks of entrepreneurs grounded in Ubuntu philosophy; it has brought Afro-entrepreneurs closer to their desired audiences and customers and increased the pace of organizing mega events that shape and influence Black consumption and entrepreneurship.

Most Afro-entrepreneurs start businesses out of necessity and, hence, are usually at an infant stage of entrepreneurship. This places them at a point where reaching their target market is hard since they have small amounts of knowledge and preparation. In return, they long for specific channels that would aid in targeting customers directly while simultaneously giving training to discover more techniques for approaching consumers. In meeting this need, Black entrepreneurs come together to form networks that emphasize mutual support, empathy, and Ubuntu empowerment as a way to grow economically and boost their businesses.

Black entrepreneurship, often a necessity-driven phenomenon, is very instrumental to their social ascendance and helps the Afro-Brazilians to advance by means of entrepreneurship and public service. Again, Azevedo 1996 postulates that, due to the anonymous nature of written exams, it minimizes racial discrimination when it comes to civil service, which in effect facilitates social ascension for Blacks. More and more Blacks have been accepted into the bureaucracy at all levels of government in every state in Brazil, and very few of these newcomers to the civil service consider themselves victims of racial discrimination. One common response to such invisible social barriers nowadays is the formation of associations and collectives that provide counseling, mentoring, and distribution channels for Black entrepreneurs. In this context, this article aims to analyze Black Brazilian entrepreneurial practices through the lens of Ubuntu philosophy. The methodology employed includes bibliographical and documentary research of both virtual and printed sources, such as academic journals, blogs, and reputable publications. The bibliographical research focuses on relevant works to support the study’s theoretical framework. It also incorporates IBGE data for a macro analysis of entrepreneurship, economic power, unemployment, ethnic diversity, and market segmentation. Funded SEBRAE surveys are used to examine Brazilian entrepreneurship, business ethnic diversity, and the distribution of micro and small businesses. Additionally, the study draws on literature related to the social history of Black people in Brazil, African philosophy, racism, and Black entrepreneurship, as well as sources like magazines, Black entrepreneurs’ institutes, and verified news reports. The bibliographic survey was conducted through academic platforms, libraries, Google Scholar, Instituto Reafro, Instituto Ethos, and other reliable sources, supporting qualitative analyses of the gathered information.

II. ENTREPRENEURSHIP

An entrepreneur is a person who disrupts the existing economic order by introducing new products and services, creating novel organizational structures, and utilizing new materials (Gilbert, 2006). By innovating within a market or segment, the entrepreneur approaches services and products from a fresh perspective, thereby driving local economic activity and generating new expectations and demands.

In a study conducted by Dornelas (2015), eight distinct entrepreneurial profiles were identified, highlighting that there is no single stereotype of an entrepreneur and that entrepreneurship can take many forms. Santos (2005) defines the entrepreneur as the individual who initiates and sustains a profit-oriented business unit through the production and/or commercialization of economic goods and services. However, recent research has revealed that entrepreneurship is not solely driven by profit, as other factors can also motivate individuals to embark on entrepreneurial ventures.

Entrepreneurship can be practiced in various ways and settings, one of which is intra-entrepreneurship. According to Chér

(2008), a corporate entrepreneur, or intra-entrepreneur, operates with an entrepreneurial mindset within an organization despite not owning the business. This type of entrepreneur fosters innovation within the corporate environment, leveraging their individual skills and attributes even in the absence of their own business.

According to GEM (2017), a survey focused on entrepreneurs driven primarily by profit in Brazil estimated that in 2016, approximately 11,113,080 people were motivated by the necessity to undertake ventures, with 19.6% of these ventures in the early stages. This necessity-driven motivation often results in ventures lacking proper planning or professional guidance, making them ill-prepared for the competitive business landscape.

“Entrepreneurship has been recognized as fundamental to a country’s economic and social development, as it generates wealth, employment, and income” (GRECO, 2010, cited in REZENDE, 2012, p. 62). Encouraging entrepreneurship in Brazil is an ongoing effort, exemplified by measures such as the simplification of the tax system through *Simples Nacional* and the establishment of the Individual Microentrepreneur (MEI) category. These initiatives aim to formalize, regulate, and provide social benefits to Brazilian microentrepreneurs.

An entrepreneurial attitude involves choosing to undertake a life path based on rational conviction and personal desire rather than external imposition or recommendation (Gilbert, 2006). This attitude often arises when individuals recognize opportunities and are motivated to invest, a trend that has been increasing in Brazil. According to GEM (2017), necessity-driven entrepreneurship is frequently adopted as a means of family support when better employment options are unavailable. These ventures often start with limited planning and financial resources and tend to be more unstable, with learning occurring through trial and error in decision-making processes.

III. AFRO-ENTREPRENEURSHIP IN BRAZIL

From 2001 to 2011, enterprises run by Black individuals in Brazil increased by approximately 29%, according to PNAD (2012). However, 75% of these businesses are micro-enterprises, earning up to two minimum monthly salaries, while only 7% manage to earn more than five minimum salaries. This disparity is largely due to most Afro-entrepreneurs having only incomplete primary schooling, which leaves them theoretically unprepared for market fluctuations and prone to starting their ventures without adequate planning, often driven by necessity.

Necessity-driven entrepreneurship often arises as a means of family support in the face of unemployment. For Black individuals, unemployment has historically been influenced by racial characteristics. Ramos (2017) notes that in the 1970s, job advertisements required “good looks,” a term that implicitly excluded Black individuals. In this context, entrepreneurship and competitive exams become viable income sources for Black people. When they embark on business ventures, they typically aim to address consumer needs they personally experience and believe their communities also face.

Entrepreneurship involves strategically seizing opportunities, solving societal problems, and adding value. In Afro-entrepreneurship, the drive to meet social needs is often deeply ideological and tied to ethnic and cultural roots. This engagement generates significant societal discussions on issues like social inclusion, racism, and empowerment.

In the information age, the Brazilian Afro-entrepreneur makes strong use of the internet and social media as inexpensive means of communication. They allow for the location and targeting of potential consumers and customers, make possible fast consumer-company interactions, and create linkages with other companies in the Ubuntu network. They still face barriers of a social nature when it comes to distribution and service provision, such as problems of invisibility and building long-term partnerships.

According to 2013 PNAD data from SEBRAE, just 9% of entrepreneurs declared themselves Black, against 78% White. Since Blacks represent over half the population of Brazil, this low representation testifies to the social barriers that the community of African descent faces while entering self-managed entrepreneurship. This gap is responsible for the subsequent creation of a number of associations with the purpose of supporting and promoting Black entrepreneurship.

Brazil does require strengthening Afro-entrepreneurship in order to create public policies that encourage and protect this sector. On the other hand, it still has to deal with being the last country that ended slavery and how public policies can repair part of the historical injustices done against the African and Afro-Brazilian populations. Black people in Brazil still face historical imbalances resulting from colonization, with strong ethnic and cultural repression, which continually frustrates their entrepreneurial initiatives. This discrimination does not only impinge on their ability to prosper; it extends to the complexity of producing products that cater specifically to these different physical and cultural characteristics, which are far from the predominantly European standards.

More often than not, Afro-entrepreneurs have to fight against many more barriers created by social, preconceived biases that doubt their ability to be business owners. Added to the other bias factors, which burden their effort of establishment and

competitiveness in the market, it is also one to do with the access to credit for business investment.

IV. UBUNUTU PHILOSOPHY AND AFOENTREPRENEURSHIP

What goes by the generic name Ubuntu assumes several expressions among the diverse Bantu African peoples. According to the Secretariat for Public Policies of the Presidency of the Republic, “Ubuntu is a Xhosa expression, one of the many Bantu languages, that translates to ‘a view of the world’ which is a philosophical postulate that expresses the relationality intrinsic to humankind and makes one affirm that the human being alone can be human only if he is in community.”

Ramose (1999) further posits that Ubuntu is a state as against a system. Rooted in African traditions, the Ubuntu philosophy fosters a sense of family and shared experiences of joy, sorrow, and challenges. It emphasizes the importance of deep affection, empathy, and solidarity among individuals. This philosophy highlights that our humanity is interconnected, and true fulfillment and community strength come from nurturing compassionate relationships and supporting each other.

Ubuntu is often summarized by the phrase “I am because we are,” which is the most widely recognized expression of this philosophy. Underpinned by respect and solidarity, Ubuntu influences all aspects of life, including entrepreneurship and social interactions. It advocates for equality and mutual assistance, enabling everyone to achieve their goals.

In Ubuntu, the concept of community extends beyond just neighbors and friends to include nature and all living beings, past, present, and future. The ideology emphasizes collective benefit by learning from past experiences to create a constructive present and a lasting legacy for future generations. Ubuntu promotes both individual and collective responsibility, asserting that each person’s humanity depends on the humanity of others and their relationship with nature (SEPIR, 2016).

For Black entrepreneurship in Brazil, building a network that supports its participants is crucial, as entrepreneurs often face social exclusion and struggle to reach their target audiences. The Ubuntu philosophy, with its respect for diversity, individuality, and the unique attributes of others, can be applied in various communities and organizational structures. In Afro-entrepreneurship, Ubuntu becomes even more valuable by uniting diverse individuals who share common challenges, allowing them to learn from one another and collaboratively pursue opportunities and partnerships.

Businesses guided by Ubuntu principles often aim to effect societal change beyond merely generating jobs and revenue. They connect companies and consumers through various distribution channels, providing Afro-entrepreneurs with opportunities to position their products and services effectively.

Noguera (2012) supports the view that Ubuntu encourages living in a more supportive manner, valuing both past experiences and future generations, and sharing life collectively. Barbosa (2012) adds that Ubuntu implies a positive endeavor where one’s full potential is realized by ensuring that everyone else can also achieve their full potential. Integrating this philosophy into entrepreneurship enhances social enterprises, making them better equipped to navigate the current capitalist and competitive environment. The philosophy of Ubuntu continually evolves, adapting through diverse expressions of existence and resilience.

V. BLACK FAIR INSTITUTE

The Feira Preta Institute is a space that has been strengthening and celebrating Black culture in Brazil for the past 16 years. It serves as the bringing together of entrepreneurs transforming the Black identity and culture into products, services, and creative solutions. Activities range all over Brazil, with a strong presence in São Paulo, Rio de Janeiro, Maranhão, and the Federal District. It is characterized mainly by the annual Feira Preta event since 2002. The event brings together black creators from quite diversified sectors: art, fashion, cosmetics, gastronomy, audio-visual, and communications.

As noted, Montenegro argues that Feira Preta has already marked the consumption specialization in Afro, with coverage of several kinds of domains. In some years, it has consolidated its brand, moving it to almost R\$ 700,000 per annum. The event “Feira Preta” was created with the aim of promoting the Afro-Brazilian Culture and giving support to the professionals that are Blacks, which gives more visibility to cultural and entrepreneurial initiatives in big urban centers. Each edition hosts more than 100 exhibitors, who gain in terms of visibility, training, and by getting their business ventures known to partners or investors. Throughout its historicity, Feira Preta has been changing uninterruptedly to work on at least two fronts: having an inclusive chain of production with the commercialization of products and services created by and for Blacks and having Afro-Brazilian cultural promotion through artistic expressions, social interaction, and recognition.

The Feira Preta was inaugurated in 2002, and it was a consequence of the poor visibility and success that Black entrepreneurs had been earning in the cultural market, especially when considering Afro-Brazilian music and products. From being just an exchange bazaar in the very first year, the event evolved into a great platform for boosting business and creating a network of entrepreneurs aimed at Black culture in 2002. In 2003, Feira Preta borrowed from the North American “Black Money” movement, concentrating the economic circulation between Black consumers and entrepreneurs in Benedito Calixto Square. The

event had to face some resistance the following year and was transferred to the parking lot of the Legislative Assembly due to unjustifiable protests. The third edition in 2004 found both weather and organizational problems, which lowered the turnout despite the 14,000 participants. Subsequently, the financial burden became so strong that one of the main collaborators abandoned the project with the founder, Adriana Barbosa.

Still, without a permanent space and financial sponsorship in 2005, Feira Preta was set up at the Academia Brasileira de Circo. With infrastructure being pretty precarious, the event had to struggle hard while setting up the place. The initiative had fundamental sponsoring and mentoring through the Artemísia Program in times of financial lack, which served to strengthen its structure and professionalize its operations.

During this period, Feira Preta grew into the Immigrants Exhibition Centre, doubling its size and becoming even further solidified as a symbol of Afro-Brazilian culture. The next decade would not be smooth, though; new challenges and successes were awaiting Casa da Preta—the coworking space for Black empowerment projects—and other Brazilian capitals, which were already targets for expansion. Today, Feira Preta continues to grow and come out top as an event that, other than diffusing Black culture, supports Afro-entrepreneurial ventures from all over Brazil. Its success only goes on to prove how important this moment is in economic and cultural inclusion.

VI. BLACKROCKS STARTUP

Blackrocks Startup is a platform that is first and foremost inspiring partners through its mentorship and training, unveiling a much clearer vision of augmenting racial diversity in the startup ecosystem in Brazil. Its vision is to help professionals of African origin be supportive of high performance in the entrepreneurial sector—especially attaining such quality for many low-skilled startup founders who usually start their businesses out of necessity.

In pursuit of this mission of greater racial diversity, Blackrocks offers a number of strategic services, such as mentoring and specialized training, targeted at technology startups. These contributions not only include the development and the transformation of this ecosystem with acceleration programs, professional training, innovation labs, and leadership development but also drive the innovation process. Besides, the company offers both training and networking through events it hosts, culminating in priceless partnerships between different startups and industry professionals.

Blackrocks offers mentoring under the leadership of black executives and entrepreneurs who avail guidance and support to professionals of African descent. The approach for this is not only limited to providing immediate assistance but also to promoting the advancement of these professionals so that high-achieving African-descended entrepreneurs are successful in the entrepreneurship sphere.

Since its establishment, Blackrocks has empowered close to 550 entrepreneurs with end-to-end guidance related to all aspects of entrepreneurship, from business modeling and structuring to regulation and fundraising. Mentoring is pragmatic, action-driven, and sensitive to theory applied within the context of real-world challenges.

Probably, one of the most prominent events in Blackrocks' journey was the Arena Blackrocks event held in November 2017. It was a major event that provided a platform for learning and networking among African entrepreneurs about technological advances and innovation in business matters. The fact that there was a children's area at the event not only granted access to entrepreneurs with children but also had activities educating on Afro-Brazilian heritage.

Beyond mentoring, Blackrocks has also put resources into leadership development programs aimed at raising individual awareness and creating motivating and productive work environments. The methods used in doing this include group dynamics, simulations, and case studies targeted at building the strengths of leaders to influence teams in the organization towards high impact. The professional training provided by Blackrocks is tailor-made due to the networking of a great network of partners and professionals. Through its dynamic and highly sustainable Innovation Lab, the company empowers creativity and collaboration among participants in designing innovative, viable solutions with methodologies such as Design Thinking.

Another strategic focus for Blackrocks is accelerating startups led by black entrepreneurs. As such, events like BlackRocks Mentoring are quite important in affording them better opportunities for mentoring, networking, and partnerships. Through a partnership with SEBRAE and the consultancy Lambda3, Blackrocks offers a range of services to accelerate early-stage startups, such as training, validation by clients, access to investors, and regulatory advice to attract investments. In sum, Blackrocks' customized mentorship and calculated strategic actions are the two major drives towards stabilizing and growing the Afro-descendant entrepreneurial ecosystem in Brazil. The organization contributes to a more diverse, innovative, and inclusive entrepreneurial environment for its clients.

VII. RESULTS AND DISCUSSIONS

Such cultural factors of racial prejudice and invisible barriers are present in Brazil, which affect the social ascension of

black people. Most of them end up working in public tenders or establishing their entrepreneurial activities for that reason. Most Afro-entrepreneurs, however, start businesses due to necessity, and in most cases, they are at an early stage of entrepreneurship. Market information and preparedness are lacking in such cases, hindering the achievement of their target market.

The Brazilian Afro-entrepreneur is mostly marked by insufficient business development. Most of them are MEIs—that is, Individual Micro-entrepreneurs—or simply micro-entrepreneurs. In addition to that, most of these entrepreneurs have incomplete primary schooling, which, theoretically, does not prepare them for market oscillations. Most of the time, they start their businesses without any kind of planning, driven by necessity.

These are the invisible barriers that already complicate black individuals' access to the public in Brazilian society. Devaluation of their culture, linking it to pejorative designations, difficult planning, and market sensitivity, adds to the problems arising from difficulties with access to credit due to lower levels of education in comparison with white entrepreneurs. This prejudgment about the “roles” blacks can occupy contributes to their discredit as entrepreneurs. Such associations assist Afro-entrepreneurs in jumping over some of these barriers by allowing them to combine efforts in the quest for business aspirations.

Within this setting, organizations inspired by Ubuntu—connected to equality and co-support—have grown in Brazil. Two striking examples are the Instituto Feira Preta and Blackrocks Startup. Both are relevant actors within the network of entrepreneurs struggling to become successful businessmen and businesswomen and, finally, to create new businesses.

The Ubuntu philosophy means “together grow up and leave a legacy of compassion and unity for the future”. Coming from somewhere where there was no representation, today, the Feira Preta Institute is an engine of business growth, training, and visibility for Afro-entrepreneurs who alone sometimes cannot reach their target public. Feira Preta is the celebration of black culture in all its plurality; it is on the frontline of Afro-entrepreneurship, a consolidator for this niche market. With continuous reformulations, it accomplishes its role: stimulating an inclusive production chain. It can allow the commercialization of products and services both made by and for Black people. On that note, it opens the way to a network—by which collective success can be powered—and foment Afro-Brazilian culture through artistic expressions, social interaction, and recognition.

Socially oriented, Feira Preta does not reject the idea of profitability, since it means the way of maintaining the enterprise and its workers. Financier problems and sponsor withdrawals have not stopped the institute from operating further in the Ubuntu way of supporting other initiatives and creating a network from which to learn and collaborate.

For many years, Feira Preta had no sponsors or supporters because most businesses were cautious about dealing with a culturally homogeneous market. However, the institute did not give up, and the philosophy of Ubuntu supplied the drive to keep working together, in solidarity, for common objectives—in this case, collaboration, alliances, and learning. Heavy investments in training programs are a sign of the firm's serious interest in strengthening the activities of its peers, while an open and low-cost structure reduces barriers to knowledge acquisition and enterprise development. The Feira Preta Institute is active in emerging and consolidating new ventures with black entrepreneurs. For example, the BAP panel does research for companies interested in Afro-consumption. Mentored by Adriana Barbosa, the founder of Feira Preta, BAP was created through the Ubuntu network and counted on support from Blackrocks Startup.

Luanna, the founder of BAP, is very well connected in the Ubuntu philosophy with a bank of Afro-entrepreneurs and black professionals who amplify participating ventures and create new opportunities. Blackrocks also abides by the Ubuntu philosophy, encouraging self-help and empowering the power of black business. This affinity between Feira Preta and Blackrocks has brought prominent collaboration. Adriana Barbosa's connection to Blackrocks opened the doors for BAP to participate in Feira Preta, expanding its visibility and ultimately boosting sales. The connection to Blackrocks and Feira Preta resulted in an event of massive magnitude as part of the institute's annual program. In 2017, it was decentralized so that a different angle of Afro-entrepreneurship could be held. Blackrocks held the Arena Blackrocks, focused on technology, innovation, and entrepreneurship.

For more than two years, Blackrocks has championed nearly 550 ventures laser-focused on technology, innovation, and social impact. The company accelerates startups with the backing of successful black professionals in a community where people at the top help each other out. This model targets shifting high-achieving black entrepreneurs to be the rule rather than the exception. Blackrocks offers professional training services via its network and looks to further the growth of Afro-entrepreneurs. These initiatives are grounded in the Ubuntu ideology: “I am because we are.” The emphasis is on the fact that collective success is assured by boosting other ventures.

VIII.CONCLUSION

While Afro-entrepreneurship in Brazil is a practice of long duration, it is strongly met with the issue of visibility and expansion through social barriers that are deeply founded in veiled racial and cultural prejudice. It is for these reasons that there

has been an emergent trend of Afro-entrepreneurs associating together to resist such challenges and survive in an environment that would rather render them invisible.

Cooperation networks based on the Ubuntu philosophy have become very important. They are the first line of support and training for Afro-entrepreneurs. The two organizations are examples provided of how such associations have expanded business opportunities, inspired the dawn of new businesses, and offered necessary representation for success.

The Institute Feira Preta emphasizes the appearance of Black people as stakeholders in the process and provides ways to realize the desired effect with the audience. Besides, the Feira Preta facilitates the easier dissemination of consumption of the product through which Black culture and definite features of Afro-Brazilian identity are represented in easier terms of the accessibility of the product.

'Feira Preta' works towards making the black population join the economic cycle and workforce by providing services that would support it. These two organizations help to get a larger range of Afro-Brazilian entrepreneurs to attain success Blackrocks and Feira Preta.

While Blackrocks is a relatively new company, with time, its well-established Ubuntu self-help network has been instrumental in the successful assimilation of its new ventures and getting through its acceleration programs. The organization also provided new channels of distribution, which increases the contact with customers and partners in the market in turn, which will increase sales and enhance the structure of the company.

Ultimately, Afro-entrepreneurship, propelled by the philosophy of Ubuntu, secures for its practitioners economic ownership and a way to earn a living. This approach ensures a certain change in the economic stage on which he/ she works and sets a legacy of working together and building. It ensures that the Afro-consumer market niche is recognized and responded to—thereby growing its authenticity and demand.

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